

# **The Church of the Nazarene: A Religious Organization in conflict and Change —An Empirical Study**

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## **Abstract**

A variety of internal and external forces affect the nature of religious organization with the tendency of moving them away from more conservative, "sectarian" traits toward more liberal, "denominational" traits. This is especially true as the socio-economic level of the membership and clergy of the organization increases. Inherent to religious organizations is a certain commitment to the past in terms of cultural norms, beliefs, rituals and strategies. This is an exploratory paper suggesting the thesis that as the religious organization moves along the "sect-denomination" continuum, these competing influences heighten the differences between the more conservative and more liberal elements of the organization. The result is an increase in internal conflict and a corresponding increase in the levels of stress for the more liberal segments of the organization's membership (in this study, among the clergy).

The Church of the Nazarene was selected as a religious organization currently undergoing such internal dynamics of change and conflict. A portion of a study by Johnston (1973) was replicated for a random sample of clergymen in the Church of the Nazarene in California. The primary hypothesis is that an increase in levels of education in the clergy over time will produce an increase in the percentage of clergymen with more liberal inclinations. Further, those clergymen with more liberal characteristics will experience greater increases in stress over time than the more conservative clergymen.

Johnston's model and tool for categorizing clergy into three types was used. The "D-type" clergy (doctrine-centered) are the more conservative, loyal, traditional, sectarian element in the sample. The "C-type" (community-centered) are the more liberal, ecumenical, denominational segment of the clergy. The "G-type" (group-centered) are, in contrast to the other two types, doctrinally middle-of-the-road, but ingrown and independent with regard to denominational and community relationships.

The hypothesis was not confirmed relating increased levels of education to increased percentages of liberal elements in the clergy. However, increased percentages of liberal elements in the clergy over time were noted and these were positively associated with increased levels of stress for the more liberal "C-type" clergy. The "D" and "G" types, by contrast, did not show significant increases of stress over time.

## **Introduction**

Common to the social theories of religious organizations is the concept that religious bodies tend to move from what is termed, "sectarian" status, toward what is termed, "denominational" status. Numerous typologies are offered distinguishing the two and establishing them in their respective places at each end of the religious organization continuum.

At the same time, theorists, like Blau (4:25) and Wilson (25:23), just as readily inform us that religious organizations resist change. Religious organizations are often used as examples of organizations that are especially resistant to change because of their entrenched belief systems and symbolic cultural identifications with the past.

Given that religious organizations generally have inherent qualities built in that lend themselves to change, and given that religious organizations generally are resistant to change, it seems inescapable that we predict an outcome of internal conflict as the religious body moves along the continuum from "sect" to "denomination".

My immediate interest concerns the nature and dynamics of this internal conflict, especially as it applies to change in religious organizations. Specifically, if the general constituency of a religious organization is experiencing a tendency toward change in the organization (with regard to norms and values), and if the top-level administration of the organization is committed to resisting change, and if, as in most cases, the organization does in fact move from "sectarian" to "denominational" status, what factors are responsible for producing the change over the protests of those officials in power, and what are the resultant effects of such a change on the organization and members of the organization? In this paper, I do not intend to give a comprehensive answer to the above questions but rather to lay the foundation for further study.

[Back to the top](#)

## **Sect-Denomination Typologies**

The literature on the nature of religious bodies is heavily committed to sect-denomination ideal typologies with several theorists contributing ideas as to the nature of such a typology. Of course, no religious body would be expected to match all the characteristics of any given construct, and compare different organizations. Brewer suggest aptly that a sect-denomination continuum in which religious organizations are scattered between the two poles is closer to reality than the clustering of a group of sect-like organizations and another group of denomination-like attributes. Whichever type of attributes seems to prevail, and to what extent, determines where the organization would be placed along the continuum. (5:506-407)

However, using typologies may be misleading. Wilson especially points out that the use of typologies in analyzing religious organizations may too easily disregard the distinctiveness of different historical periods or may not take into account important different organizations. (25:4) With this warning in mind, we will carefully proceed with a presentation of ideal typologies in the understanding that they are subject to criticism and interpretation.

The first typology to be considered which distinguishes between sectarian and denominational religious groups is offered by Wilson. For Wilson, sectarian religious organizations are particularly characterized by the following:

- Voluntary association
- Membership by proof to sect authorities of some claim to personal merit (knowledge of doctrine, affirmation of conversion, etc.)
- Exclusiveness (expulsion of unworthy members is exercised)

- Self-concept is that of an elect, gathered remnant possessing special enlightenment
- Personal perfection is the expected standard of aspiration for members
- The priesthood of all believers (de-emphasis of professional clergy)
- High level of lay participation
- Opportunity for spontaneous expression of commitment for members
- Hostility or indifference to the secular society and the state (25:23-24)

In contrast to the above, Wilson offers the following characteristics attributes of a denomination:

- Formally a voluntary organization
- Accepts adherents without imposing traditional prerequisites
- Emphasis on breadth and tolerance
- Expulsion uncommon
- Self-concept is unclear (doctrinal position is unstressed, the religious body is content to be one movement among many acceptable movements)
- Accepts standards and values and values of prevailing culture
- Trained professional ministry
- Restricted lay participation
- Formalized services with lack of spontaneity
- Education of young more important than evangelism of "outsiders"
- Additional activities are largely nonreligious
- Low intensity of individual commitment
- Membership is limited to the socially compatible (25:25)

Troeltsch especially emphasizes that individuals are usually born into a denomination-type group in contrast to the sect-type group which usually consists of a voluntary community detached from the world. (22) Loomis and Loomis add that sect-groups have much less ecclesiastical hierarchy than other, more "denominational" types of organizations and further note that sect-type members are generally drawn from lower socio-economic classes than the denomination-type membership. (16:65) Dynes contributes to the distinction with the assertion that the denomination is more apt to incorporate the scientific and humanistic as opposed to the sect-type, which is more likely to accept a literal interpretation of the Bible. (7:556) (Among the others offering typologies are Yinger (26) and Pfautz (20). For a comprehensive composite, see Armstrong, 1:29-31.

In sum, the sectarian religious organization, in contrast to the denomination, can be characterized by greater commitment, spontaneity and zeal, greater intolerance of the society and other religious groups, a lesser degree of specialization and professionalization, and finally, a greater reliance upon the lower socio-economic classes as a source for prospective members.

If the Church of the Nazarene can, in fact, be classified as an institutionalized sect as Nielson (and Armstrong) suggests, then an examination of an institutionalized sect typology will be useful in understanding the nature of the religious organization being studied.

Armstrong offers such a typology which is set forth in detail as follows:

**I. The institutionalized sect in its ideological and conceptual aspects has the following characteristics:**

- A. It is strongly supernaturalistic and theologically conservative.
- B. It makes a broader appeal to the interpretation of the New Testament.
- C. It still places strong emphasis on Biblical eschatology but focuses attention on the here and now.
- D. Less emphasis is placed on the primitive church form and more emphasis on the sect tradition (than in the sect group).
- E. Redemption is stressed as being personal but must conform to certain boundaries of established group mores.
- F. Strong ethical standards are broadly stressed.
- G. Less emphasis is placed on poverty and frugality and more on economic stress (than in the sect group).
- H. It is in conflict with cults, extreme type sects, and larger religious groups.
- I. It has, however, learned to accommodate and cooperate on a limited basis with like-minded religious groups.

**II. The institutionalized sect in its associational and organizational aspects has the following attributes:**

- A. It becomes much larger in size than the sect.
- B. It is geographically dispersed.
- C. Its membership is both voluntary and familial.
- D. Its membership comes less from evangelism and more from education (than that of sect groups).
- E. Its membership is drawn from the lower middle class rather than from the lower class (as with the sect group).
- F. Its membership is based both on a quality of life and certain elements of personal attributes.
- G. Continued membership demands minimal standards of accepted behavior and expulsion is rare.
- H. Its membership is culturally diffuse.
- I. Its leadership becomes more professionalized (than in the sect group).
- J. Organizational techniques for hierarchical control are developed.
- K. The broad administrative function of the group tends to become centralized.

**III. The institutionalized sect in the category of usages, ritual and behavior patterns may be characterized as follows:**

- A. War with cultural mores diminishes to some extent but emphasis is placed on "group-traditional mores"
- B. Patterns of worship persist in simplicity but tend to become formalized.
- C. Patterns of worship still accept large participation but such participation is limited to traditional acceptability.
- D. Less emphasis is placed on feeling and emotionalism and more on observance of broad ethical principles (than in the sect group).

- E. Less emphasis is placed on traditional evangelism and more emphasis on religious accommodation (than in the sect group).

#### **IV. The institutionalized sect in the material and instrumental aspects may be characterized by the following:**

- A. Meeting places are not ornate but tend to be permanent in construction.
- B. Leadership is paid and treatment is financially considerate.
- C. Financial contributions are emphasized strongly but per capita giving decreases (in comparison to the sect group).
- D. Philanthropic, educational, and welfare agencies are organized and supported.
- E. An intricate system of budgets is developed to support hierarchical control.

In summary, the institutionalized sect is a cross between the sect and the denomination. Nearly all of its characteristics are partially sectarian and partly denominational in nature. It is very much a religious organization in the process of change, a sect becoming a denomination (although it may remain an "institutionalized sect: almost indefinitely depending on how it responds to the forces of change at work both internally and externally). These semi-sectarian, semi-denominational traits of the institutionalized sect appear to fairly accurately depict the nature of the Church of the Nazarene as it has existed in the recent past. (12:186), (18:121), (1:35).

[Back to the top](#)

#### **Ideal Typology of the Clergy**

Dynes (7:7) and others (for example, Borhek, 1965), have shown that individuals within a denomination may have widely divergent views. He found in a study of the Salvation Army three main strands of orientation, the "old guard" (committed to the retention of the traditional values of "Salvationism"), the "acceptors" (wishing to retain the basic outlines of "Salvationism", but with a more pragmatic, neutral attitude toward the wider society), and the "modernists" (in favor of a positive re-evaluation of the organization, doctrine, and mores of the group). (25:104-105)

Johnston expanded on this idea (particularly influenced by Borhek, 1953) and presented an ideal typology for clergy. The ideal types were constructed from a grid between ideological position (relations with non-local doctrine and standards) and geographical position (relations with the community and the greater society). The type that was a localite in both ideology and geography he labeled "G" for "group-centered" clergy. The type that was cosmopolitan in both ideology and geography he labeled "C" for "community-centered". And the type that was cosmopolitan in ideology and localite in geography he labeled "D" for "doctrine-centered". (12:10) He then constructed ideal typologies with appropriate characteristics for each category. I am offering the characteristics of each type below as this typology differentiation plays a key role in the further development of this paper.

The "doctrine-centered" type (from here on to be referred to a D or D-type) was characterized by the following:

- Relies heavily on doctrinal and denominational tradition as a basis for decision-making
- Pictures the community as an extreme threat to be avoided except in evangelism
- Perceives the pastoral role as that of a prophet, calling men to repentance
- Theological conservatism
- Pictures the church as a "lighthouse", helping the lost find their way
- (12:2)

The "community-centered" type (hereafter to be referred to a C or C-type) was characterized by the following:

- Bases decision-making on attempt to understand, relate and communicate with surrounding community
- Perceives pastor as a "parson", unites with people inside and outside the church in seeking the betterment of man
- Interacts freely with personnel of other religious groups
- Evangelism is employed but Christian education is emphasized
- Interprets doctrine and denominational rules more loosely, but not "liberally"
- Views the church as a school
- (12:3)

The "group-centered" type (hereafter to be referred to a G or G-type) was characterized by the following:

- Focuses on the internal and the local
- Emphasizes building an efficient local program
- Avoids community and denominational interference with the above
- Gears standards of conduct toward whatever seems to be the most fitting
- Perceives the pastoral role as that of a "priest", administrating the local church
- Theologically liberal or conservative
- Views the church as a business
- (12:3)

In sum, the D-type clergy are characterized as the loyal, conservative, traditionalists who like things "the way they used to be". They are the most sectarian of the categories and the most resistant to change, relying on the norms, goals and methods of the past and especially emphasizing evangelism. The C-type clergy are the more progressive, ecumenical "liberals" who believe that the church must be willing to be flexible in meeting the needs of a changing society. They are the most denominational of the categories and especially emphasize the need for positive relations with the community and other religious organizations even at the expense of sacrificing organizational norms and identity. The G-type clergy might best be characterized by a "live and let live" perspective as their dominant trait seems to be independence (or even separatism). Their total concern is focused on the local congregation with denominational and community "interference" avoided if at all possible. Norms, methods, traditions and doctrine tend to be more dependent on local sentiments than on denominational standards. So, when viewed in the extreme, the D might be seen as the "loyalist", the C as the "ecumenicist" and the G as the "separatist".

Johnston conducted an empirical study of clergy in the Church of the Nazarene (1973) using this typology. He discovered that all three types were similar along many indices (e.g., "family social interaction" and "perceived influence"), but the closest types generally were the C and the G. (12:183)

Johnston discovered that the D's in his sample were generally older, less educated, pastoring smaller and slower growing churches, paid less, and experienced less stress than the C and G-type clergy. (12:146) Of special interest is Johnston's hypothesis that the C-type clergy were the most highly educated. It is apparent for Johnston that the more highly educated clergy were the least sectarian. In another study, Hull found that out of a listing of twelve items, seminary students ranked "strong emphasis on general and special rules" in the *Manual* (a sectarian category) as being tenth in relative importance. Pastors throughout the denomination ranked it fifth. (11:81) This again supports the idea that seminary students (the most likely candidates to be placed in the C category) are less sectarian in their views than the total clergy in the Church of the Nazarene. For Johnston, the C and G-type clergy were generally the younger, better educated pastors of larger, faster-growing churches.

[Back to the top](#)

## **Trends Toward Denominationism**

Berger defines "secularization" as "...the process by which sectors of society and culture are removed from the domination of religious institutions and symbols." (2:211)

This secularization process is a complex, multivariate phenomenon. It takes place at different rates in different religious bodies, but it seems to generally *take place*. Wilson suggests that certain sects are more vulnerable to the secularization process than others. According to him, sect-groups with a general "democratic ethic" who stand in the orthodox "fundamentalist" tradition and who emphasize evangelism using revivalist techniques are more vulnerable to secularization than other groups. (25:44) This "conversionist" type sect describes the Church of the Nazarene and in so doing may partially account for its relatively swift movement away from sectarian status. But as we look more closely into the question we find several other variables influencing the secularization process.

The most often cited variable affecting secularization is upward socio-economic mobility. Kelly refers to "Wesley's law" as a source of upward mobility and resultant secularization. For Wesley (John Wesley), "Wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore, I do not see how it is possible, in the nature of things, for any revival of religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches." (14:175)

Dynes, as well, noted the identification of secularization with increased socio-economic status. "The relationship between church-sect scores and the three indices of socio-economic status indicate...that Churchness (the domination-type) is associated with high socio-economic status and, conversely, that Sectness is associated with low socio-economic status. In other words, as education increases, emotionalism, evangelism, and other Sectarian characteristics are increasingly rejected." (7:558)

Dynes further found that, holding denominational affiliation constant, the difference in the degree of Churchness and Sectness is still associated with socio-economic status. (7:559) If these findings are to be trusted, they suggest that the sectarian status of a religious body is more closely associated with the socio-economic level of the adherents of the group than with the belief system of the religious body. "In other words, when a denomination, or a specific church, has a membership drawn from a certain socio-economic level, these members will manifest certain attitudes and other characteristic traits of that level, regardless of the specific doctrinal emphasis. Thus, individuals of different denominations, but equivalent in socio-economic status, may be more similar in certain religious altitudes than individuals of the same denomination who differ in socio-economic status." (7:558) (See also Goldschmidt, 8:354)

Closely associated with the process of upward mobility is the variable, "desire for respectability". Sect-groups often find themselves caught between the value of "being separate from the world" and the temptation to gain social respectability. (25:41) They find themselves taking great pride in having their members achieve certain respectable status or their organization recognized for some meritorious project. This desire for respectability pulls the organization away from its insulation toward secularization.

Wilson points out that the changing societal conditions may also affect secularization. He especially mentions the rapid social change, high mobility, intense urbanization and successive waves of immigration in the U.S. from 1800 until the present as providing an atmosphere conducive to mobility and secularization. "The external social circumstances, rather than the intrinsic nature of the sect as such, must here be invoked to explain why sects become denominations." (24:8-9)

Niebuhr suggests that sect-type organizations can only exist for one generation. In the second generation, he maintains, the sect inevitably becomes a church or a denomination. (17:19) This corresponds to the characterization of sects as being composed primarily of voluntary adult converts while denomination groups are characterized by members being "born into" a particular religious body. Wilson calls this an "oversimplification" indicating that some sect-groups are able to maintain a degree of sect-ness. He suggests this depends on such things as the standard of admission imposed by the sect (the stricter, the more sectarian the group remains) and the rigor with which children have been kept separate from the world. (25:38-39) This issue of socialization of children could increase the secularization process (if socialization level is low) or, at best, could slow the process (if socialization is high).

Another significant variable is that of the specialized training of the leaders (clergy). This special training, once it is accepted, is a major step toward denominationalism (25:34) "Training implies lack of parity between leaders and members. It compromises the radical democracy of the sect and the ideal of the priesthood of all believers. Spontaneity disappears, and leaders employ the status symbols of their profession, seeking equal esteem with the pastors of other movements." (25:34)

Johnston points out that the direction a religious group takes in the secularization process (as well as the speed of the process) depends on the balance between the D, C and G types in the leadership of the group. (12:185) For example, if the clergy becomes predominantly C type

(better educated, more professionalized), the religious organization will tend to move faster toward denominationalism (either as an independent variable affecting secularization or as an indicator of other variables).

One final possible variable affecting the secularization of the sect-group is an inherent value of the "conversionist-type" sect, evangelism. "Evangelism means exposure to the world and the risk of alienation of the evangelizing agents. It means exposure to the world and the risk of alienation of the evangelizing agents. It means also the willingness to accept into the sect new members. This throws a particular weight on the standards of admission through the effect of members who are incompletely socialized from the sect's point of view..." (24:11) The result of an emphasis on evangelism, then, can be exposure of the members to the world (instead of isolation from the world) and incorporation into the body of new members (who must be tolerated) who have not yet incorporated the values and beliefs of the group. The result may be to increase secularization.

Hull suggest that the Church of the Nazarene, as a "conversionist-sanctificationist" sect actually has two main forces pulling against each other. Evangelism pulls the organization toward denominationalism and its doctrinal position of separateness ("entire sanctification") pulls it toward sectarianism. (11:88)

This appears to be in contradiction with typology of Johnston. (D-sectarian types emphasized evangelism while C-denomination types emphasized religious education). There are at least two possible explanations for this apparent contradiction. First, it could be that even as the D types emphasize evangelism, they lend themselves to the secularization process to a degree (the C types being affected more radically toward secularization by other variables). The second possibility is that both D and C types emphasize different kinds of evangelism. In this thought, the D types emphasize evangelism of "lost souls," with an emphasis on socialization, seeking to get the potential convert to agree to accept the doctrines and standards of the group. This might be symbolically illustrated by the emphasis on "in-house" evangelism by these clergymen (that is, of preaching salvation messages from the pulpit as a primary strategy of evangelism). The C type clergy, on the other hand, might be engaging in an evangelism which seeks to "save" the whole person (social concern, religious education, etc.). This type of evangelism might have a greater emphasis on meeting the potential convert "where he is" (emphasis on person-to-person evangelism) rather than asking him to "come to us". In so doing, this type of evangelism would, in all likelihood, increase the process of secularization much more than the D type evangelism in that it would reduce social distance between the outsider and the group. If either possibility (or both) has validity it would explain the apparent contradiction between Hull and Johnston. Further investigation of this process is warranted.

From the above discussions, it is apparent that there are several factors influencing secularization. The type of sect, the socio-economic status of the membership, the desire for respectability, the changing societal conditions, the problem of socialization of children, the specialized training of the clergy, and the effect of evangelism, all to one degree or another, appear to contribute to secularization. If increased socio-economic status is, in fact, the most important variable, I would suggest that the element of increased education is largely responsible. I would hypothesize that as education increases there is a demand for a more

highly educated clergy (producing C type clergy). Further, I would hypothesize that the increased education (and income) would affect the desire for respectability. Still further, I would hypothesize that increased education on the part of membership would tend toward a more liberal policy of socialization of children. Also, I would hypothesize that increased education would contribute to a more open policy of evangelism. All of the characteristics mentioned affecting secularization, then, might actually be more-or-less related to the independent variable, education (except, of course, societal change, which might itself influence increased levels of education). In addition, I would suggest that increased education would also affect the variables of tolerance (the higher educated would be more tolerant of other religious groups and as a result, less sectarian in their position). Finally, the higher educated would, I hypothesize, have a more critical stance in relation to authority than the less educated. The questioning of authority would also tend toward secularization. Therefore, we will give special attention to levels of education (among the clergy) as a potentially key variable in this study.

[Back to the top](#)

### **Resistance to Secularization**

The strong identification of men with the highest ideals and most sacred beliefs they share makes them desirous to preserve these basic values for succeeding generations. The investments made in establishing and expanding a legitimate organization create an interest in stabilizing it and assuring its survival in the face of opposition attacks... Traditional institutions stabilize social life, but also introduce rigidities that make adjustment to changing conditions difficult. (4:25)

It is the adjustment to these changing social conditions, or lack of it, that is central to the process of secularization. The organization finds itself faced with trying to retain its identity while keeping pace with a continuously changing social situation. If the organization tries to initiate change in order to remain pertinent, it risks the loss of boundary maintenance and social solidarity. If it holds on to symbols and beliefs in order to maintain its identity, it quickly discovers that society has left it behind. Nielson says its task is "probably impossible". (18:27) Wilson suggests that it is the management of this tension that decides the nature of its survival (or demise). (25:23)

If it is to retain its sectarian nature, the sect-group "...must not only separate its members from the world, but also must maintain the dissimilarity of its own values from those of the secular society." (25:41) It must continue to see itself as a "chosen remnant", a people set apart for a special purpose. (25:42) There are two mechanisms (according to Wilson) by which a group may try to accomplish this, "isolation" (no contact with the outside world) and "insulation" (behavioral rules calculated to protect the sect values by the reduction of the influence of the outside, secular world when contact is made). (25:37) This sharing of basic values and common adherence to specific rules creates "integrative bonds" and social solidarity. (4:24)

The Church of the Nazarene has chosen the route of insulation with well-defined rules and regulations that have taken on symbolic meaning as to "what it means to be a Nazarene".

Nielson states that these basic rules (as well as the basic belief system) have not changed in over 60 years. (18:74) Further, he maintains that some of these sanctions play a key role in the reluctance to change. (18:104) However, many of the beliefs and attitudes of the members have changed while the rules have not. Nielson analyzes it as follows:

In the early years of the church the proverbial statements of belief were supported by prescriptive norms. These norms have become ethical imperatives to reinforce the proverbial statements. As people mature in knowledge and experience, they move from prescriptive behavior into principled behavior. Thus, there is a tendency to weaken the proverbial belief system when the normative restrictions are no longer practiced. When the norms become sacred like the belief system, there is a reluctance to give them up. They are retained officially but not practiced actually. (18:27)

Here, again, we discover the sect-group fighting not only the outward forces of social change, but also the forces inherent in its own nature.

Kelly approaches the problem from a slightly different perspective suggesting that it is a question of meaning. The more meaningful the religious experience, the more it will dominate the member's life. "The effects of that process seem to emerge in the qualities of strictness." (14:165) For Kelly, the more strict the sect, in terms of demands made on members, the more meaningful the involvement will be for the members, the higher the social solidarity and the more the group will resist secularization. He attributes the recent growth of "conservative" churches to just such a process. (For another interpretation, see Bibby, 1973). For Kelly, this strictness presents a dilemma:

There is about any serious meaning venture a certain irreducible fierceness, asperity, insistence, exclusiveness, rigor - a fanaticism that brushes everything else aside. Yet, that very single-mindedness renders it objectionable to those who value balance, brotherhood, respect for individual diversity, mutual forbearance and self-restraint, civic peace, pluralism -- and dialogue -- as much as, or more than, they value any single formulation of meaning or any one meaning-system (including their own). (14:164)

This analysis suggests the answer to keeping sectarian status and boundary maintenance seems to be in conflict with the healthy development of the individual. "Shut yourself off from the world", "do not emphasize education", "be intolerant of other groups", "adhere to traditional values and belief systems at all costs and in the face of any question as to their-validity or propriety" are attitudes which apparently may help sustain sectarian status. But for an organization such as the Church of the Nazarene, which considers itself "in the world but not of the world", emphasizes education strongly, and considers itself a part of orthodox Christianity, the prospects of retaining a sectarian position, primarily by adherence to traditional values and beliefs, appear to be slim. (Especially in the light of evidence that much of the constituency has already moved away from strict adherence to some of the key symbols and norms). (18:127-130)

[A Theoretical Model \(chart\).](#)

[Back to the top](#)

## Discussion of the Theoretical Model

We have already discussed the aspects of the model illustrating the development of increased SES by way of "Wesley's Law". The variable, "education among the constituency" positively affects the need for a more highly educated clergy (a professional is unlikely to attend a church pastored by a man with only a high school diploma). The more highly educated clergy are likely to be C-type in Johnston's model. The C-type clergy, among other things, are likely to have a greater degree of tolerance of other religious groups, a greater degree of questioning of authority, and a more comprehensive philosophy of evangelism than the D-type clergy. These, and other traits, will likely lead the C-type clergy to de-emphasize sectarian doctrinal and rule positions. The de-emphasis of traditional values may, in turn, result in a loss of boundary maintenance. (In other words, it does not mean what it used to mean to be a "Nazarene".) The identifying marks become hazy. There is a loss of social solidarity. Members of the group are more apt to move freely from the church to other religious groups and back again. This, according to Kelly (14), leads to a reduction in the growth pattern of the movement. (In fact, the Church of the Nazarene, as a total religious organization, has just begun to experience losses in numerical growth rates as measured by several significant indicators.)

The loss of boundary maintenance and accompanying loss in growth will naturally put pressure on the top-level leadership to regain the growth pattern. (13:616) With increased pressure on the top-level leadership to regain the growth rate, the administrators will likely be moved to action (given their commitment to the traditional values and beliefs of the organization). (6:176) They will likely re-emphasize the traditional values and beliefs of the group. For example, a recent editorial by one of the top-level administrators (general superintendent) in the official church publication (the *Herald of Holiness*) was given over to a restatement of the belief that Nazarenes should not attend the "motion picture theater". (15:2) Another article recently appeared in the same publication restating the sanction against dancing. This re-emphasis of traditional values and norms may put the leadership in direct opposition to some of the C clergy who may be in a position of de-emphasis of these and other norms. (12:23)

Katz and Kahn state that, "...every aspect of organizational life that creates order and coordination of effort must overcome other tendencies to action, and in that fact lies the potentiality for conflict." (13:617) Dahrendorf adds, "...of the two aggregates of authority positions to be distinguished in every association, one -- that of domination -- is characterized by an interest in the maintenance of a social condition that deprives its incumbents of authority. The two interests are in conflict." (6:176)

This appears to be the nature of the conflict shown in the theoretical model. The question must be discussed concerning the real authority (power) of the top-level administration. The government of the Church of the Nazarene is such that it is both highly democratic (election of clergy by congregations, election of members to general legislative bodies, etc.) and highly authoritarian (clergy, under some circumstances are subject to appointment by administrators, recommendations by top-level administration to various positions are highly regarded). The key is, the authority of the top-level administration appears to be formally highly legitimated. There are no groups formally organized in opposition to the administration and there are few, if any, formal protest being voiced against their leadership. Katz and Kahn

indicate that, "...to the extent that the hierarchial decisions are likely to be contested by those whom they disadvantage." (13:617) At least formally, this kind of contesting is not taking place. This, in part, leads to the speculation that the top-level administration has real legitimated authority. There is also the possibility that clergy merely ignore the mandates of the administration, in which case the degree of power might be tested if the administration decides to use its power in enforcing its re-emphasis on traditional beliefs and norms.

Blare points out that if power is no longer legitimated by the approval of subordinates, those in power may exercise coercion to achieve their ends. However, he suggest that the stability of such an organization is "highly precarious". (4:23)

Hall introduces another factor in that the highly professionalized occupations are professionalized only to the degree of their autonomy. (10:115) Brewer states the problem as, "...heavy downward communication is dysfunctional in important respects where the subordinates are experts." (5:65) This suggests that if the top-level administration decided to enforce mandates, the result would be highly dysfunctional for the organization with respect to the highly professionalized clergy (especially C and G types).

Another look at the theoretical model indicates that the increased differences between the administrative component and the C-type clergy component could result in increased stress for the clergy. We have already noted that Johnston founded greater stress among the C-type clergy than among the D-type. He suggests this may have been due to higher professionalization (as Corwin showed), relative deprivation of expectancy level of the D's, or as a result of the church's inability to adequately respond to change (as Biersdorff suggested). (12:15, 185) In the theoretical model, I am suggesting primarily the latter explanation to the extent that the C's perceive that the church is not adequately responding to the changing society.

Again, referring to the model, the route via the C-type clergy has the effect of increasing denominationalism. Also, the routes not explored (change and mobility in society and degree of socialization) contribute to the secularization. A critical issue in the denominationalism process remains that of the balance between the C, G, and D types. If the C and G types gain significantly in the percentage of the total, the secularization process could be hastened.

[Back to the top](#)

## **Hypotheses**

Essentially, the remainder of this study will deal with two theoretical constructs and their corresponding testable hypotheses.

### **Theoretical Construct I:**

If, as a religious organization moves from sectarian characteristics toward denominational characteristics, the clergy of that religious groups, less dogmatic regarding traditional beliefs and doctrines, and less concerned with evangelism. In general, the clergy will become increasingly liberalized in their attitudes and beliefs.

Given that by definition C and G clergy are more tolerant of other religious groups, less dogmatic regarding traditional beliefs and doctrines, and less concerned with evangelism than the D clergy in the typology, and given that the Church of the Nazarene is a religious organization moving from sect to denominational characteristics, then, in a longitudinal study of Nazarene clergy in California I am suggesting the following hypotheses:

### **Hypothesis I:**

C and G clergy, as measured by the basic test instrument in Johnston's test booklet, will show higher levels of education than the D-type clergy at each of the time measurements for each of the measures of education.

### **Hypothesis II:**

There will be an increase in each of the measure of education for the whole population over time (as measured by the educational rankings in Johnston's test booklet).

### **Hypothesis III:**

There will be a corresponding increase in the percentage of C and G categorizations of clergy over time.

### **Theoretical Construct II:**

As the percentage of the more liberal clergy increases in a religious organization moving from sectarian toward denominational characteristics, those clergy will experience increasing levels of stress in general, and specifically in their personal and family relationships, their professional activities and relations, in their relations with the religious organization of which they are a part, and in their theological positions.

### **Hypothesis IV:**

C and G clergy will report higher increases in stress levels over time than D-type clergy in each of the following areas:

- personal stress
- professional stress
- theological stress
- organizational stress
- total stress

Each of these stress levels will be measured by their respective constructed tests from the test booklet.

### **Methodology of Data Collection**

The hypotheses I have proposed are based on the decision of replicating a study first conducted by Johnston in 1973 (12). I am especially interested in the changes of educational status, DCG percentages in the population, and reported stress levels in the sample for each time measurement. Since this is only an exploratory study, the decision was made to poll only the portion of the population serving on one of the five Nazarene denominational districts in California. Since I am primarily interested in the change in the data relative to time, I will, of course, need to deal with a longitudinal design.

In replicating Johnston's study, I decided to use the exact same test booklet and testing process as my predecessor used. This should eliminate some of the problems regarding potential errors in the testing device. Since the same problems, whatever they might be, will be involved at both measurements, those problems should, for the most part, cancel out in the data that describes the difference between measurements.

In his previous study, Johnston drew a random national sample on Nazarene clergymen by sending questionnaires to every fifth clergyman listed in each of the district's annual minutes. (That is, he sent test booklets to the first, the sixth, the eleventh,...pastor listed in each district's *Annual Assembly Journal*).

Since I am primarily interested in the change in the characteristics of the total population over time and not just the change in individual respondents over time, I chose to slightly alter the polling process to avoid, as much as possible, polling the same individuals in both measurements. Therefore, I sent test booklets to every fiftieth clergymen listed in each of the five California district's annual minutes beginning with the third listing rather than the first (3, 8, 11...etc.). Since the responses were anonymous, I am not certain this eliminated the potential problem of matched pairs, but there is reason to believe that for all practical purposes, the degree of matched pairing was inconsequential.

For the purpose of statistical analysis, I am assuming that the population is the same at time one as at time two. Therefore, the changes in the data over time are the effects of independent variables acting on a single population over time. This assumption has some rather small problems. First, in reality the population at T-1 is not the same population as that of T-2. A majority of the total population sampled at T-1 almost certainly is the same for T-2, but due to movement of clergy in and out of California, retirements, and the acceptance of first assignments, there is a degree of change in personnel in the population over time. This does not, fortunately, pose a major problem to the study as I am interested in the changes in the clergy as a body (including the changes brought about by the addition of new men to the clergy) not merely in the changes in the individuals. Therefore, if we should discover increased stress in the T-2 sample over the T-1 sample, we should conclude not that the individuals in the population have increased in their stress levels, but that the clergy as a whole reports greater stress at T-2 than at T-1.

A second potential problem that I will not adjust for in this study is that of leadership. In the time period between the two measurements, the middle management (the offices of the five district superintendents in California) completely changed personnel. Given the likelihood that those in middle management positions are most likely to bring some new men on to their districts who are most like themselves in theological and methodological persuasions (DCG

characteristics), a change in the data over time could possibly be a reflection of the changes in leadership. This seems rather unlikely, however, given the relatively short amount of time under consideration. If this process is to affect the population, we would expect it to be not a major factor, and only possibly important in the long run.

The response rate in the number of questionnaires returned as fairly good for T-2 (54 of 69 were returned). The differences in return rates is important to the degree that sample sizes are different for each time measurement, but more significantly because of the possibilities of who ended up responding at each measurement. If there possibly is an inherent tendency in the nature of respondents who are D, C or G to be more or less likely to respond to such a study as this then the different response rates might have been an independent indicator of something happening in the population. Did I really discover an increase in the percentage of C's and G's in the population or did more of the C's and G's in the population merely respond at T-2? Unfortunately, this seems to be a question that is beyond our reach for analysis in this study.

### **Methodology of Data Collection**

There are several theoretical and practical problems associated with the classification of data in this study. The first of these regards checking the validity of the basic test instrument. The instrument was devised by Johnston and included 34 "characteristically familiar, though hypothetical" life situation items. Each item was followed by three contrasting attitudinal statements, each designed to be representative of the three respective value-orientation types (DCG). For example, item #18 reads, "Suppose that three District Superintendents were talking about the 'type of pastor' they were most often looking for...and these were their views...Based on these positions, which District Superintendent would you most enjoy serving under?"

\_\_\_A. One desires the type who becomes actively involved in community social organizations (example, service clubs, school boards, etc.)

\_\_\_B. One wants the type who concentrates on his own local church, for outside interests only sap your energy and result in little good.

\_\_\_C. The last requests the type who, likewise, refrains from active participation in community social organizations because the world will not aid us in our only true mission: evangelizing the lost.

A respondent selecting choice A would be choosing the C-type response in the instrument. Likewise, a choice of B would be the G-type response and a choice of C would be the D-type response. For each respondent, the items were scored by adding the total number of selections for each of the three (D,C,G) choices. A profile score was thus obtained for each respondent. For example, a respondent selecting the D response for 12 of the items, the C response for 15 of the items and the G response for the remaining 7 items would have a profile of D12, C15, G7. (See the Appendix for a list of the 34 items included in the instrument with the D, C & G response selections for each item.)

Although Johnston employed reasonably adequate tests for checking the validity of the instrument for the 1973 study (primarily through the use of a pre-test, 12:31-39), it was

decided to conduct another test for validity in the current study. Partly, this was to determine if the instrument, though apparently reasonably valid in 1973, is still valid currently.

In testing for validity, I am basically concerned with the question, "Is the instrument, in fact, distinguishing between D, C and G clergy effectively?" To try to answer this question, I decided to use a second, less sophisticated test for classifying the clergy into D, C and G categories. To the extent that respondents who scored high for D on the basic instrument also scored high for D characteristics on the secondary test, I assumed that the basic instrument was reasonably valid in measuring "D-ness" and reliable in consistently categorizing respondents appropriately.

In searching for secondary measurements for each of the types, I was somewhat limited by the fact that the only tests available that could be applied to both time samples were those in the test booklet. Therefore, I was forced to explore the booklet as the source of information for such a test. Fortunately, secondary tests measuring both the D and the C variables were readily available. Finding a suitable secondary measurement of the G variable was unfortunately, more difficult.

Johnston suggested the D aspects of item II-25 in the test booklet as a possible validity check for "D-ness". The four D indicators in this test were:

1. Meaningful traditions in our denomination;
2. Nazarene doctrine;
3. Emphasis on "evangelism"; and
4. Fellowship with Nazarene pastors.

By definition, some of the characteristics of the "doctrine-centered" type are:

- a. relies on doctrinal and denominational tradition as a basis for decisions;
- b. perceives the pastoral role as calling men to repentance; and
- c. pictures the community as an extreme threat to be avoided except in evangelism.

From the above, we can see that by definition, number 1 and 2 are indicators of a, and number 3 is an indicator of b and c. Number 4 can be seen as a derivation of all of the above with D-type Nazarene pastors preferring to associate with one another rather than with non-Nazarene pastors or men in the community. So by definition these items are a measure of D-type clergy (at least the operationalization of the definitions seems to be fairly consistent with the definitions themselves). This, then, will serve as a test for the validity of the basic instrument in its ability to categorize Ds.

Item II-25 in the test booklet is stated: "Of the following, what reasons for remaining in the pastorate are important and unimportant?" The respondent was given the option of selecting one of four responses to each of the items listed above:

1. Extremely important
2. Quite important
3. Somewhat important

#### 4. Unimportant

A score was then tallied for each respondent. Three points were awarded for every answer of 1 above, two points were awarded for each answer of 2, one point for each answer of 3, and zero points for each answer of 4. Accordingly, a total score was obtained for each respondent.

The correlation between respondents scoring highest for the D measurement in the instrument and highest for the D measurement in the secondary test for validity was 0.3279. This correlation, although significant at the .001 level ( $p=.001$ ), is not necessarily a high correlation for a validity test and, therefore, raises some question concerning the validity of the instrument for measuring "D-ness".

A similar process produced a test for validity of the C classification in the basic instrument. Item II-19 was used in this case. Here again, we would expect a high correlation between high C test scores on the basic instrument and high C scores on the secondary test. Such a correlation would give us a relative degree of confidence in the basic instrument as a valid measurement of "C-ness".

The correlation between the two measures for C was 0.3610. Here again, although the relationship is firmly established between the two ( $p$  is less than .001) it is not necessarily a high correlation for a test of validity and should be carefully weighed. That is, for both tests for validity we do not have convincingly high correlations. This leads us to assume a certain degree of suspicion regarding the validity of the instrument.

A validity test for the G component was not readily apparent in the test booklet forcing me to rely only on the D and C validity tests in determining the relative validity of the test instrument.

I found it necessary to group some of the data into categories in order to facilitate analysis of the data. I recognize that there is an inevitable loss of information in so doing. In some cases, I suspect that the loss of information clouded a proper understanding of the data. However, for the most part, I am of the persuasion that the advantages gained in facilitation of analysis outweigh the disadvantages of lost information due to the grouping of the data.

There were two measures for education available in the test booklet, general education and clergy education. Since the two measure different phenomena and are only partly correlated, I decided to use each measure separately. The item, "general education", is represented in the test booklet by a list of ten graduated levels of education ranging from "elementary" to "graduate degree". The respondent was asked to check the highest educational level that he attained in school. I decided to group the responses into three categories. Group I included responses from "elementary" through "high school graduate". Group II included all "college" responses. Group III included the two graduate school responses. A score of zero was awarded respondents in the Group I category, one point for Group II, and two points for Group III. The obvious problem is that there is a great deal of variance allowed between respondents in each category. This appears unfortunate but unavoidable given the small size of the total sample (which makes it necessary to collapse into only three categories).

The second measure for education is "clergy education". This is a measure of the training the respondent received specifically in regard to preparation for the professionalized clergy. There are six possible levels to choose from. The respondent was asked to check all of the levels that applied to him. Since this is also a graduated scale (ranging from the denomination's "ministerial course of study" to a seminary degree), I decided to record only the item indicating the respondent's highest level of clergy education. Again, it seemed appropriate to group the data into three categories. Group I included only "the denomination's ministerial course of study". Group II included two Bible College choices and one college choice. Group III included the choices for a seminary degree. The same scoring instituted for general education was used for the three groups in this section. Each respondent, then, received a two-part educational score, each part registering a score of either zero, one or two.

A second section in which it seemed appropriate to group the data was for stress variables 1-5. Each of these variables is a sub-division of question III-4 in the test booklet which states, "Some specific situations face the minister with varying degrees of stress." The respondent is then given twenty-six potential sources of stress and asked to check for each, one of the following stress levels:

1. Doesn't exist for me;
2. Exists but is not a serious problem;
3. Is a serious problem but I can manage it in my ministry; and
4. Is causing me to consider non-pastoral employment.

Stress score 5 is a total stress score based on all twenty-six responses. Zero points were awarded every item marked in the 1 column, one point rewarded every item marked in the 2 column, two points were awarded every item in the 3 column, and three points awarded every item in the 4 column. If items were marked between columns, I awarded the points in the higher column, reasoning that the respondents would tend to be conservative in their admissions of stress. Through the use of this process, a total stress score was obtained.

In Johnston's study, the items were broken down into four sub-groups measuring "personal stress", "professional stress", "theological stress", and "organizational stress", respectively. However, for Johnston, "...the statistical differences among the three types, in relationship to the four major areas of consideration, were not large enough to confirm the states hypotheses." Johnston did observe diversity in the individual responses and suggested that the lack of statistical significance for the grouped categories may have been the result of "faulty formation of categories". Therefore, I rearranged the category components (based on my own intuitive understanding of which of the items belonged together). This is only an understanding of which of the items belonged together). This is only an exploratory measure and has no theoretical base for categorization.

I have assigned the following items into the category of "personal stress" (Stress 1):

- a. Need more money
- b. Marital conflict
- c. Non-marital family problems
- d. Physical Illness

- e. Mental/emotional illness
- f. Wife or family unhappy in local church
- g. No time with family.

In the category of "professional stress" (Stress 2), I included:

- a. Local church opposition
- b. Feel inadequate to do job
- c. Lack of respect for minister
- d. Lack of fulfillment in the pastorate
- e. Too hard
- f. Not suited for role
- g. Lack of security in the pastorate

In the category of "theological stress" (Stress 3), I included:

- a. Changes in own theology (church too liberal)
- b. Changes in own theology (church too conservative)
- c. Silly unwritten traditions (example: wedding ring)
- d. Out-dated *Manual*

Finally, in the category of "organizational stress" (Stress 4), I included:

- a. Church's lack of concern for social needs of the non- churchd
- b. Inefficiency of church organization (in general)
- c. The pastoral vote
- d. The District Superintendent's power
- e. Pastor's playing politics
- f. Budgets (that is, fees paid to district and general headquarters)
- g. Kansas City's preoccupation with statistics (Kansas City is the location of the denominational headquarters)

A total score was obtained for each respondent in each of the categories simply by totaling the values of his responses for the appropriate items (as was illustrated for the "total stress" score). All items except one were included in one of the four sub-groups. Item Y, "Lack of educational opportunity", was omitted as it did not seem to logically fit into any of the sub-categories. It was, however, included in the total stress score.

There were some noteworthy problems encountered in the analysis of the stress item variables. First, stress item 3 (theological stress) is somewhat self-contradictory. Respondents who checked stress with the conservative nature of the church were grouped with those who checked stress with the liberal nature of the church. So, this item we would expect to be inclusive of both extremes. Those with low stress in this category indicate satisfaction with the church's theological position. Those high on this measure indicate dissatisfaction of either a liberal or conservative nature. However, three of the items in the category indicate possible "church too conservative" type responses. Therefore, the category is weighted toward the liberal response.

A second possible problem is with the weighting of the total stress score. Since the total stress score is merely the sum of all the stress items marked, it naturally is biased in favor of the kind of items which are most prevalent. From the list of items it is apparent that the personal stress items marked, it naturally is biased in favor of the kind of items which are most prevalent. From the list of items it is apparent that the personal stress, professional stress and organizational stress items are more heavily weighted than the measure of theological stress in the total stress score. Further, there is no guarantee that each of the items is on a parity in terms of its selection. Some of the items may be worded in such a way that respondents are more likely to mark them as stress items than other items. (For example, the respondent may find it easier to mark the "need more money" category than the "marital stress" category even if he is experiencing an equal amount of stress in each). Therefore, it seems advisable to use the scores only as comparative scores over time and type rather than to compare the significance of between stress category scores.

One final possible problem is that of comparing the relative stress scores for each of the D C G categories with each of the stress categories. Theoretically, each respondent is equally likely to report high stress scores (or low scores). Some, of course, will be more expressive and free in their markings and select items with a higher degree of stress for the same amount of felt stress as other respondents. Hopefully, these individuals will exist in all (DCG) categories and will balance each other out in the final analysis. However, if there is perhaps something inherent in the nature of the respondents of a particular category (DCG) to be more expressive and to feel freer to select higher (or lower) stress marks for a given amount of stress, then we would not be measuring stress levels as much as we would be measuring levels of freedom of expression. Even though this poses a possible threat (which in fact, may be valid to some extent), we will assume that this kind of intervention is not taking place on the basis that if it is, it is indeterminable.

We must also examine some problems with the data obtained from the basic instrument. The first problem is that Johnston reported a D bias in the sample. (12:58) The D "bias" in the sample is not alarming in itself. However, if the D bias is in the instrument, it might be cause for little more concern. In fact, the latter is inevitably true to a degree. Several of the questions in the 34 question instrument were answered with overwhelmingly one-sided responses (e.g., question #33 was strongly D in response). This suggests that apart from the true DCG characteristics in the population, the instrument may be biased toward one or another typology. A look at Johnston's statistics suggest that if there is a bias it would likely be in favor of D, followed by C and least favoring G characteristics. (12:::55) As a result, when I encountered respondents whose instrument scores had tie values for categorization as a D, C or G, I placed them in the least biased category (or at least what I supposed to be the least biased).

Another problem with the data obtained from the instrument analysis was the notable lack of respondents who could be categorized as "G". Since there were so few G respondents, I decided, for the sake of category sample size, to consider an additional measure for G. Therefore, a second rating used, especially for analysis involving the G category, is that of G12. All respondents who marked at least 12 G responses were placed in the G12 category. Note that this category is not mutually exclusive as one respondent could easily belong to G12 and D or C at the same time.

Finally, in regard to the instrument, all blank or no response designations were not considered. This is most important when considering the effect of the blank response on the percentages being analyzed. Blanks, if included in the analysis could have the effect of slightly reducing the distinctness of the statistical relationship measures (by about 3%).

All respondents were also separated into categories of T-1 and T-2. T-1 indicates a respondent in the 1973 sample, T-2 in the 1979 sample.

Regarding the levels of statistical significance, I will assume probabilities of .05 or less to be statistically significant. In actuality, I expect few of the measures to register significance at this level or below for two reasons. First, the size of the sample is very small (N=31 at T-1 and N=54 at T-2, so N=85 total). This small sample will inevitably affect the possibility of showing significance at any of the conventionally accepted levels. Further, since the study is longitudinal and is measuring relatively stable population characteristics, and, given the relatively short time period between measurements (7 years), this study is more likely to show direction than significance. Therefore, in the data analysis, I will take unusual liberty to point out directions in relationships "approaching significance".

### Data Evaluation

The sample sizes for each type and time are:

<b>D</b>	<b>T-1</b>	<b>T-2</b>	<b>Total</b>
<b>C</b>	14	19	33
<b>G</b>	4	10	14
<b>Total</b>	31	54	85

**Hypothesis I:** C and G type clergy generally rate higher in education levels than D-type clergy at each of the time measurements for each measure of education.

As predicted, C and G clergy generally rate higher in education levels than D clergy, although the results appear somewhat mixed and inconclusive.

For "General Education", at T-1 the distribution is as follows:

<b>Educational Level</b>				
<b>Type</b>	<b>0</b>	<b>1</b>	<b>2</b>	
<b>D</b>	1	8	5	14
	-7	-57	-36	-100
<b>C/G</b>	0	6	11	17
	0	-35	-65	-100
	1	14	16	31

Raw chih square score = 3.276 with 2 df p=0.19

The nearly total lack of respondents in the "0" column suggests that combining the "0" and "1" columns would be appropriate. This gives us:

<b>Educational Level</b>			
<b>Type</b>	<b>0/1</b>	<b>2</b>	
<b>D</b>	9 -64	5 -36	14 -100
<b>C/G</b>	6& -35	11 -65	17 -100
	15	16	11

Raw chi square score = 0.473 with 1 df p = .51

In this case, although the direction of the relationship remains constant, the strength of the relationship is greatly reduced. The relationship between C/G and high education cannot be said to exist with any degree of certainty at Time 2.

For "Clergy Education" at T-1, we again are forced to collapse columns:

<b>Educational Level</b>			
<b>Type</b>	<b>0/1</b>	<b>2</b>	
<b>D</b>	13 (68)	6 (32)	19 (100)
<b>C/G</b>	21 (60)	14 (40)	35 (100)
<b>Total</b>	34	20	54

Raw chi square = 0.374 with 1 df p = .55

The above data does not represent a relationship "approaching significance". This hypothesis, then, is not confirmed. Although the direction suggests that the C/G group may be more highly educated, the evidence is certainly inconclusive. There is insufficient evidence to say that C and G respondents are more highly educated, on the average, than D respondents at either of the times measured.

**Hypothesis II:** There will be an increase in each of the measures of education for the whole population over time.

For "General Education", the differences appear to be minute over time:

<b>Educational Level</b>			
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<b>Time</b>	<b>0/1</b>	<b>2</b>	
<b>T-1</b>	15 (48)	16 (52)	31 (100)
<b>T-2</b>	25 (46)	29 (54)	54 (100)
	40	54	85

Raw chi square score = 0.035 with 1 df p = .99

There is obviously nothing that suggests any kind of significant relationship here.

Likewise, for "Clergy Education", there appears to be no significant difference over time in the total population:

<b>Educational Level</b>			
<b>Time</b>	<b>0/1</b>	<b>2</b>	
<b>T-1</b>	20 (65)	11 (35)	31 (100)
<b>T-2</b>	34 (63)	20 (37)	54 (100)
	54	31	85

Raw chi square score = 0.021 with 1 df p = .99

It perhaps should be pointed out that in both education indicators, there is a very slight increase in the educational level in the total population. This may be an indication of just how slowly the general characteristics in the population are moving with regard to time. Whatever else we say, it appears clear that the education level of the population is fairly stable over time. The hypothesis is rejected.

**Hypothesis III:** Corresponding to the increases in education over time, there will be an increase in the percentage of C and G categorizations of clergy over time.

<b>Time</b>	<b>D</b>	<b>C</b>	<b>G</b>	
<b>T-1</b>	14 (45)	13 (42)	4 (13)	31 (100)
<b>T-2</b>	19 (35)	25 (46)	10 (19)	54 (100)
	33	38	14	85

Raw chi square score = .097 with 2 df p = .62

The data here shows a greater degree of movement in the population. Over time the number of respondents in the D category dropped 10%, the C category increased 4%, and, unexpectedly, the G category increased 6%. Although, here again, the small sample size serves to resist the levels of probability suggesting that the changes are in fact real changes in the population, yet, the percentage differences suggest a definite trend in support of the hypothesis. Especially significant is the fact that despite little change in the levels of education, there was a relatively greater change in the D, C, and G percentages.

In conclusion to this first set of hypotheses, it appears that the relationship between education and the percentage of C/G's in the sample is slight if existent at all. The C and G respondents do not show educational levels higher than D respondents of any significance (except for general education at T-1). There is little or no increase in the educational level of the total population over time. But, there is a stronger suggestion of an increase in the C and G percentages in the population over time.

<b>A. Personal Stress</b>			
<b>Type</b>	<b>T-1</b>	<b>T-2</b>	<b>P</b>
D	3.07	3.47	0.544
C	2.54	4.16	0.008
G	3.00	3.30	0.781
G12	3.13	2.93	0.782

There are two especially interesting changes in the population over time with regard to personal stress. First, a t-test for the difference between the means of the C's at T-1 and T-2 is statistically significant (p=0.008) suggesting that there is a real increase in the level of personal stress in the samples of C-types over time. Second, the data points to an increase in all the measures of personal stress over time (except for a very slight decrease in the G12 category). Note also that the G scores for personal stress remain very stable over time. The hypothesis is confirmed for the C's but rejected for G's in comparison to D's.

<b>B. Professional Stress</b>			
<b>Type</b>	<b>T-1</b>	<b>T-2</b>	<b>P</b>
D	3.29	3.26	0.984
C	2.77	3.56	0.341
G	5.25	3.70	0.493
G12	3.63	3.14	0.750

For professional stress, the hypothesis is not confirmed at the .05 level of significance. However, the prediction of an increased level for C corresponds to the direction of the change in C over time. The direction of G, however, is the opposite of that predicted.

<b>C. Theological Stress</b>			
<b>Type</b>	<b>T-1</b>	<b>T-2</b>	<b>P</b>
D	1.07	0.84	0.651
C	1.62	1.88	0.651
G	1.50	1.60	0.913
G12	1.38	1.64	0.670

At first glance there appears to be little change over time for this variable. However, remembering that there are only four items in this variable is internally split so that conservative respondents would only be expected to check stress for one of the four items and liberal respondents only three of the four items. We realize that even small changes are more significant for this variable than the others. Even with these considerations taken into account, the changes over time are marginal. The hypothesis is not confirmed at the .05 level of significance. It may be noteworthy, however, to point out that the direction of D is negative compared to the slight increases of C and G.

<b>D. Organization Stress</b>			
<b>Type</b>	<b>T-1</b>	<b>T-2</b>	<b>P</b>
D	5.00	4.79	0.849
C	4.77	5.52	0.449
G	9.25	6.40	0.300
G12	6.25	6.71	0.810

The most important aspect of this data is that the G scores are consistently higher than the D and C scores at both times. It should also be noted that while G is consistently greater than the other types, the increase in C is the greatest. And, at the same time that G is remaining high and C is showing a suggested increase in stress, D is recording a slight decrease in its mean stress score. The hypothesis is not confirmed at the .05 level of significance. However, C shows the predicted direction and G may be so high that direction is irrelevant. (G12 does, however, show the predicted direction and G is, of course, suspect because of the very small N.)

<b>E. Total Stress</b>			
<b>Type</b>	<b>T-1</b>	<b>T-2</b>	<b>P</b>

D	13.00	12.74	0.920
C	11.92	15.72	0.063
G	19.00	15.70	0.534
G12	14.75	15.00	0.945

This data is especially important as it shows the remarkable stability of the D and G12 stress scores over time compared to the rather substantial increase of the C stress score over time ( $p=0.063$ ). This high increase for the total C score over time is the result of *all four* of the sub-stress scores increasing over time (especially that of personal stress). The D score is the result of an increase in personal stress balanced by slight decreases in the other three measures. Likewise, the G12 total can be explained by small increases in theological and organizational stress counter-balanced by small decreases in personal and professional stress. The hypothesis is not confirmed but strongly suggested for the C category while being rejected for the G's.

In summary, then, personal stress is significantly increasing for the whole population over time having the largest effect on the C-type and the least apparent effect on the G's. Professional stress seems to be relatively stable over time for the D's with the C's showing something of an increase and the G's a decrease. Theological stress is relatively stable for the whole population (with D's showing a small decrease). Organizational stress shows increases for C's and G's (G12) with G's remaining high and D's slightly decreasing.

In general, the directions indicated in the data suggest that stress is indeed increasing for C's while mixed for G's, and holding fairly constant for D's.

## Discussion

As has been shown, the data in this study suggests the presence of an increase in the proportions of the C and G types in the total population over time without the hypothesized corresponding increase in the C and G types in the population being attributable to other variables. The first major aspect of our discussion centers on the question, "What are the variables possibly affecting the relative changes of the DCG percentages in the total population over time?"

First, even though we, for now, have ruled out the influence of levels of education, the quality of that education may still be a factor. As newcomers enter the ranks of the clergy, even if they have the same levels of education as their predecessors, that education is likely to be much different. If the average respondent received his education 20 years ago, the newcomer, with the same level of education is likely to have received an education that is reasonably more adept at dealing with current issues, more tolerant of other groups, in general, more likely to be C or G rather than D. If true, this could indicate that the DCG changes are still associated with education. Further, it could indicate that what we are measuring, in part, is the change in the values of Nazarene educational institutions over time (since, of course, nearly all of the respondents received part or all of their education, both general and clergy, from Nazarene institutions). At best, however, this could only explain a small part of the percentage changes.

A second possibility is that outside independent variables are having an effect on the clergy in modifying certain values and beliefs. This would especially be true for clergymen who values adjusting to the changing society in order to remain relevant as a church. Remaining relevant necessarily involves communication and interaction with the "outside world". This is likely to bring increased tolerance of other groups and a general liberalization of attitudes. The issue of valuing social respectability could also contribute to this goal of adjusting to the changing society. This seems to be plausibly a major variable potentially affecting the DCG changes. But, the society has been changing dramatically for decades, why would there be such a marked C and G increase in such a short period of time (between T-1 and T-2)?

This brings up a third possibility, that of "lack of confidence in the denominational organization". If the changing social conditions were present all along (although granted that the *rate* of change appears to be increasing) but there was a strong identification with the religious organization (especially the organization's beliefs, values, mores, and goals), the clergy feasibly would have been sufficiently socialized into the organization so as not to have been as affected by the changing social conditions. But if there should be a loss of integration and identification with the organization, we would assume that the clergy would, to a degree, begin depending upon and identifying with other non-Nazarene sources (e.g., the evangelical movement as a whole) or simply begin relying more upon their own local resources. This appears to be a very likely source of change in the population, especially when we consider the greatly increased percentage of G's in the population. By definition, the G's are going to be the most independent and most resistant to outside interference either by the community or by the denomination. The marked increase in G's may lend support to the idea of the loss of identity of clergy with the parent organization. Granted, the move toward independence of clergy, as illustrated by the increase in G's, may, among other things, also be a reflection of the decentralizing mood of the country in the past five years (especially in California as evidenced by the passage of Proposition 13).

Undoubtedly, the C and G increases in the population are not a result of any one factor, but are more likely the result of a combination of the above factors along with many others. However, it seems as though the concept of adjustment to the changing society combined with a loss of identity with the denomination is especially worthy of further investigation.

The second major question to be discussed here is, "given the relative increases of C and G in the sample, what accounts for the increases in stress for C's and the corresponding stable stress scores for the D's and G's?"

Looking first at the D's, we note again that the percentage of D's is decreasing in the total population and relatively stable for all measures of stress over time. One possible explanation for the lower stress levels that are remaining stable is the possibility that D respondents are pastoring smaller, slower growing churches. This is a relationship not examined in this study, but supported in Johnston's study. Of course, in the pastoring of smaller churches, the clergyman does not have the stress pressures of running a large organization. A second possible contributor to D stress stability is that the D's are the "loyalists" in the population. As such, they are more likely to be more completely integrated into the norms and goals of the denomination. It is at this point that we note that organizational and theological stress registered much lower for the D's than the other types (again, the theological stress score is

subject to complex interpretation). Both of these indicators suggest relative degrees of identification with the total organization. (The low D scores suggest high degrees of identification.) This appears to be a primary factor. Relying upon the Durkheimian notions of integration and anomie, the more highly integrated the individual is in the organization, the less likely he is to experience stress. Therefore, we would expect the more highly socialized D's to experience lower levels of stress.

Examination of the C-type respondents over time, again, reveals increases in all measures of stress, especially personal and total stress. Biersdorf, in a 1971 study, suggested that the major variable affecting clergy-stress was the church's inability to adequately respond to change. The pastor reacts to this inability along with the ecclesiastical structures that surround him by coming upset. (12:15) It is this combination of stress sources that we would expect to be at work in the increased C stress scores in this study. As the C's, who by definition are concerned with issues in the surrounding community, try to adjust to those issues, they create a relatively open, hard-to-control organizational structure. Organizational theory (especially Weber), suggests that to the degree an organization is able to control the organizational environment that is by design more open to outside influences is more difficult to manage. Adding the likelihood that the C-type is more apt to be the leader of a larger, more complex organization, it is then not surprising that as he endeavors to adjust to the changing society, he is confronted with an increasingly complex situation that is inevitable accompanied by increased levels of stress. Further, the C-type clergy, in his concern with adjusting to the changing society, is likely to be discouraged by the slower-moving denominational organization which is committed to more traditional values and methods. As the C-type clergy and denominational leaders become increasingly divergent in their respective views and methods, the C-type may experience increased pressure from the denominational leadership to conform to the more traditional values and beliefs. This hypothetical process seems especially to be worth further investigation in regard to the changes at work in the Church of the Nazarene.

An examination of the G's high level of stress (almost equal to the C stress total at Time 2), which remained fairly stable over time, is of interest. Again, we recall that G's, by definition, are the most independent of the clergy, especially resisting outside community and denominational interference. A closer examination reveals that the G's are especially high for organizational stress (which accounts for most of the total stress score difference between D and G at T-2). As G's resist outside interference and concentrate on the efficiency of their internal organization, they naturally have greater control over the amount of irregularities encountered, (in direct contrast to C's). However, the G's remain subject to a degree to the interference created by the authority of the denominational organization. This seems to be a possible explanation for the unusually high degree of organization stress, not that they experience more denominational interference, but that the interference the encounter is directly opposed to the value they place on independence. Without this high level of organizational stress, the G's at T-2 have a relatively low stress level compared to the C's.

## **Conclusion**

In conclusion, I feel that the present study is valuable as an exploratory study examining some of the internal conflicts of religious organizations in change. Especially important are the implications of the stress levels for clergymen in the changing denomination.

Of further interest would be an examination of the possible outlets for the increasing levels of stress. If the C's continue to come under increasing levels of stress, at what point do they rebel against denominational authority; leave the pastorate; or change their basic beliefs, methods, and values? If the top-level administration continues to feel the pressure of decreased numerical growth, at what point do they use their authority to draw independent G's and wayward C's back "into the fold"? If they used their authority in such a way, what would be the response of the C's and G's? I believe these and other questions raised as a result of this study deserve further attention. However, a study with larger sample sizes and stricter statistical controls is first essential in confirming the relationships suggested in this paper.

## **Appendix**

Instrument items and responses appropriate to each value-orientation (D.C.G)

### **About My Response to Church-Related Issues**

Below are some hypothetical situations that could face our pastors today. Some are more important than others. Again, they are not factual accounts, but are intended to illustrate possible church-related issues. Please:

1st...Write an *X* on the line beside the response that you most nearly agree with. Only one *X* per question.

2nd...Be certain to read and understand the stated reasons for each position expressed.

3rd...Remember to answer *all* questions. Select the answer in each question that comes closest to your own feelings.

#### **1. In a pastor's seminar, discussion centered around the question: "What is the most important role of the Nazarene pastor today?" The resulting comments focused on three major areas:**

*D A.* Some stated that the primary role of today's Nazarene pastor is "prophet." By this was meant "a man who warns a lost and doomed world of its fate, and summons men to repentance."

*C B.* Some pictured the pastor's primary role to be that of "parson." By this was meant "a man who seeks to bridge the church and the community through love, concern, and social action."

*G C.* Some perceived the pastor's most important role to be that of "priest." By this was meant "a man who gives administrative leadership which aims toward a smooth- running, efficient church."

Which of these roles do you picture as being the pastor's most important?

#### **2. Many books and articles are being written on the subject: "How Liberal is our Church Becoming?" The writings reflect the following range of opinions:**

*D A.* Some writers decry the fact that worldliness is spreading throughout the denomination. People are taking on the same color as the world to such a degree that they are ineffective in

reaching its people.

C B. Some writers proclaim that we are as spiritual as ever, though we have changed many methods. The latter allows us to better communicate with our world.

G C. Some writers declare that our local churches are changing for the better. They base this on the fact that there is an increase in reverence and a trend toward a more worshipful atmosphere. Such helps people to worship God with their minds, rather than simply with their emotions.

Which of these are you most in agreement with?

**3. Imagine that your church has recently acquired a large house adjacent to the church property. The stated purpose of the purchase is to "provide more recreational facilities for the church youth." Immediately, the high school fellows request a pool table for the new facility. You can react in one of the following manners:**

C A. Allow it, for such a popular game will encourage community youth to come and participate. Besides, pool has a better, cleaner image than it used to.

D B. Refuse to grant their request, based on the fact that it would give the church a bad image and subject it to needless criticism.

G C. Let your decision depend on the standards and opinions of the local church members.

Which of these alternatives is closest to your own feelings?

**4. Imagine that three sociologists discuss the Nazarene *Manual* in relationship to the complex, changing and industrialized society of today. Their views vary, but they agree that our denomination is "behind the times, traditionalistic and inflexible." There are three ways that you can react to this:**

C A. You can agree, maintaining that our rules are too restrictive and outdated. Besides, we have difficulty in defending them to those persons charging us with "inconsistency." Why not make our guidelines more general and subject to individual interpretation?

G B. You can agree in principle (i.e. that there needs to be more latitude), but maintain that the best criterion is the convictions of the local church.

D C. You can disagree, saying that our rules have been good enough for those before us, why not us? Besides, if we start changing them, we might end-up as liberal as the Methodists.

Which of the three would your position be closest to?

**5. The 1968 General Assembly voted to permit mixed swimming among our church members, provided that discretion is used. How do you see this ruling?**

C A. It brings us in tune with reality, for sin is in the heart...not in disobeying an out-dated rule of the church. Besides, a christian should be able to exercise restraint.

D B. This was a ruling in the wrong direction. Our church cannot afford to liberalize in this way...forsaking past traditions.

G C. It should depend on the local situation and the convictions held therein. Thus, the ruling is good. Such all-embracing rules hurt us in seeking to win the right kinds of people.

Which position are you most in agreement with?

**6. What if discussion arose in a Sunday School class concerning the matter of eating-out (in a restaurant) on Sunday. You discover three dominant positions expressed. They are:**

G A. Some feel that it depends on the convictions of the majority in your own local church.

C B. Some see it as perfectly permissible, because "somebody must work over a hot stove...whether it's at home or in a restaurant."

D C. Some perceive it to be a definite wrong, for it "keeps employees away from church and encourages them to treat the sabbath as they would any other day of the week."

Which attitude would you most closely agree with?

**7. In deciding which type of songs should be most frequently included in our revised Nazarene Hymnal, suppose that the committee expresses the following opinions:**

G A. Some hold that we should have, predominantly, the slower and more formal-type hymns. These make for a more reverent and worshipful atmosphere. (example: Wesley-type)

D B. Some maintain that most songs should be of an evangelistic variety. (example: "He Lives")

C C. Some hold to the point that we should introduce a great number of new, contemporary hymns that reflect the musical tastes of our day. (example: John Pederson-type)

Which viewpoint would seem to most closely parallel your own?

**8. What if three pastors discuss the question: "Should Nazarene Pastors Be Allowed to Wear a Wedding Ring?", and offer the following positions:**

D A. One states that they shouldn't, for our church is right in traditionally holding that "the minister should be set-apart from others in attire as well as behavior." Such jewelry only detracts from the effort of soul winning.

C B. One maintains that the standard should be changed to make us in accordance with accepted ministerial practices of our day. The informal rule might have had meaning for an earlier time, but not today. It only makes us seem unnecessarily conspicuous.

G C. One declares that it should be left up to the standards of the individual church, in conjunction with the local pastor. Probably, in larger churches, it would be more accepted and acceptable.

Which of these ideas would you most nearly agree with?

**9. Suppose that your son has invited a boyfriend from church for Sunday dinner. Upon reaching the parsonage the visitor asks you if he can watch professional football on television. You have these choices:**

G A. Since most of your members watch Sunday football with clear conscience, you grant the boy his wish.

C B. Based on your own belief that this would not be desecrating the sabbath, and your desire to respect his feelings, you turn it on.

D C. With the conviction that watching Sunday football profanes the Lord's Day, you kindly suggest another form of activity.

Which position would most closely reflect your own thinking?

**10. In an N.Y.P.S. service suppose that three teenagers were expressing their position regarding "friendships of Nazarenes" in general. What if these were their ideas?**

G A. Nazarenes should restrict their close friendships to persons in their respective local churches, for these people are most like themselves.

C B. Nazarenes should form deep friendships with non- Nazarenes in the community in order to better understand, help and cooperate with them in reaching worthwhile goals.

D C. Nazarenes should confine their extensive friendships to other Nazarenes (or evangelicals) because outside friendships can so easily result in a drifting-away from the truth.

Which teenagers ideas most closely corresponds with your own?

**11. You're watching a religious television program sponsored by the Roman Catholic Church. They are discussing the many reforms being made to: up-date the Church's teaching; have closer communication with Protestants. What is your own reaction?**

G A. You say to yourself that such is commendable, but really does little for your local church. Such effort at bringing Catholics and Protestants closer employs energy that could more wisely be used in improving the local parish. (This goes for Nazarene as well as Catholics).  
D B. You decry the fact that such attempts toward closer communication exist, for the Catholic Church is actually a destructive influence seeking world domination.  
C C. You rejoice in this breakthrough among Catholics, for it signals an opening-up of communication lines...with positive good certain to result.

Which of these would you most nearly agree with?

**12. At the monthly Nazarene Minister's Breakfast on your zone, suppose that the men were discussing "the degree of acceptance their churches received from non-Nazarene pastors in the community." These were their varied accounts:**

G A. Some confess that they perceive very little acceptance on the part of these ministers. They generally "give us a good letting-alone...knowing that our ways are different than theirs." However, these men did not particularly mind such avoidance, for they were most interested in focusing their attention on their local churches.  
C B. Some perceive a great deal of acceptance, and express a desire to see more of the same. According to their thinking, "It is very important to see another 'christian brother' accept what you are doing. After all, we are working for the same general goals."  
D C. Some perceive non-acceptance from community pastors, the specific reason being "they know we aren't secularistic and are concentrating for us to remain separate...based on the fact that "we are pulling in opposite directions."

Which of the three responses would you see as most representative of your own position?

**13. Imagine three pastors discussing the pros and cons of their people attending the local theatre's showing of "King of Kings." (a movie based on the life of Christ) In light of our *Manual* position on "Hollywood movies," how do you react to their statements as follows?**

C A. "It is permissible to attend, for the *Manual* is only intended as a guideline. Besides, such exposure to the local theatre can teach us about the people of our community."  
D B. "It is not advisable to go. The so-called 'christian movie' is nothing more than the world's attempt to trap our youth into seeing undesirable films. Besides, a 'good' Nazarene should uphold his *Manual*."  
G C. "It depends on the general stance of your local church, for their standards and convictions should be the deciding factor."

Which viewpoint most nearly corresponds to your own?

**14. On a summer fishing trip to Canada a dozen pastors began talking about the advisability of preaching against "externals." (example: dress) Their opinions varied as follows:**

D A. Some stated that such is necessary if people are going to know the truth. Besides, our stand on such items is one reason for our rapid growth as a denomination...in comparison to liberal churches.  
G B. Some held that it depends on the local "climate" of the individual church. The pastor should be open to preaching anything that helps his church serve God in reverence.  
C C. Some held that such preaching only serves to destroy the communication link between the church and the community. Besides, shouldn't a person who is a christian be able to decide on such matters through personal communication with God?

Which of these positions do you favor most strongly?

**15. Suppose that three General Superintendents were discussing "missions" in**

**general, and the "salvation of the heathen" in particular. What if their views differ thusly?**

*D A.* One holds that the heathen will be lost unless our denomination (or one similar in theology) reaches them. True, many liberal/social gospel churches attempt to help, but they only succeed in improving social (not spiritual) conditions of the people.

*G B.* One states that he is solidly in support of our missionary program, but feels that we put too much of our denominational resources into it. Our local churches in the homeland are in desperate need of assistance. Why be quite so lopsided in our priorities?

*C C.* One maintains that we could be more effective, and broaden our total influence, by entering into (and pooling our resources with) joint endeavors with other denominations. This would allow us to meet, both, spiritual and social needs to a greater degree. We must be more open to the fact that we are but "one among many" churches seeking to do God's will.

Which position are you most closely allied with?

**16. Suppose that you move to a new church and discover that several board members belong to local lodges. (example: Masons) In light of our own *Manual* position on such "secret orders," which of the following alternatives would you select?**

*D A.* Make it an issue by, either, preaching directly/indirectly against lodge membership or confronting the men individually.

*G B.* Since these men have no personal convictions against it, and since the local church doesn't seem to care, forget the whole thing.

*C C.* Refrain from pursuing it on the grounds that lodge membership (in proper balance) has the positive effect of helping men to communicate with persons in the local town.

Which view seems to be more closely skin to your own?

**17. A respected couple in your church decides to get a divorce. Though they claim to have Bible-grounds for the same, it is reasonable for you to assume differently. What would be your reaction?**

*D A.* Take their names off the church membership list, and remove them from their respective responsibilities.

*G B.* Wait and observe the local church reaction...acting in accordance.

*C C.* Allow them to proceed in their current status, seeking to do nothing for fear of making matters worse.

Which of these alternatives would you be most likely to accept?

**18. Suppose that three District Superintendents were talking about the "type of pastor" they were most often looking for...and these were their views:**

*C A.* One desires the type who becomes actively involved in community social organizations. (examples: service clubs, school boards, etc.)

*G B.* One wants the type who concentrates on his own local church, for outside interests only sap your energy and result in little good.

*D C.* The last requests the type who, likewise, refrains from active participation in community social organizations because "the world will not aid us in our only true mission: evangelizing the lost."

Based on these positions, which DS would you most enjoy serving under?

**19. It is "prom time" at the local high school. You discover that one of your church youth (who claims to be a Christian) is planning to attend. This is contrary to the wishes of her parents and church friends. As pastor, how do you feel about her going?**

D A. She should not go, for it is sinful and against her church standards.

G B. She should not attend, but for the reason that people in the local church know about it and object.

C C. She should be allowed to attend if she can do so with a clear conscience, besides, proms are usually well- supervised and clean.

Which of these would come nearest to representing your feelings?

**20. Suppose that you had the power to change the Nazarene *Manual*. What changes would you make?**

G A. Make it more flexible in allowing local churches to be more independent and autonomous...giving them more power to make decisions.

C B. Make it more flexible by re-forming our standards to allow us to relate better to our rapidly changing society. Rules should be less specific, and we should trust the guidance of the Holy Spirit to a greater degree.

D C. Keep it pretty much the same. It is crucial that we maintain the positions that have made us what we've been in the past.

Which position best represents your own view?

**21. Some students in a Nazarene College discussed: "What is the greatest danger within our church today...as related to its normal functioning?" The opinion varied:**

C A. Some felt that we are too ingrown and narrow in perspective.

D B. Some felt that we are in more danger of becoming too liberal.

G C. Some decried the fact that the local church is not being allowed enough opportunity in running its own affairs without interference.

Which of these views would you see as containing the most truth?

**22. The "Maranatha Singers," nationally-known Jesus-rock group from Milford, New Jersey Church of the Nazarene, performed at Carnegie Hall before 3,000 persons (mostly youth) of various religious persuasions. The crowd's common interests included a love for Jesus and a particular style of music. In discussing this event, three Nazarene ministers reacted in the following ways.**

D A. One saw this as "acceptable" based on the fact that many were converted. However, the real test is whether the latter came to accept the traditional doctrines of our church (or one similar in theology)...regardless of their unique musical tastes and styles of worship.

G B. Some held that such music is beneath the dignity of our denomination...disrespectful, irreverent and damaging to our reputation in various local areas of the country. It turns-off those people that we desperately need in our church, and embarrasses us before other denominations.

C C. Some maintained that this is highly "acceptable" because Jesus is placed before denominational loyalty. The people present, from their mixture of religious/non-religious backgrounds, a demonstration of real christian brotherhood and acceptance.

Which position are you most closely allied with?

**23. Oral Roberts has let it be known that he is coming to your city for a union meeting. He has written all surrounding churches in request of support. Your members hear about it and seek to influence your decision in the following ways:**

G A. Some oppose cooperating with him, due to the fact that his brand of religion is too commercialized. True worship, by contrast, takes place in a more reverent atmosphere...and usually with people that we respect and uphold.

C B. Some favor cooperating because other churches are doing so, though his commercialism

promotes little religious reverence. He does seem to relate well to the community, and that means a great deal.

*D C.* Some favor not joining into the organized effort. We should be concentrating on winning people according to the doctrines and methods of our own denomination.

Which viewpoint do you come nearer agreeing with?

**24. Some seminarians were talking about the "amount of organization needed in our denomination." Their views ranged as follows:**

*D A.* Some felt that our biggest danger is "over- organization." Programs, officials, departments, projects and policies can crowd-out our true perspective...causing us to lose sight of our one true purpose, namely, evangelism.

*G B.* Organization is essential, according to some, and there is a great danger that we lack it. It is especially needed in making the local church efficient. The latter should be "run like a business" if we are to attract laymen of fine quality.

*C C.* Some felt that we should be well-organized, but that our greatest danger is in directing our organization inward...instead of toward our needy communities. We must organize for community action.

Which view most closely coincides with your own?

**25. Suppose that three church board members were discussing the "extent church laymen should become involved in community social projects." (examples: charity drives, service clubs, etc.) Note their positions:**

*C A.* It is vital that we participate in time and energy, because service to mankind is our true purpose.

*D B.* There's a real danger in such participation, namely, that we will become sidetracked from our one true purpose of "saving souls." Why divert our time and attention from this goal?

*G C.* Such participation only takes away from the energy that should be focused on our local church programs. Besides, the type of people receiving social assistance rarely use it to better themselves.

Which board member most nearly reflects your own way of thinking?

**26. At the Young Adult Layman's Retreat suppose that a dozen young marrieds were discussing the "formalism" of a big church on the district.**

*D A.* Some said, "I disagree with their approach, for formalism only smothers the Holy Spirit's presence."

*C B.* Some said, "This church is right, for a degree of formality is needed to show community visitors that our services aren't disorganized nor filled with free- wheeling emotionalism."

*G C.* Some said, "How can we possibly criticize this church, for it is imperative that we all strive to attain a respectful, respectable atmosphere in order to worship God with Dignity. It is uplifting."

Which stance would most closely align with your own?

**27. Some pastors were discussing the "most important goal for their particular church." The views were:**

*C A.* Some states that, most of all, they wanted to show christian love and concern toward their surrounding communities...through social as well as spiritual means.

*D B.* Others replied that, primarily, they wanted to preach that people might be convicted of their sin...according to the doctrines expressed by our denomination.

*G C.* Still others proclaimed that they, first of all, sought a program geared to the total needs of the local congregation...an efficient, well-organized approach.

As a pastor, which view would you feel most comfortable espousing?

**28. The Nazarene *Preachers' Magazine* ran an article entitled "Church Loyalty in the Pulpit." It stressed the inadvisability of our pastors preachers preaching against the beliefs of particular non-Nazarene churches. Reactions were as follows:**

- C A. Some agreed that such is unwise, only succeeding in destroying Kingdom. We must tolerate variance in belief, and besides, people are not spiritually nourished by such preaching.
- G B. Some agreed, but because of a different reason. They held that ours must be a self-focus, and we must concentrate on seeking the high standards we ourselves have set. What other churches do is their own business; it's not up to us to criticize and interfere.
- D C. Some strongly opposed the position of the article, declaring that the errors of others must be heralded from our pulpits. There is much to gain by exposing wrong doctrine.

How do you see this hypothetical article? Which position most closely resembles your own?

**29. At a Nazarene church on your district, suppose that a pastor read his prayer during the Sunday morning service. The people became furious, complaining strongly to the District Superintendent. Suppose that the latter advised the pastor to refrain from doing this in the future. What would your reaction be?**

- D A. Agree with the DS on the basis that "read-prayers tend to kill the freedom of the Spirit." The cold, modern churches make this a practice because they are so starchy.
- C B. Disagree with the DS for "read-prayers are probably better-worded prayers because of their value. Rather than being critical of them, we can learn from their example and experience.
- G C. The DS was "right" and "wrong". He was "right" in the sense that the local people must be considered and adhered to. But, he was "wrong" in not considering the fact that read-prayers add dignity and taste to any service.

Which view most closely parallels your own?

**30. Your church board decides to build a new church, however, their ideas concerning architecture vary widely.**

- D A. Some stress a general plan which reflects a combination of modesty, comfort, economy, Nazarene tradition and an eye toward evangelism.
- C B. Some point-out that it should reflect architectural styles of other branches in the community. We should not use extremes in style, measured by surrounding non-Nazarene edifices.
- G C. Some point to the fact that the architecture should reflect dignity, taste and the style-preferences of the more respected members of the congregation. It should be rich in tradition and symbolism...creating an atmosphere designed to encourage reverence.

Which of these positions do you see as the most important to keep in mind?

**31. Several years ago our general church ran a twelve-week series of Sunday School lessons entitled "Our Nazarene History and Heritage." Many letters were sent to Kansas City in reaction to this.**

- G A. Some greatly appreciated such a series, for it emphasized the richness of our traditions and upgraded our "image" in the minds of our people. It made people in local churches feel proud to be Nazarene.
- C B. Some reacted against the series, claiming that it was too self-reflective...tending to separate us from "ideas of unity with our christian brothers in other denominations." Church pride is just as destructive (possibly more so) than personal pride.
- G C. Some appreciated and lauded the series, but for another reason. Our church loyalty is important, for it helps our people recognize the importance of evangelism in our history...and better strive to reach-out for the lost.

Which stance is closest to your own?

**32. At their annual workshop, suppose that a group of district superintendents begin discussing the "activities of the average Nazarene pastor." Their opinions are divided, separating them into three camps.**

G A. Some feel that the most important activity of the average pastor is "administration." He must, primarily, concentrate on operating an efficient, durable organization...challenging his people to fulfill vital roles.

D B. Some held that the Nazarene pastor's most important activity is "recruiting." (new christians and new church members)

C C. Some asserted that, most important, our pastors should become involved in social/community endeavors...realizing that the first step in gaining peoples' hearts is offering them your hand.

Which of these three declarations are you most closely allied with?

**33. Suppose that twenty members of the Congregational Church decide to analyze our denomination, attending various local churches for a period of one year (in addition to reading our literature). At the conclusion of their study, they are given a list of three possible criticisms that might be made of our denomination. They are requested to circle the one they most nearly agree with. The three are lists as:**

A. Nazarenes are too ingrown, refusing to cooperate with non-Nazarene churches as they should.

B. Nazarenes are not evangelizing the lost to the extent that they should, concentrating instead on their own "little world."

C. Nazarenes neglect improving their local churches, becoming too involved in denomination-wide and district-wide programs. How will they ever attract and hold the highly respected persons of the community?

If you were asked to circle the most valid criticism, which one would it be?

**34. Many maintain that our Colorado Bible College does a respectable job of teaching the *Bible* and Nazarene theology. Although our Seminary does this, it broadens its approach to include the study of contrasting theologies and non-Nazarene church styles. While both offer excellent training, which approach gives a man the most favorable preparation (hypothetically assuming the above is true) in becoming a Nazarene pastor?**

D A. The Bible College, by and large, puts out a better- prepared product. Although studying contrasting theologies, philosophies, etc. might seem interesting, it does little in aiding a man for the local church situation.

G B. The Seminary produces a more acceptable local pastor, for he is better schooled in the graces that allow him to relate to/be accepted by a wider range of people. His broad background allows him to have a better grasp of organizational skills and creative worship patterns.

C C. The Seminary man is probably more acceptable, due to his ability to converse with/understand the religious beliefs of his community. This is helpful in being accepted by non-Nazarene clergy and unchurched laymen in the area.

Which view do you most nearly tend toward?

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