

The Nazarene Listening Post

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The first mail survey of the Nazarene "Listening Post" was undertaken in May of 1986. The Listening Post is a representative sample of Nazarene lay leaders and congregations in the United States. The Association of Nazarene Sociologists of Religion and the Research Center of the Division of Church Growth established the Listening Post as a service to the denomination. Leaders of the church believe it is very important for them to develop policies and programs. The purpose of the Listening Post is to assist denominational leaders, when requested by making the insights, preferences, and characteristics of local church leaders more immediately and reliably available to the decision making process.

I. Listening Post Highlights

Both pastors and lay leaders were asked to indicate some of their personal characteristics. Table presenting their responses in detail are available. The following highlights were drawn from these tables.

Religious Background

Most pastors (62.8%) and half (49.9%) of the lay leaders are second generation Nazarenes. One or both of their parents were also members of the church. Almost one-third (31.2%) of the pastors and more than one-fourth (27.6%) of the lay members are third generation members of the church.

A minority of both pastors (37.1%) and laypersons (43.3%) came to the Nazarene church from other denominations. For this minority the most common denominational background was either holiness or Methodist. Among pastors one of the other holiness denominations was most common (31%). For lay leaders a Methodist background was more common than any other (32.7%).

The average pastor has been a Nazarene for 28 years. The average layman has been a Nazarene for 29 years. The median length of membership in their present congregation for laypersons is 15 years and for pastors is 3.

Personal Characteristics

The average age of the pastors was 45. Lay leaders were older with an average age of 50. Lay responses came almost equally from males (50.8%) and females (49.2%). Pastors were overwhelmingly male (98.3%).

Almost all of the pastors (99%) and lay leaders (94.7%) were white anglo.

Pastors were almost all (98.3%) married. 87.8% of the lay members were currently married. The most common income category for laypersons was \$25,000 to \$34,999 with one-fourth (24.9%) indicating this amount. The second most likely category for lay leaders (21.5%) was \$35,000 to \$44,999. In contrast the most common category for pastors (38.4%) was \$5,000 to \$14,999. Their second most likely category was \$15,000 to \$24,999.

The median number of children of pastors (3.0) was slightly higher than for lay leaders (2.0).

Background Location

Both pastors (48.6%) and laymembers (44.6%) were more likely to have grown up in the midwest than in any other region. About one-third of both pastors (32.8%) and laypersons (33.6%) grew up in a small town. Almost as high a proportion of each grew up in a rural setting (Pastors = 28.9%; laity = 30.7%).

Education

More than three-fourths (77.7%) of the pastors have earned a college degree or more. Half (50%) have pursued some form of post graduate training. In contrast, almost two-thirds (64.3%) of the lay leaders have not completed a college degree.

Just over three-fourths (77.3%) of the pastors and just under one-fourth (27.3%) of the laypersons attended one of the Nazarene colleges. Over one-fourth (27.3%) of the pastors and 14.2% of the laity have attended some other Christian colleges. Some attended both Nazarene and other Christian colleges.

The Samples

The representative samples of congregations and lay leaders were selected by the Association of the Sociologists of Religion and the Church Growth Research Center using standard sampling procedures. When the members of the sample of lay leaders were asked to agree to participate, six hundred and eight agreed. Five hundred and ninety-eight churches were included in the sample of congregations. Three hundred and ninety-five (65%) lay leaders and three hundred and four (50.8%) pastors responded to the first questionnaire.

It would not be accurate to interpret Listening Post participants' characteristics, opinions, and insights as representative of all members or ministers in the Church of the Nazarene. By design the sample of laity represents only lay leaders. Their average age of fifty, for example, may be somewhat older than the average for all members. Similar caution should be exercised in the interpretation of responses from pastors. By design the sample of ministers was made up of an ongoing panel of congregations. Pastors of these congregations necessarily represent active pastors and not Nazarene ministers serving in other types of ministry or unassigned ministers.

In addition there is some identifiable bias to responses as presented in the following tables. The smallest congregations (0-24) members are underrepresented. Congregations of 75-199 members are overrepresented. Churches in the Southeast and South Central regions are somewhat underrepresented while congregations in the Northwest and North Central are slightly overrepresented. Finally, no systematic pattern is apparent in those who failed to respond. In those areas where it is possible to compare responses with know characteristics respondents resemble the Nazarene population rather closely. However, the rate of return suggests some need for caution in generalizing results to all Nazarene pastors, churches, or lay leaders.

**Comparison of the Distribution of Congregations by Size
Between Pastors Who Responded and All United States
Congregations**

Congregation Size	All Churches		Listening Post	
	Number	Percent	Number	Percent
Under 25	519	10.7	23	7.5
25-49	1113	23	65	21.4
50-74	905	18.7	58	19.1
75-199	1714	35.4	121	39.8
200-399	444	9.2	30	9.9
400-999	137	2.8	7	2.3
1000 or more	10	0.2	0	0.0

**Comparison of the Distribution of Congregations by Region
Between Pastors Who Responded and All United States
Congregations**

Region	All Churches		Listening Post	
Central	845	16.9	56	18.4
East Central	600	12.0	36	11.8
Eastern	543	10.9	34	11.2
North Central	512	10.3	38	12.5
Northwest	442	8.9	35	11.5
South Central	705	14.1	38	12.5
Southeast	807	16.2	34	11.2
Southwest	535	10.7	33	10.9

Comparison of the Distribution of Members by Congregation Size between Lay Leaders Who Responded and Membership in All United States Congregations.

**Comparison of the Distribution of Members by
Congregation Size between Lay Leaders Who Responded
and Membership in All United States Congregations**

Congregation Size %	All Churches %	Listening Post %
Under 25	1.7	.8

25-49	7.9	6.1
50-74	10.6	8.4
75-199	39.6	37.7
200-399	23.0	29.1
400-999	14.0	15.9
1000	3.4	2.0

II. Religious Participation

A large majority of the Listening Post respondents "Regularly" attend Sunday School (94.8%), Sunday morning worship (99.6%), Sunday evening services (95.8%), and mid-week services (88.1%).

Most "Regularly" tithe to the local church (97.1%), pray privately (83.0%), read the Bible (53.1%), read religious magazines or publications (63.3%), and participate in church social activities (81.7%).

For their private use a majority prefer the New International Version of the Bible (53.1%). The next most often indicated was the King James Version (36.5%). Several marked a preference for more than one version.

A minority "Regularly" sing hymns as part of their devotions (18.9%), "talk about religion to non-church members" (26.6%), "try to 'lead someone to Christ'" (21.6%), or share with another church member the problems and joys of living a Christian life (35.1%).

III. Ethical Issues

Artificial Life Support

The most frequent response to the question "Should artificial life-support systems be shut off and a person allowed to die?" was "When a person requests (has requested) the right to die." This position was indicated by 59.7%. Only 206% marked "Under no circumstances."

The most frequently indicated response to the question "Should a person be able to discontinue his own life-support system?" was "I'm unsure" (37.5%). The second was "Only after a consultation with a counselor/psychologist" (31.3%).

When respondents were asked, "Would you wish to be taken off life-support systems if you were terminally ill?", seven out of ten (71.0%) answered, "Yes."

Abortion

A majority (82.7%) of Listening Post respondents answered the question, "Should an abortion ever be performed?" in favor of permitting abortion "When the mother's life is in danger." This

percentage is slightly lower than the 87.7% the National Opinion Research Center found in a sample of the general American public in 1980.

The 1980 survey also found a large majority (80.2%) of Americans would favor permitting abortion if the pregnancy was the result of rape. A minority (37.1%) of Nazarene leaders responded positively to the possibility of abortion when rape or incest was the cause of the pregnancy.

A small minority (11.4%) of Nazarene ministerial and lay leaders responded in favor of permitting abortion "When the baby is known to be genetically handicapped." The General Social Survey of 1980 found most (80.3%) Americans would permit abortion "If there is a strong chance of serious defect in the baby."

Medical

When they were asked "Is it ethical to refuse medical attention to a person?", most respondents (90.1%) said, "Under no circumstances."

Three out of ten (29.6%) Nazarene leaders were not sure what the role of the local church should be in a biomedical ethics decisions. Half (49.5%) said "The local church should act as a support group for those facing such decisions." Almost three out of ten (28.9%) indicated the choice that, "The local church should actively seek to influence legislation."

In response to the question, "Under what circumstances should behavior-altering drugs be prescribed?" half (50.9%) said "When a person is violent without drug treatment."

Capital Punishment

One-third (35.8%) thought capital punishment was appropriate in any murder case. Three out of ten (29.6%) thought capital punishment was appropriate "For whatever crimes the legislature permits it."

IV. Pastoral Ministries

Pastoral Call

Only about one-third of the pastors (36.1%) and of the lay leaders (32.1%) perceive a problem with the present system of the initial calling of a pastor to a local church. A majority of the pastors (60.3%) and one-third (35.1%) of the laymen agree with the statement, "There is a problem with the system of renewing the call of the pastor to a local church."

However, a rather large minority of pastors (41.2%) and lay leaders (41.4%) say that they "would not like to see any change in the system concerning the initial call of the pastor." A smaller minority of pastors (18.7%) and lay leaders (33.4%) would not like to see any change in the system concerning the renewal call of the pastor."

A small minority of pastors (8.8%) and lay leaders (13.3%) see our current renewal call procedure as Biblically supported. Half of the pastors (51.7%) and two-thirds (67.5%) of the laymen perceive it as the democratic way.

Only one-third (32.6%) of the pastors disagreed with the statement, "The renewal call procedure tends toward disunity in the church." However, a majority (56.5%) of the lay respondents disagreed with this statement.

A majority of both pastors (74.1%) and lay leaders (62.8%) believe, "There is a need for a process of evaluation that goes beyond the renewal vote procedure."

Continuing Education - Attitudes

Most pastors and lay leaders appear to support the need for continuing education for pastors. The only item on which these groups seemed to have significantly different opinions was the statement, "Churches should provide 'mini-sabbaticals,' from four to eight weeks, based on years of service to that local church, for spiritual/intellectual enrichment."

Continuing Education - Importance of Various Areas

Pastors and lay leaders tend to agree about the importance of continuing education in various subject areas. Both place high importance on continued training in Preaching, Holiness Theology, Evangelism, Biblical Studies, Pastoral Care, Worship, and Lay Development. Both groups tend to rate continuing training in Contemporary Theological Issues, Church Planting, Urban Ministry, and Ethnic Ministry as least important of the areas included in the questionnaire.

Continuing Education - Attitude

When pastors were asked to indicate the three places they would "most prefer for continuing education," more pastors (74.7%) indicated continuing education in a district group than any other setting. The second most popular setting was the regional Nazarene college, which was also indicated by a majority of pastors (59.5%). "Home, by Independent Study" was also indicated by a majority (51.3%) of the pastors.

Continuing Education - Seasonal Preferences

Winter was the most often indicated (60.9%) season for "continuing education opportunities." Fall was also indicated by a majority (51.3%) of the pastors.

Continuing Education - Costs

Most pastors in all areas of the nation would "be willing to travel" seventy-five or fewer miles for a "group-learning, continuing education event." Most pastors think \$125 or less "would be reasonable for annual continuing education experiences."

CONET

A small minority (12.4%) of the laity and a large majority (86.4%) of the pastors knew that CONET is being provided. Younger pastors and lay leaders were more likely to be aware of this service. And, leaders in small congregations were more likely to be aware of this program.

A large majority of all groups think their district should provide this service.

Ministry Internship

Almost half (47.3%) of the pastors and 28% of the lay leaders indicated that they were "aware of a Ministry Internship program in the Church of the Nazarene."

When asked how they would "view Ministry Internship?," one-third (33.6%) of the pastors and 30.4% of the lay leaders saw it as a "requirement for graduation." Four out of ten (42.4%) pastors and almost half (48.6%) of the laity saw it as a "requirement for ordination." Three out of ten pastors (30.9%) and lay leaders (30.9%) saw it as "Supervision in a staff relationship." And, four out of ten (43.1%) pastors and 28.4% of the lay respondents saw it as "Supervision in a mentor relationship."

Video Cassette Recorder

Most (69.4%) Nazarene congregations have access to a video cassette recorder. A small minority (14.5%) own their own equipment. One-fourth (25.7%) of the pastors own a VCR and would make it available to the congregation. However, the most common means by which they have access to a VCR is through a member, who is willing to make theirs available.

VCR Use

Three listening post items measured use, or potential use, of video cassettes for continuing education of Nazarene pastors. Four out of ten (42.5%) of the pastors answered yes to the question, "In the last six months have you used a video cassette recorder as an educational tool?" A large majority (90.8%) answered yes to the question, "Are video cassettes a viable means of education in the Church of the Nazarene?"

Pastors were asked to indicate, "Which three of these places do you prefer for continuing education?" Among the "places" listed one option was "Video Tape." Nearly half (45.6%) of the pastors chose this option as one of their three preferences.

Effect of the Congregation Budget on VCR Use

There were statistically significant correlations between budget and use of VCR as an educational tool, access to a VCR, and the selection of video tape as one of the three preferences for continuing education.

Money available to the church clearly affected actual use of a VCR as an educational tool during the last six months. Nineteen percent (18.8%) of the pastors in the lowest category had used this tool as compared to two-thirds (66.7%) in the \$100,001 to \$250,000 category.

There is also a clear relationship between budget and access to this VCR equipment. Finally, there is a statistically significant tendency for pastors of richer churches to choose this option.

Congregation Size

Congregation size also affects use and availability which are presented in the first two columns of the third table. Pastors of larger churches were more likely to have used this educational tool recently. And, their congregations were more likely to have access to the equipment.

Region

Regional location also appears to have some effect on use, availability, and choice of this option as a continuing education format. Pastors in the northwest (61.8%) and southwest (57.6%) regions were most likely to have recently used this tool for education. South central region pastors were least likely to use it.

Pastors on the east central (44.4%) and south central (36.8%) were least likely to have access to video equipment. Southwest (21.2%) and Northwest (25.7%) were more likely to have access to a VCR.

East central (55.6%), northwest (54.5%), and eastern (52.9%) region pastors were most likely to select this format as one of their three preferences for continuing education formats.

V. Church Extension

Thrust to the Cities

More than three-fourths of the pastors (76.5%) and the laity (79.7%) agreed with the statement, "the Thrust to the Cities program will help us to increase our growth as a denomination in the USA and Canada."

A majority of the pastors (52.5%) and four out of ten lay leaders (42.6%) disagreed with the statement, "The Thrust to the Cities program is merely another way to say something that we have already been doing." However, almost a third of the laity (29.5%) and almost one-fourth of the pastors (23.9%) were uncertain whether this lack of understanding of Nazarene ministry in the cities or their lack of information about the Thrust to the Cities program, or both.

Church Planting

Half of the lay leaders (50.8%) and more than one-third of the pastors (38.1%) agree that, "Membership growth is most likely when we emphasize our efforts to half out current churches

grow." However, a larger proportion of pastors (42.1%) and more than one-fourth of the laymen (27.7%) disagreed with this statement.

Just under half of the pastors (47.1%) and one-third of the laity (33.7%) agreed with the statement, "Membership growth is more likely when we start many small churches." Furthermore, only a small minority of both pastors (14.8%) and laity (19.5%) agreed that, "We should not start any new churches until we strengthen the existing ones."

Ethnic Ministry

Half of the pastors (51.9%) and four out of ten lay leaders (40.6%) agreed with the statement, "I feel some funds should be diverted from our world mission activities to develop ethnic ministries in Canada and the United States."

A minority of both pastors (37.1%) and lay leaders (42.9%) believe, "The future financial strength of the denomination resides in the Anglo (white, English speaking) churches." Similarly, a majority of both pastors (51.9%) and laity (58.5%) agreed that, "Ethnic group members will someday have enough funds to help support the denomination."

A very large majority of both pastors (98.3%) and laity (96.3%) agreed that, "The Church of the Nazarene should be involved in reaching non-Anglo groups in the USA and Canada."

A large majority of both pastors (88.3%) and lay leaders (85.6%) agreed with the statement, "The effort to reach non-Anglo groups in Canada and the United States should be as intensive as our mission effort in other world areas."

Just over half of both the pastors (52.7%) and the lay leaders (52.7%) agreed that, "Our work with ethnic groups in the USA and Canada must never overshadow the starting of new suburban Anglo churches." However, large majorities of both pastors (80.0%) and laity (75.6%) disagreed with the statement, "I feel that less emphasis should be given to ethnic ministries in Canada and the United States so that we might strengthen the base of our Anglo works first."

Cross-Cultural Superintendents

More than one-third of the pastors (38.8%) and more than one-half of the laity (53.6%) agreed that, "A District Superintendent must speak English fluently." However, a small majority of pastors (8.8%) and lay leaders (16.4%) agreed with the statement, "A District Superintendent should speak at least one foreign language."

One-fourth of the pastors (25.6%) and 14.7% of the laity agreed that, "A General Superintendent need not speak English." Two out of ten pastors (21.0%) and one-third of the lay leaders (34.9%) agreed with the statement, "A General Superintendent should speak at least one foreign language."

VI. Chaplaincy

Military Services

Three out of ten (30.3%) Nazarene lay and ministerial leaders have served in the armed forces.

One-third (33.9%) of Nazarene pastors in the United States and more than one-fourth (27.6%) of Nazarene lay leaders have served in the military.

Saved in the Military

One in thirty (3.4%) Nazarene lay and ministerial leaders was saved while in the military.

More than one in twenty (6.3%) of Nazarene pastors reported being saved while in military service.

While most (55.5%) Nazarene leaders were second generation members, or had parents who were also Nazarene, two-thirds (66.7%) of those who were saved while in the military were not from Nazarene homes.

Influenced to go to College and/or Seminary

One out of twenty (5.4%) Nazarene lay and ministerial leaders was "influenced to go to college and/or seminary while serving in the military.

One-twelfth of the Nazarene pastors in the United States were "influenced to go to college and/or seminary while serving in the military."

Military Personnel and Nazarene Missions

One out of thirty (3.3%) of Nazarene lay or ministerial leaders assisted with a "Nazarene missionary endeavor while serving in the military."

VII. Nazarene Publishing House

New Publication Advertising

Advertisements in the *Herald of Holiness* (64.2%) and the District Assembly Publishing House representative and bookstand (60.4%) were the most often indicated means by which Nazarenes become aware of new publications from the Nazarene Publishing House. Respondents to the spring 1986 survey of Nazarene lay leaders and pastors often marked more than one means of becoming aware.

Almost three-fourths (73.0%) of the pastors and half (49.4%) indicated the District Assembly representative and bookstand. Two-thirds (66.1%) of the lay leaders and 61.7% of the pastors indicated ads in the *Herald of Holiness*.

These patterns tend to be true on all regions, all income levels, congregation sizes and in all age groups. There appears to be a slight tendency for older Nazarenes to be more influenced by these avenues. A majority of younger pastors and lay leaders are more likely to be influenced by friends, the NPH catalog, and other Nazarene publications.

NPH Book Purchases

Pastors are more likely than lay leaders to have purchased Nazarene Publishing House books in the last 12 months. Half (50.5%) of the pastors had purchased six or more books during this time period.

Place of Purchase

Both pastors and lay leaders were asked, "Where do you usually buy your religiously oriented books?" Many marked more than one category, therefore percentages totalled more than one hundred. A majority (53.9%) of the pastors indicated that they "usually buy" their "religiously oriented books" from the Nazarene Publishing House. Almost half (44.7%) of the pastors also indicated the District Assembly Bookstand. Two thirds (68%) of the lay leaders indicated the Local Christian Bookstore in response to this question.

Nazarenes in the northwest region (70.7%) were most likely to purchase from the Local Christian Bookstore. North Central (50%) and southeast (47.5%) region respondents were most likely to purchase from the Nazarene Publishing House.

Ministerial and lay leaders of large congregations were more likely to purchase from a Local Christian Bookstore while leaders in small congregations were more likely to indicate the Nazarene Publishing House.

Read Religious Magazines or Publications

Most pastors (75.8%) and lay leaders (53.6%) read religious magazines or publications "regularly." There is a slight tendency for Nazarenes in smaller congregations and older Nazarenes to be more likely to regularly read religious materials.

Sing Hymns as a part of Devotions

Almost one-third (31.9%) of the respondents indicated that they "Frequently" or "Regularly" sing hymns as part of their devotional time.

Congregational Singing

A majority (52.9%) agreed with the statement, "I wish we sang more of the older gospel songs, like we used to sing years ago." Agreement was slightly more likely for lay leaders than pastors and for older respondents than younger ones.

Two-thirds (67.9%) agreed with the statement, "I wish we sang more hymns, both old and new-- hymns with real 'meat'." Agreement was slightly more likely for older respondents and from leaders in smaller congregations.

A majority (61.9%) agreed with this statement, "I wish we sang more choruses and Scripture songs." Agreement was especially likely in smaller congregations.

Only a small minority (15.8%) said they "wish we sang more contemporary songs." Younger respondents were more likely to agree with this statement. Leaders from larger congregations were more likely to disagree with it.

Finally, expressed desires were compared to opinions concerning congregational singing practice. There was a very weak, positive correlation between reactions to the statements, "I wish we sang more of the older gospel songs, like we used to sing years ago" and "We sing a lot of the older gospel songs, like we used to sing years ago." that is, people who think their congregation sings a lot of older gospel songs tend slightly to want to sing even more of these songs.

There was not a statistically significant relationship between reactions to the statements, "I wish we sang more hymns, both old and new-- hymns with real 'meat'" and "we sing many hymns-- songs with real 'meat'."

The strongest relationship between related statements was found between, "I wish we sang more choruses and Scripture songs" and "We rarely sing choruses or Scripture songs." The positive correlation here suggests that people who feel their congregation rarely sings this type of music tend to wish they sang more.

A weak, negative correlation was found between the statements, "I wish we sang more contemporary songs" and "We rarely sing contemporary songs." People who feel their congregation rarely sings temporary songs tend not to want more of these songs.

VIII. Bible Memorization Program

Program Use

Slightly over one-fourth (27.5%) of the churches were using the Bible memorization program. The program appears to be used more in larger congregations.

Scheduling

The most common scheduling of the program is during some ministry of the church. Not everyone who indicated use during a regular ministry circled which ministry was involved. However, of those who did, during church or Sunday school were almost equally indicated.

The program is more likely to be used in a structured class setting than with an informal distribution of the materials. A weekly format for nine to twelve months a year is the most common option for scheduling.

Age groups

Churches which use the program tend to involve all elementary age groups. Primary is the most common and kindergarten is the least common age group involved.

Slightly over half of the churches use the primary (57.8%), middle (57.8%) and junior (53.0%) pupil books. Just under half use the kindergarten book (44.6%) and the leaders guide (45.8%).

Award

The most common award indicated those listed was the parchment certificate. However, the "Other" category was the most often selected.

IX. Nazarene World Mission Society

Mission Study Lessons

In response to the question "When do you use the mission study lesson?" almost two-thirds (64.1%) of the pastors indicated Wednesday night. Sunday morning was the least often indicated time.

There is some regional variation in use of the mission study lesson. The southeast (85.3%), central (80.4%), east central (77.8%) and south central (73.7%) regions were more likely than average to use the lessons on Wednesday night. Sunday evening was most popular on the northwest region (54.3%). Chapter groups were indicated more likely in the southeast (20.6%) and southwest (15.2%) regions than anywhere else. Sunday morning was indicated by more than a very small minority on any regions.

Larger congregations were more likely to indicate use in chapter groups. Sunday evening use was slightly more likely in smaller congregations.

Prayer Motivation Line

Most pastors (57.7%) and lay leaders (88.1%) never use the prayer mobilization line. This majority held true on every region. However, the southwest and north central regions had the lowest level of non-use.

Household income level is correlated with use of the prayer mobilization line. The poorer the family, the more likely the person was to use the line. Since pastors tended to have lower incomes than lay leaders, this difference in use may be merely the fact that pastors were more likely to use this service than lay leaders were.

Faith Promise

In response to the question, "Is the Faith Promise program effective in challenging your people for missions giving?", a majority of the pastors marked "Always" or "Most of the time."

A majority of the pastors on the eastern, east central, south central, and southeast regions indicated that faith promise was rarely or never effective in challenging their people.

There was a correlation between congregation size and positive evaluations of faith promise. Larger congregations were more likely than smaller ones to say this program was effective in challenging their people.

World Mission Articles

Most pastors (58.5%) and lay leaders (62.2%) said all or most *World Mission* magazine articles were of interest to them. There was a slight tendency for members and pastors of larger churches, for more wealthy families, and for younger respondents to evaluate *World Mission* articles more negatively.

Alabaster March Offering

Two-thirds of the pastors (66.7%) and a slightly higher proportion of lay leaders (69.7%) indicated that they found "it exciting to participate in an Alabaster March Offering."

On the east central (79.3%) , southeast (78.5%), south central (72.4%), and central (71.3%) regions this proportion was even higher. A slight majority (52.3%) of pastors and lay leaders in the northwest region indicated that they did not find participation in this type of offering exciting.

Members and pastors of larger churches, of more wealthy families, and who were younger also tended not to find Alabaster March Offerings exciting.