

Normative Ambivalence and Denominational Identity

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Introduction

A part of any social group's identity is its norms that are established for its members. Norms are expected patterns (or rules) of behavior and all groups have norms. The changing of norms depend upon the social environment of the group. If the group is isolated and free from the fear of extinction, the norms change very slowly. But if the group is part of a plurastic society, constantly interacting with "outsiders," the norms of the groups are challenged and the need for change becomes evident more frequently.

The Church of the Nazarene can be viewed as a social group. Its norms are its "standards" (General and Special Rules as stated in the *Manual*). Since the Church is international in scope, it is placed in a pluralist world, reaching out to people in all walks of life (e.g., the poor, rich, middle-class, urban, black, white). In this endeavor to bring people into its group, various "world views" (other than the typical Nazarene, middle-class, suburban, American "world view"), are introduced into the group. As a result, norms are challenged and must be re-defined.

The purpose of this paper is to determine how some of these norms of standards are viewed by the members of the Church of the Nazarene. Is there a high level of acceptance of these standards by the members or is there "normative ambivalence?" Are there some standards that are more acceptable than others? Are there some that need to be re-defined or deleted by the church? Are there differences between pastors and laity? Are there certain kinds of members that are more likely to question the standards? These questions will be the focus of this paper.

The data for this study were obtained by the General Christian Action Committee in the fall of 1987 with the use of the Listening Post. Questionnaires were mailed to slightly under 600 lay leaders and 600 pastors. After one follow-up mailing, responses were received from 305 (51%) pastors and 370 (62%) laymembers.

A variety of questions were asked pertaining to several standards held by the church. A Likert scale was primarily used in the questionnaire design.

For this paper, a selected number of questions are used and are placed in summary tables. The categories of "agree" and "strongly agree" have been combined for simplicity reasons.

Findings

The presentation of the findings will include; first, a brief description of the respondents; and second, the results of several responses to a number of questions pertaining to the standards of the Church.

Socio-demographic Characteristics

The mean age of the pastors were 45 and for the lay leaders, 52 (see Table 18). 95% of the pastors were male, while only 54% of lay leaders were male. Reported family income (not recorded in a table), 44.7% of the pastors made less than \$20,000 and 62.4% made less than \$40,000. For lay leaders, 15% made less than \$20,000 and 62.4% made less than \$40,000. For level of education, 38.7% of the pastors had obtained a graduate degree, while 16.7% of the lay leaders had done the same. Only 20.6% of the pastors had not obtained at least a college degree, while 61.1% of the lay leaders had not received a degree. Most pastors and lay leaders live in a small city or town.

Movies, Television, Video Cassettes and Cable Television

Pertaining to movies, television, and videos, most pastors (83.3% and 82.3%) and lay leaders (84.5% and 82.1%) see an inconsistency between the church's stand on the movie theater and the stand on TV, videos and cable TV (see Table 1). Concerning the nature of the needed change, almost of the pastors (97.4%) and the lay leaders (98.9%) agreed that, "With the proliferation of media which threatens Christian values, the church should be most concerned with teaching its members inner principles that help persons identify and resist evil in any form." A small minority of both pastors (31.9%) and laity (23.1%) think that movie attendance should prohibit a potential member from joining the church. A very few pastors (5.6%) and lay leaders (7.9%) would want a member removed from church membership for movie attendance.

Concerning various statements regarding the purpose of the movie guidelines, there is definitely "normative ambivalence" among both pastors and laity (see Table 2). Little agreement exists. The only agreement is that most members will not pour into the movie houses if we remove our statement against movie attendance. Only 13.6% of the pastors and 14.7% of the lay leaders think they will. Also, both pastors (82.5%) and lay leaders (88.1%) agree that "The most damaging thing about television and video films is the adulterous life style which they promote."

Few pastors (19.5% and 22.7%) and lay leaders (21.0% and 32.6%) believe new converts have no problem with our stand on movies and our consistency with movie attendance (see Table 3). Slightly more than half of the pastors (59.3%) and laity (54.7%) believe that Nazarenes will attend a movie if they want (see Table 4). Again, normative ambivalence exists.

Cultural Diversity

To be blunt, American Nazarenes are ethnocentric. We, American Nazarenes don't like someone from another district or from another culture to specify standards for us to keep. However, if we American Nazarenes have particular concerns and agree on these concerns, it is okay to include these in the *Manual* even when it is inappropriate for another culture (see Table 5).

Additionally, a large majority of pastors (93.7% and 89.1%) and lay leaders (92.7% and 88.6%) agree that "principles" should be emphasized by the church rather than specifics (see Table 5). And most pastors and laity believe that people act accordingly because of the

principles that guide one's life, not because the church has some guideline (see Table 6). More lay leaders (83.2% and 75.7%) and pastors (63.5% and 60.2%) have confidence that the membership are able to understand and transfer principles to Christian living.

In Table 7, most pastors and laity believe that the church needs to stress principles more, and specific modes of evil less.

General Rules and Special Rules

A majority of both pastors (91.5%) and lay leaders (91.3%) agreed that "The General Rules are intended to be a statement of the changeless ethical principles which always apply to Nazarenes in every culture." Also, they agreed that "The Special Rules are intended to be specific examples which help members apply the principles of the General Rules" (Pastors 92.4% and Laity 93.2%). Few pastors (13.1%) and lay leaders (25.1%) agreed that "The Special Rules are intended to be a full catalog of the evils to be avoided by Nazarenes" (see Table 8).

A large majority of pastors (85.2%) and lay leaders (92.7%) agreed that "The Special Rules in the *Manual* are guidelines which give general direction on how to live the Christian life. However, most pastors (59.5%) and lay leaders (64.0%) also agreed that "The Special Rules in the *Manual* are universally binding upon all Nazarenes" (see Table 9).

Most pastors (64.9%) and lay leaders (73.8%) agreed that the Special Rules should be reviewed and restated at every General Assembly (see Table 10).

The Manual and Preaching

Tables 11,12, and 13 contain how much the pastor's sermons emphasized various issues covered by the General and Special Rules. Of the various issues covered by General Rules, "Loving God" was most emphasized while "pride in dress" was the least (see Table 11). Among those issues covered by the Special Rules, "Stewardship of time" and "standards" were most stressed, while "secret orders" and "dancing" were least (see Table 12). Pertaining to Moral and Social Issues, "pornography" was most stressed while "war," "nuclear armament," "racism," and "women's rights" were least stressed (see Table 13).

Current Moral and Social Issues

Generally most Nazarene pastors and lay leaders are not interested in revising or including any more social issues (see Tables 14 and 15). These data continue to support that evangelicals, like the Nazarenes, are more interested in personal vices, rather than social problems.

In Table 16, the data show strong agreement among both pastors and lay leaders concerning the church's position towards divorce. This is especially remarkable concerning the position of the church a few years ago. However, there was ambivalence with pastors (57.2%) and lay leaders (52.7%) who agreed that "Persons who were divorced without biblical grounds before they knew about the gospel should be eligible for ordination into the ministry."

Other Personal Vices

A majority of pastors (96.4% and 96.0%) and lay leaders (95.9% and 96.5%) agreed that total abstinence from alcoholic beverages and tobacco use is the most appropriate Christian stance (see Table 17). Most Nazarenes are generally in agreement with most stances. There is some ambivalence on whether or not the pornography statement should be made stronger and if we need a *Manual* statement on pari-mutuel wagering.

Conclusions

Several conclusions are drawn from this study. First, most pastors and lay leaders find an inconsistency between the church's stand on the movie theater and its stand on TV, videos, and cable TV. This inconsistency is especially evident with new converts, and potential members. The church makes a strong stand, yet, few Nazarenes want to ban potential members who attend movies from becoming church members and even fewer want to "kick" out members of the church who do go to movies.

Most Nazarenes want the church to emphasize "principles" rather than "specifics." Moreover, most people feel that members act according to "principles" rather than "rules" of the church.

It appears that the church must make one of three choices:

1. Maintain the *status quo* and live with the tension and inconsistency.
2. Harmonize our stance by *boycotting all* electronic entertainment media.
3. Harmonize our stance by articulating the principles of Christian discipline in regard to *all* electronic entertainment media.

Of the above three options, the first option is the easiest and requires little or no action, but it does not address the inconsistency issue confronting our church. The second option would certainly be a strong step and a strong stance. However this stance would virtually be impossible to take by the church since a high percent of membership have already many pieces of electronic entertainment media in their homes. The third option appears to be the only viable option. But such an action will certainly have a strong re-action from a small, but sizeable segment of the church. The changing of standards, or norms, for any social groups, threatens the identity of that group. The Church of the Nazarene is not different. Several respondents wrote on their questionnaires that they were more concerned with the trend of "liberalizing" the church of its standards and resulting in being just like all of the other "liberal" churches that have gone down this path.

Generally, it appears that pastors and lay leaders are not so concerned about whether the church drops the prohibition of movie theaters or not, but by such action, we are "losing" our self-identity. If the church takes the third option this next General Assembly, the church leaders would be aware that for some people, a part of their religious identity is gone. Therefore, much care is needed for the church to establish exactly who we are and what is our identity to the members.

Second, we are not doing a very good job of educating our pastors or our laity about the impact of internationalization. Although the church has placed great stress on this process in the last several years, it is not getting through to the people at the local level. We, as a church, are not ready for internationalization. I'm not sure if we will be for a long time. Our ethnocentric view of the world will be a problem we must overcome to relate to our brothers and sisters in Christ in other cultures.

Third, as a sociologist, I guess I must confess that I am part of a church that is not very interested in social issues. We view our world from an individual perspective. This is not necessarily bad, but it certainly is very limiting, especially as our society becomes more urban and more pluralistic. A church that does not have much to say to some of the important social issues of the day, is going to have a hard time approaching certain people, especially those who live in the city.

Fourth, there are very few differences between pastors and laity. Most of the time they agreed on many of the responses. The only differences tended to be socio-demographic. Pastors tend to be better educated, but have lower incomes. The other main difference is that pastors tended to have a lower expectation of the laity's ability to follow and apply moral principles to one's life.

Finally, more analysis of this data is needed. Preliminary correlations on the pastors revealed that there tends to be differences between the old and the young, the rich and the poor, the highly educated and those who have lower educations, and those from urban areas and those from small towns. Further research could reveal some very important information that does not appear with these descriptive statistics.

Table 1		
<i>Percentages of Pastors and Lay Leaders Agreeing*with Various Statements Regarding Use of Entertainment Media</i>		
	<i>Pastors</i>	<i>Lay Leaders</i>
There is an inconsistency between the uncritical acceptance of television and video programming and the condemnation of the motion picture theater.	83.3%	84.5%
The inconsistency between our stand on the movie theater and our stand on television, video cassettes, or cable television programming should be corrected.	82.3%	82.1%
The wave of new delivery systems for evil, such as video rentals, cable television, x-rated movies channels in homes and hotels and the like, make out stand against attendance at the movie theater archaic.	44.1%	41.9%
With the proliferation of media which threaten Christian values, the church should be most concerned with teaching its members	97.4%	98.9%

inner principles that help persons identify and resist evil in any form.		
Potential members who even occasionally attend a movie theater should not be allowed to join the church.	31.9%	23.1%
No member who even occasionally attends a movie theater should be allowed to hold office in the local church.	45.9%	45.0%
A member who even occasionally attends a movie theater should be removed from the church membership.	5.6%	7.9%
Spending a lot of energy fighting going to movie theaters makes the church appear to be fighting yesterday's battles while more dangerous enemies threaten.	66.2%	60.2%
N**=	303	369

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 2 Percentages of Pastors and Lay Leaders Agreeing* with Various Statements Regarding the Purpose of the Movie Guideline		
Pastors	Lay Officials	
The prohibition of motion picture attendance is intended to be a boycott to encourage film makers to produce wholesome entertainment.	33.2%	31.9%
A specific boycott of violent, sensual, and pornographic movies would be a more effective protest against this type of entertainment than the prohibition of all motion picture attendance.	52.0	55.5
The prohibition of motion picture attendance is intended to isolate Nazarene members from evil.	56.5	62.9
If we remove the statement against movie attendance as a membership requirement, most of our people will start pouring into the movie houses.	13.6	14.7
The most damaging thing about television and video films is the adulterous life style which they promote.	82.5	88.1
Watching XXX-video films is becoming an "acceptable" form of entertainment among the unchurched people that I know.	36.3	43.1
Having a statement against movies makes preaching against the movies more effective.	47.7	61.2
It is more urgent now than ever before to preach against attendance at	46.7	54.0

movie theaters.		
It is violation of the <i>Special Rules</i> for a Nazarene to attend a showing of the Billy Graham film, <i>Joni</i> , in a motion picture theater.	49.8	50.8
It is violation of the <i>Special Rules</i> for a Nazarene college to show a Hollywood produced motion picture on campus.	51.3	60.4
N**=	303	369

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 3 Percentage of Pastors and Lay Leaders Agreeing* with Various Statements Regarding the Cinema and New People		
	Pastors	Lay Officials
Most new converts that I know have no problem with out stand against the cinema.	19.5%	21.0%
Potential members see out stand against movies clearly demonstrated in the lives of our present members.	22.7	32.6
The evangelistic and discipling work of the church I attend would be enhanced if Nazarenes did not make the matter of cinema attendance a test of membership.	37.3	26.8
N**=	303	368

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 4 Percentage of Pastors and Lay Leaders Agreeing with Various Statements Regarding Nazarene Entertainment Media Use		
	Pastors	Lay Officials
At least half of the Nazarenes I know personally will attend a	59.3%	54.7%

movie if they really want to.		
No Nazarene that I know of has ever rented an X-rated video or watched X-rated films on a cable movie channel.	44.6	62.4
N**=	303	367

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 5 Percentage of Pastors and Lay Leaders Agreeing with Various Statements Regarding Rules Binding on All Cultures		
	Pastors	Lay Officials
If an activity violates the conscience of the members of any Nazarene district, it should be included in the <i>Special Rules</i> of the <i>Manual</i> as a specific guideline for Nazarenes of all districts.	7.2%	12.2%
If Nazarenes in some culture believe unchaperoned dating is sin, it should be specified prohibited for all Nazarenes in the <i>Special Rules</i> of the <i>Manual</i> .	0.7	1.9
The most rigorous ethical requirements applied by any Nazarene district should be required of all Nazarenes.	7.3	11.8
With rapidly changing technology and cultural forces which threaten Christian values, the church should not be as concerned about creating a statement against each specific mode of evil as it is with teaching its members inner principle that help persons identify and resist evil in any form.	89.1	88.6
Paragraph 904.1, page 279, of the 1985 <i>Manual</i> specifically addresses the issue of voluntary prayer and Bible study in the schools and government agencies of the United States. This statement is appropriate for the <i>Manual</i> even though it does not apply to Nazarenes in most nations.	73.2	72.0
Separate editions of the <i>Manual</i> should be prepared in each culture with specific applications of Nazarene values and principles stated to address the needs of culture.	33.9	40.2
When culture changes rapidly or the fellowship spreads beyond one cultural group, it becomes very important for believers to understand the moral principles so that they can make appropriate applications in new and changing situations.	93.7	92.7
N**=	305	369

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 6 Percentage of Pastors and Lay Leaders Agreeing with Various Opinions Regarding the Effects of the Manual Statements		
	Pastors	Lay Officials
Most Nazarenes I know avoid evil practices because the guidelines of the church keep them from it.	15.1%	12.2%
Most Nazarenes I know avoid evil practices because they have developed a strong inner strength of character.	88.8	92.7
Most of our members understand the deep moral principles which guide Christian living.	63.5	83.2
Most of our members are able to transfer the specific guidelines as examples which suggest other important applications of the moral principles involved.	60.2	75.7
N**=	305	369

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 7 Percentage of Pastors and Lay Leaders Agreeing with Various Statements Regarding Statements of Ethical Guidelines		
	Pastors	Lay Leaders
The <i>General Rules</i> of the <i>Manual</i> should be statements of universal ethical principles which need no specific examples.	70.4	75.7
Stating specific guidelines for the most serious contemporary evils tends to develop Pharisaical members who focus on keeping the letter of the law rather than members who internalize, and live by, underlying ethical principles.	39.9	34.7
The <i>Manual</i> statement on war and military service allows for a	29.7	24.7

broad range of personal convictions. More of our guidelines should be "roomy" like this statement.		
With rapidly changing technology and cultural forces which threaten Christian values, the church should not be as concerned about creating a statement against each specific mode of evil as it is with teaching its members inner principles that help persons identify and resist evil in any form.	89.1	88.6
When culture changes rapidly or the fellowship spreads beyond one cultural group, it becomes very important for believers to understand the moral principles so that they can make appropriate applications in new and changing situations.	93.7	92.7
With the proliferation of media which threaten Christian values the church should be most concerned with teaching its members inner principles that help persons identify and resist evil in any form.	97.4	98.9
N**=	304	369

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 8 Percentage of Pastors and Lay Leaders Agreeing with Various Opinions Regarding the Purpose of the Manual Sections		
	Pastors	Lay Leaders
The <i>General Rules</i> are intended to be a statement of the changeless ethical principles which always apply to Nazarenes in every culture.	91.5%	91.3%
The <i>Special Rules</i> are intended to be specific examples which help members apply the principles of the <i>General Rules</i> .	92.4	93.2
Specific examples of evil to be avoided should be included in the <i>Special Rules</i> of the <i>Manual</i> .	75.5	78.7
The <i>Special Rules</i> are intended to be a full catalog of the evils to be avoided by Nazarenes	13.1	25.1
The <i>Special Rules</i> are intended to be a catalog of the most serious evils to be avoided by Nazarenes.	58.6	65.4
The <i>Current Moral and Social Issues</i> section of the <i>Manual</i> appendix is intended to state the conscience of the church on contemporary social issues in various nations.	82.2	82.2
The <i>Current Moral and Social Issues</i> section of the <i>Manual</i>	82.8	81.3

appendix is intended to guide Nazarenes in their protest against evil in society.		
N**=	305	368

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 9 Percentage of Pastors and Lay Leaders Agreeing with Various Opinions Regarding the Nature of the Manual Statements As Rules vs. Guidelines		
	Pastors	Lay Leaders
The <i>Special Rules</i> in the <i>Manual</i> are universally binding upon all Nazarenes.	59.5	64.0
The <i>Special Rules</i> in the <i>Manual</i> are <i>guidelines</i> which give general direction on how to live the Christian life.	85.0	92.7
I understand the statements in the <i>Current Moral and Social Issues</i> section of the <i>Manual</i> appendix to be less binding on Nazarenes than the <i>General and Special Rules</i> .	29.3	24.6
N**=	305	369

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 10 Percentage of Pastors and Lay Leaders Agreeing with Statements Regarding the Need for Review of Manual Guidelines		
	Pastors	Lay Leaders
The <i>General Rules</i> should never need review.	38.4	38.0
The specific examples in the <i>Special Rules</i> should be reviewed and restated only about once in every generation.	22.4	23.8
In rapidly changing modern societies the <i>Special Rules</i> should be reviewed and restated at every General Assembly in order to keep	64.9	73.8

examples of the application of moral principles closely connected to current major problems.		
N**=	305	367

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 11 Percentage of Pastors and Lay Leaders Saying Various Issues Covered by the General Rules were Addressed in Preaching		
	Pastors	Lay Leaders
Loveing God	82.3%	64.2%
Love for neighbors	79.7	48.0
Christian witness	80.9	57.0
Courtesy	21.5	11.7
Social compassion	46.8	25.1
Ministry to needy	45.2	29.1
Tithing	52.7	49.0
Faithful worship	60.5	51.3
Profanity	9.4	7.9
Sabbath observance	29.3	18.7
Sexual immorality	44.9	31.8
Quarreling	21.1	17.6
Social compassion	46.8	25.1
Retaliation	19.7	15.4
Gossiping	25.1	14.0
Dishonesty	52.7	49.0
Pride in dress	17.1	10.2
Simplicity	10.8	4.0
Modesty	12.7	7.1
Music that dishonors God	11.3	9.3
Literature that dishonors God	17.0	13.0
Entertainment that dishonors God	22.9	13.4
Hearty fellowship with denomination	28.3	26.1
Inveighing against the church	9.1	7.5
N**=	301	360

*the most extensive preaching treatment given to the issue" was that it was "Emphasized with an entire sermon" or that it was "one major sermon point"

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

<p align="center">Table 12 Percentage of Pastors and Lay Leaders Saying Various Issues Covered by the Special Rules Were Addressed in Preaching</p>		
	Pastors	Lay Leaders
Stewardship of time	46.2	37.6
Moral standards	55.9	35.5
Protest social evil	31.2	18.0
Movies (cinema)	8.7	6.8
TV programs	15.3	9.0
Cable TV	12.0	8.2
Video tapes	13.4	8.2
Lotteries	11.8	6.2
Gambling	13.4	6.5
Secret orders	3.7	3.1
Dancing	5.0	3.7
Alcoholic drinks	21.5	8.4
Drug abuse	23.4	12.1
N**=	301	359

*the most extensive preaching treatment given to the issue" was that it was "Emphasized with an entire sermon" or that it was "one major sermon point"

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

<p align="center">Table 13 Percentage of Pastors and Lay Leaders Saying Various Issues Covered in the Current Moral and Social Issues Chapter of the Manual Appendix Were Addressed in Preaching</p>		
	Pastors	Lay Leaders
Tobacco use	14.0	7.6

Divorce	21.9	11.2
Abortion	22.5	15.8
Homosexuality	20.5	12.4
War	3.4	2.5
Nuclear armament	2.0	2.5
Racism	8.0	4.2
Religious freedom	25.2	13.0
Pornography	29.2	23.0
Women's rights	3.7	2.8
N**=	301	356

*the most extensive preaching treatment given to the issue" was that it was "Emphasized with an entire sermon" or that it was "one major sermon point"

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 14 Percentage of Pastors and Lay Leaders Agreeing with Various Statements Regarding Current Moral and Social Issues		
	Pastors	Lay Leaders
The <i>Manual</i> statement on racism (paragraph 904.3) is inadequate and should be made more specific and direct.	16.2%	12.5%
The <i>Manual</i> should contain a statement condemning apartheid.	20.5	20.1
The <i>Manual</i> statement on Women's Rights shows wisdom in carefully refraining from referring to equal career opportunities in the work place for women, such issues as equal pay for equal work, etc.	68.7	64.1
The statement (<i>Manual</i> paragraph 904.10) that, "We oppose any legislation which would be against the scriptural teachings of the place of womanhood in society" is an outdated attack on the Equal Rights Amendment. Besides being overbearingly chauvinistic it is now irrelevant and should be deleted from the <i>Manual</i> appendix.	12.5	16.6
Chapter V of the <i>Manual</i> should also have a statement opposing the nuclear arms race.	14.5	9.5
N**=	304	368

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 15 Percentage of Pastors and Lay Leaders Agreeing with Various Statements Regarding Current Moral and Social Issues		
	Pastors	Lay Leaders
The <i>Manual</i> statement on abortion (paragraph 35) is adequate.	83.6	84.7
The <i>Manual</i> statement on abortion is (paragraph 35) too permissive.	8.3	8.9
Chapter V of the <i>Manual</i> , "Current Moral and Social Issues," should have a statement on AIDS.	38.9	32.9
The matter of battered wives is significant and a <i>Manual</i> statement denouncing this evil is needed in the "Current Moral and Social Issues" section (paragraphs 904ff).	41.7	44.0
Child abuse in the home is a great problem and the <i>Manual</i> should register the church's resistance to this evil practice.	57.6	61.1
Child abuse in various forms of commercialization of children is a great problem and the <i>Manual</i> should register the church's resistance to this evil.	59.3	60.6
Incestuous relationships are both sinful and criminal and our pastors should be required by the <i>Manual</i> to report every case of incest which they know about to the authorities.	34.8	48.5
Incest violations should not be reported to the authorities if pastor-parishioner confidentiality is violated by such action.	46.3	33.2
N**=	303	369

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 16 Percentage of Pastors and Lay Leaders Agreeing with Various Statements Regarding Divorce		
	Pastors	Lay

		Leaders
The <i>Manual</i> statements on divorce, and remarriage (Paragraphs 34-34.4) are dangerously permissive.	4.7%	7.8%
Divorced persons who have been saved should not be allowed to join the church.	1.0	2.5
Divorced persons who have biblical grounds for divorce should not be ordained to the ministry.	13.5	16.9
Persons who were divorced without biblical grounds before they knew about the gospel should be eligible for ordination into the ministry.	57.2	52.7
No divorced person should be ordained for ministry since divorce is a violation of Christian propriety when it comes to the ministry.	16.8	19.7
N**=	304	368

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 17 Percentage of Pastors and Lay Leaders Agreeing with Various Statements Regarding Personal Vices		
	Pastors	Lay Leaders
Total abstinence from alcoholic beverages is the most appropriate Christian stance.	96.4%	95.9%
The <i>Manual</i> prohibition of tobacco use is the most appropriate Christian stance.	96.0	96.5
The <i>Manual</i> proscription against "trafficking" in tobacco means that no Nazarene can raise tobacco as a crop.	82.9	83.3
The <i>Manual</i> statement against tobacco means that no Nazarene should accept employment at a store which sells cigarettes.	11.3	16.2
The pornography statement (<i>Manual</i> paragraph 904.9) should be publicized more.	76.2	76.9
The pornography statement (<i>Manual</i> paragraph 904.9) should be made stronger.	44.3	43.3
Paragraph 33.6 of the <i>Manual</i> is an adequate statement against drug abuse.	75.2	74.4
The statement against "all forms of social dancing" is reasonable	65.1	63.2

While American culture needs a strong statement against all forms of dancing, some cultures in which Nazarenes live find such a statement harmful to Christian witness.	27.1	32.4
Lotteries are so obviously immoral that we do not need a specific statement against them.	9.6	16.5
Even if our people know that legal lotteries are wrong, we need a <i>Manual</i> statement against them so that society knows the church opposes them.	78.9	78.0
Pari-mutuel wagering is evil and we need a <i>Manual</i> statement against it.	61.8	62.8
Participation in magazine sweepstakes which give away large amounts of money should be avoided by Nazarenes, even though no purchase is required.	18.5	22.9
N**=	305	368

*Strongly Agree or Generally Agree

**Maximum number responding to any of these items. Percentages are of the number responding to the specific item.

Table 18 Personal Characteristics of Respondents		
	Pastors	Lay Leaders
Age	45	52 yrs
Male	95%	54%
Years Nazarene	27	29
Parents not Nazarene	36%	51%
N*=	305	367

*Maximum number responding to any of these items. Percentages are of the number responding to the specific item.