

## Segment K39: *Metro Fusion*

### Middle-aged singles living urban and suburban active lives

Resource: Mosaic 2021 by Experian.

### Religious Experience in a Nutshell

Religious Perspective: *An eccentric habit with only occasional advantages*  
 Spiritual Issues: *Feeling trapped by circumstances, anxieties about self-esteem and guilt*

### Common Church Presence

- Cross-cultural churches
- Non-conformists with strong opinions
- Self-absorbed in a circle of friendships
- Connect with selected church programs
- Occasional adherents disinterested in membership
- Generous to charities that capture their hearts



### Potential Influence

Lifestyle Compatibility	Family Group K <i>Significant Singles</i>	Frequent Neighbors
G24 Ambitious Singles O52 Urban Ambition O54 Influenced by Influencers H26 Progressive Assortment	K37 Wired for Success K38 Modern Blend K39 Metro Fusion K40 Bohemian Groove	B10 Cosmopolitan Achievers E19 Consummate Consumers G25 Urban Edge D18 Suburban Nightlife

### General Comments:

*Metro Fusion* is another group that churches may have difficulty reaching. They are very mobile and may not stay in one place long. Even the most liberal churches may be too culturally conformist, cautious, and conservative for them. However, many people in this segment are interested in spirituality. They have a very strong social conscience and are open to new philosophical ideas. They may seek deeper meaning and purpose in secularity, and may follow scientific conversations about genetics, natural science, and theoretical physics. They are at home in virtual reality and can use gaming as a medium to explore ethical issues, social problems, political ideas, or interpersonal relationships. They are quite sociable. They are not necessarily antagonistic to religion as indifferent to it. If Christians avoid any hint of judgment or intolerance, they are ready for vigorous dialogue. They will volunteer for worthy causes (environmental protection, crime prevention, health, and wellness, etc.).

They tend to be uncomfortable with any kind of conformity and take pride in their independence and ability to sustain themselves. They are creative, outspoken, unconventional, and very liberal. Faith-based organizations may find it difficult to integrate them into their communities. They are more likely to connect with a non-profit organization than a church. They cultivate a wide diversity of friendships. This segment is multicultural and multiracial, and they make friends easily with people from many backgrounds and lifestyles. If they connect with a church at all, it will be intentionally bi-racial or mosaic churches.

<b>Color Key</b>	<b>High Priority</b>	<b>Medium Priority</b>	<b>Low Priority</b>
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*High Priorities also marked with "X" for churches photocopying in black and white.*

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

Traditional		Progressive		Radical	
	Caregiver		Discipler		Visionary
	Enabler	x	Guru		Mentor
	CEO			x	Pilgrim

*Metro Fusion* gravitate to a "spiritual leader" rather than an "institutional pastor". If this is a minister or priest, they may be a maverick in their denominations. Credible spiritual leaders are well educated, but their unusual resume may include diverse programs in religious studies, history, science, and culture from several institutions. Such a leader has considerable sensitivity to diverse cultures and spiritualities. Leaders are sometimes flamboyant, controversial, and charismatic. They may well be ardent pacifists and naturalists, with highly disciplined lifestyles. They may have a strong mystical side but are also social activists with very liberal views that emphasize equality, respect for creation, self-expression, and lifestyle diversity. Leaders are very approachable, with strong interpersonal communication skills, and may continue mentoring relationships over an extended period, both in-person and online. They are "influencers" who think of faith as a journey. They guide seekers to reflect on their own life experience and discover God in their own way.

*Lifestyle Connectivity*

Spiritual leaders tend to be artistic and may have strong musical skills in cross-cultural genres. They may create music videos, using music, image, and drama to convey a deeper sense of meaning and purpose. They are more likely to text pithy ideas frequently than write long emails and may have many followers.

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

Traditional		Modern		Postmodern	
	The Basics	x	Multiple Choices	x	Take-Out
			Healthy Choices		

*Metro Fusion* are unlikely to come to church unless there is a strong connection with a spiritual leader. Their attendance may be very sporadic and unpredictable. They enter tentatively and cautiously through a main entrance. Greeters should be sincere, informal, and never pushy. Avoid nametags and encourage extreme individuality ... so long as it is entirely authentic. Hospitality must offer a simultaneous digital experience. The best environment is like a coffee house, deli, or micro-brewery. The space should be large enough to accommodate several serving stations. Decorate with lots of living, green plants, and images of nature or of multiple cultures. Avoid crosses, denominational symbols, and Christendom images. Instead use "new age" images of nature, the universe, or abstracts with lots of color. Background music may be quiet and high quality, but not "religious" in any overt sense. Refreshments are a mix of deli-style snacks and health foods. If core values and municipal licensing permit, serve one or two local micro-brews and wine.

*Lifestyle Connectivity*

Fill the refreshment center with video screens, live internet feeds, and streaming images (real and computer generated). During the day, its like an "Internet Cafe" with a Christian values system. At night, it's like a club that offers table conversation among friends, spontaneous interaction with strangers, and live music with local, semi-professional bands that highlight different cultures.

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

Traditional		Modern		Postmodern	
	Caregiving Worship	x	Inspirational Worship	x	Mission-Connection Worship
	Educational Worship		Transformational Worship		Coaching Worship
	Healing Worship				

*Metro Fusion* are unlikely to participate any traditional worship service. If they do worship, it is very experiential. It is often a relatively small and intimate gathering. All five senses should be active in this “worship” experience. Physical surroundings and virtual reality merge. Music and image are both important, but so also aroma and touch. Singing is unlikely, although there may be a live or recorded music-video presentations. The message is an extension of personal mentoring. The spiritual leader speaks without props but may be supported by video screens. There is both a mystical and practical side to the message. The worship is aimed as much to the heart as to the head, and the outcome may well include personal transformations in attitude, purpose, lifestyle, and health. There is a sense of personal liberation and total acceptance in this experience. People feel free to express themselves, and there is often opportunity for dialogue with the spiritual leader either through voice or text message. The proceedings may be interrupted unexpectedly with a question from the group. Attendance is unpredictable.

#### *Lifestyle Connectivity*

Worship is routinely livestreamed, and music and message may be recorded to church websites. Include interviews with performers about their music, spirituality, and lifestyles. Provide links to virtual resources related to spiritual life and mission, and links to partner churches and non-profits who share the big vision and core values of the church.

### Education Preferences

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

Form		Content		Grouping	
	Curricular		Biblical		Generational
x	Experiential	x	Topical	x	Peer Group

*Metro Fusion* is unlikely to participate in a Sunday school. They might participate in short term education or training related to healthy intimacy, grief, and more. These educational experiences are usually linked to social media or internet forums. Values clarification, behavior modification, and faith formation are acquired and tested in both real and digital experience. Gaming can be an alternative vehicle to establish a new identity or pattern of behavior, and model or communicate new expectations and convictions. The *import* of education (relevance, urgency, and passion) is even more important than the form or informational content of education. A “classroom” in a program is really just one extension of the “classroom” of life.

#### *Lifestyle Connectivity*

Spiritual guidance is offered through blogs, chat forums, and social media. Outreach advocacy and education may be supported by workshops but is increasingly online. Websites are the real “classrooms” for continuing education. Websites may invite people to respond with their own ideas and images, but they must be carefully monitored for content.

### Small Group Preferences

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

Leadership		Focus	
	Trained Leader		Curriculum Study
	Rotate Leaders	x	Shared Affinity

*Metro Fusion* are very sociable, and participate in any activity that builds relationships, reflects on spirit and culture, and encourages self-expression. People in this segment almost always assume an “action/reflection” model of learning and are not comfortable with passive conversations in static surroundings. They like to talk and act at the same time. Common affinities involve local social service activities, short term crusades for a particular cause (political, economic, or environmental), and shared gaming enthusiasms. Groups may be short or long term, consistent or intermittent, and pursued with lesser or greater intensity over time. People participate in-person and online, and even the most intimate communications are not limited by proximity or space. Regardless of the affinity or time boundaries of a group, the constant agenda is multiplying, building, and deepening relationships. Groups are a method of building intimacy and individual self-expression, growing self-esteem, and sharing ideas.

*Lifestyle Connectivity*

Small group participants may communicate with each other and/or the leader via frequent text messages to share ideas or comments or communicate enthusiasm or anxiety. They are unlikely to use popular social media platforms. Group leaders should respond quickly to any comment or question.

**Outreach Preferences**Resource: *Strategic Thinking* by Thomas Bandy (Abingdon Press)

	Personal Need	Readiness to Volunteer
Basic Survival		x
Health and Wellness		x
Quality of Life		x
Addiction Intervention		x
Interpersonal Relationships	x	x
Human Potential		x
Salvation and Human Destiny		

*Metro Fusion* are attracted by any outreach ministry that is an opportunity to multiply or deepen relationships. Whatever the topic, the underlying goal is always to meet people and make intimate connections. This is true even for protest marches and gaming. They are passionate in their defense of equality, individuality, and human rights. They advocate freedom of speech, acceptance of alternative lifestyles, and artistic expression. Their idealism can test the boundaries of traditional cultural mores. They believe that lifestyles should perfectly align with their convictions. They make financial donations to liberal causes but are less likely to serve on a board or take on organizational commitments that might limit their freedom of activity. Volunteerism may be short term and intense, and involve hard work and sacrifice, but then they return to their private lives and friendship circles. They take risks, but ultimately, they will return their focus toward self-fulfillment. Their overall goals are to explore human potential and maximize self-expression.

*Lifestyle Connectivity*

*Metro Fusion* learn best about local and global issues through streaming or recorded video. They coordinate advocacy and service activities through instant messaging, often with rapid spontaneity in response to urgent concerns. Regularly update the progress of outreach ministries on websites with images and testimonies.

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

Property		Technology		Symbolism	
	Ecclesiastical		Modern		Classic Christendom
x	Utilitarian	x	Postmodern	x	Contemporary Post-Christendom

*Metro Fusion* gravitate to more utilitarian buildings, but with architecture and symbolism that connect their cultural heritage with contemporary living. Environments need to facilitate informal gatherings and quality conversations. A church may as well rent a concert hall or university auditorium or run a cafe or wine bar. Owning a property with sanctuary and education space is a waste of resources, and no church gymnasium will ever compete with the local fitness club. They tend to connect with traditional Christian symbols and images and prefer images that have obvious meanings, but which have been “translated” into contemporary art forms reflecting contemporary cultural perceptions. They often like interior and exterior murals and signs to be striking, colorful and contemporary, and an amateur touch is valued for its authenticity.

*Lifestyle Connectivity*

*Metro Fusion* live in a wireless and an intensely personal world, both of which are highly mobile. Technologies are critical. Websites provide the digital “space” for learning and dialogue. Images or symbols in cyberspace are of nature, cross-cultural faces, or abstracts. Film and video clips replace words.

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

Giving Target		Giving Method	
	Unified Budgets & General Funds		Informed Philanthropy & Pledging
x	Designated Programs & Mission Projects		Lifestyle Coaching & Family Financial Planning

*Metro Fusion* have only modest discretionary income and are selective about charitable donations. They tend not to give money to churches or political parties, however, because these institutions are forces for conformity to cultural mores. They prefer to donate to specific micro-charities that espouse causes for which they are particularly passionate, and they like to be personally involved in the work that they financial support. They are not likely to participate in traditional stewardship campaigns and are too mobile to make long term pledges to an organization. Their gift is more likely a lump sum at the end of the year or a one-time donation to a cause that captures their attention.

*Lifestyle Connectivity*

They will go online to thoroughly research charities and make sure their money does not even indirectly support environmentally unfriendly activities or organizations with ambiguous records on human rights. They may not want to see a detailed financial report but do want to be able to find the charitable organization on their website if necessary.

**Communication**Resource: *Mosaic E-Handbook* by Experian

Communication in Daily Living				Communication in Church Participation			
x	Broadcast/Streaming TV	Direct Mail	x Radio	x	Live/Recorded Video	Print and Paper	Announcements or Visits
x	Mobile SMS	Email	Social Media	x	Text Message	Email	Social Media

*Metro Fusion* access print or hard copy resources occasionally, mainly magazines with lots of images and short articles. Any church publication or brochure should be in a magazine format and be available in digital versions as well. They may also read printed summaries of the church's public policies and strategic plans.

*Lifestyle Connectivity*

*Metro Fusion* are early adopters of technology and always online. The internet is the first place they go for information, communication, and fun. They use laptop computers, tablets, and smartphones in their mobile lifestyles, and are more likely to text than e-mail. They will research a church or spiritual destination extensively, and churches need to have a large, sophisticated, and interactive website. Once satisfied, they may visit a church or spiritual destination. They need to touch, taste, and see for themselves, and dialogue with the people before they make up their mind about spiritual credibility.