

# **Fundamentalism in the Church of the Nazarene: A Longitudinal Analysis of Social and Political Values**

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When there is confusion in the world, and complex, heart-breaking problems - such as HIV/AIDS, violence and poverty - people turn to issues on which they can have a black and white stance, because then they will be in close association with people of the same attitudes and they feel protected and safe. That's why fundamentalism grows in periods of confusion. But this is not the answer. It is to admit vulnerability and to embrace your brother and sister with whom you disagree. But difference is seen as a threat.<sup>1</sup>

Desmond Tutu, 2004

## **INTRODUCTION**

A few years ago I was surprised to come into contact with a religious group in Los Angeles called "The Fundamentalist Army". My surprise, of course, was not that I had found a new religious group in LA. That was as commonplace as traffic, smog and earthquakes. The surprise was to find a fundamentalist group that was actually proud to claim the name, "fundamentalist". Generally, it would seem, there would be many who would blame fundamentalists for much of what is wrong in the world, but few who would actually own up to being fundamentalists. And for good reason. After all, fundamentalism is often thought of as narrow, irrational, and dangerous. And given the option, most folks on this side of "the great pond" would prefer not being associated with the likes of Ayatolla Khoumeni or Osama Bin Laden. It is apparent that if we are to talk meaningfully about fundamentalism, it will be necessary to describe the social category, rather than offering fundamentalists the opportunity to identify themselves. For our purposes in this paper, we are not so much interested in fundamentalism defined in its narrow religious connotation (five points of belief emerging from Moody's revivalist campaigns), but rather in what we suggest to be its broader, sociological meaning (a reactionary attitude or disposition toward the perceived threatening world).

To begin building a foundation for our case, we appeal to Durkheim's ideas of social change and anomie. For Durkheim, of course, rapid social change was responsible for social disintegration and anomie which in turn was responsible for increased rates of suicide in 19<sup>th</sup> Century Protestant Europe.<sup>2</sup> The point of interest for us here is the link between rapid change and social disintegration. This social disintegration, by definition, undermines the stability and security that people apparently need for psychological well-being, hence the increases in suicide rates.

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<sup>1</sup> Desmond Tutu, ACNSlist, published by Anglican Communion News Service, London, 2004.

<sup>2</sup> Emile Durkheim, Suicide.

What we especially want to point out is the natural human tendency to respond to such destabilization by resisting the changes, reacting against those thought to be responsible and seeking to protect oneself, one's way of life, and especially, one's family, from the effects of those changes. We would like to suggest that this is the "fundamental" basis for fundamentalism. As such, fundamentalism is a natural psycho-social response to rapid social change, social complexity and diversity. It is based on the normal human response of self-protection against the perception that the world is changing in such a way as to make it less predictable, less controllable and far less secure.

Because the stakes are so high, (threatening the way of life as it has been known and valued as well as the perception of security for the future) the instinctual reaction is potentially quite powerful, perhaps at times seeming to be even irrational and vitriolic (we use these terms especially with regard to seeing fundamentalism in others, never, of course, in ourselves!). This spirit of resistance to change (often expressed in idealizing the past) and anger toward those perceived to be responsible for creating such instability is the essence of fundamentalism. It is ironic that much of what many American fundamentalists would highly value may be largely responsible for the social changes that serve to threaten their control and security. Specifically, capitalism fuels rapid social change and social complexity. Democracy and freedom of religion foster pluralism.

To the degree that this is an accurate description of fundamentalism, it should be no surprise that fundamentalism is a major force in American society. Rapid social change, complexity and pluralism are, of course, endemic to our society. They are the givens. It should be noted, of course, that measuring the degree of change or resulting destabilization is considerably beyond the reach of this study. Especially it should be noted, that our measures of fundamentalism necessarily assume the broader social context to be constant with regard to social change and destabilization. (We are left with our own ironies to ponder!)

To move toward the empirical, there are numerous measures that are potential indicators of fundamentalism. As rapid social change, complexity and pluralism pose threats, we would expect fundamentalists to have a natural tendency or instinct toward "fight" and/or "flight". (Non-fundamentalists, by comparison, either do not perceive these social changes as threatening in the same way or respond differently to threatening circumstances). The "flight" response could be understood as a literal physical movement away from the threatening world, as "white flight" might illustrate. It also might be manifested as simplification in the midst of complexity, or "flight" from the ever-increasing complexity of the world (e.g. Creationist readings of Scripture). This is not to imply that fundamentalism is the only variable influencing such things. Nor does it mean that everyone who lives in an all white middle-class suburb, home schools their children, or believes in "seven day Creationism" is a fundamentalist, as much as each of these could potentially be seen as an indicator of fundamentalism.

We would also expect fundamentalists to try to "fight" by eliminating threatening circumstances. Given the overwhelming nature of most of the real or perceived threats, fundamentalists may find it necessary to organize in order to effectively mount a

“counter-attack”. The institutions in society that offer the greatest promise for such organized resistance are religion and politics. The conservative branches of each are the most comfortable homes for fundamentalism in part because they are more likely to appeal to stability, familiar values and traditional forms of authority rather than to advocate for social change in an already rapidly changing society. They are more likely to represent security in the face of uncertainty. Further, with the ever-increasing complexity of the world, conservative institutions generally appeal to commonsense ideas like individual responsibility rather than to complicated macro social system explanations like social injustice (e.g. for most conservatives, the way to deal with poverty is for the poor to take the initiative in getting a job rather than for the state to provide assistance to those victimized by oppressive social systems). Here again, this is not to imply that all political or religious conservatives are fundamentalists, but rather, that fundamentalists find their natural home in conservative institutions.

## **THE RESEARCH QUESTION**

In this project, we are interested in the degree to which pastors and members in the Church of the Nazarene might be considered fundamentalist. And further, we are interested in the degree to which there is movement toward greater or lesser fundamentalism among pastors and members over time. Our measures of fundamentalism in the Church of the Nazarene fall into three categories, first, measures of perceiving the world as dangerous, evil or threatening, second, measures of political conservatism, and third, as part of a typology of sub-cultural identities in the Church of the Nazarene. In this study, the measures of world view will include the degree to which respondents:

- 1) view the culture as evil;
- 2) view the world as getting worse; and
- 3) understand evil in the world to be satanic, personal or systemic.

The measures of political conservatism will include the degree to which respondents:

- 1) favor traditional moral values over against social change;
- 2) believe the church should make a difference in the social problems of the world; and
- 3) are favorable toward assistance programs for the poor.

## **THE TYPOLOGY**

The typology of sub-cultural identities in the Church of the Nazarene was originally constructed and tested for the 1996 ANSR Poll.<sup>3</sup> (See Appendix A). The typology consists of three pairs of competing sub-cultural identities. The first pair, Traditional and Neo-Fundamentalist, are understood as having their primary point of reference in the past. In this sense they are nostalgic, or conservationist. The second pair, Charismatic and Contemporary, have their primary focus in the present, that is to say, on what seems to be the most effective way to minister in the current context. In this sense they are pragmatic or utilitarian. The third pair, Wesleyan Social Concern and Post-Liberal (both

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<sup>3</sup> The results of the 1996 study are published in *Maps and Models of Ministry*.

renamed in the current study), have a focus that is rooted in the past, but looks to the future. In this sense they can be said to be re-traditioned. While the overall typology has general interest, two of the categories in the typology (Neo-fundamentalist and Wesleyan Social Concern) are of special interest in this study. The degree to which respondents fall into the Neo-fundamentalist category is, of course, an indicator of fundamentalism. To the degree that respondents falling into the Wesleyan Social Concern category is an indication of social engagement, this would be a movement away from fundamentalism.

## **METHODOLOGY**

This project is a longitudinal study comparing responses from two ANSR Poll surveys, the first of which was conducted in 1996 and the second in 2004. In January, 2004, an ANSR Poll was mailed to senior pastors (703) of a random sample of Nazarene congregations in the United States and Canada and to a representative sample of active, adult members (352). A follow up mailing was sent in February. By March 1, 2004, responses had been received from 244 (69%) members and 330 (47%) pastors. The response from pastors was generally representative of the distribution of Nazarene churches by size and region, and the response from members was generally representative of the distribution of Nazarene members in churches of various sizes and regions. While these levels of response are good, some caution should be exercised in generalizing results. With sample responses of this size, the margin of error is within plus or minus 6%.

## **THE RESULTS**

If viewing the culture as evil and threatening and getting worse is an indicator of fundamentalism (of course, that begs the question as to whether or not the world is actually evil and getting worse!), then the majority of Nazarenes are somewhat fundamentalist. In the 1996 study, 69.7% of members and 70.1% of pastors agreed or strongly agreed with the statement, "Contemporary culture is mostly evil". Furthermore, 90.9% of members and 89.0% of pastors agreed or strongly agreed with the statement, "The world is getting worse". While the 2004 data also indicate strong agreement with these statements, the surprise is that the degree of agreement declined. For members, the 2004 data indicate only 50.2% overall agreement that the culture is mostly evil, while for pastors the figure is 57.2%. This trend is also reflected in a slight decline in the "world is getting worse" question. The remarkable thing about this trend, is that by all accounts, the world does seem to have become more threatening in the past eight years in the wake of 9/11, the war in Iraq, the economy, and the threat of terrorism. So, if the world is more threatening now than in 1996, many Nazarenes are not experiencing it as more threatening, or at least, not reporting it as more threatening. One possible explanation in line with our thesis is that fewer Nazarenes are fundamentalist or that fundamentalism is decreasing in the Church of the Nazarene.

TABLE I

Percentages Agreeing with Statements about Social Conditions

	1996		2004	
	Members	Pastors	Members	Pastors
Contemporary culture is mostly evil	69.7%	70.1%	50.2%	57.2%
The world is getting worse	90.9%	89.0%	88.1%	84.1%

*Percentage choosing Agree or Strongly agree where choices also included Disagree, Strongly disagree and Unsure/no opinion*

How Nazarenes tend to view evil in the world may have some relevance in this discussion. In both 1996 and 2004, almost all members and pastors reported that they often or very often viewed evil in the world in terms of immorality and personal responsibility. Secondarily, they viewed evil in terms of satanic power. Those who viewed evil in terms of systemic and social justice were a distant third. While there was no change in the overall rankings of these views, the comparison of changes within each category over time is of interest. The percentage who often or very often viewed evil in terms of immorality and personal responsibility was relatively constant (and near universal). The change over time for the satanic evil category remained steady overall for members and declined for pastors by about 11%. The unexpected result was the increase in the degree to which evil was often or very often viewed in systemic and social justice terms with members increasing from 48.8% to 55.9% and pastors increasing from 39.8% to 52.5%! Here again, this could indicate a decrease in fundamentalism as Nazarenes were more likely to view the world in more complex systemic ways.

TABLE II

Percentages Who Often Think of Evil in Our World in Selected Terms

	1996		2004	
	Members	Pastors	Members	Pastors
When I think about evil in our world, I usually think in terms of:				
Immorality and personal responsibility	95.4%	97.6%	96.7%	97.9%
Satanic power and spiritual warfare	78.8%	82.6%	77.9%	71.5%
Systemic evil and social justice	48.8%	39.8%	55.9%	52.5%

*Percentage choosing Often or Very often where choices also included Sometimes and Never*

It is one thing to note the decreases in perceiving the world as more threatening and increases in viewing it as more complex, but it remains to be seen whether or not this fits a larger pattern of movement away from fundamentalism. Appealing to the logic of our typology, straightforward decreases in the Neo-Fundamentalist (world rejecting) category or increases in the Wesleyan Social Concern (world engaging) category should be further evidence of decreases in fundamentalism among Nazarenes.

TABLE III

Percentages Giving High\* Ranking to Measures of Typology Categories

	1996		2004	
	Members	Pastors	Members	Pastors
TRADITIONAL				
Getting people saved and sanctified through revival campaigns and evangelistic preaching <sup>1</sup>	81.8%	87.2%	78.8%	74.7%
Worship services with “Nazarene” hymns and old-time holiness preaching	62.7%	44.4%	43.2%	30.8%
NEO-FUNDAMENTALIST				
Actively supporting efforts to reinforce the family and reinstate moral values in our society <sup>2</sup>	74.1%	59.9%	61.7%	49.4%
Clear preaching and teaching about traditional moral and family values	87.2%	85.9%	83.4%	70.6%
CHARISMATIC				
Binding through prayer the spirits that are at work in our world <sup>3</sup>	84.1%	84.8%	45.8%	34.2%
Spiritual power in worship through singing praises to God and through the discovery and use of spiritual gifts	73.0%	79.5%	57.7%	70.7%

\*Percentage marking this item in the top three priorities of the church

<sup>1</sup> 1996 wording: “Getting people saved through organized personal evangelism and evangelistic revival campaigns”

<sup>2</sup> 1996 wording: “Actively supporting efforts to reinforce traditional family and moral values in our society”

<sup>3</sup> 1996 wording: “Being in prayer, binding the spirits that are at work in our world”

	1996		2004	
	Members	Pastors	Members	Pastors
<b>CONTEMPORARY</b>				
Addressing the life issues of people who live in the community in such a way that the church can be relevant in ministering to their needs <sup>4</sup>	41.0%	61.2%	53.6%	67.0%
Relevant, contemporary worship that is sensitive to people outside the church, offered in language and music that people in the world can relate to <sup>5</sup>	46.6%	60.9%	34.8%	60.4%
<b>WESLEYAN SOCIAL CONCERN</b>				
Calling people to commitment to both the personal and social dimensions of the gospel including devotion to Christ and ministry to the poor <sup>6</sup>	15.5%	10.7%	61.1%	66.7%
Worship services in which the poor are welcomed and people are called to Christian discipleship <sup>7</sup>	25.4%	29.0%	75.1%	72.8%
<b>POST LIBERAL</b>				
Living in Christian community and faithfully observing the practices of the Christian faith (e.g. the Lord's Supper, hospitality, and ministries of peace and justice <sup>8</sup>	19.0%	8.2%	30.0%	33.6%
A spirit of reverence in worship facilitated by liturgy and music that reflects the historic creedal traditions of the Christian faith <sup>9</sup>	18.4%	14.8%	31.4%	19.3%

<sup>4</sup> 1996 wording: "Better understanding the life issues of people who live in the community so that the church can be relevant in addressing the needs of people in a changing world"

<sup>5</sup> 1996 wording: There was no change in the wording from 1996 to 2004. However, the first 2004 mailing of the member survey had a printing error that resulted in the item reading, "people outside the church, offered in language and music that people in the world can relate to". While many members ranked the partial item, the misprint may have reduced the percentage of members ranking this item in the top three.

<sup>6</sup> 1996 wording: "Developing 'compassionate ministry centers' and advocating for the rights of the poor"

<sup>7</sup> 1996 wording: "Worship services in which the poor are welcomed, and preaching that emphasizes social justice, racial reconciliation, and compassion for the downtrodden"

<sup>8</sup> 1996 wording: "Working with other Christian churches to bring together the body of Christ"

<sup>9</sup> 1996 wording: "A spirit of reverence in worship facilitated by liturgy that reflects the historic creedal traditions of the church universal"

The results from the data further corroborate our previous findings. The Neo-Fundamentalist category showed slight decreases over time while increases in the Wesleyan Social Concern category were dramatic (from an averaged percentage of

20.5% to 68.1% for members and from 19.9% to 69.3% for pastors)!<sup>4</sup> Further, the percentage of pastors who selected the Wesleyan Social Concern category as their first choice increased from 1.2% to 25.6% on the first typology placement question and from 2.9% to 31.2% on the second. Responses for members were similar. One further note, in the second typology placement question, the percentage of pastors who chose the Wesleyan Social Concern response as their first choice moved from the lowest of the six categories in 1996 to the highest in 2004!

More broadly speaking, the first three categories in the typology, Traditional, Neo-Fundamentalist, and Charismatic tend to be more world-rejecting in their assumptions. The last three in the typology, Contemporary, Wesleyan Social Concern and Post Liberal, tend to be more world engaging. Therefore, responses in the first three categories are considered to be more fundamentalist responses and the last three, less fundamentalist. The data indicate general movement from the first three categories toward the last three. The consistency of the trends indicating decreases in fundamentalism shows up on both typology questions as well as in both member and pastor samples. Evidence again of decreasing fundamentalism.

Finally, there is the question of political and social conservatism. As discussed above, we would expect fundamentalism to gravitate toward religious and political conservatism. On some measures (e.g. the church's involvement in efforts to reduce crime, support for prayer in schools and opposition to abortion) there was very little change. However, on other variables there was considerable movement, generally in the direction of favoring greater involvement in social issues including programs and ministries that benefit the poor. For example, there were quite dramatic changes in the proportion favoring support for Food Stamps (increased *from 26.3% to 73.8%* for members and *from 24.2% to 79.3%* for pastors) as well as for government subsidized housing (increased *from 23.7% to 80.0%* for members and *from 23.5% to 83.0%* for pastors)! Further, there was increased support for social ministries as part of the overall ministry of the Church. The percentage of members who strongly agreed that the Church should make a difference in social problems (including poverty, hunger, homelessness and race relations) increased from 45.7% to 65.4% while the percent of pastors who strongly agreed increased from 40.0% to 62.9%. When respondents were asked to choose between whether they feel more comfortable in a church that is "an advocate for traditional values" or a church that is "an agent of social change in the community", while remaining strongly in the traditional values position, members reported a modest decline with percentages changing from 89.6% to 79.9% over the eight years. By comparison, in 1996, 75.4% of pastors preferred the traditional values option while in 2004, only 53.7% chose traditional values. Once again, the data indicate decreasing fundamentalism, or at least an increase in compassionate conservatism.

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<sup>4</sup> We placed respondents in a particular category if they listed it as one of their top three preferences.

TABLE IV

Percentages Favoring Social Interventions

	1996		2004	
	Members	Pastors	Members	Pastors
I think the church should be actively involved in the effort to reduce crime in the community. <sup>1</sup>	80.0%	87.3%	78.9%	89.0%
I think the church should actively support prayer in public schools. <sup>1</sup>	86.4%	78.4%	88.1%	80.2%
I think the church should actively take a stand against abortion. <sup>1</sup>	92.4%	96.7%	95.8%	96.4%
Food stamps <sup>2</sup>	26.3%	24.2%	73.8%	79.3%
Government subsidized housing for the poor <sup>3</sup>	23.7%	23.5%	80.0%	83.0%
I think the church can and should make a significant difference in the social conditions of the world (i.e. poverty, hunger, homelessness, race relations). <sup>4</sup>	45.7%	40.0%	65.4%	62.9%
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I am probably most comfortable in a church that is an advocate for traditional values.	89.6%	75.4%	79.9%	53.7%
I am probably most comfortable in a church that is an agent of social change in the community.	10.4%	24.6%	17.9%	43.5%

<sup>1</sup> Percentage choosing Agree or Strongly agree where choices also included Disagree, Strongly disagree and Unsure/no opinion

<sup>2</sup> 1996 wording "US Food Stamps Program.

<sup>3</sup> 1996 wording: "Dept. of Housing & Urban Development (HUD)"

<sup>2-3</sup> Percentage choosing Favorable or Very favorable where choices also included Unfavorable, Very favorable and Don't know/Unfamiliar with

<sup>4</sup> Percentage choosing Strongly agree where choices also included Agree, Disagree, Strongly disagree, and Unsure/no opinion

## CONCLUSION

In sum, in comparison to eight years ago, Nazarenes pastors and members are less likely to respond that the culture is evil and even less likely to say that the world is getting worse! Members and especially pastors are more likely to view evil in the world as systemic and in terms of social injustice. In our typology, the percentage of both members and pastors who prioritized the Wesleyan Social Concern category increased dramatically while those prioritizing Traditional, Neo-Fundamentalist and Charismatic categories generally declined. And those who reported favorable responses on government programs for the poor, and said that they believed the church should make a difference in the social conditions of the world significantly increased. We did not expect to find any of these results.

So what are we to make of all this? What is responsible for such dramatic differences in responses? Frankly, we are not quite sure. We should note that there is still strong support for family values among Nazarenes. Opposition to abortion and support for prayer in schools remained very strong (this part is no surprise). James Dobson, the perennial symbol of family values, has a higher favorable response rating than any other figure in our survey (a list of 18 notable religious personalities). But it should be also noted that Jerry Falwell and Pat Robertson had strong “disagreement” responses along with responses of “agreement” (For Falwell 39.8% of members and 38.6% of pastors and for Robertson 34.4% of members and 48.0% of pastors reported being in disagreement). Our challenge is to put this data next to the reported decreases in seeing the world as threatening and the reported increases in concern for the poor. One possible way to talk about these changes would be to describe Nazarenes as moving from being generally more fundamentalist to more compassionate conservative in orientation.

What remains a mystery, is the root cause of this shift. It may be that these results merely reflect movement in the larger society or in the larger evangelical world, but if this is the case, this too would be a surprise in that we are not consciously aware of such movement. (However, this data has sparked our curiosity about such possibilities). It could also be that this is a pattern that is distinctive to the Church of the Nazarene. That for some reason, over the past 8 years, the grass roots movement of compassionate ministries has made its way into the consciousness of the membership at large. In support of this, responses on Nazarene-related institutions was very strong with good increases over time. For example, “very favorable” responses for pastors on Nazarene Headquarters increased from 22.9% to 41.0% (93.6% favorable and very favorable), on Nazarene Compassionate Ministries from 49.4% to 69.0% (99.7% favorable and very favorable), and on Nazarene Theological Seminary from 36.2% to 50.3% (97.0% favorable and very favorable). But this by itself also seems unlikely as an explanation for such remarkable changes in the data. Our only remaining option seems to be to pass our data on to more perceptive minds in hopes that further research will reveal the underlying sources of change. Suffice it to say, the data in this study indicate movement among Nazarenes from a strong fundamentalist world view.

## APPENDIX A

### **PRIMARY SUB-CULTURAL IDENTITIES OF THE CHURCH OF THE NAZARENE IN THE UNITED STATES**

#### **TRADITIONAL**

Constituency:	older, lower middle SES, especially rural Mid-West and South long term, third generation+ Nazarene, smaller church
World view:	localistic, dualistic, world is evil and lost (a field of evangelism)
View of the Church:	lighthouse, extended family
Mission:	evangelism and/or persevere as a holy remnant
Programs:	Sunday School, prayer meeting, revivals, camp meeting, missions
Worship:	Traditional Nazarene
Values:	individualism, nationalism, political conservatism, pietism
Spirit:	sincere, dedicated, sometimes legalistic
Prophets:	V.H. Lewis, Chuck Milhuff, Elaine Pettit
Nazarene Identity:	strong with exceptional loyalty, will always be Nazarene
Survey Identification Items:	
	1) Getting people saved and sanctified through revival campaigns and evangelistic preaching.
	2) Worship Services with “Nazarene” hymns and old-time holiness preaching.

#### **NEO-FUNDAMENTALIST**

Constituency:	all ages, regions, church sizes, SES levels and community sizes
World view:	localistic, dualistic, ethnocentric, mostly known in the community
for what it is against	
View of the Church:	conservator of religious and cultural values, church takes prophetic/activist role in the community on issues relating to personal morality and religious freedom
Mission:	preservation of traditional moral, cultural and family values
Programs:	protection, socialization and nurture of those in the church
Worship:	traditional/blended
Values:	individualism, nationalism, family, politically conservative
Spirit:	protective, nostalgic, sometime fearful or reactive
Prophets:	Jerry Falwell, James Dobson, Pat Robertson, James Kennedy
Nazarene Identity:	mixed, some traditional Nazarene, some generic evangelical
Survey Identification Items:	
	1) Actively supporting efforts to reinforce the family and reinstate moral values in our society.
	2) Clear preaching and teaching about traditional moral and family values.

## **CHARISMATIC**

Constituency:	all ages (esp. young adult), suburban middle class, immigrant
World view:	dualistic, power struggle between good and evil, God and Satan
View of the Church:	worship center
Mission:	defeat the powers of darkness
Values:	individualism, nationalism, politically conservative
Programs:	prayer, worship, some social ministries
Worship:	contemporary, high energy, expressive, responsive
Spirit:	entrepreneurial, upbeat, aggressive, independent, can be divisive
Prophets:	Jack Hayford, Paul Crouch
Nazarene Identity:	very weak, fairly independent
Survey Identification Items:	

- 1) Binding through prayer the spirits that are at work in our world.
- 2) Spiritual power in worship through singing praises to God and through the discovery and use of spiritual gifts.

## **CONTEMPORARY**

Constituency:	suburban, middle class, white, young adult
World view:	cosmopolitan
View of the Church:	religious supermarket, corporate organizational model
Mission:	relevance in ministry that meets the felt needs of people
Programs:	big events intended for the community, care groups
Worship:	seeker-sensitive, praise bands, high energy
Values:	relevance, pragmatism, goal-oriented
Spirit:	entrepreneurial, energetic, progressive, trendy
Prophets:	Bill Hybels, Rick Warren, John Maxwell, Jim Cymbala
Nazarene Identity:	fairly weak
Survey Identification Items:	

- 1) Addressing the life issues of people who live in the community in such a way that the church can be relevant in ministering to their needs.
- 2) Relevant, contemporary worship that is sensitive to people outside the church, offered in language and music that people in the world can relate to.

## **WESLEYAN SOCIAL CONCERN**

Constituency:	more urban, broad spectrum with regard to age, SES, ethnicity and political orientation
World view:	cosmopolitan, filled with unjust social systems but also with grace
View of the Church:	Incarnational Kingdom community
Mission:	community of personal and social holiness
Programs:	ministries of compassion and justice, small group accountability
Worship:	contemporary/Eucharistic
Values:	wholistic anthropology, community, compassion, transformation
Spirit:	inclusive, hopeful, can be overwhelmed
Prophets:	William Greathouse, Ron Sider, Jim Wallis, Tony Campolo
Nazarene Identity:	strong, ecumenical
Survey Identification Items:	
	1) Calling people to commitment to both the personal and social dimensions of the gospel including devotion to Christ and ministry to the poor.
	2) Worship services in which the poor are welcomed and people are called to Christian discipleship.

## **POST LIBERAL**

Constituency:	young adult, highly educated, urban, middle to upper SES
World view:	failure of empiricism, modernity and liberalism
View of the Church:	gathered remnant, radical Christian community in tension with the world
Mission:	radical community which exists as prophetic witness
Programs:	“practices” of sacramental worship, hospitality, acts of mercy
Worship:	Eucharistic, liturgical, variety of expressions of music
Values:	Peace, justice
Spirit:	committed, focused, can be sectarian
Prophets:	Stanley Hauerwas
Nazarene Identity:	strong if re-defined on its own terms
Survey Identification Items:	
	1) Living in Christian community and faithfully observing the practices of the Christian faith (e.g. the Lord’s Supper, hospitality and ministries of peace and justice).
	2) A spirit of reverence in worship facilitated by liturgy and music that reflects the historic creedal traditions of the Christian faith.