

Segment **H28: Everyday Moderates**

Families of all shapes and sizes living in metro-suburban settings

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

Lifestyle Compatibility	Family Group H Middle Class Melting Pot	Frequent Neighbors
D16 Settled in Suburbia	H26 Progressive Potpourri	D18 Suburban Attainment
F23 Families Matter Most	H27 Birkenstocks and Beemers	E20 No Place Like Home
J 36 Settled and Sensible	H28 Everyday Moderates	J34 Aging in Place
L42 Rooted Flower Power	H29 Destination Recreation	O51 Digital Dependents
		P56 Mid-Scale Medley

General Comments

Everyday Moderates prefer churches that are "middle-of-the-road" and avoid extremes. They tend to be conformists and practice moderation in everything from social attitudes, to investments, to exercise, and church. They usually want to blend worship to suit every taste, and provide a wide variety of programs that will try to satisfy every need. When it comes to church growth, they are always more worried about losing members than gaining members.

Harmony is a key core value. They like churches that are reliable, but not flashy, and that pay attention to members first. If there is a major church conflict they may withdraw for leadership or membership to look for another church (usually of the same denomination or tradition). They are increasingly conscious that they belong to a diminishing middle class, and often feel neglected or ignored as churches argue over controversial issues.

Experian suggests that *Everyday Moderates* live at the edge of mid-size cities, and are willing to drive downtown for entertainment. However, they are likely to travel only a short distance to church. They like neighborhood churches that are located on quiet side streets and average about 200-300 people in worship. Churches where the majority of members belong to this segment often grow or shrink to that size.

General Comments

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How do I, as a leader, perceive the spiritual expectations of people in our community?

How can we, as a board, research and understand our community better?

How can we, as a church, build closer relationships with this lifestyle segment?

Color Key

High Priority	Medium Priority	Low Priority
---------------	-----------------	--------------

Leadership Preferences

Resource: *Spiritual Leadership* by Thomas Bandy (Abingdon Press)

THE CONSTANT LEADERS		THE ORGANIC LEADERS		THE EXTREME LEADERS	
x	Caregiver		Discipler		Visionary
x	Enabler		Guru		Mentor
	CEO				Pilgrim

Everyday Moderates expect pastors to be classically trained in seminary and certified by the denomination. Pastors emphasize the church as a “family” or “community”, and encourage strong relational bonds of mutual support. They are approachable and friendly, moderate about major social issues, non-confrontational, and loyal to the denomination. Pastors are available for personal counseling, and attentive to the changing cycles of life, and are frequent visitors at home and hospital, lingering to chat with members at home or in the community. They often represent the church in community events.

Pastors may also serve on denominational committees. Administration and mission are often delegated to boards and committees. Strategic decisions tend to be made by consensus, and pastors facilitate parliamentary procedure. Pastors usually measure success by preserving of harmony, providing personal attention, emphasizing family ministries, and maintaining balanced budgets. Pastors are usually not aggressive when it comes to church growth, and pay equal or more attention to members than visitors. Pastors are often considered an "employee" of the church, and therefore expendable. In other words, the pastor can change, but the church will always carry on.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your pastor now?

How might your pastor adapt to be more empathic in the future?

How can you equip, train, and/or support your pastor in any transition?

Hospitality Preferences

Resource: *Worship Ways* by Thomas Bandy and Lucinda Holmes (Abingdon Press)

TRADITIONAL		MODERN		POSTMODERN	
x	The Basics	x	Multiple Choices		Take-Out
			Healthy Choices		

Everyday Moderates 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 "workers" rather than "planners". 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 challenged.

Everyday Moderates arrive on time and 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 ushers 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).

They are simple and nonchalant about healthy eating. Basic coffee and tea (perhaps with flavored creamer), plus sugary snacks that are either handmade 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. 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.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your hospitality ministries now?

How should hospitality ministries change to be more relevant to this lifestyle segment?

What additional training do greeters, ushers, and servers need to be more empathic?

Worship Preferences

Resource: *Worship Ways* by Thomas Bandy and Lucinda Holmes (Abingdon Press)

TRADITIONAL		MODERN		POSTMODERN	
x	Care-giving Worship	x	Inspirational Worship		Mission-Connectional Worship
x	Educational Worship		Transformational Worship		Coaching Worship
	Healing Worship				

Everyday Moderates expect worship to convey a strong sense of belonging, and conform to the denominational expectations for "good worship". Worship usually follows the Christian Year. 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. 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 that sound system is often a bit dated and there is are no video screens in the sanctuary.

Lay leadership for scripture, prayers, announcements, and special music is valued. However, quality is less important than 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. 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.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe your worship service(s) now?

How should you customize one or more worship services to be relevant to this segment?

What additional training do preachers, musicians, readers need to meet expectations?

Education Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

FORM		CONTENT		GROUPING	
x	Curricular	x	Biblical	x	Generational
	Experiential		Topical		Peer Group

Everyday Moderates expect the Sunday school to conform to traditional expectations from the heyday of denominational membership (ca. 1965). The printed curriculum is strongly Bible based, often 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.

Adults continue to be fairly dutiful toward 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, and often serves as leader for a long time.

This kind of Sunday school has declined significantly in the past decades, and *Everyday Moderates* often lament that fact. There may be tension, however, over any changes to the established pattern and traditional technology of Sunday school.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe children, youth, and adult education in your church now?

How would education strategies need to change to be relevant to this lifestyle segment?

What changes in leadership selection and training would make education more effective?

Small Group Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

LEADERSHIP		CONTENT	
	Trained Leaders	x	Curriculum Study
x	Rotated Leaders	x	Shared Affinity

Among *Everyday Moderates*, small groups are more about belonging (fellowship and mutual support) than intentional spiritual growth and accountability. Groups may be 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 no one wants to appear overly important or even arrogant. Curricula provide basic teaching tips so that leadership to be rotated.

Groups may stay together a long time, and people do not necessarily see small group experience as part of a larger, guided system for spiritual growth. The goal of the group is love, and they will go to great lengths to preserve harmony and overcome personality conflicts. High standards of accountability may be hard to maintain, because people do not want to appear judgmental. Basic training for leaders may be simple, but ongoing coaching (especially to help groups overcome personality conflicts) is important.

Large groups are also important, especially for women, couples, seniors, and youth. These tend to follow traditional blends of fellowship and fun, topical learning, and practical service. Large groups often invite guest speakers with expertise in a certain field.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How would you describe the Small Group strategy in your church now?

How would Small Group strategies need to change to be relevant to this lifestyle segment?

What changes in leadership and content would make Small Groups more effective?

Outreach Preferences

Resource: Strategic Thinking by Thomas Bandy (Abingdon Press)

	PERSONAL NEED	READINESS TO VOLUNTEER
Basic Survival		X
Health and Wellness	X	X
Quality of Life	X	X
Addiction Intervention		
Interpersonal Relationships		
Human Potential		
Salvation and Human Destiny		

Among *Everyday Moderates*, the boundary between "in-reach" and "out-reach" is often blurred, and people in this lifestyle segment often assume that *their* needs are also *community* 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. Outreach activities are often a blend of service and recreation.

People are very interested in any program that improves quality of life, especially programs that protect safety and security. Advocacy of extreme public policies or human rights positions makes people uncomfortable, but they strongly support bridge-building programs that promote racial harmony and dialogue over any issue. They tend to avoid investing in one single major outreach, and prefer to disburse small grants to a lot of charities.

Charitable donations can be for religious or secular non-profits, but tend to be unambiguous and non-controversial. Prayer motivates generous giving... but not necessarily personal volunteering. *Everyday Moderates* tend to believe paid experts will be more effective than amateur teams, but they are very willing to be part of a team led by a professional.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What outreach categories does your church emphasize now?

What outreach categories would be more relevant to this lifestyle segment?

What outreach priorities and tactics should change for the church to bless this segment?

Facility Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

PROPERTY		TECHNOLOGY		SYMBOLISM	
x	Ecclesiastical	x	Modern	x	Classic Christendom
	Utilitarian		Postmodern		Contemporary Post–Christendom

Everyday Moderates expect a church building to look like a church. Facilities need not be very ornate, but the buildings stand out in the community as explicitly Christian (steeple or towers, gothic style doors and windows, stained glass windows). Church buildings should not be 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 signs 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, signs outside and inside may be vague because members assume "everybody will know where to go". 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.

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.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What renovations and/or upgrades need to be made in our church facility?

What symbols of faith would be most relevant to this lifestyle segment?

If we started another site of ministry for this segment, how should we design it?

Financial Preferences

Resource: See, Know, and Serve by Thomas Bandy (Abingdon Press)

GIVING TARGET		GIVING METHOD	
x	Unified Budgets and General Funds	x	Informed Philanthropy & Pledging
	Designated Programs & Mission Projects		Lifestyle Coaching & Family Financial Planning

Experian suggests that *Everyday Moderates* are financially conservative and cautious with money. Church 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. 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.

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. *Everyday Moderates* 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 under-staffed (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 pledge to a unified budget. They trust their board to spend the money wisely, but like to receive quarterly reports and may scrutinize financial statements.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

What options in giving methods and giving targets do we offer now?

How do we design our annual stewardship campaign(s) now?

How should we revise our financial strategy to be more relevant to this segment?

Communication

Resource: Mosaic E–Handbook by Experian

CONTEMPORARY PUBLIC COMMUNICATION				TRADITIONAL CHURCH COMMUNICATION						
Direct Mail Receptive	x	Mobile Telephone	Online Computer	x	Newspaper	Corded Telephone	x	Verbal Announcements		
Email Receptive	x	Broadcast Cable TV	x	Internet Radio	x	Print	x	AM/FM Radio	x	Personal Visits

Everyday Moderates 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. Church websites tend to be fairly static and infrequently updated. 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 increasingly appreciate interactive websites. They use popular social media and email, and are increasingly texting.

Print (hard copy) is still a good way to communicate with them. They will carry away brochures from 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 need to be careful about spam.

Note: See the list of definitions at the end of this report to explain key terminology.

Discussion Questions:

How do we communicate among church participants now?

How do we communicate beyond our church to the community now?

How should we adapt communication strategies to be more effective for this segment?

IMPORTANT DEFINITIONS

POTENTIAL INFLUENCE

Lifestyle Compatibility	Daily behavioral habits overlap with common activities and similar priorities
Family Group	Grouping by key demographic factors like age, income, culture, family status, etc.
Frequent Neighbors	Often live near each other with shared recreational, health, or emergency services

LEADERSHIP

Constant Leaders	Traditional clergy focused on sustaining ministries & increasing members
Organic Leaders	Innovative leaders focused on church growth, new starts & multiplying followers
Extreme Leaders	Non-Institutional leaders focused on spiritual disciplines, high accountability, and pursuing perfection
Caregiver	Focus on visitation, counseling, pastoral prayer
Enabler	Focus on facilitating meetings, lay empowerment, mediation, liturgy
CEO	Focus on staff development, administration, fund raising, expository preaching
Discipler	Focus on seeker sensitivity, adult faith formation, guidance for Christian living
Guru	Focus on religious insight, holistic personal growth, spirituality, enlightenment
Visionary	Focus on big picture, major social change, motivational speaking
Mentor	Focus on self-awareness, individual meaning and purpose, vocational clarity
Pilgrim	Focus on cross-cultural sensitivity, inter-religious dialogue, strict spiritual discipline

HOSPITALITY

The Basics	Friendly untrained greeters, basic coffee and creamer, packaged food or sugary snacks
Multiple Choices	Trained greeters, multiple serving stations, great coffee, varieties of food
Healthy Choices	Trained greeters mirroring lifestyle diversity, healthy food options, allergen alerts
Take-Out	Coffee-to-go, bagged food, exit door hospitality, text message and social media

EDUCATION

Curricular	Printed books or study guides. Passive, intellectual, classroom. Maturity measured by acquired knowledge
Experiential	Activities. More music, images, movement, interaction. Maturity measured by behavior patterns, attitudes.
Biblical	Focuses on the Old and New Testaments. Maturity means Biblical literacy
Topical	Focuses on contemporary issues. Maturity means ethical integrity and enlightened behavior
Generational	Gathers people by age or grade in separate classrooms with age-appropriate resources.
Peer Group	Gathers people sharing affinities or common interests regardless of age.

SMALL GROUPS

Rotated Leaders	Participants take turns hosting and leading the group. Requires limited expertise and training.
Designated Leaders	Single leader guides the group from start to finish. Requires significant maturity and training.
Curriculum	Focus on a book, workbook, or structured program to guide structured discussion
Affinity	Focus on shared interest, enthusiasm, or activity to inspire informal discussion.

IMPORTANT DEFINITIONS (cont.)

WORSHIP

Educational	Consistent liturgy, expository preaching, focus on doctrine, ethics, and history
Inspirational	Uplifting music, motivational speaking, focus on joy, optimism, and encouragement
Transformational	Spontaneous, expectant, personal transformations, Higher Power interventions
Coaching	Informal, dialogical, topical, practical coaching on how to live better & faithfully
Caregiving	Slow, meditative, family–feel with pastoral prayer, children’s time, senior celebrations
Healing	Quiet, prayerful, expectant of physical, mental, relational healing and hope
Mission–Connectional	Unity of action/reflection, all about outreach, volunteer empowerment

OUTREACH

Survival	Basic needs for food, shelter, clothing, jobs, basic health care
Recovery	Addiction intervention, 12 step support, and counseling services
Health	Mental and physical fitness, disease prevention, rehabilitation, therapy
Quality of Life	Social wellbeing, neighborhood safety, environment, immigration, peacemaking
Human Potential	Personal/vocational fulfillment, education, career help, human rights advocacy
Interpersonal	Intimacy, sexuality, family & marriage counseling, healthy friendships
Human Destiny	Repentance, conversion, witnessing, alignment with God’s purposes

FACILITIES

Ecclesiastical	Facility must “look like a church” with traditional architecture and furnishings
Utilitarian	Facility must be “user–friendly” and multi–purpose for public use
Christendom	Indoor/outdoor symbols associated with church history or denominational identity
Contemporary	Indoor/outdoor symbols from nature, indigenous cultures, alternative spiritualities
Modern	Technology primarily enhances print and oral communication
Postmodern	Technology primarily enhances multi–sensory interaction, internet, social media

FINANCES

Unified Budgets	Stability first. Give to a single general fund to pay staff and manage overhead costs
Designated Giving	Effectiveness first. Give to specific funds or causes by personal preference
Informed Philanthropy	Informed, independent, confidential financial commitments for a tax benefit
Lifestyle Coaching	Individual & household coaching for Christian family financial management

COMMUNICATION

Direct Mail Receptive	Pay attention to mass mailings to postal addresses.
Email Receptive	Pay attention to information delivered digitally to personal email addresses.
Mobile Telephone	Regularly rely on cell phones and smart phones for calling, texting, surfing, banking etc.
Broadcast Cable TV	Regularly rely on cable television for news, advertising, and entertainment.
Online Computer	Regularly go online by personal computer to surf websites, shop, bank, and use other services.
Internet Radio	Regularly subscribe to internet services for music, sports, and topical discussions.
Newspaper	Pay attention to printed newspapers for updates about church news or local, national, global events.
Print	Pay attention to printed church newsletters, bulletin inserts, brochures, and other handouts.
Corded Telephone	Regularly use ordinary telephones to communicate from home.
AM/FM Radio	Regularly use traditional radio to listen to music, commercials, and talk.
Verbal Announcements	Always rely on verbal announcements from the pulpit about church events or items of interest.
Personal Visits	Always expect personal visits at home by a representative of the church to share information.