

Group M:

Families in Motion

Working-class families with young children, earning moderate incomes in smaller residential communities

Resource: Mosaic 2021 by Experian.

Religious Experience in a Nutshell

Religious Perspective: *God, Family, and Country*
 Spiritual Issues: *Feelings of estrangement, anxieties about emptiness and displacement*

Common Religious Experience

- Both spiritual and religious
- Engage church through children’s ministries
- Seek generational programs
- Connect through small groups
- Celebrate holidays and holy days
- Remain active adherents not members



Potential Influence

1 st Tier Group Compatibility	Family Group M <i>Families in Motion</i>	2 nd Tier Group Compatibilities
F Promising Families G Young City Solos O Singles and Starters	M44 Creative Comfort M45 Growing and Expanding	D Suburban Style I Family Union P Cultural Connections

Communication

Resource: *Mosaic E-Handbook* by Experian

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

General Comments:

Families in Motion are both spiritual and religious. They not only attend church regularly, but they often follow spiritual practices of table grace and families may read the Bible and pray together. They gravitate to relatively conservative, but not necessarily extreme churches. They may be indifferent to hot button issues in society and have a “live and let live” attitude. However, their growing anxieties are such that they may become more politically involved around issues related to affordable housing, education, and healthcare. They often gravitate to small cities and towns that have managed to prosper even though they are neither industrial centers nor high tech boomtowns. These tend to be blue collar, working households with three or more children. They tend to be mainstream conservatives (independent, patriotic, family-centered). Some have opted for military careers. They engage the church through family, and they engage the community through church.

Church participation provides continuity with their roots and programs that reinforce their traditional values. Churches tend to be family centered, with special emphasis on daycare, toddlers, and early elementary education. The church may sponsor a private Christian school or encourage Christian homeschooling (although parents are often working to make ends meet). The size of a church may not matter too much, although larger churches usually offer more resources for family activities. Intimacy comes from the extended family, networks of friends, and small groups sponsored by the church, so it really isn't necessary to know every member's name. Segments in this group are not highly involved in civic organizations and may not contribute to many charitable causes, but they will volunteer as parents to assist church family ministries.

Families in Motion perceive themselves as committed Christians, but they may not conform to traditional ecclesiastical norms. If they grew up in Roman Catholic or Orthodox traditions, they may value Eucharist, but not the formalities. Connection to a denomination may or may not be important. People value familiar routines in worship and use traditional, Bible-based, curricula for education and small groups, but they don't like an absentee hierarchy telling them what to think or imposing clergy leadership without their participation and consent. Regardless of the legal trusteeship of a church property, they always think the members own it.

Families in Motion are often shy about church connections because they are skeptical of religious institutions and leaders, or fear that churches will be too judgmental and financially demanding. They tend to connect initially with a church through a child-friendly outreach program or parent support small group. They may then attend major worship celebrations like Christmas, Mother's Day, Easter, or Thanksgiving. Only later will they consider regular Sunday attendance. They may remain as active adherents but resist actual membership. They follow church leaders and monitor activities through social media. They respond positively to radio advertising and talk programs, listen to announcements that are verbal or streamed electronically during coffee hour. They are open to personal visits (phone ahead). The best way to communicate information is during large and small group gatherings. Illuminate and update outdoor signs to share information about coming events. They are increasingly online using older home computers and smartphones. They will explore the church website, download devotional resources, and upload images and amateur video. They increasingly use social media. A chain of text messages is more effective than a telephone tree.

Their social ideals tend to be more exclusive, but their actual behavior is more inclusive. They prefer to take people and situations on a "case by case" basis with a natural disposition for compassion. Assurance of salvation is important, and they may struggle to reconcile conflicting images of God as "Compassionate Father" and "Righteous Judge". Different people, in different contexts, may focus primarily on one or the other. It depends on the situation and the personal relationships at stake. Their quest for God is often motivated by feelings of estrangement. Partly this is because many have moved (or been forced to move) for economic survival from rural to more urbanized environments, and from farming to construction, transportation, or other careers. And partly, this is because they feel that American culture is becoming too diverse and undermining a traditional agrarian or small-town way of life. Separated from more familiar meaningful symbols, faith helps them overcome a sense of emptiness in their lives.

The church really is a microcosm of their community and an extension of their family. The Old Testament story of Ruth probably captures much of what they value about church and faith. They, too, take long genealogical lists seriously. They honor their grandparents and great-grandparents, prioritize their children and future grandchildren, and shape their self-esteem around shared patterns of personal history. They are committed to traditional gender and parenting roles and are open to accept a "foreigner" marrying into the family. They work hard in fields or factories and are optimistic about prosperity. The heart of their religion might be summed up by the blessing on Boaz, Ruth, and their newborn child: "Blessed be the LORD, who has not left you this day without next-of-kin; and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him" (Ruth 4:14-15). This child, like his parents, is part of a salvation history that extends from Abraham, through David, to Jesus.

The credibility of spiritual leadership is more important than educations, ordinations, certifications, and office holding. Clergy should hold themselves and each other accountable to "walk the talk" as they "talk the walk". They dislike theological and moral ambiguities, and want religion to be practical, useful, and relevant to daily life. They can be very resilient to natural disasters and unexplainable evil and are often able to overcome adversity with dogged and optimistic faith. They usually believe that every Christian has a calling or purpose in life, but they may need help to discern what it is for themselves.