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THEOLOGICAL COHERENCE OF CHURCH OF THE NAZARENE YOUTH
PASTORS IN THE UNITED STATES WITH THE ARTICLES OF FAITH

by

Gary Hartke

Dissertation

Submitted to the Faculty of

Olivet Nazarene University

School of Graduate and Continuing Studies

in Partial Fulfillment of the Requirements for

the Degree of

Doctor of Education

In

Ethical Leadership

May 2017

THEOLOGICAL COHERENCE OF CHURCH OF THE NAZARENE
YOUTH PASTORS IN THE U.S. WITH THE ARTICLES OF FAITH

by

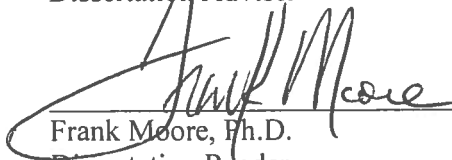
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Dissertation



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March 25, 2017



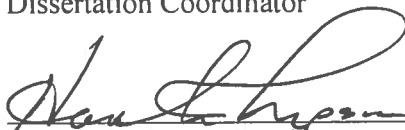
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DEDICATION

This study is a reflection of my love for the Church of the Nazarene that has profoundly shaped my life. I am a product of Nazarene youth ministry. My hope is that the results of the study contribute to increased theological coherence among youth pastors.

ABSTRACT

Little was known about the degree of agreement Church of the Nazarene youth pastors in the USA had with the denomination's 16 Articles of Faith. Learning the degree of agreement would help denominational leaders engage current and future youth pastors to achieve theological coherence. The sample size of the study consisted of 324 youth pastors from a possible 954. Five research questions helped to learn the youth pastor degree of agreement with the Articles of Faith further analyzed through the characteristics of education, credentialing status, and years member of the Church of the Nazarene. Furthermore, the study learned the familiarity the youth pastors had with the Articles of Faith prior to the survey, along with the youth pastors agreement that the Articles of Faith should be known, taught, and included in youth church membership classes. The quantitative study used descriptive statistics along with one-way ANOVAs and Tukey post hoc analysis to analyze the data. Qualitative comments provided additional understanding to the youth pastors' thoughts. The researcher found a high youth pastor degree of agreement with the Articles of Faith that was strengthened through education, the credentialing process, and affinity with the Church of the Nazarene. The findings enabled denominational leadership to strengthen theological coherence among youth pastors in the USA.

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CHAPTER I

INTRODUCTION

The local church youth pastor in the United States serves in a role that can be understood with both immediate and long-term impact. The obvious immediate impact of the youth pastor can be seen through the actual number of youth participating in youth group activity. Local churches with a youth pastor can provide greater opportunity for participation to youth by providing more programming such as Sunday school, mid-week youth group meetings, social activities, service projects, and events. With the increased opportunity for involvement of youth comes a greater opportunity for influence by the youth pastor, as those who lead youth are in a primary role to influence adolescent behavior (Horne, 2014).

Another immediate impact found by Sinha, Cnaan, and Gelles (2007) is that youth who are involved in local church youth ministries are less likely to engage in risky behavior such as: smoking, alcohol, truancy, vandalism, interpersonal violence, sexual activity, marijuana, and weapon carrying. Sinha et al. also found that youth involved in local church youth ministries reported less depression and thoughts of suicide. Though actual face-to-face time between a youth pastor and a youth may be three hours or less per week, the influence of the youth pastor can extend to everyday choices (Sinha et al., 2007).

Another immediate impact of a youth pastor is the establishment of a healthy relationship between youth and the church. Waters and Bortree (2012) found the most important relational quality indicators between the religious institution and millennials to be trust, commitment, satisfaction, control mutuality, and involvement. The authors also reported that it is possible to predict millennial involvement with religious institutions based on the relationship between youth and a pastor. Furthermore, Waters and Bortree found that the involvement of the millennial increased according to feelings of trust and satisfaction with a pastor (Waters & Bortree, 2012). According to these authors, the local church youth pastor could cultivate feelings of trust and satisfaction resulting in a healthy relationship between youth and the church.

Perhaps the greatest impact a youth pastor has on youth is presenting the message of Jesus Christ in a clear and compelling way that helps youth become a believer and follower. For example, the youth pastor brings a sense of urgency to presenting youth with the good news of Christ. This sense of urgency arises from the knowledge that the vast majority of all people who choose to believe in Jesus Christ as their personal savior will do so by the age of 18 (Barna, 2003). Therefore, the youth pastor leads with the sobering realization that he or she must be intentional about presenting the opportunity for youth to make a decision for Christ. Missing the opportunity to help a young person experience salvation means that it will be much less likely to occur later in life.

The long-term impact of the local church youth pastor on youth after their youth group involvement may be less understood. The youth pastor is aware that many of the youth in the youth group will stop attending church when they become young adults. According to Barna Research, “nearly three out of every five young Christians (59%)

disconnect either permanently or for an extended period of time from church life after age 15” (Barna, 2011). Most of the dropouts in one study were found to occur between the ages of 17 and 19 (Rainer, 2008). The reasons that 15-year-olds disconnect from the church are numerous and are related to the degree of disruption in their lifestyle (Hardie, Pearce, & Denton, 2013).

The transition from childhood to adulthood is marked by many changes in life. It is during the transition that a child becomes a teenager, learns to drive, begins to date, starts a job, has later curfews, increases involvement in extra curricular activities, experiences first paying job, graduates from high school, and gains the right to vote. Other disruptions may come in the support system of a youth including the relocation of the family to a new area and separation or divorce of parents. Furthermore, disruptions may come through lifestyle changes such as engagement in sexual activity, drug use, or alcohol consumption.

With increased age comes more autonomy, demands on time, and changes in lifestyle. All of which can cause disruption in the life of the youth. This disruption in life can result in the youth disconnecting from church before high school graduation. “The sheer plentitude of life transitions that emerging adults experience themselves has the tendency to lessen the frequency and importance of religious practices and potentially undercut established religious beliefs” (Smith, 2009, p. 76). Smith goes on to say that “Protestantism is relatively bad at retaining its own youth as they transition into emerging adulthood” (p. 111).

Recognizing that the majority of youth will disconnect from the church after their youth group years does not necessarily mean that they will abandon their beliefs. Lopez,

Huynh, and Fuligni (2011) found that religious identity did not change in a three-year longitudinal study with youth even though their religious practice declined as the youth aged. Youth pastors have the opportunity to equip youth with theological understanding to develop a belief system that will continue to inform them whether or not they remain in the church.

In light of this information, it is important for the youth pastor to have the skill set to communicate the gospel message in winsome and compelling ways. This begins with proper theological training and understanding that provides the youth pastor with important knowledge. The scope of responsibility assigned to youth pastors positions them to shape the ministry philosophy and priorities for the local church youth ministry (Cohall & Cooper, 2010). The ministry philosophy and priorities include theological teaching. The theological understanding and belief of the youth pastor influences the message and content delivered to youth. It is important then to understand the theological views and beliefs of the youth pastor. Larson and Walker (2010) found that the youth pastor is vital to creating program effectiveness and the facilitation of youth development. The youth pastor serves to convey these foundational theological teachings to develop youth with spiritual growth and a decision to believe in Jesus Christ.

The realization that nearly three out of five youth will disconnect from the church beginning at age 15 is a concern to Church of the Nazarene denominational leaders. The stated desire of Nazarene Youth International (NYI) is that youth will experience a lifetime connection to the church (Church of the Nazarene, 2013, p. 282). The concern of denominational leaders is magnified when considering that the youth pastor serves in a

context where “the average church member feels very little loyalty to any particular church tradition” (Kitchens, 2003, p. 22).

In February 2015, the Board of General Superintendents for the Church of the Nazarene introduced the Nazarene Essentials initiative. The Nazarene Essentials initiative was designed to resource local churches with the theological beliefs of the Church of the Nazarene. The Nazarene Essentials outlined seven characteristics that describe the denomination. These seven characteristics were meaningful worship, theological coherence, passionate evangelism, intentional discipleship, church development, transformational leadership, and purposeful compassion (Church of the Nazarene, 2015c).

Theological coherence is a characteristic that communicates the Nazarene voice in the larger Christian church about theological beliefs and what Nazarenes affirm, what motivates participants to action, and how participants live out beliefs in daily life (Church of the Nazarene, 2015c). Four sources provide the basis of theological coherence for the Church of the Nazarene:

- Scripture: “We believe that the Holy Scriptures are foundational and vital in forming our identity in Christ” (Church of the Nazarene, 2015c, Our Nazarene Characteristics section, para. 2).
- Christian tradition: “We celebrate the orthodox teachings of 2,000 years of history through various Christian traditions” (Church of the Nazarene, 2015c, Our Nazarene Characteristics section, para. 2).

- Reason: “We believe the Spirit of God works through our intellects and gives us discerning minds” (Church of the Nazarene, 2015c, Our Nazarene Characteristics section, para. 2).
- Personal experience: “We believe God works in and through the lives of individuals and communities who follow Christ” (Church of the Nazarene 2015c, Our Nazarene Characteristics section, para. 2).

The focus of the current study was to explore the theological coherence Church of the Nazarene youth pastors had with the Articles of Faith. The Church of the Nazarene explained in the March/April 2015 Holiness Today denominational magazine the importance of the Articles of Faith. “The 1980 General Assembly embraced “international theological uniformity” around the Articles of Faith, affirmed the importance of theological training for all ministers, and called for adequate support of theological education institutions in each world area” (Church of the Nazarene, 2015c, Our Global Church section, para. 6).

Throughout the United States 60,267 youth participated weekly in 4,691 local Nazarene churches in 2014 (Church of the Nazarene, 2014). A local church youth pastor led many of these youth. These youth pastors mediated the truth of God and communicated it in ways that youth could understand and apply to their lives. Youth workers have tremendous influence over the theological shaping of young people by choice of curriculum taught, messages spoken, and truth conveyed. When a local church assigns the title youth pastor, it comes with a trust and confidence that the youth in the local church will be better because of it.

The local church youth pastor is positioned to have impact on youth for the immediate but also long-term. Due to the high number of youth who will disconnect from the denomination beginning at age 15, it is important to know what youth pastors believe, as that will also provide insight into what they teach and preach. The Church of the Nazarene is dependent on the local church youth pastor to connect youth to the foundational beliefs found in the Articles of Faith.

Statement of the Problem

As of September 2015, there were 954 United States youth pastors listed in the official database at the Global Ministry Center (GMC) for the Church of the Nazarene. Little is known about the theological coherence of these 954 youth pastors with the Articles of Faith. There is currently no educational requirement to serve as a youth pastor in the Church of the Nazarene. Therefore, youth pastors range in education from high school diploma to a doctoral degree. Also, there is currently no credentialing requirement to serve as a youth pastor in the Church of the Nazarene. Therefore, youth pastors may be considered lay, locally licensed, district licensed, ordained deacon, or ordained elder. The local Church of the Nazarene conducts the creation of a youth pastor profile, candidate search, interview, and selection process. The process to hire a youth pastor includes final written approval from the district superintendent (*Manual of the Church of the Nazarene*, 2013, 129.28). With such varied characteristics of local church youth pastors, denominational leaders face challenges understanding the degree of agreement with Church of the Nazarene doctrine.

The 16 Articles of Faith serve as foundational theological beliefs for the Church of the Nazarene. However, little is known about the theological coherence of Church of

the Nazarene youth pastors to the Articles of Faith. This study provided the researcher with information regarding the degree of agreement youth pastors had with the Articles of Faith in order to help denominational leaders know how to engage current and future youth pastors more effectively to achieve theological coherence.

The purpose of this research was to study the degree of agreement Church of the Nazarene youth pastors in the United States had with the 16 Articles of Faith, and their general perception of the Articles of Faith, in order to understand theological coherence. The outcome of this study provided insight into what youth pastors believe and how Church of the Nazarene denominational leaders could more effectively support current and future youth pastors to know, teach, and include the Articles of Faith in their local youth ministry.

Background

A review of the literature revealed that most of the studies conducted with youth pastors are in the area of ministry practices. Very little literature is available to provide findings regarding the beliefs and theological coherence of youth pastors. The literature that is available reveals the way young people view the world has changed. Kinnaman and Lyons (2008) found that young people “view life in a nonlinear, chaotic way, which means they don’t mind contradiction and ambiguity” (p. 23). Many of the young people represented in that study, conducted prior to 2007, are now of the age to serve as a youth pastor. It is important to understand the impact this view of life has had on the way youth pastors view theology and religion. It is possible that the youth pastor serving in the local church preaches and teaches from a nonlinear, chaotic view of theology, being at ease

with contradiction and ambiguity. This brings into question the theological coherence that exists among youth pastors with denominational beliefs.

What the youth pastor teaches and preaches provides the theological foundation upon that which youth formulate beliefs. This teaching and preaching is important as youth begin disconnecting from the church as early as age of 15, and that three out of five youth will fully disconnect from the church after their youth group years. This disconnect is supported by Kinnaman and Lyons (2008) who found that

most teenagers in America enter adulthood considering themselves to be Christians and saying they have made a personal commitment to Christ. But within a decade, most of these young people will have left the church and will have placed emotional connection to Christianity on the shelf. (p. 74)

The stakes are high when considering youth ministry due to the critical timing of youth committing to follow Jesus Christ. It is important to know what a youth pastor can do to prepare youth to live with a substantial faith. According to Kinnaman and Lyons (2008) people who embrace the following eight components live a substantially different faith:

Jesus Christ lived a sinless life, God is the all-powerful and all-knowing Creator of the universe and he still rules it today, salvation is a gift from God and cannot be earned, Satan is real, a Christian has a responsibility to share his or her faith in Christ with other people, the Bible is accurate in all of the principles it teaches, unchanging moral truth exists, and such moral truth is defined by the Bible. (p. 75)

Connecting youth to a substantial faith goes beyond providing them with the traditional church practices. Smith (2009) found that “today’s emerging adults are hardly different at all from those of prior decades when it comes to daily prayer, Bible beliefs, and strong religious affiliation” (p. 95). Though religious practices seemed to have changed little, the lifestyle of young adults has changed along with their view of life in a nonlinear, chaotic way, with the contentment with contradiction and ambiguity. Kinnaman and Lyons (2008) found that “born again Christians fail to display much attitudinal or behavioral evidence of transformed lives” (p. 47). Kinnaman and Lyons further stated that the lives of Christians do not match their beliefs and that there is little to no difference between Christians and non-Christians. To further understand the faith of today’s young adult, Smith (2009) found six major religious types:

- Committed traditionalists. “Those that embrace a strong religious faith, whose beliefs they can reasonably well articulate and which they actively practice. Tend to focus on inner piety and personal moral integrity that can result in a privatized faith” (Smith, 2009, p. 166).
- Selective Adherents. “Those that believe and perform certain aspects of their religious tradition but neglect and ignore others. Tend to compartmentalize their experiences” (Smith, 2009, p. 167).
- Spiritually Open. “Those that are not personally committed to a religious faith but are receptive and mildly interested in some spiritual or religious matters. Tend to hold the disposition that there is probably more to know” (Smith, 2009, p. 167).
- Religiously Indifferent. “Those that neither care to practice religion or oppose it. Tend to not be interested in religion either way” (Smith, 2009, p. 168).

- Religiously Disconnected. “Those that have little or no connection to religious people, ideas, or organizations. Tend to be neither opposed nor interested in religion” (Smith, 2009, p. 168).
- Irreligious: “Those that are skeptical about religion in general and argue against it, rejecting the idea of personal faith. Tend to be incredulous, derogatory, and antagonistic” (Smith, 2009, p. 168).

In addition, Smith (2009) identified four religious categories for young adults:

- The Devoted. (5% of emerging adults).
Attend religious services weekly or more often. Faith is very or extremely important in everyday life. Feel very or extremely close to God. Pray a few times a week or more often. Read Scripture once or twice a month or more often.
(Smith, 2009, p. 259)
- The Regular. (14.3% of emerging adults).
Attend religious services two or three times per month or weekly. Faith ranges from very to not very important in everyday life (p. 259). Closeness to God, prayer, and Scripture reading are variable but less religious than these criteria for the Devoted. (Smith, 2009, p. 259)
- The Sporadic. (17.9% of emerging adults). “Attend religious services a few times a year to monthly. Faith ranges from somewhere to not very important in everyday life. Closeness to God, prayer, and Scripture reading are variable”
(Smith, 2009, p. 259).

- The Disengaged. (25.5% of emerging adults).

Never attend religious services, or do so only a few or many times a year and identify as “not religious.” Faith is somewhat, not very, or not important in everyday life. Feel only somewhat close to God or less close. Pray one or two times a month or less often. Read Scripture one to two times a month or less often (Smith, 2009, p. 259).

Smith (2009) noted these four groups comprise 63% of emerging adults in the United States. Smith went on to explain the remaining 37% are mixed and do not fit cleanly into just one of the four categories. This is important to understand as according to Smith the more religious emerging adults are more likely to report having lives that are close to ideal, and feeling very satisfied, believing they have gotten the important things in life.

The findings of these studies help to clarify the importance of the local church youth pastor. The youth pastor must be strategic in presenting theological beliefs to young people. Though local churches may have given a higher priority to the youth pastor’s ability to relate to youth rather than his or her theological understanding. According to Senter (2014)

despite the fact that the number of Christian colleges and seminaries offering sophisticated majors in youth ministry increased rapidly throughout the second half of the twentieth century, many youth workers entered Christian ministry solely based on their relational skills with teenagers. The lowest common denominator between teens and youth workers was fun. Thus they started there

and sometimes did not progress to engaging Christian content, much less experiencing God in their collective experience. (p. 307)

The Church of the Nazarene is considered an evangelical Protestant denomination, and according to Smith (2009) evangelical Protestant emerging adults are more closely aligned with religious traditions than those from Catholic and mainline Protestant emerging adults. Though Rainer (2008) found about half of all young adult churchgoers agree with the beliefs of their church.

According to Smith (2009) the vast majority of young adults are moral intuitionists believing “that they know what is right and wrong by attending to the subjective feelings or intuitions that they sense within themselves when they find themselves in various situations or facing ethical questions” (p. 46). “Those who think that in due time Mosaics and Busters will ‘grow up’ and look like everyone else should prepare to have unfulfilled expectations” (Kinnaman & Lyons, 2008, p. 22).

The Church of the Nazarene was birthed in Pilot Point, Texas in 1908 through the merger of several holiness movements (Cunningham, Ingersol, Raser, & Whitelaw, 2009). “The Church of the Nazarene is a Protestant Christian church in the Wesleyan-Holiness tradition. The denomination is now home to about 2.3 million members worshipping in more than 29,000 local congregations in 159 world areas” (Church of the Nazarene, 2015a, About Us, para. 1).

The *Manual of the Church of the Nazarene* guides the Church of the Nazarene including clear articulation of purpose and mission stating “the primary objective of the Church of the Nazarene is to advance God’s kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures” (Church of the Nazarene,

2013, p. 5). The *Manual of the Church of the Nazarene* also provides the following statement of purpose:

The Church of the Nazarene exists to serve as an instrument for advancing the kingdom of God through the preaching and teaching of the gospel throughout the world. Our well-defined commission is to preserve and propagate Christian holiness as set forth in the Scriptures, through the conversion of sinners, the reclamation of backsliders, and the entire sanctification of believers. (Church of the Nazarene, 2013, p. 5)

The Preamble of the *Manual of the Church of the Nazarene* provides the significance of the 16 Articles of Faith:

In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace, and also that we may cooperate effectively with other branches of the Church of Jesus Christ in advancing God's kingdom, we, the ministers and lay members of the Church of the Nazarene, in accordance with the principles of constitutional legislation established among us, do hereby ordain, adopt, and set forth as the fundamental law or Constitution of the Church of the Nazarene Articles of Faith, the Covenant of Christian Character, and the Articles of Organization and Government here following, to wit. (Church of the Nazarene, 2013, p. 28)

The focus on this study was on the Articles of Faith and did not include the Covenant of Christian Character, and the Articles of Organization and Government. Those were deemed to be beyond the scope of the current study.

In this study the theological coherence of Church of the Nazarene youth pastors in the United States was examined through agreement with the Articles of Faith. There are 16 Articles of Faith that provide the basics of Nazarene beliefs. These 16 Articles of Faith are: The Triune God; Jesus Christ; The Holy Spirit; The Holy Scriptures; Sin, Original and Personal; Atonement; Prevenient Grace; Repentance; Justification, Regeneration, and Adoption; Christian Holiness and Entire Sanctification; The Church; Baptism; The Lord's Supper; Divine Healing; Second Coming of Christ; and Resurrection, Judgment, and Destiny (Church of the Nazarene, 2013).

Research Questions

The study was guided by five research questions:

1. What is the degree of agreement with the Articles of Faith of Church of the Nazarene youth pastors in the United States?
2. What differences in agreement with the Articles of Faith exist as a factor of youth pastor characteristics?
3. How does the youth pastor view the role of the Articles of Faith in youth ministry?
4. What differences in agreement with the view of the role of the Articles of Faith in youth ministry exist as a factor of youth pastor characteristics?
5. Based on the degrees of agreement, and view of the role of the Articles of Faith in youth ministry, what recommendations may be made to the Church of the Nazarene for developing theological coherence with the Articles of Faith in youth pastors?

Description of Terms

Articles of Faith. The 16 theological statements of belief for the Church of the Nazarene.

Board of General Superintendents. Provide apostolic and visionary spiritual leadership for the Church of the Nazarene by articulating mission, casting vision, ordaining members of the clergy, propagating theological coherency, and providing general administrative oversight for the general church (Church of the Nazarene, 2013, p. 152).

District Superintendent. Jurisdictional leader for a group of churches assigned to a district (Church of the Nazarene, 2013, p. 108).

Church of the Nazarene. A Christian denomination in the Wesleyan-Arminian theological tradition. The Church of the Nazarene's historical roots reside in the Wesleyan Methodist revival and the 19th-century American holiness movement ("Church of the Nazarene website," n.d.).

General Assembly. "The supreme doctrine-formulating, lawmaking, and elective authority of the Church of the Nazarene . . ." (Church of the Nazarene, 2013, p. 147).

Global Ministry Center. "The mission and service hub of the Church of the Nazarene" ("Church of the Nazarene website," n.d.), Employment Opportunities section, para. 5).

Holiness Today. The denominational magazine for the Church of the Nazarene.

Millennial. People born between 1984 and 2002.

Nazarene Youth International. The denominational youth ministry organization of the Church of the Nazarene.

NYI Charter. The constitution and bylaws for Nazarene Youth International.

Theological Coherence. Uniformity of theological beliefs.

Youth. represents all titles including student, teenager, young people, and youth.

Youth Pastor. represents all titles including youth pastors, student pastor, teen pastor, pastor to youth and families, etc.

Significance of the Study

The youth pastor is in a primary position to impact youth in the Church of the Nazarene. Though the denomination has clearly articulated beliefs, a study has not been conducted with Church of the Nazarene youth pastors in the United States to understand the degree of agreement with these beliefs. Previous studies have learned that youth maintain religious beliefs throughout young adulthood even though their religious practice may decrease. Previous studies have also learned that religious beliefs do have an impact on individual behavior. The youth pastor is positioned to help youth establish beliefs that will provide a foundation that will help them live out their Christian life beyond their youth group years. The results of this study informed denominational leaders about the degree of agreement youth pastors had with each statement within the 16 Articles of Faith. The results of this study also informed denominational leaders about the degree of agreement youth pastors had about the importance of knowing, teaching, and including the Articles of Faith in their local youth ministry. The results helped denominational leaders develop strategic training and development to further the youth pastor understanding of the Articles of Faith and achieve theological coherence.

Process to Accomplish

The survey instrument implementation of the study was conducted online in October 2015 to learn the degree of agreement that Church of the Nazarene youth pastors in the United States had with the 16 Articles of Faith contained in the *Manual of the Church of the Nazarene*, prior familiarity the youth pastor had with the Articles of Faith before participating in the study, and the youth pastor degree of agreement that the Articles of Faith should be known by the youth pastor, taught to youth in the local church, and included in local church youth membership class instruction. The research project utilized a mixed-methods design by collecting quantitative and qualitative data. The quantitative data was both nominal and interval. Interval data tells us “how much difference exists in the characteristic being measured” (Leedy & Ormrod, 2013, p. 279).

Population

The total population in the study included all Church of the Nazarene youth pastors in the United States. The total population of youth pastors was 954 (Global Ministry Center, 2016a). The research department at the Global Ministry Center (GMC) provided the contact information for these youth pastors.

Sample

The researcher sent an email invitation to the entire population of Church of the Nazarene youth pastors in the United States. The sample consisted of the youth pastors who agreed to participate in the study and completed the survey instrument.

Instrument

The data for the research came from a newly developed survey instrument based on the theological statements of belief contained in the 16 Articles of Faith included in

the *Manual of the Church of the Nazarene*. In order to assure clarity to the survey instrument, the researcher conducted a pilot test with a small group (4-6) of youth leaders who “were deemed to be very similar to those who will be in your research study” (Christensen, Johnson, & Turner, 2011, p. 353). To gain broad perspective in representation, the Kansas City area youth leaders represented wide diversity of gender, educational background, and ordination status (Leedy & Ormrod, 2013). The youth leader participants in the pilot study were not current youth pastors so that youth pastors would be requested to participate in the study one time only. The small group of youth leaders completed the web-based online survey at the same time, in the same room, and on individual computers. Following completion of the online survey, the youth leaders provided feedback to the researcher and a representative of the research department of the GMC. The feedback was used to clarify and finalize the survey instrument. The research department at the GMC facilitated the development of the initial survey instrument and produced the final version suitable for web-based online presentation.

Section one of the survey instrument consisted of 15 questions to collect demographic data. There was no request for the participant name in order to conduct the online survey anonymously. The demographic categories included both nominal and interval data. The nominal data consisted of: education, educational region of residence, employment status, ethnicity, extended family Nazarene affiliation, gender, marital status, Nazarene Youth Conference (NYC) attendance, ordination status, and scope of ministry responsibility. The interval data consisted of: age, average youth group attendance, years as a Nazarene, years as a member of the Church of the Nazarene, and years of youth ministry experience.

Section two of the survey instrument consisted of 52 statements representing the theological beliefs for the Church of the Nazarene known as the Articles of Faith (Appendix A). Because some of the 16 Articles of Faith contained multiple descriptive statements within, the researcher separated out the statements to provide mutually exclusive thoughts for consideration. Many of the Articles of Faith statements began with the words *we believe*; therefore, the researcher added brackets around the word *we*, and added the word *I* immediately following to emphasize the desire for the participant to respond with personal degree of agreement. For example the Article I statement would read: “[We] I believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe.” The researcher explained this addition to the participant in the instructions at the beginning of section two of the survey instrument. This portion of the survey instrument was designed with a six-point Likert-type scale, with presumed equal intervals, providing interval data responses to the degree of agreement with the 52 theological statements of belief comprising the 16 Articles of Faith. The six-point Likert-type scale provided the option to strongly disagree, mostly disagree, somewhat disagree, somewhat agree, mostly agree, and strongly agree.

Section three of the survey instrument was comprised of one question and three statements about the Articles of Faith using the same six-point Likert-type scale as in section two. The purpose of the question was to learn the youth pastors familiarity with the Articles of Faith prior to the survey. The purpose of the three statements was to learn the degree of agreement the youth pastor had with importance of Nazarene youth pastors knowing the Articles of Faith, purposefully teaching the Articles of Faith to youth, and the inclusion of the Articles of Faith in youth church membership classes. The purpose of

the last three statements was to learn the general perception of importance the youth pastor placed on the Articles of Faith and the role of the Articles of Faith in youth ministry. The one question and each of the three statements also provided an additional qualitative data collection method by inviting the youth pastor to add comments.

The primary participants in this study were Church of the Nazarene youth pastors in the United States. All youth pastors were invited to participate in the study regardless of employment status or credentialing status. The inclusion of all youth pastors in the study provided data for a more comprehensive analysis of the results by multiple categories.

In order to answer research question one—What is the degree of agreement with the Articles of Faith of Church of the Nazarene youth pastors in the United States?—section two of the survey presented 52 mutually exclusive statements describing the 16 Articles of Faith. The participant responded to the 52 statements by indicating the degree of agreement of strongly disagree, mostly disagree, somewhat disagree, somewhat agree, mostly agree, and strongly agree. The variable examined in this portion of the survey was the degree of agreement the youth pastor had with each of the 52 statements. Descriptive statistics were applied to answer question one.

In order to answer research question two—What differences in agreement exist as a factor of youth pastor characteristics?—the researcher gathered nominal and interval demographic information from the participants. The nominal data consisted of: education, educational region of residence, employment status, ethnicity, extended family Nazarene affiliation, gender, marital status, Nazarene Youth Conference (NYC) attendance, ordination status, and scope of ministry responsibility. The interval data consisted of: age,

average youth group attendance, years as a Nazarene, years as a member of the Church of the Nazarene, and years of youth ministry experience. The interval data was converted to categorical by grouping the response options. For example, the participant could report his or her age from the mutually exclusive options of 20 or younger, 21-25, 26-30, and so on. This step was necessary to provide the categories for the data analysis of the 52 statements of belief in section two of the survey instrument, and the four general statements about the Articles of Faith in section three of the survey instrument. The researcher was then able to compare the degree of agreement with the youth pastor characteristics. Descriptive statistics, one-way ANOVAs, and Tukey post hoc analysis were utilized to examine the nominal and interval data. Content analysis and word counts were used to examine the qualitative data.

In order to answer research question three—How does the youth pastor view the role of the Articles of Faith in youth ministry?—the researcher needed the analysis from questions 54-56 on the survey instrument. These questions gathered information about the importance of youth pastors knowing the Articles of Faith, teaching the Articles of Faith to youth, and including instruction about the Articles of Faith in youth Church membership classes. Each of these three questions also provided a qualitative data option for the participant to respond with comments. The qualitative data was implemented to empower the participants to share their stories and give them a voice (Creswell, 2013). The researcher analyzed the results through descriptive statistics along with a content analysis for the qualitative data collected in the comments from each of the three questions.

In order to answer research question four—What differences in agreement with the view of the role of the Articles of Faith in youth ministry exist as a factor of youth pastor characteristics?—the researcher utilized the demographic information from the participants. Descriptive statistics, one-way ANOVAs, and Tukey post hoc analysis were utilized to examine the nominal and interval data. Content analysis and word counts were used to examine the qualitative data.

In order to answer research question five—Based on the degrees of agreement, and view of the role of the Articles of Faith in youth ministry, what recommendations may be made to the Church of the Nazarene for developing theological coherence with the Articles of Faith in youth pastors?—the researcher utilized the analysis from the previous three research questions to formulate recommendations to Church of the Nazarene denominational leaders. These recommendations included strategies to engage current and future youth pastors with the Articles of Faith based on their characteristics to achieve theological coherence.

Process

Receiving proper IRB approval to conduct the study was accomplished in two ways. First, the General Secretary of the Church of the Nazarene provided written approval to the researcher in order to conduct the study with the total population of Church of the Nazarene youth pastors in the United States. Second, approval was obtained from the Institutional Review Board at Olivet Nazarene University.

The researcher conducted the study in an ethical manner by considering the four ethical categories of: “protection from harm, voluntary and informed consent, right to privacy, and honesty with professional colleagues” (Leedy & Ormrod, 2013, p. 104). The

anonymous participation approach was selected by the researcher to minimize social desirability bias, encourage honest responses, and reduce concern of retribution. Though the survey was voluntary and anonymous, the ethical risks to the participants was considered to be moderate as the detail of the demographic questions presented in section one of the survey instrument gathered details that could have resulted in the participant feeling vulnerable and concerned about being identified. Therefore, the researcher also determined that only the research department of the GMC would view the individual completed surveys and that the research department would store the completed surveys confidentially. This was communicated to the participant in the informed consent process.

The researcher chose to provide the survey instrument through an online web-based survey facilitated by the research department at the GMC. The decision to provide the online web-based survey instrument was selected for “increased sample size, greater sample diversity, easier access and convenience, lower costs and time investment, and many other appealing features” (Robson, 2011, p. 379).

The researcher introduced the study by sending a personal letter of invitation via email to all Church of the Nazarene youth pastors in the United States whose contact information was in the database at the GMC. The email provided an explanation of the study along with an invitation for voluntary, anonymous, and confidential participation in an online web-based survey. The researcher explained the role of the denominational research department, and the integrity of their experience and process, to communicate the ability to conduct the study anonymously and confidentially. The researcher further explained that no attempt would be made to identify the participants, and that only the

research department at the GMC would have access to the completed individual surveys. Therefore, the research department held the completed surveys confidentially.

The email letter sent by the researcher explained the study and the need for the youth pastor to agree to participate through the consent form provided on the first screen when clicking on the link to begin the online web-based survey. The consent form communicated the commitment to ethical integrity, the decision to make the study voluntary, anonymous, and confidential. Because the participation in the study was anonymous, there was no place provided for the participant name or specific location of residence on the survey instrument.

The invitation to participate was sent four different times, at one-week intervals, for increased participation. Because the survey was completed anonymously, there was no way to separate out those who had completed the survey from receiving additional invitations to participate. This was explained beginning with the second invitation to participate and continued in the third and fourth invitations. Each repeated invitation requested recipients to complete the survey only once, and to ignore the subsequent invites if they had already completed the survey. A Cronbach's alpha was applied to the completed data to ensure internal consistency reliability of the survey instrument (Christensen et al., 2011).

Analysis

The researcher utilized several methods to analyze the results of the study. Descriptive statistics were used to analyze the results and to discover the mean and standard deviation. Descriptive statistics “describe what the data look like—where their center or midpoint is, how broadly they are spread, how closely two or more variables

within the data are intercorrelated, and so on” (Leedy & Ormrod, 2013, p. 277). One-way ANOVAs identified significant differences in responses. A Tukey post hoc was utilized in cases where more than one variable was examined to learn where the significant differences were. Inferential statistics were used to infer the results to the greater population of youth pastors. Inferential statistics “draw inferences about large populations by collecting data on relatively small samples” (Leedy & Ormrod, 2013, p. 277). Qualitative content analysis was utilized to interpret the open-ended responses collected from three of the questions including frequency counts, and the nature of the comments, to identify themes in the responses to these three questions.

Summary

This study contributed to the body of literature about the theological coherence of Church of the Nazarene youth pastors in the United States to denominational beliefs and doctrine. Existing literature indicated a change in beliefs among youth and young adults that can be nonlinear, chaotic, and at ease with conflicting ideas. At the same time the existing research indicated that many youth disconnect from the local church beginning at age 15. The importance of the youth pastor conveying biblical truth to youth during youth group years is important as most people will come to know Jesus as their personal Savior by the age of 18, and that even when youth disconnect from the church their religious beliefs change little. Therefore, the youth pastor is in a strategic position to connect youth to the theological teachings of the Church of the Nazarene. This study examined the theological coherence of Church of the Nazarene youth pastors in the United States and provided recommendations to the denomination to equip current and future youth pastors better to achieve theological coherence with the Articles of Faith.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

This chapter will review the existing research on youth ministry, the role of the youth pastor, sociological shifts in youth ministry, the theological formation of the youth pastor, and theological coherence. McKenzie (1997) described the general focus of youth ministry as “the intentional ministry of the church established for junior high and high school aged persons” (p. 10). Building on that scope of age focus, others defined the spiritual and strategic aspects of youth ministry.

Regarding the spiritual aspect of youth ministry, Robbins (1990) wrote, “the goal of youth ministry is to help teenagers grow spiritually” (p. 17). Robbins went on to state, “. . . our main purpose in youth ministry is to help students begin that pilgrimage of growth through which they become progressively dependent on God . . .”(p. 21). Furthermore, Robbins concluded, “we help them to develop and sort out their own beliefs so that they can be dependent on God and independent of the youth group” (p. 21). According to Black (1991), the purpose of youth ministry “follows the purpose of the church in the world. We are to point youth toward God and help them become involved in the Great Commission” (p. 19). Black recognized the unique needs of youth to be engaged differently as adolescents for the purpose of helping them “reach, teach, obey, and witness for Christ in their world and beyond” (p. 19). Similarly, Choi (2012b) wrote

that one of the main goals of youth ministry was “the development of maturing faith in adolescents” (p. 293). Lamport (1996) agreed with the spiritual aspect of youth ministry when he wrote that youth ministry was,

the purposive, determined, and persistent quest by both natural and supernatural means to expose, transmit, or otherwise share with adolescents God’s message of good news, which is central to the Christian faith. Its ultimate end is to cultivate a life transformation of youth by the power of the Holy Spirit that they might be conformed to the revealed will of God as expressed in Scripture, and chiefly in the person of our Lord and Savior, Jesus Christ. (p. 62)

Roehlkepartain (2000) also agreed with the spiritual aspect of youth ministry when he wrote,

effective youth ministry helps youth develop a deep and enduring faith. But effective youth ministry is not just a series of programs and projects that keep youth busy, involved, and coming to church. Rather, it results from thoughtful planning in which a congregation becomes intentional about providing opportunities and experiences for youth that can strengthen their faith commitment. (p. 6)

Root (2014) also affirmed the spiritual aspect of youth ministry when he wrote,

youth ministry seeks not to make young people “Christian youth” but to participate in the humanity of the young as they encounter the living Christ. Youth ministry is not about strategies to produce “Christian youth” that hold on to the fashion and stay loyal to the brand. Instead, it seeks to invite young people

into the cruciform space of *Stellvertretung* (of place sharing) that is concretely lived out by the community of the church. (para. 14)

Regarding the strategic aspect of youth ministry, Black (1991) stated, “youth ministry is a critical part of the mission of a church. Youth have the unique position of being the people of God today and the promise of God for tomorrow” (p 13).

Recognizing that youth ministry was a critical part of the mission of a church, Dean, Clark, and Rahn (2001) concluded that youth ministry merited specialized training when they wrote,

youth ministry has often been conceived as a junior partner in the Christian education enterprise rather than a pastoral calling. Clearly, Christian education is one component of our mission with young people—but it is not the only component, nor is it the primary one. Approaching youth ministry from the perspective of practical theology assumes that youth are called to take part in every practice of Christian ministry, to participate in the total mission of the church, for God calls all of us into the divine plan of salvation. (p. 19)

Senter (1987) recognized the role of youth leaders in youth ministry when he described youth ministry as “adults whose primary desire to disciple students in their Christian faith” (p. 202). These authors provided the basic context of youth ministry as adults engaging strategically in the lives of youth in order to help them mature in their faith and become mature followers of Jesus Christ.

The Development of Youth Ministry in the United States

Two primary historical perspectives provided an overview of how youth ministry developed in the United States throughout time. Strommen, Jones, and Rahn (2001) identified the development of youth ministry through a series of events. The first significant occurrence identified was a call for youth to repentance in 1724. That focus resulted in the establishment of youth societies focused on prayer and Bible reading. Weekly meetings provided opportunity for youth to pray together and participate in Bible studies.

The next significant factor identified by Strommen et al. (2001) was the founding of Christian Endeavor in 1881 that provided a youth ministry model to be implemented in the local church. With the support of resources from Christian Endeavor, local churches began strategies to reach youth, disciple youth, and involve youth in ministry opportunities.

Then, in 1915, Strommen et al. (2001) concluded that youth ministry became a focus of denominations and resulted in the establishment of denominational youth ministry leadership positions. The creation of denominational youth ministry leadership positions provided for program and resource development to help local churches start and strengthen youth ministry. The authors noted that the first known record of a youth pastor serving in a local church occurred during that time in 1937.

Later, in the 1940s, Strommen et al. (2001) identified the development of parachurch youth ministry organizations such as Young Life and Youth For Christ. These parachurch youth ministries focused on reaching youth who were not involved in local churches. Outreach efforts were organized through local schools and utilized school

programming to build relationships with youth. Weekly meetings were held in homes to build on the relationships made through school events.

Finally, in the mid 1950s, Strommen et al. (2001) noted that the development of the local church youth pastor began, flourished in the 1970s, and continued on. Many of the early youth pastors came from the parachurch ministries and brought the same strategies utilized at the schools to the local church.

Senter (2010) provided another perspective on the historical development of youth ministry by identifying four distinct cycles. According to Senter, the first cycle of youth ministry occurred through the development of youth societies in the years 1824-75. The youth society appealed to the desire youth expressed to join organized groups for the purpose of accomplishing tasks. The success of the youth societies came from the youth culture that was highly task oriented.

The second cycle of youth ministry occurred through educational approaches from 1881-1925. During that time, the use of programs such as Sunday school became attractive to youth seeking to be more educated (Senter, 2010).

The third cycle of youth ministry occurred with the formation of youth fellowships that provided an emphasis on relationships in 1933-89. The success of the youth fellowship strategy came from the youth culture that was highly interested in social gatherings (Senter, 2010).

The fourth cycle of youth ministry began in the 1990s and had not yet been defined. The change in the fourth cycle of youth ministry resulted in local church youth ministry strategies that shifted from a programmatic approach to youth ministry to a relationship approach to ministry. The programmatic approach focused on the

organization and structure of youth ministry of events, programs, and activities. This work was accomplished primarily through the youth pastor's work area in the church. The relationship approach focused on the personal interactions between the youth pastor and the youth. This work was accomplished primarily outside of the church as youth pastors visited with students at school events, over a soda at a fast food restaurant, or sitting in a coffee shop. As a result, the youth pastor placed a higher priority on being outside of the church and out in the neighborhood where the youth were (Senter, 2010).

The introduction of the word "teenager" in a 1941 Popular Science magazine brought national attention, and recognition to youth in society. This new word brought attention to the transitional period between childhood and adulthood that became a growing phenomenon in the United States (Senter 2010).

The Role of the Youth Pastor

The rapid growth of the number of local church youth pastors in the 1970s revealed inadequacies of youth pastors who were not formally trained to lead youth ministry. Fields (2002) wrote reflecting on his own experience in youth ministry,

in 1979 I was a rookie youth worker with no idea what I was doing. I took teenagers to R-rated movies; I had a Jacuzzi party in the baptismal because a 12-year-old thought it would be fun; I yelled at a group of parents; I taught a 15-year-old to drive using the church van, and I almost got arrested for having underage students in an over-21 club. Thankfully, a lot has changed, but it's been an eventful ride ever since. (p. 19)

The experience of Fields and other young youth pastors revealed the need for training and professional development to help prepare the local church youth pastor. The development

of training programs was soon developed to help youth pastors understand their role and lead more effectively. To provide clarity to the unique giftedness and skills needed to serve as a youth pastor, Black (1991) recommended seven steps to prepare as a youth minister:

1. A call from God to ministry.
2. A sincere love for and sympathetic understanding of youth.
3. A desire to serve God through the specific ministry with youth.
4. Experience as a volunteer youth leader.
5. Youth ministry training from workshops, seminars, and conferences.
6. Formal youth ministry education in areas such as adolescent development through college or university.
7. Formal youth ministry education in areas such as theology, Christian vocation, and long-term ministry through seminary (p. 168).

Others like Dean and Foster (1998) recognized that youth ministry for some youth pastors was more fun and games and responded with a call for the youth pastor to consider themselves more as pastors rather than program directors. These authors stated “youth ministry is more about ministry than about youth, for Jesus Christ calls young people—like all of us—into ministry and not into a youth program” (p. 17).

Consequently, the desire to nurture youth in their faith became a significant role. This recognition became important to place the youth pastor in the strategic role of nurturing the faith of youth. A study by Choi (2012b) found that the faith maturity of adolescents’ is promoted when “faith-nurturing factors are present in youth ministry and are experienced by adolescents” (p. 303). This study confirmed the importance of the youth

pastor incorporating faith-nurturing factors into the local church youth ministry strategy and helping youth to experience the maturation of their faith.

Youth Pastor Tenure

The increase in the number of youth pastors in the 1970s also revealed the youthfulness of these leaders. Grenz (2002) found that most youth pastors started youth ministry before the age of 25 and served into their 30s. The youthfulness of youth pastors generated discussion on the motivation for serving in the role. Some speculated that the young youth pastors were not committed to a lifetime vocation; however, were looking to gain ministry experience with youth that would help them prepare for the role of the senior pastor. Local church parishioners contributed to that perception by speculating that the youth pastor would make a great senior pastor someday. In that way, youth ministry was viewed by many as a stepping-stone to the role of a senior pastor. However, many youth pastors did not agree with that summation. Strommen et al. (2001) reported that youth pastors “reject the idea that their vocation is a stepping stone, a place to serve while they wait for the pastorate” (p. 214). Rather than leaving youth ministry for a senior pastor role, the authors found that most youth pastors who leave youth ministry did so fairly early in their career because of some kind of difficulty such as “feelings of personal inadequacy, experiencing strained family relationships, a growing loss of confidence, feeling unqualified for the job, feeling personally disorganized, or experiencing burnout” (Strommen et al., 2001, p. 115). Grenz (2002) identified numerous reasons for abbreviated youth pastor tenures including “inadequate salaries, greater opportunities for successful work in a new position, conflict with senior pastors, unhealthy spiritual

environment within the church, and disillusionment with their present local church” (p. 86).

Fields noted, “youth ministry is filled with long, tiring, often unrewarding, complex, unique, intense, humorous, joy-filled, and painful experiences” (Fields, 2002, p. 21). Regarding longevity in youth ministry Fields stated “many within the body of Christ have entered the youth ministry marathon, but many quit before long, having lost joy and satisfaction. They’re wounded and weary” (Fields, 2002, p. 21).

Development of Youth Ministry

As the role of the youth pastor became more common in the local church, work was done to provide foundational information to describe the youth pastor. That information would provide the framework for establishing a healthy youth ministry. Black (1991) identified 10 building blocks to provide a solid theological foundation for youth ministry:

- A biblical focus—“The youth ministry must be established on biblical principles and truths. Though the ministry is for youth, youth are not the focus. The application of Scripture to life is the focus” (Black, 1991, p. 14).
- Grounded in God—“A priority would be helping youth to know and worship God. As being created in His likeness (Genesis 1:27) youth were to recognize God as the creator and sustainer of life” (Black, 1991, p. 14).
- People need a right relationship with God—“Youth needed to understand the separation from God that came as a result of sin and seek forgiveness. Youth evangelism would become a high priority” (Black, 1991, p. 15).

- The Church is the basic unit of ministry—“Youth were to understand the role of the church as God’s hands and feet to the community. It would be through the church that youth could find a place of service and responsibility” (Black, 1991, p. 15).
- Recognize developmental processes—“The adolescent transition from childhood to adulthood would bring many changes, The youth would experience development in the areas of physical, spiritual, intellectual, emotional, and social” (Black, 1991, p. 16).
- Parents are responsible for religious training—“The youth pastor was not to replace the parent(s) as the primary spiritual provider for youth. The youth pastor would become a support to parents to support them in the spiritual formation of their youth” (Black, 1991, pp. 16-17).
- Youth leaders are called to minister—“Youth would need the same support as others in the congregation. The youth leader would need to be involved in counseling, prayer, visitation, preaching, and teaching” (Black, 1991, p. 17).
- God calls some to specific ministry with youth—“God was calling youth pastors in the same way he was calling other pastors and missionaries. The role of the youth pastor could be viewed as life long service” (Black, 1991, pp. 17-18).
- Youth are to be involved in ministry—“Youth were not to be spectators of ministry of those who were simply ministered to. Youth were to be understood as gifted by God and ready to take a place of responsibility in the church” (Black, 1991, p. 18).

- Purpose of youth ministry—

Youth ministry was not to be viewed as a glorified baby-sitting service; however, to have a clear purpose. Youth ministry would become a strategic opportunity to reach youth, help youth become a follower of Christ, and encourage youth to find a place of ministry. (Black, 1991, p. 18)

Through building blocks such as the 10 identified by Black, youth ministry matured. These building blocks would also provide the essentials for the youth pastor to grow as a leader. Steadily the young youth pastors gained valuable skills for ministry. Observing the maturation of the youth pastor, Fields (2002) noted, “the foundation of your ministry is strengthened as you develop faith, skills, leadership, experience, character, disciplines, and passion” (p. 22). Root and Dean (2011) reminded youth pastors that they were not in this alone; rather youth ministry provided the setting for the greater work of God when they wrote,

the word ministry, after all, is a theological word; it no doubt has something to do with human action (the things that ministers—whether ordained, paid or lay—do), but it also has a great amount to do with what God does, as the One who ministers to the world for the sake of its salvation in the fullness of God’s future. (p. 81)

Dean and Foster (1998) recognized that the available resources to the youth pastor generally focused on ideas for youth ministry programming. The authors concluded, “resources exist for ‘doing’ youth ministry but few are available for pastoring youth” (p. 16).

Youth Pastor as Missionary

The emergence of adolescence brought on a unique culture requiring the skills to understand how to best engage youth. Borgman (1997) claimed, “More than ever, today’s youth ministers must function first as missionaries, then as social workers, and finally as pastors” (p. 6). Borgman goes on to say, “as the world’s largest and most dynamic unreached peoples group, young people should be the first ‘foreign’ mission of the church” (pp. 29-30). Through this insight, Borgman called upon youth pastors to engage the youth culture strategically, taking time to become immersed into it, and understand the world that youth lived. Following the conclusion by Borgman and others in the mid-1990s, youth pastors began spending more time outside of the church building in order to engage youth on their own turf. This relational style of ministry led to strategies to connect with youth at school, events, and at restaurants.

Youth Pastor as Model

Others identified the influence that a youth pastor had on youth as a role model. Issler and Habermas (2002) concluded, “in the end, it comes down to modeling. It’s not a question of whether youth will emulate others; it’s a question of whom” (p. 87). The authors recognized the impact that adults made on youth and the need for positive role models. Issler and Habermas further stated, “the church has the responsibility to provide alternatives to worldly leaders through two sources: godly peers and godly adults” (p. 87).

Dettoni (1993) agreed with the opportunity that the youth pastor had to be a godly role model and identified several specific roles that could utilize to impact youth. “The first role is one of a model of holistic development. They are to demonstrate what it

means to be on their way to becoming what God wants them to be” (p. 54). In this way the youth pastor modeled more than the spiritual development of the person through the physical, mental, emotional, intellectual, and social aspects of life. Dettoni further stated that the youth pastor also “fills the role of counselor, resource person, facilitator of critical thinking, authority figure, friend, teacher, developer of leaders, and pastor” (p. 54). Dean and Foster (1998) agreed with the importance of the youth pastor as role model to youth when they stated, “authentic ministry with youth is not just about spiritual discipline; it is a spiritual discipline” (p. 17). The authors further clarified the idea when they wrote, “when we develop ministry based on practices that feed our own famished faith, we cannot help but pastor a ‘flock’ as well, regardless of the age of the sheep” (p. 18).

Youth Pastor as Mentor

Beyond the concept of the role model was the actual engagement of the youth pastor in a mentoring relationship with youth. Dettoni (1993) wrote “it is required of youth workers to become leaders and to help other adults and youth workers and youth themselves to develop into effective leaders, and not be mere managers” (p. 54). Adult leaders such as the youth pastor were found by Lanker and Issler (2010) to be an important support to the immediate family members of youth. The researchers found that “non-familiar mentors that were developed through relationships within the church outweighed connections with familiar mentors” (p. 98). However, involving the youth in a local church youth ministry did not equate to being engaged in a mentoring relationship. Intentionality of relationship and time was essential to the successful mentoring of youth. According to (Kinnaman & Hawkins 2011a), youth involvement in

church did not necessarily mean that growth in faith was occurring though, “we often misread youth involvement in church as growth in faith” (pp. 123-124).

Lanker (2012) identified specific strategies that the youth pastor could implement to aid in the spiritual development of adolescents such as helping nuclear families engage more regularly with the extended Christian family and emphasizing the importance of youth involvement in local church ministries. Consequently, Lanker recommended connecting youth in inter-generational relationships as an important strategy in the local church. Also, Lanker found that youth pastors could aid in the spiritual development of adolescents by spending one-on-one time with youth outside of regular church ministries. The strategic youth pastor and youth mentoring relationship provided the context to explore current spiritual condition and seek ways to strengthen the youth. Similar to the findings referenced earlier, this strategy also encouraged the youth pastor to build relationships with youth beyond the youth ministry activities held in the local church. Finally, Lanker found that youth pastors could aid in the spiritual development of adolescents by providing a setting where adults in the church could share their stories to the youth. According to Lanker, the sharing of these stories by other adults helped youth to articulate their faith and beliefs in a personal way.

Search Institute also found the positive impact of an adult mentor on the life of a youth reporting,

the number and intensity of high quality relationships in young people’s lives is linked to a broad range of positive outcomes, including increased student engagement, improved academic motivation, better grades, higher aspirations for the future, civic engagement, more frequent participation in college-preparatory

classes and activities, and a variety of other individual outcomes. We also know that high-quality relationships are characterized as caring, supportive, meaningful, reciprocal, and resulting in young people's sense of agency, belonging, and competence. (Search Institute, 2014, n.d.-c., p. 2)

Additionally, Search Institute concluded,

both *caring* and *adults* are necessary but not sufficient strands in the broader web of relationships that kids need to succeed. In addition to expressing care, young people also need people in their lives who challenge growth, provide support, share power, and expand possibilities. (Search Institute, 2014, n.d.-c., para. 2)

Furthermore, Search Institute asserts the most transformative developmental relationships are “bidirectional where each person benefits from the interaction and contribution” (Search Institute, 2014, n.d.-c., para. 2). The developmental relationship was considered to be “a close connection between a young person and an adult or between a young person and a peer that powerfully and positively shapes the young person's identity and helps the young person develop a thriving mindset” (Search Institute, 2014, n.d.-c., para. 2). A youth was considered to have a thriving mindset when they sought to flourish in life rather than simply survive.

A Developmental Relationship Framework was created by Search Institute to outline the five aspects of transformative relationship development with youth including expressing care, challenging growth, providing support, sharing power, and expanding possibilities. These concepts were further explained as follows:

Express care—show that you like me and want the best for me.

- Be Present—pay attention when you are with me.

- Be Warm—Let me know that you like being with me and express positive feelings toward me.
- Invest—Commit time and energy to doing things for and with me.
- Show Interest—Make it a priority to understand who I am and what I care about.
- Be Dependable—Be someone I can count on and trust.

Challenge growth—Insist that I try to continually improve.

- Inspire—Help me see future possibilities for myself.
- Expect—Make it clear that you want me to live up to my potential.
- Stretch—Recognize my thoughts and abilities while also pushing me to strengthen them.
- Limit—Hold me accountable for appropriate boundaries and rules.

Provide support—Help me complete tasks and achieve goals.

- Encourage—Praise my efforts and achievements.
- Guide—Provide practical assistance and feedback to help me learn.
- Model—Be an example I can learn from and admire.
- Advocate—Stand up for me when I need it.

Share power—Hear my voice and let me share in making decisions.

- Respect—Take me seriously and treat me fairly.
- Give Voice—Ask for and listen to my opinions and consider them when you make decisions.
- Respond—Understand and adjust to my needs, interests, and abilities.
- Collaborate—Work with me to accomplish goals and solve problems.

Expand possibilities—Expand my horizons and connect me to opportunities.

- Explore—Expose me to new ideas, experiences, and places.
- Connect—Introduce me to people who can help me grow.
- Navigate—Help me work through barriers that could stop me from achieving my goals (Search Institute, 2014, n.d.-c., p. 1).

The Developmental relationships were characterized by the following:

1. Interaction in a developmental relationship is bidirectional, with each person contributing to and benefitting from the relationship.
2. Though a single developmental relationship can be powerful, young people grow the most when they experience multiple developmental relationships across multiple environments.
3. Developmental relationships matter within and across the life course, cultures, and contexts. There are likely similarities and differences in how these relationships are expressed and nurtured at individual, family, community, and cultural levels.
4. Developmental relationships contribute to a number of critical outcomes, including educational performance, behavioral choices, and perseverance in the face of difficulties and distractions (Search Institute, 2014, n.d.-c., p. 2).

Furthermore, Search Institute found that developmental relationships could be strengthened through:

- Structures: by identifying organizational arrangements that promote the creation and strengthening of developmental relationships within schools, youth programs, and families.

- Starters: by designing methods and activities that put new relationships on the path to becoming developmental relationships over time.
- Strategies: by identifying techniques that strengthen and sustain developmental relationships in a variety of contexts.
- Solutions: by discovering relationship-based ways to solve pressing problems in education and youth development, such as improving academic performance and reducing risk behaviors (Search Institute, 2014, n.d.-c., p. 2).

Youth Pastor as Nurturer

Others noted the value of nurture in the spiritual development of a young person. Choi (2012b) identified eight faith-nurturing characteristics as “engaging climate, caring community, effective religious education, evangelism and mission emphasis, inspiring worship, support for families, clear vision, and empowering leadership” (p. 20). Choi concluded that the youth pastor could develop the faith maturity of youth through the following six areas listed from greatest impact to least impact:

- Personal spiritual disciplines—“Helping youth develop private practice of prayer, Bible reading, and Bible meditation” (Choi, 2012b, p. 33).
- Significant adults—“Adults who develop relationships with youth for the purpose of support, mentoring, modeling, and encouragement” (Choi, 2012b, p. 33).
- Family religious activities—“Families that participated in family devotions, prayers, and family projects to help others” (Choi, 2012b, p. 35).
- Spiritual gifts—“Helping youth discover their spiritual gifts and providing opportunities for them to use their gifts to serve others” (Choi, 2012b, p. 35).

- Peer religiousness—“The depth of Christian faith in closest friends, frequency of church and youth group attendance, and frequency of talking about God or faith-related things” (Choi, 2012b, p. 36).
- Worship—“Participating in communal worship” (Choi, 2012b, p. 36).

Youth Ministry and Theology

In consideration of how youth work should be viewed by the church, Root (2014b) cited the following eight theses developed by Dietrich Bonhoeffer:

1. The future of the church is not youth itself but rather the Lord Jesus Christ alone.
2. The question is not, what is youth and what rights does it have, but rather, what is the church-community and what is the place of youth within it?
3. Being in the church-community means being in Christ; being in Christ means being in the church-community.
4. Youth enjoys no special privileges in the church-community.
5. The Bible judges youth quite soberly: Genesis 8:21; Isaiah 3:5; Jeremiah 1:6; Ecclesiastes 11:10; 1 Peter 5:5; and 2 Timothy 2:2.
6. Church youth work is possible only on the basis of addressing young people concerning their baptism and with the exclusive goal of having them hear God’s word.
7. The authenticity of young people’s protest against their elders is demonstrated by their willingness to maintain solidarity with the guilt of the church-community and to bear that burden in love, abiding in penitence before God’s word.
8. There is no real “church association” there is only the church (para. 1)

Root (2014a) summarized Dietrich Bonhoeffer's perspective on youth ministry by concluding,

youth ministry is first and foremost a theological task. It is not a sociological or cultural task or a church growth strategy. Of course, there are sociological and cultural factors to consider when ministering to youth. But Bonhoeffer would argue that youth ministry is first and foremost about the encounter of the divine with the human. (p. 35)

The Meaning of Theology

According to González and Pérez (2002), theology was understood from the combination of two Greek words, "*theos*, which means 'God,' and *logos*, which means 'study, reason, or treatise'" (p. 9). From the combination of these two words we understand that theology is the "discipline that studies God" (p. 9). González and Pérez purported that the development of proper theology served to: provide an explanation of reality, systematize Christian doctrine, defend the faith, become a bridge for nonbelievers, critique the life and proclamation of the church, and foster contemplation (10-17). Grider (1994) described theology as ". . . a discipline whose business is to help us reflect on our Christian faith in ways that make a difference in our lives" (p. 19). In addition, Grider explains theology as announcing ". . . not just what the Bible says but what it means" (p. 19).

The Meaning of Coherency

According to the Flexner (1987), the word coherent was defined as "sticking together, consistent, or logical" (p. 178). For the purposes of this study, theological

coherency was understood as youth pastors sharing the Articles of Faith, the primary tenets for the doctrine of the Church of the Nazarene, in a consistent way.

The theological formation of the youth pastor must be considered when evaluating theological coherency. Theological formation has become more critical to the development of the youth pastor as Jacobs (2008) wrote that clergy,

come out of the ‘culture wars’ of society bruised and battered. Many have past histories of drug and alcohol abuse. Many are caught in the trap of pornography addiction. They come from broken homes and blended families. Many find themselves divorced. Homosexuality is viewed as merely another lifestyle and any sort of putative homophobia (or almost any kind of ‘intolerance’) is denounced as the worst kind of ‘sin. Those who hold to ‘absolute truth’ and a God who knows everything are increasingly looked upon as theological Neanderthals. They arrive on seminary campus seeking education and meaning more so than theological training. (p. 138)

According to Borgman (1997) “theology is a work of translation: the wisdom of God must be translated into a given culture in a particular time and place” (p. 19).

Furthermore, “theology for youth ministers combines deep insights from the world and the Word, from the streets and the sanctuary, from the behavioral sciences and the teaching of the faith” (p. 21). Borgman went on to say “theology is a systematic expression of God’s Word in a particular time and space; it formulates the good news within a particular culture” (p. 35). Devries (1994) wrote,

one of my foundational theological assumptions is that we never quite “get it right” when it comes to understanding God. All our language, our descriptions,

are provisional. No matter how well we understand God today, there is a fuller understanding still awaiting us. (p. 162)

Barna (2001) found when reviewing how theology impacted the local church that “the decline in the number of evangelicals is a testimony to a pair of complementary national trends: the increase in biblical illiteracy and the move toward inclusive theology” (p. 123). Furthermore, Barna concluded, “the consequence is a watering down of Christian theology to such a low standard that it often conflicts with, rather than conforms to, Scripture” (p. 123).

After evaluating the educational development of the youth pastor, Jack and McCray (2005) concluded,

in general what we found was the “ideal” youth ministry education . . . would involve a broad knowledge base with special emphasis in Bible and Theology, both in class and out of class learning experiences designed to offer that knowledge and the skills to utilize that knowledge to the student, and an emphasis on the development of a specific character qualities necessary for the work of youth ministry. (p. 66)

Root and Dean (2011) agreed with the need for theological training of the youth pastor when they stated,

because youth ministry is ministry that seeks to connect not primarily to adolescents but to God’s own ministry as God ministers to adolescents, theological construction is demanded. To be faithful ministers we must begin to articulate how God is active in their (and our own) lives. (p. 40)

Senter (2014) noted shifts that had occurred in the role of theology in youth ministry when he stated,

In the two hundred plus years of Protestant youth ministry three distinct cycles of youth ministry, each built on a theological base, have followed a pattern of innovation to theory to education in perpetuating and refining the manner in which youth ministry was carried out. In each cycle, both theology and educational theory were gradually lost and were replaced by an emphasis on programs. (p. 48)

Powell and Griffin (2011) agreed on the importance of theology in youth ministry as they found that “many of our kids—even those who grew up in church have surprising views of what it means to be a Christian” (p. 29). A study conducted by Powell and Griffin with 168 youth group graduates revealed that one third of the respondents did not mention Jesus when answering the question, “what does it mean to be a Christian” (p. 29). “Love others” was found to be the dominant theme that emerged from the responses. Christian Smith also agreed on the importance of theology in youth ministry as he concluded, “there are evangelical teenagers who don’t understand much about their faith. And who are . . . by their own tradition’s standards, pretty lame” (Surdacki & Gonzalez, 2014, p. 53).

Youth Pastor Theological Development

Devries (2010) concluded following consultation work with United States local churches,

most American churches have, often without recognizing it, embraced a clear model for youth ministry, a model more popular than purpose driven, family-

based, or contemplative. Most churches have chosen to do youth ministry with a model best described as gambling. (p. 10)

Devries went on to state,

extraordinary books and conventions are available to help youth workers and churches think theologically about youth ministry, resources that are helping us reimagine how youth ministry might look in this new millennium. But in spite of this growing number of excellent resources, our work with churches and youth workers has revealed an obvious gap between concept and reality, between theory and results. (p. 13)

For Devries, a clear gap existed between ideas and practice. Ideas for youth ministry continued to grow through the production of resources; however a breakdown occurred in the implementation of the ideas into practice. An online Amazon (2015) search for youth ministry resources on August 26, 2015 revealed 19,268 possibilities. The thousands of youth ministry resources available produced a vast amount of concepts; however, Devries questioned the application of those ideas into actual youth ministry strategy. Furthermore, the results of youth ministry had not developed commensurate to the theories being espoused. According to Devries, the production of more resources did not result in more effective ministry.

Dean et al. (2001) agreed upon the importance of the theological development of youth pastors when they wrote,

thinking theologically provides me with a grounding that helps me sleep well at night. It will also sustain me in the future. It is a testimony to the transformation that God has and is bringing into my life—the one where my mind is being

renewed, and I get a clear reading of God's will. Because, like most youth ministers, I am the one who really wants to do the job like God wants it done. (p. 390)

Root and Dean (2011) further supported the importance of theology in youth ministry when they wrote,

By looking at God's Ministry of creation, covenant, incarnation (including crucifixion and resurrection) and Pentecost, it is obvious that God is not a theologian but a (the!) Minister. God has committed to be the Minister of creation, and theology is reflection on and articulation of God's Ministry. If we confess that God is active, that God is moving creation to its completion, then ministry is participation in God's own act of Ministry, and theology is nothing more than reflecting on God's action. (p. 40)

Youth Pastor Education

According to Senter (2014), two forms of education have appeared in the United States throughout history. Both forms developed in a predictable fashion. The first type of education came through non-formal methods Senter identified as "conferences, workshops, non-credit training schools, training manuals, and a wealth of articles published for consumption by front line ministry works" (p. 48). The second type of education came through formal methods Senter identified as "college classes, majors, and eventually research degrees" (p. 48). The formal education for youth workers was not a new idea to youth ministry. According to Senter, formal education for youth workers started through the Young Men's Christian Association (YMCA) and was later continued

through Christian colleges, universities, and seminaries with the increase of youth ministers being hired in the 1970s and 1980s.

Senter (2014) found that Christian colleges and seminaries quickly adopted the formal education of youth workers. However, the youth ministry programs were composed mostly of courses from a number of disciplines already in place in the schools. A review of the catalog listing provided by Christian colleges and seminaries revealed that youth ministry programs included courses from other disciplines such as “psychology, sociology, business, education, or Christian education, social work, theology, and even physical education or recreation” (p. 54). Senter noted the value of formal education as he stated, “youth ministry education exists to provide a theoretical and theological basis for the practice of youth ministry and to equip novice youth workers to assist young people to live their lives more Christianly” (p. 48). Though the youth ministry programs became successful ventures of Christian colleges and seminaries to attract students, Senter concluded “before becoming enmeshed in the development of youth ministry education, one clarification needs to be made: no substantive change in youth ministry has come out of academia” (p. 46).

However, not all youth pastors had been formally trained. Other means of theological development emerged through the peer-to-peer relationship. Schwartz (2006) found that the impact of peers had an impact on theological development of youth pastors when he wrote, “the findings also demonstrated that an alternative pathway—the transformational pathway—exists to enrich the understanding of the important interpersonal relationships, namely, that of friends, associated with religious faith (p. 320). Regarding the nature of the non-formal education of the youth pastor, Senter (2014)

found that “non-formal education most frequently has to do with shaping values in non-schooling models” (p. 48). Furthermore, Senter (2014) found that most common non-formal education has been found through the three areas of Youth Specialties sponsored National Youth Workers Convention, *Group Magazine* training conference, and Sonlife training.

Beyond formal and informal training is the theological development of youth pastors through local church experience. Gallagher and Newton (2009) reported that individuals began to internalize church teachings and behavior “through the process of integrating religious values, norms, and ideologies into one’s core identity” (p. 235). The internalization became stronger as one “seeks to build and protect that identity” (Gallagher & Newtown, 2009, p. 235).

The Youth Pastor and Theological Development

Grider (1994) stated that “theology, tucked away in a filing cabinet, neat and static, would be worth little. If theology is for God and for the church, it should be as dynamic as it needs to be” (p. 34). Grider asserted that theology is rooted in the past, including the Scripture, but also is dynamic in that it continues to develop as the “. . . selfsame Spirit continues to reveal the Father’s will to specific persons in specific situations. This makes for dynamic in our theological enterprise” (p. 32). More specifically on Wesleyan-holiness theology, Grider stated “Wesleyan-holiness theology is interested in the Bible’s plain and literal sense, understood in light of Scripture’s bottom-line teachings, and in light of its meaning for us after allowances are made for differences between those times and ours” (p. 30). Grider summarized the dynamic nature of Wesleyan-holiness theology when he wrote,

it takes seriously the doctrine of the Holy Spirit as Indweller and Guide, who pours himself into living experience. The Spirit inclined people to write the Scriptures. But the selfsame Spirit continues to reveal the Father's will to specific persons in specific situations. This makes for dynamic in our theological enterprise. (p. 32)

Arzola (2008) noted the limited theological development of the youth pastor concluding that youth ministers “tend not to spend enough time reflecting on the deeper philosophical and theological issues of ministry to youth and spend too much time on programming issues” (p. 6). The theological development of the youth pastor may also factor into the length of tenure in a local church. Mueller and McDuff (2004) conducted a study to learn how the theological beliefs of the youth pastor could provide insight into job satisfaction. Mueller and McDuff found that pastors reported less job satisfaction when their theology was more liberal than the congregation and when their desired engagement in social justice was higher than that of the congregation. The female pastors reported higher job satisfaction than male pastors even with worse work conditions, confirming a gender job satisfaction paradox. Furthermore, Mueller and McDuff discovered that pastors reporting a more liberal theology than that of the congregation understood themselves to have a more advanced thinking than that of the congregation, and regarded the congregation as behind, and therefore, “out of step.” The perception of these pastors being challenged to lead the congregation to more advanced thinking produced job satisfaction.

According to Gallagher and Newton (2009) “religions thrive not because of particular beliefs, (e.g., because they are strict), but because the substance of their beliefs

is clearly articulated” (p. 235). Furthermore, the researchers concluded that “through the process of integrating religious values, norms, and ideologies into one’s core identity, individuals being to internalize church teachings and behavior and seek to build and protect that identity” (Gallagher & Newton, 2009, p. 235). Finally, that “strong yet flexible core messages create an environment that nurtures spiritual formation and cultivates a sense of community and religious identity” (Gallagher & Newton, 2009, p. 258).

Clark and Powell (2006) recognized the need to help youth pastors think theologically by writing a book entitled, *Deep Ministry In A Shallow World*, to help youth pastors formulate a deeper design for local church youth ministry. Ward (1999) identified the significance of theological coherence by noting the difference between a theology of youth ministry and a theology of young people. According to Ward,

a theology of young people is based upon the insights, culture, and voices of particular group of young people. It is when groups of young people begin to speak of their encounter with God that a theology which is “indigenous” to them begins to emerge. A theology of youth ministry on the other hand seeks to demonstrate how our understanding of God shapes and influences the practice of youth ministry. (p. 33)

Youth and Religiosity

Research provided insight as to the influence that a local church youth ministry can have on youth. Sinha et al. (2007) conducted a study to learn how the perception and practice of religion in youth influenced their choices. Sinha, et al. found a correlation between the perception of religion and the participation in religious practices to mediate

youth engagement in risky behavior. Furthermore, the researchers found that a higher the perception of religion, along with active religious practice, resulted in reduced risky behavior among the youth. However, risky behavior increased in late adolescence with greater mobility and autonomy. The researchers studied 10 risky behaviors including: smoking, alcohol, truancy, vandalism, interpersonal violence, sexual activity, marijuana, depression, suicide ideation, and weapon carrying. Results varied according to age, ethnicity, family income, gender, parental education, and self-esteem.

Vaughan, Steinfeldt, and Kratz, (2011) also found that involvement in church related ministries had influence on the behavior of youth. These authors discovered that religiosity effected the decision of youth to drink alcohol. Higher religiosity among youth corresponded to fewer drinking days per month, and greater disapproval of daily drinking. Also, youth with better grades in school reported more disapproving attitudes towards drinking alcohol. However, youth from families with greater family income reported more drinking days per month. The researchers discovered that youth who internalized religious values made decisions consistent with those values when considering the consumption of alcohol. High religiosity among the participants reported a greater disapproval of alcohol use.

Search Institute further collaborated this conclusion by reporting “youth with the most assets are least likely to engage in four different patterns of high-risk behavior, including problem alcohol abuse, violence, illicit drug use, and sexual activity” (Search Institute, 2014, n.d.-b, para. 3). Furthermore, Search Institute found that when youth “have high levels of assets, they are more likely to do well in school, be civically engaged, and value diversity” (Search Institute, 2014, n.d.-b, para. 3). The assets

considered in the Search Institute study consisted of 40 Developmental Assets for Adolescents organized into external and internal categories. The external assets consisted of support, boundaries and expectations, and constructive use of time. The internal assets consisted of commitment to learning, positive values, social competencies, and positive identity. Each category included the following supporting information:

Twenty External Assets

Support

1. Family Support—Family life provides high levels of love and support.
2. Positive Family Communication—Young person and her or his parent(s) communicate positively, and young person is willing to seek advice and counsel from parents.
3. Other Adult Relationships—Young person receives support from three or more nonparent adults.
4. Caring Neighborhood—Young person experiences caring neighbors.
5. Caring School Climate—School provides a caring, encouraging environment.
6. Parent Involvement in Schooling—Parent(s) are actively involved in helping the child succeed in school (Search Institute, 2014, n.d.-a., p. 1).

Empowerment

7. Community Values Youth—Young person perceives that adults in the community value youth.
8. Youth As Resources—Young people are given roles in the community.
9. Service to Others—Young person serves in the community one hour or more per week.

10. Safety—Young person feels safe at home, school, and in the neighborhood
(Search Institute, 2014, n.d.-a., p. 1).

Boundaries and Expectations

11. Family Boundaries—Family has clear rules and consequences and monitors the young person's whereabouts.
12. School Boundaries—School provides clear rules and consequences.
13. Neighborhood Boundaries—Neighbors take responsibility for monitoring young people's behavior.
14. Adult Role Models—Parent(s) and other adults model positive, responsible behavior.
15. Positive Peer Influence—Young person's best friends model responsible behavior.
16. High Expectations—Both parent(s) and teachers encourage the young person to do well (Search Institute, 2014, n.d.-a., p. 1).

Constructive Use of Time

17. Creative Activities—Young person spends three or more hours per week in lessons or practice in music, theater, or other arts.
18. Youth Programs—Young person spends three or more hours per week in sports, clubs, or organizations at school and/or in community organizations.
19. Religious Community—Young person spends one hour or more per week in activities in a religious institution.
20. Time at Home—Young person is out with friends “with nothing special to do” two or fewer nights per week (Search Institute, 2014, n.d.-a., p. 1).

Twenty Internal Assets

Commitment to Learning

1. Achievement Motivation—Young person is motivated to do well in school.
2. School Engagement—Young person is actively engaged in learning.
3. Homework—Young person reports at least one hour of homework every school day.
4. Bonding to School—Young person cares about her or his school.
5. Reading for Pleasure—Young person reads for pleasure three or more hours per week (Search Institute, 2014, n.d.-a., p. 1).

Positive Values

6. Caring—Young person places high value on helping other people.
7. Equality and Social Justice—Young person places high value on promoting equality and reducing hunger and poverty.
8. Integrity—Young person acts on convictions and stands up for his or her beliefs.
9. Honesty—Young person “tells the truth even when it is not easy.”
10. Responsibility—Young person accepts and takes personal responsibility.
11. Restraint—Young person believes it is important not to be sexually active or to use alcohol or other drugs (Search Institute, 2014, n.d.-a., p. 1).

Social Competencies

12. Planning and Decision Making—Young person knows how to plan ahead and make choices.

13. Interpersonal Competence—Young person has empathy, sensitivity, and friendship skills.
14. Cultural Competence—Young person has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.
15. Resistance Skills—Young person can resist negative peer pressure and dangerous situations.
16. Peaceful Conflict Resolution—Young person seeks to resolve conflict nonviolently (Search Institute, 2014, n.d.-a., p. 1).

Positive Identity

17. Personal Power—Young person feels he or she has control over “things that happen to me.”
18. Self-Esteem—Young person reports having a high self-esteem.
19. Sense of Purpose—Young person reports that “my life has a purpose.”
20. Positive View of Personal Future—Young person is optimistic about her or his personal future (Search Institute, 2014, n.d.-a., p. 1).

Gunnoe and Moore (2002) conducted a three-part longitudinal study about how youth developed religiosity. The authors defined religiosity as “. . . the practice of being religious (e.g., attending religious services, praying, and ascribing value to one’s religious beliefs)” (p. 613). The researchers facilitated their quantitative survey through a phone interview with up to two children, and one parent most knowledgeable about the children, per household. Youth participated in three separate interviews over the span of 10 years when they were between the ages of 7-11, 11-16, and 17-22. The researchers discovered

ethnicity and peer church attendance during high school as the best predictors of youth religiosity.

Stoppa and Lefkowitz (2010) conducted a quantitative study about how religiosity changed among 434 students during their first three semesters in college. The researchers conducted the longitudinal study at a large public university in the Northeast United States. The participants averaged 18 years of age. The researchers discovered that the students' religious service attendance and religious activity involvement declined in each successive semester. The students with an Evangelical Protestant affiliation reported the least amount of decline in religious service attendance. The men reported a greater decline than women. The women reported a greater importance of religious beliefs than men. Most of the students reported stability in their religious affiliation throughout the study.

Generational Trends and Sociological Shifts in Youth Ministry

Generational and sociological shifts were important to understand knowing that most youth pastors begin serving in ministry under the age of 25. The eldest of the millennial generation turned 31 in 2015 when this study on Theological Coherence of Church of the Nazarene Youth Pastors in the United States with the 16 Articles of Faith was conducted. Kinnaman (2014) concluded that millennials,

are coming into their own as grownups. Sure they are putting their own spin on adulthood, just as they've remixed cultural expectations about family and friends, institutions and information, consumption and creativity. But they cannot (and should not) be ignored or written off because they relate to the world under a different set of assumptions than their generational predecessors. (p. 5)

The remixed cultural expectations of millennials included their view of the Church. Understanding the change in perception of the Church provided insight into what is important to the millennial youth pastor. Kinnaman (2014) identified five major reasons Millennials stay connected to a Christian community:

- Cultural discernment—“Engaging with the wider culture, as a faith community, to assess and respond biblically to its effects on human flourishing” (Kinnaman, 2014, p. 7).
- Life-shaping relationships—“Consistent, long-term friendship with at least one older Christian adult who invests time and resources into their lives” (Kinnaman, 2014, p. 7).
- A firsthand experience of Jesus—“The confidence, through seasons of doubt and pain, that comes from having personally experienced God’s revelation in Christ” (Kinnaman, 2014, p. 7).
- Reverse mentoring—“Being valued for the knowledge, skills and energy they can offer to older members of the community of faith” (Kinnaman, 2014, p. 7).
- Vocational discipleship—“Whole life spiritual formation that includes understanding their work as a God-given calling” (Kinnaman, 2014, p. 7).

As the millennial transitioned into adulthood, they introduced a change in perspectives about Christianity. Kinnaman and Hawkins (2011b) wrote about how twenties and thirties were changing the shape of Christianity:

the black-and-white lines drawn by previous generations have been blurred by the lives and experiences of Christians in their 20s and 30s—lines between truth and

error, between “us” and “them” aren’t as clear-cut any-more. And the lines in daily life can be just as blurry. We’re not always sure where the boundary is between personal and professional, work and play, Church and “the world,” between consuming and creating, tradition and reform. Our generation’s increasing alienation from institutions and traditions that once epitomized the American way of life, and our skepticism of all kinds of authority—the seismic cultural shifts that define our times—have created questions that binary answers just can’t solve. And that’s why this generation of Christians appears to contradict itself: We choose both-and over either-or. (para. 5 & 6)

Not only had the perspective on Christianity changed, but the way the millennial developed spiritually had also changed. According to Fouts (2013), millennials developed spirituality through struggle, and sought to identify with what the church values and embraces, rather than the things the church protests against and opposes. Regarding the role of the church with millennial struggle Fouts concluded,

rather than nurturing the struggle, the church has often robbed them of the struggle that God would give them by demanding a sort of intellectual conformity to doctrinal standards. It is as though because such matters have already been “resolved” for the church, their struggle has been dealt with vicariously by the church already. If the demand to conform is not made explicitly, the pressure to conceal their struggle from the church is felt implicitly. (p. 67)

The term Mosaic, rather than millennial, was used by Kinnaman and Lyons (2008). However, the researchers referred to the same group born between 1984 and 2002. In their study, Kinnaman and Lyons found that “many of those outside of

Christianity, especially younger adults, have little trust in the Christian faith, and esteem for the lifestyle of Christ followers is quickly fading among outsiders” (p. 11).

Furthermore, the authors concluded, “those who think that in due time Mosaics will “grow up” and look like everyone else should prepare to have unfulfilled expectations” (Kinnaman & Lyons, 2008, p. 22). Noting a different way of thinking from previous generations the authors purported “they view life in a nonlinear, chaotic way, which means they don’t mind contradiction and ambiguity” (Kinnaman & Lyons, 2008, p. 23). Hiebert (2008) concluded, “post-postmodernism is a reaction to the despair of not being able to know truth as absolute and the unanswered questions left in the wake of postmodernism” (p. 241).

The new perspective of Christianity by the millennial also included how they would view a relationship with Jesus Christ. According to Blomberg (2006) the conversion experience for millennials “will likely not be an easily definable moment in time; far more questions than hands will be raised by this generation. It is of utmost importance that North American church leaders reconceptualize their determination of what constitutes conversion” (p. 17). Blomberg goes on to say,

as millennials arrive in church with a culture that thrives on diversity and lives with constant change, church leaders cannot expect adherence to a static set of doctrines and practices. Statements of faith will be replaced by narratives of faithful living that demonstrate adherence to truth. (p. 17)

The shift in thinking was also identified by Long (1997) who identified four specific changes in the way the millennial would view life. Long described the change as the transition from enlightenment to postmodernism. The four primary traits identified

were truth to preference, autonomous self to community, scientific discovery to virtual reality, and human progress to human misery. In the shift from truth to preference, the millennial made allowance for “multiple alternatives and competing viewpoints” and would no longer be guided by one absolute truth. Instead, the millennial would be considerate of “other options appropriate for the given situation” (p. 69). In the shift from autonomous self to community, the millennial placed priority on the thoughts and ideas of others as “the community decides what is true” (Long, 1997, p. 69). In the shift from scientific discovery to virtual reality, the millennial would rely on other means of determining what is right as “we trust only what our senses can verify” (Long, 1997, p. 69). Finally, in the shift from human progress to human misery, the millennial would recognize their brokenness and the brokenness of others, “as mankind has suffered through war, disease, and famine” (Long, 1997, p. 69).

Long (1997) also identified a change in how the millennial viewed leadership in the transition from enlightenment to the postmodern era. According to Long, the millennial viewed leadership differently from previous generations. For the millennial, leadership changed from positional to earned, perfect to wounded healer, supervisory to mentoring, product oriented to process oriented, individual to team, dictatorial to participatory, aspiring to inspiring, and controlling to empowering.

In the leadership transition from positional to earned, the millennial would be impacted more by the accomplishments of a leader rather than a title or place in a hierarchy. It became important that the leader have street credibility to support the leadership responsibility (Long, 1997).

In the leadership transition from perfect to wounded healer, the millennial would not pretend to have it all together. Rather, the postmodern would recognize that leaders are shaped and impacted by life experiences that have brought brokenness and pain (Long, 1997).

In the leadership transition from supervisory to mentoring, the millennial would not respond well to a structure that is top down. The team approach would be needed that recognized individual talent and skill (Long, 1997).

In the leadership transition from product oriented to process oriented, the millennial would be concerned about how goals and objectives were reached through teamwork and inclusion. The day-to-day work experience would be vital to job satisfaction (Long, 1997).

In the leadership transition from individual to team, the millennial would seek to work with others and desire to work in community. Working in close proximity to others would provide opportunity to share ideas and seek collaboration (Long, 1997).

In the leadership transition from dictatorial to participatory, the millennial would need to be part of the decision making process to obtain greatest ownership. Decisions made without participation and inclusion challenged the postmodern to be supportive (Long, 1997).

In the leadership transition from aspiring to inspiring, the millennial would value significance and satisfaction in work. The millennial would choose a lesser paying job that provided greater personal inspiration rather than a higher paying job that does not fit with life values (Long, 1997).

In the leadership transition from controlling to empowering, the millennial would value freedom and the opportunity to explore and take risks in job responsibilities. Important to this transition, would be recognizing the millennial for his/her unique contributions (Long, 1997).

Waters and Bortree (2012) conducted a quantitative study to measure the relationship that millennials have with religious institutions. The 284 undergraduate students in the study represented two Eastern United States universities. The researchers facilitated the study through a written survey that included mostly white, female, 20 year old students. The researchers focused on three research questions to evaluate the relationship millennials had with their preferred religious institution, whether the relationship could be used to predict involvement with the institution, and how the relationship improvement strategies and relationship quality indicators affect one another. Through the study, Waters and Bortree helped to further understand the relationship that the millennial had with local church leadership. The researchers found the most important relational quality indicators between the religious institution and millennials to be trust, commitment, satisfaction, control mutuality, and involvement. Furthermore, the researchers learned that it is possible to predict a millennials involvement with religious institutions based on the relationship. The involvement of the millennial was discovered to increase according to feelings of trust and satisfaction.

In relation to how the millennial viewed the authority of God, Farrell (2011) found younger evangelicals reported a lower belief of God's law being the basis for moral authority and a higher belief in their own conscience as their moral authority. Farrell further found a more accepting view from younger evangelicals about same-sex

marriage, premarital sex, cohabitating, and pornography. Farrell found one similarity between older and younger evangelicals in that younger evangelicals viewed abortion in the same way as older evangelicals.

In a specific denominational study, Galligan-Sterle (2013) observed the spiritual diversity of Catholic young adults and identified four descriptive categories. The researcher found that Catholic young adults could be considered as structured, energetic, socially aware, and present. Galligan-Sterle described the structured young adults as The Church Apologist that seeks an intellectual understanding of faith; The Church Devotional, that is active in faith primarily through silent and personal prayer; and The Church Sacramental, that is regular attender to services and brings a deep reverence for the sacraments.

Galligan-Sterle (2013) described the energetic young adults as The Church Evangelical, that believes in the importance of a personal relationship with Christ and first hand knowledge of Scripture and who brings a strong commitment to witnessing their faith; The Church Communal, that is eager to be connected with other young adults; The Church Creatives, that are active in the faith community through drama, music, and art; and The Church in Service, who seek to serve those in need and are attentive to the social implications of the Gospel.

Galligan-Sterle (2013) described the socially aware young adults as The Church Prophetical, that strive to reform unjust systems affecting the poor or disadvantaged by seeking structural change, and active engagement with peace fellowships, advocacy groups, and labor conflicts; and The Church All-Inclusive, that see religion as a confining category for one's spiritual life. They are open to various denominational practices,

possess a reverence for all God's creation, and are committed to being a good person and "loving" others.

Galligan-Sterle (2013) described the present young adults as The Church on Sunday that is committed to participating in church activities only on Sunday. Community is experienced elsewhere; The Church Culturals, that belong to families of faith and participate in major religious holidays; however, rarely attend services or church activities; and The Church Eclipsed that are distant from the faith and totally disengaged.

Arnett (2004) helped further understand the developmental needs of millennials by identifying five distinct characteristics of emerging adults. The five characteristics were the age of identity exploration, the age of instability, the most self-focused age of life, the age of feeling in between adolescence and adulthood, and the age of possibilities. Through these five distinct characteristics Arnett noted the delayed development of the millennial. The young adult continued to struggle with the issues of adolescence that provided for an understanding of self and the acceptance of responsibility needed for adulthood. As a result of these issues more millennials continued to live at home throughout young adulthood and struggled with gaining financial independence from parents.

The Role of Youth Pastors in the Church of the Nazarene

Church of the Nazarene Polity

According to the Church of the Nazarene (2016), the Church of the Nazarene is the largest denomination in the classical Wesleyan-Holiness tradition. The doctrine that distinguishes the Church of the Nazarene and

other Wesleyan denominations from most other Christian denominations is that of entire sanctification. Nazarenes believe that God calls Christians to a life of holy living that is marked by an act of God, cleansing the heart from original sin and filling the individual with love for God and humankind. This experience is marked by entire consecration of the believer to do God's will and is followed by a life of seeking to serve God through service to others. Like salvation, entire sanctification is an act of God's grace, not of works. Our pursuant service to God is an act of love whereby we show our appreciation for the grace that has been extended to us through the death and resurrection of Jesus Christ. (para. 1)

According to Tracy and Ingersol (1999), the historical foundations on which the Church of the Nazarene is built are as follows:

- *Classical Christianity*—“The religion of the New Testament and the Early Church” (Tracy & Ingersol, 1999, p. 26).
- *Protestant Principles*—“The theologies of the Protestant Reformation, including the priesthood of all believers, the Bible as the Rule of faith and practice, and salvation by grace alone through faith alone (not by good works)” (Tracy & Ingersol, 1999, p. 26).
- *Arminian Theology*—“Jesus made atonement for all. By free grace, each person can choose God and good. Our choice makes a difference; we are not predestined” (Tracy & Ingersol, 1999, p. 26).
- *Wesleyan Practical Theology*—“Adopting and adapting John Wesley’s system of doctrine and pastoral theology, Nazarenes continue to emphasize Wesley’s distinctive doctrine of entire sanctification” (Tracy & Ingersol, 1999, p. 26).

- *Holiness*—

The revival of Wesleyan teachings on sanctification and Christian perfection that swept across 19th and 20th century America was called the American Holiness Movement. The Church of the Nazarene was at the heart of this movement and is now the largest Wesleyan-Holiness denomination to emerge from it. (Tracy & Ingersol, 1999, p. 26).

Tracy and Ingersol (1999) went on to describe the core beliefs of the Church of the Nazarene as follows:

Nazarene beliefs are rooted first of all in the Bible and shaped by classic Christian doctrine. Ecclesiastically, our Articles of Faith are founded upon the Thirty-nine Articles of Religion of the Church of England as amended and abridged by John Wesley into the Twenty-five articles of Methodism. From this foundation the Nazarene Articles of Faith and Agreed Statement of Belief are drawn. (p. 26)

Church of the Nazarene Practices

The Church of the Nazarene offers formal youth ministry education through six undergraduate programs offered at Nazarene colleges and universities. The Church of the Nazarene International Board of Education report provided a 2005-2014 report on those graduating with a youth ministry degree at the baccalaureate level. Over the ten-year span Nazarene colleges and universities produced a total of 203 youth ministry graduates. The number of graduates with a youth ministry degree peaked in 2010 and 2011. Following a decline from 23 graduates in 2012 to 13 graduates in 2013, the number increased to a third highest level in 2014 (Global Ministry Center, 2016b).

Youth pastors in the Church of the Nazarene are guided by theological beliefs that include the 16 Articles of Faith contained in the *Manual*. The Church of the Nazarene stipulated that no educational or credentialing requirement for the hiring of a youth pastor. Consequently, the local church determined the qualification of the youth pastor and established hiring criteria.

Table 1

Church of the Nazarene College and University Youth Ministry Degree Graduates

	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	Total
Ambrose	0	0	0	0	0	0	11	4	2	4	21
Eastern	0	1	1	1	0	0	0	4	4	5	16
MidAmerica	9	5	8	6	4	6	10	4	4	5	61
Northwest	0	0	0	0	0	0	0	1	0	2	3
Olivet	2	10	14	8	10	10	5	10	5	6	80
Point Loma	1	0	0	0	0	0	0	0	0	0	1
Southern	0	0	1	0	1	2	1	1	0	4	10
Trevecca	0	0	0	0	0	10	6	2	1	2	21
Total	12	16	24	15	15	28	33	23	13	24	203

Note: Reported by Church of the Nazarene International Board of Education

The youth pastor hiring process was outlined in the *Manual of the Church of the Nazarene*:

160.1 All local paid or unpaid associates who provide specialized ministry within the context of the local church and enter into a relationship of vocational ministry within the church, including directors of childcare/schools (birth through secondary), shall be elected by the church board, having been nominated by the pastor. All nominations must have prior approval in writing by the district

superintendent, who shall respond within 15 days after receipt of the request.

(Church of the Nazarene, 2013, p. 105)

160.2. The employment of such associates shall be for no more than one year and may be renewed upon recommendation of the pastor with the prior written approval of the district superintendent and the favorable vote of the church board.

The pastor shall be responsible to conduct an annual review of each staff member.

The pastor, in consultation with the church board, may make recommendations for staff development or modifications in job description as indicated by the review. The dismissal of all local associates prior to the end of the employment term (end of fiscal church year) must be by recommendation of the pastor, approval of the district superintendent, and the majority vote of the church board.

Notification of dismissal or non-renewal must be given in writing not less than 30 days prior to the termination of employment. (Church of the Nazarene, 2013, p. 105)

160.3. The duties and services of such associates are to be determined and supervised by the pastor. A clear, written statement of responsibilities (job description) shall be made available to such associates within 30 days of the beginning of their responsibility to the local church. (Church of the Nazarene, 2013, pp. 105-106).

Upon the hire of a local church youth pastor in the Church of the Nazarene, there was no formal training or development offered formally by the denomination in the area of theological coherency. The youth pastor would have needed to choose on his or her own to purchase resources from the Nazarene Publishing House for personal study.

Furthermore, there was no formal process for learning the degree of agreement the youth pastor had with the theological beliefs of the denomination. The practices of the youth pastor were under the supervision and direction of the local church pastor.

Theological Coherence in the Church of the Nazarene

Dr. Eugenio Duarte, general superintendent for the Church of the Nazarene, described theological coherence as taking us to the basics of our beliefs and what it means to practice theology. According to Duarte, “everyone is a theologian, and therefore, theology must be coherent with how we live” (E. Duarte, plenary session message, August 19, 2015). Robert Broadbooks, Regional Director for the Church of the Nazarene in the United States and Canada, explained theological coherence as “. . . the ability of pastors and lay leaders to clearly articulate our doctrine . . . “ (R. Broadbooks, personal communication, December 8, 2014). Theological coherence can be understood through the clarity of the message being communicated by all involved. For the Church of the Nazarene, theological coherence is achieved when the doctrine is being preached and taught in a way that compliments all.

The Church of the Nazarene (2015b) provided specific information regarding theological coherence. According to the Church of the Nazarene, theological coherence provided their distinctive voice to be heard within the larger Christian church. The theological beliefs served as affirmation, motivation to action, and informed members as to how to live out the beliefs daily. The sources for theological coherence were described as Scripture, Christian tradition, reason, and personal experience. These were further explained as:

- Scripture: We believe the Holy Scriptures are foundational and vital in forming our identity in Christ (Church of the Nazarene, 2015b, n.d.).
- Christian tradition: We celebrate the orthodox teachings of 2,000 years of history through various Christian traditions (Church of the Nazarene, 2015b, n.d.).
- Reason: We believe the Spirit of God works through our intellects and gives us discerning minds (Church of the Nazarene, 2015b, n.d.).
- Personal experience: We believe God works in and through the lives of individuals and communities who follow Christ (Church of the Nazarene, 2015b, n.d.).

The Church of the Nazarene further articulated the meaning of theological coherence through the following beliefs:

- We are Christian.
 - We affirm faith in Jesus Christ as the Son of God.
 - We affirm Jesus Christ as the second person of the Trinity.
 - We hold to the orthodox creeds and traditions of the Christian church (Church of the Nazarene, 2015b, n.d.).
- We are Protestant.
 - We believe in justification by grace through faith alone in for salvation.
 - We give a high place to the authority of Scripture.
 - We believe in the priesthood of all believers.
 - We affirm the sermon as a central feature of the worship experience and place the pulpit at the center of the church platform.

- We believe the gifts of the Spirit are distributed among all believers in the body of Christ (Church of the Nazarene, 2015b, n.d.).
- We are evangelical.
 - We believe in the possibility and necessity of a personal relationship with Jesus Christ through the forgiveness of sins and transformation of our character into the likeness of Christ.
 - We believe in the witness to our faith through changed lifestyles (Church of the Nazarene, 2015b, n.d.).
- We are Wesleyan.
 - We believe the essential nature of God around which all theology builds—“God is love” (1 John 4:8).
 - We believe humans exercise free will in order to have meaningful relationships with God.
 - We believe God exercises grace and mercy toward humanity.
 - We believe God’s prevenient grace goes before a person, keeps that person from going deeper into sin, and draws him or her back to God.
 - We believe God’s seeking, redeeming, saving, sanctifying, and sufficient grace works with a person to make him or her into a child of God and gives ongoing victory in the Christian walk.
 - We believe in the optimism of grace to break the power of sin in a person’s life and transform the individual from a sinner into a child of God who willfully obeys the Lord with a heart of love (Church of the Nazarene, 2015b, n.d.).

- We believe holiness and sanctification are real possibilities in this life (Church of the Nazarene, 2015b, n.d.).
- We believe in the witness of the Spirit.
 - We believe in assurance, which lets an individual know his or her sins are forgiven by God and gives ongoing awareness that the blood of Jesus Christ continues to cover sins of the past and give daily victory.
 - We believe in Spirit-led guidance that lets an individual be led by God for the daily decisions of life.
 - The Spirit of God can lead His children with prompts and checks that provide a sense of direction for life's journey (Church of the Nazarene, 2015b, n.d.).

The Church of the Nazarene stated that theological coherence could be further understood by four essential aspects of a holy life including Christlikeness, lifestyle, temptation and power to choose, and fruit of the Spirit. Each aspect was articulated more thoroughly as:

- Christlikeness—being transformed daily into the image of Jesus through the work of the Holy Spirit as we make ourselves available to God's work in us. "Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind" (Philippians 2:1 NIV) (Church of the Nazarene. 2015b, n.d.).

- Lifestyle—being set apart for holy purposes to do God’s work in our world. “My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth” (John 17:15-17 NIV) (Church of the Nazarene, 2015b, n.d.).
- Temptation and Power to Choose—having the ability to not surrender to addictions or suggestions of the flesh or the evil one but power from God to live the holy life. “I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe. That power is the same as the might strength he exerted when he raised Christ from the dead and seated him at the right hand in the heavenly realms” (Ephesians 1:18-20 NIV) (Church of the Nazarene, 2015b, n.d.).
- Fruit of the Spirit—the perfect love of God that manifests itself in love, joy, peace, patience, kindness, gentleness, faithfulness, and self-control. “There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love” (1 John 4:18 NIV) (Church of the Nazarene, 2015b, n.d.).

Finally, the Church of the Nazarene stated that theological coherence was accomplished through the middle way. The middle way was described as “. . . avoiding extremes on both sides of many issues. We focus on the particulars of the extremes and more on the balance in the middle whenever possible” (Church of the Nazarene, 2015b, n.d.).

Church of the Nazarene Youth Pastors and Theological Coherence

The review of the literature revealed the rapid development of youth ministry in the local church since the 1970s. The opportunity to serve as a local youth pastor increased along with specialized roles that focused on the needs of adolescents. Training soon followed to support the specialized needs of youth ministry from one-day seminars to seminary degrees. Youth ministry resource support agencies emerged to provide programming and development support.

The review of the literature also revealed the unique generational needs of youth along with their perspectives on life and religion. Youth pastors age 30 and under at the time of the current study would have shared those unique generational perspectives. The generational uniqueness included perspectives on theology and church.

The review of the literature further revealed the positive impact that an adult could have in the life of a youth. The local church youth pastor was found to have an impact on youth behavior and beliefs. The adolescent shaping of beliefs was found to impact decision-making and behavior throughout young adulthood.

Finally, the review of the literature did not reveal an understanding about the theological beliefs of the youth pastor and how those beliefs impacted local church youth ministry practice. Little is understood about how the local church youth pastor theological beliefs align with the beliefs of the local church.

The Church of the Nazarene identified theological coherence as a priority; however, had not conducted a study to learn how the youth pastors viewed the theological beliefs of the denomination. In order to achieve theological coherence among Church of the Nazarene youth pastors in the United States, the denomination must first

understand how these youth pastors viewed the 16 Articles of Faith that serve as the theological foundation of beliefs. Understanding the beliefs of youth pastors would inform denominational leaders to most effectively engage these youth pastors in the future to achieve theological coherency.

CHAPTER III

METHODOLOGY

Introduction

In order to achieve theological coherence, and better support current and future youth pastors in the Church of the Nazarene, the current study sought to learn the degree of agreement Church of the Nazarene youth pastors in the United States had with the denomination's foundational theological statements known as the Articles of Faith. The Articles of Faith consisted of 16 areas of belief contained in the 2013-2017 *Manual of the Church of the Nazarene*, the denomination's governing constitution for local churches worldwide (Church of the Nazarene, 2013). Chapter III provides the details and process for conducting the current study including the research design, population and sample, process for collecting the data, methods utilized to analyze the data, and identify limitations.

The study focused on three areas including the degree of agreement with each of the 52 statements comprising the 16 Articles of Faith, prior familiarity the youth pastor had with the Articles of Faith before participating in the study, and the youth pastor degree of agreement that the Articles of Faith should be known by the youth pastor, taught to youth in the local church, and included in local church youth membership class instruction. Learning the youth pastors degree of agreement with the Articles of Faith informed Church of the Nazarene denominational leadership about how to best engage

current and future youth pastors in the United States to achieve theological coherence. Theological coherence was identified as one of seven priorities for the denomination at the time of the study and was considered to be a characteristic that communicated the Nazarene voice in the larger Christian church about theological beliefs and what Nazarenes affirm, what motivates participants to action, and how participants live out beliefs in daily life (Church of the Nazarene 2015b, n.d.).

In order to learn the degree of agreement the youth pastors had with the 16 Articles of Faith, prior familiarity the youth pastor had with the Articles of Faith before participating in the study, and the youth pastor degree of agreement that the Articles of Faith should be known by the youth pastor, taught to youth in the local church, and included in local church youth membership class instruction, the researcher identified five key questions:

1. What is the degree of agreement with the Articles of Faith of Church of the Nazarene youth pastors in the United States?
2. What differences in agreement with the Articles of Faith exist as a factor of youth pastor characteristics?
3. How does the youth pastor view the role of the Articles of Faith in youth ministry?
4. What differences in agreement with the view of the role of the Articles of Faith in youth ministry exist as a factor of youth pastor characteristics?
5. Based on the degrees of agreement, and view of the role of the Articles of Faith in youth ministry, what recommendations may be made to the Church of

the Nazarene for developing theological coherence with the Articles of Faith in youth pastors?

Research Design

The research project utilized a mixed-methods design by collecting quantitative and qualitative data from Church of the Nazarene youth pastors in the United States through an online survey instrument. The quantitative research survey method could also be understood to be descriptive or normative (Leedy & Ormrod, 2013). According to Leedy and Ormrod, quantitative survey research was useful to “acquire information about one or more groups of people to learn their characteristics, opinions, attitudes, or previous experiences by asking them questions and tabulating their answers” (p. 189). The authors also stated that quantitative survey research “captures a fleeting moment in time, much as a camera takes a single-frame photograph of an ongoing activity” (Leedy & Ormrod, 2013, p. 190). The authors further stated the value of quantitative survey research “by drawing conclusions from one transitory collection of data, we may generalize about the state of affairs for a longer time period” (Leedy & Ormrod, 2013, p. 190).

The study also collected qualitative data throughout the online survey instrument to provide greater clarity to the quantitative responses. Leedy and Ormrod (2013) contended that qualitative research was beneficial when measuring attitudes and to better understand “the characteristics, or qualities, that cannot be entirely reduced to numerical values” (p. 95). Similarly, Creswell (2013) recommended qualitative research to gain a “complex, detailed understanding of the issue” (p. 48). The author further contended that qualitative research was useful to “empower individuals to share their stories, hear their

voices, and minimize the power in relationships that often exist between a researcher and the participants in a study” (Creswell, 2013, p. 48).

The researcher investigated several variables in the study including: the degree of agreement youth pastors had with the 16 Articles of Faith, the differences in agreement with the Articles of Faith as a factor of youth pastor characteristics, the view of the role of the Articles of Faith in youth ministry, and the differences in agreement with the view of the role of the Articles of Faith in youth ministry as a factor of youth pastor characteristics. Leedy and Ormrod (2013) defined a variable as “any quality or characteristic in a research investigation that has two or more possible values” (p. 40). The dependent variable in the study was the degree of agreement. The researcher selected to focus on the three independent variables of education, ordination status, and years as a member of the Church of the Nazarene.

Conducting the survey research online provided for broad distribution to a large sample size and was more cost-effective than a mailed questionnaire (Leedy & Ormrod, 2013). The use of online survey research was selected by the researcher to be effective for the population that were deemed to be “(a) comfortable with computers, (b) spent a fair amount of time on the Internet, (c) enjoyed partaking in research studies, and (d) had been sufficiently enticed by the research topic” (Leedy & Ormrod, 2013, p. 206). The online survey research further benefited the researcher through time efficiency as the online survey instrument could be distributed quickly to a large audience and be completed through any device with Internet connection (Creswell, 2013). Furthermore, the participant benefited from the online survey distribution and combined quantitative and qualitative mixed methods approach through “time and space flexibility, opportunity

for deeper reflection, a nonthreatening and comfortable environment, and greater ease for discussing sensitive issues” (Creswell, 2013, p. 159).

The researcher, with assistance from the research department at the Global Ministry Center of the Church of the Nazarene (GMC), designed a three section, 71-item survey instrument as shown in Appendix B. The three sections consisted of 15 demographic questions; 52 Likert-type mutually exclusive statements comprising the 16 Articles of Faith with open-ended comment boxes for each Article of Faith; and four Likert-type general statements, each with open-ended comment boxes to learn the youth pastors previous familiarity with the Articles of Faith, and the degree of agreement that the Articles of faith should be known by a Nazarene youth pastor, taught to youth in the local church, and included in youth church membership class instruction.

The six-point Likert-type scale used in section two and three provided the option to strongly disagree, mostly disagree, somewhat disagree, somewhat agree, mostly agree, and strongly agree. According to Christensen et al. (2011), the use of a Likert-type rating scale could “increase variance and obtain a measure of intensity” (p. 345). Leedy and Ormrod (2013) stated “a rating scale is more useful when a behavior, attitude, or other phenomenon of interest needs to be evaluated on a continuum” (p. 192).

The statements in the survey instrument were worded to be favorable; therefore, the scoring began with the reverse option of strongly disagree and finished with strongly agree (Salkind, 2012). In order to require the participant to indicate agreement or disagreement, the six-point Likert-type scale provided no neutral response option such as “neither agree or disagree.”

Additionally, a total of 20 open-ended comment boxes were provided throughout the survey to collect qualitative data. Collecting qualitative data through the online survey was helpful to further explore the youth pastor beliefs, providing a more complex and detailed understanding (Creswell, 2013).

In order to answer research question one, section two of the survey instrument consisted of 52 mutually exclusive statements that comprised the 16 Articles of Faith. To achieve reliability and consistency of the survey instrument, each Article of Faith statement was presented as worded in the *Manual of the Church of the Nazarene*. To achieve clarity on the intention to learn the youth pastor personal degree of agreement, the researcher added the word “I” to all Article of Faith statements that began with the word “we,” and bracketed the word “we” to retain original wording. For example, Article I on The Triune God stated, “We believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose” (Church of the Nazarene, 2013, p. 28). The researcher changed the statement to “[We] I believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose.”

When an Article of Faith was comprised of more than one explanatory statement, each statement was provided as mutually exclusive from the others so that the participant only indicated degree of agreement with one statement at a time. The survey instrument was designed with statements rather than questions to present the information exactly as stated by the Church of the Nazarene. Section two of the survey also provided the opportunity for the participant to submit qualitative data through interspersed open-ended

comment boxes. A total of 16 open-ended comment boxes were provided following the last statement of explanation for each Article of Faith, so that the participant could add additional thoughts about the degree of agreement.

In order to answer research question two, section one of the survey instrument consisted of 15 demographic questions to collect information about the participant to further understand the youth pastor responses by characteristics. The demographic categories included both nominal and interval data. The nominal data consisted of: education, educational region of residence, employment status, ethnicity, extended family Nazarene affiliation, gender, marital status, Nazarene Youth Conference (NYC) attendance, ordination status, and scope of ministry responsibility. The interval data consisted of: age, average youth group attendance, years as a Nazarene, years as a member of the Church of the Nazarene, and years of youth ministry experience. The name of the youth pastor was not collected so that the survey instrument could be completed anonymously. The researcher analyzed the degree of agreement with the Articles of Faith through the three characteristics of education, credentialing status, and years as a member of the Church of the Nazarene.

In order to answer research question three, section three of the survey consisted of four statements to learn the youth pastors familiarity with the Articles of Faith prior to the survey; and the degree of agreement with the importance of the Nazarene youth pastor knowing the Articles of Faith, teaching the Articles of Faith to youth in the local church, and including the Articles of Faith in a local church youth membership class. In order to collect additional qualitative data, open-ended comment boxes were provided following each of the four statements in section two.

In order to answer research question four, the researcher used the same methodology as in research question two. The researcher analyzed the degree of agreement about the view of the role of the Articles of Faith in local church youth ministry through the three characteristics of education, credentialing status, and years as a member of the Church of the Nazarene.

In order to answer research question five, the researcher considered all quantitative responses that reported the degree of agreement with the Articles of Faith. Descriptive statistics provided the data to report the degree of agreement with the Articles of Faith from greatest to least. Also, the researcher considered all qualitative responses that provided additional information about participant rationale and reasoning regarding degree of agreement. The combination of quantitative and qualitative responses provided the researcher with the necessary information to make recommendations to denominational leadership about achieving theological coherence in current and future Church of the Nazarene youth pastors in the United States.

In order to improve the survey instrument, the researcher conducted a pilot test with a group of participants deemed to be similar to the study participants. According to Robson (2011), the survey instrument could be improved with “constructive comments on wording, length of questionnaire, and wording of covering letter” (pp. 264-265). The participants were previous and current youth workers in the Kansas City area. The pilot test participants completed the online survey at the same time, in the same room, and on individual computers. Discussion regarding the survey instrument immediately followed, led by the researcher and a representative from the research department of the GMC. Feedback from the participants in the pilot test group was used to improve and finalize

both the survey invitation letter and survey instrument. The research department at the GMC facilitated the design and programming of the finalized online survey instrument for electronic distribution. A Cronbach's alpha was applied to the completed data to ensure internal consistency reliability of the survey instrument (Christensen et al., 2011).

In order to conduct ethical research, and to encourage honest responses, the survey was conducted anonymously and with the assurance of confidentiality. Consequently, the name of the participant was not collected through the online survey instrument. In order to achieve confidentiality, the research department at the GMC securely maintained the survey results. Limiting the survey results to the research department provided the best way to maintain confidentiality by minimizing the number of people who could see or handle the data (Salkind, 2012).

Population

The population in the current study consisted of all Church of the Nazarene youth pastors in the United States. The contact information for the youth pastors was provided by a denominational database at the GMC. A total of 954 youth pastors were invited to participate in the study.

The sample in the current study was the youth pastors who completed the survey instrument. The sample in the study consisted of 324 youth pastors. The sample represented 35% of the population. Of the 324 participants, 77% or 250 were male and 23% or 73 were female. The ethnicity of the participants consisted of 92.5% White or Caucasian, 3.7% Hispanic or Latino, 1.2% Black or African American, 1.2% Multi-racial, .6% Asian, and .3% Other. Regarding years of age, 31.6% were 26-30, 18% were 31-35, 13% were 21-25, 13% were 36-40, 10.8% were 41-45, 6.8% were 46-50, 6.2%

were 51 or older, and 2% were 20 or younger. Regarding marital status, 78.6% were in their first marriage, 14.6% never married, 5.3% remarried after divorce, 1.2% divorced, and .3% remarried after widowed. Regarding education, 49.8% had bachelors degree, 29.7% graduate degree, 17% some college, 2.5% high school diploma or GED, .6% trade certificate, and .3% less than high school degree. Of those, approximately 58% reported receiving education at a Nazarene college or university, 20% through district studies, and 16% through the Nazarene Theological Seminary. Regarding ordination, 44.4% were ordained elders, 35% district licensed, 7.8% no plans for ordination, 10% local license, and 2.8% ordained deacon. Regarding generation Nazarene, 33.3% were first generation, 25.5% third generation, 22% second generation, and 18.2% fourth generation. Regarding affinity with Church of the Nazarene, 55.8% considered themselves lifelong Nazarene, 25.7% Nazarene much of my life, 16.9% recent Nazarene, and 1.6% did not consider themselves to be Nazarene (Table 2).

Data Collection

Permission to conduct the study was obtained from the General Secretary of the Church of the Nazarene. Also, the necessary IRB approval to conduct the study was obtained from Olivet Nazarene University. After obtaining the proper approvals, the survey instrument was distributed via email to all Church of the Nazarene youth pastors in the United States contained in the denominational database. The process was conducted four times on October 1, 8, 15, and 22, of 2015. The data was collected at that time because it was during the school year and deemed to be a less busy time for the youth pastor. The Nazarene Youth International office distributed the survey instrument with a cover letter from the researcher that described the study, disclosed any known

risks, and invited participation. The consent to participate in the study was implied when the youth pastor opened the survey link. The researcher sent an email invitation each week, over four consecutive weeks, to increase the response rate (Neuman, 2011; Rogelberg & Luong, 1998).

Table 2

Demographics of Study Participants

Gender	Percentage of
Female	23
Male	77
Ethnicity	
White / Caucasian	92.5
Hispanic or Latino	3.7
Black or African American	1.2
Multi-racial	1.2
Asian	.6
Other	.3
Age	
26-30	31.6
31-35	18
21-25	13
36-40	13
41-45	10.8
46-50	6.8
51 or older	6.2
20 or younger	2
Marital status	
In first marriage	78.6
Never married	14.6
Remarried after divorce	5.3
Divorced	1.2
Remarried after widowed	.3

<hr/> Education	
Bachelors degree	49.8
Graduate degree	29.7
Some college	17
High school diploma or GED	2.5
Trade certificate	.6
Less than high school degree	.3
<hr/> Source of Education	
Nazarene college or university	58
District studies	20
Nazarene Theological Seminary	16
<hr/> Ordination Status	
Elder	44.4
District licensed	35
Local license	10
No plans for ordination	7.8
Ordained deacon	2.8
<hr/> Generation Nazarene	
First	33.3
Third	25.5
Second	22
Fourth	18.2
<hr/> Nazarene Affinity	
Lifelong Nazarene	55.8
Nazarene much of my life	25.7
Recent Nazarene	16.9
Not Nazarene	1.6

Note. All values reported as a percentage.

The survey was conducted anonymously and confidentially; therefore, the researcher had no way of identifying those that had completed the survey instrument to prevent subsequent email invitations. Consequently, each of the four email invitations was sent to the complete database of youth pastors. The researcher included explanation in the second, third, and fourth email invitations as to the reason for the repeated invitations along with the request for the youth pastor to participate in the study one time only. The completed surveys went directly to the research department at the GMC and the data was secured there in order to maintain confidentiality. Access to the online survey was closed on October 31, 2015.

Analytical Methods

The research project was deemed to be quasi-experimental as all participants were assigned to one group (Leedy & Ormrod, 2013). Additionally, no treatment variables were introduced to manipulate the independent variable or that might have resulted in confounding variables occurring in the study (Leedy & Ormrod, 2013). The researcher utilized several analytical methods to describe, organize, and interpret the data (Salkind, 2012). Because the data collected by the researcher was deemed to be nominal, interval, and qualitative, various non-parametric and parametric statistical methods were implemented to organize and describe the results.

The non-parametric statistics included various descriptive statistical methods. According to Salkind (2012), descriptive statistics could be used to “organize and describe the characteristics of a collection of data” (p. 8). Descriptive statistics were used to create histograms and to identify the means, standard deviations, and range for each of

the 52 mutually exclusive statements representing the 16 Articles of Faith, and the four general statements at the end of the survey. A total of 56 histograms were created.

Parametric statistics were also used to analyze the quantitative data. According to Leedy and Ormrod (2013), parametric statistics were “based on certain assumptions about the nature of the population in question” (p. 282). The authors stated that parametric statistics were appropriate when the data reflected an interval scale and the data fell in a normal distribution with a central high point and no serious skewing. Additionally, Salkind (2012), contended that parametric statistics were appropriate when the sample size was deemed large enough to represent the population size. However, Leedy and Ormrod noted “some statistical procedures are robust with respect to certain assumptions. That is, they yield generally valid results even when an assumption isn’t met” (p. 282). Though the study utilized a six point Likert-type scale, the responses were assumed to be interval as more than 15 orderings were available (Salkind, 2012).

The parametric statistical methods included one-way ANOVAs to identify significant differences in each of the 16 the Articles of Faith, and the four general statements at the end of the survey, through the characteristics of education, ordination status, and years as a member of the Church of the Nazarene. The survey instrument collected data regarding the participant’s education with the six response options of *less than high school diploma, high school or GED, trade certificate, some college, bachelor’s degree, or graduate degree*. When the participant selected the bachelor’s degree or graduate degree, an additional drop down box appeared requesting the participant to write in his or her major or area of study. The survey instrument collected data regarding the participant’s credentialing status with the six response options of *no*

plans for ordination, local license, district license, ordained deacon, ordained elder, or credentials filed. The survey instrument collected data regarding the participant's number of years as a member of the Church of the Nazarene with the seven options of *not a member, less than 1, 1-5, 6-10, 11-15, 16-20, or 21 or more.* When significance was found, a Tukey post hoc analysis was performed to identify where the differences were.

Additionally, qualitative analysis was used to understand the comments provided through the 20 open-ended comment boxes provided after each Article of Faith description and following the four general statements at the end of the survey. This included content analysis and word frequency counts.

Limitations

The researcher identified several possible limitations in the study. First, two situations occurred in the months prior to the study that related to theological issues with Nazarene University personnel that had heightened the issue of theological coherence and may have resulted in the participants being skeptical about timing of the study. Second, the denomination introduced a resource known as *Nazarene Essentials* in the same year of the study that would have brought new awareness to the Articles of Faith and the priority of theological coherence. Third, there was no way to prevent repeated responses from the participants due to the anonymous approach to the study and the four repeated weekly invitations. Therefore, it is possible that some participants contributed more than once. Fourth, the letter of invitation to participate in the study was sent by the Director of Nazarene Youth International who many youth pastors would have known that might have skewed responses or influenced participation. Fifth, only Church of the Nazarene Youth Pastors in the United States participated in the study limiting the generalizability

of the data collected to Church of the Nazarene youth pastors in other countries, other pastoral staff assignments, or to other denominations.

Summary

In order to understand the degree of agreement Church of the Nazarene Youth Pastors had with the 16 Articles of Faith, the researcher conducted a mixed methods study that included both quantitative and qualitative elements. The data collected would inform denominational leaders about the degree of agreement and provide recommendations to better support current and future Church of the Nazarene youth pastors to achieve theological coherence.

CHAPTER IV

FINDINGS AND CONCLUSIONS

Introduction

The purpose of the study was to learn the degree of agreement that Church of the Nazarene youth pastors in the United States had with the denomination's 16 Articles of Faith (foundational theological beliefs). By learning the degree of agreement, the researcher could further understand the theological coherence of youth pastors. At the time of the study, theological coherence was one of seven strategic priorities for the Church of the Nazarene focusing on the importance of the centrality of the theological message being taught and preached in the local church. The researcher also sought to learn the familiarity that youth pastors had with the Articles of Faith prior to participating in the study. Finally, the researcher sought to learn the degree of agreement the youth pastors had with the importance of knowing the Articles of Faith, teaching the Articles of Faith, and including the Articles of Faith in local church youth membership classes. By analyzing the results of the study, the researcher could inform denominational leadership about how the youth pastors viewed the role of the Articles of Faith in local church youth ministry and make recommendations to Church of the Nazarene leadership on how to cultivate theological coherence in current and future youth pastors. To this end, five research questions were identified:

1. What is the degree of agreement with the Articles of Faith of Church of the Nazarene youth pastors in the United States?
2. What differences in agreement with the Articles of Faith exist as a factor of youth pastor characteristics?
3. How does the youth pastor view the role of the Articles of Faith in youth ministry?
4. What differences in agreement with the view of the role of the Articles of Faith in youth ministry exist as a factor of youth pastor characteristics?
5. Based on the degrees of agreement, and view of the role of the Articles of Faith in youth ministry, what recommendations may be made to the Church of the Nazarene for developing theological coherence with the Articles of Faith in youth pastors?

A total of 324 youth pastors completed the study, of which 250 (77%) were male and 73 (23%) were female. Most of the youth pastors (93%) identified themselves as being white or Caucasian. The remaining 7% identified themselves as Hispanic (4%); or Black or African American, multi-racial, Asian, or other (3%). In terms of age, 55% were 31 or older, and 45% were age 30 or younger. Most were in their first marriage (79%) or never married (15%). The remaining 6% of the youth pastors were divorced.

Half of the youth pastors (50%) had a bachelor's degree with an additional 30% completing both a bachelor's degree and a graduate degree. The remaining 20% had some college, high school diploma, GED, or Trade Certificate. Most (79%) were educated in a Nazarene college or university, with 21% receiving education through a

district studies program. Additionally, 17% received some education through Nazarene Theological Seminary.

Most of the participants (92%) were ordained or in the process of ordination. Nearly half (45%) were either local or district licensed, 44% were ordained elders, 3% were ordained deacons, and 8% indicated no plans for ordination.

A majority (60%) of the participants were full time youth pastors, and 20% were part-time youth pastors receiving part-time compensation. The remaining participants reported being either a part-time volunteer (12%) or full-time volunteer (12%).

A majority (60%) of the participants held membership in the Church of the Nazarene for 16 or more years. An additional 30% were members between six and 15 years, while 10% reported being members for five years or less.

Nearly one-third (33%) of the youth pastors identified themselves as being first generation Nazarene, 22% as second generation Nazarene, 26% as third generation Nazarene, and 19% as fourth generation Nazarene. Slightly more than half (56%) considered themselves to be lifelong Nazarenes, with 26% being Nazarene much of their life, 17% being recent Nazarenes, and 1% not considering themselves to be Nazarene.

In summary, the participants in the study were mostly white/Caucasian (93%), male (77%), in their first marriage (79%), full-time (60%), with 59% receiving education through a Nazarene college or university.

Table 3

Demographics of Study Participants

Gender	Percentage of
Male	77
Female	23
<hr/>	
Ethnicity	
White / Caucasian	93
Hispanic or Latino	4
Black or African American	1
Multi-racial	1
Asian / Other	1
<hr/>	
Age	
26-30	32
31-35	18
21-25	13
36-40	13
46 or older	13
41-45	11
<hr/>	
Marital status	
In first marriage	79
Never married	15
Remarried after divorce	5
Divorced	1
<hr/>	
Education	
Bachelors degree	50
Graduate degree	30
Some college	17
High school diploma, GED, Trade Certificate	3

<hr/> Source of Education	
Nazarene college or university	59
Nazarene Bible College	20
District studies	21
<hr/>	
Nazarene Theological Seminary	17
<hr/>	
Ordination Status	
Elder	44
District licensed	35
Local license	10
No plans for ordination	8
Ordained deacon	3
<hr/>	
Employment Status	
Full-time paid	60
Part-time paid	20
Part-time volunteer	12
Full-time volunteer	8
<hr/>	
Years Member Church of the Nazarene	
21 or more years	41
16-20 years	19
11-15 years	17
6-10 years	13
Less than 1 to 5 years	10
<hr/>	
Generation Nazarene	
First	33
Third	26
Second	22
Fourth	19
<hr/>	

Nazarene Affinity	
Lifelong Nazarene	56
Nazarene much of my life	26
Recent Nazarene	17
Not Nazarene	1
All values reported as a percentage	

Findings

Youth Pastor degree of agreement with the Articles of Faith

The first research question, *what is the degree of agreement with the Articles of Faith of Church of the Nazarene youth pastors in the United States*, sought to learn the degree of agreement that Church of the Nazarene youth pastors in the United States had with the Articles of Faith. To accomplish this, the researcher presented the 52 mutually exclusive statements that comprised the 16 Articles of Faith individually so that the participant could respond with degree of agreement through a six-point Likert-type scale (1 = *strongly disagree*, 6 = *strongly agree*). Considering all 16 Articles of Faith as a whole, the youth pastors responded with a mean of 5.56 indicating *mostly agree* to *strongly agree*. The average range of means was .43, with the highest degree of agreement with Article XI, *The Church*, with a mean of 5.78. The lowest degree of agreement was with Article XIII, *The Lord's Supper*, with a mean of 5.58. None of the Articles of Faith received less than a 5.5 average *mostly agree* response. The Mean and Standard Deviation for each Article of Faith is listed in Table 4 from highest degree of agreement to least.

Table 4

<i>Youth Pastors' Degree of Agreement with Articles of Faith</i>	<i>n</i>	<i>M</i>	<i>SD</i>
XI. The Church (35, 36, 37, 38, 39, 40)	320	5.78	1.00
III. The Holy Spirit (5)	323	5.76	1.06
IX. Justification, Regeneration, and Adoption (23, 24, 25, 26)	321	5.75	1.00
XIV. Divine Healing (47, 48)	319	5.74	1.00
I. The Triune God (1, 2)	323	5.73	1.10
II. Jesus Christ (3, 4)	323	5.73	1.09
VIII. Repentance (21, 22)	320	5.73	1.03
VI. Atonement (16, 17))	322	5.71	1.04
IV. The Holy Scriptures (6)	322	5.68	1.10
VII. Prevenient Grace (18, 19, 20)	322	5.66	1.07
XVI. Resurrection, Judgment, and Destiny (50, 51, 52)	320	5.66	1.07
XV. Second Coming of Christ (49)	315	5.65	1.04
XII. Baptism (41, 42, 43)	320	5.64	1.07
X. Christian Holiness and Entire Sanctification (27, 28, 29, 30, 31, 32, 33, 34)	320	5.60	1.12
V. Sin (7, 8, 9, 10, 11, 12, 13, 14, 15)	322	5.58	1.11
XIII. The Lord's Supper (44, 45, 46)	321	5.58	1.15

Note: Likert-type scale, 1 = *strongly disagree*, 6 = *strongly agree*

The numbers in parenthesis represent the statements comprising the Article of Faith

To further understand the youth pastor degree of agreement, one open-ended comment box was provided to collect qualitative data for each Article of Faith. Therefore, a total of 16 open-ended comment boxes were available. The youth pastors further clarified their degree of agreement with the Articles of Faith through the open-

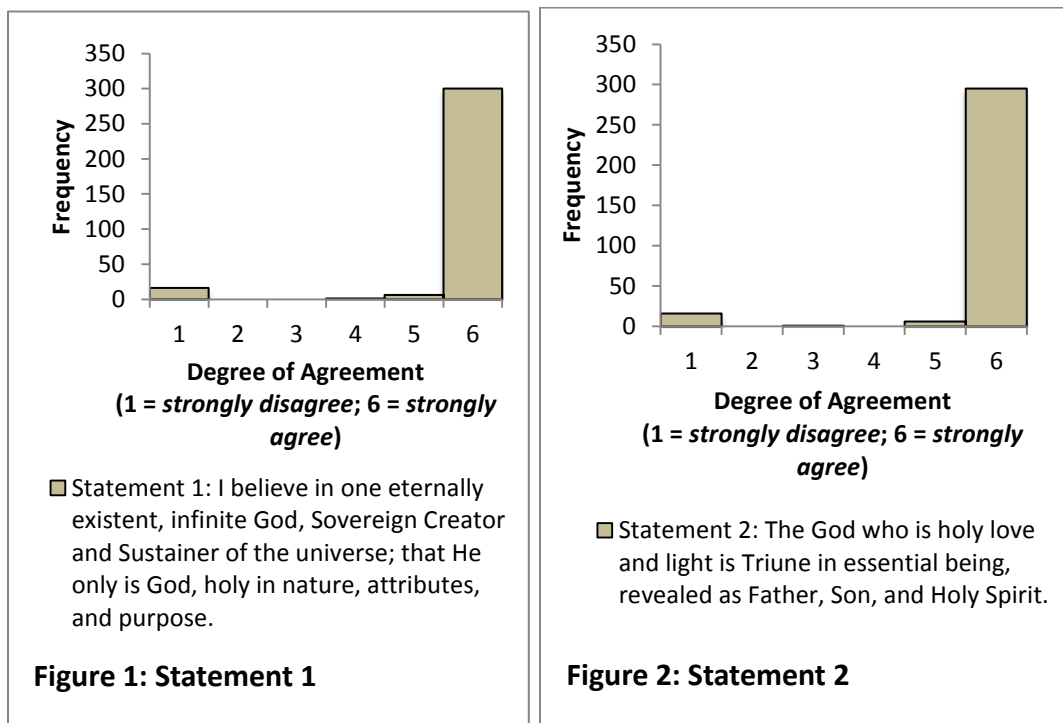
ended comment boxes. The researcher provided a summary of the youth pastor qualitative statements following the quantitative analysis for each Article of Faith.

Article of Faith I – The Triune God

The mean for the two statements comprising Article of Faith I, *The Triune God* (statements 1-2), was 5.73. Article of Faith I states in its entirety,

We believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose. The God who is holy love and light is Triune in essential being, revealed as Father, Son, and Holy Spirit. (Church of the Nazarene, 2013, p. 28)

Histograms for statements 1 and 2 comprising Article of Faith I are provided in Figures 1 and 2.



Additional qualitative comments provided by the youth pastors for Article of Faith I, *The Triune God*, indicated various theological questions and issues including the

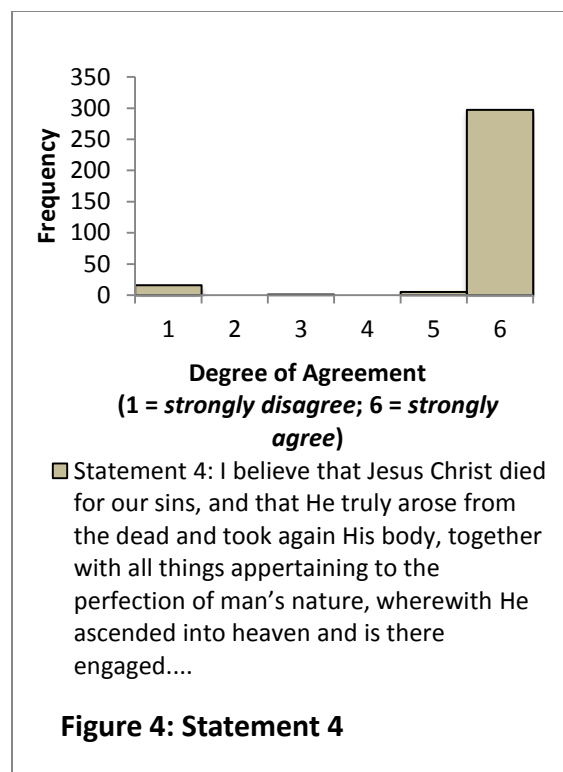
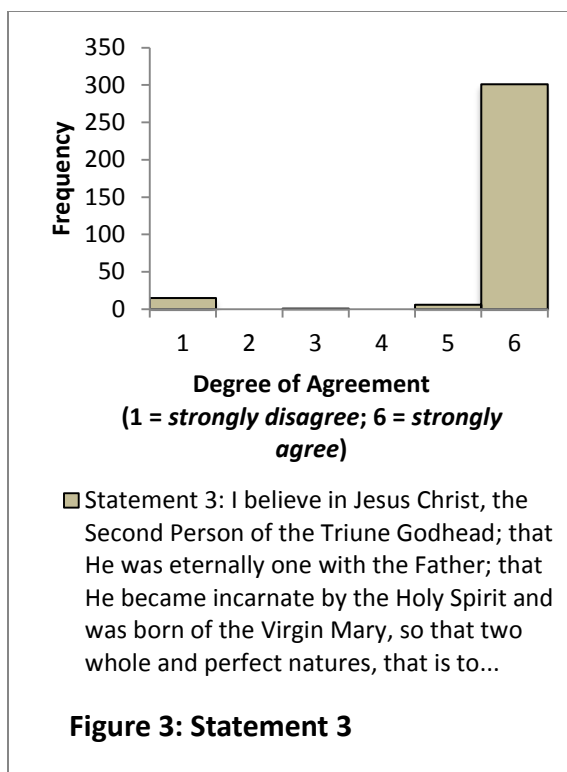
difficulty in understanding why God does not have a separate Article of Faith as does Jesus Christ and the Holy Spirit. Additional comments identified the need for theological education to understand the concept of sovereignty, the triune God, and the male gender reference to God.

Article of Faith II – Jesus Christ

The mean for the two statements comprising Article of Faith II, *Jesus Christ* (statements 3-4), was 5.73. Article of Faith II states,

We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man. We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us. (Church of the Nazarene, 2013, pp. 28-29)

Histograms for statements 3 and 4 comprising Article of Faith II are provide in Figures 3 and 4.



Additional qualitative comments provided by the youth pastors for Article of Faith II, *Jesus Christ*, identified several theological terms used in the description that were in need of greater understanding including perfection of man's nature, took again His body, and God-man.

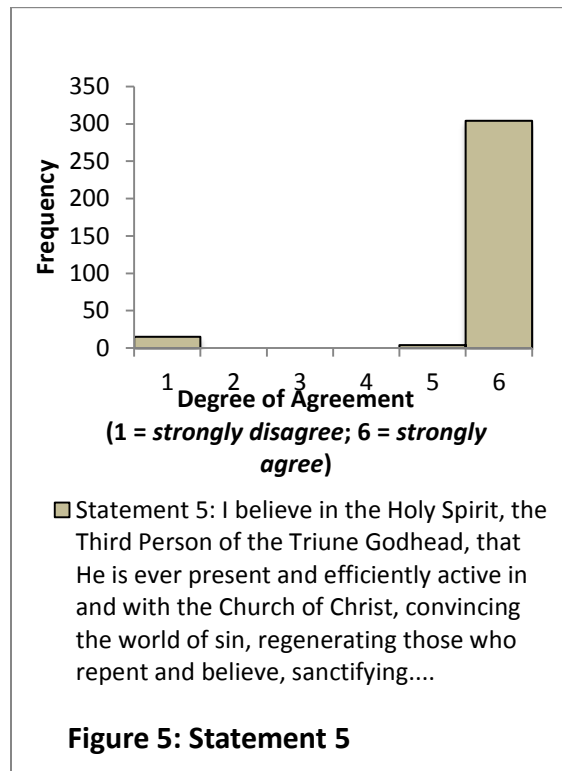
Article of Faith III – The Holy Spirit

The mean for the one statement comprising Article of Faith III, *The Triune God* (statement 5), was 5.76. The one statement comprising Article of Faith III states,

We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus. (Church of the Nazarene, 2013, p. 29)

A Histogram for statement 5 comprising Article of Faith III is provided in Figure

5.



Additional qualitative comments provided by the youth pastors for Article of Faith III, *The Holy Spirit*, identified the need for general language improvement to increase clarity and understanding. Additionally, several youth pastors questioned the male gender reference for the Holy Spirit.

Article of Faith IV – The Holy Scriptures

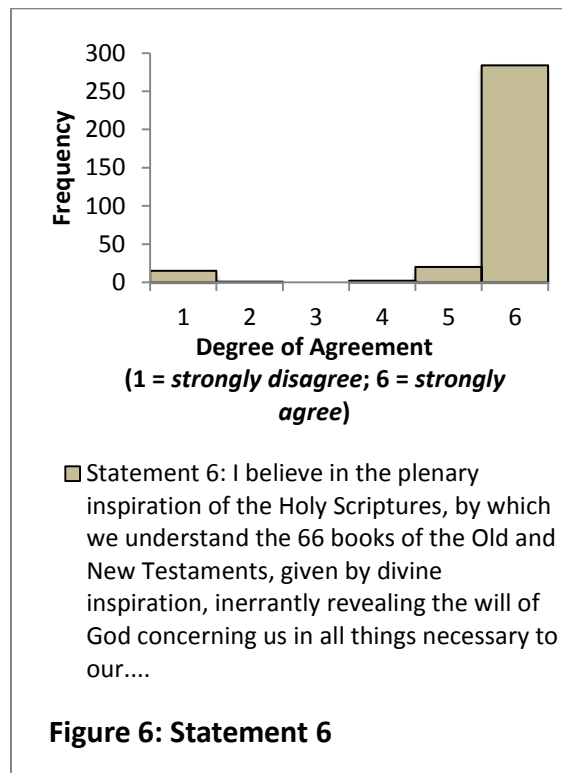
The mean for the one statement comprising Article of Faith IV, *The Holy Scriptures* (statement 6), was 5.68. Article of Faith IV states,

We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things

necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith. (Church of the Nazarene, 2013, p. 29)

A Histogram for statement 6 comprising Article of Faith IV is provided in Figure

6.



Additional qualitative comments provided by the youth pastors for Article of Faith IV, *The Holy Scriptures*, identified confusion over the use of the word inerrantly in the description. Many youth pastors recommended removing the word inerrantly from the description, as it was easily misinterpreted as applicable to the entire Bible rather than a way to reveal the will of God as it was intended. However, a few of the youth pastors took the opposite view by expressing their desire to see the word inerrantly be applied to the entire Bible.

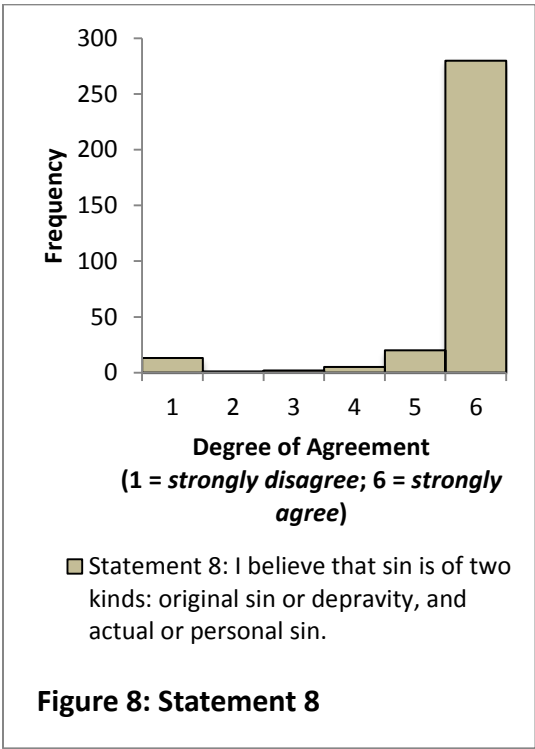
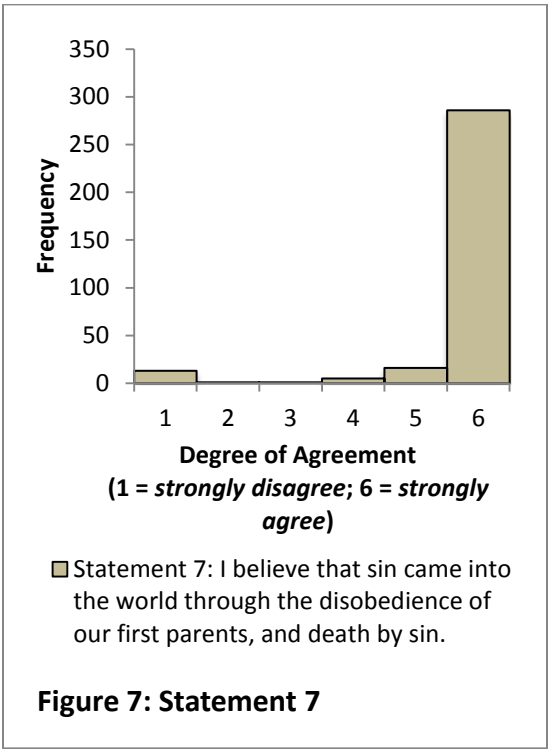
Article of Faith V – Sin, Original, and Personal

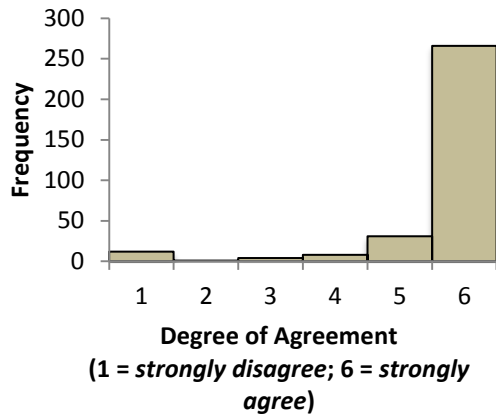
The mean for the nine statements comprising Article of Faith V, *Sin, Original, and Personal* (statements 7-15), was 5.58. The nine statements that comprise Article of Faith V are as follows:

We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin. We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until the heart is fully cleansed by the baptism with the Holy Spirit. We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected. We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love;

and that in relation to Christ sin may be defined as unbelief. (Church of the Nazarene, 2013, pp. 29-30)

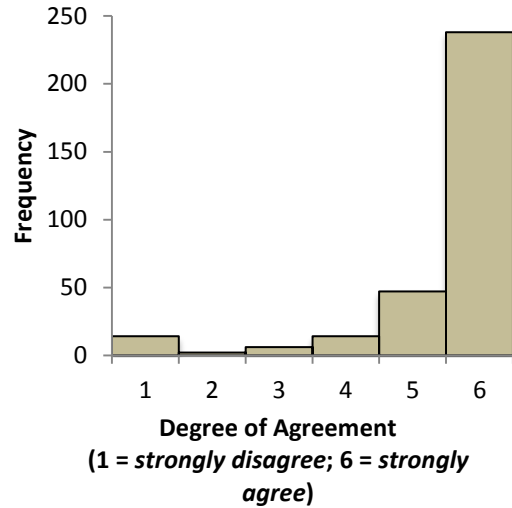
Histograms for statements 7-15 comprising Article of Faith V are provided in Figures 7-15.





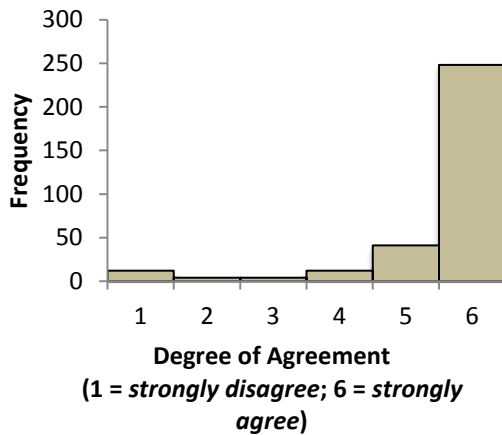
■ Statement 9: I believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their....

Figure 9: Statement 9



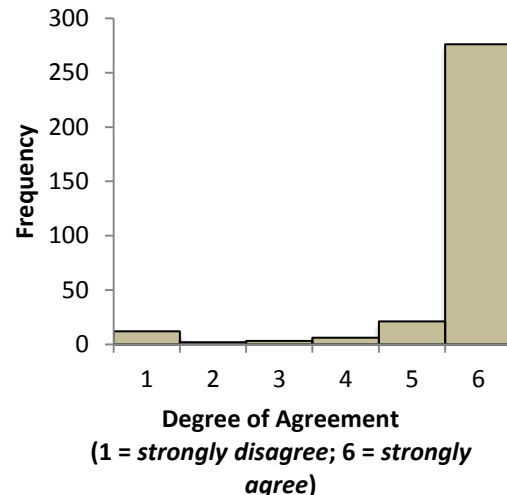
■ Statement 10: I further believe that original sin continues to exist with the new life of the regenerate, until the heart is fully cleansed by the baptism with the Holy...

Figure 10: Statement 10



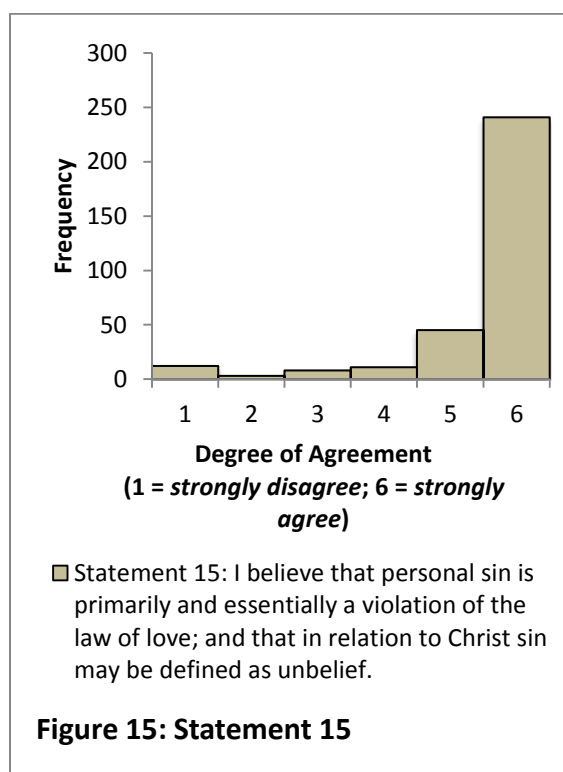
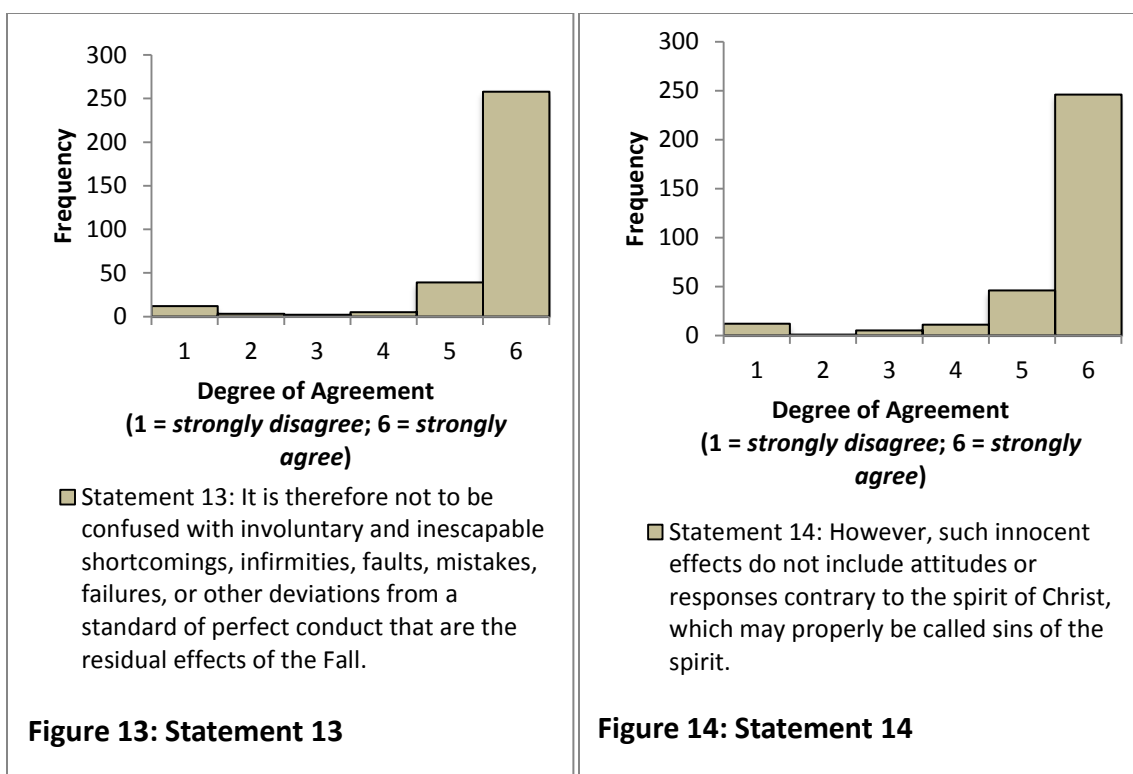
■ Statement 11: I believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.

Figure 11: Statement 11



■ Statement 12: I believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person.

Figure 12: Statement 12



Additional qualitative comments provided by the youth pastors for Article of Faith V, *Sin, Original, and Personal*, indicated varying views on the relationship of sin to

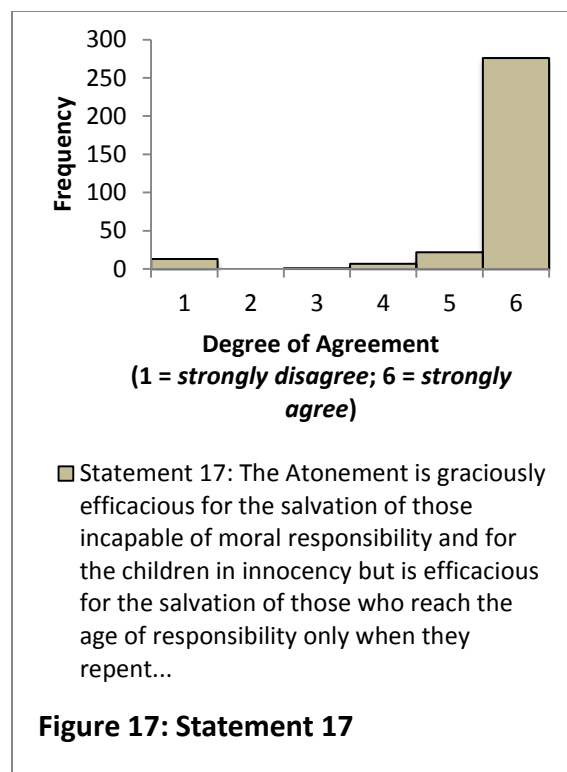
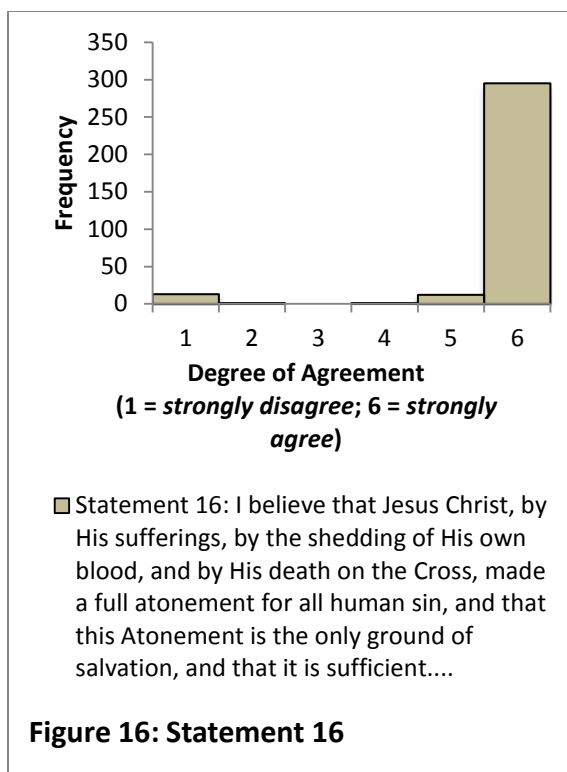
unbelief. For many of the youth pastors, sin as disobedience seemed more understandable than sin as unbelief. Additional comments identified a lack of understanding about original sin. Finally, many youth pastors expressed the need for the updating of language in the description.

Article of Faith VI – Atonement

The mean for the two statements comprising Article of Faith VI, *Atonement* (statements 16-17), was 5.71. Article of Faith VI declares,

We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of those incapable of moral responsibility and for the children in innocence but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe. (Church of the Nazarene, 2013, p. 30)

Histograms for statements 16-17 comprising Article of Faith VI are provided in Figures 16 and 17.



Additional qualitative comments provided by the youth pastors for Article of Faith VI, *Atonement*, identified the difficulty with the age of responsibility language. Some expressed the uncertainty of when the age of responsibility occurs. Others believed that the age of responsibility concept pigeonholed the work of salvation to a single moment in time.

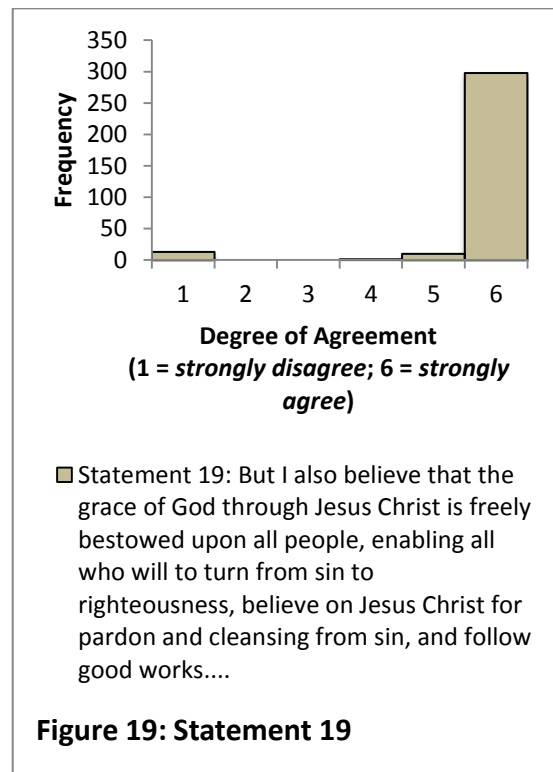
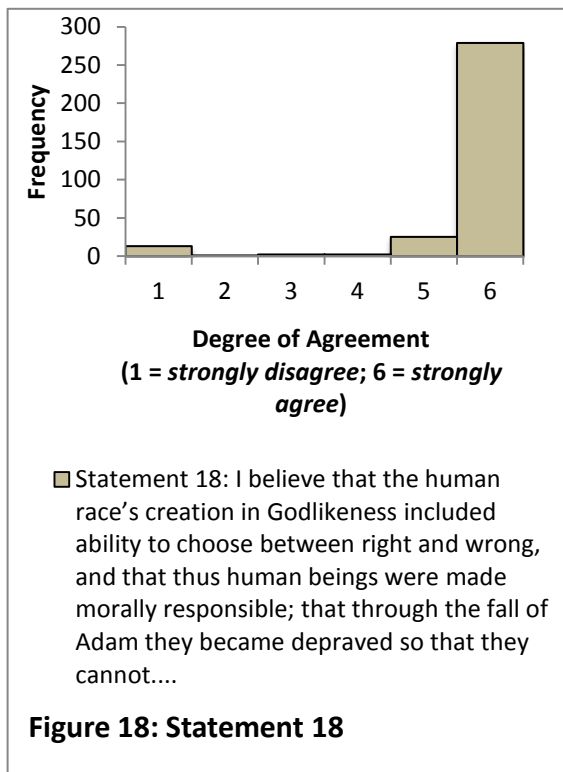
Article of Faith VII – Prevenient Grace

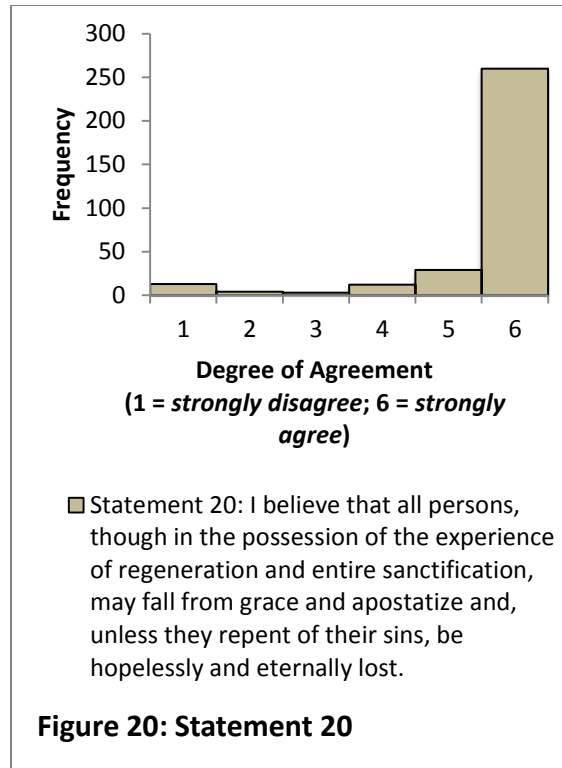
The mean for the three statements comprising Article of Faith VII, *Prevenient Grace* (statements 18-20), was 5.66. Article of Faith VII purports,

We believe that the human race’s creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became depraved so that they cannot now turn and prepare themselves by their own natural strength and works

to faith and calling upon God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight. We believe that all persons, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost. (Church of the Nazarene, 2013, p. 31)

Histograms for statements 18-20 comprising Article of Faith VII are provided in Figures 18-20.





Additional qualitative comments provided by the youth pastors for Article of Faith VII, *Prevenient Grace*, indicated struggle with the theological concept of falling from grace, along with how it happens, and the resulting relationship with God. In this case the youth pastors had a greater issue with understanding the theological concept of falling from grace rather than a need for updated or simplified language.

Article of Faith VIII – Repentance

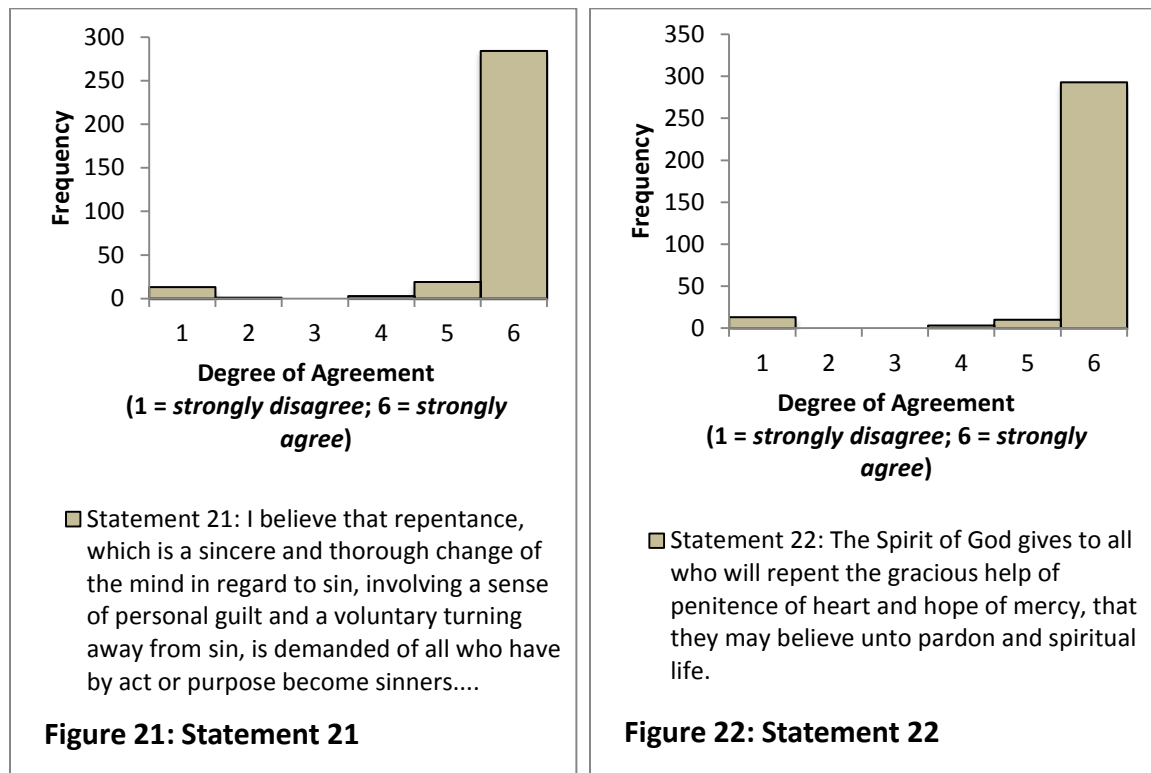
The mean for the two statements comprising Article of Faith VIII, *Repentance* (statements 21-22), was 5.73. Article of Faith VIII states in its entirety,

We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence

of heart and hope of mercy, that they may believe unto pardon and spiritual life.

(Church of the Nazarene, 2013, p. 31)

Histograms for statements 21 and 22 comprising Article of Faith VIII are provided in Figures 21 and 22.



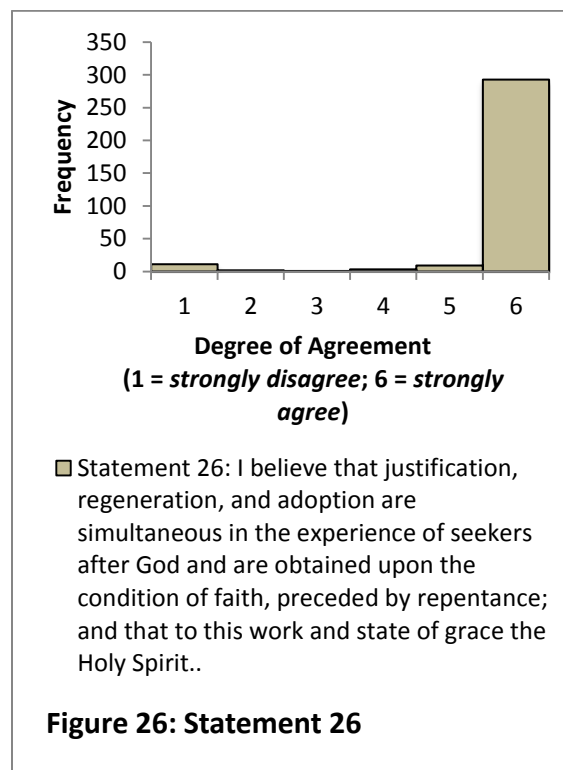
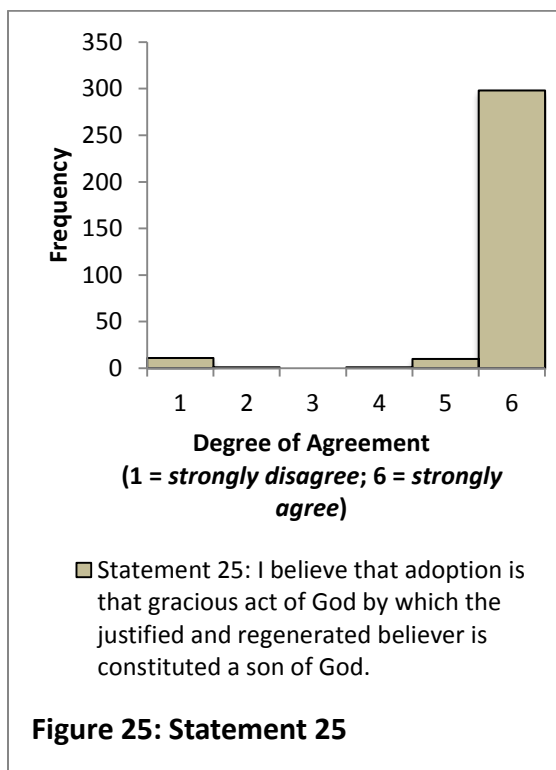
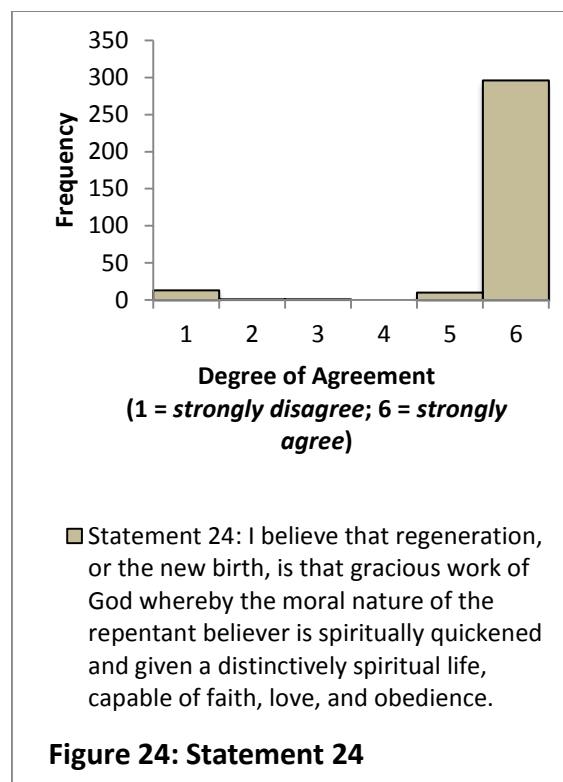
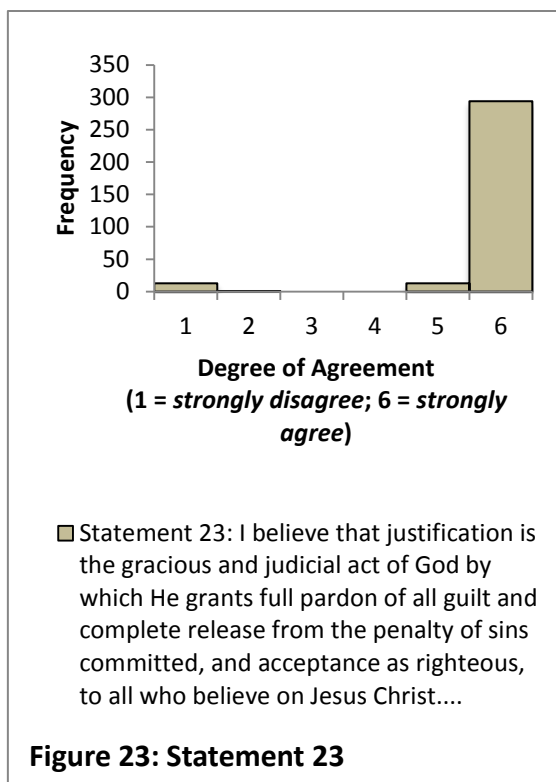
Additional qualitative comments provided by the youth pastors for Article of Faith VIII, *Repentance*, highlighted the importance of emphasizing repentance as turning to God as well as turning away from sin. The youth pastors viewed the concept of repentance as the beginning of a new relationship with God that should be viewed as a journey toward life in the kingdom of God.

Article of Faith IX – Justification, Regeneration, and Adoption

The mean for the four statements comprising Article of Faith IX, *Justification, Regeneration, and Adoption* (statements 23-26), was 5.75. Article of Faith IX contends,

We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God. We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness. (Church of the Nazarene, 2013, p. 33)

Histograms for statements 23-26 comprising Article of Faith IX are provided in Figures 23-26.



Additional qualitative comments provided by the youth pastors for Article of Faith IX, *Justification, Regeneration, and Adoption*, noted the need for gender inclusive language when referring to people. The youth pastors favored language such as child of God rather than the existing “son of God” language.

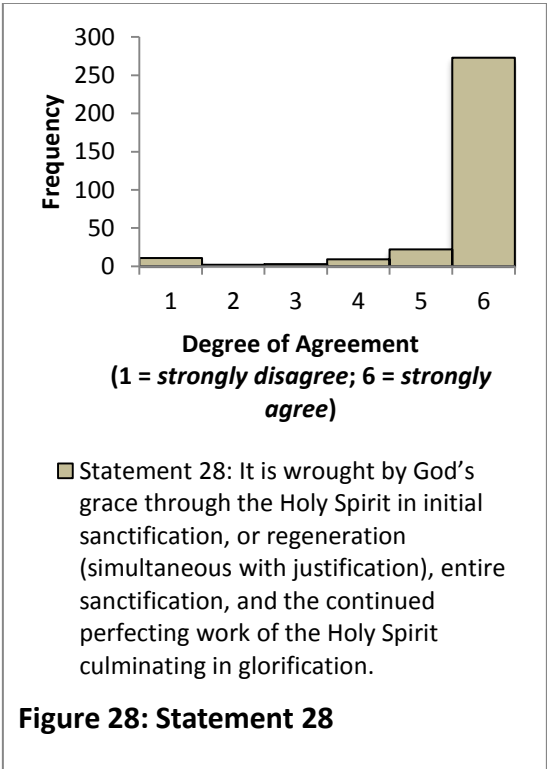
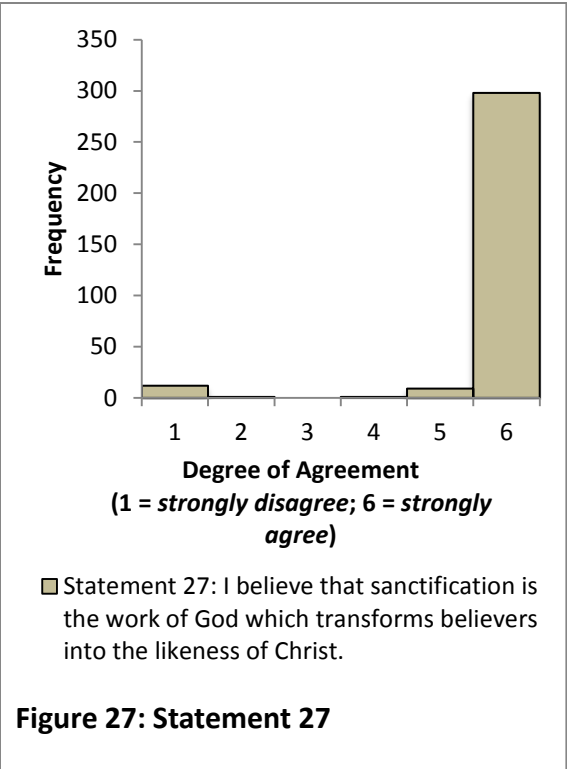
Article of Faith X – Christian Holiness and Entire Sanctification

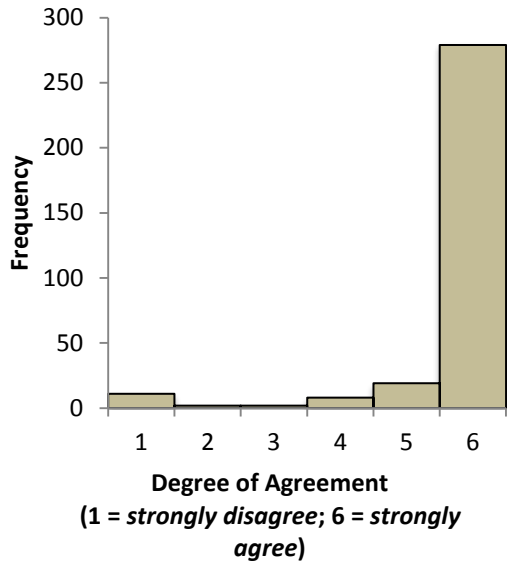
The mean for the eight statements comprising Article of Faith X, *Christian Holiness and Entire Sanctification* (statements 27-34), was 5.60. The eight individual statements of Article of Faith X read in full,

We believe that sanctification is the work of God which transforms believers into the likeness of Christ. It is wrought by God’s grace through the Holy Spirit in initial sanctification, or regeneration (simultaneous with justification), entire sanctification, and the continued perfecting work of the Holy Spirit culminating in glorification. In glorification we are fully conformed to the image of the Son. We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with or infilling of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by grace through faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant,

the result of entire sanctification; the latter is the result of growth in grace. We believe that the grace of entire sanctification includes the divine impulse to grow in grace as a Christlike disciple. (Church of the Nazarene, 2013, pp. 32-34)

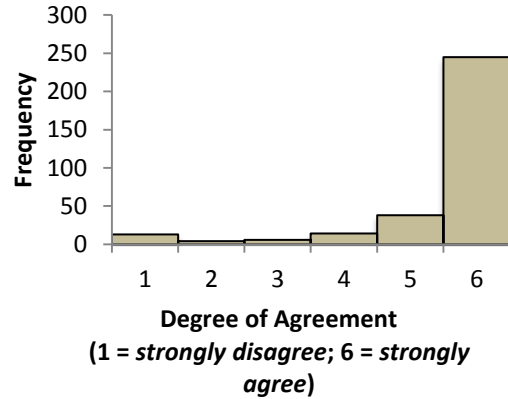
Histograms for statements 27-34 comprising Article of Faith X are provided in Figures 27-34.





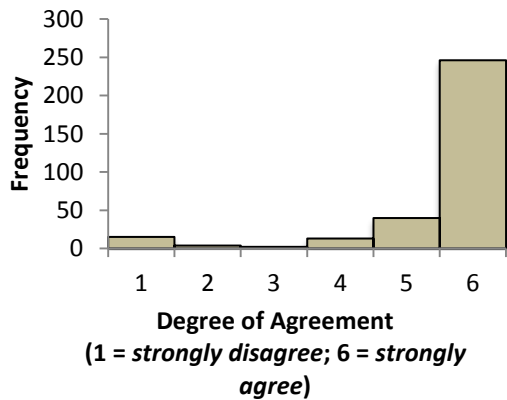
■ Statement 29: In glorification we are fully conformed to the image of the Son.

Figure 29: Statement 29



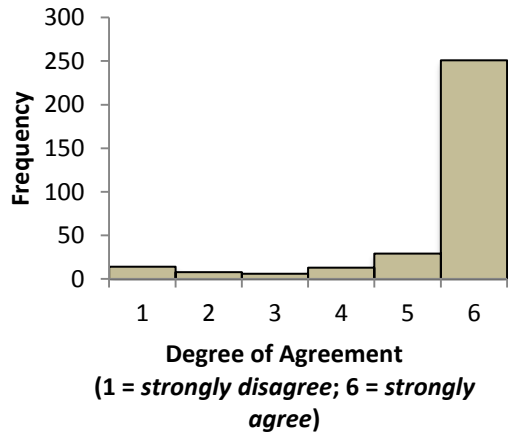
■ Statement 30: I believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love....

Figure 30: Statement 30



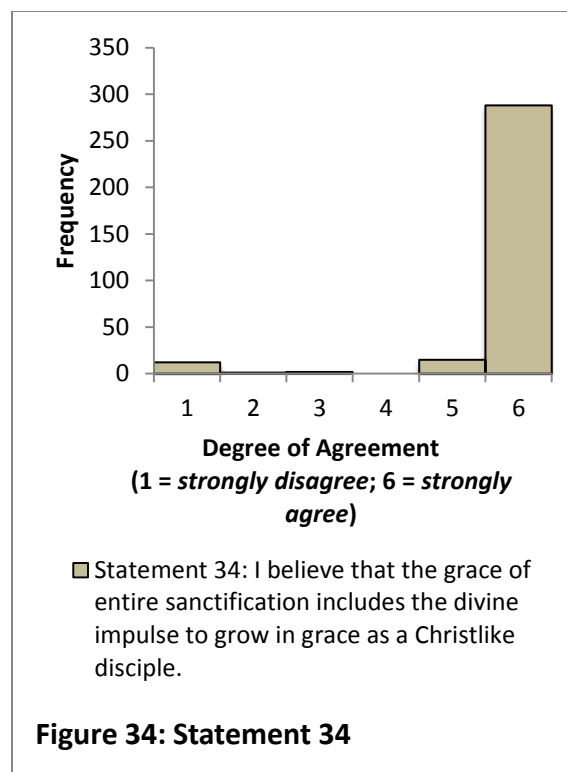
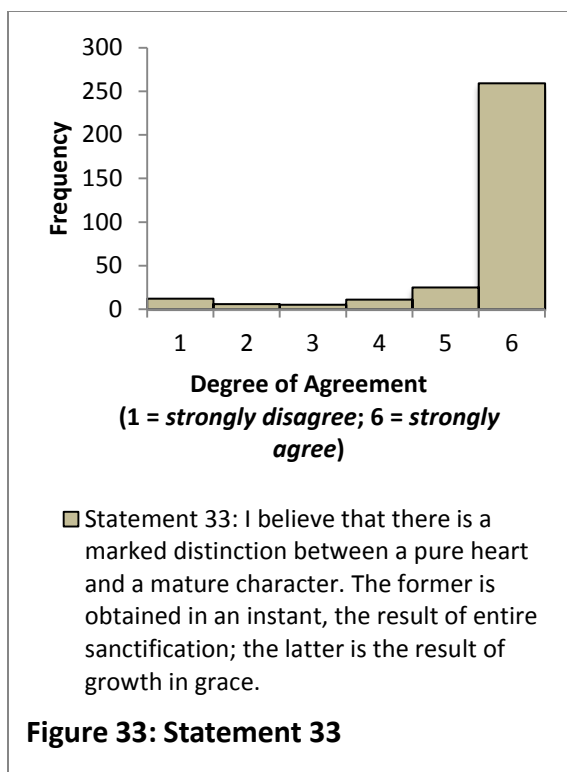
■ Statement 31: It is wrought by the baptism with or infilling of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Figure 31: Statement 31



■ Statement 32: Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by grace through faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

Figure 32: Statement 32



Additional qualitative comments provided by the youth pastors for Article of Faith X, *Christian Holiness and Entire Sanctification*, dealt with the nature of sanctification process being instantaneous verses a process. The youth pastors preferred the process aspect of entire sanctification, along with the understanding that it is a continuous growth experience and lifelong journey, rather than a moment in time. Furthermore, the youth pastors described entire sanctification as the calling of God in the life of the believer to become holy and Christ-like.

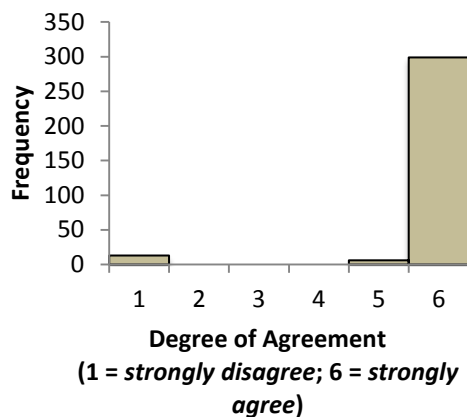
Article of Faith XI – The Church

The mean for the six statements comprising Article of Faith XI, *The Church* (statements 35-40), was 5.78. Article of Faith XI asserts,

We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by

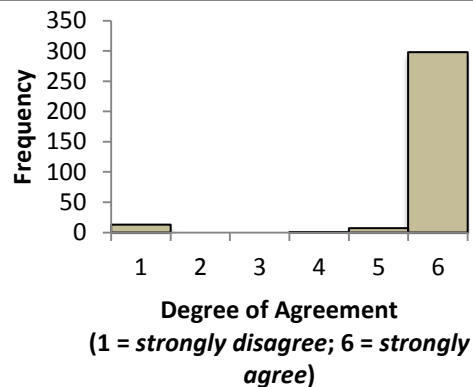
the Holy Spirit through the Word. God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ, holy living, and mutual accountability. The mission of the Church in the world is to share in the redemptive and reconciling ministry of Christ in the power of the Spirit. The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God. The Church is a historical reality that organizes itself in culturally conditioned forms, exists both as local congregations and as a universal body, and also sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ. (Church of the Nazarene, 2013, p. 34)

Histograms for statements 35-40 comprising Article of Faith XI are provided in Figures 35-40.



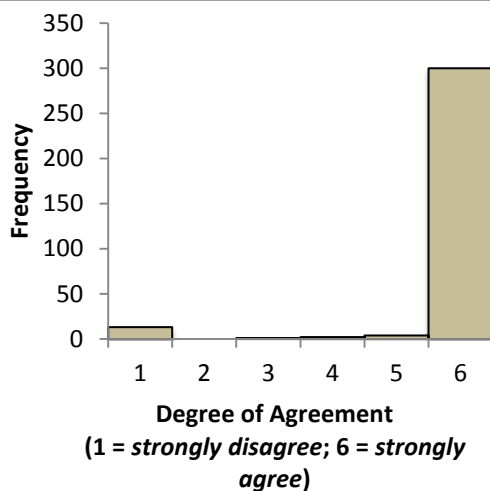
■ Statement 35: I believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word.

Figure 35: Statement 35



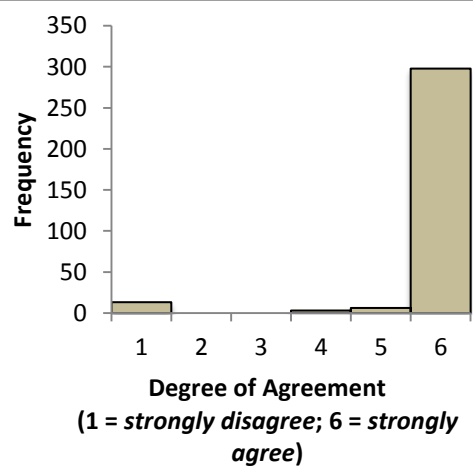
■ Statement 36: God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ, holy living, and mutual....

Figure 36: Statement 36



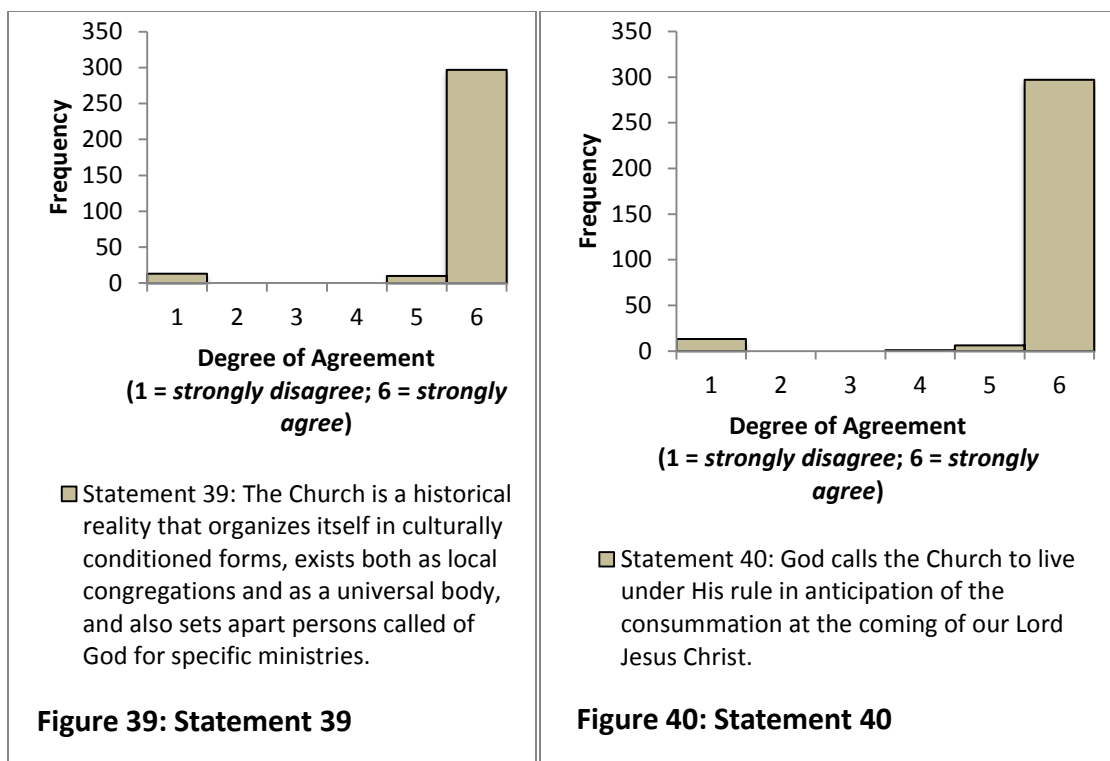
■ Statement 37: The mission of the Church in the world is to share in the redemptive and reconciling ministry of Christ in the power of the Spirit.

Figure 37: Statement 37



■ Statement 38: The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God.

Figure 38: Statement 38



Additional qualitative comments provided by the youth pastors for Article of Faith XI, *The Church*, indicated strong agreement that God’s mission is the also the mission of the church. The youth pastors expressed a clear conviction in their comments that the church does not have a mission apart from God’s mission. The youth pastors also expressed desire for an elevated emphasis on the sacraments in the local church.

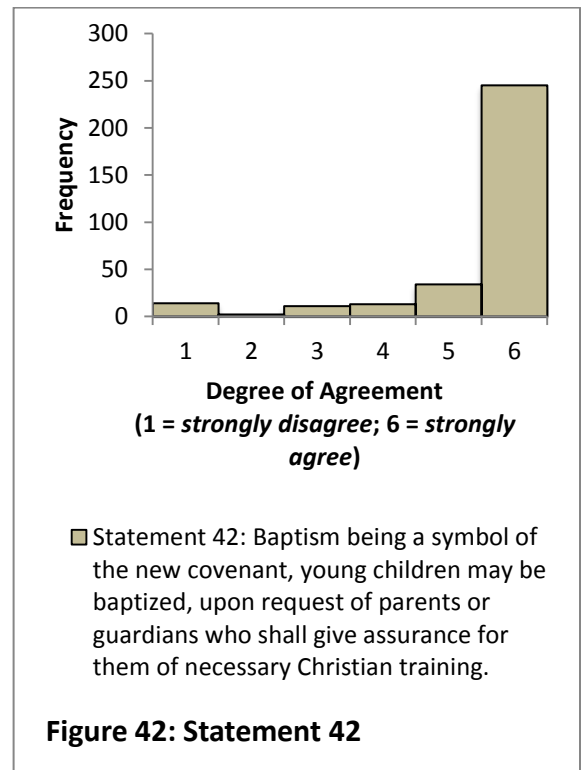
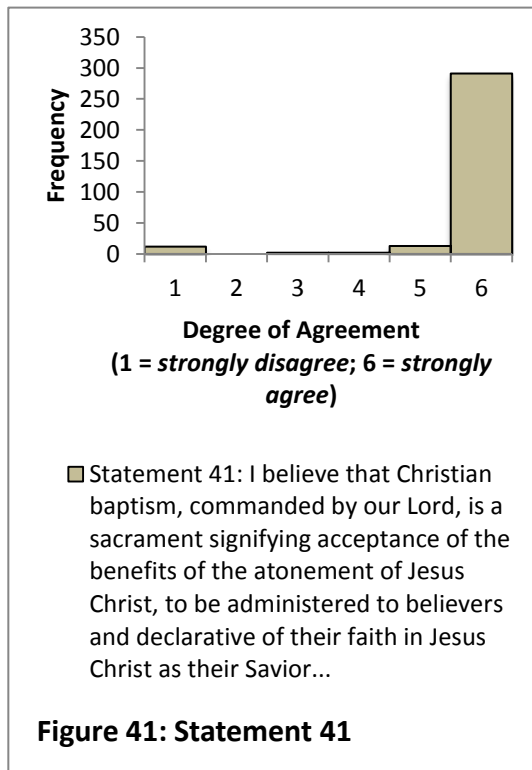
Article of Faith XII – Baptism

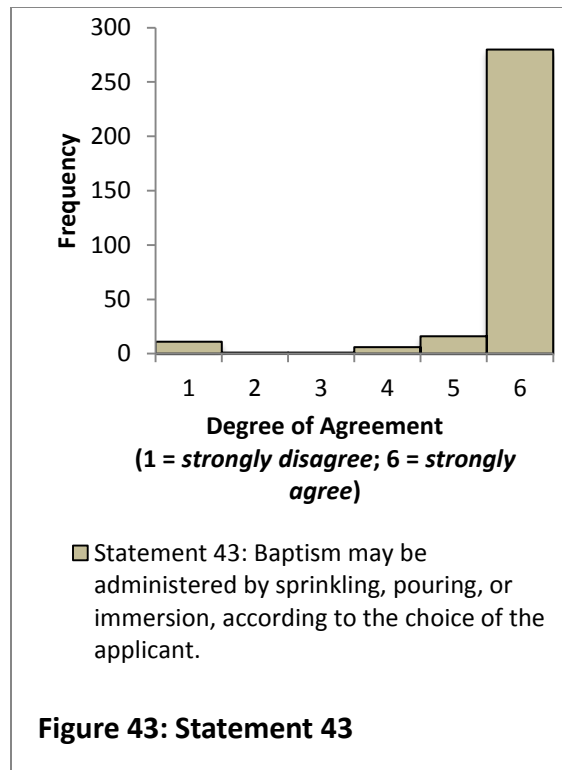
The mean for the three statements comprising Article of Faith XII, *Baptism* (statements 41-43), was 5.64. Article of Faith XII declares,

We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness. Baptism being a symbol of the new covenant, young children may be baptized, upon

request of parents or guardians who shall give assurance for them of necessary Christian training. Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant. (Church of the Nazarene, 2013, pp. 34-35)

Histograms for statements 41-43 comprising Article of Faith XII are provided in Figures 41-43.





Additional qualitative comments provided by the youth pastors for Article of Faith XII, *Baptism*, challenged the role of infant baptism in the Church of the Nazarene. Many of the youth pastors expressed limited support for infant baptism believing that baptism needed the confessional element of professing Jesus as Lord. The youth pastors believed that infant dedication was more appropriate than infant baptism.

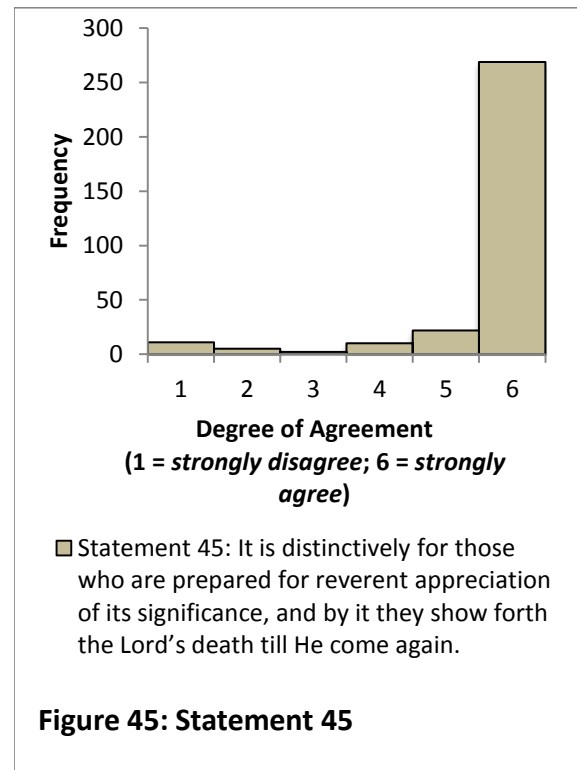
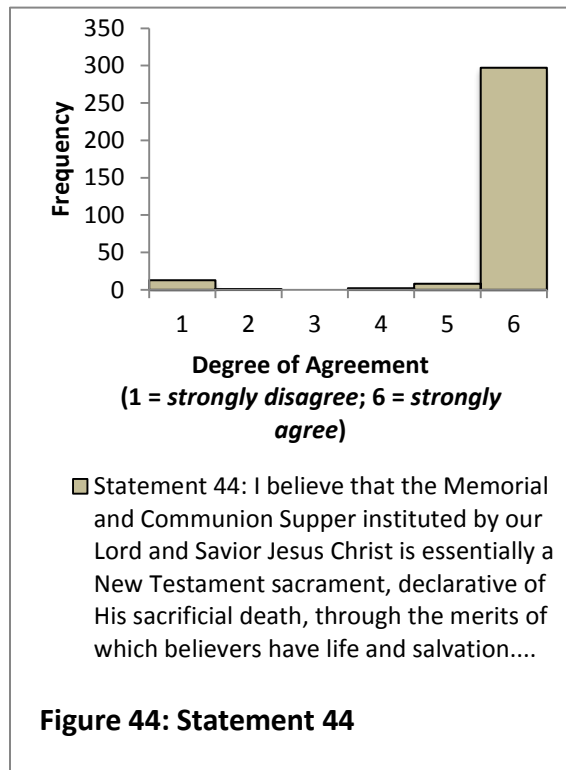
Article of Faith XIII – The Lord’s Supper

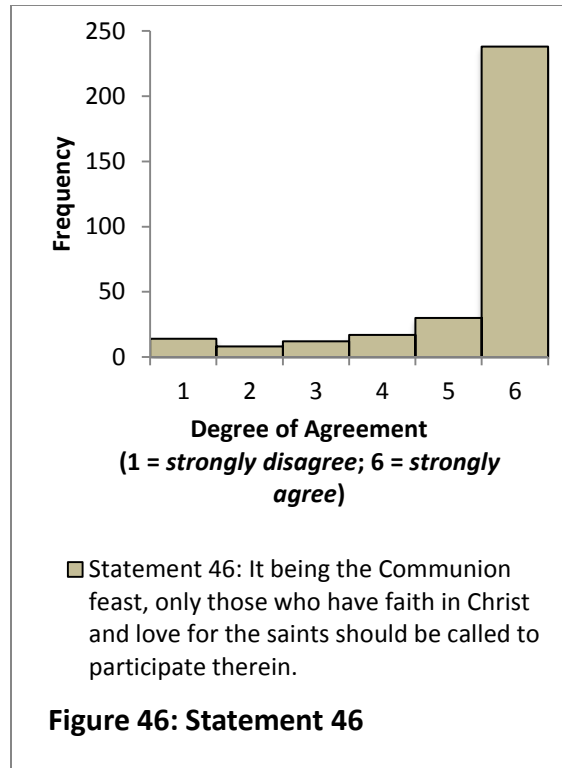
The mean for the three statements comprising Article of Faith XIII, *The Lord’s Supper* (statements 44-46), was 5.58. Article of Faith XIII states the following:

We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are

prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein. (Church of the Nazarene, 2013, p. 35)

Histograms for statements 44-46 comprising Article of Faith XIII are provided in Figures 44-46.



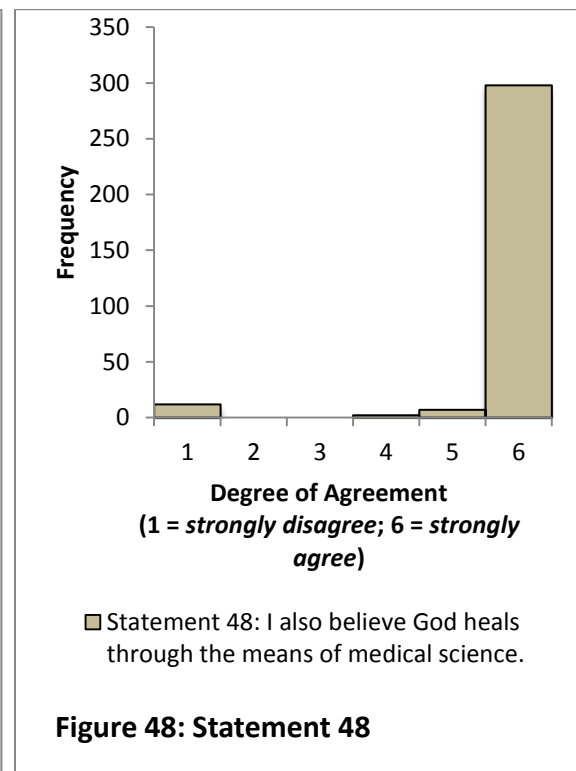
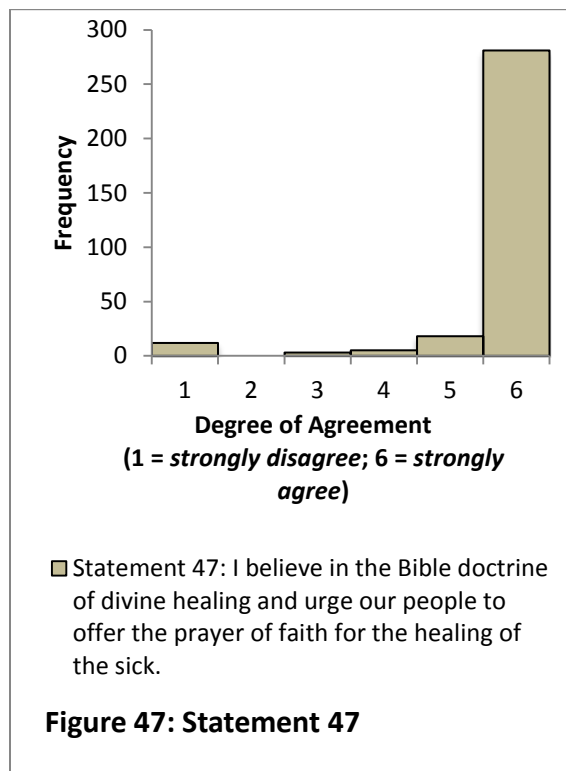


Additional qualitative comments provided by the youth pastors for Article of Faith XIII, *The Lord's Supper*, surrounded participation in communion. The youth pastors viewed communion as a means of grace best practiced through an open table concept with no limitation on participation. Many youth pastors viewed communion as an opportunity for non-believers to seek forgiveness of sins and become a follower of Christ. Consequently, the communion experience should be a welcoming experience for all who choose to participate.

Article of Faith XIV – Divine Healing

The mean for the two statements comprising Article of Faith XIV, *Divine Healing* (statements 47-48), was 5.74. Together, the two statements of Article of Faith XIV declare, “We believe in the Bible doctrine of divine healing and urge our people [to seek] to offer the prayer of faith for the healing of the sick. We also believe God heals through

the means of medical science” (Church of the Nazarene, 2013, p. 35). Histograms for statements 47-48 comprising Article of Faith XIV are provided in Figures 47-48.



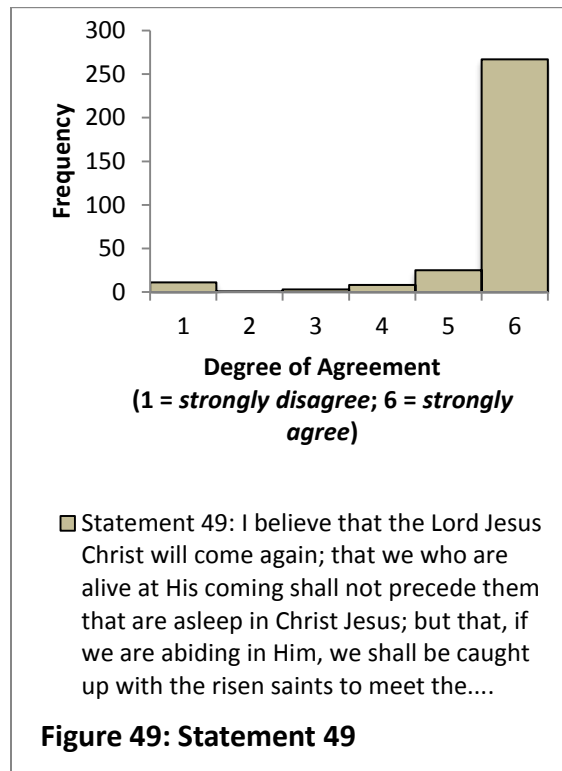
Additional qualitative comments provided by the youth pastors for Article of Faith XIV, *Divine Healing*, indicated no common themes or ideas.

Article of Faith XV – Second Coming of Christ

The mean for the statement comprising Article of Faith XV, *Second Coming of Christ* (statement 49), was 5.65. The sole statement of Article of Faith XV asserts,

We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord. (Church of the Nazarene, 2013, pp. 35-36)

A Histogram for statement 49 comprising Article of Faith XV is provided in Figure 49.



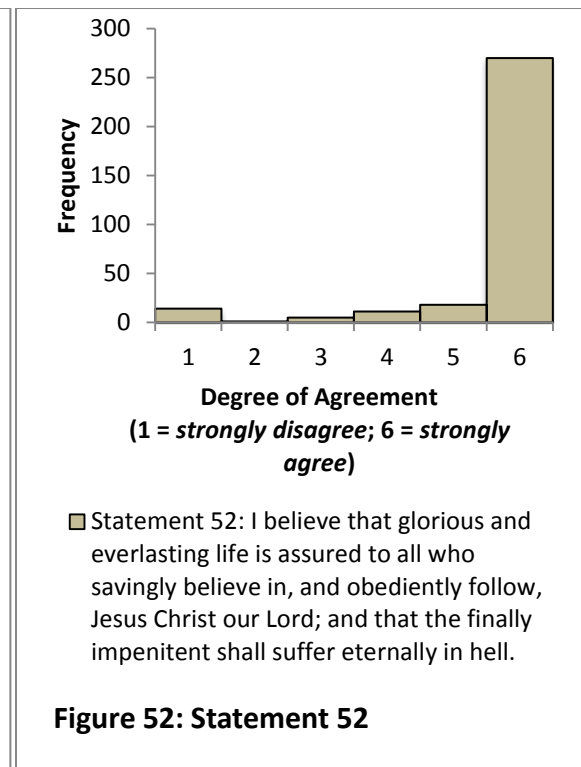
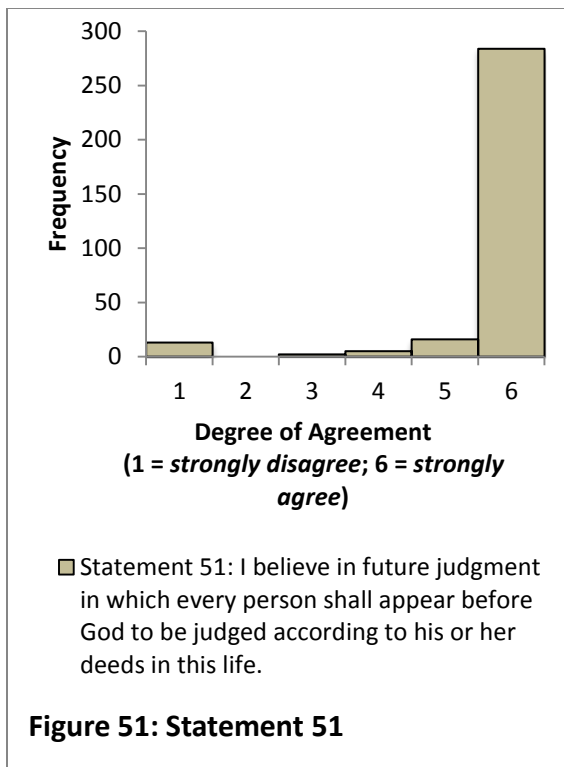
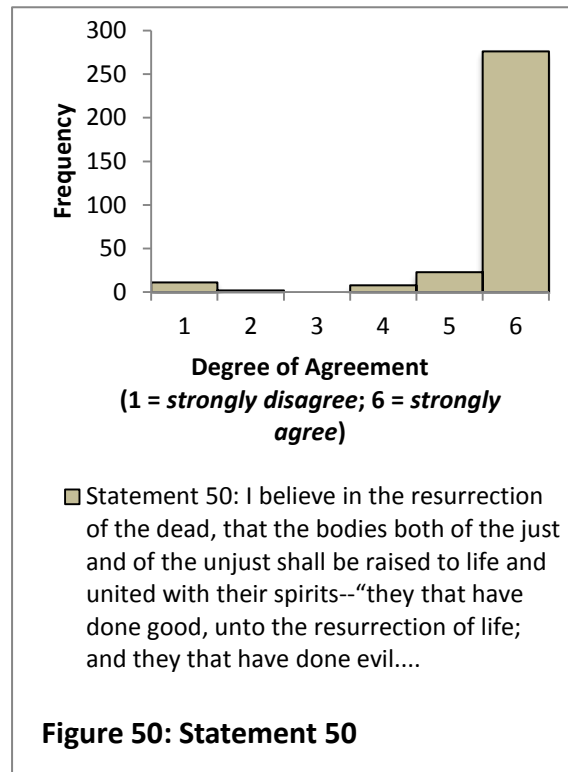
Additional qualitative comments provided by the youth pastors for Article of Faith XV, *Second Coming of Christ*, identified philosophical differences about how the second coming of Christ would occur. Comments included uncertainty about the concept of rapture and what it means to be caught up in the air. The youth pastors favored language that focused on the results of the second coming rather than process, or how it would occur. The favored language included the returning of Christ, the establishment of heaven, and the restoration of the new earth.

Article of Faith XVI – Resurrection, Judgment, and Destiny

The mean for the three statements comprising Article of Faith XVI, *Resurrection, Judgment, and Destiny* (statements 50-52), was 5.66. This article states,

We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—‘they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.’ We believe in future judgment in which every person shall appear before God to be judged according to his or her deeds in this life. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell. (Church of the Nazarene, 2013, p. 36)

Histograms for statements 50-52 comprising Article of Faith XVI are provided in Figures 50-52.



Additional qualitative comments provided by the youth pastors for Article of Faith XVI, *Resurrection, Judgment, and Destiny*, identified additional theological

questions surrounding the surety of hell and the finality of hell throughout eternity. Some youth pastors expressed optimism for additional opportunities provided by God after death to choose eternal destination. Some youth pastors were challenged to believe a loving God could condemn someone to hell for eternity.

Summary, Research Question One.

In summary, when considering research question one, the youth pastors indicated *mostly agree* to *strongly agree* with the 16 Articles of Faith with an mean of 5.56. The youth pastors expressed high agreement with all of the Articles of Faith, with none of the Articles of Faith scoring less than a 5, or *mostly agree*. The qualitative comments provided by the youth pastors primarily suggested the need for better understanding about the meaning of terminology, an updating of language to be gender inclusive, and the updating of language that could make the Articles of Faith more easily understood.

Youth Pastor differences in agreement as a factor of characteristics

In order to answer research question two, *what differences in agreement with the Articles of Faith exist as a factor of youth pastor characteristics*, the researcher examined the youth pastors' degree of agreement with the 16 Articles of Faith through the characteristics of education, credentialing status, and years as a member of the Church of the Nazarene. The researcher selected these three characteristics concluding that they could be areas of emphasis for denominational leadership to develop in order to cultivate theological coherence in current and future youth pastors. In order to gain further insight into the youth pastor degree of agreement, the researcher analyzed the data through one-way ANOVAs in two ways. The first approach was to learn the youth pastor degree of agreement with the Articles of Faith as a whole to analyze overall agreement by

education, credentialing status, and then years as a member of the Church of the Nazarene. The second approach was to learn the youth pastor degree of agreement with each of the 16 Articles of Faith.

In the area of education, the researcher collected data indicating the amount of education received by the youth pastor including *less than high school diploma, high school diploma or GED, trade certificate, some college, bachelors degree, or graduate degree*. The *less than high school diploma, high school diploma or GED, trade certificate*, and *some college categories* were grouped together into one for the purpose of the one-way ANOVA. The one-way ANOVA was then performed with the three categories of *some college or less, bachelors degree, or graduate degree*. When considering the Articles of Faith as a whole and the youth pastor education, following the use of a one-way ANOVA, no statistical significance was found in the youth pastors degree of agreement. $F(2,320) = 1.08, p = .340$. Likewise, following the use of a one-way ANOVA, no statistical significance was found when considering the youth pastors degree of agreement with each Article of Faith. $F(5, 317) = .784, p = .562$. The results of the one-way ANOVAs by each of the 16 Articles of Faith and the youth pastor characteristic of education are provided in Table 5.

Table 5

Youth Pastors' Degree of Agreement Based on Education

Statement Number	Article of Faith	<i>P value</i>	<i>f</i>	<i>df</i>
I	The Triune God	.67	.401	2
II	Jesus Christ	.58	.538	2
III	The Holy Spirit	.73	.314	2
IV	The Holy Scriptures	.71	.342	2
V	Sin, Original and Personal	.73	.321	2
VI	Atonement	.34	1.09	2
VII	Prevenient Grace	.49	.717	2
VIII	Repentance	.31	1.18	2
IX	Justification, Regeneration, and Adoption	.31	1.16	2
X	Christian Holiness and Entire Sanctification	.72	.325	2
XI	The Church	.3	1.2	2
XII	Baptism	.1	2.34	2
XIII	The Lord's Supper	.83	.182	2
XIV	Divine Healing	.37	.994	2
XV	Second Coming of Christ	.95	.048	2
XVI	Resurrection, Judgment, and Destiny	.65	.427	2

In the area of credentialing status, the researcher collected data indicating if the participant had *no plans for ordination, local license, district license, ordained deacon, ordained elder, or credentials filed*. The categories were grouped into the three areas of *no plans for ordination or local license, district license, and ordained deacon or elder*. When considering the Articles of Faith as a whole and the youth pastor credentialing status, following the use of a one-way ANOVA, no statistical significance was found in the youth pastors degree of agreement. $F(2,265) = .020, p = .98$. Furthermore, the use of the one-way ANOVA to analyze degree of agreement by each individual Article of Faith reported no statistical significance (see table 6 below).

Table 6

Youth Pastors' Degree of Agreement Based on Credentialing Status

Statement Number	Article of Faith	<i>P value</i>	<i>f</i>	<i>df</i>
I	The Triune God	.27	1.33	2
II	Jesus Christ	.16	1.83	2
III	The Holy Spirit	.19	1.67	2
IV	The Holy Scriptures	.07	2.62	2
V	Sin, Original and Personal	.56	.58	2
VI	Atonement	.26	1.37	2
VII	Prevenient Grace	.25	1.39	2
VIII	Repentance	.23	1.5	2
IX	Justification, Regeneration, and Adoption	.33	1.13	2
X	Christian Holiness and Entire Sanctification	.44	.818	2
XI	The Church	.28	1.27	2
XII	Baptism	.18	1.71	2
XIII	The Lord's Supper	.57	.557	2
XIV	Divine Healing	.38	.969	2
XV	Second Coming of Christ	.92	.088	2
XVI	Resurrection, Judgment, and Destiny	.92	.085	2

In the area of years as a member of the Church of the Nazarene, the researcher collected data indicating whether the participant was *not a member*, *less than 1*, *1-5*, *6-10*, *11-15*, *16-20*, or *21 or more*. For the purpose of analysis, the researcher grouped the data into the three categories of *5 years or less*, *6-15 years*, and *16 or more years*. When considering the 16 Articles of Faith collectively, the youth pastors reported no statistical significance in their degree of agreement $F(2,264) = .756, p = .47$. Likewise, no statistical significance was reported when considering the degree of agreement for each of the 16 Articles of Faith (Table 7).

Table 7

Youth Pastors' Degree of Agreement Based on Years as a Member of the Church of the Nazarene

Statement Number	Article of Faith	<i>P value</i>	<i>f</i>	<i>df</i>
I	The Triune God	.61	.503	2
II	Jesus Christ	.35	1.07	2
III	The Holy Spirit	.54	.625	2
IV	The Holy Scriptures	.45	.813	2
V	Sin, Original and Personal	.28	1.27	2
VI	Atonement	.44	.814	2
VII	Prevenient Grace	.54	.616	2
VIII	Repentance	.7	.36	2
IX	Justification, Regeneration, and Adoption	.32	1.14	2
X	Christian Holiness and Entire Sanctification	.53	.643	2
XI	The Church	.68	.467	2
XII	Baptism	.27	1.45	2
XIII	The Lord's Supper	.75	.29	2
XIV	Divine Healing	.57	.535	2
XV	Second Coming of Christ	.15	1.91	2
XVI	Resurrection, Judgment, and Destiny	.48	.807	2

Youth Pastor view of the role of Articles of Faith in youth ministry

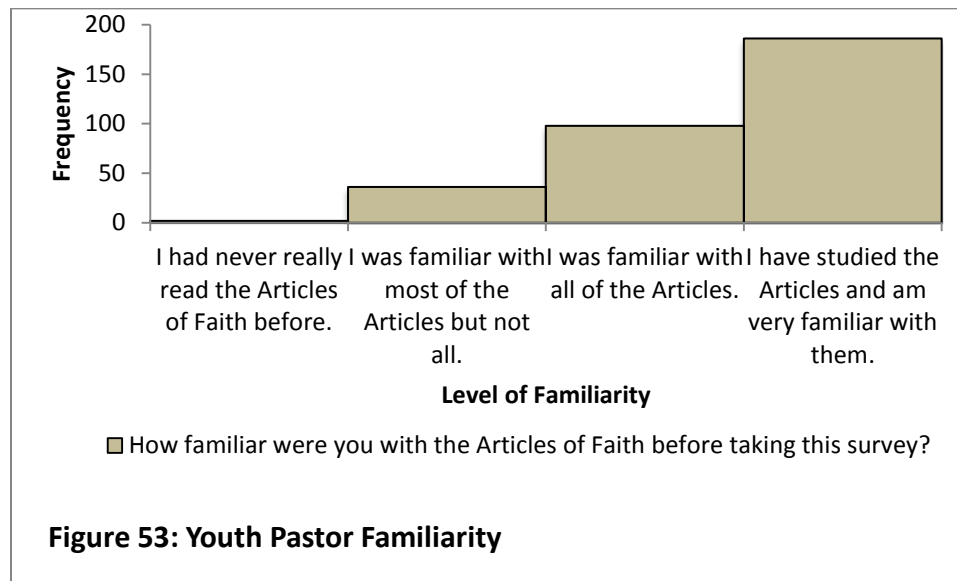
In order to answer research question three, *how does the youth pastor view the role of the Articles of Faith in youth ministry*, the researcher presented one question and three general statements in the last section of the survey instrument to learn the youth pastor familiarity with the Articles of Faith prior to the survey, and how the youth pastors viewed the Articles of Faith in relationship to local church youth ministry. The question asked, *how familiar were you with the Articles of Faith before taking this survey?* Next the survey instrument provided the three general statements *a youth pastor should know the Articles of Faith in order to serve in a local Nazarene church*, *a youth pastor should teach the Articles of Faith to youth in a local Nazarene church*, and *the Articles of Faith should be included in youth church membership class instruction*. The one question and each of the three general statements included a six-point Likert-type scale (1 = *strongly disagree*, 6 = *strongly agree*) to indicate the degree of agreement. A summary of the results is provided in Table 8 below.

Table 8

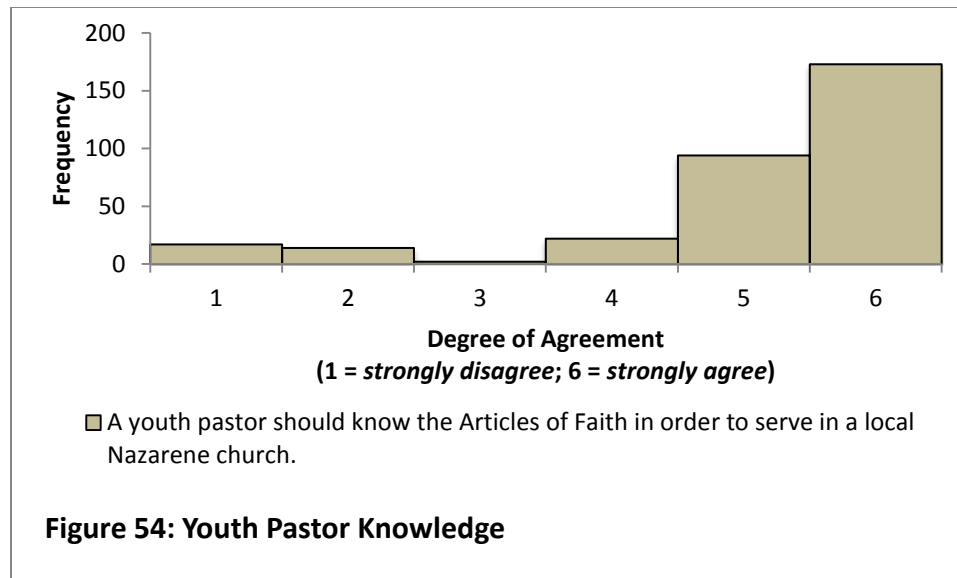
<i>Degree of Agreement about Role of Articles of Faith in Local Church Youth Ministry</i>	<i>n</i>	<i>M</i>	<i>SD</i>
How familiar were you with the Articles of Faith before taking this survey?	322	3.45	.714
A youth pastor should know the Articles of Faith in order to serve in a local Nazarene church	322	5.11	1.36
A youth pastor should teach the Articles of Faith to youth in a local Nazarene church	320	4.9	1.47
The Articles of Faith should be included in youth church membership class instruction	322	5.22	1.53

Note: Likert-type scale, 1 = *strongly disagree*, 6 = *strongly agree*

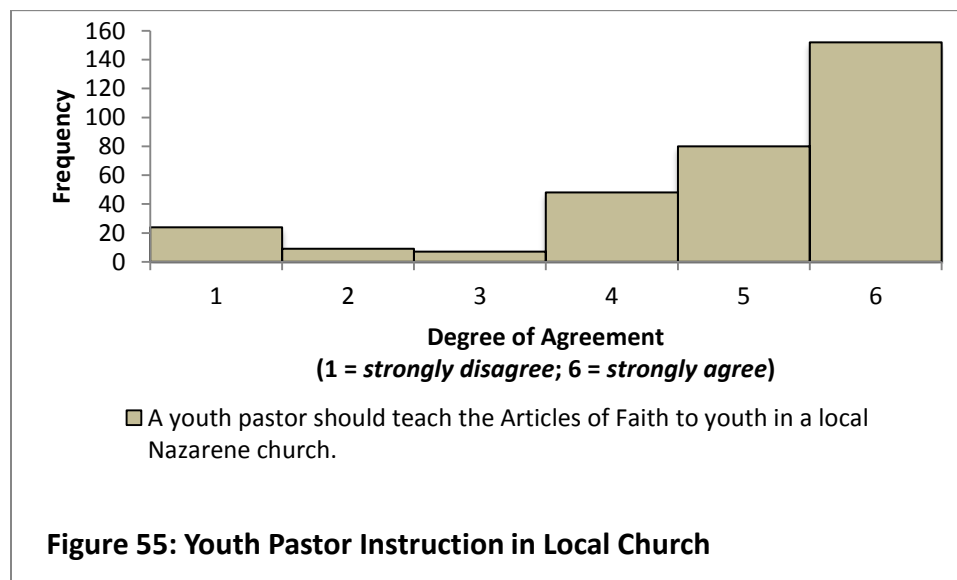
Regarding how familiar the youth pastor was with the Articles of Faith prior to participating in the study, the mean was 3.45 indicating *somewhat disagree* to *somewhat agree*. A Histogram of Nazarene youth pastor familiarity with the Articles of Faith prior to participating in the study is provided in Figure 53.



In response to the agreement that a youth pastor should know the Articles of Faith in order to serve in a local Nazarene church, the mean was 5.11 indicating *mostly agree* to *strongly agree*. A Histogram for the degree of agreement that the Nazarene youth pastor should know the Articles of Faith is provided in Figure 54.



In response to the agreement that a youth pastor should teach the Articles of Faith to youth in a local Nazarene church, the mean was 4.9 indicating *somewhat agree* to *mostly agree*. A Histogram for the degree of agreement that a Nazarene youth pastor should teach the Articles of Faith is provided in Figure 55.



In response to the agreement that the Articles of Faith should be included in youth church membership class instruction, the mean was 5.22 indicating a *mostly agree* to

strongly agree. A Histogram for youth pastor agreement that Articles of Faith should be included in youth church membership class instruction is provided in Figure 56.



In summary of research question three, the youth pastors indicated limited familiarity with the Articles of Faith with a mean response of *somewhat disagree* to *somewhat agree*. This was the lowest mean for any of the responses. Furthermore, the youth pastors indicated a *mostly agree* to *strongly agree* that the Articles of Faith should be known by the youth pastor and included in local church youth membership classes. However, the youth pastors agreed less that the youth pastor should teach the Articles of Faith in the local church by responding with a *somewhat agree* to *mostly agree*. Youth Pastor differences in agreement with view of Articles of Faith as a factor of characteristics

In order to answer research question four, *what differences in agreement with the view of the role of the Articles of Faith in youth ministry exist as a factor of youth pastor characteristics*, the researcher examined the youth pastors degree of agreement with the one question about the familiarity the youth pastor had with the Articles of Faith prior to

participating in the study, and the three general statements indicating the importance for the Nazarene youth pastor to know the Articles of Faith, teach the Articles of Faith, and include the Articles of Faith in local church youth membership class instruction. One-way ANOVAs were used by the researcher to analyze the one question and three general statements through the youth pastor characteristics of education, credentialing status, and years as a member of the Church of the Nazarene. The results of the analysis are displayed in Table 9.

Table 9

Familiarity with Articles of Faith Prior to Participating in the Study

<i>Youth Pastor Characteristic</i>	<i>P value</i>	<i>f</i>	<i>df</i>
Education	.01	4.78	3
Credentialing Status	.00	14.41	3
Years as a Member of the Church of the Nazarene	.00	11.66	3

When considering the Articles of Faith as a whole, and the youth pastor familiarity with the Articles of Faith prior to participating in the survey, following the use of a one-way ANOVA, statistical significance was found $F(2,319) = 4.78, p = .01$. A Tukey post hoc analysis reported that the youth pastor familiarity increased with education as seen in Figure 57.

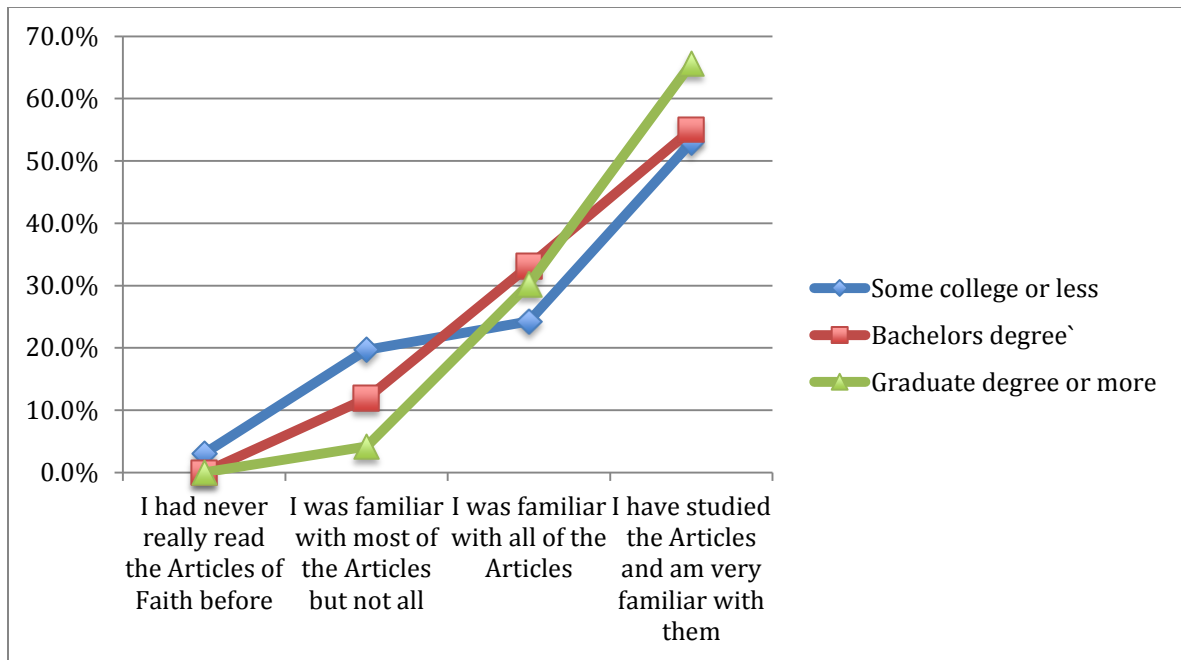


Figure 57: Familiarity with the Articles of Faith by Youth Pastor Education

The youth pastor previous familiarity with the Articles of Faith was also found to increase with advancement through the credentialing process. Statistical significance was found through the one-way ANOVA $F(2,317) = 14.41, p = .00$. Figure 58 displays that ordained youth pastors had significantly higher familiarity with the Articles of Faith than those with no plans for ordination or were locally licensed.

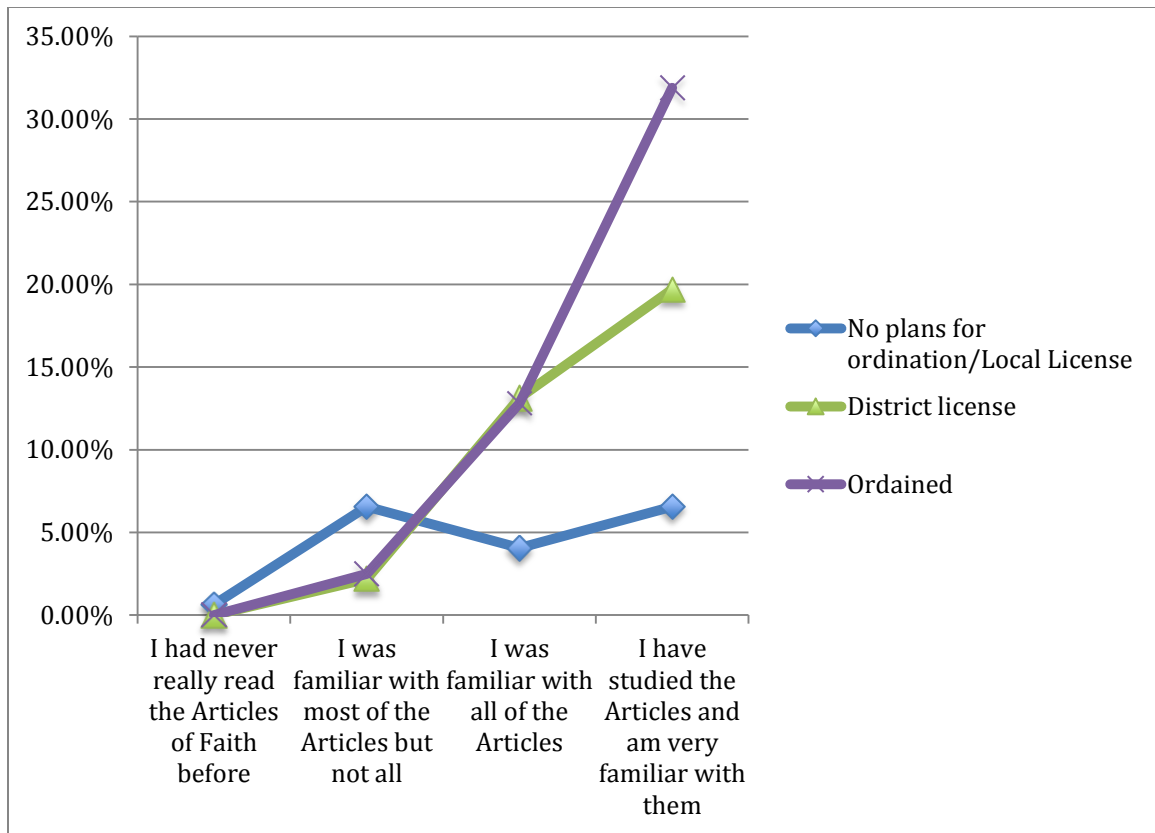


Figure 58: Familiarity with the Articles of Faith by Youth Pastor Credentialing

Familiarity and Youth Pastor Church Membership Years

Finally, the youth pastors familiarity with the Articles of Faith increased based on the years the youth pastor had been a member of the Church of the Nazarene. Statistical significance was found through a one-way ANOVA $F(2,315) = 11.66, p = .00$ indicating that the youth pastors familiarity increased the more years they had as a member of the Church of the Nazarene as shown in Figure 59.

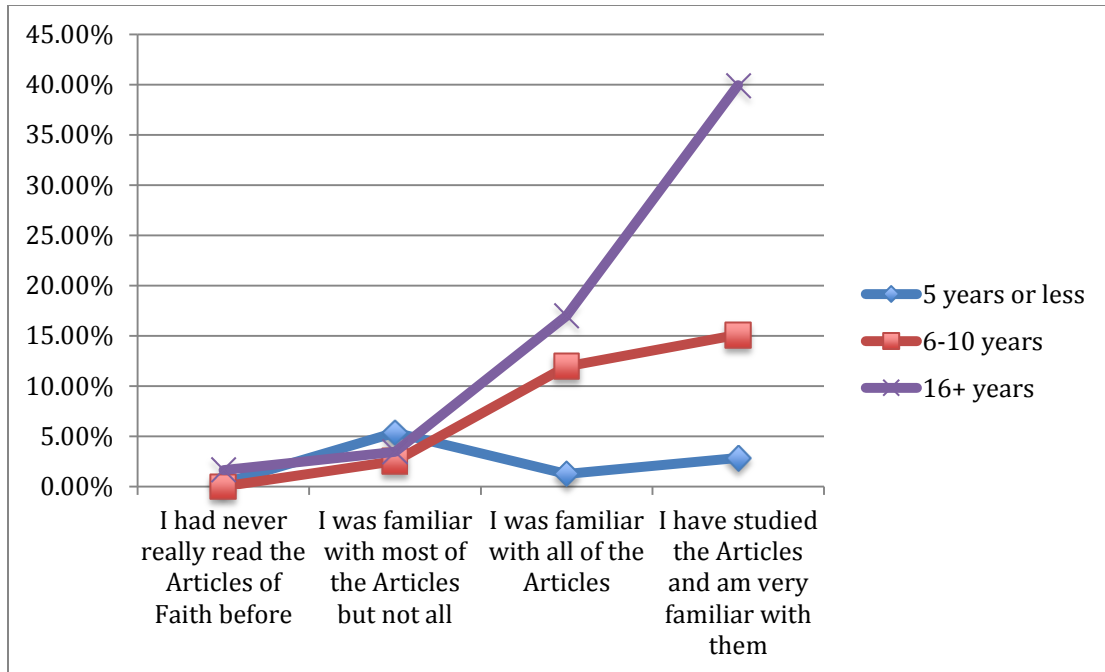


Figure 59: Familiarity with the Articles of Faith by Years as Nazarene Member

Next, the researcher analyzed the youth pastors degree of agreement that a local church youth pastor should know the Articles of Faith in order to serve. Again, the one-way ANOVAs analyzed the data based on the youth pastor characteristics of education, credentialing, and years as a member of the Church of the Nazarene. The results are displayed in Table 10.

Table 10

Importance of Youth Pastor Knowing the Articles of Faith

<i>Youth Pastor Characteristic</i>	<i>P value</i>	<i>f</i>	<i>df</i>
Education	.78	.25	2
Credentialing Status	.06	2.79	2
Years Member Church of the Nazarene	.27	1.3	2

No Statistical significance was found in any of the three youth pastor characteristics and the importance for the youth pastor to know the Articles of Faith.

Next, the researcher analyzed the youth pastors degree of agreement that the Articles of Faith should be taught by the youth pastor to the youth in the local church. Again, the one-way ANOVAs analyzed the data based on the youth pastor characteristics of education, credentialing, and years as a member of the Church of the Nazarene. The results are displayed in Table 11.

Table 11

Importance of Youth Pastor Teaching the Articles of Faith

<i>Youth Pastor Characteristic</i>	<i>P value</i>	<i>f</i>	<i>df</i>
Education	.25	1.41	2
Credentialing Status	.42	.866	2
Years Member Church of the Nazarene	.12	2.11	2

No statistical significance was found regarding the importance of the youth pastor teaching the Articles of Faith based on education, credentialing status, or years as a member of the Church of the Nazarene.

Finally, the researcher analyzed the youth pastors degree of agreement that a local church youth pastor should include the Articles of Faith in youth church membership classes. Again, the one-way ANOVAs analyzed the data based on the youth pastor characteristics of education, credentialing, and years as a member of the Church of the Nazarene. The results are displayed in Table 12.

Table 12

Importance of Youth Pastor Including the Articles of Faith in Youth Church Membership Classes

<i>Youth Pastor Characteristic</i>	<i>P value</i>	<i>f</i>	<i>df</i>
Education	.68	.468	2
Credentialing Status	.13	2.05	2
Years Member Church of the Nazarene	.25	1.38	2

No statistical significance was found regarding the importance of the youth pastor including the Articles of Faith in local church youth membership classes based on education, credentialing status, or years as a member of the Church of the Nazarene.

Recommendations for developing theological coherence with Youth Pastors

Several recommendations can be made in order to answer research question five, *based on the degrees of agreement, and view of the role of the Articles of Faith in youth ministry, what recommendations may be made to the Church of the Nazarene for developing theological coherence with the Articles of Faith in youth pastors?* To answer this, the researcher first considered the youth pastors *mostly agree* to *strongly agree* degree of agreement for all Articles of Faith. None of the Articles of Faith received a degree of agreement that was less than a 5.5 *mostly agree* response. As a result, the denominational leadership for the Church of the Nazarene could approach youth pastors in the USA with the knowledge that the youth pastors agreed with the Articles of Faith overall. The first recommendation would be to encourage youth pastors with the results of the study, recognizing their high degree of Agreement with the Articles of Faith. The celebratory element would affirm the youth pastors and express appreciation for their role and significant opportunity in shaping a new generation of Nazarenes.

The second recommendation would be for denominational leadership to identify opportunities to cultivate Article of Faith awareness in youth pastors. The study revealed that the three characteristics of education, credentialing, and years as a member of the Church of the Nazarene all contributed to the familiarity the youth pastors had with the Articles of Faith. Therefore, the various processes involved in preparing youth pastors for ministry became prime opportunities to increase familiarity with the Articles of Faith.

The third recommendation would be to communicate the Articles of Faith to youth pastors with regularity. The Church of the Nazarene should lead confidently to teach and share the Articles of Faith, knowing that the youth pastors embrace the beliefs and will strengthen with familiarity. The denominational communication about the Articles of Faith should be celebratory rather than persuasive building on the *mostly agree* to *strongly agree* degree of agreement. Furthermore, explanation could be provided as to the chosen wording to articulate the Articles of Faith along with historical context. Increased awareness could result in greater incorporation of the Articles of Faith in personal knowledge, teaching, and inclusion in youth membership classes.

The fourth recommendation would be to provide Article of Faith preaching and teaching resources to youth pastors. The achievement of theological coherence would be enhanced with resource materials that the youth pastor could use in small group Bible studies, sermons, and youth church membership classes. Building on the high degree of agreement, the denomination could guide articulation of the Articles of Faith resulting in the desired theological coherence.

Conclusions

The youth pastors in the Church of the Nazarene indicated a *mostly agree* to *strongly agree* degree of agreement with the 16 Articles of Faith. Furthermore, the youth pastor familiarity increased with advanced education, participation in the credentialing process, and the number of years as a member of the Church of the Nazarene. The degree of agreement was not in question with Church of the Nazarene youth pastors in the USA. Therefore, the Church of the Nazarene was poised to achieve theological coherence by helping youth pastors articulate those beliefs. The challenge was not to persuade youth pastors to believe the Articles of Faith, rather, to make them familiar with them and resource them to teach and preach effectively.

Implications and Recommendations

As a result of the study, the researcher concluded various implications and recommendations for Church of the Nazarene leadership. The high degree of agreement with the Articles of Faith was affirming to the perceived relevance of the Church of the Nazarene to youth pastors. Consequently, the youth pastors could be recognized as an important role in the denomination to help young people understand the foundational theological beliefs, and be challenged to align their lives with them. Agreement with the Articles of Faith was the first important step toward achieving theological coherence among youth pastors in the USA. The denominational leadership could build upon that strength to increase awareness and understanding among youth pastors. To accomplish greater theological coherence among youth pastors, the denominational leadership should provide additional explanation for the Article of Faith content. The qualitative comments provided by the youth pastors revealed questions and uncertainty regarding word choice

or lack of understanding within the Article of Faith descriptions. The degree of agreement with the Articles of Faith remained high; however, the youth pastors identified questions or needed clarification for various words or phrases. There was a need expressed to provide clarity and education as to the Article of Faith content.

Several recommendations would be made as a result of the study. The first recommendation would be to expand the study to include other pastors in the Church of the Nazarene. The results could be compared to learn of any statistical significance between youth pastors and other pastors. An expansion of this study would also allow researchers to learn broader approaches to increasing theological coherency in the Church of the Nazarene.

The second recommendation is to expand the study to include youth pastors in other world areas, as the Church of the Nazarene was in 159 world areas at the time of the study. The findings for the USA youth pastors could be compared to other world areas resulting in a contextualized strategy for cultivating theological coherence worldwide.

The third recommendation would be to incorporate the Articles of Faith into the earliest aspect of the youth pastors preparation. For example, the study and articulation of Articles of Faith could be incorporated into the first local license experience and supported through the district license, and ordination. Building familiarity of the Articles of Faith among current and future youth pastors should be methodical and strategic.

The fourth recommendation would be to continually update the language used to describe the Articles of Faith. Many of the youth pastors expressed uncertainty about the meaning of some terms and belief that some language was dated. The Church of the

Nazarene should seek ways to express the Articles of Faith in more modern language, or provide explanation and context when choosing to remain with theological terminology not understood by the youth pastors.

In conclusion, the youth pastors served in a vital role to convey the relevance of the Articles of Faith to the youth of the denomination. Building on the high degree of agreement the youth pastors had with the Articles of Faith, the denominational leadership should further educate and equip youth pastors to understand these foundational theological beliefs in order to more effectively convey them as important in the life of a follower of Jesus Christ. To that end, theological coherence could be more effectively achieved through the Church of the Nazarene youth pastors in the USA.

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APPENDIX A

Articles of Faith

Articles of Faith

I. The Triune God

1. We believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose. The God who is holy love and light is Triune in essential being, revealed as Father, Son, and Holy Spirit.

II. Jesus Christ

2. We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man. We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

III. The Holy Spirit

3. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

IV. The Holy Scriptures

4. We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration,

inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

V. Sin, Original and Personal

5. We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin.

5.1. We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until the heart is fully cleansed by the baptism with the Holy Spirit.

5.2. We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.

5.3. We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief.

VI. Atonement

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of those incapable of moral responsibility and for the children in innocence but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

VII. Prevenient Grace

7. We believe that the human race's creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became depraved so that they cannot now turn and prepare themselves by their own natural strength and works to faith and calling upon God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight. We believe that all persons, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost.

VIII. Repentance

8. We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The

Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy that they may believe unto pardon and spiritual life.

IX. Justification, Regeneration, and Adoption

9. We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.

9.1. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.

9.2. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

9.3. We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

X. Christian Holiness and Entire Sanctification

10. We believe that sanctification is the work of God which transforms believers into the likeness of Christ. It is wrought by God's grace through the Holy Spirit in initial sanctification, or regeneration (simultaneous with justification), entire sanctification, and the continued perfecting work of the Holy Spirit culminating in glorification. In glorification we are fully conformed to the image of the Son. We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made

free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with or infilling of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by grace through faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. This experience is also known by various terms representing its different phases, such as “Christian perfection,” “perfect love,” “heart purity,” “the baptism with or infilling of the Holy Spirit,” “the fullness of the blessing,” and “Christian holiness.”

10.1. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace. We believe that the grace of entire sanctification includes the divine impulse to grow in grace as a Christlike disciple. However, this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor, one’s witness may be impaired and the grace itself frustrated and ultimately lost. Participating in the means of grace, especially the fellowship, disciplines, and sacraments of the Church, believers grow in grace and in wholehearted love to God and neighbor.

XI. The Church

11. We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the

Holy Spirit through the Word. God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ, holy living, and mutual accountability. The mission of the Church in the world is to share in the redemptive and reconciling ministry of Christ in the power of the Spirit. The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God. The Church is a historical reality that organizes itself in culturally conditioned forms, exists both as local congregations and as a universal body, and also sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ.

XII. Baptism

12. We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness. Baptism being a symbol of the new covenant, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training. Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

XIII. The Lord's Supper

13. We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and

promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

IV. Divine Healing

14. We believe in the Bible doctrine of divine healing and urge our people [to seek] to offer the prayer of faith for the healing of the sick. We also believe God heals through the means of medical science.

XV. Second Coming of Christ

15. We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

XVI. Resurrection, Judgment, and Destiny

16. We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—"they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

16.1. We believe in future judgment in which every person shall appear before God to be judged according to his or her deeds in this life.

16.2. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

APPENDIX B

Survey Instrument

Section I: Demographic Questions

#	Question	Response
1	On which educational region do you live?	[Central, Eastern, East Central, North Central, Northwest, South Central, Southeast, Southwest]
2	What is your gender?	Female / Male
3	What is your ethnicity?	American Indian or Alaskan Native / Asian / Black or African American / Caucasian or White / Hispanic or Latino / Middle Eastern / Multi-racial or multi cultural / Other
4	What is your age?	20 or younger / 21-25 / 26-30 / 31-35 / 36-40 / 41-45, 46-50, 51 or older
5	What is your marital status?	Never married / In first marriage / Divorced / Remarried after divorce / Widowed / Remarried after widowed
6	Which of the following best describes your education?	Less than high school diploma / High School or GED/ Trade Certificate / Some College / Bachelor's degree / Graduate degree (Master's or Doctorate) [if bachelors or graduate degree branch to state major / area of study]
7	What is your employment status?	Volunteer, part-time, full time, full time with additional local church responsibility
8	What is your ordination status?	no plans for ordination / local license / district license / ordained deacon / ordained elder / credentials filed
9	When considering family, what generation are you in the Church of the Nazarene?	1st generation / 2nd generation / 3rd generation / 4th generation or more
10	Which of the following best describes you?	Lifelong, most of my life, recent Nazarene, I don't think of myself as a Nazarene
11	How many years have you been a member of the Church of the Nazarene?	Not a member, less than 1, 1-5, 6-10, 11-15, 16-20, 21 or more
12	Did you attend any of the following Nazarene Youth Congresses/Conferences? (Please mark an option for each)	Table for each: 1978 in Estes Park, 1983 in Oaxtepec, 1987 in Maryland, 1991 in Orlando, 1995 in Phoenix, 1999 in Toronto, 2003 in Houston, 2007 in St. Louis, 2011 in Louisville, 2015 in Louisville Response options: No, as a student, as a sponsor/leader

13	Which of the following best describes your youth ministry experience?	Provide drop down box to identify position and number of years for each of the last five youth ministry positions. [column for five positions, employment status, and years served] (Part-time volunteer / full-time volunteer / part-time paid / full-time paid)
14	What is the scope of your current youth ministry responsibility? (check all that apply)	[middle school / jr high / sr high / college / families / other
15	How many youth participate weekly in your ministry?	1-10, 11-20, 21-30, 31-40, 41-50, 51-60, 61-70, 71-80, 81-90, 91-100, 101-125, 126-150, 151-175, 176-200, More than 201

Section II: Articles of Faith

Following are a series of statements from the Articles of Faith included in the *Manual of the Church of the Nazarene*. Each Article of Faith is broken out by sentence so that only one thought is considered at a time. The word “I” has been added to statements that begin with the word “we” to clarify emphasis on your personal belief in the statement. Therefore, the Articles of Faith have varying number of statements for response. For each statement, please indicate to what degree you agree or disagree with what the statement says using the following scale:

- 1—strongly disagree
- 2—mostly disagree
- 3—somewhat disagree
- 4—somewhat agree
- 5—mostly agree
- 6—strongly agree

[NOTES: The Arabic numbers in parenthesis following each statement correspond to the Roman Numeral of the specific Article of Faith.]

I. The Triune God

1. [We] I believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose. (1)
2. The God who is holy love and light is Triune in essential being, revealed as Father, Son, and Holy Spirit. (1)

II. Jesus Christ

3. [We] I believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man. (2)

4. [We] I believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us. (2)

III. The Holy Spirit

5. [We] I believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus. (3)

IV. The Holy Scriptures

6. [We] I believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith. (4)

V. Sin, Original and Personal

7. [We] I believe that sin came into the world through the disobedience of our first parents, and death by sin. (5)

8. [We] I believe that sin is of two kinds: original sin or depravity, and actual or personal sin. (5)

9. [We] I believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. (5)

10. [We] I further believe that original sin continues to exist with the new life of the regenerate, until the heart is fully cleansed by the baptism with the Holy Spirit. (5)

11. [We] I believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected. (5)

12. [We] I believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. (5)

13. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. (5)

14. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. (5)

15. [We] I believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief. (5)

VI. Atonement

16. [We] I believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. (6)

17. The Atonement is graciously efficacious for the salvation of those incapable of moral responsibility and for the children in innocency but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe. (6)

VII. Prevenient Grace

18. [We] I believe that the human race's creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became depraved so that they cannot now turn and prepare themselves by their own natural strength and works to faith and calling upon God. (7)

19. But [we] I also believe that the grace of God through Jesus Christ is freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight. (7)

20. [We] I believe that all persons, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost. (7)

VIII. Repentance

21. [We] I believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. (8)

22. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life. (8)

IX. Justification, Regeneration, and Adoption

23. [We] I believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior. (9)

24. [We] I believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience. (9)

25. [We] I believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God. (9)

26. [We] I believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness. (9)

X. Christian Holiness and Entire Sanctification

27. [We] I believe that sanctification is the work of God which transforms believers into the likeness of Christ. (10)

28. It is wrought by God's grace through the Holy Spirit in initial sanctification, or regeneration (simultaneous with justification), entire sanctification, and the continued perfecting work of the Holy Spirit culminating in glorification. (10)

29. In glorification we are fully conformed to the image of the Son. (10)

30. [We] I believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. (10)

31. It is wrought by the baptism with or infilling of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. (10)

32. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by grace through faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. (10)

33. [We] I believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace. (10)

34. [We] I believe that the grace of entire sanctification includes the divine impulse to grow in grace as a Christlike disciple.

XI. The Church

35. [We] I believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word. (11)

36. God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ, holy living, and mutual accountability. (11)

37. The mission of the Church in the world is to share in the redemptive and reconciling ministry of Christ in the power of the Spirit. (11)

38. The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God. (11)

39. The Church is a historical reality that organizes itself in culturally conditioned forms, exists both as local congregations and as a universal body, and also sets apart persons called of God for specific ministries. (11)

40. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ. (11)

XII. Baptism

41. [We] I believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness. (12)

42. Baptism being a symbol of the new covenant, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training. (12)

43. Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant. (12)

XIII. The Lord's Supper

44. [We] I believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. (13)

45. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. (13)

46. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein. (13)

XIV. Divine Healing

47. [We] I believe in the Bible doctrine of divine healing and urge our people [to seek] to offer the prayer of faith for the healing of the sick. (14)

48. [We] I also believe God heals through the means of medical science. (14)

XV. Second Coming of Christ

49. [We] I believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord. (15)

XVI. Resurrection, Judgment, and Destiny

50. [We] I believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—"they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (16)

51. [We] I believe in future judgment in which every person shall appear before God to be judged according to his or her deeds in this life. (16)

52. [We] I believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell. (16)

Section III: Articles of Faith General Questions

In addition to responding with degree of agreement, a comment box is provided for you to add any additional thoughts.

53. How familiar were you with the Articles of Faith before taking this survey?

- I had never really ever read the Articles of Faith before
- I was familiar with most of the Articles but not all
- I was familiar with all of the Articles
- I have studied the Articles and am very familiar with them

54. A Nazarene youth pastor should know the Articles of Faith in order to serve in the local church. [comment]

55. A Nazarene youth pastor should teach the Articles of Faith to youth in the local church. [comment]

56. The Articles of Faith should be included in youth church membership class instruction. [comment]