

A CONSERVATIVE CHURCH CHALLENGED
BY CHANGE

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THESIS



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ABSTRACT

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By

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The conservative church analyzed in this thesis is the Church of the Nazarene. It is a holiness church that has been "raised up" to conserve the doctrine of holiness of the Wesley tradition. The thrust of the theme is directed to the questions: Is the Church of the Nazarene relevant to today's society and does the capacity for change permit the Church to maintain relevance in a dynamic world society?

Elements of social system theory are used in the following manner:

Part I endeavors to analyze the structural-functional categories of believing, norming, ranking, and sanctioning. These categories are shown to be so interrelated that a change in one creates a ramifying change in all of them.

Part II describes the processual dimensions of the social system. The concepts explored are communicating, institutionalizing, systemic-linking, boundary maintaining, socializing, and controlling. This part is designed to show the intra-relationship of the church within its boundaries and the interrelationship of the church with other

systems. The processes indicate the sequenciality of interaction within and without the church.

Part III utilizes the conflict categories of changing and relating. The resolution of conflict by changing to a more relevant position in a society moving toward a social ethic and maintaining a conservative commitment is the thrust of this final section.

The conclusion drawn from the discussion is that if a conservative church is to remain relevant in the midst of change it will need to develop a functional-sectarianism in conjunction with a structural denominationalism. In order to do this the processual dimensions should be articulated in such a way as to allow for a variety of behavior patterns but keep the values sacred.

**A CONSERVATIVE CHURCH CHALLENGED
BY CHANGE**

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A THESIS

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DEDICATION

To my wife Esther who gave encouragement and assisted in typing and discussion, and to Becky and Mark our two children.

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INTRODUCTION

Something called religion, some organized system of beliefs and behaviors oriented toward a reality different from, and believed to be superior to that of the ordinary life, is found in every society. From the beginning of time mankind has stood in awe and wonder before the majesty of nature. Mankind has pondered life and death. In all societies mankind has collectively shared a sense of awe before something that seems to transcend the ordinary and mundane, an ultimate that is beyond that which is human. No one has defined this phenomenon to the satisfaction of everyone. Yet the reality of the experience we call religious is not to be doubted; for many people it is perhaps the ultimately "real" experience of their lives.

The nature of that experience has been variously described by theologians, sociologists, and anthropologists. To Emile Durkheim, its core was the experience of the sacred, a domain set apart from the commonplace attitudes and activities of profane everyday life. To Paul Tillich, religion was the domain of ultimate concerns, and the encounter with God was an experience of the wholly other. To Rudolf Otto, it was the encounter with the holy, a living irreducible force. (32:311) It may be said that for the

believer religious experience involves the attainment of a communion with those ultimate realities and powers that underlie and give meaning to the perceptible realities of everyday life, whether those realities be conceived in personal terms as a God, in metaphysical terms as the ground of being, or in social terms as society itself. Dispelling the uncertainties of life is one of the major concerns of religion everywhere. (15:Romans 1:19-20) Some of the forms religion takes may appear naive, others bizarre, and still others quite sophisticated, but religion beneath its external dress is essentially much the same for all mankind. (1:482) Robert Bellah defines religion as a set of symbolic forms and acts which relate man to the ultimate conditions of his existence. (4:359)

The first great concern about religion by sociologists was less with a problem and more with an assumption: that religion was necessary for society, for it welded people together by their sharing of a common conception of the sacred. Thus, religion was socially unifying. (24:518) This orientation gave rise to religion as a social institution and emerged from extensive studies of primitive and ancient religions, less by sociologists than by anthropologists and other scholars. By bringing men into contact with a realm of ultimate reality religion offers a haven of stability in the face of uncertainty. Also, membership in a community of believers provides the social and emotional ground for

the creation of a secure identity. Through doctrines and teachings religion supplies authoritative reference points to guide men through life. Religion also involves obligation which may sanctify the norms of society. It also performs identity functions. (32:314) These functional aspects are all present in a culturally homogeneous society, such as the primitive societies of anthropological studies. These functional dimensions of religion serve to legitimate the societal structure. It also becomes a cohesive force in maintaining personal identity and social identification for the individual and the society.

In a society like the United States religious identification as Protestants, Catholics, and Jews has become a means for developing group identification as well as group participation in the larger society. Will Herberg in his book Protestant, Catholic, and Jew shows the pluralistic functioning of religion in America which becomes, in part, a common mode of participation in a commonly shared American way of life. (32:314) In this sense religion can become dysfunctional as well as functional since competition can arise. People will kill and fight in the name of religion. It may impede progress and change by providing consolation and quietism. Thus, the equilibrium model in the primitive society and in a pluralistic society like the United States needs to be examined and analyzed for dysfunctional attributes as well as functional dimensions.

With these thoughts in mind it is the purpose of this thesis to analyze the Church of the Nazarene, a church having roots deep in American society. The Church of the Nazarene is a "conservative" denomination of protestantism. It is conservative in both meanings of the term. First, it is to the right in belief and ritual. Second, it is stated in the Church Manual that it has been "raised up" to conserve the doctrine of holiness of the Wesley tradition.

One look at the Articles of Faith in the manual of the church (7:27) makes it very evident that the Bible is accepted as the only Canon of Scripture setting forth the "rule of faith and conduct." The belief in the "plenary" (7:35) interpretation of scripture is decidedly a conservative characteristic of right wing protestantism. The Bible is the final authority for belief and behavior.

The Church explicitly states (7:27) that its intention is to preserve the faith once delivered to the saints and especially the doctrine and experience of sanctification as a second work of grace. This "conservative" stance in preserving the past in belief and practice places the church in the camp of conservative protestantism in America.

Although its roots are deep in American culture, the Church of the Nazarene has become a world encompassing organization through extensive missionary work and evangelistic activity. This conservative stance in American society has been institutionalized for all cultures both primitive

and advanced around the world. Not only has the Church institutionalized these concepts in other cultures, it has been obliged to come to grips with a dynamic technological society in America. Technology, social organization, and the American belief system of pluralism have thrust the Church into interactive relationships that have threatened some of the conservative characteristics of belief and behavior. In such a dynamic world the position of the Church is under constant pressure to change its moorings to accommodate the acceleration of change in the world society.

The following pages will be an attempt to analyze the Church of the Nazarene from the standpoint of such observations: its conservatism in a changing world and the interaction of these two variables. In the process of analysis anthropological, sociological, and religious concepts will be applied in order to focus attention on the Church of the Nazarene in a changing world society.

The first set of observations will center around structural functional categories. The second set of observations will center around processes that serve to articulate the structural-functional relationships. The structural-functional categories will include the believing process of cognitive mapping. Another category for analysis will be the category of norming with the process of evaluation. A third category under consideration will be ranking with emphasis on status-role and social structure of the Church.

The fourth category is sanctioning and the application of sanctions.

These structural-functional categories are articulated by processes which pervade each category. The processes most pertinent for this study are socialization with an emphasis on the Church's educational system; institutionalization with an emphasis on predictable and patterned behavior; communication with emphasis on publications and preaching; printed and spoken word; recruitment with emphasis on conversion and missionary activity; social control with emphasis on constraint of the deviant, and systemic linkage with emphasis on interaction with other social systems.

After these considerations there will be a discussion of the capacity for change within the Church of the Nazarene as related to the rural-urban dichotomy. Finally, an evaluation will be made of the fundamental questions: Is the Church of the Nazarene relevant to today's society, and does the capacity for change permit the Church to maintain relevance in a dynamic world society? With increasing secularization a constant threat to the metaphysical input of conservative religion is evident.

Each of the major dimensions just outlined is loaded with socio-cultural dimensions. The Church in its missionary efforts brings about change in primitive societies from homogeneous socio-religious orientations. The very nature of conversion to Christianity from the indigenous religion

has more implications than the conversion of one individual. It is the beginning of an entirely new socio-religio cultural system within that society. The repercussions of such an invasion into a society can have far-reaching results. It is not always clear whether a missionary church is aware of these ramifications. When one element of a social system is changed, all the elements are affected by that change. When one person embraces the Christian religion, he becomes a potential change agent in that social system. When this occurs, conflict becomes a possibility. Conflict theory becomes a viable reference point for analyzing the impact of input of a pluralistic religious concept in a hitherto homogeneous indigenous socio-religio-culture.

What on earth is happening out there, in those 320,000 churches across the land? Instead of rejoicing at the altars of the richest, most powerful religious organizations in history, they come to a funeral. Hurry--change the neon from Jesus Saves to God Is Dead. "All the church is in ferment" said Pope Paul VI, who might have been speaking to any major American denomination or creed. But there is no agreement on the nature of the brew. Some people declare that the churches are posed on the brink of a New Reformation, even in a world which has been called non-Christian, post-ideological, post just about everything. Others think the churches will mutter through, but within the churches themselves today also flourish small, highly vocal bands of latter-day Jeremiahs who predict for organized religion that ultimate of tragedies, decay and death with no hope for an after-life. (14:441)

So states the opening paragraph of the article by Arthur Herzog, "The Church Trap." This article is not an effort to alert people to a church trap that is about to be

sprung and clutch them in the jaws of the establishment. Rather it is an effort to show that the church establishment is caught in the jaws of the trap of ferment, unrest, revolution, and upheaval from which they are unable to extricate themselves. There is no place for the church to hide. All the alternatives of counter-attack lead to disillusionment and unanswered questions. The dilemma of the church is a religious question because it deals with the unanswered ultimate question, "What of religion?" The question of religion is a religious question because it deals with the unconditioned in life. The unrest in religious circles today is being fed by the input of secularization, technology, advances in the behavioral sciences, and the question of relevancy is the cry of youth and old alike. The old doctrines of original sin, absolute ethics, and regimented rituals are being challenged. The protestant ethic of the Reformation is being challenged by the social ethic of the man on the street.

Many voices are being heard and many beckoning fingers are calling for allegiance. Some voices of the past such as Weber and Durkheim and some of the present, such as Yinger, Niebuhr, and Buber are calling man to a point of relevance. They are reviewed here in order to show the broad functional categories of religion.

Anthropologists and sociologists have analyzed religion from many and varied perspectives. Max Weber studied

religion from the anthropological-functional approach with emphasis on the latent influence of religion on society. His approach to religion is functional in that he notes the various substructures or parts in the larger system of society, noting how each influences the others, how the larger system is maintained, how change comes about in one part, how this influences the other parts, and how society is then an ongoing dynamic, complex process (18:82). According to Weber religion functions as the focal point of social change. Sometimes it is a conservative barrier to change, sometimes a stabilizer for a society undergoing rapid change, and sometimes a planter of the seeds of change. The role that religion plays in change in any particular situation depends on certain social characteristics of the believers. These characteristics are referred to as asceticism and mysticism. Asceticism involves a dissatisfaction with the social structure coupled with a realization that religion is a part of that structure and a belief that salvation comes through a rational endeavor to change these situations. Mysticism is a renunciation of this world and of sensual contact with it. Christianity, in its history, has been marked by several periods of both mysticism and asceticism; whereas Judaism since the first century A. D. has been characterized by a "this-worldly" approach. Many historians see the asceticism of Judaism as the prime mover in western man's scientific evolution (18:85). The latent function of

religion is expressed in Weber's book, The Protestant Ethic and the Spirit of Capitalism. Weber notes that modern industrial capitalism seems to have arisen first in Protestant countries, and he argues that one of the reasons was that certain teachings of the early Protestants, especially those of Calvin, created an ethic particularly useful for the development of modern capitalism. The Protestant ethic was not the only ethic to have taught the importance of work, but it was peculiarly intense in its devotion to the idea (33:215).

Durkheim emphasized the sociological phenomenon of collective behavior in religion. Durkheim wondered how primitive man arrived at a concept of the divine--something possessing supernatural powers, upon which man is dependent and to which he owes absolute obedience. According to Durkheim, the answer may be that to imagine divine beings, man must experience something in his everyday life that has the characteristics men attribute to their gods. Society itself leads men to the idea of the divine. Like a god, society has absolute moral authority over the individual; it has its own ends which often override the desires of the individual; it demands sacrifice and obedience; it seems to exist over and above the individual and to be more powerful than the individual. Society gives to man greater powers than he would possess without it. Like a god, society is both master and helper to man. Durkheim pointed to a special

relation between collective behavior and the origin of religious concepts and feelings. In collective behavior situations the individual has the sense of being carried away by an outside force.

For Durkheim society in its collective behavioral characteristic becomes the god of man. A study of Totemism, with its emphasis on nature objects representing the society, is a source for Durkheim's ideas about religion. Societal influence is so strong that the obedience and sacrifice demanded by the society become answers to the ultimate questions of life embodied in divine beings as projections of society. Durkheim defined religion, "as a unified system of beliefs and practices relative to sacred things, uniting into a single moral community all those who adhere to those beliefs and practices." (10:419) The religious group in many instances is coextensive with the community.

Another approach to religion is the sociological-functional approach of Milton Yinger, Louis Schneider and Gearhard Lenski. Yinger's work represents not only an analysis but also an assessment of the relative ability of religion to function in the modern complex, urban society of the twentieth century. Yinger paints a profile of the conditions of twentieth century America while depicting the institution of religion within it. He then indicates some fruitful areas of research in the area of religion. In essence, he asks how does religion function in our society?

Yinger makes observations about an increase in secularism combined with an increase in church memberships and religious consciousness. Also, he observes an increasing heterogeneity of faith coupled with an increase in the homogeneity of American values (18:88).

In his book, Religion, Society, and the Individual, Yinger writes,

Once again I must remark that those who define religion solely in terms of individual salvation are likely to dismiss this as an irrelevant statement. Economic and political questions are no concern to religion, they will argue; the growth of slums at the heart of our metropolitan areas is doubtless an unhappy event, but this has no bearing on the problem of man's salvation. For my part, I doubt if one can separate the functions in this way. In search for some ultimate meaning to existence, some system of belief that lends dignity to life and makes its suffering less poignant, few men are likely to be persuaded by a religion that disregards the conflicts and institutions that make life harsh and meaningless for many (38:26).

Lenski falls into the pattern of Yinger as a sociological-functionalist in the study of religion. His studies concerning class and religion and autonomy demonstrate his interest in the ex-post facto behavior of religious belief and affiliation. His book, The Religious Factor, relates the results of many studies designed to show the influence of religion.

Louis Schneider also leans in this direction. In his book, Problems in the Sociology of Religion, he addresses the instrumental value of religion. It is not that it works that way but that the rational mind recognizes its function.

What was latent now becomes manifest. Religion is deliberately utilized to serve us in this life for our earthly aspirations and goals (24:518).

Another overview of religion is represented by Reinhold Niebuhr. His approach is concerned with ethics. In his book, Moral Man and Immoral Society, the collective society is a magnification of all the vices and egoisms of the individuals involved. It is impossible to right social wrongs at the conference table because individuals themselves behave morally only in the face of coercion. The same is true with collectives of individuals. An industrial elite in America does not pay income tax and good wages because this is the good and moral thing to do. It is done because the workers as a counter-collective have matched their will and power and have used coercion. Niebuhr writes,

If the recognition of selfishness is prerequisite to the mitigation of its force and the diminution of its anti-social consequences in society, religion should be a dominant influence in the socialization (moral attainment) of man, for religion is fruitful of the spirit of contrition (26:51).

Feeling himself under the scrutiny of an omniscient eye, and setting his puny will into juxtaposition with an holy and omnipotent will, the religious man is filled with a sense of shame for the impertinence of his self-centered life (18:82). Niebuhr implies that every one should feel morally responsible for an evil society. There is a sense of collective guilt implied in Niebuhr's remarks. Niebuhr is concerned with

ethics, man's action or behavior in an immoral society.

The final approach is the existential-personalistic emphasis of Martin Buber. Buber asserts that, "religion is the dialogic life in history." He speaks of two dialogues, the "I-it" relationship of the self relating to the world as a collective of objects which the self uses for its purposes--primarily for the purpose of orientation; the "I-thou" relationship, a cognizance of the other selves, other souls, other I's and the attitude is one of actualizing--finding the ultimate reality, although a reality which is not empirically verifiable as was the it.

The Bible is the age-old record of this dialogue between God and man--address and answer, revelation and response. Buber writes

Man is called by the world and by his fellow-men and he must give answers. Nature, beauty, neighbor, God--everything speaks to him, crying for release, for the right word. God speaks and the world answers, the world is created. God speaks and man answers and he becomes a person, a self. (27:85)

The preceding analyses describe the environment of the Church of the Nazarene. This conservative church with 500,000 members is in the boiling caldron of the religious brew of our society; committed to the "old time religion" with its emphasis on conversion, metaphysical revelation, and original sin. It is struggling with all others to maintain its commitment. Pressures are mounting through the

behavioral sciences to change its stance about man and God. The following analysis of the Church of the Nazarene flows in and out of these broad ideological categories explicitly and implicitly. Thus, the reader can relate to the voices of the past and present in his contemporary setting.

PART I

STRUCTURAL-FUNCTIONAL CATEGORIES

The rationale for using structural-functional categories is that the Church of the Nazarene is a social system. The use of such categories provides a way of looking at the church as an organic whole, the parts of which are all integrated into an ongoing enterprise. C. P. Loomis in his book, Modern Social Theories, selects nine structural-functional categories characteristic of every social system. In this analysis of the Church of the Nazarene I have chosen to emphasize the elements of believing, norming, ranking, and sanctioning. These have been chosen because they relate very closely to the structural organization and the belief-behavior patterns of the Church. These elements are so interrelated that a change in one creates a ramifying change in all of them.

1. BELIEVING

The first structural-functional category to be used in the analysis is believing. It is significant to mention the semantic connotation of the present participle, "believing." The present tense signifies a continuing dynamic relationship

to society. The term "belief" could be taken to denote a static unchanging condition. The term "believing" is an effort to show that in a society of accelerated technological change which constantly produces changes in the perceptual and conceptual environments, beliefs are being challenged as never before.

A belief is any proposition about the universe which is thought to be true (21:10). This definition implies two elements. Every belief system must provide answers to questions which are beyond proof on the basis of perception and/or have no objective answers. Every belief system then includes a cosmology which is concerned with the origins, structure, and destiny of the universe; the relationship of the universe to man; and a world view (5:372). Such questions as, What is the world like? How did it get that way? What is man's relationship to the world? have plagued man. The technical knowledge of early man was not enough to explain, for instance, why the hunt would be successful one day and a failure the next, why some stars appeared to fall from the sky, or why death could come suddenly to seemingly healthy people. He interpreted such events on the basis of whether they benefited or threatened him personally--an anthropocentric view in which he considered himself the center of the universe. As a further example, even within the technologically advanced complex societies, which among them has an explanation for the origins of the solar system?

Astronomy, geology, and physics are included; there are limits beyond which existing bodies of knowledge fail (1:482).

Every society has devised conceptions which are transmitted to each generation through the enculturation process. People accept the societal cosmology as they do its language and technology (5:372). The content of a cosmology is designed to answer the questions asked previously. Max Weber has called this the problem of meaning. Man's gods, witches, ghosts and devils are symbols that represent the supernatural forces beyond the natural world.

Gearhard Lenski approaches this need for meaning by asking the questions: What is really real in this world? What are the forces that ultimately control the life of man? These are questions science cannot and never will answer. The answers men give to these are based on faith. This is not to say that reason plays no part in shaping them. Intelligent men draw their inferences from observation and experience as carefully and as rationally as they can, but in the last analysis they are forced to make a leap of faith and say, "I believe----." (20:44). Science avoids explicit pronouncements on the ultimate nature of reality. Science, however, has involved a shift from categoric to variable concepts, and from deterministic to probabilistic theoretical formulations. The increasing use of variable concepts is reflected in the growing concern with measurement, quantification, and statistics in research (20:44).

Since man has unanswered questions related to the problem of meaning, he has devised religion with symbols to represent the supernatural. The supernatural forces are conceived in two forms, referred to by anthropologists as personified and impersonal power.

Personified power is an attribute of supernatural beings, such as gods or demons, that operates at their will or direction. They bring rain or good crops. They socialize with man and share his qualities of character. They are the creation of man and are much like him. They may be benevolent or malevolent like man. Since they represent powerful humans, man approaches them with awe and respect as men would give to kings or princes (1:482).

Impersonal power is a force, usually invisible, that may penetrate the entire universe or be found in only certain objects and places. It may be possessed by gods, men, and natural forces and substances or it may be called into operation by magic without the intervention of supernatural beings. It is used to explain the meaning of life. Regardless of how it is acquired, impersonal power may be manipulated like objects to help or to harm (1:482). The most familiar example of impersonal power in anthropological writings is the "mana" of Malanesia and Polynesia. In some cases it is both personified and impersonal.

The difference between personal and impersonal forms of power affects the way people behave toward them. Man may

approach supernatural beings with force or threats or with hospitable overtures. An impersonal power is respected but not worshipped. The personal power is worshipped and elaborate rituals are established. The way people behave toward these forms of power operationalize their quest for meaning. Their behavior also enables them to rationalize the so-called ultimate questions of life which approaches the problem of meaning in everyday living. In the final analysis belief becomes believing as living is dynamic and believing is sustaining as man faces the many vicissitudes of life.

With reference to the preceding discussion, the Church of the Nazarene has developed a belief system that is designed to solve the problem of meaning in life. The structural-functional category of that belief system is "believing" in a personal, good God. The Church is monotheistic, thus alleviating the anxiety of a pantheon of gods. The character of this one god is always good. He is always on the side of man, never against him. Also, he always loves and cares for man. This concept of its god alleviates anxiety. The concept of such a god is interpreted from the Bible. Even though, in some instances, he is described as a god of vengeance and justice who allows people to suffer eternal punishment in hell, his most appealing attribute is his love for man.

One of the problems of interpreting this belief system of god is that he is a self-revealing god through the Bible.

Therefore, proof of the truth of the Bible is proven by the Bible itself. This is a paradox in logic which can only be solved by intuition or faith, as Lenski refers to. Truth is proven by faith and not by empirical data which makes the belief system unscientific in the strict sense of the term.

The cosmology of the Church of the Nazarene is defined by creationism. The god of the Bible as creator is sovereign of the universe. Therefore, whatever technology is not able to explain, the anxiety of unanswered questions is alleviated by a faith in a god who is good and sovereign. Even when untoward things occur, god is not bad, but is only trying to help man in his predicament. This is directly related to the Church's view of the nature of human nature. The Church has a pessimistic view of human nature. Man is basically evil or self-centered. When god punishes or allows malevolent circumstances, he is only trying to "purify" man of his selfishness. Lenski and Brock discuss this aspect of man's nature. The Church of the Nazarene employs a "sweet lemon" tactic to handle the problem of meaning.

Anthropology looks upon the gods as being in the image of man. The Church of the Nazarene teaches that man is in the image of God. Man has characteristics like God rather than God having characteristics like man. There is the meaning of idolatry in the Bible (15:Romans 1) to which the Church of the Nazarene ascribes. The character of God determines the attitude and behavior the Church of the

Nazarene demands of its members toward God. Respect and awe are basic, but since God is sovereign and personal, the concept of reverence is expressed.

The metaphysical input of revelation as expressed in the Bible is the basic cornerstone of the belief system. There is no place for the secular. All things are sacred. Durkheim's sociological concepts of profane and sacred do not find expression in the Church of the Nazarene. Robin Williams' concept of secularization is also anathema. Since God is sovereign of all, then all things are sacred with a careful distinction between animism and pantheism so as not to make God all things. He is the creator of all things, separate from Him, but nevertheless sacred unto Him.

The statements of belief in the Manual of the Church of the Nazarene clearly define this personal power in the universe who made man in his own image and demands homage and reverence. The statements also define the nature of human nature and the remedy for any shortcomings. Finally, they hold out to man a relief from existential anxieties and segmented anxieties of everyday living by believing in this personal power. The anthropology of the Church of the Nazarene differs in content but functions the same as all other religions in the world.

To sum up the problem of meaning there are three elements involved. First, there is the problem of the natural environment. Second, there is the problem of the socio-cultural

environment. Third, there is the problem of the inner self for each individual. However, there is a dimension of inter-relationship between these three elements.

Technology is designed to cope with the natural environment. Social-psychology is designed to cope with the socio-cultural or interpersonal environment. Religion is designed to handle the anxiety of the interrelationship of these two elements plus the uniqueness of each individual self. When questions are unanswered in these areas of life, a religion is designed to enable a person to cope with the anxieties generated by these relationships.

Some religions like mysticism deal only with the inner self-life and have a tendency to underestimate the natural and socio-cultural environmental influences. Scientism has a tendency to lay emphasis only on the empirical data of the natural and social environments. Marxism has a tendency to emphasize the socio-cultural environment. The Church of the Nazarene with its strong emphasis on a personal monotheistic revelation embodied and personified in Jesus Christ approaches the problem of meaning by believing Christ to be sovereign of the natural environment; a person who understands the socio-cultural environment; a savior who can alleviate inner anxiety; and who continues to live even after death. Believing these tenets cover the whole problem of meaning by faith in the ultimate unconditioned character of Christ.

In order to implement the structural-functional category of believing, the Church must constantly be in the process of cognitive mapping. The process of "thinking through" the tenets of the Church is the interaction of two variables--Biblical interpretation and a changing dynamic society that constantly challenges the belief system of the Church. Cognitive mapping is closed as far as the Biblical statements are concerned but should be open-ended as far as interpretation of these beliefs is concerned in a changing society. The Church would do well to anticipate change and its interactive consequences rather than wait to be forced into a change crisis situation. A "conservative" church finds this difficult to do. The preservation of the past in conservative thinking militates against change.

2. NORMING

The term norming connotes a continuing dynamic structural-functional category. According to Loomis, norms are the rules which prescribe what is acceptable or unacceptable of the social system (21:12). All social behavior is normatively oriented; that is, given direction and definition by norms, rules of conduct that specify the "should" and "ought" of behavior in social situations (24:85). The author of the article in Society Today indicates that norms are prescriptions for correct behavior, ordinarily couched in moral terms (31:576). This definition would apply specifically

to the Church of the Nazarene. The same reference maintains that normative group structures are the formal and informal rules governing what is expected of people in situations, what is required of them, and what is forbidden to them. These two definitions have a direct bearing on the group structure of the Church of the Nazarene. The Church's rules are laden with moral implications in the institutional environment.

Robin Williams approaches institutional norms by indicating that the sense of self-respect of each individual is intimately tied to the observance of some norms more than others just as is the individual's guilt, shame, and honor differentially related to violation of these same norms. Those norms which for him are "moral imperatives" are for that individual institutional. He further states that institutional norms tend to be relatively permanent, enforced through social structures, and mutually binding on the occupants of social structures, and mutually binding on the occupants of social positions. Institutional norms are not random but related to one another in definite patterns (21:499).

The observations by Williams, McKee and Society Today lead us into the institutional normative patterns of the Church of the Nazarene. The Manual of the Church states that

. . . the ethical standards of the church are well expressed in the General and Special Rules. They should be followed carefully and conscientiously as guides and helps to holy living. Those who violate the conscience of the Church

do so at their own peril and to the hurt of the witness and fellowship of the Church. (7:5)

The General Rules have to do with inter-personal relationships, relationship to God, and conduct in the "world." The Special Rules are concerned mainly with church regulations, including support of the church, temperance and prohibition, marriage and divorce, church offices, stewardship, and growth in grace (See appendix). There is an explicit moral and ethical connotation placed on the keeping of the rules. Sanctions will be discussed in the next chapter. The norms as contained in the General and Special Rules have been institutionalized as they, in Williams' terms, have become "moral imperatives," not only for membership in the institution but also for the larger dimension of "salvation."

The sacred-secular continuum of Howard Becker (2:154) provides a way of looking at the church's normative standards. Becker's continuum can be applied to the Church. The Church

s	Proverbial	Prescriptive	Principle	Pronormless	s
a					e
c					c
r					u
e					l
d					a
					r

of the Nazarene has moved away from the proverbial stage of development. The Church is no longer a proverbial institution based on non-rational, traditional beliefs. However, if believing in Christ or God is non-rational, then it would qualify in this category. In accord with an individual point

of view the Church may or may not be proverbial. However, the Church is definitely not pronormless. The normative restrictions preclude the secular dimension of the continuum. The position of the church is a norming position. This means that the church must integrate its traditional non-empirical beliefs which are constantly under pressure by both natural and social science with prescriptions that are being challenged by principles. This integration is not easy. In fact, it probably is an impossible task to hold to traditional beliefs with accommodating normative restrictions in a changing technological world with increasing behavior options which can only be interpreted ethically by principles. This definition of the church's position leads the church into a cultural trap not only in the developed societies but also in developing nations with missionary activity. The potential for change within the framework of these variables is doubtful.

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. When principled behavior prevails in the group, then homogeneity is lost. The homogeneity of behavior patterns which is the result of institutionalization becomes heterogeneous when everyone lives within his understanding of the principle involved. Therefore, many people ignore the existing stated norm and behave by principle instead of prescription in relation to the proverbial belief system. These interrelationships are crucial to the cohesiveness of the church and its image in the world. The Roman Catholic Church is now in this position as evidenced by its opposition to birth control. The prescriptive norm was based on the position that sexual intercourse was only for the purposes of procreation. In our changing society with contraceptive methods and the widespread knowledge of the population explosion, the people are ignoring the prescription of copulation for procreation only. Contraceptives and societal sex norms emphasize behavior according to principle, not by prescription.

The Church of the Nazarene is facing this same problem. In a recent survey of one of the church's midwest colleges, questions with normative restrictive denotations were asked (see Appendix). The questionnaire was designed to seek responses concerning some of the norms stated in the General rules and Special Rules of the Church Manual. The questions concerned attendance at the movies, dress of the women, segregation of churches, use of alcoholic beverages, smoking,

church attendance, divorce, and the hair code. The results of this questionnaire are in the appendix. These students were from a four-state area of Michigan, Illinois, Indiana, and Wisconsin. No effort was made to determine from which state the students came. The main thrust of the questionnaire was to determine the size church from which the students came and their major field of study. The independent variable was their Nazarene background. Forty percent of the on-campus students, or 489, participated in the survey. A study of the raw data shows what I would consider to be a trend away from the normative restrictions stated in the Manual of the Church. It is interesting to note that 310 of the respondents attend church regularly. This may indicate that the Church is not communicating the prescriptions of behavior in relation to the proverbial statements of belief, or that the students are moving into principled behavior as defined by Becker as expedient rationality. These students come from what has been traditionally termed the more "conservative" area of the church.

If these trends are valid among the students of Olivet Nazarene College, then it will be interesting to see if the church changes its theological stance or attitude to conform with the behavior patterns. In studies it has been shown that behavior patterns are effective in influencing attitudes (39: 30-32). Is it possible that the youth of the Church will bring about changes in attitudinal statements in the Manual by

their persistence in behavior patterns that do not reinforce the attitudinal statements? In another section, the rural-urban dichotomy in relation to technological change will be discussed. It is conceivable, however, that the hierarchy of the Church will wish to maintain the "cliches" and orthodox statements regardless of the behavior patterns. The Catholic and some older protestant churches are in this dilemma today. As cited previously, the Pope has enunciated the orthodox stand on birth control, but many church communicants practice their own conscience.

A very important aspect of the relationship of the variables, prescriptive and principle, is their relationship to maturity and culture. Every organization needs prescriptions or norms of behavior in order to define its position operationally. However, as a person matures, he may move from the prescriptive connotation to the principle connotation. This is seen on college campuses. Many colleges have restrictive norms for the freshmen and sophomores, such as car ownership, and housing regulations. As the students mature, these restrictions are lifted. However, for the sake of immature students who are not able to live by principle yet, many restrictions apply the four years of college. The juniors and seniors who have matured and see the principles of living a college life-style are still forced to live by the normative restrictions of the freshmen and sophomores. This may be one reason for the change in social patterns on college campuses.

The normative restrictions have been relaxed but many immature students who need firm guidelines do not know how to handle the freedom responsibly. They often become academic and/or moral casualties in the campus community. The same applies to the church. The church has restrictions in behavior which apply only to the immature or new group member. But as people mature they no longer need the strict guidelines and live by principle. Deviation becomes noticeable when a sufficient number of people no longer live by prescription but by principle.

The second and third generations, institutionalized groups that have been socialized in the group and have adopted the church's life style without having to change their life style to conform to the group, could become catalysts for changing attitudes because they need not conform to gain acceptance. The behavior of the college students could be this catalyst as they live by principles rather than prescriptions.

On the cross-cultural plane of interaction the Church Manual has not been specially adapted to all cultures. There is no effort to interpret the Manual in view of cultural differences. There are some norms that are related only to American culture. For instance, marriage customs, drinking of intoxicants in countries without central water systems of safe drinking water, and cultural definitions of terms. The experience of missionaries indicates the difficulty of

operationalizing the Manual in other countries. The statement on marriage and divorce is difficult to reconcile with polygamy or the levirate system in some societies. This also involves church membership as stated in the Manual. A person in another culture who has been divorced before the Nazarene Church arrived on the scene is automatically excluded from church membership regardless of his belief in the tenets or experience taught by the Church.

Norming is a dynamic category that demands constant revision according to changing cultural environments. The Church of the Nazarene is on the threshold of change if the survey results are valid. The students surveyed will comprise a generation of churchmen having different values and norms. Will the church change? Can it change and still maintain its original attitudinal stance of Biblical interpretation? More of this discussion will take place in the final chapter.

The process of evaluation is a dynamic process. When norms need to be revised, evaluation of what to maintain and of what to discard is always prevalent. The Church of the Nazarene needs to be careful not to throw the baby out with the bath water and not to alienate those who are dependent on the Church's value system for their own value system. The process of evaluation is directly related to the hierarchical or ranking category as leadership enters the evaluation process within the norming category.

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 1000

3. RANKING

Status-role represents the position an actor has for a social system and includes the organizational patterns of the system (21:13). It is necessary to keep in mind that the discussion relates to the system of positions, not to the individuals occupying those positions. It is one thing to ask why different positions carry different degrees of prestige, and quite another to ask how certain individuals get into those positions (12:496). This raises the whole question of creating motivation to fill roles in the social system. Max Weber described this concept as an "imperatively-coordinated group." Wherever men live together and lay foundations of forms of social organization, there are positions whose occupants have powers of command in certain contexts and certain other positions whose occupants are subject to such commands. The distinction between "up and down" is one of the fundamental experiences of most men in society (8:174-179). The concepts of the superordinate and subordinate is not so much a question of a definition but rather a question of an operational definition: a method which allows for identification of the state of affairs.

The Manual of the Church states that the government of the Church of the Nazarene is representative, and thus avoids the extremes of episcopacy on the one hand, and unlimited congregationalism on the other (7:55). The two extremes, episcopacy and congregationalism, imply that

authority is vested in the highest and lowest hierarchical positions. This means that the highest elected official, a General Superintendent, can be challenged by the member of lowest rank in the church. It is well for us to remember that membership in a church is voluntary, so coercive practices by the higher officials are tempered by the membership's rights to withdraw from the organization. Perhaps this one variable has not been studied in depth in religious organizations. They are different in that all membership and responsibility are voluntary and can be terminated at any time. This variable could be a fruitful topic for study in relation to subordination and superordination. The threat of withdrawal is always present and perhaps a tool unconsciously used by the membership.

The Church of the Nazarene has a system of government that contains the seeds of ambivalence and dissonance. This can work to the benefit of the elected officials. There are times when it is expedient for them to be episcopal oriented in their decision-making. It is to their advantage to have the legitimized authority of the episcopal concept to perpetuate themselves in office. In other situations to "get off the hook" they can legitimately go to the people for decision making. An astute official could discern these situations and respond accordingly in order to preserve his position. This form of interaction can lead to frustration and ambivalence on the part of both officials and laymen. There are guidelines for the duties of elected officials and the

congregations but there are many situations that cannot be anticipated and are only solved by a meeting of minds for the occasion. The major part of the Church Manual is given over to government. Even though the Manual may spell out whose responsibility is whose, there is always the possibility of decision-making ambivalence.

The Church governmental model of episcopacy and congregationalism contains three levels, local, district, and general. The local level consists of the local congregations. These are groups of people who have affirmed their faith in the doctrines of the Church of the Nazarene and profess to have had a religious experience of conversion to Jesus Christ. Each congregation elects its own officers such as Sunday School superintendent, youth president, missionary president, trustees, and stewards. Also, a Sunday School board and officers for the missionary and youth groups. These are elected at an annual meeting (7:60). The church board, composed of trustees and stewards, is the official representative body of the church. Its duties are described in the Manual as for all officers. The local level is the "grass-roots" dimension of the church. If the church does not function at this level in recruitment and growth the church does not fulfill its mission. The status-role of local members is very well defined. They comprise the congregation, the "believers." They are the local representatives of the church who pay the bills, care for the buildings, recruit new members, fill the

offices and positions of the church. They select the pastor (7:74) and relate the church to the community. Their status-role is well defined and it is similar in most protestant denominations.

At the other end of the hierarchical continuum there are the General Superintendents. These are the highest elected officials in the church. They are elected by the General Assembly which convenes every four years (7:69). Their duties are spelled out in the Manual. They are, however, balanced by a General Board which is composed of an equal number of laymen and ministerial members. This serves as a check and balance system (7:160). The General Superintendents represent the episcopal form of government.

With the General Superintendents on the General level are the various general officers such as secretary, treasurer, Sunday School executive secretary, missionary executive secretary, youth executive secretary, and the staff of each department. The officers of the church at the local level have their counterparts at the General levels. The general level is a structured hierarchy of roles and statuses that are well defined by the government of the Church. These people are geographically located in Kansas City, Missouri, where the headquarters of the Church is located.

The General and local levels become poles of a continuum defined also in terms of episcopal and congregational. The authority of each is legitimized by the constitution of

the Church. Their status-roles never interact directly, only representatively through channels of election by delegates. These two levels of social interaction in the Church have little ambivalence in behavior except when a General Superintendent is asked to intervene in a local situation that is under his jurisdiction during a particular year. Even then there is the intermediary role of the District Superintendent.

The third level of organization is the District level. The Church of the Nazarene is divided into seventy-six districts (7:285). These are geographically defined with a district superintendent and district officers and boards to correlate with the local church officers and boards. Most of the members of the district boards are pastors of local congregations. It is the district superintendent and the pastor who are in status-role positions that create ambiguity and ambivalence in function. The structure of the positions and roles are well defined. The roles of these positions have subjective undertones that oftentimes create anxiety and neurosis.

In order to put these positional roles in perspective the theoretical framework of Robert Merton has much to tell us. These positions are between extreme poles of episcopacy and congregationalism. In fact they are dynamic in that they are not in a fixed position on the continuum but move toward one pole or the other under given circumstances. Let me pause to say that the church has not given attention to this

particular status-role dimension of the hierarchy. This could be the cause for heart attacks, neuroses, and frustration. A position without fixed boundaries and with ^{rel} conflicting ^s loyalties can be the cause of friction within the hierarchical structure as well as the individual in the position.

Robert Merton's concept of role set and status set provides a theoretical framework from which to discuss the structured dimensions of the district superintendent and the pastor. For the role or functional aspect Merton speaks of status-set and role-set. By role-set, he means that complement of role which persons have by virtue of occupying a particular social status (21:281). The sum of various role-sets comprises the status-set. Status-sets are the linking structural units between institutions and the subsystems of a society (21:281). Because of the interaction of greater or lesser amounts of involvement with role incumbents differently situated in the social structure with respect to status, the potential for conflicting goals and norms is great (21:283).

These concepts of Merton as seen by Loomis give an approach to what this writer considers to be one of the deep-seated social-psychological problems of the organizational pattern of the Church of the Nazarene. The status-role sets for the General Superintendents are coherent in that the sets are oriented from the superordinate position to the subordinate positions. The status-role sets of the people are likewise coherent in that they are oriented from the subordinate

positions to the superordinate positions. The positions in the middle, district superintendent and pastor, are freighted with conflict potential both personally subjective and organizationally objective.

A continuum with status-role placements shows the relative positions of each status-role set.

	District Supts.	Members
General Supts.	Pastors	Congregation
Episcopal	<hr/>	

It can be seen from the continuum that the pastor is in a position of having to interact in two directions. In the direction toward the members there is one status-role set. He is ex-officio president of the church organization in the local church and must fulfill all the duties outlined in the Manual of the Church. This status-role set is complicated by the fact that he is not only the leader of the local church but his family is a member of the local church. His status-role set includes both objective leadership dimensions plus subjective family dimensions that include his wife and children. Conflict involvement over organizational patterns and conflict involvement over interpersonal relationships involving his wife and children can play havoc with the question of loyalties and emotional responses.

The pastor is also caught with the pressure of the status-role of the members who can be seen as a threat to his security because of their voting power as a congregation. There is also the consideration of the role involvement of

the members of the local congregation. They are voluntary participants that can drop out any time. Thus, the pastor is constantly threatened, explicitly or implicitly by the intensity of role involvement in the status-role set as a member of the Church. The balance of power in the status-role set depends on the entrenchment of the power structure of the local congregation as to how much autonomy the pastors can exercise. A power structure within the institutional setting of the Church that has persisted over the years can effectively block change that a pastor may wish to initiate. Likewise, a power structure in the church could be too progressive for the pastor and may create change beyond the pastor's pace of accommodation of change. The problem of communication, whether by word or observability, between the status-role set of the pastor and the status-role set of the congregation is a viable source of conflict. Observability of the roles each is filling is a cause for conflict when the observability may be diminished by a lack of tools, skills, or concepts to communicate the interactive relationships necessary to maintain equilibrium. If conflict does occur, the conflicting role sets of the pastor and people look for support by others in the organizational hierarchy. Thus, the membership role by-passes the pastor role set and transfers to the role of the district superintendent to ameliorate the situation. In turn, the pastor's role-set also turns to the district superintendent's role to judicate between the two. If this

does not resolve the conflict, then the General Superintendent role-set can be appealed to for decision-making. Many times the disruption or abridgment of the role-sets of the pastor and membership takes place as the pastor is asked to move to a new location or is voted out by the membership (21:284).

These role-set relationships have much to do with the capacity for change in the local church. The best situation for change is when both role-sets link together and cooperate in task-oriented behavior. The two status-role sets or systems create a systemic linkage for action. When conflict arises, progress can be stymied and a stalemate occurs. Perhaps the most powerful weapon for combat in this relationship is in the hands of the members. They either can withhold support, withdraw, or vote out the pastor (7:64). The pastor has no recourse when his stated tenure of service is reconsidered by the membership. The power is all in the hands of the membership. Consequently, the pastor is reluctant to initiate change that he feels would abridge the role-set linkage. Many problems of social and organizational dimensions can exist for years in a church leading to stunted growth and the entrenchment of traditional patterns of behavior by influential members of the congregation. The pastor is conscious of his role relationships in the eyes of his colleagues, but also of the effects his role relationships have on his family. There are delicate emotional sentiments to manage. The church organizational pattern on the local

level leaves the role-set of the pastor vulnerable while the member role-set has all the trumps.

At the same time the pastor role-set is interacting with the member role-set, the pastor is interacting with the district superintendent role-set. The pastor is obligated to look in both directions at the same time. The district superintendent role-set includes the placement of pastors (7:68). Consequently, it is imperative for the pastor to reduce conflict and support the district superintendent for the sake of job security. The dual status-role set of superordinate in the local church and subordinate in the hierarchy of the church organization is quite a balancing act when all the variables are considered. The pastor's subordinates have the power of the ballot or withdrawing, and the pastor's superordinate, the district superintendent, has the power of pastoral placement. This is a unique set-up. It does not occur in industry or any other place because the subordinates are dependent for their livelihood on the superordinates. The subordinates in the church are voluntary members apart from their livelihood, therefore, there is no risk on their part. All of the risk for the initiation of change is on the part of the pastor. The only pastors who are successful are astute leaders who know how to handle their status-role set with finesse or perhaps may have charisma (29:199). The capacity for change is stifled by the organizational pattern of the combination of episcopal and congregational type

government. In the episcopal form of government the hierarchy takes sole responsibility for decision-making. The people know this and settle down to an equilibrium of an imperatively coordinated group. In the congregational form, the sole responsibility for decision-making is in the hands of the congregation. Here again the equilibrium of an imperatively organized group occurs. In the Church of the Nazarene the responsibility is decentralized theoretically but the members in the long run are the superordinates in role but not in status. The pastor is superordinate in status but not in role because his power can be neutralized by the people and the district superintendent. Incongruity is a distinct possibility when the status and role of a position do not coincide. Perhaps this is why good men are leaving the ministry. The frustration of status position without commensurate role behavior is too much to bear. When these two status-role sets are juxtaposed in a daily confrontation, the social-psychological repercussions can be enormous. Personality disorders can become prevalent. A pastor in confrontation with a congregation in the Church of the Nazarene has the recourse for help in the district superintendent.

However, another look at the continuum indicates that the district superintendent status-role set is in the same position as the pastor role-set. The difference is the location between the general superintendent status-role and the pastor status-role set. He is in the center of the

episcopal hierarchical framework. Although he is elected by the pastors and representatives of the local congregations, his work is with and through the pastors. He does not work directly with the congregations. The programs that he initiates are implemented by pastors in the local churches. His status-role set is bounded by the general superintendent role set in the higher echelon. When a pastor turns to the district superintendent for help he finds a man in a status-role set that is also struggling to find a meaningful systemic linkage between his immediate role-set adjacent to him on the continuum. His emotional involvement in his own jurisdictional alignment interferes with his superintending the pastor's problems. Thus, the pastor finds it difficult to secure adequate attention and help with his congregation.

The superordination of the district superintendent status-role set is defined in the Manual (7:116). His status as being one step higher than the pastor and one step lower than the general superintendent is accepted by all the people involved. He, too, is in the position of subordinate at the same time he is a superordinate. His role is defined by the Manual (7:116). His authority over the pastors is legitimized but there is really no power that he can exercise to bring about conformity to his programs, except a tacit threat of not recommending a pastor for a vertical move or even a horizontal move when it is needed. The exercise of sanctions at this point is not legitimized by the constitution of the

church. It is a sanction that can bring about conformity and loyalty to the status-role set of the district superintendent and his programming. This has implications for change. If a pastor is not allowed to express himself for fear of negative sanctions, then the programming becomes the brain child of one man or a select few in his inner circle. The free flow of ideas from subordinate to superordinate can be blocked. There are some superordinates, however, who have the emotional maturity to allow a free exchange of ideas and even opposition to the program. The organization of the Church of the Nazarene can be a deterrent to change. The status-role structure can be defined, but in its functional dimensions psychological involvement can disrupt the well-defined structures.

In the direction of the episcopal pole, the district superintendent must relate himself to the status-role set of the general superintendent. Here the role is one of subordination. He is obliged to carry out the programs of the church as sent down from headquarters. His position, however, is more secure in that traditionally district superintendents do not need to move as often as pastors. Since the work is more administrative than personal and also more scattered over a larger area, a concentration of opposition is not easily amassed. The general superintendents do not have the close supervision of the districts as the district superintendents have of the pastors. Each district is somewhat autonomous

and the general superintendents need not be consulted unless the district superintendent decides to call for him.

The status-set of the general superintendent is probably more coherent than the other status-sets on the continuum. The positional dimension is the highest eschelon of authority. The functional dimension is directed toward men in status-role sets that are dependent on the church for their livelihood, so loyalty and subordination can be more highly regulated. The alternatives of leaving the church or withdrawing support, which are open to the members, are not accomplished without frustration and social upheaval.

It appears to the writer that the most incoherent status-role sets are the pastor and the member role sets. Of the two, the pastor status-role set is more incongruent. His structural position is well defined along with his functional roles, but he has no real authority in implementing his role if the people do not wish to cooperate. It would appear that great frustration would arise out of this incongruency.

Such incongruency would affect the capacity of the church for change. If the church is going to change in order to keep pace in a dynamic society and world, it must change on the local level. If the local level has the greatest obstacle to change, then the programs passed down the line of command do not become implemented or are only pursued in these areas that create the least amount of friction for the pastor status-role set.

An interesting spin-off of this whole structural arrangement on the continuum is that the higher the eschelon the less involvement there is with people on the grass-roots level. Consequently, statistical reports and programs that feed back statistics become the criteria for progress. This also adds to the frustration of the pastor. He is touching and interacting with people. He councils, visits, preaches, and ministers to needs. Much of his work may never become a part of his statistics. His self-esteem, however, is being reinforced because of the progress he sees in people due to his crisis-intervention in their lives. His status-role is fulfilled at this dimension of service. But he is obliged to report statistical gains yearly. This can be frustrating because his work cannot always be statistically reported. The district superintendents and general superintendents whose work is largely administrative and removed from personal interaction with other people create programs that feed back statistics. The only way they can reinforce their self-esteem and perhaps legitimize their positions is by a yearly comparison of statistics. The church can become statistic-oriented like a business can become dollar-oriented. The pastor is caught once again in an incongruent role situation. The main thrust of a church should be people-centered regardless of the statistical results. Because of the pressure for statistics to legitimize the status-role sets of superordinates, a pastor's motivational attitudes can be threatened. Rather

than helping people for people's sake, he can see every person as a statistic to enhance his rank in the estimation of his superiors. The imperatively coordinated group known as the Church of the Nazarene is incoherent. The voluntary status of the members erodes the eschelon of superordination and reduces the capacity for change on the level of activity where change must take place, namely in the relationship of pastor and people.

One of the suggestions open to alleviate these problems is to eliminate the status-role set of the district superintendent. Other denominations such as the Southern Baptist and Presbyterian operate successfully without the "middle man." There are some advantages to accrue from this organizational set-up. One advantage is that the local pastor would not need to be accountable to both a district superintendent and a general superintendent. His role would become less ambiguous with respect to his superordinates. Secondly, the cost for maintaining a district headquarters with a salary and parsonage plus other benefits would release money for higher local pastors' salaries and local church operation. Another advantage is that the local pastor would not depend on the attitude of the district superintendent for promotion but have a tendency to make his success on the local level and not on the district level. Also, an advantage would be to enhance the status of the pastor which may increase his role fulfilling potential. There is only so much status to go around and the

more men there are in status positions, the more subtraction there is from each other. The pastor and people would be closer to the highest status-role set, increasing their own status-role sets.

These observations can become hypotheses for testing in an imperatively coordinated organization such as the Church of the Nazarene. To my knowledge, there is very little literature available or studies about the unique "voluntary" association of members in an organization in relationship to superordinates who prophecy absolute eternal sanctions for believers who seek to withdraw. This aspect of the status-role sets of the members cannot be changed, but the cohesiveness and coherence of position and function can be reinforced by the elimination of a competing status-role set of the district superintendent whose duties could be spread out among the various local pastors.

4. SANCTIONING

The structural-functional category, sanctioning, relates to the rewards and penalties used to attain conformity to ends and norms. (21:14). In order to motivate participants in a social system to conformity, a sanction pattern is established with rewards for conformity and punishments for non-conformity. George Homans, in his book, The Human Group, lays the foundation for the system of sanctions which is expounded in detail in Social Behavior. In this book behavior

is the response to rewards and punishment (16:75). Homans does not speak of a stimulus and response, but of an operant and a reinforcer (an activity and a reward) (16:75). Homans' approach to sanctioning is a more accurate description of religious behavior than the stimulus-response approach. Religious sanctioning is based on activity (ASR, Vol. 35, 1970). If a person behaves in a prescribed manner, he will receive definite rewards. If a person behaves in ways not prescribed by the system, he will receive punishments.

The rewards and punishments in the religious context can be analyzed in two dimensions. The first dimension and perhaps most persuasive is in terms of eternal rewards and punishments. The second dimension is sanctions exercised by the religio-social system in the here and now context of social interaction within the religio-social system.

Eternal sanctions not only influence behavior but have a part to play in social control. The concepts of eternal rewards and punishments are attached to the normative prescriptive patterns of the religious system. The Church of the Nazarene has defined rules of behavior and cautions people that if they are not obeyed eternal damnation will be their lot. The church manual states,

The ethical standards of our church are well expressed in the General and Special Rules. They should be followed carefully and conscientiously as guides and helps to holy living. Those who violate the conscience of the church do so at their own peril and to the hurt of the witness and fellowship of the church. (7:5)

This statement carries a strong sanction. The peril referred to is not articulated but involves the conscience of the church which is to be a guide and help to holy living. If the rules are guides and helps, then deviation should not bring peril. The negative sanction applied to a relative set of rules seems to be inconsistent. Rules that are guides and helps imply that they are relative or situational. Also, since the concept "peril" is not articulated explicitly, it could be taken to mean eternal peril. The logical conclusion is that a relative standard has absolute sanctions. This is reinforced when it is noted that the general rules and special rules of the Church of the Nazarene have not been changed since the inception of the church. They have become restrictive norms which are as binding today as sixty years ago. Yet it is well documented that in sixty years society has changed drastically. For example, one of the sub-points of the first general rules, "by avoiding evil of every kind, including profaning of the Lord's day, either by unnecessary labor, or business, or by the patronizing or reading of secular papers, or by holiday diversions," has not been changed even though urbanization and industrialization have become an established way of life in American culture.

The pastor who preaches against working on Sunday or "the Lord's Day" fails to understand that we are no longer living in a rural independent society where each family was independent on a farm. Urbanization and industrialization have

brought about specialization with its division of labor, skill sophistication, and mass production, resulting in interdependency. The pastor holds to the old norm of not working on Sunday but forgets that the electric lights he uses in church require an employee at the electric company. The water he uses requires an employee at the water works. The interdependency requires employees in all phases of consumer utilities.

The sanction of eternal peril is not consistent with the changing society. If the sanction is absolute and the behavior is relative, then change is imperiled. The absolute sanction continues to be prophesied in a changing environment. Thus, people are confused by the change of the level of abstraction in dealing with the activity and the reinforcer.

Another way of saying the same thing is that if something is wrong in the past, it is always wrong. The norms of the church can all be analyzed from this approach. Shifting levels of abstraction in the course of discourse creates confusion and inconsistency. If the norms or rules are prudential as guides and helps, then they are merely prescriptions to help the immature to arrive at explicit principles upon which to base their behavior.

Only the negative sanction of peril has been observed. There is also the positive sanction or eternal life, heaven, or eternal bliss, if the norms of the church or conscience of the church are obeyed. The reinforcer for conforming behavior

is heaven with all of its benefits based on the doctrine of eternal life.

The second dimension in the application of sanctions relates to the religio-social system in the present arena of interaction. Sanctions are applied by legitimized methods and leaders. The Manual reads,

The object of church discipline is not the punishment of offenders, but vindication of the truth, purification of the church, warning of the careless, and reformation and salvation of the guilty. Members who do violence to the General or Special Rules, or who willfully and continuously violate their membership vows, should be dealt with kindly, yet faithfully, according to the grievousness of their offenses (7:5).

In this statement the General and Special Rules are the criteria for normative behavior. They evidently are not all considered equal in valence since violators are to be dealt with according to the grievousness of their offenses. Who determines the relative valence of each rule? The church has designed an elaborate procedure for discipline, both for the layman and the minister (7:5). After the due process of church discipline, a layman can be discharged or removed by the local church board. This deprives the layman of participation in the church program. He is not disbarred from attendance but is not allowed to be a voting member. It is not the withdrawal of social support but it puts the layman outside the legal membership of the social system. This is not like the Murngin of Australia who withdraw all social support (35:230). The layman may be reprimanded or suspended

for a stated time. The negative sanctions of suspension, reprimand, or expulsion act as reinforcers for conforming behavior (7:5). The minister who deviates from the norms of the church can be defrocked and his credentials taken from him. This can be due to doctrinal differences, immoral behavior, or behavior unbecoming a minister, or direct violation of the General and Special Rules. He may be suspended, reprimanded, or expelled by the church.

The social pressure of the religious social system has a deep emotional effect on the minister and the layman. Since membership in a religious organization is voluntary, a natural conclusion would be that people would be willing to change membership. But this is not the case. The social pressure or social need of people who have been socialized in the church motivates them to remain in and around the church in spite of the application of sanctions. Perhaps this is more noticeable among second, third, and fourth generation Nazarenes whose social and emotional needs are almost entirely fulfilled in association with the church. Also, the socialization process of eternal sanctions relating to heaven and hell reinforces behavior dictated by the church.

The church, more so than any other social system, has developed strong behavioral reinforcements. The combination of absolute eternal sanctions with relative social sanctions when strongly applied in the socialization process just about precludes conformity or emotional dependency on the church

for salvation and emotional gratification. This militates against change because the social system has found a way to perpetuate itself by tangible restrictive normative behavior patterns that ease the responsibilities of the leaders in maintaining discipline, and brings security to the members by obedience that brings both relative and absolute rewards by conforming. Sanctioning is a dynamic, ever-present reality in the minds and emotions of the minister and layman.

The incongruity of the church's position can be shown in the following diagram:

Behavior_____	Reinforcement
relative behavior_____	relative sanctions
absolute behavior_____	absolute sanctions
relative behavior_____	absolute sanctions
absolute behavior_____	relative sanctions

After analyzing the church's position, the church has confused the levels of abstraction until all behavior is reinforced by negative or positive absolute sanctions. If the General and Special Rules are helps and guides, they are relative. However, six of the Ten Commandments are included in the General Rules. The Ten Commandments are absolute behavior patterns traditionally in conservative Christian thought; they are not considered only as guides and helps. They are morally binding on all professing Christians. They also carry with them the negative absolute punishment of eternal hell in the Christian system. There are other rules

such as modesty in dress (7:5) and social activities that are relevant rather than absolute. Yet they carry the same sanctions as the Ten Commandments. This confusion in the level of abstraction creates ambiguity in behavior and creates a strong hedge against change. If all behavior is reinforced by negative or positive absolute sanctions, then people will not risk the maturing experience of moving from prescriptive behavior to principled behavior.

SUMMARY

The four structural-functional categories analyzed in relationship to the Church of the Nazarene are interrelated. Each category is so interrelated that a change in one category necessitates a ramifying change in all of the variables. The Church has succeeded in imperatively coordinating the categories in somewhat the same way the people constitute an imperatively coordinated group. Believing, norming, and sanctioning become status and role crystallization sets so that the intensity of response to these categories creates a status-role stratification system within the status-role sets of General Superintendents, District Superintendents, pastors, and members. The allocation of strata position is also influenced by the intensity of deference given to superordinate status-role sets by those in lower status position.

Janice Hopper in The American Sociologist analyzes this relationship by indicating that role systems crystallize at

three salient levels: technical, normative, and cognitive. The normative level defines the components of role in terms of the predominant norms and values and the legitimation and sanctioning of the patterns of rights and obligations assigned. The cognitive level refers to the actor's knowledge of the components of the role and his image of the role (17:49). This analysis of the role incumbent's understanding of his role system is an input into the definition of the role system by the church. The impact of a status-role set incumbent with an infallible belief system based on the Bible, normative restrictive behavior patterns reinforced by absolute sanctions in an imperatively coordinated group, can militate against change. The conceptualization of the "absolute" in belief, behavior, and sanction can have a very deleterious effect on change within the religious social system. This is complicated by the incumbent's own search for spiritual security while he is preaching and ministering to others in a rapidly changing society. The selectivity of the absolute from the relative is a very delicate balance of cognitive, normative, and sanctioning activity. If the superordinates on the continuum are insecure at this point, then this filters through the system to the members. If the superordinates are over-secure in their absolutes, this, too, filters through the system to the subordinates. The management of tension due to these strains absorbs the energy that should be used for change to meet the demands of a changing society.

PART II

PROCESSUAL DIMENSIONS

The processual dimensions are related to the analysis of the church as a system. These concepts show the relationships of the church within its own boundaries and also show the interrelationship of the church to other systems in society. The processes indicate the sequentiality of interaction within and without the church.

5. COMMUNICATING

Communicating, the present participle, connotes an ongoing process that is always in a state of flux. In a rapidly changing society demanding the coining of new words, communication is a dynamic process that pervades every dimension of society. According to Loomis, a basic definition of communication is the process by which information, decisions, and directives pass through the system, and by which knowledge is transmitted and sentiment is formed or modified (21:15). This definition is viable if the skills and tools for communicating are available. Also, if there are no deterrents in the social system which may block the flow of communication.

This definition assumes an equilibrium model. However, conflict and change are ubiquitous, so the flow of communication

needs to be related to the dysfunctional elements in the social system and the symbols available to express the feelings and sentiments of the system. Whorf's hypothesis: Language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade (9:175) is insightful at this point. If the language of a system does not keep pace with the changing language of society, then the system may not be able to communicate within its boundaries or with other systems.

Symbolization is one of the problems that confronts a conservative religious group such as the Church of the Nazarene. The conservative connotation of holding on to the past negates the incorporation of new concepts in a changing society. The conservative church also has a tendency to equate terminology with belief so that a change in terms is challenged as a change in the imperatively coordinated belief and behavior systems. As an illustration: the Church of the Nazarene has used such terms as responsibility, holiness, sanctification, second blessing, original sin, and others. These concepts at one time appeared frequently in print and were used freely in conversation during the time of revivalism in America. However, today they are seldom heard or read outside the four walls of the church building. The behavioral sciences have spawned a new vocabulary of social-psychological

terms that are now household terms. The language of the Manual of the Church of the Nazarene is still based on the King James translation of the Bible of 1611. The conservative position of preserving the language in the Church Manual could be a deterrent to communicating the theological and behavioral directives of the church. Youth today are steeped in behavior science symbolism. There could be some meaningful exchange of symbols that would communicate to the modern generations. Instead of "responsibility," "ego strength" could be used; for "original sin," "self-centeredness" could be used; for "holiness," "commitment" could be used. After sixty years of existence, not one word in the Manual has been updated, nor does the symbolism connote modern behavioral science advancement in the understanding of the nature of human nature. As a result of this, communicating to youth the church's anthropology--the origin, nature, and destiny of man in contemporary cultural idiom, is obstructed. The linking of symbols with belief can be a deterrent to the communicating process in the church.

Gordon Menzie, in Society Today, states that there are four functions of communication. The first, and perhaps the most common, is to convey information of a cognitive or denotative character. The second function is to express attitudes and feelings toward oneself and other people and the world, including an attitude of diffuse solidarity or communion with others. The third function is to produce action on the

part of other people, to persuade, manipulate, or control them. The fourth major function is to establish or confirm a sense of personal or group identity.

In life these functions are often combined. It is only analytically that they can be distinguished, for in practice few interpersonal communications convey information without at the same time expressing feelings, attempting to induce some kind of action, or trying to establish a firmer sense of the interpersonal bond itself. It is often the case that the nonverbal aspects of the communication act are the prime carriers of these extra-cognitive or extradenotative meanings (31:398). Charles Morris uses the terms "designative," "prescriptive," and "formative" which correspond more or less with the four functions stated above (31:398).

A social system like the Church of the Nazarene coordinates these functions until each one is imperatively related to the others. If there is a ramifying change in one, there is a ramifying change in all of them. There is little doubt that in the statements of belief, special rules, and general rules of the Church Manual the designative function can be seen. There is a distinct effort to convey the cognitive character of belief and behavior. Since they are imperatively coordinated, they are denotative or designative. The church has stated its position precisely in what is considered to be rational terms relating to belief.

The expressive function is clearly seen in the rituals of the church. The concept "communion" is used in the Sacrament of the Lord's Supper. Also, the expressive term of "being one" at the Lord's Table emphasizes solidarity and cohesion of the group (7:38). Likewise, in the Ritual of Membership, such terms as "hallowed fellowship" and "care of Godly pastors" are used (7:38). These are expressive symbols eliciting an attitude of communion and fellowship within the group. These also serve to create an attitude toward the world that is not a part of the communion of saints. Finally, the expression is seen in the free type of worship which includes praises, interjections of assent to the preaching and praying in the church service. These expressions of assent tend to create solidarity. The church has devised a system of expressive symbols designed to communicate cohesion and one's self among the members. People learn to respond expressively in the religious environment of the church.

The prescriptive function of communication designed to produce action is explicitly observed in the symbolism of sanctions. The norms of conduct expressed in the general and special rules are coupled with absolute sanctions. The concept of hell as eternal punishment (7:38) reinforces the acceptable behavior patterns of the Church members.

Thus far, only the negative aspects of behavior have been treated. There are also positive reinforcements in the concepts of heaven and eternal life. The positive admonitions

of doing good to others are reinforced by heaven which is described as worthy of anticipation for doing good. The symbolism of the church is freighted and permeated with prescriptive concepts.

One of the weaknesses of this prescriptive reinforcement model is that no place does the Manual of the church articulate or symbolize principles. Howard Becker makes an insightful statement in comparing prescriptive behavior with principle behavior. He states that in contrast to proverbs and prescriptions which are so concrete that they are tightly bound to their immediate manifestations in conduct, principles are sufficiently abstract that their application to a wide range of conduct is feasible without violation of the principle, which is still viewed as sacred in that the values it embodies are unalterable (21:50). This observation points up the weakness of the position of the Church of the Nazarene. In a society where optional behavior is increasing due to urbanization, secularization, and mobility, the same concrete prescriptive conduct is exacted of the adherents. These normative restrictions were designed in an era when rural values prevailed and optional behavior was limited by the lack of mobility, technology, and leisure time. With greater optional behavior available, the principal behavior is more rational than prescriptive behavior. The church appears not to have become conscious of the interaction of prescriptive and principal behavior in a changing society. Communicating

ceases to function when the prescribed conduct is not relevant to the prevailing society.

The formative function of communication appears to have an all embracing effect. Communication is designed to confirm a sense of personal or group identity. All the other functions do this also but there is a sense in which the group needs definition and the limits of boundary maintenance are delineated for its members. The Church of the Nazarene defines its groupness very succinctly. Such Biblical phrases as "come out from among them," "touch not the unclean thing," "be not unequally yoked together with unbelievers," "whosoever therefore will be a friend of the world is the enemy of God," "for what fellowship has righteousness with unrighteousness," "what communion has light with darkness?" "be ye separate, saith the Lord." (7:38) These phrases taken from the Bible appear in the special rules of the church. They explicitly define the church as a separate group with normative behavior. These formative phrases create a symbolical image in the minds of the people. The image of reality is an inside view of the world and the role of the church in the world. This image is internalized by a life of "separation from the world." The image of the church can be so intensely internalized that some people feel the Church of the Nazarene is the "only" true church with the "only" true beliefs. Group formation is realized through the symbolical terms of separateness.

These four functional aspects of communication interact constantly within the church structure. The communication

process is very evident when the symbols and their usage are observed. Solidarity and group consciousness are perpetuated through the repetition of these symbols in preaching, teaching, and writing. Church leaders are aware of their role in the repetition of the symbols.

There is another facet to communication which is not related to the total church group but to the internal structural organization. That is the flow of communication from one status-role position to another status-role position in the hierarchical framework of leadership. In a recent article in the American Sociological Review, James Brewer analyzes the "Flow of Communications, Expert Qualifications and Organizational Authority Structures." Brewer makes the observation that heavy downward communication is dysfunctional in important respects where the subordinates are experts. To do this he is compelled to reject the equally common assumption that increased hierarchy implies greater downward communication where experts are employed. He argues, instead, that an operating staff with high expert qualifications creates an organizational need for upward communication. The narrower spans of control that are made possible by a high managerial ratio increase the opportunities for supervisors to consult with subordinates rather than to supervise closely. This is important not alone because experts tend to be more alienated by one-sided directives but because they make greater contributions through feedback than persons with poorer qualifications.

There is little doubt that narrower spans of control increase the volume of upward communication in an organization (6:476).

Some may wonder what these findings have to do with the Church of the Nazarene. The hierarchical structure of general superintendents, district superintendents, pastors and congregation needs a flow of communications up and down for the organizational structure to function. The first problem arises in the flow of communication between the pastor and the congregation. Many times there is a heavy flow of downward communication from the pastor to the people. Traditionally the pastor was the most educated man in the church. This perhaps is more true in the Church of the Nazarene since the early church members were of the lower socio-economic levels of society. Today, however, increased education, specialization and skill sophistication have altered the pastors' image as the most highly trained in the church. The heavy downward flow of communication does not allow for the feedback or upward flow of communication from people who have the tools and skills for symbolizing the needs and problems of the church. The laity is knowledgeable in church business, often beyond the pastor. They also are aware of the needs of society. The pastor can become very circumscribed in his duties unless he gets out into the changing world. But there he is in an ambivalent situation since he is to be separate from the world. The pastor needs to understand the observations of Brewer. In this way he can respond to feedback

from expert subordinates.

On the higher level of communication flow between the pastor and the district superintendent the observations of Brewer are very pertinent. Each pastor is an expert. Some have a degree, but all must pass a prescribed course of training qualifying them for ordination into the ministry. The hypothesis of Brewer states that the presence of an operating staff with high expert qualifications discourages downward communication both by reducing the managerial need to exercise close supervision and by increasing the operating staff's need for autonomy. At the same time, expertness encourages upward communication both by increasing the staff's need to exercise influence over their work situation and by increasing the value of their contributions to management (6:379). Brewer's findings substantiated the hypothesis. Thus, the district superintendent who supervises expert subordinates should be open to the upward flow of communication. The choice of pastors in expertness would determine the upward or downward flow of communication. The same is true with the general superintendents in the selection of district superintendents. In a congregational form of government, where the people have the final vote in leadership selection, it is not always easy for leadership to secure the election of the best qualified personnel.

Communicating in the church social system takes on two dimensions: one is the communicating process that functions

to create a "we" or group feeling; the other is the process of communication that flows upward and downward in the organizational structure hierarchy.

6. SYSTEMIC LINKING

Systemic linkage is the process whereby the elements of at least two social systems come to be articulated so that in some ways and on some occasions they may be viewed as a single system (21:16). This concept on some occasions is applicable to the Church of the Nazarene and the family system. Perhaps it is here more so than in any systemic relations that the church and the family become one.

The ritual of the church as stated in the Manual provides insights to the process of linkage. The institutionalized behavioral norms in the rituals of the church explicitly relate the family and church systems. The Sacrament of Baptism and Dedication of infants by parents stress the obligation of parents to socialize their children in behavioral patterns that will produce motivation for conformity to church norms. For example, the Ritual of Infant Baptism or Dedication reads as follows:

In presenting this child for dedication you not only signify your faith in the Christian religion, but also your desire that he may early know and follow the will of God, may live and die a Christian, and come unto everlasting blessedness. In order to attain this holy end it will be your duty as parents to teach him early the fear of the Lord; to watch over his education, that he be not led astray; to direct his youthful mind to the

Holy Scriptures, and his feet to the sanctuary;
to restrain him from evil associates and habits,
and, as much as in you lies, to bring him up in
the nurture and admonition of the Lord. (7:313)

This ritual places a great responsibility on parents. Implicit in the entire ritual is the church's belief and behavior concepts as the norms by which parents are to rear their children. Coupled with this is the emphasis on absolute sanctions in the statement relating to "everlasting blessedness." The parents who do not fulfill the obligations expressed in the socialization process sufficiently to motivate their children to normative conformity in the church can conceivably be responsible for their children not "coming unto everlasting blessedness." In this way, the beliefs and behavior patterns of the church are linked together so that the two systems become one in child rearing. In fact, a Nazarene family that supports the total program of the Church of the Nazarene attends Sunday School, the Sunday worship service, a youth hour, and Sunday evening service. This involves at least four hours in church on Sundays. There is a Wednesday evening service for an hour. At least twice a year there are special week-long services for an hour or more each night. In addition the parents may be involved in leadership roles that demand extra time. The family time schedule is usually geared to the church program.

Another area in which the church and family show systemic linkage is the ritual of matrimony. The ceremony in the Manual of the church equates matrimony with the relationship

of Christ and His church. The ceremony reads as follows:

We are gathered together here in the sight of God, and in the presence of these witnesses to join together this man and this woman in holy matrimony, which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and His Church. This holy estate Christ adorned and beautified with His presence and first miracle that He wrought, in Cana of Galilee, and St. Paul commended it to be honorable among all men. It is, therefore, not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God (7:305).

This ceremony legitimizes marriage for the church family. The beginning of family life is linked with the church. The ceremony is reinforced by pastoral counseling and the fear of the Lord. The absoluteness of church legitimation and sanctions create strong bonds between the family and church systems.

These two rituals, marriage and infant dedication, place strong obligations on the family to conform to the church system. Also, the thrust of the rituals is at the formation of the home in marriage and at the development of the family in child rearing. The linkage is tightly knit when consideration is given to the sanctions involved.

The church also links itself to the family economically. The concept of storehouse tithing whereby ten percent of the income of each wage earner is given to the church assures financial support of the church. The Manual statement reads:

Storehouse tithing is clearly both the scriptural and practical performance of faithfully and

regularly placing the tithe in that church to which a member belongs. Upon careful reflection the local church is the only storehouse properly recognizable in a scriptural sense. Therefore, to widen the scope of the definition weakens its import and value (7:51).

The legitimation of the tithe and the storehouse is scriptural. Having stated in previous rules that the Bible is the final authority for belief and practice then the tithe has an authoritative reflection. It is interesting to note that absolute sanctions are not applied to tithing. In fact, tithing is not a requisite for church membership. With such strong legitimation, however, the economic structure of the family is linked with the economics of the church. It is essential for the church to imperatively coordinate itself with the family. The church needs people and money. The obvious source of both items is the grass roots of society where people are born and money is earned. This imperative linkage is essential to the perpetuation of the church. If this linkage is not successful then the church cannot operate and all other linkages are secondary to the linkage of the family and church. This perhaps is one reason why the Church of the Nazarene has not linked up with the various ecumenical church groups of various types. Only in the last two years has the church joined the National Holiness Association. It also may be one of the reasons why the church has not been in the vanguard of social movements. The obligations entailed by linking with the ecumenical groups and social action groups

would drain off energies which could better be spent in the process of linking with families that supply the basic institutional needs of men and money.

Social-cultural linkage or systemic linkage involves three processes: initiation, legitimation, and execution. Initiation is the process whereby the change system brings the proposed or advocated change to the attention of the target system. Legitimation is the process whereby the proposed change is made "rightful" to the target system. Prestigious sponsors, rituals, prayers, and other legitimizing procedures are used in the strategy of change. Execution is the process whereby the social-cultural linkage is put into effect (3:19). The Church of the Nazarene initiates linkage to an individual and thus to the family through evangelism. The process of "preaching the Gospel" with the purpose of persuasion to conversion is the initial impact of the church on an individual. This is legitimized by what the churchmen call "the Great Commission" of Christ which says, "go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." (15:Matthew 28:19-20)

The legitimation is based on the authority of the Bible. These two verses interrelate the prestigious sponsor, Christ, the ritual of baptism, and universality of teaching

all nations. Also, in a mystical sense, Jesus promises to be with those who go into all the world. The Bible legitimizes missionary work in all cultures with the prestige of Christ as the sponsor. The Church of the Nazarene has executed social-cultural linkage through an elaborate missionary program working in 50 world areas with more than 650 missionaries. In addition, the United States has been evangelized from East to West and North to South. The concept of execution is operationalized through mass evangelism and personal evangelism. There is no question of the "right" of a Nazarene to inquire about a man's soul.

7. BOUNDARY MAINTAINING

Boundary maintenance signifies activity to retain the identity, value orientation, and interaction pattern of a social system. The process requires that the system actively resist forces which tend to destroy the identity and interaction. Solidarity refers to the extent to which members are agreed as to the ends and norms of the system, and the extent to which members identify with the system as a value in and of itself. This conception of social systems as boundary maintaining units implies that changes may be expected to set up strains in the existing systems. Strain sets up re-equilibrating processes, but resistance must be expected, especially if the change interferes with the basic values guiding action (3:19). Being a sacred social system

the Church of the Nazarene is reluctant to change (21:48). The values guiding action are conceived to be revelations from God or interpretations of those revelations. The statements of belief (7:29) are the traditional Christian theological tenets that have endured for nearly two millennia despite vast changes in the social environment (25:75). Moore observes that super-empirical belief would be only slightly affected by other social transformations, but by the same token might well exhibit changes that have little to do with their immediate social environment, and in fact, possibly are a result of external influence. The loose connections with other role structures and ordinary patterns of behavior means that relatively autonomous change might occur without a kind of "systemic resistance" deriving from interlocking patterns (25:75). The Church of the Nazarene in the past sixty years has not changed its belief system, nor has it altered the basic rules as stated in the general and special rules in the Manual (7:29).

This reluctance to change shows a strong attitude toward boundary maintenance. Sanders observes that change may be resisted in all of its forms to the best of the ability of the people. They may feel that what they have is so good that it ought to be preserved; they may fear any alteration in their own situation or position if new faces begin to work in the system (28:204).

There are a few minor behavior patterns that have been modified such as, in 1968 the General Assembly agreed to

allow mixed swimming. Boundary maintenance is also strengthened by the leaders and general assembly not making statements concerning the social issues of our day. The church has not issued a statement concerning the Vietnam war, poverty, social concerns, the draft, conscientious objection, or race relations. These are all left open ended for private conscience or interpretation (7:29). However, the church does favor separation of church and state and the use of prayers and the Bible in the public schools. Boundary maintenance is reinforced by being silent in some instances and outspoken in other instances.

Boundary maintenance is strengthened by the exercise of absolute sanctions as mentioned in a previous discussion. The constant threat of hell for normative deviation acts as social control that maintains cohesiveness and solidarity. Also, the concept of "separation from the world" reinforces the church social system. These controls along with the concept of being a conservative church whose obligation is to preserve the faith once given to the fathers and being a fundamental church whose obligation is to believe that scripture is a metaphysical input into the world, strongly cement belief and behavior into an imperatively coordinated system.

8. SOCIALIZING

The processual dimension of socialization can also be viewed in the present participle socializing. Socialization

is a dynamic process that permeates all the elements of the religio-social system. It is an ever-present reality in the total scheme of institutional social interaction. According to Loomis, "socialization is the process by which the social and cultural heritage is transmitted" (21:17). This basic definition is elaborated by Parsons who states that

. . . the most fundamental mechanisms of social control are to be found in the normal processes of interaction in an institutionally integrated social system and that without deliberate planning on the part of anyone, there have developed mechanisms which, within limits, are capable of forestalling and reversing the deep-lying tendencies for deviance to get into the vicious cycle phase which puts it beyond the control of ordinary approval-disapproval and reward-punishment sanctions (21:14).

This is accomplished through conditional manipulation of sanctions which leads to the manipulation of rewards which is institutionalized in the value pattern and, in successful control, internalized by ego (21:20). The internalization of the value pattern through the manipulation of sanctions leads to conformity or to fulfilling group expectations by ego.

Individual motives for fulfilling others' expectations fall into two general categories. First, a person may respond to group pressure because the group is serving a normative function for him. He attempts to live up to the expectations of others because:

1. The others will accept and like him, or will not reject him.
 2. The group goal will be successfully attained.
 3. The continuation of the group will be ensured.
- People may also fulfill others' expectations as a by-product of informational or cognitive needs. Thus, if the group has an informational function, the others' expectations can serve as a guide for:

1. Gaining correct information about reality.
2. Validating one's own opinions and making sure they are consistent with the opinions of others.
3. Evaluating oneself and others (19:33).

An important aspect of the expectations model is how expectations are transmitted. Kiesler approaches this by saying that sometimes expectations are made very explicit as when there are written rules for behavior or when the group leaders give commands. But expectations need not be overtly transmitted to be perfectly clear. The individual only has to perceive that his beliefs or acts disagree with those of the group (19:33). Manipulation of sanctions and role expectations as observed by Parsons and Kiesler respectively provide the two sides of the same coin. Parson's view takes on objectivity as an individual becomes the recipient of the group's sanctioning. Kiesler's view takes on subjectivity as an individual internalizes the same goals as the group and finds fulfillment in the normative restrictive behavior of the group.

When these two views are applied to the Church of the Nazarene we can see them both operating at the same time. The church through its teaching and preaching ministry endeavors to become the agency of socialization leading to the internalization of the norms of the church. The church as seen previously has explicit rules of belief and behavior. These rules for some people could serve as a normative function which brings acceptance and fulfills the goals of the group.

Also, the belief system for some could fulfill their quest for cognitive information about religious knowledge. The expectations of the church revolve around the imperative coordination of these two dimensions. The belief system and behavior patterns are so interrelated that a person, in order to be a Nazarene, must believe and behave imperatively. The Church of the Nazarene has explicitly stated the beliefs in the statements of belief in the Manual and also has explicitly stated rules of conduct in the general and special rules (7). There is no equivocation at this point. Belief and behavior are imperatively coordinated.

Someone may ask, how can the church legitimize such an imperatively coordinated system of belief and behavior? The church does it by setting up the Bible as the final authority for belief and practice. The church's authority is legitimized by the Bible. Therefore, the absoluteness of the belief-behavior system demands absolute sanctions. When this takes place, then the church can arouse guilt feelings for non-conformity or deviancy. Socialization takes place as an objective tool of discipline. People can be expelled from the church, censored, or suspended. Here again is the problem of applying absolute sanctions to all behavior whether it is relative or absolute behavior, as observed previously.

The imperatively coordinated belief-behavior system is directly related to the imperatively conceptualized system of believing, norming, status-role and sanctioning. The

teaching and preaching of guilt elicits the deepest emotions in people when the system is internalized. There can be a large place for cognitive dissonance in this type of system. It is altogether possible for a person to accept the belief system but not the behavior system and likewise the behavior system and not the belief system. Sanctions operate in both areas. The possibility of deviancy is compounded when it becomes a strong socialization mechanism through guilt. There is no way an individual can escape the pressure of fulfilling the expectations of the group for there are no other areas of behavior except in thought and deed.

This is complicated by the fact that people are expected to fulfill the expectations of the church both when with the group and when not in the presence of the group. Philip Brock in his Cultural Anthropology discusses the guilt society and shame society concepts (5:414). In a guilt society absolute standards of behavior are associated with guilt as a means of assuring conformity, whereas situational or relative standards of behavior occur in the shame society. Since the Church of the Nazarene relates absolute behavior and relative behavior to absolute sanctions, it would appear that greater pressure is involved when American culture is moving from a guilt society to a shame society. Dissonance can set in when the individual is sanctioned absolutely whether present with or absent from the group. Society may sanction relatively but the church sanctions absolutely. This could be cause for

neurosis and psychosis, especially if the beliefs and behaviors of the church are strongly internalized.

Another complication of this situation is cross-cultural relations. Japan is described as being a shame society. Rules are obeyed so as not to lose face (5:414). When the Nazarene missionary teaches a guilt ethic instead of the shame ethic, there could be misunderstanding and dissonance in the life of the new convert. It would be interesting to know whether the converts to the Nazarene system really internalize the system in and out of the group relationships. Nazarene missionaries no doubt have felt this conflict but may not have had the skills or tools to articulate it. The problem arises by exercising socialization on the basis of absolute sanctions in all areas of life regardless of the behavior involved. The adjustment from a shame orientation to a guilt orientation is probably a long and arduous social-psychological adjustment on the part of the convert. Perhaps if knowledge were available that analyzed the missionary impact from shame to guilt, we could understand the social-psychological adjustment that people experience in American culture as it passes through the transition from a guilt orientation to a shame orientation. It appears to this writer that the plight of the church in America in all denominations could be related to this shift from the guilt oriented protestant ethic to the shame oriented social ethic.

This shift in emphasis puts tremendous pressure on the Church of the Nazarene. The imperatively coordinated

belief-behavior system is under constant pressure to change. It is more acute when absolute sanctions are applied, leading to extreme guilt in both belief and behavior if change is contemplated.

Controlling in the Church of the Nazarene is achieved through imperatively coordinating the belief system and behavior system, to such an extent that guilt is aroused. The more strongly these systems are coordinately internalized the more intense is the guilt. Guilt can occur on two levels. It can be objective moral guilt in which the moral standard has been violated. Or, there can be a self-imposed guilt without moral connotation. The internalization process can be so effective that a person feels guilty even when he can rationally think through moral implications. In this situation change is hindered because people who have strongly internalized the belief and behavior systems have two dimensions to overcome in making disposition of guilt feelings. Socialization is a process integrated into the whole system of the Church of the Nazarene.

The socialization process is reinforced by the Biblical concept of precept upon precept. The total church program is designed to transmit the values of the church. The Sunday School program includes all ages from crib babies to the oldest people. Lessons are graded for each age group and are repeated every seven years. The youth program is a combination of training and social activity. The missionary

precepts are reinforced by reading books and youth and adult groups which meet monthly. The services of the church on a typical Sunday include Sunday School and worship in the morning; youth activities and an evening service. In addition, there is a mid-week prayer service. Preaching and teaching are emphasized. At least twice a year in every church there are special services of a week's duration in which the rite of intensification is exercised through the concept "revival." Parents are encouraged to have Bible reading and prayer in their homes.

By the time a child has matured in the Church of the Nazarene, he has been socialized by several techniques and it continues until death. The Nazarene program has an intensity of effort and pressure that is constantly evidenced in transmitting the "faith once delivered to the saints" through the socialization process.

9. INSTITUTIONALIZING

Through institutionalization human behavior is made predictable and patterned, social systems are given the elements of structure and the processes of function (21:16). This basic definition of institutionalization by Loomis can be applied to the processual formation of behavior patterns in the Church of the Nazarene. The process of imperatively organizing the belief system with the behavior system reinforced by an absolute sanction system tends to institutionalize

and standardize behavior and make it predictable. Also, the articulation of a codified code of ethics in the special and general rules of the church tends to universalize the behavior of people in the Church of the Nazarene in all cultures. Institutionalization in behavior functions to reinforce the sense of solidarity and group consciousness. Not only is the church a group of individuals with common beliefs, but also their behavior is uniform.

James McKee in his Introduction to Sociology says that the making of institutions, the institutionalization of norms and actions occurs in all societies as it shapes its own distinctive social structure around some salient, universal issues. At some crucial points it weds its deepest moral considerations to the behavior that is an answer to these issues (24:130). What is true on the societal level is true in the Church of the Nazarene. The church has wedded its deepest moral considerations to the behavior that is an answer to the salient issues. The church has wedded behavior to belief. The institutional norms are rooted in the fundamental value perspective of the members of the group in its most basic conception of what is right and moral in life. In the church, however, almost all behavior is right or wrong. There is very little in between. This serves to oversimplify the matter but it does give security to the believer who keeps the rules. However, this kind of normative ethics may produce people who are easily led and may not grow in individualism.

Then, perhaps, the concept of religion as social control by the hierarchy may take on credance.

Institutionalizing relates also to the structural dimensions of the church social system. Howard Becker analyzed the structure of religious bodies as they manifest their distinguishing characteristics in structural-institutional typology (2:333). Becker speaks of four categories on a continuum.

CULT

SECT

DENOMINATION

ECCLESIA

These categories are circular in that when the ecclesia becomes highly secularized it tends to promote the growth of cults composed of dissenters within the ecclesia (2:333). The continuum affords us an opportunity to locate the Church of the Nazarene in its structural-institutional typological dimensions.

The history of the church starts with a cultist movement. A Methodist minister, Phineas Bresee, became disenchanted with the Methodist Church in the early 1900's and started his own church in Los Angeles. His theme was "keep the glory down." The Methodist Church had become too liberal for him and a few others. This cult soon developed the characteristics of a sect, as Becker describes them. (Withdraws from the rest of the world, membership policies are exclusive, radicalism of a sort, relatively untrained leaders, non-compromising, little ecclesiastical hierarchy, non-resistance

evaluated highly, lower class adherents) (2:333).

The Church of the Nazarene at one time was structured around these institutional characteristics. However, as Becker continues, the denomination is the 'sect grown old.' It is more secular than the sect but not as secular as the ecclesia. The Church of the Nazarene is only 65 years old. Therefore, we see the vestiges of sectarianism in the denominational structure. The church is classified as a denomination but there are still sectarian characteristics that can be observed. The special rules admonish the members to be separate from the world and the membership policies reinforce this as only "converted people" are to be admitted to membership. Divorced people are not to be admitted. Radicalism can be observed in certain areas which still stress dress codes and entertainment restrictions. The leadership is being better trained due to the eight accredited colleges whose student bodies are primarily Nazarene young people. These characteristics are changing. The movement to denominational structure is very apparent also. The hierarchy is becoming more proliferated, the class of adherents is rising on the socio-economic levels. Radicalism is being tempered and there is a greater tendency to cooperate with the world. These paradoxical observations lead us to think that the Church of the Nazarene is a denomination on the continuum but still is showing a lag in some areas that are characteristic of sectarian structure. The church probably is not old

enough yet to have made the transition to the denominational structure so there is the ambivalence of structural ambiguity. It is interesting to note that the denominational structure is strongest in those regions of the country that are considered more liberal by sociologists, such as the West Coast and East Coast. The Church of the Nazarene is a sectarian-denomination in the Becker structural-institutional typology.

10. SOCIAL CONTROLLING

Social control is the process by which deviancy is counteracted (21:17). This basic definition of social control is the starting point of this discussion. The control of deviant behavior is essential to the equilibrium of a social system. Change and conflict are ubiquitous in every social system. There is a static model and dynamic model which is defined by Rolf Dahrendorf. Dahrendorf's theory of social conflict rests upon Weber's concept of the imperatively coordinated group which contains positive and negative dominance roles. He calls these quasi-groups because they are aggregates, not organized groups. He speaks of latent interests because the opposition of outlook need not be conscious, it may exist only in the form of expectations associated with certain positions. The opposition of interests has a formal meaning; the expectation that an interest in the preservation of the status quo is associated with the positive dominance roles and an interest in change is associated with

the negative dominance roles (8:174-179). Dahrendorf's comments can be summed up in four observations based on static model and a dynamic model.

STATIC

Integration
Function
Stability
Consensus

vs.
vs.
vs.
vs.

DYNAMIC

Conflict
Dysfunction
Change
Constraint

This conflict model can be observed in every social system. There may appear to be times of intense equilibrium when all of the elements of the system are interacting to maintain equilibrium. However, latent interests in the form of expectations are always present.

This conflict in the Church of the Nazarene is quite complicated. There is the imperatively coordinated leadership structure of general superintendent, district superintendent, and pastor, and the voluntary coordinated structure of the membership. These two structural-institutional conflict-laden, coordinated hierarchies are juxtaposed in the social system. Conflict is confounded when it exists on the imperative level of the hierarchy and when it exists on the voluntary level of the membership. If the Church of the Nazarene is called upon to counteract deviancy, it should take into account the differential nature of voluntary coordination and imperative coordination.

Other variables that complicate the whole process of social control are the imperatively coordinated belief system

and behavior system. Deviance in doctrinal beliefs are a constant threat to the system as well as deviance in behavior. It is conceivable that a person could conform in doctrinal belief but be a deviant in behavior. It is also conceivable that a person could conform in behavior but be a deviant in doctrinal belief. The complexity of devising social control mechanisms to accommodate the structural levels of imperative and voluntary coordination and the functional levels of belief and behavior is laden with ambiguity. In addition to the structural-functional categories there are socio-cultural factors to consider. For example, increased mobility of the members and pastors gives rise to the observation of regional and cultural differences in various areas of the church. The increased membership which has reached more than half a million people increases the variability in life styles, making for greater heterogeneity. Increased education with greater exposure to challenging viewpoints in belief and behavior, increases the potential for deviant behavior.

Increased technology which is constantly changing the structural and functional values of society is constantly exerting pressure on the church to change its stance. Social control in the Church of the Nazarene must take into account all these variables and many others. The question constantly asked is, "Can the church change and still be true to its original belief and behavior patterns?" Also, "What kind of leadership will maintain these belief and behavior patterns?"

The pressures are great in a society that is urbanizing and secularizing on a church that is conservative with rural values and behavioral norms deeply rooted in rural traditions.

A pertinent question to ask is, "What options are available to the church to exercise social control both in the structural and functional categories in relation to the socio-cultural environment?"

James McKee in his Introduction to Sociology addresses the process of social control. He says that through socialization individuals internalize the values and norms of society and are able to exercise self-control. In mobile and changing societies there is the process of linking the individual to various kinds of social action by offering rewards for undertaking sustained activities or by giving people sufficient reason for doing things that are of value to the society, things not compelled or required either by custom or a sense of duty. This is the sociological and institutional aspect of motivation. Modes of compulsion with the threat of punishment are not the only complements to self-control. Socialization and motivation may be a primary means of assuring behavior for carrying on the society, or even for action that breaks ground in new directions of change and development, but these cannot provide complete assurance that such will occur. Social control becomes institutionalized, but it also emerges in certain normal processes found in all reasonably integrated human groups. It becomes institutionalized

when formal mechanisms and procedures are created to contain action within certain limits. Sanctions may be imposed on offenders according to custom or law, and these can range from rebuke to the ultimate penalty--death. While only an official authority can invoke the sanction to deprive a person of his life, social groups have always had available as an ultimate weapon the ostracism or isolation of the offending person, who is simply no longer accepted as one of the group--who 'dies' socially. Such informal mechanisms as ridicule and gossip serve as effective threats to the esteem of the group and the esteem of the individual, and thus, to his self-esteem. To avoid gossip and ridicule compels the individual to avoid the conduct that would be a prime subject of gossip and ridicule (24:103-107). The formal mechanisms of socialization and motivation and the informal mechanisms of gossip and ridicule are the options available to the church to exercise social control.

A study of the special rules of the Church of the Nazarene (7:37) distinctly makes gossip evil. Rule number 4 states that evil of every kind including quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others, is to be avoided by members of the church. How well this rule is obeyed is a matter of great conjecture. The mechanism of ridicule is negated by statement number 3 in section two of the special rules (7:38) which reads, "being helpful to those who are of

the household of faith, in love forbearing one another." How well this rule is obeyed is also a matter for conjecture. The informal mechanisms are theoretically ruled out, but in practice they exist on every level of the organization.

This reduces the options of social control mechanisms to socialization and motivation. The church has developed these mechanisms quite effectively. The socialization process with its goal of internalizing the beliefs and norms of the church begins at a very early age in Sunday School. The Church of the Nazarene has developed a Sunday School program that is designed to give continuous instruction in the beliefs and behavior of the church from the cradle to the grave. There is a strong emphasis on consistent attendance with participation by the laymen as teachers and officers. By this process of church-schooling the church hopes that young people early in life will internalize the beliefs, norms, and values of the church. This is not all of the programming for church training. There are groups for teens and young adults organized primarily around social activities. These often become study groups that reinforce the educational program and the pulpit ministry. The educational program filters into every activity. A member or aspirant to membership in the church is constantly being socialized to internalize the church position. This is all reinforced by a strong ^{higher} ~~secondary~~ education program of eight accredited colleges in the United States, with 8,000 students being trained in

church-related colleges. The educational program is designed to persuade rationally. The logic of belief and behavior is stressed.

The other formal mechanism is motivation. The control here is dominated by sanctions. The option of heaven or hell as life's destiny is a constant reinforcement to conformity. To be sure, this must be internalized in a move to action but it does serve its purpose of motivation. It, perhaps, is more discreetly observed in evangelism when a sermon on hell is preached to people who have never heard the gospel and they respond out of fear. Many itinerant evangelists in the church use motivation based on fear as a mechanism to elicit response from the congregation. Many times, however, without proper training when the fear subsides the individual lapses back into the old patterns of behavior.

The greatest asset to social control in the Church of the Nazarene is a combination of socialization and sanctions or motivation. However, it appears, in the final analysis, that motivation based on absolute sanctions is the preferred mechanism of the church. All behavior, whether absolute or relative, is reinforced by absolute sanctions of heaven or hell. Social controlling is a dynamic process based on a dynamic conflict model.

PART III

CONFLICT CATEGORIES

The conflict categories of changing and relating nestle the church in the fermentation of today's religious environment. The resolution of conflict by changing to a more relevant position in a society moving toward a social ethic and maintaining a conservative commitment is part of the analysis of this final section.

11. CHANGING

The preceding discussions will now be analyzed in the context of the theme of this thesis, "A Conservative Church Challenged by Change." If the observations and conclusions in the structural-functional categories of the Church of the Nazarene are reliable, then there should be a basis for analyzing the church's ability to change in order to be relevant to today's society. Loomis and Beegle in their Rural Sociology use the concepts of "change system" and "target system" within the context of social-cultural linkage or systemic linkage (3:19). These two concepts, change system and target system, describe picturesquely the relationship between the Church of the Nazarene and the "world." Traditionally the church has been the change system and the secular world has been the target system. For many years

the Church of the Nazarene focused on a relatively stationery target. Change in the target system was relatively slow so that the beliefs and behavior patterns of the church were not challenged. The church was quite successful in hitting the target and making changes in the target system.

Many are saying today that the church has failed. When I speak of the church here, I refer to the whole church system; not just the Church of the Nazarene. But the church has not failed. The church has been too successful. The change system, the church, has succeeded in transforming the target system into its own image. The target system embraced the basic tenets of the change system. Will Herberg writes that American society had subscribed to the Judeo-Christian principles of fatherhood of God, dignity of man, and brotherhood (13:38-39). Also, the target system had legitimized the church behavior patterns by enacting laws in the political sector that reinforced the influence and authority of the change system. For instance, the American society accepted laws against abortion, homosexuality, divorce, gambling, cheating, lying, and many other religious values. These value judgments in behavior were reinforced by a belief system Max Weber called the Protestant Ethic. The change agent had successfully altered the target system until America was known as a "Christian" nation even though it was pluralistic in religious content. This came about because the target system was a relatively stationery target. The change

agent was able to devise methods that kept the target system within range. The winds of change were light breezes. The method used by the church was political. The church was able to secure enough influence in the political sector of American society to enact laws that reinforced or assured the church's behavior patterns. These were based on democratic beliefs that grew out of the Judeo-Christian religion. This led the church into a societal view of social change rather than an individual view of social change. The church failed to see that the political system reinforced the church's behavior and belief system because the church was successful in placing individuals one by one in office who were able to change the target system. The church lost sight of the individuals and their influence and moved to the concept of institutional social action. Rather than keeping the target system in a constant ad hoc position by electing individuals who created change in the target system's political sector, the church shifted to an ex post facto view of creating change by changing institutions. The various concepts of the "social gospel" with their emphasis on institutional change are observable here.

If the church failed, it was in relinquishing responsibility for change in the target system to the political sector of the target system. The target system ceased to be stationary and became a moving target. The benevolent political sector in the target system overshadowed the church's concept

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is built here
it is much too
simple to see
the church as
being totally
overwhelmed*

of the nature of human nature and the church lost its zeal for individual involvement.

This was also fanned by the hurricane winds of technology, urbanization, mobility, population increase, and affluency. The target system began to move. It was no longer stationary. The movement accelerated until the target is almost out of sight. The church is pursuing it, almost out of breath. What really has happened is that the roles of the change system and the target system have been reversed. The target system is now demanding change in the change system to accommodate or even to legitimize the changes in the target system. With increased mobility, population expansion and technological growth, the variability in life styles is moving American society from a protestant ethic based on a guilt society to a shame society. Secularization which once served as a necessary corrective influence on dogmatic religious science has become a codified scientism and secularism. Secularization is defined by Robin Williams as the destruction of the belief in a transcendental being, which removes both the supernatural sanctions for our ethical system and a central value focus for the established beliefs. It might be said that ethics tends to replace a transcendental deity (37:323).

The target has become a competitor of the change agent and really has become the change agent while the church has become the target system. This is observable in that

the metaphysical input of revelation no longer regulates human interaction. Secularism stands in opposition to traditional religion in our society in its belief and behavior systems. The codification of belief and behavior has made secularism a competing religion for the allegiance of men. At the same time secularism defines the nature of human nature in terms of good rather than evil. It also has captured the political sector from the church until the behavior patterns enacted by church influence are being reversed; such as, prostitution, abortion, homosexuality, divorce, alcohol, gambling, and others. The social ethic is fast making inroads on the protestant ethic. Perhaps there is an optimum number of people that the protestant ethic can accommodate. As the population increases, the variability in life styles can only be accommodated by a social ethic. In a society such as this people are not concerned about the ultimate questions but are more interested in here and now with its immediate gratifying experiences. These thought patterns are eroding the protestant ethic's metaphysical belief system.

One of the dimensions of this change in American society is the acceleration of change. The acceleration is not only in material categories that technology creates but also in ideological concepts that erode the traditional value system. This acceleration is the theme of the book Future Shock by Toffler (34:5). The disease of change has left much of society in a state of shock. The church has lost a target

because of its elusiveness and speed and has gained a competitor for the loyalties and allegiance of men.

The Church of the Nazarene was organized in 1908 when secularism and the social gospel were in an incipient stage. Many of the people who joined the new denomination were people who protested the secular trend in the existing denominations in behavior patterns and who were insistent on retaining the belief in a metaphysical input or revelation as the rule of faith. The sect has followed the sociological pattern of Howard Becker's analysis until it has become a denomination in many respects but still retains some of the sectarian characteristics. The Church of the Nazarene has grown with secularism, urbanization, mobility, and the population increase. Perhaps by being a young church it was able to formulate and adjust as the two systems grew side by side. The Church of the Nazarene was the change agent while the secular world was the target system. The church also was the recipient of members from older denominations that refused to accept the social gospel and a change in the concept of the nature of human nature.

These observations lead us into an analysis of the structural categories, processes and change. The Church of the Nazarene has ^{been} and is being challenged by change. If relevant change is to take place, it will need to take place in the structural-functional categories and processual dimensions of the church. The structural-functional categories

believing, norming, status-role, and sanctioning will be observed and then the processual dimensions.

Believing and Changing

The belief system of the Church of the Nazarene is based on absolutes. These absolutes are reinforced by the absolute sanctions of eternal punishment in hell (7:4-5).

The Manual reads:

For those called Nazarenes, the Bible is the Word of God and the supreme authority and source for all spiritual truth. The doctrines of our church are based upon the Bible, and have been brought to us out of the experience of the historic Christian Church. We believe in all the cardinal doctrines of the evangelical church, but we also carry a sense of mission to present and conserve the doctrine of heart holiness as an experience to be received and as a life to be lived. The church is committed to an evangelistic outreach that will make her witness vital in every generation and to all nations (7:4-5).

This statement fairly well precludes that change in the beliefs of the church would come only in restructuring the position that the Bible is the legitimation of the church's belief system. For a conservative church that ^{is} it still partly sectarian and partly denominational and only sixty years old, change in this area may be sociologically impossible at this time. The concept of conservation of Biblical beliefs in the midst of secularism is deeply imbedded in the Nazarene conscience as portrayed in the Manual.

Perhaps the greatest threat to the church is secularism. Secularism is in direct opposition to the church which relies heavily on the metaphysical input of revelation

*doesn't one wonder if sec. is a positive synthesis of the
Bible? There is a freedom in the Bible which*

as declared in the Bible for its beliefs. The secular society of today is becoming codified into a structured philosophical system based on technology and scientism. The church still emphasizes very strongly prayer and miracles for the meeting of life's needs. The beliefs of the church are not under attack from within the church nor have they ever been changed in the history of the church. Reluctance to change as opposed to readiness for change is the position of the church in its belief system.

Ranking and Changing

In the discussion of ranking it was pointed out that the governmental structure of the church is a combination of the episcopal and congregational types of government. It is interesting to note, however, the eight top leaders in the church, the six general superintendents, the church secretary, and the president of the only seminary in the church are not indigenous members of the church. Every one of these men is oriented to the episcopal type government. Three of the general superintendents have Catholic backgrounds, the senior superintendent is of Scottish and Church of England background, another superintendent is from the Methodist Church, while the last one is from the Church of Christ. The Seminary president was a Methodist and the church secretary was an Evangelical United Brethren. These men who are in the highest echelons of the church come from episcopal backgrounds which places decision making in the hands of the

elected officials. With these kinds of backgrounds reluctance to change is reinforced. They would have a tendency to centralize control in their status-role sets which would reinforce the status-quo.

An interesting question at this point is why these types of leaders would emerge within the last ten to fifteen years. These years are the years when secular values and the social ethic gained momentum through Supreme Court decisions and the various youth movements on college campuses. These are years of violence, riots, and social upheaval in our society. Is it possible that a group of people who are oriented to a firm commitment to the Bible as the answer to the ultimate questions of life which brings existential security, would select leaders that would reinforce these answers? The conservation of these values in the face of the threat of secular values could be a motivating force for selecting a particular type of leadership. Reluctance to change can be observed as the elected leaders centralize their control and become the decision making hierarchy of the church. Sociological factors, then, in the larger society can become influential in leadership selection for a group of people whose religious security rests in prescribed beliefs legitimized by the Bible.

Norming and Changing

The rules of the church have become moral imperatives. Those who violate the conscience of the church do so at their own peril and to the hurt of the witness and fellowship of the church (7:43). This observation of the Manual not only institutionalizes the rules but also institutionalizes the direction sanctions will take when the rules are violated. The moral implications reinforce the behavior implied in the rules. One of the evidences of reluctance to change the rules of the church is that the rules in the Manual have never been changed in sixty years. The changing environment surrounding the church has not been strong enough to infiltrate the institutionalized behavior of the church. In studying the survey taken at the church's mid-west college, it is interesting to note that the students do not use tobacco or alcohol, but there is an overwhelming majority who attend the movies and have no personal conviction against the movies. This is a change in the behavior pattern of movie attendance. Perhaps the advent of television has eroded the moral imperative of not attending the movies. The response to having never smoked or used alcohol is incredible in contemporary society.

The question on church attendance in the campus life survey is also enlightening. These areas would indicate that the church is strong in the socialization and institutionalization processes. Regular church attendance perhaps

is basic to the success of these processes working in the church. The constant repetition of the precepts of the church from the pulpit would tend to reinforce behavior in these areas. As stated before, however, the introduction of television into the homes of Nazarenes may have eroded the movie standard. It is interesting to note that television displays a great amount of drinking and smoking in its programming but these rules have not been eroded, at least for the present. Another observation, however, is whether or not the relevant values of secularism will erode the concept of absolute values inherent in the metaphysical value structure of the church. Perhaps it will take another generation of television viewers in the Nazarene setting to know if the value system is being eroded. The present movements of youth turning to Christ in our country may have a bearing on Nazarene behavior. The various campus ministries, Jesus People, and Billy Graham youth emphases could very well be positive reinforcers to maintain the traditional norms of the church.

It will be interesting to note whether the church relaxes its code on the theater due to the behavior of its youth. There has been an effort on the part of church leaders to decry the sex, violence, and low morality of the movie industry in order to combat the trend. However, as Nazarene youth become more highly educated there is a tendency to live by principle and not by prescription. With this trend, there is a tendency to select certain movies, allowing for a variety

of behavior within the principle but keeping the values sacred.

The reluctance to change the normative restrictions of the church is strong. This is achieved through making the church norms moral imperatives legitimized by the metaphysical input of revelation and a status-role set hierarchical structure reinforced by absolute sanctions.

Sanctioning and Changing

The reluctance to change probably has its greatest reinforcement in the church's commitment to absolute sanctions. The concept of hell with its connotations of eternal punishment, outer darkness, weeping, wailing, fire and brimstone, and a feeling of being lost is a strong deterrent to deviant church behavior. Regularity in church attendance with preaching which emphasizes hell-fire can emotionally condition children and young people until they internalize fear. The emphasis on regularity in church attendance strengthens the socialization process by repetition. There is some evidence that in many of the larger churches negative preaching is giving way to the positive concepts of love and grace and mercy of God. However, in places where there is strong "little tradition" emphasis, the negative reinforcers are used more widely.

In these four areas believing, status-role, norming, and sanctioning, the church is reluctant to change. These structural-function categories are so imperatively interrelated

that they become deterrents to change. In a society of accelerating change and increased technology which has crystallized into a codified secularism, the Church of the Nazarene has thus far conserved its position. Even though some areas seem to be inconsistent, such as relating relevant behavior to absolute sanctions and an organizational structure that leaves the pastor with status without a role and members with a role and no status, the church has managed to overcome these rational inconsistencies by internalizing strong existential emotional needs, such as security and meaningfulness within the people. A fruitful question for study could revolve around the idea that perhaps it is never possible to be completely consistent and fully satisfy existential emotional needs. The element of faith which is beyond reason seemingly allows for inconsistencies to exist along side rational consistencies.

12. RELATING

Thus far in the history of the church, the imperatively coordinated belief, norm, status-role, and sanction categories have been able to withstand the pressures of a secularizing society. The leaders of the church have been of such character that the conservation of belief and behavior have been realized. The coordination of absolute sanctions with belief and behavior have served to reinforce the conservative dimensions of the church. But what about the

future of the church? As the church enlarges and grows older, will the heterogeneity of life styles make demands on the conservative viewpoints? Will the next generation, steeped in a secular society, change the direction of the church to make it relevant to secular values and the accompanying social ethic? These values will be supported by a generation that has known only affluency, a generation without Bible reading and prayer in the schools, a generation that will see the political sector legalize many behaviors that were made legally wrong under the protestant ethic. The legalizing of abortion, homosexuality, gambling, certain drugs, prostitution, and like behaviors associated with the social ethic. A new kind of pressure will also be brought on the church through intensifying of urbanism with its emphasis on impersonality, individuation, and transiency. The church is basically an affective, gemeinschaft church with expressive sentiments deeply imbedded in its social life and corporate worship. It may be very difficult for people steeped in urban living to "turn on" on Sundays after having lived impersonally all week. The emotional conditioning of daily urban living may cause the church to drastically change the corporate structure of worship and social activity. Some sociologists predict a completely new structuring of the church.

CRM Books has published a resource letter on "Social Change," edited by Gerald Smith (30:1-7). The predictions of change are drastic indeed. Smith selects a few of the changes

that can be anticipated. The Church of the Nazarene of the future will be hard pressed to retain relevancy if the present trends become realities. Perhaps the most devastating erosion of the structural-functional categories would be the undermining of the metaphysical revelation.

Future society will be technologically oriented and many of the activities ascribed to God by miraculous intervention in the laws of nature will be achieved by man through science. This could cause a convulsive reaction in the church toward leadership, norms, and sanctions as well as penetrating questions about the relevancy of the metaphysical input of revelation. Some of the areas of social change discussed by Smith are population and industrialization. In this area Smith talks about the upper limits of population on this planet and speculates about inter-galactic colonization which would need genetic engineering for space travel and adaptation to new environments. He also discusses leisure time and the possibility of extreme boredom. Can the church make pronouncements relative to these problems of the future in moral terms of who will decide on the genetic engineering and leisure activities?

Cybernation is cited. His speculations here are in terms of humans being replaced by machines. Wherein will the dignity of man lie when he is replaced by technology? The conservative Christian church has defended and advocated the sovereignty of each person as an individual.

The growth of centralization is a major social trend observed by Smith. In order to meet the needs of men, giant monopolies will be necessary not only on the national level, but also on an international scale. This will include political, educational, and medical realms leading to a world government. These concepts lead into a mechanistic view of man which is contrary to the personalistic view of the church. The experts or specialists will be the programmers of society; man will no longer be personally free to make choices. This also opposes the free moral agency of man which is a corner stone tenet of conservative faith.

Cultural temporalness will bring pressure on the church. Because of mobility, the inability to form intimate, lasting relationships will create pressure on the church to supply a corporate ideology that will allow for small group interaction in the midst of mass society. Smith predicts ad-hocracies or task force teams for specific duties, not standing committees designed to institute long range planning.

Another area of interest to Smith is education and knowledge. The most provocative ideology to emerge will be secular humanism with an appeal to the sensate qualities. The knowledge explosion will challenge beliefs based on faith. Miracles will be replaced by technology. Traditional religious institutions will be replaced by the secular ideology. If the church is to survive these pressures, it needs to stay relevant in the midst of accelerating change.

The moral questions raised by future biological possibilities will be enormous. Genetic engineering, surgery that may combine man and machine. The problem of old age as life lengthens. Transplants which need definitions of life and death. Artificial insemination, birth control, and the manipulation of genes and chromosomes for programming human nature are all vital issues with moral implications.

Smith finally suggests the kinds of intergroup relations. He predicts greater tolerance of individual differences with greater emphasis on individualism. The decriminalization in the huge area of "victimless crimes," such as prostitution, homosexuality, abortion, gambling, alcoholism, and drug addiction is a possibility in the future. Included in this area is a new concept of the role of women and alternative family structures. Women may be relieved of child bearing through an artificial womb or baby factories relieving them of the curse of child bearing (30:1-7).

These predictions of the future represent tremendous problems for the conservative church of the present and the future. What an array of problems await the church that is committed entirely to the conservation of the metaphysical revelation and its attendant behavior patterns. The impact of these things on the present day Church of the Nazarene staggers the imagination. Can the church survive in the future and keep its moorings in "the faith once delivered to the saints?" Can the church be flexible enough to make

flexibility and change its basic dogma? How can an absolute sanction become a relevant sanction without losing the confidence of people and especially youth? What will a minister preach in the future that will be absolute for emotional security and meaningfulness? What kinds of processual changes are necessary to resocialize the people of a church to shift their thinking in some areas from the sacred to the secular and still maintain systemic-linkage, boundary maintenance, and social control? These questions are now being faced and will be intensely important as change calls for relevancy.

Barbara Hargrove in her book Reformation of the Holy defines four areas in which churches have experimented in order to become relevant in a changing society. The first she mentions is ideological. In this area a small cadre moves out into new styles while generally ignoring the rest of the congregation (11:244-247). This effort toward renewal or relevancy is embodied in the concept of "small group work." (11:244-247). A number of parishes have been subdivided into subunits with lay leaders for each subunit. Another approach is the "house church." (11:244-247). These groups meet in various homes for prayer and study, often with a service project for activities. A third small group technique is the "church within a church" in which a few committed members meet on a regular basis (11:244-247). This particular approach to renewal is spearheaded by people in the church who see the need for a deepening of fellowship and worship. This method

also enables the small group to invite their friends and evangelize or propagandize them with their particular beliefs.

Another approach to relevancy or renewal is called personalistic by Hargrove. It is an effort on the part of a church to provide for the experiential and emotional bases upon which further commitment to action can be built (11:244-247). This is also related to small group activity but consists of the intensive small group activity provided by retreats, conferences, and in growing importance, encounter or sensitivity groups (11:244-247). These groups are designed to reach age groupings and provide an opportunity for sharing common problems and discussion of life's questions.

A third method proposed by Hargrove is organizational in which new structures are developed (11:244-247). In this method there is a greater emphasis on ad hoc committees rather than standing committees. The emphasis is on function rather than structure and that the congregation is geared for moving into the arena of social change (11:244-247). This method keeps the church flexible and tends to do away with traditionalism.

A fourth position examined by Hargrove is what she calls political. It seeks to combine all of the above methods. (11:244-247). It organizes the total congregation to face the challenge of change.

Hargrove reports in this connection that a study done by Goodman indicates that regardless of style in no case did

more than one-fourth of the congregation participate actively --or actively resist. Renewal of the local congregation seems condemned to be a minority operation (11:244-247). For those who feel that the church has a particular task in the modern world, the vision of a well-organized and active cadre of workers is far more appealing than that of the amorphous mass with a good deal of "dead wood." (11:244-247)

The underlying premise of church relevancy and renewal is to meet the needs of people in a changing society, and also provide a program wherein larger numbers of people in a congregation can be involved in the church. The Church of the Nazarene in the past has met these problems by establishing new congregations. When a congregation grew to 250 or more, the leaders of the church advocated that a new congregation be organized. The theory behind this is that there is an optimum number of people that a minister can adequately serve. Also, that there are an optimum number of positions in a church for involvement. The growth of the Church of the Nazarene has been due largely to this method. However, this increases the number of small churches and creates demands for an enlarged corps of trained ministers.

This method was successful in the past when people were rural-oriented. The church did not need a varied program. Senior citizens and youth found activities within the home and community. In the urban society there is greater demand on a church for functional categories that relate to all age

groups. Urban youth and senior citizens are in abundance. If the church is to reach them, programs designed for their needs must be created. A small church cannot provide these programs while erecting a building, paying an adequate salary to the pastor, and supporting the denomination. There is a growing concern among families that the church provide programs for all age groups. With modern mobility many families are willing to drive many miles to find a program suitable for their family needs. In the Church of the Nazarene as in other churches there is a tendency to move toward larger churches with a multiple staff of experts in various church activities, such as Christian Education, youth, music, visitation, senior citizens. This calls for a new kind of pastor, a man who is a leader of leaders. He must be able to minister to the needs of people and at the same time coordinate a bureaucratic organization. The urban family presents a challenge to the Church of the Nazarene. The urban family is not only more conscious of secularism but needs leisure time activities. The Church of the Nazarene with its conservative background is finding it hard to break from the traditional patterns.

These problems are reinforced by an emphasis on individual salvation. The church has preached and practiced in some areas that once a person is "converted" God will do for him all that he needs. This may have been more true in the rural setting because the rural setting had built-in, need-

reducing environmental dimensions, such as affective relationships, community consciousness, and belonging. The urban characteristics of impersonality, transiency, individuation, obsolescence, and specialization create needs as well as eliminate the need-reduction dimensions built into rural society. The church must fill this void if it is to be successful. In the Church of the Nazarene there are some churches that have successfully bridged the void. In Long Beach, California; Denver, Colorado; Bethany, Oklahoma; Bourbonnais, Illinois; in these cities are large Nazarene churches that have multiple staff with diversified programs. They also are successfully preaching the principles of the conservative doctrinal theology but maintaining the sacred values. They allow for a variety of behavior patterns within certain limits but keep the traditional values sacred. The pace for relevancy has included retreats, small groups, and new structures.

On the whole, the Church of the Nazarene has not been able to break from the little traditions of small town religion to the great tradition of the urban society. The challenge to a conservative church is very great indeed. It means a whole new resocialization process that will allow for less prescriptive behavior and more principial behavior. Part of the problem is that often formally trained leaders see the problem but are unable to communicate the problems and programs to untrained people socialized in the little tradition. There

is the conflict of generations. The old-timers have been dogmatic about certain convictions and when the younger pastors and youth act differently, even though believing the same things, conflict ensues. The younger generation does not imperatively coordinate belief and behavior as closely as the old-timers. Perhaps one or two generations in the urban and secular society are still needed before a change in behavior patterns will be coordinated with the belief system based on the metaphysical input of revelation.

Arthur Herzog in his article "The Church Trap" in Readings in Sociology approaches renewal from the standpoint of the options that are open to the church for renewal (14: 449). He says,

. . . the evidence suggests that organized religion is moving on exceedingly treacherous waters and whether it can circumnavigate is by no means sure. Caught in a crisis of identity, lacking a clear relationship with society, confronting unrest in its clergy, and declines in its growth, the church has three possible futures (14: 449).

The first option open to a church according to Herzog is "to respond actively to the gnawing discontent within the religious organizations and a gnawing disconcert without." This response means committing churches entirely to social action. In other words, secularize the church. Herzog claims this would do away with the doctrinal side of religion. The church will alienate the conservative members who largely finance and populate the churches. The church structure would be violently wrenched from its old frames. It means taking

churchly eyes off other worldly horizons and fastening them securely on this one.

The second option, according to Herzog, is a conscious retreat from denominations back to sects. Sects might teach the social gospel but they would put high-minded emphasis on religious doctrine, and their separate identity, and would follow their own beliefs and practices, no matter how ridiculous they seem to the outside world. They would be forced to admit that Protestants, Catholics, and Jews are minority cultures in an irreligious state.

The third option is to hang or try to hang motionless in the tides of change. This is the greatest risk. "Changelessness, after all, is death (14:449).

If these are the three options open to the Church of the Nazarene, then it is well for us to look into a viable position for the Nazarenes. The third option has already been denied by the church. The Nazarene Church is not suspended in changelessness. The leaders are committed to wrestling with the problems involved in a changing society.

The first option of becoming secular is out-of-the-question with the church's present commitment to metaphysical revelation and the Divinity of Jesus Christ. The conservativeness of the church would not allow for this radical switch. The Church of the Nazarene is trying desperately not to go the way of the "old line churches" that have not only changed their behavior patterns but also have become "liberal in

theology" with very little doctrinal differentiation. In the past those members who have become liberal theologically have left the church voluntarily or have been forced out because they were not used by the church. This option at present is not acceptable to the church.

The second option is probably the route the Church of the Nazarene is taking whether the leaders recognize it or not. At present the church is still sectarian in much of its attitudes and functions but is denominational in structure. This is a unique relationship. No doubt all churches have experienced this to a more or less degree in the transition from sect to denomination. The Nazarene Church exists in a day when processual dimensions such as communication, socialization, and institutionalization are highly sophisticated. It appears that a church could accelerate its structural categories to approximate a denominational pattern in organization but still maintain many sectarian characteristics like separateness, personal involvement, religious doctrine, and identifiable behavior patterns. Rather than reverting back to a sect in total commitment, the church could strive to maintain a sectarian functional characteristic while sophisticating a denominational structure through the processual dimensions. This is the position I think the church has reached and needs to articulate if it wishes to maintain the absolute metaphysical revelation and identifiable behavior patterns. The behavior patterns need to be based on principles

that allow for change but do not violate the sacred values.

Impossible! The church needs to find a discreet position between absolute belief and relative behavior. The changes that are anticipated in society almost preclude the necessity of a dialectic between sectarianism and denominationalism. Whether this can be done is a question for the future (See appendix).

Other church groups have made the full move from cult to sect to denomination to ecclesia. It appears that once the momentum started there was no stopping it until the church became secularized. The Church of the Nazarene is in a different position. The history of other church groups can become insightful examples. A careful analysis could be productive in showing whether it is the leadership or members that are the first to go secular. According to the terminology used by Becker in his continuum observed previously, the concept ecclesia would indicate that it is the leadership that propels toward secularism in the church. This could arise from the hierarchical structural patterns which remove leaders from close contact with the membership. The person removed from personal contact in an ivory tower needs to find means of self-esteem and legitimation of his position in the structure. Since self-esteem is not created through personal involvement with people, he creates programs that feed back statistics. An increase in statistics is his only measure of success, so there may be a tendency to create statistic-oriented programs rather than people-centered programs. With

pressure on statistics and thereby "succeeding," pastors and laymen may become oriented toward secular programming in order to produce statistics. This is a very subtle dimension of church leadership. Pressure from the top to produce in order to legitimize an official's position who is not working at the grass roots level can become very persuasive and overpowering.

a common phenomena in any complex organization.

CONCLUSION

A conservative church challenged by change is an apt description of the Church of the Nazarene. The pressures of a changing society are challenging the conservative dimensions of the church. These pressures for change will increase if the predictions of scientists come to pass. The conservation of traditional belief and behavior patterns is constantly being eroded by science and technology. In the face of this challenge, what can a conservative church do and still maintain the metaphysical revelation?

The continuum of cult-sect-denomination-ecclesia provides a basis for our discussion (See Appendix). The Church of the Nazarene is not a cult. The characteristics of a cult as shown on the continuum have never been the characteristics of the Nazarene Church. The church is not an ecclesia. The characteristics shown for this subtype have never been the characteristics of the church. The church is not secular-oriented. The clergy are all believers in the metaphysical revelation by faith. There is no effort to identify with secular society.

The church, however, has developed along the lines of sectarianism. The characteristics of a sect as shown on the continuum have all been a part of the church. Many, if not all, of these characteristics are still prevalent in the

church. Some of the larger urban churches have moved away from some of the areas described, but for the most part the whole church is committed to the sectarian categories.

However, the church has moved on the continuum to denominational characteristics. The church has adopted each one of the categories and has related its organization and operation through these structural categories. This has created a bureaucratic organization which is necessary for dealing with larger numbers of people and increased programming. With the sophistication of skills in management there would be a tendency to pragmatism and to a secular ideology of church work. If the Nazarene Church is to stay close to its moorings and its original intention it will need to remain sectarian in function and denominational in structure. So far, the church has been able to balance these two dimensions. It needs to be flexible enough to accept the corrective influence of secularism in matters of technology and science. The church must be willing to constantly relate the revelation to changing times by articulating the principles in terms that allow for a variety and change of behavior but keeps the values sacred. Being committed to the revelation means a conservative stance that will constantly be challenged by change.

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APPENDIX

V. The General Rules

To be identified with the visible Church is the blessed privilege and sacred duty to all who are saved from their sins, and are seeking completeness in Christ Jesus. It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; that they shall be, or earnestly desire to be, cleansed from all indwelling sin; and they shall evidence this--

1. First. By avoiding evil of every kind, including:

(1) Taking the name of God in vain.

(2) Profaning of the Lord's day, either by unnecessary labor, or business, or by the patronizing or reading of secular papers, or by holiday diversions.

(3) Using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using of tobacco in any of its forms, or trafficking therein.

(4) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.

(5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.

(6) The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that become holiness. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:9-10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3-4).

(7) Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oath-bound secret orders or fraternities. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Be ye not unequally yoked together with

unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:14-17).

Special Rules

B. Temperance and Prohibition

The Holy Scriptures and human experience alike condemn the use of intoxicating drinks as a beverage. The manufacture and sale of intoxicating liquors for such purpose is a sin against God and the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and total prohibition of the traffic in intoxicants is the duty of civil government.

Only unfermented wine and unleavened bread should be used in the sacrament of the Lord's Supper.

C. Marriage and Divorce

The institution of marriage was ordained of God in the time of man's innocency, and is, according to apostolic authority, 'honourable in all'; it is the mutual union of one man and one woman for fellowship, helpfulness, and the propagation of the race. Our people should cherish this sacred estate as becomes Christians, and should enter it only after earnest prayer for divine direction, and when assured that the contemplated union is in accordance with scriptural requirements. They should seek earnestly the blessings which God has ordained in connection with the wedded state, namely, holy companionship, parenthood, and mutual love--the elements of home building. The marriage covenant is morally binding so long as both shall live, and, therefore, may not be dissolved at will.

We hold that persons who obtain divorce under the civil law where the scriptural ground for divorce, namely, adultery, does not exist, and who remarry subsequently, are living in adultery, and are ineligible for membership in the Church of the Nazarene. Though there may exist such other causes and conditions as may justify divorce under the civil law, yet only adultery will supply such ground as may justify the innocent party in remarrying.

The ministers of the Church of the Nazarene are positively forbidden to solemnize the marriage of persons not having the scriptural right to marry.

STUDENT LIFE QUESTIONNAIRE

A Survey of Student Opinion on ONC's Campus

Very inadequate control variables

DIRECTIONS: Punch the appropriate space on the computer card for your sex and classification. Then answer the reference question in the column labeled reference. Answer the rest of the questions in the numbered columns.

Reference Question:

What is the size of your home church?

- A. 70 or less
- B. 70-125
- C. 125-175
- D. 175-250
- E. 250 or over

1. In which of these divisions is your major field of study?
 - A. Education & Psychology
 - B. Fine Arts
 - C. Languages and Literature
 - D. Other
2. In which of these divisions is your major field of study?
 - A. Natural Sciences
 - B. Religion and Philosophy
 - C. Social Sciences
 - D. Other
3. Do you personally attend the movies?
 - A. No, I never have.
 - B. I once did, but do not now.
 - C. Yes, I attend regularly.
 - D. Yes, I attend occasionally.
 - E. I do not attend, but I have no personal convictions against them.
4. The present hair length regulations on our campus are:
 - A. Not strict enough.
 - B. Acceptable as is.
 - C. Needs revision.
 - D. Is unnecessary.
5. The present regulations on girls' slack permission are:
 - A. Not strict enough.
 - B. Acceptable as is.
 - C. In Need of revision.
 - D. Should be abolished, leaving dress to personal discretion.

6. Do you indulge in alcoholic beverages?
 - A. No, I never have.
 - B. I did once, but do not now.
 - C. I do regularly.
 - D. I do occasionally.
 - E. I do not, but have no conviction against it.
7. Do you smoke?
 - A. No, I never have.
 - B. I did once, but do not now.
 - C. I do regularly.
 - D. I do occasionally.
 - E. I do not, but have no conviction against it.
8. Sex education should be taught in:
 - A. Home only.
 - B. School only.
 - C. Church only.
 - D. A combination of these three.
9. Is there ample opportunity for participation in extra-curricular activities on campus?
 - A. Yes.
 - B. No.
10. How many all-school social functions have you attended this school year?
 - A. Most.
 - B. Few.
 - C. None.
11. In what area do you feel our social program is weakest?
 - A. Lectures and Current Events Programs.
 - B. Concerts.
 - C. Formals (e.g., Valentine & Christmas Parties).
 - D. Informal Parties.
 - E. Competitive sport activities (e.g., Ollie Class Follies, Class competition).
12. The Nazarene Young People's Society should:
 - A. Remain the same.
 - B. Put more enthusiasm into its present structure.
 - C. Be discontinued.
 - D. Be restructured.
 - E. Does not relate to me personally.
13. The Sunday School of the Church of the Nazarene is fulfilling its purpose to reach, teach, and win:
 - A. Effectively.
 - B. Adequately.
 - C. Not at all.
 - D. Inadequately.
 - E. Does not relate to me personally.

14. There should be ^{racially} segregated churches:
A. In any regional sub-culture.
B. As dictated by regional sub-culture.
C. There should not be segregated churches.
D. Only if desired by the minority group.
15. Have you seriously considered leaving the Church of the Nazarene?
A. No.
B. Rarely.
C. Occasionally.
D. I will be leaving.
E. Does not relate to me personally.
16. Persons that have been divorced should be allowed church membership on grounds other than adultery (for example: homosexuality, extreme physical and/or mental cruelty, or desertion):
A. Never.
B. Sometimes.
C. Always.
D. Undecided.
17. According to your own personal definition of the term "Christian," are you a Christian?
A. Yes.
B. No.
18. What is your frequency of Church attendance?
A. Never.
B. Seldom.
C. Occasionally.
D. Most of the time.
E. Regularly.

STUDENT BODY POLL--TALLY

Total Number Taking Poll = 489

*at the time of
creating this!*

<u>Question</u>	<u>Option A</u>	<u>Option B</u>	<u>Option C</u>	<u>Option D</u>	<u>Option E</u>
1	166	40	32	241	3
2	85	65	99	218	6
3	85	76	54	238	31
4	11	129	163	176	5
5	19	82	216	169	2
6	327	88	6	49	14
7	337	107	8	21	15
8	28	5	10	426	11
9	287	190	2	5	1
10	219	239	22	4	0
11	134	35	55	190	53
12	12	189	10	171	104
13	30	140	23	241	52
14	47	60	250	125	2
15	⁴⁵⁷ 208	81	111	35	52
16	37	219	135	87	5
17	409	68	1	2	2
18	5	21	40	100	310

THE CHURCH AND CHANGE

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<u>Cult</u>	<u>Sect</u>	<u>Denomination</u>	<u>Ecclesia</u>
Loosely organized association	Withdraws from rest of world; is in opposition to it	Elaboration of administrative staff	Supportive of existing social, political, and economic institutions; closely identifies with status-quo
Initiation as prerequisite to membership	Membership policies are exclusive, elective	Centralized control of fund-raising and budgeting	Membership policies are inclusive
Mysteries are divulged at initiation	Radicalism of a sort	Functional specialization through agencies and boards	Eminently conservative
No central discipline nor exclusive allegiance to the group	Relatively untrained leaders	Institutionalization	Erudite, well trained religious functionaries
A set of rituals all having the same goal	Non-compromising	Managerial personnel	Adaptive to ethic of modern world
	Little ecclesiastical hierarchy	Pragmatic	Elaborate ecclesiastical hierarchy
	Non-resistance evaluated highly		Militancy to same degree as is greater society
	Lower class adherents		Middle and upper class adherents
(Society Today, 1971, CRM, p. 322)	(Modern Social Theories, 1961, p. 54)	(Winter, Gibson, Religious Identity, 1971, pp. 30-41)	(Loomis, Charles P. & Loomis, Zona K., Modern Social Theories, 1961, pp. 54-55)

The following interviews have been made from three persons who have been members of the Church of the Nazarene for many years. They have had time to read and analyze the conclusion that if the Church of the Nazarene is to remain a conservative church in a changing world, it would necessitate the cultivation of a functional sectarianism and a structural denominationalism.

Interview No. 1

Question - What is your relationship to the Church of the Nazarene?

Answer - I have been an ordained elder in the Church of the Nazarene for twenty years, and am now chairman of the Department of Theology at Olivet Nazarene College, having taught for eight years.

Question - How many years have you been a member of the church?

Answer - Twenty years.

Question - Have you always been a member of the Church of the Nazarene?

Answer - No, for fifteen years I was a minister in the Pilgrim Holiness Church.

Question - Having read my conclusion concerning the Church of the Nazarene relating to a changing society by developing a functional sectarianism and a structural denominationalism, what is your reaction to this synthesis of sectarianism and denominationalism as related to change?

Answer - Since the criteria for the various categories dealt with in this study are different from those normally used in my discipline, I suppose the conclusions are correct.

If the Church of the Nazarene is to retain its traditional and distinctive doctrines and image it will need to remain sectarian in function and denominational structure.

These categories being defined as they are, I agree that the church's structure is more denominational than sectarian, and its functions more closely parallel those of the sects than of the denominations. Should the Church of the Nazarene lose its sectarian characteristics as delineated in this thesis it would not only lose its cause for existence but also its ability to interact with our changing society.

In relating the synthesis to my former church, it would appear to me that it was sectarian not only in function but in structure as well. Its failure to develop a more sophisticated structure drastically hindered its growth and relevancy to society.

Interview No. 2

Question - What is your relationship to the Church of the Nazarene?

Answer - I am an ordained elder, pastor, member of the District Advisory Board, and delegate to the General Assembly which convenes this year.

Question - How many years have you been a member of the Church of the Nazarene?

Answer - Thirty-one years.

Question - Have you always been a member of the Church of the Nazarene? If not, to which church did you formerly belong?

Answer - I joined the Nazarene Church at nineteen years of age. Prior to this I belonged to the Presbyterian Church.

Question - Having read my conclusion concerning the Church of the Nazarene relating to a changing society by cultivating a functional sectarianism and a structural denominationalism, what is your reaction to this synthesis of sectarianism and denominationalism as related to change? Relate it to your former church affiliation, if possible.

Answer - The synthesis of a functional sectarianism and a structural denominationalism reveals good insight as to what is happening in the Church of the Nazarene in the current social upheaval. "We need to change our methods but not our message" has been the topic for discussions and for formal papers at District Preachers' Meetings across our denomination.

In all probability, the doctrinal statements of our church will remain unchanged. However, provision is made for the presentation of memorials, petitions, and resolutions at every General Assembly. These proposals for changes can be made by any board or department and by a minimum of five members of the General Assembly. In this manner many social changes have been made. Most of the recent changes favor a broader acceptance of liberal social trends, i.e., intercollegiate sports and public swimming.

I sincerely believe the present structure of our church can accommodate necessary social changes without affecting our doctrinal beliefs.

I transferred from the Presbyterian Church to the Church of the Nazarene as a college student. The emphatic evangelistic message of personal salvation as proclaimed by the Church of the Nazarene attracted my attention and gained my support.

Interview No. 3

Question - What is your relationship to the Church of the Nazarene?

Answer - Ordained elder and teacher in one of the mid-west colleges of the church.

Question - How many years have you been a member of the Church of the Nazarene?

Answer - Eight.

Question - Have you always been a member of the Church of the Nazarene? If not, to which church did you belong?

Answer - Formerly a Wesleyan.

Question - Having read my conclusion concerning the Church of the Nazarene relating to a changing society by cultivating a functional sectarianism and a structural denominationalism, what is your reaction to this synthesis of sectarianism and denominationalism as related to change? Relate to your former church affiliation if possible.

Answer - Viewed from an overall standpoint, the conclusions appear to be logically valid. The degree of validity, however, can not be known inasmuch as the cultural milieu of contemporary society is highly dynamic. It is more important,

as this study shows, to indicate the direction of sociological trends and some of the possible ramifications thereof to which the Church of the Nazarene may be subjected.

Perhaps it is good that this research and conclusions raise some unanswered questions. For example, could it be shown that there are influences evident within the church which are either positively secular-oriented, or strongly inclined in that direction, so that they tend to influence the church toward identification with secular society? And is it not logical to assume that the trend away from sectarianism already taken by some of the larger urban churches will increase more and more, and may eventually become an influential or prevailing mode? Questions like these must, of course, await future developments and further sociological analysis before any clear conclusions can be drawn.

The conclusions drawn in this study are strikingly unique, namely, that a conservative church challenged by change can retain its conservatism in the midst of change by maintaining its sectarianism in function while developing its denominationalism in structure. This conclusion thus becomes a hypothesis for future observations. From a hypothetical viewpoint such a conclusion appears validly logical. However, the uniqueness rests in the fact that it is contrary to nearly all, if not all, record of the development of historical denominationalism within the Protestant framework. It could be stated that the trend of Protestant churches which have emerged from a sectarian into a denominational category has always been toward an ecclesia, and that this trend is irreversible. It could be said further that the major uniqueness of the present study lies in the fact that it shows how the Church of the Nazarene can be an exception to what up until now has been a universal record. This at least is a possibility. Time alone will tell whether Nazarenes fulfill the possibility or follow the prevailing mode.

A profile of the persons interviewed is as follows:

Sex - all males

Age - Interviewee No. 1 - 58 years of age
 No. 2 - 50 years of age
 No. 3 - 60 years of age

Education - Interviewee No. 1 - Ph.D.
 No. 2 - M.A.
 No. 3 - Ph.D.

Occupation - Interviewee No. 1 - Teacher-minister
No. 2 - Minister
No. 3 - Teacher-minister

These three interviews from men who have been participants in church work for many years indicate that if the Church of the Nazarene is to maintain its conservative stance in a changing society it must maintain its sectarianism and develop a sophisticated denominational structure. The pressures of a technological society demand that the church structure its organization so that the modern means of communication and bureaucratic structure will enable the church to serve increasing numbers of people and finance its program in an uncertain economy. The church in order to maintain its distinctiveness must also remain sectarian.

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