

Andrews University

## Digital Commons @ Andrews University

---

Dissertations

Graduate Research

---

2012

### The Relationship Between Liturgical Practice and Spirituality in the Church of the Nazarene with Special Reference to John Wesley's Doctrine of Christian Perfection

Dirk Ray Ellis

Andrews University, [dirk@andrews.edu](mailto:dirk@andrews.edu)

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>



Part of the [Christian Denominations and Sects Commons](#), [History of Religion Commons](#), [Liturgy and Worship Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

---

#### Recommended Citation

Ellis, Dirk Ray, "The Relationship Between Liturgical Practice and Spirituality in the Church of the Nazarene with Special Reference to John Wesley's Doctrine of Christian Perfection" (2012). *Dissertations*. 45.  
<https://digitalcommons.andrews.edu/dissertations/45>  
<https://dx.doi.org/10.32597/dissertations/45/>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact [repository@andrews.edu](mailto:repository@andrews.edu).

ABSTRACT

THE RELATIONSHIP BETWEEN LITURGICAL PRACTICE  
AND SPIRITUALITY IN THE CHURCH OF THE  
NAZARENE WITH SPECIAL REFERENCE  
TO JOHN WESLEY'S DOCTRINE  
OF CHRISTIAN PERFECTION

by

Dirk Ray Ellis

Adviser: O. Jane Thayer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE RELATIONSHIP BETWEEN LITURGICAL PRACTICE AND SPIRITUALITY IN THE CHURCH OF THE NAZARENE WITH SPECIAL REFERENCE TO JOHN WESLEY'S DOCTRINE OF CHRISTIAN PERFECTION

Name of researcher: Dirk Ray Ellis

Name and degree of faculty adviser: O. Jane Thayer, Ph.D.

Date completed: July 2012

Problem

The Church of the Nazarene, following the pattern of the American holiness movement that gave it birth, adopted a modified version of Wesley's doctrine of Christian perfection. During the early years of the denomination Christian perfection was promoted feverishly through revivalism and worship structured after the camp meeting model; however, over time the promotion and propagation of holiness began to wane. Currently, the belief in and pursuit of inward holiness among both clergy and laity are rapidly vanishing. For more than a decade scholars and denominational leaders have recognized that this loss of spiritual vitality has placed the Church of the Nazarene in a

theological identity crisis. Although theories abound in an attempt to explain the loss of Nazarene identity and the resulting decay in spirituality, the problem is most likely multifaceted.

Some of the most significant contributors to the loss of spirituality and Nazarene identity are those deficiencies in liturgical practice resulting from the culmination of several factors including: the denomination's rejection of prayer book worship, the failure to develop a robust liturgical and sacramental theology, and the demise of revivalism. This historical progression has resulted in a vacuum in Nazarene liturgical practice, which has had immense ramifications for spirituality. Due to the nature of this problem the purpose of this study was to examine liturgical practice within the Church of the Nazarene and evaluate its relationship to spirituality.

### Method

The empirical research was preceded by an extensive historical literature review which examined the liturgical transformation that occurred between John Wesley's liturgical thought and practice to the worship practices in the Church of the Nazarene. To study current worship practices, two surveys were developed. The *Pastoral Survey* was used to determine the shape of the liturgy in the Church of the Nazarene by grouping each worshipping congregation into one of three categories based upon the level of prayer book influence in that congregation's liturgy. The *Congregational Survey* measured the relationship between liturgical practice and spirituality.

A sample of 144 English-speaking Nazarene churches was selected using stratified cluster sampling. Churches from each cluster were randomly selected with the intention of procuring 72 churches for the study. In reality only 65 pastors agreed to

participate. Surveys, pencils, detailed instructions for administering the survey, and prepaid return postage were mailed to all participating churches. Useable surveys from pastors and 1,550 congregants in 53 churches were returned. In order to answer the research questions, data were analyzed using descriptive statistics, *t* tests, and analysis of variance.

## Results

Three types of Nazarene liturgy, based upon the level of prayer book influence that pastors incorporated into the worship structure, emerged from the study. Type I congregations exhibit insignificant prayer book influence, Type II congregations demonstrate minimal prayer book influence, and Type III congregations exhibit distinct characteristics of prayer book worship. The vast majority of Nazarene congregations are Type I; only a small percentage of worshipping congregations fall into the Type III category.

The majority of Nazarenes find written prayers and the reciting of creeds in public worship of minimal value to their spirituality; whereas the vast majority of subjects believe the congregational singing of the church is vital in their ability to experience intimacy with God. The study also revealed that while the vast majority of Nazarenes believe that they love God completely, only one-third of that number agreed that carnal pride was absent from their heart. Likewise, more than one-third of Nazarenes feel that their own personal relationship with God stands apart from any official teaching of the church, and a similar percentage believe that one can be Christian without regularly attending church. Nearly half of all subjects think that their personal devotional life is

more important than corporate worship. Differences between the three liturgical types in the spirituality variable were minimal.

### Conclusions

The insubstantial prayer book influence upon Nazarene worship appears to be the result of the spirit of anti-ritualism that plagues the church. It seems these sentiments have also led to an impoverished Nazarene sacramental practice. The desire for inward-focused experiential worship has placed overly subjective practices at the forefront of worship and marginalized the enduring practices of Christian antiquity that potentially serve therapeutically as means of grace for the healing of the sin-sick soul. This has led to an incongruity that is most notably evinced in both the desire for autonomy and the confusion over the issue of sin and its relationship to the experience of Christian perfection. Rather than countering the negative influences of culture and promoting a robust spirituality consistent with classical Wesleyanism, it appears that the liturgy of the vast majority of Nazarene congregations is fostering an aberrant form of spirituality.

Andrews University

Seventh-day Adventist Theological Seminary

THE RELATIONSHIP BETWEEN LITURGICAL PRACTICE  
AND SPIRITUALITY IN THE CHURCH OF THE  
NAZARENE WITH SPECIAL REFERENCE  
TO JOHN WESLEY'S DOCTRINE  
OF CHRISTIAN PERFECTION

A Dissertation

Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

by

Dirk Ray Ellis

July 2012

Volume I

© Copyright by Dirk R. Ellis 2012

All Rights Reserved



THE RELATIONSHIP BETWEEN LITURGICAL PRACTICE  
AND SPIRITUALITY IN THE CHURCH OF THE  
NAZARENE WITH SPECIAL REFERENCE  
TO JOHN WESLEY'S DOCTRINE  
OF CHRISTIAN PERFECTION

A dissertation  
presented in partial fulfillment  
of the requirements for the degree  
Doctor of Philosophy

by

Dirk Ray Ellis

APPROVAL BY THE COMMITTEE:

---

Faculty Adviser,  
O. Jane Thayer  
Associate Professor of Religious Education, Emerita

---

Director, PhD in Religious Education  
Kathleen A Beagles

---

Russell L. Staples  
Professor of World Mission, Emeritus

---

Dean, SDA Theological Seminary  
Denis Fortin

---

Jimmy Kijai  
Professor of Research and Statistical Methodology

---

Woodrow Whidden II  
Retired Professor of Religion  
Adventist International Institute of Advanced Studies

---

Dean G. Blevins  
Professor of Practical Theology and Christian  
Discipleship  
Nazarene Theological Seminary

---

Date approved

For my father, Bobby D. Ellis [1929—2001], with whom I first walked to  
Sunday worship, and from whom I learned the meaning of faith

## TABLE OF CONTENTS

### VOLUME I

LIST OF TABLES .....	xii
LIST OF ABBREVIATIONS .....	xiv
ACKNOWLEDGMENTS .....	xv
Chapter	
I. INTRODUCTION .....	1
Historical Background .....	1
Rationale for the Study .....	2
Research Problem .....	12
Purpose of the Study .....	13
Conceptual Framework .....	15
Research Questions .....	21
Significance of the Study .....	22
Limitations .....	23
Delimitations .....	24
Definition of Terms .....	25
Organization of the Study .....	33
II. THE LOSS OF IDENTITY: CRISIS ASSESSMENT AND A THEORETICAL EXPLORATION TOWARDS RESOLUTION .....	36
Identifying the Cause .....	37
Defining the Problem .....	37
Theories Regarding the Agency of the Crisis .....	38
Divergent Formulations of Entire Sanctification .....	41
The Demise of Revivalism and Emergence of the Church-Growth Movement .....	44
Divergent Approaches to Christian Religious Education .....	53
Summary of the Factors Contributing to the Loss of Identity .....	54
Theoretical Approaches to Knowing .....	56
Learning Theory in the Social Sciences .....	58
Experiential Learning .....	58
Ways of Knowing .....	62

Women's ways of knowing theory .....	62
Ways of knowing in education .....	67
Summary .....	71
Ritual Studies .....	73
Towards the Recovery of Ritual .....	73
Word Versus Symbol .....	78
Knowing Through Ritual .....	80
Liturgical Catechesis .....	84
Ritualization frameworks .....	86
Liturgy and identity .....	94
Liturgical Theology .....	105
The <i>Ordo</i> of Christian Worship .....	105
<i>Lex Orandi/Lex Credendi</i> .....	108
Summary .....	114

### III. THE RELATIONSHIP BETWEEN LITURGY AND SPIRITUALITY IN WESLEY'S PRACTICAL THEOLOGY .....

118

Religious and Political Climate in Seventeenth- and Eighteenth-Century England .....	118
Introduction .....	118
Conflict in the Seventeenth Century .....	119
Residual Effect of the Toleration Act Upon Wesley and the Methodists .....	121
Lingering Division in the Eighteenth Century .....	123
Anglican Spirituality and Worship in Eighteenth-Century England .....	124
Wesley and Methodism .....	129
The Relationship Between the Means of Grace and Spirituality in Wesley's Soteriology .....	129
Wesley's Liturgical Concerns .....	135
Prayer Book Revisions in the Sunday Service .....	135
Influences in Wesley's Liturgical <i>Ordo</i> .....	139
Liturgy as a Means of Grace .....	141
Dangers to Avoid .....	142
Characteristics of Wesley's Liturgical Design .....	143
Prayer .....	145
The Word of God .....	147
The hymns .....	152
The eucharist .....	156
Innovations in Methodist worship .....	161
Concluding Remarks on Wesley's Liturgical Thought .....	163

IV. DEVELOPMENT AND CHARACTERISTICS OF THE LITURGY FROM AMERICAN METHODISM TO THE CHURCH OF THE NAZARENE .....	168
The Nature of Methodist Worship in the American Colonies .....	168
Transitions from English Methodism in the Late Eighteenth Century .....	169
Further Developments in the Nineteenth Century .....	176
Discriminating Features of the Regional Denominations That Formed the Church of the Nazarene .....	181
Essentials vs. Nonessentials and the Ramifications for the Liturgy .....	186
Factors Influencing the Shape of Early Nazarene Worship .....	191
Influences of American Revivalism .....	195
Avoiding the Extremes: Formalism and Fanaticism .....	198
Liturgical Pragmatism .....	204
Challenges in Assessing Nazarene Liturgical Development .....	206
Sources for Tracing Liturgical History .....	208
Influential Personalities in Liturgical Development .....	210
V. STRUCTURE AND CHARACTERISTICS OF THE SUNDAY LITURGY IN THE CHURCH OF THE NAZARENE .....	215
The Preaching Service .....	224
Music .....	224
Prayer .....	242
Scripture .....	247
The Creeds .....	256
The Sermon and Altar Call .....	259
Observance of the Christian Year .....	271
Appropriation of National Holidays .....	271
Secularization of the Christian Year .....	273
The Christian Year and Identity .....	280
Obstacles Inhibiting Change .....	282
Religious Experience in Worship .....	283
Language .....	284
Vocal and Bodily Response .....	287
Contemporary Patterns of Response .....	292
Summary .....	296
VI. THE SACRAMENTS AND OCCASIONAL SERVICES .....	297
Sacramental Practice .....	297
The Eucharist .....	298
Frequency of Observance .....	298
Converting Ordinance .....	305
The Lord's Supper and the Reception of Members .....	309
Ritual Forms .....	311

Distribution of the Elements .....	316
Structure of Eucharistic Service .....	319
Concluding Observations .....	321
Baptism .....	324
The Demise of Infant Baptism .....	324
Characteristics of the Baptismal Practice .....	327
Areas of Contention .....	330
Dissonance in Baptismal Theology and Praxis .....	339
Baptism and Initiation into the Church .....	341
Concluding Observations .....	349
Foot Washing .....	351
The Special Services of Methodism .....	352
Love Feasts .....	353
Watch Night and Covenant Renewal Service .....	363
Summary .....	366

## VOLUME II

VII. METHODOLOGY .....	371
Introduction .....	371
Research Design .....	371
Population and Sample .....	373
Sampling Procedure .....	374
Instrumentation .....	375
Instrument Development .....	375
Development of the <i>Pastoral Survey</i> .....	376
Development of the <i>Congregational Survey</i> .....	377
Instrument Validity and Reliability .....	378
Description of the Instruments .....	382
<i>Pastoral Survey</i> .....	382
<i>Congregational Survey</i> .....	384
Procedure .....	387
Survey Administration .....	387
Implemented Strategies to Increase Response .....	390
Treatment of Data .....	395
<i>Pastoral Survey</i> .....	395
<i>Congregational Survey</i> .....	396
Research Questions .....	397
Summary .....	401
VIII. ANALYSIS OF THE DATA: THE PASTORAL SURVEY .....	403
Introduction .....	403
Demographic Data of the Pastors in Participating Churches .....	403
The Shape of Liturgy in the Church of the Nazarene .....	407

General Characteristics of Nazarene Worship .....	407
Eucharist .....	407
Baptism .....	408
Prayer .....	410
Creeds .....	411
Word .....	411
Participation .....	413
Liturgical Calendar .....	414
Description of the Liturgical Types in Church of the Nazarene Worship .....	415
Type I .....	416
Eucharist .....	416
Baptism .....	417
Prayer .....	418
Creeds .....	419
Word .....	419
Participation .....	421
Liturgical calendar .....	422
Type II .....	423
Eucharist .....	423
Baptism .....	424
Prayer .....	425
Creeds .....	425
Word .....	426
Participation .....	427
Liturgical calendar .....	428
Type III .....	429
Eucharist .....	429
Baptism .....	431
Prayer .....	432
Creeds .....	433
Word .....	433
Participation .....	435
Liturgical calendar .....	436
Summary .....	436
 IX. ANALYSIS OF THE DATA: THE CONGREGATIONAL SURVEY .....	 442
Introduction .....	442
Demographic Data of the Sample .....	443
Analysis of the Liturgical Practice of Individuals Worshipping	
Within the Church of the Nazarene .....	446
Liturgical Practice of All Subjects .....	448
Participation .....	449
Outlook .....	450
Experience .....	452
Liturgical Practice of Subjects Within Each Liturgical Type .....	454

Type I .....	455
Participation in the liturgy .....	455
Outlook of the liturgy .....	456
Experience of the liturgy .....	457
Type II .....	459
Participation in the liturgy .....	459
Outlook of the liturgy .....	460
Experience of the liturgy .....	462
Type III .....	464
Participation in the liturgy .....	464
Outlook of the liturgy .....	465
Experience of the liturgy .....	466
Summary: Comparison of Liturgical Practice among Types .....	468
Participation in the liturgy .....	468
Outlook of the liturgy .....	470
Experience of the liturgy .....	473
Liturgical Practice of Subjects Based on Perceived	
Experience of Christian Perfection .....	475
Subjects without Perceived Experience of Christian Perfection ..	475
Participation in the liturgy .....	475
Outlook of the liturgy .....	482
Experience of the liturgy .....	484
Subjects with Perceived Experience of Christian Perfection .....	486
Participation in the liturgy .....	486
Outlook of the liturgy .....	487
Experience of the liturgy .....	489
Summary: Comparison of Liturgical Practice between	
Groups with PECP and Those without PECP .....	491
Participation in the liturgy .....	491
Outlook of the liturgy .....	493
Experience of the liturgy .....	494
Analysis of the Spirituality of Subjects Worshiping	
in Church of the Nazarene Congregations .....	497
Nazarene Spirituality as a Whole .....	502
Beliefs Related to Christian Perfection .....	502
Attitudes Related to Christian Perfection .....	503
Behaviors Related to Christian Perfection .....	504
Corporate Faith and Spirituality .....	505
Spirituality of Subjects Within Each Liturgical Type .....	506
Type I .....	506
Beliefs related to Christian perfection .....	506
Attitudes related to Christian perfection .....	506
Behaviors related to Christian perfection .....	507
Corporate faith and spirituality .....	507
Type II .....	508
Beliefs related to Christian perfection .....	508



Attitudes related to Christian perfection . . . . .	509
Behaviors related to Christian perfection . . . . .	509
Corporate faith and spirituality . . . . .	510
Type III . . . . .	510
Beliefs related to Christian perfection . . . . .	510
Attitudes related to Christian perfection . . . . .	511
Behaviors related to Christian perfection . . . . .	511
Corporate faith and spirituality . . . . .	512
Summary: Comparison of Liturgical Practice among Types . . . . .	512
Beliefs related to Christian perfection . . . . .	512
Attitudes related to Christian perfection . . . . .	513
Behaviors related to Christian perfection . . . . .	514
Corporate faith and spirituality . . . . .	514
Spirituality of Subjects Based on Perceived	
Experience of Christian Perfection . . . . .	515
Subjects without Perceived Experience of Christian Perfection . . . . .	515
Beliefs related to Christian perfection . . . . .	515
Attitudes related to Christian perfection . . . . .	519
Behaviors related to Christian perfection . . . . .	519
Corporate faith and spirituality . . . . .	520
Subjects with Perceived Experience of Christian Perfection . . . . .	520
Beliefs related to Christian perfection . . . . .	520
Attitudes related to Christian perfection . . . . .	521
Behaviors related to Christian perfection . . . . .	522
Corporate faith and spirituality . . . . .	522
Summary: Comparison of Spirituality between	
Groups with PECP and Those without PECP . . . . .	523
Beliefs related to Christian perfection . . . . .	523
Attitudes related to Christian perfection . . . . .	524
Behaviors related to Christian perfection . . . . .	525
Corporate faith and spirituality . . . . .	526
Summary . . . . .	527
X. SUMMARY, DISCUSSION, AND RECOMMENDATIONS . . . . .	532
Summary . . . . .	532
Purpose of the Study . . . . .	533
Synopsis of the Literature . . . . .	534
The Problem of Identity . . . . .	534
Liturgy and Christian Identity . . . . .	535
Compendium of Wesley's Liturgical Thought . . . . .	542
Overview of Nazarene Liturgical Practice . . . . .	544
Methodology . . . . .	546
Overview of Results and Notable Findings . . . . .	548
Current Nazarene Liturgies . . . . .	549
The Liturgical Practice of Those Who	
Worship in Nazarene Congregations . . . . .	549

Nazarene Spirituality and Identity and the Implications of the Liturgical Type .....	552
Discussion of the Findings .....	555
The Current Shape of Nazarene Worship .....	555
Symptoms of Anti-ritualism .....	555
Scarcity and modest use of written ritual forms .....	556
Impoverished eucharistic practice .....	557
Unorthodox baptismal practices .....	558
Pervasive use of spontaneous prayer .....	559
Exiguous creedal practice .....	560
Observance of the Christian calendar .....	561
Consequences of Anti-Ritualism .....	561
The Participation, Outlook, and Liturgical Experience of Nazarenes .....	563
The Relationship Between Nazarene Liturgical <i>Ordos</i> and One's Participation, Outlook, and Experience of Worship .....	571
The Relationship Between a Person's Spirituality and Liturgical Practice .....	576
The Present Climate of Nazarene Spirituality .....	581
Theological Dissonance .....	581
Privatized Faith .....	581
The Effects of Nazarene Liturgical Types Upon Christian Formation .....	584
An Evaluation of Nazarene Beliefs, Attitudes, and Behaviors in Reference to Wesley's Doctrine of Christian Perfection .....	588
Conclusions .....	593
Recommendations .....	595
Recommendations for Practice .....	595
Recommendations for Further Research .....	596
Appendix	
A. LETTERS .....	598
B. SURVEYS .....	607
C. SURVEY INSTRUCTIONS .....	623
D. TABLES OF SURVEY DATA .....	628
BIBLIOGRAPHY .....	679
VITA .....	712

## LIST OF TABLES

1.	Suggested Order of Worship in the February 11, 1909, <i>Nazarene Messenger</i> . . . . .	218
2.	Suggested Orders of Worship in the June 1939 Issue of <i>The Preacher's Magazine</i> . . . . .	222
3.	Rituals for the Administration of the Lord's Supper: First People's Church, Brooklyn, New York, and 1908 <i>Manual</i> . . . . .	314
4.	Composition of Survey Panel. . . . .	380
5.	Variables Measuring the Seven Components of the Liturgy. . . . .	383
6.	Method for Administering the <i>Congregational Survey</i> . . . . .	391
7.	Variables Used from the <i>Pastoral Survey</i> to Type Congregations. . . . .	398
8.	<i>Congregational Survey</i> Variables Measuring Liturgical Practice and Spirituality. . . . .	400
9.	Church Sample by Educational Region and Church Size. . . . .	404
10.	Clergy Demographics of Surveyed Churches. . . . .	406
11.	Summary of Seven Liturgical Components. . . . .	438
12.	Respondent Demographics. . . . .	444
13.	Subjects' Liturgical Background. . . . .	445
14.	Christian Experience of Subjects. . . . .	447
15.	Summary of Congregational Participation, Outlook, and Experience of the Seven Liturgical Elements Grouped by Liturgical Type. . . . .	476

16.	Summary of Congregational Participation, Outlook, and Experience of the Liturgy Grouped by Perceived Experience of Christian Perfection. . . . .	499
17.	Summary of Congregational Spirituality Grouped by Liturgical Type. . . . .	516
18.	Summary of Congregational Spirituality Grouped by Perceived Experience of Christian Perfection. . . . .	528

## LIST OF ABBREVIATIONS

ANOVA	Analysis of Variance
<i>BCP</i>	<i>Book of Common Prayer</i>
<i>Collection</i>	<i>A Collection of Hymns for the Use of the People Called Methodists</i>
<i>CRH</i>	<i>The Church Rituals Handbook</i> , Beacon Hill Press
<i>Manual</i>	<i>Manual: Church of the Nazarene</i>
NCMA	National Camp Meeting Association for the Promotion of Holiness
Non-PECP	Subjects Without a Perceived Experience of Christian Perfection
PECP	Subjects With a Perceived Experience of Christian Perfection
<i>Sunday Service</i>	<i>John Wesley's Sunday Service of the Methodists in North America</i>
<i>UMBW</i>	<i>United Methodist Book of Worship</i>
USPS	United States Postal Service
<i>Works</i>	<i>The Works of John Wesley Bicentennial Edition</i> , Abingdon Press
<i>Works (Baker)</i>	<i>The Works of John Wesley</i> , Baker Books

## ACKNOWLEDGMENTS

I am deeply indebted to those whose lives and contributions have made this study possible and who have enriched my own spiritual journey. My interest in liturgy and the pursuit of meaningful worship was born both from my academic endeavors and my pastoral experience. I am grateful for the influence of Asbury Theological Seminary and Don Boyd, who introduced me to the rich liturgical heritage shared by Wesleyans and Nazarenes. I am also thankful for parishioners in Sheakleyville, PA; Worth, IL; and Bradley, IL, who were patient and tolerant with a pastor who was struggling to learn about more vibrant liturgical forms while simultaneously attempting to lead worship. However, it is doubtful I would have ventured into this academic journey were it not for Robert Branson, who invited me to teach a general education class at Olivet Nazarene University. My desire to further my education was the combined result of the joy I experienced while teaching and my hunger for the deeper things found in prayer book worship.

I am grateful to the many faculty members at Andrews University who have been sympathetic to my academic and ecclesial concerns and provided guidance in this endeavor. This includes my dissertation committee members: Jane Thayer, Jimmy Kijai, and Russell Staples. They have always been available to provide encouragement and direction through many years of research and writing, and have tirelessly worked with me to see this immense project through to completion. Jerry Thayer guided me through the

process of formatting the *Congregational Survey* so that the overwhelming amount of data resulting from the questionnaire could be scanned electronically by his department. I am also thankful for my first advisor at Andrews University, John Matthews, who provided sound advice and direction in the initial stages of my program.

During this journey I have been amazed by the generosity of faculty from other academic institutions who selflessly showed interest in me and my research. Ed Phillips and Ron Anderson of Garrett Evangelical Theological Seminary, where I completed 12 hours of coursework in liturgical studies, provided encouragement and guidance to this study. Ron Anderson's wisdom in the earliest days of survey development was invaluable. Throughout the process he was always available to answer questions or offer advice. Karen Westerfield Tucker invited me to attend a semester of classes she was teaching on American Methodist worship. Her interest and insights concerning my work were beneficial and encouraging. My former professor at Asbury Theological Seminary, Laurence Wood, graciously responded to my queries on matters concerning Wesleyan theology. Likewise, Brent Peterson not only responded to questions via email, but provided me with an early draft of his upcoming theology of worship written for Nazarenes. Keith Drury thoughtfully provided a copy of his book *Counterpoint*. Also, the following scholars from the Wesleyan tradition gave of their time by providing crucial feedback as the surveys were in development phase: Jay Akkerman, Ron Anderson, Dean Blevins, William Greathouse, Doug Hardy, Robert Mulholland, Ed Phillips, Rob Staples, Brook Thelander, Karen Westerfield Tucker, and Laurence Wood.

This study would not have been possible without the help provided by the people at the International Headquarters of the Church of the Nazarene. The General Secretary's

Office gave permission to conduct this study. Ken Crow from the Nazarene Research Center provided the sample based upon the criteria I requested. Stan Ingersol and his assistant, Meri Janssen, provided invaluable guidance and support in accessing materials from Nazarene Archives. Debbie Ward and Bonnie Proctor provided guidance in the editing of this document. The late General Superintendent, William Greathouse, who on various occasions voiced his concern about the state of Nazarene worship, encouraged this research and supported it by providing a letter urging pastors to participate in the study. I am thankful for the 53 pastors and their 1,550 parishioners who followed Dr. Greathouse's recommendation and were willing to complete the surveys. Without their efforts the empirical research could not have been completed.

Equally important is the unwavering support and encouragement I have received from those closest to me. The call of God on my life into pastoral ministry was first sensed, and then nurtured, within the warm and vibrant Nazarene congregation of my youth in Potomac, IL. I still value the relationships forged in that church many years ago. During the last four years, I have sensed similar support and encouragement from my church family at Grace Chapel Church of the Nazarene in Hooksett, NH, where I serve as their pastor. Not only have they provided me with the time needed to complete this project, they have been willing to take this liturgical journey with me in our pursuit of worship that is truly doxological. My friend and colleague, Brook Thelander, has been both a sounding board and mentor, prodding me to keep moving forward as I wrestled through the various issues and stumbling blocks one faces in doctoral research. I am grateful to my mother, Wilma, who has unknowingly pushed me forward in this journey by reminding me on various occasions that my father would have been pleased with the



work I am doing. My daughter, Jenaé, also shouldered some of the burden of this study, especially during her teen and young adult years. She was patient with her father on those occasions when I had to miss a birthday or other important event because I was away from home attending class. Most importantly, I am indebted to my wife, Mardi. None of this would have been possible without her sharing this adventure with me. She has been my closest friend, an example of unwavering faith in God, and my chief source of encouragement as we walked this road together.

## CHAPTER ONE

### INTRODUCTION

#### **Historical Background**

The Church of the Nazarene was born out of the holiness movement of the late nineteenth century. Although the founders of the church came from a variety of denominations (i.e., Reformed, Anabaptist, Wesleyan, etc.), they were drawn together by a mutual passion for recovering, experiencing, and promoting the Wesleyan doctrine of Christian perfection. More specifically they understood entire sanctification to be an instantaneous experience of heart cleansing that occurred simultaneously with the baptism with the Holy Spirit. Although these early pioneers were interested in retaining Wesley's central doctrine, albeit with modifications, their worship practices differed radically from his. Many of the elements central to the Anglican worship of John Wesley were left behind in favor of a spontaneous form of worship that revolved around the sermon.<sup>1</sup> The liturgy was evangelistic in nature, since *the winning of souls* became the focus of the worship experience; however, the theological depth characteristic of Wesley's liturgical and sacramental praxis was absent.

---

<sup>1</sup> Rob L. Staples, *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality*, (Kansas City, MO: Beacon Hill Press, 1991), 24.

The circumstances and historical setting surrounding the formation of the Church of the Nazarene led to the retention of a modified version of Wesley's doctrine of Christian perfection, but the practices enveloping Wesley's theology were largely abandoned. Many factors contributed to this outcome, including the temporal distance between Wesley and the formation of the Church of the Nazarene; the influences of American Methodism; the American Revivalistic Movement; and the theological diversity of the holiness groups that merged to form the Church of the Nazarene.

### **Rationale for the Study**

A current issue confronting the Church of the Nazarene provides the rationale for this study, namely, the approaching threat of the denomination losing its theological identity. Although the church's distinctive doctrine is a modification of John Wesley's doctrine of Christian perfection, the laity have frequently misunderstood it, and with the passage of time, it appears to be growing less prominent as the essential theology. This is especially true in recent years with the transition worship has made from the camp meeting model (i.e., with salvation and entire sanctification as the goal) to a more contemporary and seeker-sensitive paradigm.

Today liturgical confusion abounds as churches seek new approaches to worship without a liturgical theology to provide guidance. This problem is not restricted to the Church of the Nazarene but is systemic to other denominations that grew out of the holiness movement of the late eighteenth and early nineteenth centuries (e.g., the Free Methodist Church and the Wesleyan Church). H. Ray Dunning suggests that it is "generally recognized by insightful analysts of the Holiness tradition that this movement

is in the midst of a serious identity crisis.”<sup>2</sup>

However, consensus among scholars abruptly ends at this juncture. Diverse theories aimed at the cause of the identity crisis, as well as the appropriate response, are abundant. Keith Drury was one of the first to publicly address this dilemma in an address he delivered to the Christian Holiness Association entitled, “The Holiness Movement Is Dead.” Drury argued that the holiness movement no longer lived as a movement, even though the message of holiness has survived, albeit suppressed.<sup>3</sup> According to Drury, since the message of Christian perfection is scripturally true, the Holy Spirit will not allow it to die. Eventually it will resurface. Relevant to this study is Drury’s observation that the central doctrine of the holiness movement (i.e., Christian perfection) is no longer the focus of the very denominations, such as the Wesleyans, the Free Methodists, and the Nazarenes, that were created for the sole purpose of propagating it. Naturally Drury’s articles created a whirlwind of discussion and response. Several Wesleyan scholars entered into the discussion, including Dunning, Richard S. Taylor, and Kenneth Collins.<sup>4</sup>

Jim Bond, General Superintendent Emeritus of the Church of the Nazarene, commented on this predicament during the closing worship service of a denominational theology conference in December 2004. Bond’s address focused on the nature and ramifications of this problem within the denomination. He argued that the Church of the

---

<sup>2</sup> H. Ray Dunning, "Christian Perfection: Toward a New Paradigm," *Wesleyan Theological Journal* 33, no. 1 (Spring 1998): 151.

<sup>3</sup> Keith Drury and others, *Counterpoint: Dialogue with Drury on the Holiness Movement* (Salem, OH: Schmull Publishing Company, 2005), 18.

<sup>4</sup>Dunning, "Christian Perfection"; Richard S. Taylor, "Why the Holiness Movement Died," *God's Revivalist and Bible Advocate* 111, no. 2 (March 1999): 6-27; Kenneth J. Collins, "Why the Holiness Movement Is Dead," *Asbury Theological Journal* 54, no. 2 (1999): 27-35.

Nazarene was experiencing an erosion of the doctrine that at one time was the primary passion of the denomination (i.e., entire sanctification). “I believe that we are in a struggle for the very soul of our denomination. We have a serious theological identity crisis.”<sup>5</sup> Bond’s comments were directed toward Mark Quanstrom’s work that argued for the existence of two divergent interpretations of the *doctrine* of entire sanctification within the Church of the Nazarene and the impact of these “competing definitions”<sup>6</sup> upon the denomination.

In *A Century of Holiness Theology*, Quanstrom chronicles the subtle changes that occurred during the past century in the Church of the Nazarene’s treatment and understanding of the doctrine of entire sanctification. According to Quanstrom, the beginning days of the holiness movement were characterized as an “age of optimism.”<sup>7</sup> Proponents of holiness theology believed that the proclamation of Christian perfection had the ability to not only transform human nature but society as well. By the end of the Second World War, the “unbridled optimism”<sup>8</sup> found at the turn of the century had evaporated. Therefore, church leaders and theologians began to reevaluate “the overly optimistic claims”<sup>9</sup> of some of the early holiness writers. However, the traditional

---

<sup>5</sup> Jim Bond, "This We Believe" (paper presented at the US/Canada Theology Conference Church of the Nazarene, Kansas City, MO, December 2004).

<sup>6</sup> Mark R. Quanstrom, *A Century of Holiness Theology: The Doctrine of Entire Sanctification in the Church of the Nazarene: 1905 to 2004* (Kansas City, MO: Beacon Hill Press, 2004), 11.

<sup>7</sup> *Ibid.*, 19.

<sup>8</sup> *Ibid.*, 15.

<sup>9</sup> *Ibid.*, 98.

formulation of entire sanctification<sup>10</sup> remained as the sole interpretation of holiness doctrine until the publication of *A Theology of Love* by Mildred Bangs Wynkoop.<sup>11</sup> Wynkoop's intent was to return to a more Wesleyan paradigm of Christian perfection than existed in the traditional creed propagated by the holiness movement. Drawing upon the work of Taylor and Metz, Quanstrom argues that the two divergent theologies extant within the denomination are the result of the scholarly contributions of Wynkoop, and later Dunning, challenging the traditional formulation (i.e., Nazarene) of Christian perfection.<sup>12</sup>

The first of these two formulations of entire sanctification grew out of the American revivalist context of the nineteenth century. The majority of theologians within the American holiness movement followed Adam Clarke and others who emphasized that "entire sanctification, like regeneration, is instantaneous not gradual."<sup>13</sup> The holiness movement believed this was a more scriptural view of entire sanctification and an improvement upon Wesley's formulation. This stress upon entire sanctification as a crisis experience overshadowed Wesley's own conception of the doctrine, which focused upon the dynamic nature of holiness. Wesley was indebted to the influence of the Eastern

---

<sup>10</sup> As formulated by the American Holiness Movement and the work of Phoebe Palmer.

<sup>11</sup> Mildred Bangs Wynkoop, *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City, MO: Beacon Hill Press, 1972).

<sup>12</sup> Richard S. Taylor, "Why the Holiness Movement Died," *God's Revivalist and Bible Advocate* 111, no. 2 (2005); Quanstrom, *Century of Holiness Theology*; Wynkoop, *A Theology of Love*; H. Ray Dunning, *Grace, Faith, and Holiness: A Wesleyan Systematic Theology* (Kansas City, MO: Beacon Hill Press, 1988).

<sup>13</sup> J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hill Press, 1994), 393.

Church fathers in developing his own interpretation of the doctrine.<sup>14</sup> It was Wesley's conviction that Christian perfection, the term he characteristically used in reference to entire sanctification,<sup>15</sup> was a process: "He frequently stressed that such growth is gradual and lifelong, even if there are important instantaneous changes as part of it. He even suggested that growth in grace will continue through all eternity."<sup>16</sup>

Wynkoop's contribution, *A Theology of Love*, challenged the holiness movement to rethink its emphasis upon crisis in order to recover the more relational understanding of Christian perfection that is found in John Wesley's formulation. According to Wynkoop, sanctification has both "elements of crisis and process."<sup>17</sup> The problem with stressing entire sanctification as a crisis experience, while neglecting the process, is that it treats sin as an object to be removed, rather than a broken relationship with God that needs to be healed. She observes:

Man is not a lump of clay upon which are written the events of his life. He is rather a rational being reaching out, searching, reacting to, desiring, loving, changing, selecting and rejecting, reorganizing, maturing, making choices between alternatives—in short, a thoroughly dynamic entity. He has in some way a continuity of identity throughout the transformation, yet he is in the process of radical re-creation so long as he maintains a rational life. Wesley was not shackled by a static concept of man, whatever his philosophical bias might have been. Hence, terminology which would seem to refer to a static, passive being is not typical of him.<sup>18</sup>

---

<sup>14</sup> Ted A. Campbell, "John Wesley and the Asian Roots of Christianity," *The Asia Journal of Theology* 8, no. 2 (October 1994): 284.

<sup>15</sup> Howard A. Snyder, "John Wesley and Macarius the Egyptian," *The Asbury Theological Journal* 45, no. 2 (Fall 1990): 58-9.

<sup>16</sup> Randy L. Maddox, "John Wesley and Eastern Orthodoxy: Influences, Convergences, and Differences," *The Asbury Theological Journal* 45, no. 2 (Fall 1990): 34-5.

<sup>17</sup> Wynkoop, *A Theology of Love*, 306.

<sup>18</sup> *Ibid.*, 81.

The differences between the two divergent understandings of entire sanctification are more complex than can be adequately summed up in a few short paragraphs. However, the most notable differences rest upon the American holiness movement's emphasis that entire sanctification is an instantaneous experience versus John Wesley's major concern that Christian perfection is a process that occurs over time. Wesley did claim that entire sanctification occurs instantaneously; however, his "most fundamental concern lay on the theme of gradual growth in holiness."<sup>19</sup> Not only did he argue that growth occurred prior to the experience, but "that it was a Perfection that would always have more to be attained."<sup>20</sup>

Bond agrees with Quanstrom's analysis by suggesting that the confusion created by these divergent understandings of Christian perfection has led to the "serious theological identity crisis"<sup>21</sup> currently confronting the denomination. Although Bond recognizes other issues have contributed to this crisis, the primary cause converges on the theological division and confusion resulting from these divergent interpretations of entire sanctification. The significance of his comments for this study resides in the recognition at the highest level of denominational leadership that a theological identity crisis exists within the Church of the Nazarene.

Steven Hoskins states that the prominence of two competing interpretations of entire sanctification is characteristic of those denominations that emerged from the

---

<sup>19</sup> Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Kingswood Books, 1994), 189.

<sup>20</sup> *Ibid.*, 190.

<sup>21</sup> Bond, "This We Believe."



American holiness movement. Although the identity crisis has only recently surfaced, Hoskins contends that “two identities . . . have coexisted within the [holiness] movement since its inception.”<sup>22</sup> One of these identities is rooted in the work of John Wesley, the other in Phoebe Palmer. According to Hoskins, “While Wesley and Palmer agreed on their concern for entire sanctification and Christian perfection, it becomes increasingly clear under the close scrutiny of historical-theological examination that they agreed on little else in matters of theological and ecclesiological concern.”<sup>23</sup>

Furthermore, Hoskins has suggested that this identity crisis is most evident in current worship trends. He argues that worship in many of today’s holiness churches appears to be guided by “consumer-oriented marketing strategies,”<sup>24</sup> rather than a sound theology of worship. Many of the contemporary patterns of worship serve to amplify the “loss of identity within the Holiness Movement,”<sup>25</sup> whereas a sound theology of worship that encourages the performance of Christian faith and pays careful attention to the historical and theological roots found in primitive Christianity has the capacity to renew, reform, and create identity. Hoskins’s analysis indicates that the burden of a theological identity crisis within the Church of the Nazarene may not rest as heavily upon the existence of two divergent formulations of entire sanctification as previously thought.

---

<sup>22</sup> Steven T. Hoskins, “The Wesleyan/Holiness Movement in Search of Liturgical Identity,” *Wesleyan Theological Journal* 32, no. 2 (Fall 1997): 128.

<sup>23</sup> *Ibid.*, 126.

<sup>24</sup> *Ibid.*, 130.

<sup>25</sup> *Ibid.*

Rather it may have a significant correlation to a deficient theology and practice of worship.

Dean Blevins points out that current research within the field of Christian education demonstrates the ability of Christian practices to shape life. According to Blevins, John Wesley “conceived that there were a number of religious practices that could be defined as means of grace.”<sup>26</sup> The liturgy of the church not only contains a variety of these means, but worship as a whole can serve as a means of grace. E. Byron Anderson argues that the *performing* of liturgy inscribes a specific form of Christian faith upon the worshipper: “The liturgical sacramental life of the Church does not stand alone in its catechetical-formative life. It does, however, provide the central strategic location to and from which instruction and action flow.”<sup>27</sup> Anderson’s argument suggests that the content and practice of worship are central to who and what we become as the people of God. If he is correct, it underscores the importance of a thoroughgoing theology of worship which is consistent with the stated beliefs of a denomination. Otherwise worship practices that are contradictory to a church’s stated theology, or on a broader scope liturgies inconsistent with orthodox Christianity, can undermine those doctrinal beliefs.

The relationship between liturgy and theology is often summed up in liturgical circles by the phrase *lex orandi, lex credendi* (i.e., “the law of prayer determines the law of belief”). This formula is a truncated version of the phrase that Tiro Prosper of

---

<sup>26</sup> Dean G. Blevins, "The Means of Grace and Ways of Knowing: A Wesleyan Approach to Sacramental Learning," *Christian Education Journal* 4, no. 1 (Spring 2000): 7-40; Dean G. Blevins, “John Wesley and the Means of Grace: An Approach to Christian Religious Education” (PhD dissertation, Claremont School of Theology, 1999), 141.

<sup>27</sup> E. Byron Anderson, *Worship and Christian Identity: Practicing Ourselves* (Collegeville: Liturgical, 2003), 194.

Aquitaine, a contemporary of St. Augustine, used in arguing against the semi-Pelagians. Charles Hohenstein points out that this relationship is reciprocal. In other words, not only is the liturgy *informed and determined* by theology, but theology is shaped by liturgical practice.<sup>28</sup> The growing loss of our Wesleyan identity within the Church of the Nazarene suggests the need to identify and analyze current worship theology and practices, as well as their relationship to the attitudes, beliefs, and behaviors of their respective congregations. The resulting empirical data should then be evaluated within the framework of Wesley's theology and practice.

Both a historical literature review of Nazarene worship theology and practice and a quantitative analysis of current liturgical practice are important for two reasons. First, in order to comprehend the ramifications of following current worship trends, it is prudent to identify the point of origin for both Nazarene praxis and theology. Therefore, an investigation of the theological origins of worship in the Church of the Nazarene is in order. This necessary inquiry includes an analysis of the liturgical practices that were intrinsically woven into John Wesley's doctrine of Christian perfection. Second, a critique of current Nazarene worship requires an investigation to identify the historical liturgical practices within the denomination. Worship that is relevant to the cultural context and needs of the local congregation is worship that is in transition over time. As new practices are developed, they need to be grounded both theologically and historically. Although changes should occur to some degree in both rubrics for worship and in the actual liturgical practices, the theology should remain consistent.

---

<sup>28</sup> Charles R. Hohenstein, "*Lex Orandi, Lex Credendi: Cautionary Notes*," *Wesleyan Theological Journal* 32, no. 2 (Fall 1997): 140-57.

The knowledge gained by tracing the circumstances and reasons which gave birth to current worship practices in the Church of the Nazarene provides the foundation for critiquing contemporary worship in an effort to recover liturgical forms that are theologically and philosophically consistent with the doctrine and practice of John Wesley and also rooted in Christian antiquity. Often, those practices we consider to be *scripturally sacred* on the one hand, or *unbiblical* on the other, are based more upon *folk traditions* than upon biblical foundations and early church practice. A historical analysis will provide the theoretical framework imperative to an evaluation of contemporary worship practice in the Church of the Nazarene.

If liturgical theologians are correct in arguing that the *performing* of worship shapes us in both negative and positive ways, then it is important to discover the extent to which a departure from John Wesley's theology and practice of worship has affected the spirituality of individuals who worship in Nazarene congregations.<sup>29</sup> Serious questions need to be asked about current trends in Nazarene worship. Through weekly participation in the liturgy, what identity is being imprinted on the lives of those who worship in the Church of the Nazarene? Is the developing worldview reflective of the individualism of secular culture or does it value the communal life of the church by envisioning the Christian life as one in relationship with God and others? Does the content and shape of the liturgy reflect a vision of the Christian life consistent with the theological values John Wesley intended in his pursuit of inward religion? Are the means of grace by which Wesley believed "sanctification [was] made manifest, and the context in which this

---

<sup>29</sup> Anderson, *Worship and Identity*, 58, 191-200 passim.

experience of sanctification continues to develop”<sup>30</sup> appropriated in the liturgy? These are among the necessary questions that need to be addressed in determining the current effect of Nazarene liturgies on Christian identity not only in the Wesleyan context of Christian perfection, but orthodox Christianity as a whole. This issue is especially relevant in the absence of an intentionally developed and thoroughly communicated liturgical theology. Traditionally the denomination has given liberty in such matters. This liberty has resulted in a dramatic evolution of worship practice when current liturgies are compared to what was occurring in the beginning days of the denomination. Therefore, it is important to understand the effect contemporary liturgical practice in the Church of the Nazarene has upon beliefs, attitudes, and behaviors and to ask if they are in conflict with the denomination’s stated theology. In other words, is there a consistency between worship practice and denominational theology, specifically concerning the doctrine of Christian perfection?

### **Research Problem**

As the Church of the Nazarene has now passed the century mark of its existence, the separation between liturgical practice and theology raises some important questions. These questions coincide with one of the major concerns voiced within the church by denominational leaders, pastors, and laity. This growing concern revolves around the apparent decline of the experience, understanding, and promotion of Christian perfection among modern Nazarenes. Although opinions have been circulated concerning the reasons for such a decline, a further investigation is in order. Along with a review of the

---

<sup>30</sup> Ibid., 185.

literature from the fields of liturgical studies, anthropology, the social sciences, philosophy, and Wesleyan theology, the literature review will historically trace the development of early Nazarene worship theology and practice. Particular attention will be given to major shifts that have occurred throughout Nazarene history. Adding the historical component to the literature review is necessary for the proper interpretation of the empirical data. The empirical research will involve a quantitative analysis of the relationship between liturgical practice and spirituality (i.e., beliefs, attitudes, and behaviors) of contemporary Nazarenes.

### **Purpose of the Study**

This study conducts quantitative research in order to study the relationship between spiritual formation, spirituality, and liturgical practice. Spiritual formation addresses the process of nurture and growth in an individual's journey into Christlikeness. Spirituality is defined in this research as the current spiritual status of the subject who is in the process of being formed spiritually. Liturgical practice includes the words, symbols, actions, rituals, and gestures that are a part of the liturgy of the worshipping congregation.

In his sermon, *The Scripture Way of Salvation*, Wesley defined this journey as a “present thing . . . extended to the entire work of God, from the first dawning of grace in the soul till it is consummated in glory.”<sup>31</sup> Wesley was deeply concerned about the proper formation of his people. His *way of salvation* consists of three dimensions, including

---

<sup>31</sup> John Wesley, "The Scripture Way of Salvation," in *Sermons II*, ed. Albert Cook Outler, *The Works of John Wesley* (Nashville: Abingdon Press, 1985), 2:156.

“pardon—salvation begun, holiness—salvation continued, and heaven—salvation finished.”<sup>32</sup> In this study spiritual formation is operationalized to define this journey into Christlikeness in terms of Wesleyan theology, specifically to the three dimensions of Wesley’s way of salvation.

The objective of the historical portion of the literature review is to analyze the influences and circumstances that led to the development of current Nazarene liturgical practice. The investigation begins with a review of the scholarly work of the late eighteenth century that traces the development of Methodist liturgical practice during its early beginnings with Wesley in England and the eventual transition to the American Colonies.<sup>33</sup> It will lay the foundation for understanding the events that occurred approximately a century later when the Church of the Nazarene emerged. In retrospect it is obvious that the church has retained a modified version of Wesley’s doctrine of Christian perfection in its doctrinal statement while the liturgical practices central to Wesley’s theology have been largely abandoned. What is unclear historically in the Church of the Nazarene is the exact nature of early worship. Specifically did any vestige of Wesley’s liturgical practice remain in the early days of the denomination? If some of these practices were retained by early Nazarenes, it is important to discover when and why they eventually died out. Such research will be beneficial in understanding the

---

<sup>32</sup> Maddox, *Responsible Grace*, 143.

<sup>33</sup> Karen B. Westerfield Tucker, *American Methodist Worship*, (New York: Oxford University Press, 2001); Lester Ruth, *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings*, (Nashville: Kingswood Books, 2000); William Nash Wade, “A History of Public Worship in the Methodist Episcopal Church and Methodist Episcopal Church, South, From 1785 to 1905” (PhD dissertation, Notre Dame, 1981); Paul Samuel Sanders, “An Appraisal of John Wesley’s Sacramentalism in the Evolution of Early American Methodism” (ThD dissertation, Union Theological Seminary, 1954).

current identity crisis within the denomination and provide the theoretical basis for implementing any change necessary for bringing spiritual renewal within the church.

The objective of the quantitative research is to assess current liturgical practices in Nazarene congregations in the United States and to examine the relationship between these practices and the spirituality of individuals within the congregation. The research will analyze the following: current Nazarene liturgical practice; influencing forces in the formation of liturgy; the attitudes, beliefs, and behaviors related to the spirituality of the worshipping community; and the relationship between actual Nazarene practice and beliefs. The empirical data will then be interpreted through a Wesleyan theoretical model.

### **Conceptual Framework**

The conceptual framework for the quantitative research is diagramed in Figure 1. The diagram illustrates the focus of the study: the relationship between liturgical practice and a person's spirituality.<sup>34</sup> The liturgical practice of the subject is divided into three components: *participation*, *outlook*, and *experience*.<sup>35</sup> Spirituality has been operationally defined in terms of the Wesleyan paradigm of Christian perfection and corporate vs. privatized spirituality.<sup>36</sup> The arrows on the diagram represent the reciprocal relationship that exists between liturgical practice and spirituality as persons worship within the

---

<sup>34</sup> Liturgical practice is the independent variable and spirituality is the dependent variable.

<sup>35</sup> The terms *participation*, *outlook* and *experience* have been operationalized according to the following definitions. *Participation* refers to the individual's physical and mental engagement in the liturgy. *Outlook* is defined as the individual's perspective and theology of the liturgy. *Experience* is in reference to the individual's emotional engagement in the liturgy.

<sup>36</sup> Spirituality is measured by examining the beliefs, attitudes, and behaviors of the individual. Christian perfection is measured by the variables humility, faith, hope, and love, which are categories taken from Wesley's sermon. See John Wesley, "The Circumcision of the Heart," in *Sermons I*, ed. Albert Cook Outler, The Works of John Wesley (Nashville: Abingdon Press, 1984), 1:398-414.



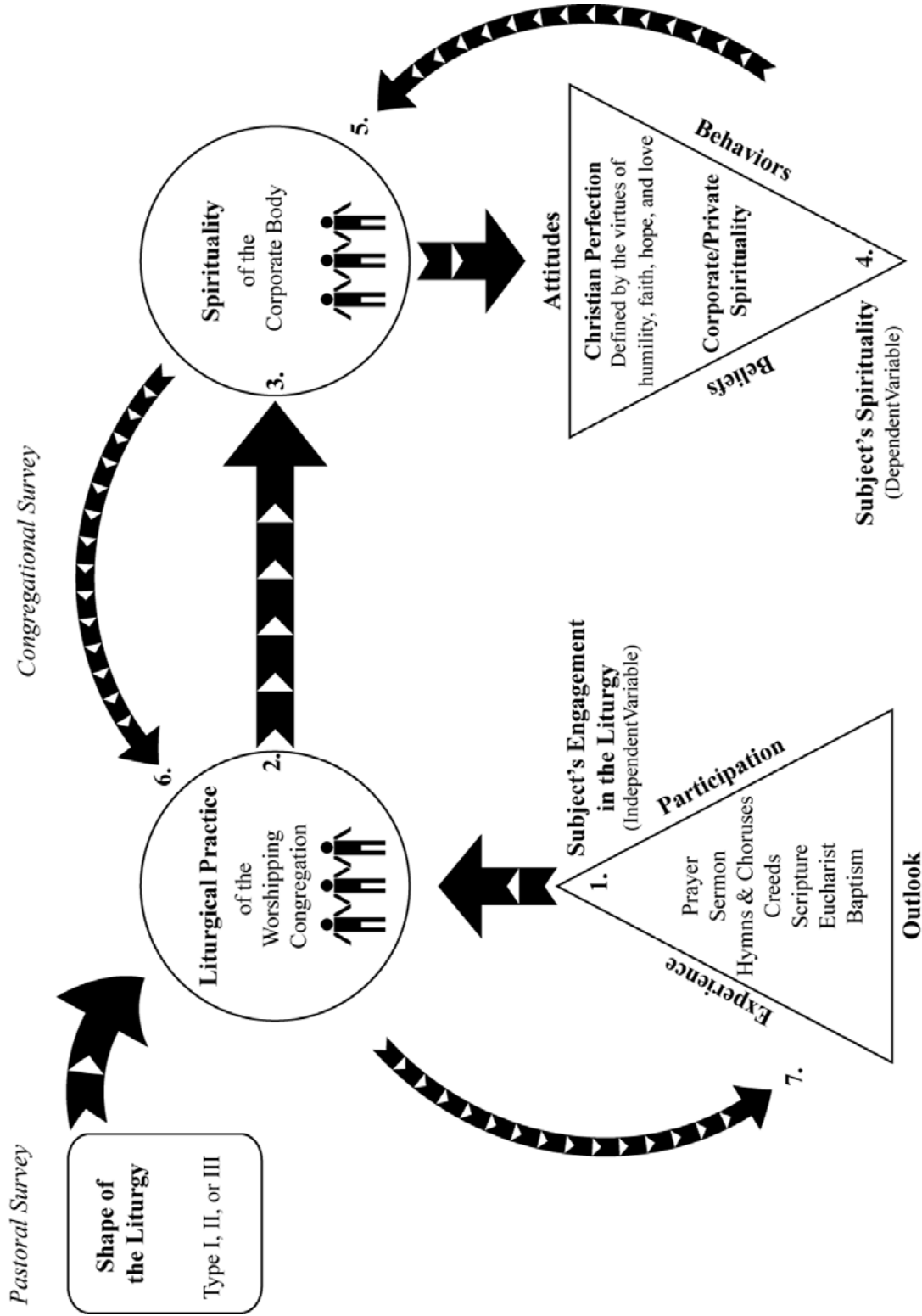


Figure 1. Conceptual framework of liturgical practice and spirituality in the Church of the Nazarene.

church body. The purpose of the numbers on the diagram is not to indicate stages that occur in a specific order, but to discuss the seven different facets of the reciprocal relationship between spirituality and liturgical practice. The seven facets of this relationship illustrated by the diagram are as follows:

1. The individual engages in the liturgy of the worshipping body, which means that at some level each person: *participates* or is mentally and physically engaged in the liturgy; has an *outlook* of the liturgy, that is to say, he or she carries certain beliefs about those actions; and therefore *experiences* the liturgy in some way.

2. Worship is affected by and occurs within the context of the community of faith; although individual persons participate, liturgical practice does not ensue in isolation but is a corporate experience.

3. When the church gathers to worship, the liturgical practice of that entity has ramifications for the spirituality of the entire corporate body as well as for each individual member of that body.

4. A person's liturgical practice over time, which takes place in the context of the worshipping church, has constitutive qualities. That is to say it shapes individuals either in negative or positive ways, therefore affecting each individual's spirituality.

5. The beliefs, attitudes, and behaviors (spirituality) of each individual has implications for the spirituality of the corporate body.

6. The spiritual health and growth of the church body, or lack thereof, affects the liturgical practice of the worshipping congregation.

7. The liturgical practice of the worshipping congregation serves to shape each individual in the community.

The label at the top center of the diagram also indicates that the *Congregational Survey* was used to measure the relationship between liturgical practice (independent variable) and spirituality (dependent variable).

The other essential component in examining the relationship between liturgical practice and spirituality is the ability to understand the nature of the liturgy in which congregations are engaged during corporate worship. Central to this document is the argument that the shape of the liturgy affects Christian formation and identity; therefore, understanding what is taking place in contemporary Nazarene liturgies is vital. Since the Church of the Nazarene is part of the free-church tradition, the potential exists for contemporary Nazarene liturgical patterns to be quite diverse in both structure and content; therefore, it was prudent to determine the nature of the liturgy in which each subject participates in corporate worship. As indicated by the rectangular box at the top left corner of the diagram, the worship context of each subject was measured by the *Pastoral Survey*. This survey served as a device to assess the shape of each worshipping congregation's liturgy and then used to place each congregation's liturgy upon a prayer book continuum. The continuum categorized the liturgy of each worshipping congregation into one of three possible types: Type I, the liturgy revealed insignificant prayer book influence; Type II, the liturgy contained minimal prayer book influence; and Type III, the liturgy exhibited distinct prayer book influence.

Theoretical support for the conceptual framework is found in the work of scholars from the fields of the social sciences, ritual studies, and liturgical theology. Liturgical theologians have long recognized the relationship between the practice of worship and its ability to shape an individual's beliefs. This relationship "is often discussed under the

Latin tag, *lex orandi, lex credendi*—the law of praying is the law of belief.”<sup>37</sup> Geoffrey Wainwright indicates that there is a linguistic ambiguity in *lex orandi, lex credendi*, which makes it possible from the grammatical point of view to reverse the phrase so that it says “what must be believed governs what may and should be prayed.”<sup>38</sup> According to Wainwright, this reversal is consistent with the concrete interaction that occurs between worship and doctrine in Christian practice. In other words, worship affects doctrine, and doctrine influences worship. Churches from the prayer book tradition (e.g., Anglican, Catholic) have been quick to recognize the importance of the former portion of this equation while oftentimes neglecting the latter. Denominations in the free-church movement have been prone to an opposite deficiency.<sup>39</sup> Attention tends to be focused primarily upon doctrine, while little thought is given to the consequences of failing to formulate an adequate theology of worship. Wainwright’s comments indicate that a balance needs to occur in both traditions, since prayer and belief influence each other.

Research in the social sciences has acknowledged that religious ritual has the capacity to bring healing and facilitate spiritual formation. “Erik Erikson spoke of ritualization as ‘creative formalization’ that controls both impulsiveness and compulsive restrictiveness, such as constructive play.”<sup>40</sup> Liturgy in both the prayer book and free-

---

<sup>37</sup> Stephen Sykes, John E. Booty, and Jonathan Knight, *The Study of Anglicanism*, rev. ed. (London: SPCK/Fortress Press, 1998), 187.

<sup>38</sup> Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life* (New York: Oxford University Press, 1980), 218.

<sup>39</sup> The free-church movement includes many Protestant denominations; especially those in the evangelical tradition.

<sup>40</sup> Bernard Spilka, *The Psychology of Religion: An Empirical Approach*, 3rd ed. (New York: Guilford Press, 2003), 524.

church traditions is filled with many forms of ritual and ritualistic expression. All of these have the capacity to shape and bring transformation to the individual participant; however, as Erickson recognized, such change can be either positive or negative.<sup>41</sup>

Anderson, who has done extensive work in the fields of liturgy and theological education, argues that “whether we participate in ‘high’ or ‘low’ church worshipping communities, we engage in ritual actions that work on and in us to form us as a particular Christian people.”<sup>42</sup> He also reminds us that ritualized practices are not limited to worshipping communities in the prayer book tradition. Those who worship in non-prayer book traditions also have ritualized practices; however, the rituals in these very diverse traditions differ significantly.<sup>43</sup>

The intended purpose of this brief analysis gathered from a portion of the available literature in the fields of liturgical theology, the social sciences, and Christian education is to provide support for the conceptual framework which lies at the foundation of this study. The evidence indicates a reciprocal relationship between prayer and belief.<sup>44</sup> The intent of this study is to examine the relationship between the liturgical practice of Nazarene worshipping communities and the spirituality of the individual worshipper.<sup>45</sup>

---

<sup>41</sup> David M. Wulff, *Psychology of Religion: Classic and Contemporary*, 2nd ed. (New York: John Wiley & Sons, 1997), 381-2.

<sup>42</sup> Anderson, *Worship and Identity*, 60.

<sup>43</sup> Ibid.

<sup>44</sup> Prayer in liturgical theology and ancient church tradition refers to the entire liturgy of the church in its broader context.

<sup>45</sup> Spirituality includes beliefs and the manifestation of those beliefs in the individual’s attitudes and behaviors.

Spirituality is not only operationally defined as the beliefs, attitudes, and behaviors of the individual, but it falls under the umbrella of historical Christianity and more specifically the Wesleyan doctrine of Christian perfection. Spirituality will be measured using four variables foundational to Wesley in defining Christian perfection—humility, faith, hope, and love.<sup>46</sup> Other components of spirituality are the variables of corporate and privatized spirituality. Social interaction within the Christian community has been central to Christian faith throughout the ages and essential to Wesley's paradigm. Christianity exists in community and is not autonomous. Wesley assumed that the members of his societies would be actively involved in the Methodist movement (i.e., societies, bands, and classes) and the Anglican Church. Christianity was lived in the context of the church. The variables of corporate spirituality and privatized spirituality were placed in the conceptual framework as a result of the tendency toward an individualized piety commonly found in Christianity in the United States. This phenomenon has significant ramifications for contemporary spirituality.

### **Research Questions**

The following questions relate to the relationship between liturgical practice and spirituality:

1. What is the current shape of liturgy in the Church of the Nazarene?
- 2a. What are the participation, outlook, and experience of those who worship in Church of the Nazarene congregations?

---

<sup>46</sup> Wesley, "The Circumcision of the Heart," in *Sermons I*, 398-414. These variables are taken from Wesley's sermon *The Circumcision of the Heart*, which provides one of the most clear and complete descriptions of his doctrine of Christian Perfection.

2b. What affect does the shape of the liturgy have upon individual liturgical practice (i.e., participation, outlook, and experience)?

2c. What is the relationship between perceived experience of Christian perfection and liturgical practice?

3a. What is the spirituality of those who worship in Church of the Nazarene congregations?

3b. What affect does the shape of liturgy have upon the spirituality of those who, on a regular basis, worship in the Church of the Nazarene?

3c. What is the difference in spirituality between those with a perceived experience of Christian perfection and individuals without a perceived experience of Christian perfection?

### **Significance of the Study**

This research endeavors to contribute to the fields of religious education and liturgical studies by providing further insight into the relationship between spirituality and liturgical practice. Spirituality is measured by analyzing the attitudes, beliefs, and behaviors of individual members in the worshipping congregation. Specifically, the aim is to evaluate the relationship between liturgical practice and spirituality in the Church of the Nazarene and the extent to which current liturgies critique contemporary culture and are effective in shaping Christian identity. Several questions are raised in the process. Namely, what is it that is being communicated in current Nazarene liturgies? Are individuals being transformed into the image of Christ? Do the current liturgies shape the affections in a way consistent with Wesley's paradigm of Christian perfection or do they reinforce the destructive voices of culture such as individualism, nationalism, and

consumerism? These questions and others are important to a thorough evaluation of Nazarene liturgical practice. It is important to point out that no claims are being made for the exclusivity of the liturgy in the process of formation. Nor does this study intend to suggest that the liturgy works in isolation separate from other means. Rather, I am arguing that liturgy is one of the essential and often neglected components, necessary in the process of Christian formation. My intent is to be reflective of Wesley's thought and the importance he placed upon the liturgy, which he utilized in connection with his devotional and communal concerns. He found all of these contexts fundamental to nurturing a wholesome spirituality in the lives of the Methodists.<sup>47</sup>

### **Limitations**

Several factors contributed to limitations within the research design. Although measures limiting the number of non-respondent churches were executed, there were some churches that failed to participate. Likewise, a percentage of surveys were unusable because of uncontrollable circumstances.<sup>48</sup>

The research design was dependent upon the pastor of each church surveyed to appropriately distribute and explain the congregational questionnaire to the worshipping community. It was the pastor's responsibility to communicate the instructions for filling out and collecting the *Congregational Survey*. Therefore, it was not possible to ensure that the correct instructions were given or followed or that adequate time was allotted for

---

<sup>47</sup> Henry H. Knight III, *The Presence of God in the Christian Life: John Wesley and the Means of Grace*, Pietist and Wesleyan Studies (Metuchen, NJ: Scarecrow Press, 1992), 2.

<sup>48</sup> Examples include: respondent error, significant amounts of missing data, and minors submitting surveys.



its completion. Questions concerning the survey by individual respondents were subject to the pastor's understanding and ability to clarify the issue at hand. These concerns could have influenced both the validity and reliability of the research.

Additionally it was not possible for me to personally observe the dynamics of worship in each congregation. The *Pastoral Survey* provided the only perspective of what actually occurred in worship. Although this provided valuable insight, such a perspective has its limitations. The view provided by the *Pastoral Survey* is more akin to a snapshot than to the more encompassing perspective of a motion picture.

### **Delimitations**

This study examines the relationship between liturgical practice and spirituality in the Church of the Nazarene. Due to self-imposed restraints, the devotional and communal contexts, which are also necessary components in spiritual formation, were not evaluated in this research.<sup>49</sup> The intent was to study the significance and role of liturgical practice in spirituality.

The population surveyed included individuals who worship in English-speaking Nazarene congregations in North America and who, at the time of the survey, had a pastor serving their congregation. This survey was limited to individuals eighteen years old and above. Although it would have been valuable to do such an analysis with teenagers (i.e., under the age of eighteen), early adolescents, and children, this questionnaire was restricted to adults for two reasons. First, the questionnaire method is not an adequate instrument for a very young population. Second, the nature of the

---

<sup>49</sup> Knight III, *The Presence of God*, 2.

research design would make it difficult, if not impossible, to fulfill the necessary legal obligations required when administering research with subjects classified as minors.

This research was also limited to churches with a pastor in residence. It was crucial that the questionnaire describing the liturgical practices of the congregation be completed by the pastor or a worship leader working closely with the pastor. Although it was possible for an interim pastor to answer many of the survey questions, the likelihood of the data accurately describing the worship practices decreases. Furthermore, it was important to survey congregations that had a relatively stable liturgical atmosphere, which churches in transition might not have.

### **Definition of Terms**

**Christian Perfection:** The term Christian perfection was used by John Wesley to denote the ideal of the Christian life.<sup>50</sup> It is often used interchangeably with entire sanctification. Churches, groups, and individuals who emphasize the doctrine of entire sanctification or Christian perfection are referred to as being part of the holiness movement. Like the other denominations that were born out of the holiness movement of the late nineteenth century, Christian perfection became the hallmark doctrine of the Church of the Nazarene. However, the views concerning Christian perfection held by many theologians of the Wesleyan/holiness movement differ from those of John Wesley.<sup>51</sup>

---

<sup>50</sup> Maddox, *Responsible Grace*, 179-90.

<sup>51</sup> Staples, *Outward Sign*, 153-54, 204; Rob L. Staples, "Things Shakeable and Things Unshakeable in Holiness Theology" (paper presented at the Edwin Crawford Lecture, Northwest Nazarene University, Nampa, ID, February 9 2007), 3ff.

Christian perfection is synonymous with the term *holiness* and refers to that gift of God's grace that frees Christians not only from outward acts of sin "but also from sins of their hearts; from evil thoughts and from evil tempers."<sup>52</sup> It is relational in nature, since it concerns a purity of motive and attitude.<sup>53</sup> According to Wesley, Christian perfection does not imply a freedom from ignorance, error, infirmities, or temptation, nor does the freedom include deliverance from "those inward or outward imperfections which are not of a moral nature."<sup>54</sup>

Emphasis must also be given to the source of Christian perfection. It is a gift of God's grace unobtainable by human merit. Wesley emphasized the dynamic nature of Christian perfection, since it is characterized by a continual growth in grace, which both precedes and follows its reception. The need for continual growth cannot be overstated. Wesley formulated his definition of Christian perfection to ensure that there was always more to be attained. Although Christian perfection is the gift of God, it is the Christian's "responsibility to put that grace to work in the new areas that God continually brings to [his/her] attention."<sup>55</sup> The dynamic nature of this gift affirms the possibility of losing it. Wesley indicated in his journal that his concerns lie not only in Christians receiving the gift but also whether they will "keep it."<sup>56</sup>

---

<sup>52</sup> Wesley, "Christian Perfection," in *Sermons II*, 119.

<sup>53</sup> Wilber T. Dayton, "Christian Perfection," *Beacon Dictionary of Theology*, ed. Richard S. Taylor (Kansas City, MO: Beacon Hill Press, 1983).

<sup>54</sup> Wesley, "Christian Perfection," in *Sermons II*, 103.

<sup>55</sup> Maddox, *Responsible Grace*, 190.

<sup>56</sup> John Wesley, "An Extract of the Rev. Mr. John Wesley's Journal from October 29, 1762, to May 25, 1765," in *Journals and Diaries IV*, ed. Reginald W. Ward and Richard P. Heitzenrater, *The Works of John Wesley* (Nashville: Abingdon Press, 1992), 21:415.

**Corporate Spirituality:** Corporate spirituality is contrasted with privatized spirituality, since it focuses upon the importance of community in the Christian life. It denotes a person's perception of, orientation toward, and living out of the Christian faith. God has designed humankind to live and function in the context of community. Community is important to an individual's proper physical, mental, and spiritual development. This does not mean that God cannot intervene and act outside of these perimeters, but rather that under normal circumstances, God has designed humankind as social beings that need the interaction of the corporate body. Spirituality is not based merely upon someone's individual piety, but rather it encompasses the faith which is developed and lived out in the body of Christ. This corporate dimension of faith, so essential to a holistic spirituality, is central to the people of God in both the Old and New Testaments and modeled in the relational nature of the Trinity. This is not to say that corporate spirituality ignores the personal dimension of Christian faith; however, one's personal relationship is nurtured by and is accountable to the whole faith community. The words of Laurence Stookey are useful in clarifying the essence of corporate spirituality:

Often it seems to be assumed that Christians come together for worship primarily because this provides a psychological boost, or even because it is cheaper than if each person had to hire a private chaplain. Quite the opposite. Christians come together because the believers by definition are bound together. *The congregation, not the individual, is the irreducible unit of Christianity.*<sup>57</sup>

Just as one's personal relationship can be taken to the extreme, as defined by the term privatized spirituality, the role of community in a person's spirituality can also be overemphasized. However, the term corporate spirituality refers to a balanced approach

---

<sup>57</sup> Laurence Hull Stookey, *Eucharist: Christ's Feast with the Church* (Nashville: Abingdon Press, 1993), 24, italics mine.

and not to the extreme.

**Holiness Movement:** The holiness movement emerged out of the American revivalism of the nineteenth century. It emphasized the experiential religion of John Wesley, while rejecting the formalism of the mainline denominations (e.g., the Methodist Episcopal Church). Structured worship was rejected and sentiments of anti-ritualism prevailed because the proponents of the holiness movement believed that *formal* liturgies did not provide the opportunity for the Holy Spirit to work freely.<sup>58</sup> The central tenet of the movement was an emphasis on the Wesleyan experience of Christian perfection.<sup>59</sup>

**Liturgy:** Liturgy literally means *the work of the people*. In this paper, liturgy refers to the cumulative set of actions found in a particular congregation as it gathers together corporately to worship God.<sup>60</sup> The assumption of this study is that every worshipping congregation has some form of liturgy either in written or spontaneous forms. Therefore, the terms worship and liturgy will be used interchangeably.

**Ordo Salutis/Via Salutis:** The terms *ordo salutis* (i.e., order of salvation) and *via salutis* (i.e., way of salvation) are often used interchangeably in discussing soteriology. *The Dictionary of Latin and Greek Theological Terms* does not distinguish between the two Latin terms. Both are “applied to the temporal order of causes and effects through which the salvation of the sinner is accomplished; viz., calling, regeneration, adoption,

---

<sup>58</sup> Staples, *Outward Sign*, 22.

<sup>59</sup> Timothy Lawrence Smith, *Called Unto Holiness: The Story of the Nazarenes* (Kansas City: Nazarene Publishing House, 1962), 11-26 passim.

<sup>60</sup> The cumulative set of actions would include the various aspects of worship including the prayers, music, words, gestures, symbols, etc.

conversion, faith, justification, renovation, sanctification, and perseverance.”<sup>61</sup> Wesley did not use the term; however, it appears to be his tendency to avoid such theological language. In the preface to his sermons he indicates his preference to avoid “technical terms that so frequently occur in bodies of divinity”<sup>62</sup> but are unknown to the common man. Although Wesley used neither of the terms, the word most accurately associated with his work appears to be *via salutis*, since *order* symbolizes a more static affiliation while *way* is relational. This association is evident in some of his sermons, such as *The Way to the Kingdom* and *The Scripture Way of Salvation*.<sup>63</sup>

**Prayer Book and Non-Prayer Book** (i.e., free-church tradition): The functional labels, prayer book and non-prayer book, have been suggested by Anderson in an attempt to move away from the tendency of referencing free-church worship as non-liturgical.<sup>64</sup> Essentially all Christian worship is liturgical to some degree. Therefore, a more precise terminology is necessary.

Attaching the label *prayer book* to a liturgical framework often signifies worship that follows an ancient pattern. The Episcopal, Anglican, and Roman Catholic traditions are examples of ecclesial structures steeped in the prayer book tradition of worship.<sup>65</sup> However, the differentiating characteristic between prayer book and free-church worship

---

<sup>61</sup> Richard A. Muller, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids, Mich.: Baker Book House, 1985), 215-16.

<sup>62</sup> Wesley, "Sermons: Preface," in *Sermons I*, 104.

<sup>63</sup> Wesley, "The Way to the Kingdom," in *Sermons I*, 218-32; Wesley, "The Scripture Way of Salvation," in *Sermons II*, 155-69.

<sup>64</sup> E. Byron Anderson, e-mail message to author, September 2, 2005.

<sup>65</sup> The prayer book for the Episcopal and Anglican traditions is the *BCP*. The *Roman Missal* is the prayer book used in the Roman Catholic Church.

centers on the issue of authority. In prayer book worship, the content, structure, materials, and leadership have been handed down through history and are determined at the highest levels of the denominational hierarchy.<sup>66</sup> There are relatively few options open to the local presider (i.e., pastor or priest).

In contrast, free-church, or non-prayer book, worship is characterized by the latitude the local church leadership possesses in determining the content, structure, and materials used in worship. In non-prayer book worship, the denomination has a limited role in determining the substance of the liturgy. Although the denomination authorizes someone for ministerial leadership in the local congregation, the hierarchy has no direct control of the fabric of the liturgy.<sup>67</sup>

Other churches are situated somewhere between these two extremes. For example, in the United Methodist Church, the denominational hierarchy provides authorized leadership and resources, but the local congregations are not mandated to use these materials.<sup>68</sup> Therefore, the local pastor maintains a significant amount of freedom in designing the liturgy.<sup>69</sup>

Prayer book and non-prayer book, as it is used in this document, have additional implications. Prayer book not only refers to churches that use a denominationally mandated and authorized book of worship, it also refers to those churches, even in the free-church tradition, that are attempting to incorporate what Gordon Lathrop describes

---

<sup>66</sup> Anderson, e-mail message to author, September 2, 2005.

<sup>67</sup> Ibid.

<sup>68</sup> Ibid.

<sup>69</sup> The official prayer book resource for the United Methodist Church is the *Book of Worship*.

as an *ecumenical ordo* into the weekly liturgy.<sup>70</sup> The *ordo* may appear in printed form or be practiced in a very free way.<sup>71</sup>

This additional clarification of prayer book and non-prayer book is especially important in regard to Nazarene congregations and other denominations evolving from the American holiness movement. These denominations are classified as free-church, or non-prayer book, in their liturgical framework. In other words, apart from a few rituals in the *Manual: Church of the Nazarene (Manual)* and a church hymnal, the denomination does not have an official prayer book or other resources for worship.<sup>72</sup> The one exception to this pattern is Jesse Middendorf's publication of *The Church Rituals Handbook (CRH)*, which contains a limited array of resources including: services for certain seasons of the church year, additional resources for the administration of the sacraments, and supplemental resources for weekly worship.<sup>73</sup> However, in spite of this, there are some congregations attempting to emphasize and implement elements of worship that are characteristic of liturgies in the prayer book tradition.<sup>74</sup> Therefore, the use of the term

---

<sup>70</sup> Gordon W. Lathrop, *Holy Things: A Liturgical Theology* (Minneapolis: Fortress Press, 1993), 1-225 passim. It is important to note that Lathrop's *ordo* is very systemized and ordered; therefore it is unlikely such a narrow pattern would be identified in most Nazarene congregations. However, in much broader terms the prayer book category attempts to identify congregations attempting to incorporate those timeless components of the liturgy that the church has found essential throughout the ages.

<sup>71</sup> Anderson, e-mail message to author, September 2, 2005.

<sup>72</sup> The church document entitled the *Manual* is the official discipline for the Church of the Nazarene and is revised every four years following the international assembly of those elected to serve as the denomination's governing body.

<sup>73</sup> Jesse C. Middendorf, *The Church Rituals Handbook* (Kansas City, MO: Beacon Hill Press, 1997).

<sup>74</sup> Changes that lean toward the prayer book tradition include features such as the increased frequency of eucharist, adherence to a lectionary with greater emphasis and use of Scripture, and an attempt to bring more of a balance between word and table.



*prayer book* will be important in referring to all congregations, including free-church denominations, that are incorporating elements of what Lathrop refers to as the ecumenical *ordo*.<sup>75</sup>

**Primary Worship Service:** The primary worship service refers to the main liturgical service or services of the church. Although the majority of churches have only one primary worship service, there are some congregations with multiple services, consisting of diverse congregations. All of these would be defined as primary worship services, since they are designed to accommodate the various perceived needs of the people (e.g., ethnicity, worship style, convenience, etc.). The use of this term is important in distinguishing these congregations from the traditional, but fading, practice of many Nazarene churches that hold morning and evening worship, since, in general, those who attend the evening service also worship in the morning service.

**Privatized Spirituality:** The term privatized spirituality is used to characterize a person's perception, orientation toward, and living out of the Christian faith. Privatized spirituality refers to appropriating a form of Christianity that over-accentuates the individual nature of Christian faith with little or no regard for the role of community in an individual's spirituality. Those who embrace privatized spirituality perceive faith as predominately a private relationship between the individual and God thereby taking complete possession of that relationship and thus denying accountability to the larger community of faith. Terms such as personal relationship, personal decision, and personal faith are often used to the extreme. Tendencies toward privatized spirituality are often

---

<sup>75</sup> Lathrop, *Holy Things*, 1-225 passim.

reflected in the liturgy of a church.<sup>76</sup> Due to their pietistic concerns, evangelicals have tended to be susceptible to this extreme understanding of spirituality. Likewise, the holiness movement, legitimately concerned that individuals personally experience the transforming power of God in their lives, has often neglected the corporate dimension of faith. Anderson distinguishes personal faith from private faith. “What is personal is of and about me but not ‘owned’ by me, whereas what is private is mine alone.”<sup>77</sup>

**Spiritual Formation:** Spiritual formation refers to the process of nurture and growth that occurs in the lives of Christians as they move toward Christlikeness.

**Spirituality:** Spirituality refers to the current status of the individual who is in the process of being formed spiritually. Whereas spiritual formation addresses the process of an individual’s journey into Christlikeness, spirituality is operationalized in this study to define the current beliefs, attitudes, and behaviors of the individual.

### **Organization of the Study**

Volume one of this dissertation represents an extended review of the literature that argues for the efficacy of the liturgy for spiritual formation and religious education. The review establishes the relevance of learning theory and ritual studies for the study of liturgy, develops theological and liturgical precedents, and explores the documentary history of liturgical practice in the Church of the Nazarene. Volume two of the dissertation reports quantitative analyses of contemporary Nazarene liturgical practice.

---

<sup>76</sup> This can include virtually any element of the liturgy that is oriented toward the individual instead of the community. For example, the individual can be overemphasized in the wording of the rituals, prayers, and music; the rubrics implemented for eucharist; and the nature and content of other elements of the liturgy.

<sup>77</sup> Anderson, *Worship and Identity*, 205.

The review of the literature provides a rationale for the empirical study. The content of each chapter is summarized in greater detail in the following paragraphs.

Chapter 1 briefly sketches the historical climate and relevant issues surrounding the research problem (i.e., the theological identity crisis within the Church of the Nazarene). Chapter 2 examines the Nazarene dilemma over identity and reviews literature in the fields of liturgical theology, anthropology, ritual studies, and the social sciences in an attempt to discover the contributions these disciplines offer in understanding the relationship between liturgy and Christian identity. Chapters 3 and 4 focus upon the liturgical developments within Methodism as it moved from John Wesley's oversight in England to the American frontier and eventually to the Church of the Nazarene. Chapters 5 and 6 examine early Nazarene periodicals and other select documents in order to characterize the nature of Nazarene liturgy as it developed over time. The historical liturgical practices that have been a part of Nazarene worship are analyzed including sacramental practice and other features of Nazarene liturgical patterns.

Chapter 7 describes in detail the methodology underlying the study. It explains the design of the research instruments, the population and sample, the procedures used to execute the study, and both real and potential threats to the research. Strategies implemented to address complications that were encountered are also discussed. Chapter 8 analyzes the data from the *Pastoral Survey*, which is used to type each congregation in the sample into one of three liturgical types. A description of each liturgical type is provided in this chapter. Chapter 9 examines the data from the *Congregational Survey* and describes the liturgical practice and spirituality of worshippers in the Church of the

Nazarene residing in the United States. Chapter 10 summarizes the findings and interprets the results based upon theoretical models provided by research from the fields of liturgical theology, anthropology, ritual studies, the social sciences, and Wesleyan theology.

## CHAPTER TWO

### THE LOSS OF IDENTITY: CRISIS ASSESSMENT AND A THEORETICAL EXPLORATION TOWARDS RESOLUTION

This chapter seeks to explore the relationship between the increasingly evident identity crisis within the Church of the Nazarene and the absence of an intentional and robust liturgical theology that is culturally relevant and established within Scripture, antiquity, and Wesleyan praxis. This research does not assume that the liturgy is the only issue that has led to the loss of identity but rather recognizes other factors have contributed to a significantly complex problem. Even with this acknowledgment, it is my intent to demonstrate that one of the most significant, if not *the most significant*, contributors to this dilemma is the combined presence of anti-ritualism, the omission of a liturgical theology, and the ubiquitous pragmatism that has characterized the denomination from its inception, evolving into dire consequences for the church's liturgical practice. Furthermore, it is my contention that the resulting liturgical deficiency is a prominent cause of the identity crisis that the Church of the Nazarene is currently experiencing.

## Identifying the Cause

### Defining the Problem

The recognition that in North America, the Church of the Nazarene, like many evangelical denominations, is confronted with major obstacles in the twenty-first century is identifiable on several fronts. Advances in fields of medicine, science, and technology have created new ethical and moral issues which the church has been forced to address in its “Covenant of Christian Conduct.”<sup>1</sup> The transformation of culture has resulted not only in the impotency of previous methods of ministry (e.g., especially evangelism and outreach) but also has created an influx of new ideas and philosophies into the church. The respect and authority the church once held in culture is often found suspect. These and many other issues have brought both challenges and change into the denomination. One of the most obvious and keenly felt consequences of these societal changes is the decline in numerical growth that many congregations now face.

Since its inception the Church of the Nazarene, like other holiness denominations, has been inclined to measure success in pragmatic terms. The effectiveness of revival meetings during the early days of the American holiness movement was defined quantifiably.<sup>2</sup> Success was determined by the number of individuals who experienced conversion or entire sanctification at the communion rail (i.e., altar). Today, at annual

---

<sup>1</sup> “The Covenant of Christian Conduct” is part of the church discipline which is found in the *Manual. Manual [2009]* (Kansas City: Nazarene Publishing House, 2009), 45-60.

<sup>2</sup> This practice of measuring success numerically through the number of seekers at the altar, the number of believers experiencing entire sanctification or conversion, has continued throughout the Church of the Nazarene’s existence; however, revival meetings in local churches have been in rapid decline for the last several years and are now approaching extinction, since attendance at those events has decreased significantly. However, the practice of measuring success numerically continues to the present.

district assemblies the practice continues of giving the highest recognition to congregations that yield the most significant numerical gains in categories such as membership, average worship attendance, Sunday school attendance, and financial gain.

Among these other problems accosting the church, and equally troublesome to many denominational leaders and scholars, is the realization that there exists a theological identity crisis. Several have noted that entire sanctification, the distinctive doctrine that birthed the Church of the Nazarene, is no longer proclaimed as it once was, is often misunderstood, and even doubted. Many find it difficult to differentiate the Church of the Nazarene, both in worship and in doctrine, from other evangelical Protestant denominations such as Baptists or Independents. This identity crisis seems to exist not only among those casually associated with the denomination but is increasingly found among the clergy and church membership. Theories concerning the source(s) of these problems and the appropriate response of the church to this dilemma vary widely depending upon the denominational leader or academician.<sup>3</sup>

### Theories Regarding the Agency of the Crisis

During a denominational conference, Nina Gunter, General Superintendent Emerita, voiced similar concerns when she acknowledged that the Church of the Nazarene is facing an era much different from that of the denomination's past. Her words

---

<sup>3</sup> The various theories regarding the possible cause(s) of the identity crisis discussed in this document are by no means exhaustive. Phillip LaFountain provides further discussion of the issues surrounding the loss of Nazarene identity. Additionally, he argues that changes have occurred with regard to the Nazarene understanding of entire sanctification, suggesting that very few Nazarenes hold to the early Nazarene formulation of the doctrine of entire sanctification. Phillip N. LaFountain, "Narratives of Nazarene Identity: The Sanctified Person in the Church of the Nazarene" (ThD dissertation, Boston University, 2010), 62-94, 145-83.

indicate that, along with the uncertainty over a decline in numerical growth, she believes the distinctive doctrine of the denomination is in jeopardy:

What kind of church are we handing to the next generation? The generations before us handed to us the Wesleyan/holiness message: pure, holy, undefiled. They inspired us with their fervency and commitment to holiness: to live holiness, to sing holiness, to teach holiness, to preach holiness so that all the world may know he is a holy God and we are a holy people. Denominations and local churches that give birth don't die. . . . To whom does the future belong—it belongs to those who are willing to innovate—to attempt new methods and strategies for a unified church focused on ministries.<sup>4</sup>

Gunter's call for innovative methods was an acknowledgment that many of the approaches previously used by the church are now ineffective; therefore, she urged the adoption of new techniques. Although Gunter did not specify the methods the church should abandon or adopt, it is apparent she believes that the revivalism of the past, which generated both numerical gains and became the primary tool for the proclamation of entire sanctification in the first three to four generations of the denomination, had run its course of effectiveness. The loss of this primary method for the promotion of entire sanctification has created a substantial vacuum in the Church of the Nazarene's mission, leaving many denominational leaders, pastors, and churches scrambling for new and innovative techniques to replenish the diminishing numbers.<sup>5</sup>

---

<sup>4</sup> Nina Gunter, *God—What in the World Are You Doing?* (Kansas City, MO), MP3 Recording. This address was presented at the closing service of the Mission 2007 Conference for the Church of the Nazarene on February, 21, 2007.

<sup>5</sup> Revivalism is not the only method from the denomination's history that is no longer working. For example the Sunday evening evangelistic service no longer functions as it once did in many congregations. In several instances this has either been discontinued or transitioned to some other form of church program such as Sunday school, cell groups, etc.



Accompanying the summons for new and innovative methods was an awareness of other dangers threatening to undermine the distinctive doctrine of the Church of the Nazarene:

We know that our world is changing so swiftly . . . it is difficult to manage the intensity of change and all of the challenges that are out there—there are always challenges. Some of the more recent [challenges] are these: Calvinism invading the minds of students, the Emergent Church, Reformed theology invading Arminian theology. The church is facing some of the biggest challenges in sixty years and we must respond positively.<sup>6</sup>

Gunter's words are consistent with other denominational leaders who recognize that the Church of the Nazarene is facing a theological identity crisis. The focus of her concern in this address centers on what she perceives to be recent threats to the doctrine of Christian perfection. However, the threats to the Church of the Nazarene that Gunter lists are the repercussions of doctrinal decay, rather than its cause. When the Church of the Nazarene was born, some of those drawn to the holiness message emerged from the same Reformed traditions steeped in Calvinistic theology that Gunter identifies as infiltrating the church today.<sup>7</sup> It was the Church of the Nazarene that offered an alternative to the very denominations and theological perspectives that are now viewed as a threat to Nazarene identity. Although there is considerable debate concerning the source of this loss of theological identity, it is doubtful that only one agent is responsible; rather this crisis is significantly more complex and the result of numerous factors.

---

<sup>6</sup> Gunter, "What Are You Doing?"

<sup>7</sup> Smith, *Called Unto Holiness*, 21.

## **Divergent Formulations of Entire Sanctification**

Rob Staples points to some of the causes that have contributed to the theological identity crisis in the Church of the Nazarene. One of these relates to a controversy that erupted in the 1970s and 80s over differing opinions concerning the formulation of the doctrine of entire sanctification of which Staples was a part. Mark Quanstrom gives considerable attention to this issue, blaming the theological identity crisis on two divergent and conflicting interpretations of entire sanctification that find their beginnings in *A Theology of Love*, the watershed text by Mildred Wynkoop.<sup>8</sup> The inference from his analysis is the presumption that if these divergent understandings did not exist, the identity crisis would have been thwarted. Staples argues that Quanstrom has made a very complex problem overly simplistic.<sup>9</sup> Also problematic is the assumption that the identity crisis faced by the Church of the Nazarene can be reduced to differing theological interpretations of entire sanctification, even though the doctrine is foundational to the denomination. This is not a denial of the consequential problems that differing formulations of entire sanctification generate, but rather the realization that other determining factors are involved in creating a crisis in Nazarene identity.

---

<sup>8</sup> Quanstrom, *Century of Holiness Theology*, 117-181 passim. Wynkoop's concern focused upon the return to a formulation of the doctrine of entire sanctification that was relational in nature and consistent with that of John Wesley. Sin is defined in terms of a broken relationship rather than being substantial. The traditional view advocated by Quanstrom is rooted in the American Holiness Movement and treats sin as substance. See Wynkoop, *A Theology of Love*.

<sup>9</sup> Staples, "Things Shakeable," 8. Staples is referring specifically to Quanstrom's reductionism that places all views of the doctrine of entire sanctification into two categories. According to Staples it is more likely that there were anywhere from ten to fifteen views of the doctrine by the end of the twentieth century. He also critiques Quanstrom for unfairly suggesting that those who did not favor the view of the American Holiness Movement rejected the doctrine of entire sanctification.

What is significant about the doctrinal debate which occurred during the 1970s and 80s is the adverse effect it had upon the denomination. There were some who viewed divergent formulations of any aspect of the doctrine as a threat not only to the integrity of the doctrine but to the Church of the Nazarene as well. Fear of repercussions created an atmosphere of intimidation for those seeking a formulation they believed to be rooted in Scripture and more consistent with the church's Wesleyan roots. It is this fear, rather than the divergent views, that became one of the agents of the current crisis.

An example of this problem is found in the debate concerning baptism language recorded in the second chapter of Acts. This debate came to the forefront in the mid to late 1980s and was part of the larger debate on entire sanctification. Traditionally the majority of leaders and scholars in the Church of the Nazarene, along with the American holiness movement, associated the events of Pentecost with a "second definite work of grace subsequent to regeneration."<sup>10</sup> When this view was challenged by some denominational scholars who argued that sound biblical exegesis did not substantiate Acts 2 as the prototype for the experience of entire sanctification, many in places of leadership attempted to subvert their interpretations. Some holding to the traditional formulation from the American holiness movement feared that the rejection of equating Acts 2 with the entire sanctification of the disciples removed the basis for entire sanctification as being a distinctive work.<sup>11</sup> Staples argues that the ramifications of suppressing opposing viewpoints was fourfold:

---

<sup>10</sup> Ibid., 3.

<sup>11</sup> This position was not new but had been advocated by John Wesley and others in the Wesleyan tradition. During the late 1970s and early 80s this debate appeared in the *Wesleyan Theological Journal*

Nevertheless the non-negotiable boundaries that were set up eventually had an adverse effect, as a result of that Spirit baptism debate. A number of students who were in school at that time, observed how it was handled by the church, came to the conclusion that they could not honestly preach sanctification the way they perceived they were expected to, and saw a more Biblical alternative that was embedded deep in our Wesleyan tradition. As more and more persons became skilled in Biblical theology, some of them were faced with choosing one of four options: 1) preach only what they truly believed, and risk ecclesiastical censure, 2) suppress their true beliefs and preach what they were not convinced was true, 3) not attempt to preach on the subject at all, or 4) leave the church in the interest of intellectual honesty. All four options had their takers.<sup>12</sup>

Staples's analysis indicates that at least one of the four options chosen by those no longer able to accept the traditional formulations eventually led to the suppression of both preaching and teaching of entire sanctification. After time this suppression had the natural outcome of abating the importance of the doctrine in the minds of many Nazarenes, either consciously or unconsciously.

Silence from some Nazarene pulpits over a period of more than two decades served only to escalate the problem, especially for those who were new to the denomination since the controversy first appeared. This gradual diminution of the doctrine of Christian perfection from the forefront of Nazarene preaching and teaching eventually removed the very element which distinguished the church from the Reformed and Calvinistic positions that Gunter argues are a current threat to the church. Although

---

through a series of articles written by various Wesleyan scholars; see Robert W. Lyon, "Baptism and Spirit-Baptism in the New Testament," *Wesleyan Theological Journal* 14, no. 1 (Spring 1979): 14-26; Alex R. G. Deasley, "Entire Sanctification and the Baptism with the Holy Spirit: Perspectives on the Biblical View of the Relationship," *Wesleyan Theological Journal* 14, no. 1 (Spring 1979): 27-44; George Allen Turner, "The Baptism of the Holy Spirit in the Wesleyan Tradition," *Wesleyan Theological Journal* 14, no. 1 (Spring 1979): 60-76; J. Kenneth Grider, "Spirit-Baptism the Means of Sanctification: A Response to the Lyon View," *Wesleyan Theological Journal* 14, no. 2 (Fall 1979): 31-50; Laurence Wood, "Exegetical—Theological Reflections on the Baptism with the Holy Spirit," *Wesleyan Theological Journal* 14, no. 2 (Fall 1979): 51-63; Robert W. Lyon, "The Baptism of the Spirit—Continued," *Wesleyan Theological Journal* 15, no. 2 (Fall 1980): 69-77.

<sup>12</sup> Staples, "Things Shakeable," 4.

some pastors maintained the traditional formulation of entire sanctification, any single congregation could experience various viewpoints on the doctrine due to the relatively brief clergy tenure, which contributed to lay confusion and eventually a reduction in its significance.<sup>13</sup>

### **The Demise of Revivalism and Emergence of the Church-Growth Movement**

Differing perspectives over the intricacies of entire sanctification were not the only contributing factor to the diminution of the doctrine that was once the battle cry of the American holiness movement that birthed the Church of the Nazarene. The proclamation and proliferation of entire sanctification served as the driving force of the church until the last few decades. Then, beginning in the late 1960s, “the emphasis [turned to] church growth; it became the engine that drove the denomination, with theology withering on the sidelines.”<sup>14</sup> This appeared to be the natural outcome of the pragmatism that was deeply embedded in the practice and philosophical underpinnings of both the American holiness movement and the early Nazarenes. The impassioned effort to reach the lost and proclaim holiness meant finding creative methods that would work

---

<sup>13</sup> Kenneth E. Crow, "The Corps of Pastors of the Church of the Nazarene," <http://www.nazarene.org/ministries/administration/ansr/author/display.aspx> (accessed July 20, 2007). A 1996 study revealed that on average the tenure of Nazarene clergy was three years and three months. In the period of a decade a congregation could experience three or more changes in pastoral leadership and as many variations of the doctrine of entire sanctification depending on the pastor's theological position.

<sup>14</sup> Staples, "Things Shakeable," 5. Evidence supporting Staples's claim that the church-growth movement became extremely influential in the denomination is evinced in the 1981 General Board decision to restructure its offices and rename one of them the Division of Church Growth. According to Dale Jones, even when the name was changed once again in the beginning of the twenty-first century to USA/Canada Mission/Evangelism Department, church-growth “principles [remained] firmly embedded in [the] mission statements, policies, and practices” of the department. Dale E. Jones, “The Effect of the Church Growth Movement on the Church of the Nazarene,” [http://nazarene.org/files/docs/jones\\_01.pdf](http://nazarene.org/files/docs/jones_01.pdf) (accessed July 12, 2012).

in the late nineteenth and early twentieth centuries. Success in propagating holiness was determined by the number of people who were both converted and entirely sanctified in the revival meetings and worship settings. Therefore, the methods that yielded the greatest number of seekers at the altar rail, in both conversion and entire sanctification, were adopted.<sup>15</sup> The pragmatism at the heart of the Nazarene practices used in propagating holiness naturally opened the door to the techniques and devices of the church-growth movement when the Revivalistic methods that gave birth to the church waned in providing the desired outcome of an increase in numerical gains.<sup>16</sup>

One problem with the pragmatism characteristic of Nazarene methodology was that it dominated other important factors. The emphasis on numerical results often

---

<sup>15</sup> This was evinced in several aspects of the liturgy. During the early years of the denomination special holidays such as the Fourth of July, Thanksgiving, Christmas, and New Year's Day were utilized in order to attract larger numbers in attendance and then reap the rewards at the altar. Special days were also implemented to increase attendance such as Mother's Day, Children's Day, Sunday School Promotion Day, and others. Pastors were often admonished that their primary task in preaching was to get seekers at the altar. Likewise, the underlying task of other parts of the liturgy, often referred to as "the preliminaries," was to create an atmosphere that would assist the sermon in accomplishing this primary pragmatic function. These issues will be discussed in greater detail in chapter 5, "Structure and Characteristics of the Sunday Liturgy in the Church of the Nazarene."

<sup>16</sup> The pragmatism rooted in the Church of the Nazarene's adoption of the church-growth movement's philosophy is exemplified in a paper by Dale Jones written in defense of the use of research and statistical techniques for determining methodologies. Jones's defense of the church-growth movement is based solely upon pragmatic grounds, rather than addressing the theological implications of such strategies. The question is not whether a method works pragmatically, but what are the theological and spiritual implications of such methodologies. This is not an attempt to diminish the church-growth movement's contributions to the church, but rather to acknowledge the serious implications of defining the success or failure of various methods and practices primarily by utilizing data that are readily measured (e.g., numerical growth), while ignoring other significant criteria that are much more difficult to measure (e.g., spirituality, theological consequences of implemented strategies, etc.). It is quite likely that some methods used by local congregations and even some sanctioned by the denomination may bring numerical growth but have adverse theological and spiritual ramifications. One example of this is the practice of some congregations to ignore the church calendar in favor of the secular calendar to boost attendance on a particular Sunday (e.g., Mother's Day, Father's Day, Baby Day, Children's Day, etc.). Observance of the secular calendar in place of a Christian calendar has adverse consequences for Christian identity and spirituality. It is doubtful that those who engage in such practices have thoughtfully examined the theological and spiritual implications of their methods, but such oversight is not without repercussions. Jones, "Church Growth," (accessed July 12, 2012).

eclipsed the need for an approach to liturgical practice grounded in both theology and early church tradition. Many of the methods later adopted by local congregations who were influenced by the church-growth movement were very pragmatic, since they often yielded numerical dividends, but were at times either theologically shallow or detrimental to spiritual development. This resulted in adverse consequences for the identity of modern Nazarenes. Staples offered the following reflection on this problem:

Theology fails to excite many today. For several years the emphasis was on church growth; it became the engine that drove the denomination, with theology withering on the sidelines.

More recently there have been debates about worship styles, many local churches opting for a more “contemporary” worship. Gone are many of the old hymns, like those of Charles Wesley, which taught through music what we believed as a Church, especially about sanctification. Often in their place are frothy choruses with little substance. Undeniably, this has attracted some people, especially the younger generations. Old geezers like me just “grin and bear it” (and some bear it without grinning!). But the biggest part of a whole generation has been lost to our church’s theology. It is doubtful we will ever get them back.

. . . But worship involves more than music. Churches that neglect traditional liturgies and the public reading of Scripture, and celebrate the Eucharist sloppily without the words of institution, have cut themselves off from their historical moorings. That great 20<sup>th</sup> century American prophet, Reinhold Niebuhr, warned us that spontaneity does not last forever and “when it is gone a church without traditional liturgy and theological learning and tradition is without the waters of life.”<sup>17</sup>

Keith Drury summarizes both the attraction and the dilemma the church-growth movement posed for those congregations and pastors who were descendants of the American holiness movement:

We discovered in America, numerical success is the doorway to respect. We wanted to be accepted into the mainstream and we found that church growth gave us the chance. When the church-growth movement first came along, holiness people were wary. We were nervous about too much accommodation to the world in order to win

---

<sup>17</sup> Staples, "Things Shakeable," 5-6. For the work quoted by Staples, see Reinhold Niebuhr, *Essays in Applied Christianity* (New York: Meridian Books, 1959), 62.

the world. But evangelism has always been the twin passion with holiness. So, many holiness churches—at least the growing ones—suppressed their natural reticence and adopted church-growth thinking in a wholesale way. Pastors became CEOs. Ministers became managers. Shepherds promoted themselves to ranchers. Sermons became talks. Sinners were renamed “seekers.” “Twelve steps” became the new way to get deliverance, instead of the altar. Growth itself became the great tie-breaking issue. Everything else was made to serve growth. . . . The holiness pastors had simply switched movements. They traded in the rusting, old Holiness Movement for a bright, shiny new church-growth movement.<sup>18</sup>

Charles Crow and Kenneth Crow state that the church-growth movement began as a missionary endeavor through the observations and insights of Donald McGavran from his work in India during the middle of the twentieth century and came to the Church of the Nazarene as a “missionary resource.”<sup>19</sup> McGavran’s concern was to use the tools of evaluation and research to find ways to help churches grow numerically, organizationally, and spiritually, but never intended church-growth methodologies to be reduced to a mass marketing approach to Christianity. Even though the church-growth movement is not primarily about numbers, as Crow and Crow claim,<sup>20</sup> in effect its emphases reinforced the pragmatism that existed within the denomination, since its early beginnings when the number of seekers at the altar was a focal point.<sup>21</sup> Statistical data

---

<sup>18</sup> Drury and others, *Counterpoint*, 22-23.

<sup>19</sup> Charles D. Crow and Kenneth E. Crow, "The Church Growth Movement and the American Dream," <http://www.nazarene.org/ministries/administration/ansr/author/display.aspx> (accessed July 20, 2007).

<sup>20</sup> Ibid.

<sup>21</sup> At the local church level this has evolved into the significant pressure experienced by pastors and local church congregations to demonstrate numerical gains in several categories (e.g., membership, attendance, etc.). Awards and recognition are given to pastors who achieve denominationally established goals. It has been my personal observation that due to peer pressure and other contributing factors, pastors who had a difficult year statistically often found themselves explaining their lack of achievement in the form of apologies and self-abasement during their annual report, which each pastor presented orally before the district assembly body. (Recently the traditional method of the oral pastor’s report at the annual district assembly has changed somewhat on certain districts. It has in some instances alleviated some of this pressure on reporting day but has not eliminated the expectation of numerical gain.) The awards and



used to measure growth, or the lack of it, became the chief tool of evaluation while other essential criteria to appraise the state of the church were overshadowed.

Marva Dawn suggests the propensity to look for ways to signify success is deeply imbedded in our statistical culture.<sup>22</sup> Tools to measure quality are difficult to find or develop; however, it is quite easy to measure quantity through statistical methods. Consequently, success in the church is determined on the basis of the quantity of people attending church, rather than the quality of their spiritual development. Dawn warns that although this practice appears benign on the surface, in reality it is one that proves dangerous for the church to engage:

Jesus did not measure success by how many disciples he had, and he warned his disciples that the way is narrow. Second Timothy 3:12 insists that all who desire to live a godly life will be persecuted. How destructive is it to genuine discipleship to measure the success of the Church by the numbers of people attracted rather than by the depth of faith and outreach nurtured. . . . The danger of these idolatries cannot be used as an excuse not to care for the people in the world around us. . . . That concern, however, must always be guided by the goal of faithfulness rather than of numerical success.<sup>23</sup>

Dawn's comments shed light on the current identity crisis characteristic of Church of the Nazarene congregations in North America. The authentic desire by denominational leaders, pastors, and church congregations to reach the lost through a variety of means and methods subtly shifted the focus from measuring the quality of spirituality to quantity; that is, determining success numerically versus the spiritual growth of

---

recognition for numerical gains and the sense of guilt felt by pastors who have numerical losses or consistently fail to meet established goals place significant pressure on the local pastor to find the necessary means to reach the desired outcome.

<sup>22</sup> Marva J. Dawn, *Reaching Out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture* (Grand Rapids, MI: W.B. Eerdmans, 1995), 61-67.

<sup>23</sup> *Ibid.*, 52.

individuals and the church community. Such attitudes have existed within the denominational psyche since its birth. It was a part of the methodology of the American holiness movement. The procedure for measuring the success of the movement in propagating holiness was to count the number of seekers at the altar. During the latter part of the twentieth century, when the methods of revivalism no longer produced the same results, the church eventually and somewhat reluctantly adopted church-growth tactics to continue its mission. Unfortunately, the unforeseen outcome of the marketing strategies employed by the church-growth movement had a detrimental effect upon the denomination's central doctrine. The changes taking place were not easily detected, since they primarily involved a shift in focus from the *quality* of spiritual life to *quantity* of people attending church, a shift from depth to breadth.

During the early days of the Church of the Nazarene, the emphasis was on the quality of spiritual life. The leaders of the denomination were passionate for the promotion and propagation of entire sanctification. Quantitative means were continually utilized to assess progress in achieving the goal of propagating inward holiness. This was accomplished by counting the number at the altar seeking either salvation or entire sanctification.<sup>24</sup> Despite the use of these pragmatic methods to determine success, the

---

<sup>24</sup> The quantifying of the number of seekers at the altar was not in and of itself wrong; however, over time it became the pervasive means of determining if a revival or any methodology was successful, since numbers are much easier to measure than spirituality. However, measuring quantity does not indicate whether the methods used are actually beneficial to spiritual growth; they could be purely the result of manipulation or something even more troubling. Neither does the number of people at the altar or those in attendance conclusively determine whether the preacher's homily or the content of the service contained sound doctrine and if methods are beneficial for shaping individuals into Christlikeness. It could simply be a matter of people being entertained or moved emotionally into some ecstatic experience by the music, rather than the movement of God's spirit. The bigger problem of this pragmatic means of measuring success was that it was so ingrained into the Nazarene psyche and infiltrated almost every dimension of the church that few asked if the methodologies used in the liturgy were theologically sound or if in fact they

emphasis of evangelism and revivalism upon heart purity temporarily tempered the negative effects of measuring the achievement of such goals quantitatively. The pursuit of inward piety was still at the forefront of Nazarene concerns. As revivalistic methods increasingly waned over time, eventually giving out, the transition was made toward utilizing church-growth movement strategies. These marketing methods also emphasized quantitative means to measure success, but the voice of revivalism had dwindled. In the process of this transition the focus unintentionally and subtly shifted from the quality of spiritual life to the quantity of people in church.

This is not to suggest that the doctrine of entire sanctification was no longer important; it was still central for a period of time. However, this shift was one of the contributing factors to the decline in emphasis on the doctrine. Eventually the methods used to attract the unchurched frequently overshadowed and at times conflicted with sound theology, resulting in spiritual development and nurture being sacrificed for numerical gain. Today entire sanctification still remains one of the dominant subjects of sermons by church leaders at denominational gatherings. It is circulated in literature and continues to be the central doctrine espoused in the church discipline, but the current identity crisis is evidence that, in practice, the focus shifted long ago. This is consistent with Drury's observation concerning the holiness movement's decline. He states, "[A] movement fades first, then the experience, and finally the doctrine. Doctrine usually

---

would reap adverse consequences. This is especially evident with the church-growth movement when tactics were adopted that would return numerical gains, some of which were theologically inept and spiritually damaging.

outlasts the death of the movement and experience by decades. Face it: the United Methodist Church's statement on Christian perfection is a great statement to this day."<sup>25</sup>

Kent Hunter argues that the dichotomy many would like to suggest exists between quantity and quality is false.<sup>26</sup> According to Hunter the church-growth movement's purpose is to assist churches in growing both spiritually and numerically. Quality and quantity are not exclusive of each other; both are essential. While Hunter is correct in theory, there is a problem with his analysis in actual practice, especially as it relates to Nazarene congregations. Hunter indicates that he comes from an evangelical Lutheran tradition, which is a vastly different context from many other evangelical traditions, including the Church of the Nazarene. The Lutheran tradition has a thoroughly developed liturgical theology and ecclesiology; however, the same is not true of all traditions influenced by the church-growth movement. He defends the church-growth movement's use of innovative technologies and ministry styles and suggests that those who attack such methods have failed to understand their purpose. These methods, like the Gutenberg press, the satellite dish or the computer printout, are merely tools to be used or "just a means to an end."<sup>27</sup>

While Hunter is correct in suggesting that there is nothing wrong with using tools for ministry, the problem is much deeper than one of technology or ministry styles but involves a paradigm shift. The problem occurs when the goal of quantity overshadows

---

<sup>25</sup> Drury and others, *Counterpoint*, 29.

<sup>26</sup> Kent R. Hunter, *Confessions of a Church Growth Enthusiast: An Evangelical, Confessional Lutheran Takes a Hard Look at the Church Growth Movement* (Lima, OH: CSS Pub., 1997), 156.

<sup>27</sup> *Ibid.*

quality as often occurs in churches that are driven by consumerism rather than sound theology. Solid theological and philosophical foundations are essential in preventing the implementation of strategies or methods that are harmful to the spiritual life of the church. It is in these instances that the *means* can have a negative rippling effect in the life of the church, thereby transcending the intended *end* or purpose in ways the pastor or church leadership never intended.<sup>28</sup> The lack of an adequate ecclesiology and liturgical theology can create such problems as has been evidenced in the Church of the Nazarene.

An example of this dilemma is exemplified in the promotion of special days outside of the liturgical calendar such as Mother's Day, Father's Day, Friendship Sunday, etc., which is encouraged by the denomination and a common practice in many Nazarene congregations. These celebrations most frequently occur during worship, in an effort to bring people into the church who would normally not attend on those days. Although the desire to reach the unchurched is scripturally sound, the means utilized to accomplish this goal undermines the liturgy. That which should be the focus of worship, the celebration of God's work in Christ through the church year, is overshadowed and often ignored by celebrations that focus upon, elevate, and give reverence to human relationships and achievements.<sup>29</sup> The seriousness of this issue is heightened during those years when

---

<sup>28</sup> Ron Benefiel and John Wright, in a study of Nazarene congregations, theorize that one of the ramifications of church-growth has been a paradigm shift to a consumerist mentality, which is now common in American evangelical Christianity. This has created or attracted "free-riders" in many congregations. "Free-riders" are defined as those individuals attracted to the church for the promised religious rewards rather than being drawn for a life of sacrifice and service. The residual effect has been the weakening of congregations in their commitment to the church and its mission. Ron Benefiel and John Wright, "Consumer Versus Commitment Based Congregations in the Church of the Nazarene, 1992-1996: Sociological and Theological Reflections," <http://www.nazarene.org/ministries/administration/ansr/author/display.aspx> (accessed October 15, 2007).

<sup>29</sup> This is not an argument against celebrating motherhood, fatherhood, or other appropriate celebrations of human relationships or achievements. Rather the disagreement relates to the appropriate

Mother's Day and Pentecost Sunday fall on the same day. On those occasions it is Pentecost that is most frequently ignored, while Mother's Day is observed.<sup>30</sup> Instances such as these demonstrate that methods and new ideas can become problematic, especially when such choices are made outside of a robust ecclesiology and liturgical theology.<sup>31</sup>

### **Divergent Approaches to Christian Religious Education**

Dean Blevins points out another hypothesis relevant to determining the agency of the theological identity crisis currently experienced by the Church of the Nazarene. He indicates that some Nazarene leaders believed "the implementation of various Christian religious education approaches out of American evangelicalism,"<sup>32</sup> as opposed to a

---

context in which these celebrations should take place. Liturgical theology argues that worship is doxological and should elevate and celebrate God's redemptive action through Christ, and anything that subtracts from that focus during worship is problematic. There are many other creative and innovative ways the church can celebrate human relationships and achievements that can be a tool of evangelism and at the same time not demean worship.

<sup>30</sup> The lack of a clear understanding of the purpose and focus of worship is evidenced in one congregation's decision to change the words of the hymn "Faith of Our Fathers" to "Faith of Our Mothers" in order to celebrate Mother's Day. This was not an attempt to use inclusive language in recognition that some of the early Christian martyrs were women, but rather an effort to alter the hymn in order to honor mothers present on that day of worship without much thought given to the historical context, message or purpose of the hymn. It is also important to point out that the use of "Faith of Our Fathers" for the purpose of honoring the fathers present in worship on Father's Day also removes the hymn out of its historical context, but the substitution of the word "Mothers" for "Fathers" made this problem more evident.

<sup>31</sup> Other examples of quantity usurping quality can be found in the use of music in the liturgy of many Nazarene congregations. The motivation for music selection is frequently pragmatic. Choices are made based primarily upon the preferences of the congregation in an attempt to increase church attendance. It is important to note that the liturgy should correspond to the ethnic and cultural context, and simultaneously be doxological. When the structure of the liturgy or any of its components is determined primarily for pragmatic reasons, then quality often suffers. This is also evident in the practice by some congregations of substituting the liturgy for a musical presentation or a drama on Sunday mornings prior to Christmas Day or on Easter Sunday. The motivation for this practice is often an attempt to attract the masses or to provide something entertaining for the congregation on festive days. Again the decision is made for pragmatic reasons, rather than theological—or the paradigm of quantity over quality.

<sup>32</sup> Blevins, "Means of Grace," 17-18.

Wesleyan-Holiness approach, contributed to the loss of Nazarene identity.<sup>33</sup> According to Blevins, fundamentalist beliefs in some of the early Nazarene leaders may have contributed to the confusion between a Wesleyan and American evangelical (i.e., fundamentalist) curricular emphasis. Blevins cites Robert Jared who suggests that “two different types of theological fundamentalism were at work in the Church of the Nazarene.”<sup>34</sup> One form was evident in the thought of E.F. Walker and B. F. Haynes and was concerned with the function of Scripture in the Christian life. E. P. Ellyson’s emphasis on certain fundamental doctrines related to Christian experience represented the second type. More specifically Walker and Haynes aligned themselves with the fundamentalist movement that espoused scriptural inerrancy. Although Ellyson was reluctant to use *inerrant* to describe Scripture, he “claimed to be a fundamentalist in doctrine.”<sup>35</sup>

#### Summary of the Factors Contributing to the Loss of Identity

It has been the intention of this brief analysis to demonstrate that neither the church-growth movement nor any other outside influence carries the entire burden of the current identity crisis within the Church of the Nazarene. Rather the aim is to suggest that there are several contributing factors that have converged to create a very complex problem. Likewise, it is not within the scope of this study to address all of the issues that

---

<sup>33</sup> Ibid.

<sup>34</sup> Robert Joseph Jared, “The Formation of a Sunday School Philosophy for the Church of the Nazarene, 1907—1932” (EdD diss., The Southern Baptist Theological Seminary, 1989), 110-18, 156-62, 187.

<sup>35</sup> Ibid., 156, 159.

have led to the theological identity crisis, but rather to focus upon one specific enigma in the Church of the Nazarene that has enabled the church-growth movement and other factors to go virtually unchecked and exert a negative influence—the absence of a liturgical theology. This deficiency is critically important because, as Anderson argues, it is in the liturgy of the church that we find our identity. Orthopraxy is as essential to our spiritual well-being as orthodoxy. Therefore, without a theologically competent liturgical theology to provide guidance against a milieu of competing philosophies, theologies, and ideologies the church is in danger of wandering aimlessly as it is shaped by secular culture, rather than being transformed by the Spirit into the image of Christ.

The absence of a thoroughgoing liturgical theology is characteristic of those groups born out of the American holiness movement. Typically they adopted John Wesley's theology apart from his methodology. However, Wesley's liturgical praxis was an integral part of his approach to Christian perfection. The expectation and call to live a holy life cannot be divorced from practicing the means of grace, which God has instituted. Several of these means, including the means instituted by Christ, are found within the context of the liturgy. Among them are prayer, searching the Scriptures, and the Eucharist.

One reason the Church of the Nazarene has never developed a theology of worship is due to its origin. Like other descendants of the American holiness movement, Nazarenes were consumed with the fervent passion of bringing people to the experience of conversion and entire sanctification. This was accomplished in worship by modeling the liturgy after the revival and camp meeting services that yielded seekers at the altar rail. The discovery and implementation of pragmatic means to promote the doctrine of



entire sanctification guided the direction of the church and affected the decisions made in all aspects of church life including the liturgy. Drury points out that a movement by its nature is radical and excessive, thereby pushing aside all other issues, deeming them as secondary to the main focus of the movement.<sup>36</sup> This phenomenon seems to be the case for the holiness movement and its descendant groups where the doctrine of entire sanctification was primary. All judgments, actions, and aspects of church life were seen through the lens of propagating the doctrine of entire sanctification. As a result, the substance and content of Sunday worship in Nazarene congregations followed a framework deemed to produce seekers, which was modeled after the revivalism of the day, rather than being shaped by a well-defined theology of worship grounded in Scripture, Wesleyan liturgical practice, and antiquity. The main concern of Nazarene liturgies was to promote the doctrine of holiness while walking the middle road by avoiding both the formalism associated with churches of the prayer book tradition and the enthusiasm identified with the tongues-speaking congregations in the Pentecostal movement. Similar to the vast history of many movements of religious revivalism, the Church of the Nazarene possessed a consciousness of intense anti-ritualism.<sup>37</sup>

### **Theoretical Approaches to Knowing**

A fundamental thesis in this document argues that the liturgy of the church is essential in shaping both individual and corporate identity. It also contends that the crisis

---

<sup>36</sup> Drury and others, *Counterpoint*, 20.

<sup>37</sup> Mary Douglas indicates a correlation exists between “the long history of religious revivalism” and the rejection of formalized ritual. Mary Douglas, *Natural Symbols* (New York: Routledge Classics, 2008), 1-20 passim.

the Church of the Nazarene is currently experiencing regarding identity can at least in part be attributed to the absence of a thoroughgoing liturgical theology, which has resulted in the adoption and evolution of worship practices apart from sound theological inquiry. If one is going to make such claims about the liturgy, it is prudent to substantiate it with evidence from various disciplines and fields of knowledge. Paul Bradshaw argues that one of the essential tasks of anyone attempting to do liturgical theology is not only to invest oneself in sound historical research, but also “to utilise fully the tools provided by anthropologists, psychologists, and sociologists in order to explore more deeply the essentially multivalent character of worship and the multiple meanings attached to the activity that co-exist within any group of people celebrating ritual together.”<sup>38</sup> Although Bradshaw’s advice was a caution addressed to those already steeped in the discipline of liturgical theology, it should also serve as a wakeup call to those who have approached worship on more pragmatic grounds and have avoided thinking methodically about the liturgy.

The focus of this study now turns to examine the various disciplines capable of substantiating claims made about the formative qualities of the liturgy in shaping identity. First, the examination will investigate experiential learning theory which evolves out of the field of education. Next, the epistemology referred to as *ways of knowing theory* will be analyzed. This model originates from psychology but also resides in the field of education as part of learning theory. Third this exploration will examine a relatively new field of inquiry known as ritual studies, which encompasses a variety of disciplines

---

<sup>38</sup> Paul F. Bradshaw, "Difficulties in Doing Liturgical Theology," *Pacifica* 11 (June 1998): 194.

including linguistics, philosophy, anthropology, sociology, psychology, and theology. Finally, current developments in liturgical theology relevant to this discussion of the relationship between liturgy and identity will be analyzed.

## Learning Theory in the Social Sciences

### **Experiential Learning**

The work of various theoreticians from the early to mid-twentieth century laid the groundwork for the development of an approach to education which is known as experiential learning. The most prominent theory was advanced by David Kolb, who developed a four-stage model based upon the work of John Dewey, Kurt Lewin, and Jean Piaget. Kolb also incorporated the work of other theorists in psychology, philosophy, and education as he further expanded his framework.<sup>39</sup> As the title suggests the primary concern of experiential learning is a recovery of the central role of concrete experience in the learning process. Proponents of experiential learning seek to “engage both the cognitive and the affective domains of the learner,”<sup>40</sup> which is a departure from traditional theories of learning that focused upon “the acquisition, manipulation, and recall of abstract symbols.”<sup>41</sup> Kolb also argued that it is most beneficial to conceptualize learning as a process, rather than behaviorist goal of seeking to achieve a predetermined

---

<sup>39</sup> Reijo Miettinen, "The Concept of Experiential Learning and John Dewey's Theory of Reflective Thought and Action," *International Journal of Lifelong Education* 19, no. 1 (January 2000): 54-57.

<sup>40</sup> Leonie Sugarman, "Kolb's Model of Experiential Learning: Touchstone for Trainers, Students, Counselors, and Clients," *Journal of Counseling and Development* 64, no. 4 (December 1985): 264.

<sup>41</sup> David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Upper Saddle River, NJ: Prentice Hall, 1984), 20.

set of outcomes. Ideas are dynamic rather than static. Through experience, thoughts initially acquired evolve as one's ideas are modified over time.<sup>42</sup>

Kolb proposes a four-stage cyclical experiential learning framework which consisted of concrete experience (i.e., apprehension), reflective observation (i.e., intention), abstract conceptualization (i.e., comprehension), and active experimentation (i.e., extension). Kolb's four stages are derived out of two structural dimensions underlying the learning process: prehension and transformation. Each of these two dimensions contains two diametrically opposed orientations. It is these four orientations, two from each dimension, that compose Kolb's four-stage model.

*Prehension*, the first dimension, consists of two polar processes for grasping information. This includes *comprehension* which is the "taking hold of experience in the world . . . through reliance on conceptual interpretation and symbolic representation,"<sup>43</sup> or by means of a second process labeled *apprehension* whereby the acquisition of knowledge occurs through concrete experience. The other half of Kolb's framework, or the second dimension, is the reflective side, designated as *transformation*. It includes two diametrically opposed ways of transforming the information that is grasped or experienced. The first is *intention*, or internal reflection, and the second is *extension*, or the manipulation of the external world through active experimentation. Kolb argues that both grasping or the taking hold of experience and the transformation of that which is acquired are necessary for knowing to occur. He writes, "Knowledge results from the

---

<sup>42</sup> Ibid., 26.

<sup>43</sup> Ibid., 41.

combination of grasping experience and transforming it.”<sup>44</sup> Since there are two possible orientations for grasping experience (i.e., comprehension and apprehension) and two possible modes in which that experience is transformed (i.e., intention and extension), Kolb’s framework provides “four different elementary forms of knowledge,” which serve as the foundation for higher levels of knowing.<sup>45</sup>

Kolb’s four-stage model is not without its critics. Reijo Miettinen argues that Kolb’s eclectic method of borrowing from several theorists, including Jung, Lewin, and Dewey, is problematic. Among the several criticisms leveled, Miettinen notes that Kolb’s eclectic use of these sources tends to divorce theory from its original context and intended purpose. He also suggests that Kolb’s theories overemphasize individual experience. Such a practice can detract from the emphasis which should be placed upon the role of social interaction in the learning process; this in turn can lead to an “individualistic conception of learning.”<sup>46</sup>

One of the primary values of experiential learning theory for the liturgy is found in its emphasis upon the essential role of experience in knowing. Experiential theorists have recognized that the overemphasis upon abstract thought, to the neglect of concrete experience, a product of rationalism, inhibits one’s ability to learn. Philosopher James Pratt, who had extensive training in psychology, had also stated that in order for abstract thought to be transformed into meaningful and usable concepts it must first “be clothed in

---

<sup>44</sup> Ibid.

<sup>45</sup> Ibid., 42.

<sup>46</sup> Miettinen, "Experiential Learning," 70-71.

some form of symbol,” since he believed that the “imagination and sensory processes”<sup>47</sup> play an important role in knowing. Similarly, experiential learning places as much value upon knowledge that is acquired through the senses as it does upon the transmission of abstract concepts.

When applied to the liturgy, experiential learning theory points to several problems characteristic of evangelical liturgies. One of these issues is exemplified in both a past and current homiletical model. The ubiquitous commitment to traditional forms of preaching that rely upon the dictation of abstract thought rather than implementing narrative and inductive methods inhibits learning by denying the importance of the experiential dimension of knowing. Likewise, the diminution of symbols, gestures, and ritual action within worship deprives the congregation of a primary channel of communication and a means of knowing and receiving God’s grace. The free-church tradition is, for the most part, oblivious to the fact that other aspects of the liturgy are capable of communicating meaning. The assumption is that knowing is primarily cognitive and occurs through the preaching of the Word. Other elements of the liturgy, while serving to uplift and encourage the individual and express the congregation’s emotions and faith in God, are not typically understood to serve as a means of knowing. These issues are representative of the demeanor of free-church worship that relies heavily upon rationalistic principles for the transmission of knowledge, while ignoring the validity of experience as a means of acquiring knowledge. Experiential learning theory serves as a reminder to the importance of the senses in Christian formation.

---

<sup>47</sup> Wulff, *Psychology of Religion*, 506, 512-13.

Additionally, experiential learning theory's characteristic quality of envisioning learning as a process, rather than simply a goal to be attained, has significant ramifications for the liturgy. The Church of the Nazarene has typically stressed the importance of a crisis experience, while often ignoring the necessity of growth in the process of transformation. Since becoming Christian is viewed primarily as a cognitive and instantaneous decision made at the altar rail during the moments of conversion and entire sanctification, the emphasis is placed upon a static event. However, through participation in the experiential forms of the liturgy, the Holy Spirit works dynamically to bring continual transformation in the life of the believer, whereby the believer experiences many instances of divine grace. While one may make a decision to follow Christ, not all is changed instantly. Old habits, inclinations, desires, even beliefs alien to Christlikeness remain after one decides to become Christian. The fact that conversion and entire sanctification are crisis experiences in no way negates the reality that the transformation of the self into the image of Christ is a process that takes time as the Holy Spirit works through the various means of grace to both inform and transform one into what it means to be fully Christian. It is through continual engagement in all aspects of the liturgy within the community of faith, as well as participation in the other means of grace, that one learns how to live and be Christian in the world.

### **Ways of Knowing**

Women's ways of knowing theory

Ways of knowing theory is an epistemology concerned with the cognitive acquisition of knowledge. It emerged from the field of psychology and more recently developed in both philosophy and education. Ways of knowing originated in the 1980s

out of women's studies, since Mary Field Belenky and associates believed that an adequate theory addressing the cognitive development of women was lacking. Because current models of learning were based upon androcentric Enlightenment thought, they failed to address the needs of marginalized women. Ways of knowing theory was aimed specifically at understanding how women know in order to assist them in development. The knowledge gained from their study is generalizable to the larger population and especially helpful in enabling the marginalized of both genders to become "more fully integrated into the social, economic, and political life of the whole society."<sup>48</sup>

Revising William Perry's developmental theory, Belenky and associates set forth a scheme which "grouped women's perspectives on knowing into five major epistemological categories."<sup>49</sup> These categories were named *silenced*, *received knowers*, *subjective knowledge*, *procedural knowledge*, and *constructed knowledge*. The higher forms of knowing begin with procedural knowing, since it is the first to contain "the essential tools people must have if they are to participate in highly reflective dialogue."<sup>50</sup> Those who engage in procedural knowing understand that they can communicate, analyze, develop, and test ideas through the use of procedures. Influenced by the work of Carol Gilligan and her colleague Nona Lyons, Belenky and others posit two significantly different modes of knowing within the procedural knowledge scheme. Gilligan and

---

<sup>48</sup> Mary Field Belenky and Ann V. Stanton, "Inequality, Development, and Connected Knowing," in *Learning As Transformation: Critical Perspectives on a Theory in Progress* (San Francisco: Jossey-Bass, 2000), 74; Mary Field Belenky and others, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, 1997), 9.

<sup>49</sup> Belenky and Stanton, in *Connected Knowing*, 82.

<sup>50</sup> *Ibid.*, 86.



Lyons use “the terms *separate* and *connected* to describe two different conceptions or experiences of the self, as essentially autonomous (separate from others) or as essentially in relationship (connected to others).”<sup>51</sup> Similarly, Belenky and others discovered “two contrasting epistemological orientations” and labeled them as *separate* and *connected* knowing.<sup>52</sup>

Belenky and her associates discovered that some of the women who engaged in procedural knowing were oriented toward separate knowing. Separate knowing is autonomous and dualistic. In other words the response to issues is either black/white, right/wrong, good/bad, true/false, etc. The authors refer to separate knowers as tough-minded for “at the heart of separate knowing is critical thinking.”<sup>53</sup> They are doubters who are looking for contradictions or something wrong. Separate knowers assume that everyone’s assumptions, even their own, may be incorrect; therefore, they examine everything critically. Such reasoning often occurs through the “lone individual’s impartial application of rules and principles whose hierarchy can be determined logically.”<sup>54</sup> In contrast, Belenky and her associates discovered that some procedural knowers relied upon connected knowing. These women navigate toward a more dynamic and relational form of learning that is derived from “personal experience rather than the pronouncements of authorities.”<sup>55</sup> Connected knowers are empathetic and “actually try to

---

<sup>51</sup> Belenky and others, *Women's Knowing*, 102.

<sup>52</sup> Belenky and Stanton, in *Connected Knowing*, 90-91.

<sup>53</sup> Belenky and others, *Women's Knowing*, 104.

<sup>54</sup> Belenky and Stanton, in *Connected Knowing*, 79.

<sup>55</sup> Belenky and others, *Women's Knowing*, 112-13.

enter into the other person's perspective, adopting their frame of mind, trying to see the world through their eyes."<sup>56</sup> Resolutions to problems "are reached through conversation, storytelling, and perspective sharing."<sup>57</sup>

One of the major problems with separate knowing is that its use of scrutiny can crush the marginalized of society, further silencing them. This is the result of separate knowers playing the role of the devil's advocate, looking for flaws in arguments. According to the authors, connected knowers also raise questions, but first they want to make sure the playing field is leveled out of concern for others. Although their research was among women, Belenky and associates indicate that connected knowing is not exclusive to the female voice:

Connected knowing is not confined to the poor, the uneducated, or the soft headed. . . . Separate and connected knowing are not gender-specific. The two modes may be gender-related: It is possible that more women than men tip toward connected knowing and more men than women toward separate knowing. Some people, certainly, would argue that this is so, but we know of no hard data bearing directly on the issue, and we offer none here because we interviewed no men.<sup>58</sup>

They also acknowledge that some women used both voices, integrating the two in order to create a more balanced voice. Those women who implemented these strategies for knowing were relying on the fifth scheme of knowing, which Belenky and others refer to as constructed knowledge. They indicate that the women who arrived at constructed knowledge realized that "*all knowledge is constructed, and the knower is an intimate part of the known*. . . . Ultimately constructivists understand that answers to all questions vary

---

<sup>56</sup> Belenky and Stanton, in *Connected Knowing*, 87.

<sup>57</sup> *Ibid.*, 79.

<sup>58</sup> Belenky and others, *Women's Knowing*, 102-03.

depending on the context in which they are asked and the frame of reference of the person doing the asking.”<sup>59</sup>

The arguments posed by Belenky and her associates should be assessed critically, since when taken to its intended extreme, women’s ways of knowing theory lead to relativism. Still, their work offers important insights relevant to knowing through the liturgy.<sup>60</sup> For example, women’s ways of knowing highlight the value of using strategies that nurture relationships within worshipping community. Likewise, it prompts us to the fundamental importance of social interaction in the process of formation and transformation. Rather than simply dictating truth from the pulpit or classroom in the form of rules or principles, it is essential to realize that the Holy Spirit works through interaction and connectivity within the body of Christ as he reveals his truth. This serves to remind us that not only is the Holy Spirit’s work often hidden, but he chooses to work through interdependent relationships within the body in order to reveal truth, convict of sin, and transform lives.

Traditional liturgies that focus on a sermon where the congregation is passive and information is transmitted didactically may be limited both in their communicative and transformative potential. Other strategies need to be implemented that will appeal to the

---

<sup>59</sup> Belenky and others, *Women’s Knowing*, 137-38; Blevins, "Means of Grace," 301-05.

<sup>60</sup> The research of Belenky and associates builds upon the work of William Perry, who charted the epistemological development of students. Two of the authors were students of Perry but recognized limitations of his work as it applied to women. They describe Perry’s scheme as one which perceives truth as relative and views this as the proper direction toward which intellectual development should evolve: “It is only with the shift into full *relativism* that the student completely comprehends that truth is relative, that the meaning of an event depends on the context in which that event occurs and on the framework that the knower uses to understand that event, and that relativism pervades all aspects of life, not just the academic world. Only then is the student able to understand that knowledge is constructed, not given; contextual, not

developmental needs of both genders. Examples of such strategies include inductive or narrative forms of preaching that utilize storytelling, employ the use of questions, and entice mental dialogue whereby the listener is invited on the homiletical journey in search of the truth as it is revealed in Scripture.

Furthermore, the research of Belenky and associates reinforces the importance of the eucharist for the disenfranchised. The symbols of the common cup and the shared loaf indicate that all are invited to the Table of the Lord, thereby removing barriers of inequality that would prevent the marginalized from participating in the fullness of God's blessings within the body of Christ. These are two examples of the many issues that ways of knowing theory raises for the liturgy and Christian identity. Further study is needed to understand the full implications and valuable insights that women's ways of knowing theory holds for the liturgy and Christian identity.

#### Ways of knowing in education

The works of several theorists in the field of education have contributed to the discussion on ways of knowing that transcend traditional perspectives on epistemology. Blevins suggests that "at the most basic level, many theorists have acknowledged the diverse ways in which sensory information is received through the human senses. These theorists have noted that persons often demonstrate an affinity toward certain sensory data based upon aural, visual, tactile or even kinesthetic preferences."<sup>61</sup>

---

absolute; mutable, not fixed. It is within relativism that Perry believes the affirmation of personal identity and commitment evolves." Belenky and others, *Women's Knowing*, 10.

<sup>61</sup> Blevins, "Means of Grace," 306.

One example of theorists in this field is found in the work of Rudolf Arnheim, who questioned those who denied the importance of the intuition in the acquisition of cognitive knowledge. He states that intuition was not a “freakish specialty of clairvoyants and artists.”<sup>62</sup> Rather it was an essential part of cognition; both are present and work together in the reasoning process. Intuitive perception provides insight into “the overall structure of configurations”<sup>63</sup> through the “activity of the senses,” while intellectual analysis “serves to abstract the character of entities and events from individual contexts and defines them ‘as such.’”<sup>64</sup>

Challenging traditional Platonic views of knowledge that have ensnared culture into a tunnel vision that perceives authentic knowledge and intelligence in terms of rational thought, Elliot Eisner argues that the aesthetic is an essential mode of knowing. He states that aesthetics create a necessary form through which knowledge is communicated. All knowledge must be encapsulated in a *form* in order to be transmitted. This is true not only of art, music, dance, drama, and the humanities but also of scientific inquiry. The aesthetic value of that form becomes essential in how knowledge is received and processed.<sup>65</sup>

There are other qualities of aesthetics to which Eisner points that possess ramifications for the liturgy. He argues that “it is through aesthetic experience that we

---

<sup>62</sup> Rudolf Arnheim, "The Double-edged Mind: Intuition and the Intellect," in *Learning and Teaching: The Ways of Knowing* (Chicago: National Society for the Study of Education, 2001), 77.

<sup>63</sup> *Ibid.*, 94.

<sup>64</sup> *Ibid.*

<sup>65</sup> Elliot W. Eisner, "Aesthetic Modes of Knowing," in *Learning and Teaching: The Ways of Knowing* (Chicago: National Society for the Study of Education, 2001), 24-28.

can participate vicariously in situations beyond our practical possibilities.”<sup>66</sup> In other words, the aesthetic points to something beyond itself and enables us to participate in it experientially. Also, aesthetics provide stimulation or generate a sense of interest, thus motivating participation. He relates this to the human need for exploration and play. Eisner also suggests that aesthetics order our world, giving it harmony, thus providing a form through which meaning is communicated.<sup>67</sup>

Eisner’s observations suggest that aesthetics are critical to the liturgy as a whole, not only within music, where its application is primarily found in contemporary evangelical congregations. Sermons communicate more effectively when they incorporate narrative, rather than being merely propositional. Don Saliers alludes to the importance of using language to its fullest aesthetic capacity when incorporating Scripture into the liturgy when he notes,

Even the word—read, spoken, sung, contemplated—therefore becomes symbol; unless of course, we confine the word to its discursive or merely propositional level—reducing our preaching or hearing to listening for moral maxims and/or dogmatic truths, literally dispensed. This is the great flaw of all fundamentalisms—biblical or ecclesial.<sup>68</sup>

Failure to use aesthetically shaped forms of language within the liturgy limits its ability to act symbolically. Aesthetically robust and relevant symbols communicate meaning more efficiently and powerfully than abstract words alone are capable of doing. Celebration of the annual cycle of the church year is enriched through aesthetically pleasing colors,

---

<sup>66</sup> Ibid., 28.

<sup>67</sup> Ibid., 29-31.

<sup>68</sup> Don E. Saliers, *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abingdon Press, 1994), 144; Eisner, in *Aesthetic Modes*, 25.

parchments, banners, and other forms that visually tell the story of God. The celebration of the eucharist is enhanced through the use of elements that appeal to the senses of sight, smell, and taste. Rather than using a tasteless plastic-like wafer, a loaf of home-baked bread offers a richer alternative.

Eisner's arguments point to the fact that aesthetics are not inconsequential luxuries; rather they are vital to the acquisition of knowledge.<sup>69</sup> The ancient church was well aware of the importance of utilizing the whole range of senses to communicate meaning. The above examples are illustrative of only a few of the many ways that aesthetic sensitivities have the potential to enhance the liturgical experience of the congregation as well as further facilitate the transmission of meaning. Aesthetics work through the senses, thereby functioning as one of the means God has chosen to assist individuals in knowing him more deeply.

Howard Gardner's *Multiple Intelligences* challenged the conventional way that intelligence was perceived and measured. Rather than intelligence being defined by students' aptitudes on language skills and "logical-mathematical reasoning,"<sup>70</sup> Gardner theorizes that there are other forms of intelligence operational in human beings. He further states that these intelligences function independently of each other and that each individual possesses a collection of skills. Originally Gardner identified seven

---

<sup>69</sup> It is interesting to note that Nazarene congregations do believe aesthetics are essential to music; ironically they do not apply the same principle to other parts of the liturgy. Banners and colors associated with the church year are lacking. The celebration of the eucharist is aesthetically impoverished. Sermons more often reflect the didactic of a classroom lecture than a homily creatively implementing the use of narrative methods of preaching. Even the order of worship most often lacks an aesthetically pleasing structure.

<sup>70</sup> Howard Gardner, *Multiple Intelligences: New Horizons Completely Revised and Updated* (New York: Basic Books, 2006), 11-12.

intelligences and later added one additional, while suggesting that a ninth might exist (i.e., existential intelligence). The eight identified intelligences are musical intelligence, bodily-kinesthetic intelligence, logical-mathematical intelligence, linguistic intelligence, spatial intelligence, interpersonal intelligence, intrapersonal intelligence, and naturalist intelligence.<sup>71</sup>

### Summary

Blevins states that the various studies and resulting theories regarding ways of knowing “are beneficial since they demonstrate how diverse epistemologies impact educational theory, from sensory input to intellectually processing the information.”<sup>72</sup>

These theories are relevant not only for what is thought of as traditional avenues of Christian education (e.g., the Sunday school class, Bible study, etc.) but also for the transmission of knowledge and avenues of transformation that occur within the context of the liturgy. Exploring ways of knowing theories, Blevins argues that “various practices within [Wesley’s] means of grace embody diverse ‘ways of knowing’ God.”<sup>73</sup> This is also characteristic of those means of grace found specifically within worship (e.g., the eucharist, the public reading of Scripture, and corporate Prayer). According to Blevins, “the means of grace provide an array of practices designed to convey or create meaning in one’s relationship with God. They help people to ‘know’ God and experience God’s

---

<sup>71</sup> Ibid., 3-24.

<sup>72</sup> Blevins, "Means of Grace," 306.

<sup>73</sup> Ibid., 299.



grace.”<sup>74</sup> One of the many examples Blevins provides concerns the use of prayer. He argues that by employing the imagination an individual is provided the means to experience the real presence of God. “Prayer has been defined in a number of ways but the act of prayer also conditions minds to operate in a trans-liminal state that fosters imagination and opens the person to the presence of God.”<sup>75</sup> Blevins’s analysis indicates that there are ways of knowing God through the means of grace that transcend the cognitive dimension of knowing. These means, like prayer, become important avenues in shaping the affections and forming Christian identity.

Insight from ways of knowing theorists provides a valuable tool in the assessment of the church’s liturgy. These findings are relevant for those of the prayer book tradition who have embraced symbolism and ritual as well as the free-churches from the evangelical Protestant denominations that have rejected both the symbols and time-honored rituals from antiquity, opting instead for methodologies that are both androcentric and descendants of Enlightenment thought. Ways of knowing theory reminds us not only of differences in development and cognition between individuals of both genders, but also the multifarious ways in which people know God and the diverse means he uses to transform them by his grace. All of these issues have important ramifications for Christian formation and identity.

---

<sup>74</sup> Ibid., 297.

<sup>75</sup> Ibid., 316-17.

### **Towards the Recovery of Ritual**

Writing more than forty years ago, social anthropologist Mary Douglas argued for a recovery of the use of the term *ritual*. Her dispute was with those who applied the term or its derivatives (e.g., ritualism, ritualized, ritualistic, etc.) to describe routine and meaningless human behavior. Douglas contended that “many sociologists . . . use the term ritualist for one who performs gestures without inner commitment to the ideas and values being expressed.”<sup>76</sup> This usage results in a corruption of the term so that it is no longer able to convey its intended meaning. According to Douglas, *ritual* needs to remain a neutral word to refer to the symbolic acts its meaning encompasses without reference to the intention of the one administering it or the inner disposition of those involved. She insists, “To use the word ritual to mean *empty* symbols of conformity, leaving us with no word to stand for symbols of genuine conformity, is seriously disabling to the sociology of religion.”<sup>77</sup>

The corruption of the term and resulting reverberations are also evident in Christendom. This is especially true of the evangelical tradition where the ritualist is viewed as one “who performs external gestures which imply commitment to a particular set of values, but he is inwardly withdrawn, dried out and uncommitted.”<sup>78</sup> Many of those who hold ritual in contempt refuse to accept the symbolic action in ritual as valid measures of authentic piety. Instead they find greater meaning in rational commitments

---

<sup>76</sup> Douglas, *Natural Symbols*, 2.

<sup>77</sup> *Ibid.*, 3; italics mine.

<sup>78</sup> *Ibid.*, 2.

of faith. In other words, the mood common to evangelicalism is “if Christianity is to be saved for future generations, ritualism must be rooted out.”<sup>79</sup> Douglas identified the rejection of ritual and the symbols which they contain as one of the most serious problems of our current era.<sup>80</sup> The justification for her concern is grounded in the very nature of ritual with its commutative and transformative qualities within society and communities. Recent research in ritual studies suggests that ritual action has the ability to communicate meaning in ways that transcend verbal communication alone.

A fair question to ask, and one perhaps on the minds of many who have descended from the holiness tradition, concerns the study of ritual, especially since ritual theory has emerged from non-theological areas of research (such as from the fields of anthropology, sociology, psychology, linguistics, etc.). One may wonder what ritual has in common with what occurs in the church’s Sunday morning liturgy. As Mark Searle has pointed out, ever since the Reformation Protestants have held ritual to be suspect and considered it “at best a distraction to religious seriousness, at worst a relapse into paganism.”<sup>81</sup> Traditionally, congregations emerging from the evangelical tradition and the holiness movement, like the Church of the Nazarene, have focused on the Word preached and intentionally avoided all appearances of ritual for fear that it was detrimental to spirituality. Although antiritualism was not the belief of John Wesley, who held the Anglican liturgy in high esteem, it was the opinion of our forefathers and

---

<sup>79</sup> Ibid., 4.

<sup>80</sup> Ibid., 1.

<sup>81</sup> Mark Searle, "Ritual," in *Foundations in Ritual Studies*, ed. Paul Bradshaw and John Melloh (Grand Rapids: Baker Academic, 2007), 9.

mothers in the American holiness movement. Therefore, due to this history of antiritualism within holiness circles and the connection between ritual studies and secular academia, one may wonder what possible benefit the study of ritual could contribute to questions related to Nazarene identity and spirituality. Anderson has helped to bridge this gap for us:

As we seek to capture the attention of the unchurched, there is a growing tendency to dispose of or hide our often unexplored liturgical and sacramental traditions. Replacing these traditions are patterns and practices that more readily express the unfaith of the seeker than an invitation to the particular ethical way of God in Jesus Christ. We ourselves ask, as Christians must in every place and time, how our liturgical practices do more than express the spirit of the age. We ask how our practices invite the transformation of heart and life that, over time, teaches us “to refer all things to God, and to learn how to intend our lives and the world to God.”

Behind these questions lie several assumptions that I am making: Christian worship is a cluster of practices in which persons and communities are formed intentionally and unintentionally in particular understandings of self and the church. Second, Christian worship provides a “grammar” of the self through which we interpret our relationships to God and neighbor. And, implicitly or explicitly, Christian worship remains a means through which we express the relationships.<sup>82</sup>

Anderson formulates his argument by drawing from the fields of ritual studies, psychology, and theology. The undergirding foundation of his theory states that the liturgical sacramental practices of the church are “normative and constitutive for the identity of Christian persons and communities.”<sup>83</sup> Normative refers to the ability of the “liturgical sacramental practices [to] establish and maintain particular standards for the Christian life,”<sup>84</sup> while constitutive is concerned with the way “sacramental practices

---

<sup>82</sup> Anderson indicates that his use of the term *practices* refers to “a pattern of action” that is repeated “over time, with particular intent.” Various components of the liturgy such as prayer, hymn singing, following the Christian calendar, and preaching are among those he lists in his definition of “Christian practices.” Anderson, *Worship and Identity*, 28-29.

<sup>83</sup> *Ibid.*, 33-34.

<sup>84</sup> *Ibid.*, 34.

function to organize or construct Christian identity both individually and communally.”<sup>85</sup> This is to say that the words, symbols, gestures, and ritual found within the liturgy have the capacity to serve as a standard to proclaim what it means to be Christian and help to shape both individuals and congregations to that end. The ritual found within the liturgy is not, in and of itself, dead or empty but, to the contrary, can be a powerful means of communicating grace and shaping the life of the Church. It is Anderson’s arguments, as well as others in the field of ritual studies, that will assist us in understanding the relationship between the ritual acts within the liturgy and Christian identity.<sup>86</sup>

Anderson notes that not all those he interviewed in his qualitative study of four United Methodist congregations were able to perceive a connection between the practices with which they engaged in worship and everyday life.<sup>87</sup> What occurs in worship is frequently seen simply as something we do to express our corporate and personal faith. Often the primary focus is on the latter. Leander Keck argues that the worship of the church has become secularized. A movement has occurred away from God. Although God is still “talked about”<sup>88</sup> in evangelical congregations, its worship has shifted from

---

<sup>85</sup> Ibid.

<sup>86</sup> It is important to note that Anderson’s premise is tempered with the reminder that engaging in correct worship practices does not automatically mean that someone’s belief and behavior will follow or that those beliefs and behaviors will be correct. However, this is not to deny that there is a reciprocal relationship between worship and belief; both shape and affect each other. Worship shapes both belief and action, while what one does and believes affects how one worships. Anderson contends that “if we cannot claim that this particular practice produces that particular belief, we can at least argue for and hope that ‘engagement in the church’s practices puts us in a position where we may recognize and participate in the work of God’s grace in the world.’” Anderson, *Worship and Identity*, 29.

<sup>87</sup> Ibid., 34-35.

<sup>88</sup> Leander E. Keck, *The Church Confident* (Nashville: Abingdon Press, 1993), 34.

“the theocentric praise of God”<sup>89</sup> to a human centered and utilitarian liturgy. No longer is the focus and purpose of worship doxological; rather “what matters most is that everyone gets something out of the service.”<sup>90</sup>

Lay persons are not alone in demonstrating a failure to see the relationship between liturgical practice and being formed in the image of a selfless Christ; the same can also be said of clergy and denominations. Those designing and implementing worship in evangelical groups have tended to be overly focused upon a concern for subjective experience and the feelings it generates. Influenced by the church-growth movement, many have searched for ways to increase church membership and have envisioned the liturgy as a place to implement marketing strategies. However, due to the formative character of worship, there is an inherent danger in engaging in such methods.

Anderson warns,

A “revitalized” and “accessible” liturgy may make people feel better about themselves and contribute to church growth, but it tends to do so by sacrificing the theological content of the liturgy and by discarding the historical voice of the church as found in Scripture and tradition. What good is a church that can neither critique nor console the world?

. . . As Craig Erickson reminds us, the “purpose of liturgical participation is not liturgical participation. The purpose of liturgical participation is the glorification of God and the equipping of Christians with power, to carry out the mission of the church in the world. The two are inseparable.”<sup>91</sup>

---

<sup>89</sup> Ibid.

<sup>90</sup> Ibid.

<sup>91</sup> Anderson’s comments are directed towards the liturgical reform that has taken place in Roman Catholicism and other prayer book denominations as a result of Vatican II, but it is applicable to the Church of the Nazarene and other free-church denominations who either have failed to engage in liturgical theology or neglected to think intentionally about the liturgy. Anderson, *Worship and Identity*, 39.

If one accepts Anderson's analysis, then his argument suggests that what occurs in a church's worship is not inconsequential. Not only do healthy practices have the capacity to assist in shaping us in the image of Christ, but allowing unhealthy practices to seep into the liturgy yields malformation. Therefore, it is of vital importance that denominations and local churches thoughtfully consider and, in many cases, rethink the practices with which their pastors and congregations engage during the Sunday morning liturgy.

### **Word Versus Symbol**

Traditionally Nazarenes have envisioned the transformative moment of worship as occurring in the sermon and the altar call which followed. The main purpose of all aspects of the liturgy was directed toward the sermon. The prayers, the music, and the testimonies were all intended to prepare one to hear the message and to place the candidate in such a receptive state to receive the homily positively and thus assist the work of the Holy Spirit toward the intended goal of conversion or entire sanctification. Practically speaking, the sermon was the primary means of God's grace, while all other aspects of the worship service were secondary and thus referred to as *the preliminaries*. This perspective was birthed in Enlightenment thought where transformation was viewed primarily as a rational decision to follow Christ. Concern was focused upon orthodoxy, rather than orthopraxy. The purpose of the liturgy was evangelism.

When revivalism began dying out in the 1960s, it was this liturgical pragmatism that opened the door to various strategies and practices that would serve to increase attendance and gather more people to hear the sermon without much thought given to the consequences of those practices. Conversely Anderson is arguing for a transformation in

individuals that exceeds mere rational assent: “We come face to face with the fact that even as we perform the liturgy, liturgy is also ‘performing us.’ It is inscribing a form of the Christian faith in body, bone, and marrow as well as in mind and spirit.”<sup>92</sup>

Searle points out that this bodily dimension of worship has even been overlooked by those who study the liturgy. Historically liturgical theologians for the most part have concentrated their efforts upon written texts, which he states is lamentable, since the liturgy is primarily something that we do through active engagement:

Liturgy is uniquely a matter of the body; both the individual body and the collective body. From the viewpoint of the individual, liturgy requires bodily presence and a bodily engagement that includes, but is by no means confined to, verbal utterances. . . . Through such ritual acts verbal and non-verbal, the collective body acts corporately and affirms its corporate identity, while the individual participants temporarily subordinate their individuality to the constraints of the joint undertaking.

. . . The Puritan preference for word to the exclusion of rite was based on an anthropology that granted priority to the individual over the community, to mind over body, and to the conscious over the unconscious. Ritual best makes sense, however, in an anthropology that sees the community as prior to the individual, and sees the mind coming to self-consciousness only in interaction with the external world . . .

Ritual . . . tries to reassert the connectedness of things and the continuities in life; it is less an expression of thought than an experiment in living. It is where we lead with the body and the mind follows, discovering the revelation it is given along the way.<sup>93</sup>

Being formed into Christlikeness through the liturgy is not typically instantaneous, as has been traditionally expected of the sermon, with a crisis moment and instant decision at the altar. Rather it develops over time and reinforces the idea that becoming Christian is more than merely an individual decision. Certainly there is the personal dimension, but the journey towards Christlikeness occurs and is lived out in

---

<sup>92</sup> Ibid., 58.

<sup>93</sup> Searle, in *Ritual*, 13-14.



community. This is not to deny or downplay the need of a crisis experience or the importance of the cognitive dimension in being shaped into the image of Christ, but rather to emphasize that the Holy Spirit works both gradually as well as instantaneously in the process of transformation. Process anticipates the crisis moments as the Holy Spirit works to bring individuals to such transformative experiences. The notion that the Holy Spirit works primarily through a cognitive decision in response to the sermon limits the way God has chosen to work through the means of grace incorporated within the liturgy. Such an emphasis is not based in antiquity or even classical Wesleyanism, but rather the result of rationalism that has influenced much of Protestant thought.<sup>94</sup> The sermon is not alone in providing a means of transformation, but rather the other aspects of worship that we engage in bodily, emotionally, and spiritually also serve to shape us. This shaping that occurs in worship can either be a negative or positive force. This is all the more reason that the church be intentional about what occurs in all dimensions of the liturgy, of which the sermon is but only one part.

### **Knowing Through Ritual**

Now that I have asserted the importance of the liturgy in being shaped into Christlikeness (i.e., both verbal and non-verbal symbolic expressions), it is logical to ask how this is accomplished. What takes place in worship to make transformation possible? To gain a better understanding of what liturgy does in shaping Christian identity it will be

---

<sup>94</sup> “Classical Wesleyanism” is a term employed by Rob Staples, which is used to distinguish the thought and practice of John and Charles Wesley from their Wesleyan descendants. Classical Wesleyanism refers to the “vitality and viewpoint” that was a part of the eighteenth-century Wesleyan revival in the era in which John and Charles Wesley lived. Staples, *Outward Sign*, 15.

beneficial to examine Anderson's discussion of *ritual knowledge* and *ritual practice*. It is within these theoretical frameworks that the normative and constitutive claims he makes about worship are supported. He suggests that "ritual knowledge and practice are important issues because, whether we participate in 'high' or 'low' church worshipping communities, we engage in ritual actions that work on and in us to form us as a particular Christian people."<sup>95</sup>

According to Douglas, ritual serves primarily to communicate. Like language, it transmits thoughts and thus makes possible the revelation of knowledge that could not be known otherwise.<sup>96</sup> Those who despise ritual do so because external symbolic expressions and the use of rehearsed and routine verbal expressions are held to be suspect; for the *anti-ritualist*, the only authentic piety is those beliefs that are internalized and expressed through the spontaneous words that emanate from the heart.<sup>97</sup> However, what the anti-ritualist fails to realize is that ritual and the symbols found there within transmit culture and meaning; without such forms of communication cultures are at best a

---

<sup>95</sup> Anderson, *Worship and Identity*, 60.

<sup>96</sup> Mary Douglas, *Purity and Danger* (New York: Routledge Classics, 2010), 79.

<sup>97</sup> Douglas noted that within the Roman Catholicism of her day the anti-ritualist sentiments resulted in "the adoption of one set of natural symbols in place of another." When the early Nazarenes followed the pattern of the holiness movement in abandoning the ritualism they noticed in the more formal worship of various Protestant denominations, they retained some symbolic forms and also incorporated other symbolic expressions, which they felt were acceptable to experiential worship. These would include the ritual actions surrounding the altar call, shouting, marching, public testimonies, the waving of handkerchiefs, etc. However, today even those outward expressions of inward piety have been generally lost; religion has been further internalized, absent of most outward expressions. The sacraments when implemented are minimalized with nominal symbolic action and are often accompanied with spontaneous verbal utterances by the pastor rather than written ritual forms from the *Manual* or a prayer book. Douglas, *Natural Symbols*, 54, 178.

fragment of their original selves and at worst completely lose their connection with the past. Douglas argues,

Symbols are the only means of communication. They are the only means of expressing value; the main instruments of thought, the only regulators of experience. For any communication to take place, the symbols must be structured. For communication about religion to take place, the structure of the symbols must be able to express something relevant to the social order.<sup>98</sup>

Those organizations or societies who reject ritual do so at their own peril. Since ritual serves to communicate, the society that has rejected ritual has severed itself from the primary means of connecting historically to its roots, the source of its identity.

Douglas states that the movement away from ritualism follows three phases, “First, there is the contempt of external ritual forms; second, there is the private internalizing of religious experience; third, there is the move to humanist philanthropy. When the third stage is under way, the symbolic life of the spirit is finished.”<sup>99</sup> Christian denominations that have abandoned ritual, discarding the primary means of transmitting their connectedness to the past, eventually lose the distinctive characteristics of their identity thus making them “less distinguishable from one another.”<sup>100</sup> Douglas argues that this evinces itself in Christendom with denominations that by outward appearances are very similar. All demonstrate concern over ethical issues, and launch social programs, but are “less willing”<sup>101</sup> (or perhaps incapable) to distinguish themselves doctrinally from other denominations.

---

<sup>98</sup> Ibid., 40.

<sup>99</sup> Ibid., 7.

<sup>100</sup> Ibid., 22.

<sup>101</sup> Ibid.

Societies cannot reject ritual and continue to exist. The form of communication found in ritual expression is essential to their long-term and continued existence.

According to Douglas,

There is no person whose life does not need to unfold in a coherent symbolic system. The less organized the way of life, the less articulated the symbolic system may be. But social responsibility is no substitute for symbolic forms and indeed depends upon them. . . . It is an illusion to suppose that there can be organization without symbolic expression. It is the old prophetic dream of instant, unmediated communication. Telepathic understanding is good for brief flashes of insight. But to create an order in which young and old, human and animal, lion and lamb can understand each other direct, is a millennial vision. Those who despise ritual, even at its most magical, are cherishing in the name of reason a very irrational concept of communication.

. . . The drawing of symbolic lines and boundaries is a way of bringing order into experience. Such non-verbal symbols are capable of creating structure of meanings in which individuals can relate to one another and realize their own ultimate purposes.<sup>102</sup>

Douglas suggests that anti-ritualist attitudes are only viable “in the early, unorganized stages of a new movement,”<sup>103</sup> and eventually ritualism will reappear; albeit in a form different from the rituals the organization originally rejected. She makes the following observation, “Fundamentalists, who are not magical in their attitude to the eucharist, become magical in their attitude to the Bible. Revolutionaries who strike for freedom of speech adopt repressive sanctions to prevent return to the Tower of Babel.”<sup>104</sup> However, whenever a society abandons ritual and then returns to it out of necessity, something irretrievable is lost:

---

<sup>102</sup> Ibid., 52-53.

<sup>103</sup> Douglas, *Purity and Danger*, 77.

<sup>104</sup> Douglas, *Natural Symbols*, 21-22.

Each time this movement of revolt and anti-ritualism gives way to a new recognition of the need to ritualize, something has been lost from the original cosmic ordering of symbols. We arise from the purging of old rituals, simpler and poorer, as was intended, ritually beggared, but with other losses. There is a loss of articulation in the depth of past time. The new sect goes back as far as the primitive church, as far as the first Pentecost, or as far as the Flood, but the historical continuity is traced by a thin line. Only a narrow range of historical experience is recognized as antecedent to the present state. Along with celebrating the Last Supper with the breaking of bread, or the simplicity of fishermen-apostles, there is a squeamish selection of ancestors: just as revolutionaries may evict kings and queens from the page of history, the anti-ritualists have rejected the list of saints and popes and tried to start again without any load of history.<sup>105</sup>

Naturally one wonders about the nature of ritual that makes it of vital importance to the church. How does ritual accomplish this? How do the verbal and non-verbal symbols contained within ritual transmit meaning? Attempting to answer those questions, this study will examine the various theories concerning ritual knowledge, ritual performance, and ritual practice.

### **Liturgical Catechesis**

The essential nature of ritualization for society is not limited to its expressive qualities. Ritual serves not merely as a tool for communicating beliefs or thoughts; rather it also functions to shape and transform both individuals and communities. Anderson points to seven overlapping and interrelated ways ritual functions psychologically, socially, and historically to not only communicate meaning but also “provide the means by which communities and persons in community are constituted and normed.”<sup>106</sup> These seven ways are:

---

<sup>105</sup> Ibid., 22.

<sup>106</sup> Anderson, *Worship and Identity*, 68.

1. Ritual serves to integrate the “external sources of anxiety into the human order.”<sup>107</sup>
2. It provides a means “to speak to the unconscious through symbol.”<sup>108</sup>
3. It grants both “sense and value”<sup>109</sup> to life.
4. Ritualization assists both individuals and groups in the process of expressing inner feelings and releasing pent-up emotions.
5. Ritual possesses therapeutic value in responding to the unpredictable circumstances of life.
6. It serves “to reveal and enact the power and permanence of a group.”<sup>110</sup>
7. It provides a means in which to mark time and the “passages of human life.”<sup>111</sup>

The expressive, normative, and constitutive potential of ritual and ritualization practiced within the liturgy are exemplified in Anderson’s model of *liturgical catechesis*. He defines liturgical catechesis as the means through which the church’s sacramental and liturgical practices serve to shape the “faith, character, and consciousness of its members.”<sup>112</sup> This theory is differentiated from those postulated by scholars who reserve catechesis for worship preparation, reflection upon the liturgy, or in reference to the

---

<sup>107</sup> Ibid., 62.

<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid. Anderson argues that ritual does more than simply express “beliefs, traditions, or identity.” Although they function in this capacity, they also provide a normative and constitutive purpose.

<sup>112</sup> Ibid., 4. Also, see E. Byron Anderson, "Liturgical Catechesis: Congregational Practice as Formation," *Religious Education* 92 (Summer 1997): 349-62.

catechesis that occurs within worship consisting primarily of verbal instruction about the liturgy. Instead, knowledge is praxological or acquired through active engagement and resides in the body itself.<sup>113</sup> It is the action within the church's liturgy that teaches, forms, and transforms its participants.

#### Ritualization frameworks

The ability to fully comprehend the various nuances of Anderson's model of liturgical catechesis deems it necessary to briefly examine the work of the theorists he draws upon to formulate his scheme. Included among the sources he finds helpful in the development of liturgical catechesis are cultural anthropologists, Paul Connerton, Stanley Tambiah, Bruce Kapferer, Victor Turner, and Catherine Bell, as well as systematic theologian Theodore Jennings and others. It is to their contributions in the field of ritual studies and Anderson's employment of their work that the focus of this study is now directed.

**Performance theory.** Jennings points out that ritual activity transcends pedagogy. While it transmits knowledge, it exceeds this purpose. Ritual activity also serves as a means to acquire knowledge "as a mode of inquiry and discovery."<sup>114</sup> It is knowledge acquired primarily corporeally rather than cognitively. According to Jennings, ritual "performs noetic functions in ways peculiar to itself. . . . Ritual is not a senseless activity but is rather one way of many ways in which human beings construe and

---

<sup>113</sup> Theodore Jennings, "On Ritual Knowledge," *The Journal of Religion* 62, no. 2 (April 1982): 124.

<sup>114</sup> *Ibid.*, 112.

construct their world.”<sup>115</sup> Ritual helps us to know what it means to live as a Christian in the world:

Ritual and ritualization offer . . . a way of knowing *that* or *what*—either in the recounting of personal and social histories or in the meaning of the narratives and events—and a way of knowing, or remembering, *how*. I learn what it means to be a Christian as, year in, year out, I hear and tell the stories and traditions of that community. I learn how to be a Christian by enacting those stories and traditions in the ritual actions of the Christian community, in the dying and rising experienced in baptism, in the grateful reception of bread and wine, in kneeling, bowing or standing for prayer.<sup>116</sup>

The primary purpose of the knowledge gained through the liturgy is not to obtain a different point of view about the world, but rather to cause one to act differently in the world by providing a different pattern on which to model one’s life.<sup>117</sup>

Connerton adds to this discussion in his work on commemorative ceremonies that re-enact historic events. Commemorative ceremonies are unique from other rituals in that they refer to “prototypical persons and events.”<sup>118</sup> He argues that ritual performance (i.e., the performing of texts associated with the event) is important in the transfer of communal memory from one generation to the next. It is through ritual engagement that communities relive their past by reenacting historical events, thus connecting with their identity. According to Connerton,

in both the Old Testament and the [Jewish] prayer-book ‘remembrance’ becomes a technical term through which expression is given to the process by which practicing Jews recall and recuperate in their present life the major formative events in the

---

<sup>115</sup> Ibid.

<sup>116</sup> Anderson, *Worship and Identity*, 80.

<sup>117</sup> Jennings, "On Ritual Knowledge," 117; Anderson, *Worship and Identity*, 81.

<sup>118</sup> Paul Connerton, *How Societies Remember* (Cambridge: Cambridge University Press, 1989), 61.



history of their community. Nowhere is this theology of memory more pronounced than in Deuteronomy. For the Deuteronomist the test of showing that the new generation of Israel remains linked to the traditions of Moses, that present Israel has not been severed from its redemptive history, is to be met by a form of life in which to remember is to make the past actual, to form a solidarity with the fathers. This test is to be met in cultic demonstration; Israel observes festival in order to remember.<sup>119</sup>

Connerton states that Christianity, likewise, affirms a tie to a definite historical origin in the paschal celebration. It is this event which gave shape to the remainder of the Christian year. The liturgy seeks to reenact and thus connect to this supreme historic event in which Christians find their identity. It is re-enactment for Connerton “that is of primary importance in the shaping of social memory”.<sup>120</sup>

The whole Christian year is articulated around this paschal period which recapitulates and re-enacts, in the sequence of the ceremonies and the content of the prayers, the various phases of the Passion. Enclosed within this annual cycle there is a weekly periodicity, for on each Sunday the Mass in which the faithful participate commemorates the Last Supper. But indeed there is no prayer and no act of devotion which does not refer back, whether directly or indirectly, to the historical Christ; the historical narrative reaches the minutest particulars. The fact of the crucifixion is symbolised in each sign of the cross; itself a condensed commemoration, a narrative made flesh, an evocation of the central historical fact and the central religious belief of Christianity.<sup>121</sup>

There exists, however, a tendency within modernity to devalue the efficacy and the power of recall inherent to commemorative rites. As a result, commemorations often become nothing more than a “compensatory strategy,”<sup>122</sup> a mere reflection upon the past, while the importance of the event is ignored. However, when reenactment is valued, a

---

<sup>119</sup>Ibid., 46.

<sup>120</sup> Anderson, *Worship and Identity*, 76.

<sup>121</sup> Connerton, *How Societies Remember*, 47.

<sup>122</sup> Ibid., 65. This minimalization is evinced in many contemporary evangelical celebrations of the eucharist when it becomes simply a time to reflect on the past and the events themselves are often ritually poor.

“rhetoric of re-enactment”<sup>123</sup> occurs, which includes “three distinguishable modes of articulation.”<sup>124</sup> Connerton refers to these modes as *calendrical* repetition, *verbal* repetition, and *gestural* reenactment.<sup>125</sup> The effect of this rhetoric of reenactment, when it exists, is “that a community is reminded of its identity as represented and told in a master narrative. . . . Its master narrative is more than a story told and reflected on; it is a cult enacted. An image of the past, even in the form of a master narrative, is conveyed and sustained by ritual performances.”<sup>126</sup> The eucharist exemplifies what Connerton is suggesting in the rhetoric of re-enactment:

Calendrically, Christians celebrate it on a weekly (or monthly or quarterly) basis. Verbally, it is marked in most cases by a distinctive prayer. In its fullest, this prayer is a Trinitarian prayer of thanksgiving, remembering, and invocation. At the least, it is a remembering through the institution narrative. Gesturally, it is marked by the giving, receiving, and consuming of bread and wine, as well as by gestures of kneeling, standing, moving in procession, and singing.<sup>127</sup>

Like Jennings and Anderson, Connerton argues that ritual requires active engagement. Effective commemorative ceremonies are not primarily cognitive events, but rather depend upon the participants being habituated to the performance. This habituation of which Connerton speaks is located in the body. He states, “My argument is that, if there is such a thing as social memory, we are likely to find it in commemorative

---

<sup>123</sup> Ibid.

<sup>124</sup> Ibid.

<sup>125</sup> Ibid.

<sup>126</sup> Ibid., 70.

<sup>127</sup> Anderson, *Worship and Identity*, 76.

ceremonies. Commemorative ceremonies prove to be commemorative (only) in so far as they are performative. . . . Performative memory is bodily.”<sup>128</sup>

The importance of habits for ritual is found in their intrinsic qualities. Habits exert a hold upon us. Drawing upon the work of Thomas Dewey, Connerton suggests that this is especially evident to us in bad habits, but it is not limited to bad habits for it is true of all habitual behavior. Habits incline us to act in a certain way; they even push us to actions that we may not really desire to engage in. Also important is the fact that habits involve memory—memory that is embodied. Connerton argues that “habit is a knowledge and a remembering in the hands and in the body; and in the cultivation of habit it is our body which ‘understands’.”<sup>129</sup>

When ritual actions become habituated, they serve as means to assist in the transformation of an individual. The celebration of commemorative rites, like the eucharist, is eventually embodied when it becomes habituated. It is this embodied memory that helps one to know how to live and act in the world. Nathan Mitchell suggests that habituation inscribes knowledge upon our bodies; it is “‘thinking’ with our

---

<sup>128</sup> Connerton, *How Societies Remember*, 71.

<sup>129</sup> Ibid., 93-95. Anderson states that “ritual as performance . . . [is] anticipated by Connerton.” However this theory is developed more fully in the work of Stanley Tambiah, Bruce Kapferer, and Richard Bauman. Due to the limited scope of this document, it is not feasible to enter into an in-depth discussion of performance theory. Anderson, *Worship and Identity*, 83-112. For additional information, see Stanley J. Tambiah, “A Performative Approach to Ritual,” in *Readings in Ritual Studies*, ed. Ronald L. Grimes (Upper Saddle River, NJ: Prentice Hall, 1996), 495-511; Bruce Kapferer, *A Celebration of Demons: Exorcism and the Aesthetics of Healing in Sri Lanka* (Providence, RI: Berg Publishers, 1983); Richard Bauman, “Performance,” in *Folklore, Cultural Performances, and Popular Entertainments: A Communications-Centered Handbook*, ed. Richard Bauman (New York: Oxford University Press, 1992), 41-49.

skin.”<sup>130</sup> Ritual serves to “teach the body how to develop spiritual virtues by material means.”<sup>131</sup> Anderson notes, “We are ‘persuaded’ by the liturgy to the extent that it enters into and becomes a part of who we are spiritually, cognitively, and, above all, physically in that liturgy.”<sup>132</sup> Therefore any attempt at addressing the problem of a loss of identity must not only examine cognitive ways of knowing, but also consider knowing that is inscribed upon and located within the body and is communicated, at least in part, by means of the symbolic action of the liturgy. This is why in order to understand what is taking place in any given liturgy, that is, to know what the worshippers believe, it is not enough to simply ask what is being said within the context of worship through the prayers, music, sermon, etc., but one must examine “what is being done”<sup>133</sup> bodily.

Bruce Kapferer’s approach assists in clarifying the role of ritual performance in both the expression of meaning and the way in which ritualization serves to bring transformation into the world. He argues that through ritual performance, ideas “are reified and objectified so much that they are made controlling and determining of action.”<sup>134</sup> This occurs because the ritual action becomes symbolic for the idea it is communicating and thus provides a model for how one should act in the world. An example of what Kapferer is referring to might be found in the use of a common cup and

---

<sup>130</sup> Nathan D. Mitchell, "Nathan D. Mitchell: New Directions in Ritual Research," in *Foundations in Ritual Studies*, ed. Paul Bradshaw and John Melloh (Grand Rapids, MI: Baker Academic, 2007), 112.

<sup>131</sup> Ibid.

<sup>132</sup> Anderson, *Worship and Identity*, 77.

<sup>133</sup> Searle, in *Ritual*, 14.

<sup>134</sup> Kapferer, *Celebration of Demons*, 4-5.

single loaf of bread for the celebration of the eucharist. This practice communicates something vastly different than the use of individual cups and wafers. Whereas individual cups and wafers reinforce the individualism prevalent in modern American culture, the common loaf challenges such self-serving tendencies. It communicates the idea that, through Christ, we are all equal and of one body. There are no distinctions between race, gender, or social status. Thus all dine at the same table and eat from one loaf and drink from one cup. It is through ritual performance that these ideas are made concrete.

According to Kapferer,

ritual performance is a structure of practice emergent in a context which itself is ordered through the process of performance. It is in the structure of practices which comprise a ritual performance that meaning and the world of its experience is constituted. The [ritual's] meaning . . . is progressively disclosed in its performance, and it is the engagement of participants in the progress of this disclosure which is central to an understanding of how ritual communicates its meaning and also to an understanding of how it may achieve its transformational purpose as this is realized by the participants.<sup>135</sup>

Kapferer suggests that the communicative and transformative abilities of ritual occur on “at least two planes.”<sup>136</sup> The first is immediately encountered by the individual through active engagement in the ritual event. The second is on the cognitive level as one reflects upon the ritual experience in order to understand its meaning.<sup>137</sup>

**Practice theory.** Although performance theory has proved valuable in understanding how it is we know through ritual, it is important in this discussion of

---

<sup>135</sup> Ibid., 248.

<sup>136</sup> Anderson, *Worship and Identity*, 90-94.

<sup>137</sup> Ibid. Kapferer's emphasis upon the communicative and transformative qualities of ritual performance forms a basis for Anderson to argue for the normative and constitutive qualities of the liturgy. It also serves as a bridge for Anderson to move from a discussion of ritual performance to ritual practice.

liturgical catechesis to transition from ritual performance to practice theory. Both theories have similar concerns, namely, the recognition that the “purely structural and semiotic approaches [are unable] to account for historical change, action as action, and acting individuals as bodies and not just minds.”<sup>138</sup> While performance theory is helpful in addressing many of these problems, Anderson suggests, “The move to ritual practice is made necessary by the inherent limitations of the performance framework for the interpretation of ritual events.”<sup>139</sup>

Catherine Bell points to the difficulties one encounters in applying the performance framework to ritual.<sup>140</sup> One of the most limiting is performance theory’s lack of precision in accurately defining ritual:

Although performance may become a criterion for what is or is not ritual, insofar as performance is broadly used for a vast spectrum of activities, there is no basis to differentiate among ways of performing. An initial focus on the performative aspects of ritual easily leads to the difficulty of being unable to distinguish how ritual is not the same as dramatic theater or spectator sports.<sup>141</sup>

The practice model adopted by Bell contains four features that she associates with practice, which helps us to clarify exactly what occurs in the ritual event:

First, human activity is *situational*, which is to say that much of what is important to it cannot be grasped outside of the specific context in which it occurs. When abstracted from its immediate context, an activity is not quite the same activity. . . .

As a second feature of human activity, practice is inherently *strategic*, manipulative, expedient. . . . Practice . . . is ceaseless play of situationally effective

---

<sup>138</sup> Catherine Bell, *Ritual Perspectives and Dimensions* (New York: Oxford University Press, 1997), 76.

<sup>139</sup> Anderson, *Worship and Identity*, 84.

<sup>140</sup> *Ibid.*, 96-97.

<sup>141</sup> Catherine Bell, *Ritual Theory, Ritual Practice* (New York: Oxford University Press, 1992), 42-43.

schemes, tactics, and strategies—“the intentionless invention of regulated improvisation.”

The third feature intrinsic to practice is a fundamental ‘*misrecognition*’ of what it is doing, a misrecognition of its limits and constraints, and the relationship between its ends and its means. . . .

A fourth characteristic of practice, closely intertwined with the features situationality, strategy, and misrecognition, has to do with the motivational dynamics of agency, the will to act, which is also integral to the context of action. It addresses the question of why people do something or anything, but in a form that attempts to avoid the reductionism of most self-interest theory. This dimension of practice can be evoked through the concept of ‘*redemptive hegemony*.’<sup>142</sup>

The last two features of Bell’s practice model serve as a point of transition from Kapferer’s theory of ritual performance to a ritual practice model. While Kapferer focuses on ritual performances as communicative events, Bell stresses the misrecognition characteristic of ritual practice. According to Bell, ritualization “is rooted in the body . . . defined within a symbolically structured environment,”<sup>143</sup> the consequences of which mean that it “is a particularly ‘mute’ form of activity.”<sup>144</sup> Bell clarifies this by suggesting that ritualization “is designed to do what it does without bringing what it is doing across the threshold of discourse or systematic thinking.”<sup>145</sup>

### Liturgy and identity

Drawing upon the features of both performance theory and the practice model, Anderson argues for a theory of ritual practice that merges what he believes to be the

---

<sup>142</sup> Ibid., 81-84; italics mine. According to Bell *redemptive hegemony* is the ability “to reproduce or reconfigure a vision of the order of power in the world.”

<sup>143</sup> Ibid., 93.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid. For a discussion of this transition from ritual performance to ritual practice, see Anderson, *Worship and Identity*, 94-99.

strengths of each in order to understand what occurs in the liturgy. He suggests that three things transpire in the ritual event, often simultaneously. First, it is through ritualization that meaning is communicated or disclosed, even though the meaning is frequently misrecognized. Secondly, it is “experienced in the present.”<sup>146</sup> Lastly Anderson suggests that the ritual event provides “the possibility for the transformation and the (re)construction of meanings and relationships.”<sup>147</sup> Anderson refers to these three forms as “*manifestation, presentation, and emergence.*”<sup>148</sup>

It is through active engagement in the liturgy, as the past is reenacted in the ritual event, that the presence of Christ is *manifested* within the church body. The ritual enacted in the present is anchored to a historic event, thus establishing a relationship to the past. Such an orientation reminds us who we are and works to set our lives “once again in proper order.”<sup>149</sup> Vitaly important is the remembrance that “our presents and our futures are not possible without an accounting for” the past.<sup>150</sup>

However, one cannot relegate life to the past alone; the ritual event must be efficacious for the present. Engagement in the event does something beneficial here and now. It is through the reenactment that meaning is communicated. This meaning changes somewhat each time the ritual act is repeated. This is exemplified in the liturgy where the structure of the liturgy remains fairly constant, but the individual elements within it

---

<sup>146</sup> Anderson, *Worship and Identity*, 98.

<sup>147</sup> *Ibid.*, 98-99.

<sup>148</sup> *Ibid.*, 99-112; italics mine.

<sup>149</sup> *Ibid.*, 100.

<sup>150</sup> *Ibid.*, 100-01.



change. As worship is celebrated week after week, different songs are sung, different seasons of the year are celebrated, the prayers are changed, as well as the Scripture readings, all while the basic structure remains the same. As Anderson points out,

This understanding of practice is most fully realized in Gadamer's discussion of play, an event that fulfills its end while it is being done. . . . Play requires a "self-forgetfulness"; it "fulfills its purpose only if the player loses [oneself] in play." Play reaches presentation through the players; it has no goal but renews itself in constant repetition; "all playing is being-played."

In this sense ritual practice, while still realized in or as performance, or more appropriately, as a "doing," is not about the past but about the present. Ritual practice is the "being-played" as the past is encountered in the context of the present. It is not the manifestation of the past as past, but of the past as that which conditions a present that is now being "played."<sup>151</sup>

Anderson refers to this second form as *presentation*. The nature of this sort of play means that its power is found in the doing. If we stop what we are doing in the ritual event in order to think about what it is that we are doing (or to explain what we are doing) and move into a reflective mode, then ritual practice loses its efficacy. The significance of the event is altered. One example is found in the analogy of a child at play. A child is only playing if she is not thinking about the fact that she is playing. The child knows what it is to play and while playing can tell you that she is playing, but "the child cannot speak about what playing involves while actually involved in the act of play."<sup>152</sup>

Ritual events are not limited to the past or present, but also look toward the future and provide the means for transformation. As Anderson points out, ritual events are *emergent* practices: "Liturgy, in the end, cannot be 'reduced to' instrumental action.

---

<sup>151</sup> Ibid., 102-03.

<sup>152</sup> Ibid., 98, 104.

Seeing liturgy as an emergent ritual practice enables us to more fully see liturgy as a constitutive and constructive act by which a community both produces its future and reconstructs its past.”<sup>153</sup> All three of these forms are essential to the ritual event, and often they occur simultaneously. The ability of a ritual to transform the future of the community depends on its connectedness to the past and its relevance to the current “social status, condition, and context of those who now engage in the practice.”<sup>154</sup>

Wesley’s emphasis on the therapeutic value of the eucharist as a means of grace in healing the sin-sick soul and his urging Methodists to participate in *constant communion* are representative of this understanding of ritual practice. Whenever the eucharist is celebrated, it is anchored to an actual historic event of the life, death, and resurrection of Christ. However, for Wesley it is not mere memorial or simply a reflection on a past event, but it becomes relevant for the present. As one receives the eucharist by faith, that person encounters the real presence of Christ through the agency of the Holy Spirit. It is through repetitious participation in the Lord’s supper over time that the Holy Spirit continually works to bring healing as the eucharist becomes a means to the transforming grace of God. This transformation occurs not by hearing alone, but rather it is manifested through bodily engagement in the ritual event. This is why participation in the eucharist (the doing of it) is as important as hearing the Word preached on every Lord’s Day.

---

<sup>153</sup> Ibid., 106.

<sup>154</sup> Ibid., 107.

It is this understanding of ritual practice that establishes the foundation for liturgical catechesis. This knowing is not primarily cognitive but occurs bodily through the exclusive means of active engagement in the liturgy. Anderson argues that liturgical catechesis is

a formative practice of the Christian community that, through its liturgical practices and the ritualization of Christian experience and community, names who we are and where we belong through an argument located in body, mind, and heart. In the recounting of personal and social histories, the retelling and performing of Christian narratives and events, the performance of sacrament and song, liturgical practice offers a way of knowing *that* or *what* and a way of knowing *how*. The practice of the liturgy is a way of knowing self and other, person and community in the world that is other than and more than a cognitive knowing. Liturgical knowing is affective and physical, imaginal and embodied. In these actions we both express our faith and are formed in that faith.<sup>155</sup>

Elsewhere he refers to it as “a process of formation that shapes faith, character, and consciousness, that puts faith into our bodies and bone marrow.”<sup>156</sup> Drawing upon Bell’s ritual practice theory, he argues that liturgical catechesis is a strategic and ecclesial action that “has particular ends it seeks: a way of being in the world, of knowing who and whose we are.”<sup>157</sup>

The liturgical catechesis model provides a distinct contrast to contemporary evangelical worship, such as the church-growth movement and seeker-sensitive congregations. Pastors or churches sensitive to the importance of ritual enactment encourage the congregation to participate in the liturgy, not only to listen, but to actively

---

<sup>155</sup> Anderson, "Liturgical Catechesis," 359. LaFountain in his discussion of the shift that has occurred in the Nazarene understanding of the doctrine of entire sanctification also argues that embodied practices play a critical role in shaping “religious identity.” However, not all of the practices to which LaFountain refers pertain exclusively to the liturgy. LaFountain, "Holiness Identity," 272, 330-31, 349-57.

<sup>156</sup> Anderson, *Worship and Identity*, 109.

<sup>157</sup> *Ibid.*

do something. This is essential in formation because “what we know in our bodies is more powerful than what we know in words.”<sup>158</sup> On the other hand, evangelical worship often encourages “passivity and non-commitment.”<sup>159</sup> Distinctions are made from those who are the performers and the congregation, which is occasionally referred to and often thought of as the audience. It intends to use worship in a utilitarian fashion, as a tool to attract the unchurched as well as the bored from within the church. Means are implemented to excite, arouse, and stimulate the congregation—anything that will avoid monotony and boredom. Paradoxically, Ronald Grimes argues that monotony is perfectly fitting to the liturgy:

Like any work, a liturgy needs monotony. Only when monotony, a quality we do not know how to appreciate, degenerates into boredom, does the liturgical vehicle break down. Boredom is what occurs when the excitement-obsessed must abide in the monotonous. Instead of having our defences lulled, which is one of the many good uses of monotony, we defend ourselves against repetition and sameness. What many students of ritual consistently fail to recognize is that a ritual does not have to be exciting to exercise power.<sup>160</sup>

This power is mediated through repetitious ritual activity as ritual knowledge and is both communicated and, in time, habituated. Habituated practices get beneath our skin and into our bones, providing opportunities for the Holy Spirit to work in transforming ways. Thus ritual knowledge is concerned with orthopraxy; it focuses upon acting differently versus simply seeing things differently, or orthodoxy.

---

<sup>158</sup> Anderson, "Liturgical Catechesis," 355.

<sup>159</sup> Ibid., 356.

<sup>160</sup> Ronald L. Grimes, "Ronald L. Grimes: Modes of Ritual Sensibility," in *Foundations in Ritual Studies: A Reader for Students of Christian Worship*, ed. Paul Bradshaw and John Melloh (Grand Rapids, MI: Baker Academic, 2007), 141.

The importance and urgency for the Church of the Nazarene, as well other free-church denominations, to develop a thoroughgoing liturgical theology becomes evident with the realization of exactly what transpires in the liturgy and the ramifications it has for Christian identity. Working through various models of ritualization, one discovers that the church's liturgy is more than doxological; it also serves a constitutive purpose:

This constitutive work is, in part, about the formation, molding, shaping, and constructing of persons within our particular faith traditions and practices. Consequently, the particular liturgical traditions and practices of our churches determine, at least in part, the understanding or nature of the Christian "self" to be constructed.<sup>161</sup>

The cumulative events which transpire in a congregation's worship are not inconsequential, but they serve to play a pivotal role in the "social construction of the self."<sup>162</sup> Take, for example, one of the major problems the church in North America faces today: the problem of a rampant individualism. The influences of a narcissistic culture have encouraged forms of worship that are sought for their ability to appeal to the congregation's desire for overly subjective experiences. This is exemplified in various areas of the liturgy, including the emphasis upon the quantity and quality of music. Much of the music incorporated into modern liturgies is unduly focused on the self's experience of God, rather than making God the object of one's worship. Such music is typically found to be lacking in doctrinal depth. Additionally, the more objective and monotonous forms of worship are minimized or avoided completely, such as the reading of Scripture,

---

<sup>161</sup> Anderson, *Worship and Identity*, 114.

<sup>162</sup> *Ibid.*, 115.

the creeds, and responsive readings, while subjective experience is often emphasized to the extreme.

This emphasis upon inwardly bent experience, frequently manifesting itself in contemporary evangelical worship, has led to the creation of a church culture that is overly concerned with the self. The desire for *pure autonomy* is destructive both for the Christian and the community of faith. Catherine LaCugna claims, “Personhood requires the balance of self-love and self-gift. A person must overcome the psychologically unhealthy extremes of autonomy (total independence), and heteronomy (total dependence). Personhood emerges in the balance between individuation and relationality, between self-possession and being possessed, that is, in interdependence.”<sup>163</sup> Regrettably it is autonomy that is often nurtured and even sought after in many liturgies within contemporary evangelical Christianity. Rather than reinforce such destructive forces, the church’s liturgy should serve as a corrective to culture by “[criticizing] specific behaviors . . . discerned as incompatible with faithful worship of the God of Israel and of Jesus Christ.”<sup>164</sup>

What is needed is a form of liturgy that provides a critique of culture, therefore leading to the construction of “a self that is neither self-determined nor completely other determined.”<sup>165</sup> Using terminology borrowed from LaCugna, Anderson is concerned with

---

<sup>163</sup> Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life*, 1st ed. (San Francisco: HarperSanFrancisco, 1991), 290.

<sup>164</sup> Don E. Saliers, "Afterword: Liturgy and Ethics Revisited," in *Liturgy and the Moral Self*, ed. E. Byron Anderson and Bruce T. Morrill (Collegeville, MN: Liturgical Press, 1998), 213.

<sup>165</sup> Anderson, *Worship and Identity*, 114.

the construction of the *theonomous self*, or the self “defined by the character of one’s relationship with God.”<sup>166</sup>

It is as difficult and as inappropriate to speak of expressive-experiential individualism as the norm of human religious “being” as it is to speak psychologically of the fully autonomous, separative individual as a norm of human “being.” In terms of the constitutive and normative claims of liturgical practices in the formation of the Christian self, this argument summons us beyond the concern for personal happiness and holiness as practices related to the private or solitary person. It also summons us to a concern for the ways in which these goals are situated within and defined by the particular liturgical practices of particular communities of faith.<sup>167</sup>

Throughout its history, the Church of the Nazarene has been justifiably concerned, as Wesley was, that Christian piety be exemplified in the lives of its people. Instead of the church pews filled with individuals who simply went through the motions of Christianity devoid of the power synonymous with a vibrant relationship with God, there was a passionate concern for Christians to experience religion that stirred the heart. Both Wesley and the Nazarene descendants of the American holiness movement had witnessed empty forms of religion in the churches from which they evolved. However, Wesley was also fully aware of a second and equally hazardous danger—enthusiasm, positioned at the opposite extreme of formalism. Wesley stated that enthusiasm was a “religious madness arising from some falsely imagined . . . inspiration of God.”<sup>168</sup>

---

<sup>166</sup> Anderson, *Worship and Identity*, 114; LaCugna, *God for Us*, 290.

<sup>167</sup> Anderson defines expressive-experiential (elsewhere he refers to it as experiential-expressive) as an “approach [that] ‘interprets doctrines as noninformative and nondiscursive symbols of inner feelings, attitudes, or existential orientations,’” which “highlights the ‘resemblance of religions to aesthetic enterprises.’” It “reflects a self that is consistent with the Romantic emphasis on the rights of the individual, the play of free imagination, and the power of individual feeling or sentiment to define a way of life.” It is this outlook that is common to a great portion of “contemporary Protestant piety.” Anderson, *Worship and Identity*, 118-23, 144-45.

<sup>168</sup> Wesley, “The Nature of Enthusiasm,” in *Sermons II*, 50, 53.

Although he recognized that the genuine workings of the Spirit led to a personal experience of God, which manifested itself through the emotions, he was also aware of those who “suppose[d] themselves to be under that influence when they are not.”<sup>169</sup>

Enthusiasm overaccentuated the role of one’s individual experience of God. The fervent and persistent quest for piety in the Church of the Nazarene has unintentionally led to the adoption of liturgical forms that seriously exaggerate the personal aspect of Christian faith while neglecting the communal dimension. This impairment working in connection with the American spirit of individualism has led to a spirit of autonomy, or a privatized faith, which threatens the formation of Christians in the image of Christ.

The creation of a self that is not self-centered but formed in relationship to a relational God requires an enacted liturgy that is “structured by a Trinitarian grammar.”<sup>170</sup> One’s relationship to God and each other is most adequately modeled after the interrelatedness of the Godhead:

It is the theonomous self as “a relational self in relationship to a relational God” that best describes not only the socially constructed self but the self related in and emerging from the particular culture of embeddedness of Christian liturgical practice. In the divine perichoresis of the Trinity it becomes possible to take the attitude of a related/relational God to oneself, to see oneself as an object of God’s relatedness, and to see God as an “object” of our own relatedness. . . . It offers (1) the confirmation and recognition that I am a self in relationship to God and God is in relationship to me; (2) differentiation and contradiction, that in relationship I am not God but self, and God is not me but God, and while we are many, we are also one; and (3) a place of stability where the self can “find” or recover that which had been “lost” in development, where I and those with whom I am in relationship are transformed.<sup>171</sup>

---

<sup>169</sup> Ibid.

<sup>170</sup> Anderson, *Worship and Identity*, 149-50.

<sup>171</sup> Ibid.



Although the problem of individualism is a serious concern, it is not the only influence that threatens Christian identity and “holds us captive . . . [causing] us to resist transformation.”<sup>172</sup> There are other forces of secular culture that require of the church a liturgy with the power to offer a corrective voice to influences such as nationalistic pride and the consumerism driven by mass media. Saliers claims “that Christian liturgy that is faithful to its origins in those narratives of God calling for justice, righteousness, mercy, and compassion among human beings does offer alternative visions of what it is to be human, and invites ways of living that counter the illusions and debilitations of mass culture.”<sup>173</sup> It is for these reasons, and others, that it is imperative for the church to critically and carefully reflect upon what occurs in its Sunday morning liturgy.

As shall be demonstrated in the next chapter, John Wesley was well aware of the importance of the Anglican liturgy in his paradigm for the holistic formation of the Methodists. What he deemed as lacking in Anglican worship, he addressed in Methodist society meetings, but he never discharged the importance of the church’s liturgy found within the *BCP*. Wesley envisioned an indispensable connectedness between what occurs in worship and the way individuals were formed spiritually. Saliers points out that one of the responsibilities of liturgical theology is to examine the way our worship of God relates to the type of life we live together within the church.<sup>174</sup> This is a task that has largely been overlooked in the Church of the Nazarene. The liturgy of the church, both its

---

<sup>172</sup> Saliers, in *Moral Self*, 218.

<sup>173</sup> *Ibid.*

<sup>174</sup> *Ibid.*, 210.

ritualization and sacramental life, is not inconsequential but has immense implications for Christian piety. Anderson's model of liturgical catechesis, which is rooted in theory from the fields of ritual studies, philosophy, and theology, provides a significant model for the critique of current practice, as well as a foundation upon which to construct a meaningful liturgy sensitive to Scripture, antiquity, and culture.

### Liturgical Theology

Congregations and denominations desiring to revitalize their liturgy must first begin by critically evaluating current practices. This document has argued that such a critique must enlist the tools that are afforded by various disciplines of study. So far this exploration has examined theories from the social sciences and ritual studies that have relevance for that which transpires in the church at worship. It is now time to probe more deeply into those contributions made by the field of liturgical studies, which pertain to the relationship between the liturgy and identity. This includes both an examination of the content of the liturgy and an investigation of the discussion often referred to as *lex orandi, lex credendi* and its relationship to Christian formation.

### **The *Ordo* of Christian Worship**

An article by Maxwell Johnson published at the beginning of this century critically evaluated three variant models regarding the role of liturgical theology in critiquing and reforming worship in the church. These were the positions held by Gordon Lathrop, Paul Bradshaw, and James White. Johnson indicated that while Lathrop argued that there was an essential overall pattern of worship that transcended both time and culture, White was positioned at the other end of the spectrum, arguing for greater acceptance of the vast array of worshipping traditions. White urged liturgical theologians

to focus more upon *describing* worship practices, rather than *prescribing* how one should worship.<sup>175</sup> Liturgical theology has witnessed a whole range of perspectives, encompassing theologians descending from the more ancient worshipping traditions seeking an unchanging liturgical order to those from the free-church tradition that have mostly rejected such rigidity in favor of spontaneity and more contemporary worship forms. Johnson noted that any attempt by theologians to present a ubiquitous theology of worship encompassing all cultures, denominations, and congregations is problematic. As Paul Bradshaw has pointed out, much of the problem with such an all-encompassing approach rests in the fact that historically the church's liturgy has been diverse in various worshipping congregations and different eras of church history. This is true even in the first few centuries:

The "deep structures" running through the liturgy are very few indeed if we apply the test of universal observance to them. There are very few things that Christians have consistently done in worship at all times and in all places. . . . Recent research has demonstrated that the first three centuries of Christian history do not reveal the existence of a common liturgical pattern shared by all parts of the church and derived from the apostles, which only subsequently became more varied from place to place as additions and deviations crept in. On the contrary, the further back we go, the more diverse Christian worship practice appears to become, and the later trend is toward uniformity rather than away from it.<sup>176</sup>

Even with this acknowledgment of the need for flexibility and diversity in worship, Johnson was unwilling to completely accept White's position, which moves toward a relativistic liturgical model with rather feeble standards for measuring sound

---

<sup>175</sup> Maxwell E. Johnson, "Can We Avoid Relativism in Worship? Liturgical Norms in the Light of Contemporary Liturgical Scholarship," *Worship* 74, no. 2 (March 2000): 137-41.

<sup>176</sup> Bradshaw, "Doing Liturgical Theology," 184-85.

worship practices.<sup>177</sup> Both Johnson and Bradshaw indicate that while Lathrop's model or *ordo of Christian worship* may be too ordered and "over-systematized to fit the full facts of history,"<sup>178</sup> he does attempt to find a common pattern in worship while still allowing for the diversity evident throughout church history. Johnson argues that despite Lathrop's narrowly defined model, there are, in a broader sense, certain commonalities in the history of the Christian liturgy:

To abstract some kind of transcultural, timeless, and ecumenical *ordo* for Christian liturgy from such brief descriptions, in which all the precise details the historian would actually need or want are lacking, may indeed be rather risky business if the overall attempt is to find a normative pattern for what the church *should* do in its liturgical assemblies as a result.

Nevertheless, if only in "the very broadest of terms," the mere fact that this overall *pattern* for Christian worship . . . obviously "survives" and is quite easily discernable throughout the distinct rites of the first Christian millennium and beyond, *does* grant a certain legitimacy to Lathrop's attempt.<sup>179</sup>

Johnson continues by pointing out that even though the specifics are not known, a *broad pattern* does exist:

The fact remains that all our evidence from, at least, Justin Martyr, on through the Reformation indicates the existence of some kind of "baptismal" rite of incorporation, the existence of the Christian church's assembling . . . on Sundays and other feasts to hear the Word and share in some form of eucharistic meal . . . the existence of patterns for daily prayer (whether private or communal), some form of "order," and some form of ministry to the poor. All of this points, indeed, to some kind of universal pattern or "*ordo*" of worship that the diverse churches in Christian antiquity *did* see as constituting a type of universal norm which determined "authentic" Christian worship and transcended local diversity and variety.<sup>180</sup>

---

<sup>177</sup> Johnson, "Liturgical Norms," 140.

<sup>178</sup> Bradshaw, "Doing Liturgical Theology," 185-86.

<sup>179</sup> Johnson, "Liturgical Norms," 146.

<sup>180</sup> *Ibid.*, 146-47.

The call of both Bradshaw and Johnson was for the development of liturgical theologies that recognize the existence of a broad pattern in the history of Christian worship, while simultaneously allowing for liturgies that are sensitive to the intricacies of specific cultures and the diversity of liturgical celebrations found within variant worshipping traditions. It is critical that liturgies be made relevant to the many divergent denominations and local congregations without abandoning the rich liturgical traditions common to orthodox Christian faith. As Johnson reminds us, there is not one model of Christian liturgy which should be applied to all congregations throughout all ages; however, there are certain timeless components of the liturgy which are *non-negotiable*, whether worship is characteristic of the free-church or prayer book tradition.<sup>181</sup> The failure of a local congregation or denomination to include those essentials into worship places the church and her people in danger of losing their identity and continuity with “classic orthodox Christianity itself.”<sup>182</sup>

### ***Lex Orandi/Lex Credendi***

The position argued within liturgical circles that the content and structure of the liturgy have consequences for the beliefs and actions of both the individual and Christian community is often summed up in the maxim *lex orandi, lex credendi*. This tag is the truncated version of a statement attributed to the fifth-century monk Prosper of

---

<sup>181</sup> According to Johnson those ‘non-negotiable’ aspects of worship include “an *ordo*, centered in Sunday assembly, baptism, Word, meal, year, and some kind of ministerial ordering, together with the orthodox doctrinal heritage of the church of the first millennium.” *Ibid.*, 154-55.

<sup>182</sup> *Ibid.*, 155.

Aquitaine, who was a “literary disciple and defender of St. Augustine.”<sup>183</sup> Michael G. L. Church charged liturgists like Don Saliers, Geoffrey Wainwright, Kevin Irwin, and others with using *lex orandi, lex credendi* in a manner inconsistent with Prosper of Aquitaine’s original intent.<sup>184</sup> According to Anderson, Church’s argument is irrelevant. The issue of whether Prosper was quoted accurately is not the point of the maxim as it is currently used by liturgical theologians: “Rather we find in the use of the phrase a practical summary with which to name and to explore the relationship between worship and belief in the Christian community and a means to begin exploring the functional theology of particular Christian communities.”<sup>185</sup> Anderson’s point is that the phrase *lex orandi statuat legem credendi*, “the law of prayer establishes the law of belief,”<sup>186</sup> is significant because it summarizes a key issue within liturgical theology: the interdependent relationship between worship, belief, and ethics.

No doubt some have interpreted *lex orandi, lex credendi* in a manner that argues for the predominance of liturgy over doctrine. Aidan Kavanagh asserts this position when

---

<sup>183</sup> Henry Wace and William C. Piercy, eds., *A Dictionary of Early Christian Biography* (Peabody, MA: Hendrickson Publishers, 1999), 864-65; Wainwright, *Doxology*, 224-25.

<sup>184</sup> Michael G. L. Church, "The Law of Begging: Prosper at the End of the Day," *Worship* 73, no. 5 (Spring 1999): 447-48.

<sup>185</sup> E. Byron Anderson, "Worship and Belief: Liturgical Practice as a Contextual Theology," *Worship* 75, no. 5 (Spring 2001): 432.

<sup>186</sup> *Ibid.*

he states that “the law of worship transcends and subordinates the law of belief.”<sup>187</sup>

Protestants have tended to emphasize the opposite extreme. However, I am arguing for an understanding of *lex orandi, lex credendi* set forth by Anderson, Saliers, Wainwright, and others who perceive a reciprocal relationship between worship and doctrine. That is to say, “Liturgy ‘norms’ doctrine”<sup>188</sup> and doctrine influences the liturgy. Wainwright notes that “the linguistic ambiguity of the Latin tag corresponds to a material interplay which in fact takes place between worship and doctrine in Christian practice: worship influences doctrine, and doctrine worship.”<sup>189</sup> This assertion raises important questions regarding authority; namely, what makes a church’s worship authoritative in matters of doctrine?

Wainwright provides three criteria to determine the validity of the church’s liturgy to inform doctrine. The first of these finds its source in God incarnate:

One test is that of origin. Most weight will be given to ideas and practices which go back to Jesus. Prayers which treat God as ‘Abba’ and seek the coming of his kingdom *as Jesus preached it* will score heavily. Historical difficulties arise already with regard to the origins of eucharist and baptism. But in any case the post-Easter Church, as the first to feel the impact of the total event of Jesus, must be credited with an authority of historical origination second only to Jesus himself.<sup>190</sup>

The second test is that of time and space. It is based upon the argument that God works in the midst of human error and sets forth to correct it. Therefore those practices which have experienced near universal practice within the church and have continued to exist through the expanse of time are reliable sources for doctrine. Wainwright states that

---

<sup>187</sup> Aidan Kavanagh, *On Liturgical Theology* (Collegeville, MN: Liturgical Press, 1992), 46.

<sup>188</sup> Mary M. Schaefer, “*Lex Orandi, Lex Credendi*: Faith, Doctrine and Theology in Dialogue,” *Studies in Religion/Sciences Religieuses* 26, no. 4 (1997): 472.

<sup>189</sup> Wainwright, *Doxology*, 218.

<sup>190</sup> *Ibid.*, 243.

“it is hard to believe that any practice approaching universality in the Christian tradition should be so far removed from the divine truth as to lack suitability as a source of doctrine.”<sup>191</sup>

The final criterion for assessing the reliability of a liturgical practice to inform doctrine is found in the “ethical component.”<sup>192</sup> Wainwright states that Augustine and Prosper believed that “the holiness of the Church indwelt and led by the Holy Spirit gave authority to its liturgical practice as a source of doctrine.”<sup>193</sup> He qualifies this test with the following statement:

It is obvious there is no simple one-to-one relationship between liturgy and ethics: other variables enter into the situation on both sides of the relationship. Nevertheless a liturgical practice which is matched with some directness by holiness of life makes a weighty claim to be treated as a source of doctrine; and any link that could be traced between a liturgical practice and moral turpitude would to that extent disqualify the liturgical practice as a source of doctrine. Such a practice would fall victim to the apostolic irony: Shall we continue in sin, that grace may abound?<sup>194</sup>

As mentioned previously, the usage of *lex orandi, lex credendi*, as it relates to this document, is not only concerned with the authority of the liturgy in substantiating or affecting the church’s doctrinal claims. It also explores the way that the liturgy shapes the beliefs of its members and their resulting ethical behavior. Saliers indicates that the critical reciprocity existing between liturgy and belief is realized in the action of the church.<sup>195</sup> In other words, not only is there an interdependent relationship between prayer

---

<sup>191</sup> Ibid., 243-45.

<sup>192</sup> Ibid.

<sup>193</sup> Ibid., 245.

<sup>194</sup> Wainwright, *Doxology*.

<sup>195</sup> Saliers, *Worship As Theology*, 187.



and belief, but one also exists between prayer, belief, and “living the moral, spiritual life.”<sup>196</sup> Kevin Irwin refers to this as: *lex orandi, lex credendi, lex vivendi*.<sup>197</sup> This understanding reconnects the doxology of God with how persons live in the world. One’s true worship and love for God manifest themselves in one’s relationship with others. Neither one’s worship nor his or her love of God can simply be internalized in a private relationship with him.<sup>198</sup>

This understanding is essential when it comes to issues of identity. Nazarenes, while emphasizing doctrinal standards, have typically overlooked the implications of unchecked liturgical patterns and how those practices contained within them affect the beliefs and actions of its members. It is the premise of this study that the transformation of worship from a revivalistic paradigm within the holiness tradition to pluralistic models of worship driven by pragmatism and fueled by the church-growth movement, has contributed to the erosion of Nazarene theological identity. A deficient liturgy that is more reflective of secular philosophies and beliefs (e.g., individualism, consumerism, nationalism, etc.) than it is representative of the values of the Kingdom of God eventually leads to decay in both belief and ethics. The written doctrine of the Church as recorded in the church discipline is the last to experience the effects of this erosion.<sup>199</sup>

---

<sup>196</sup> Kevin W. Irwin, *Context and Text: Method in Liturgical Theology*, (Collegeville, MN: Liturgical Press, 1994), 55-56.

<sup>197</sup> Ibid.

<sup>198</sup> Anderson, *Worship and Identity*, 27-28.

<sup>199</sup> Drury and others, *Counterpoint*, 28-29.

So how does one determine the liturgical pattern or patterns of the Church of the Nazarene? One of the obvious distinctions among congregations of the free-church tradition is the absence of any prayer book. Hohenstein points out that this does not mean there is a total absence of written texts even for free-church congregations.<sup>200</sup> Written texts for the Church of the Nazarene can be found in the rituals contained in the church discipline as well as the music located in the hymnal. Even the spontaneous pastoral prayer can follow a repetitious, even monotonous, pattern. The revivalism in which the church was born gave consistency to the liturgy for many years. The focus and structure of worship were designed to yield seekers at the altar. The music, the prayers, the sermon, and altar call were all structured for this purpose. However, that has all changed in the last several years as congregations have experimented with a variety of marketing strategies in order to increase the attractiveness of their worship to both the church and unchurched *markets*. This phenomenon is most readily exemplified in the music.<sup>201</sup>

Today the fluidity of music forms within any given congregation is greater than ever before with the availability of music through chorus books and online resources. To a large extent the hymn book has gone into disuse with the advent of resources that make contemporary music readily available. Even the overall picture of the Nazarene liturgy has changed over the past forty-five years. There is no guarantee that the rituals found within the *Manual* are followed. Instead pastors often opt to celebrate the sacraments of the eucharist and baptism spontaneously, or they borrow materials from other resources

---

<sup>200</sup> Hohenstein, "*Lex Orandi*," 142-47.

<sup>201</sup> *Ibid.*

such as the *Book of Common Prayer (BCP)*. Both the content and purpose of preaching have changed as well. All of this serves to remind us that the current liturgical structure of Nazarene congregations is not rigid but both pluralistic and changing. Due to the diversity and fluidity of Nazarene worship, it becomes necessary to investigate what is occurring in Nazarene liturgies in order to gain a better understanding of the manner in which individuals are being formed. It is due to this diversity in worship, brought on by church-growth strategies, that the *lex orandi* of Nazarene worship becomes exceedingly difficult to pin down.

### **Summary**

This examination of relevant literature has endeavored to explore the current and increasing problem of identity voiced by denominational leaders, scholars, and clergy within the Church of the Nazarene. Various theories presented in studies, denominational books, publications, gatherings, and conference proceedings offering possible causes of this problem have been analyzed. I have suggested that in all probability there is not one single cause for this crisis, but rather it is a culmination of several issues that have increased the complexity and seriousness of the dilemma. The manner in which competing views of entire sanctification were addressed by denominational leadership; the demise of revivalism and the uncritical adoption of strategies from the church-growth movement; the influences of individualism, consumerism, and nationalism; and divergent approaches to Christian education are among those discussed. This does not mean these are the only factors contributing to the crisis, but, due to the limitations of this study, other possible issues have not been explored. It is also important to note that the identity crisis being discussed is larger than mere confusion over the intricacies of Nazarene

doctrine which are in danger of being forgotten. Rather, what is at stake is the loss of Christian identity rooted in Christian antiquity and defined by the nuances of classical Wesleyanism.

Despite the recognition that the current quandary over identity is the result of several factors, I have argued that one of the most significant contributors to the crisis is the absence of a thoroughgoing liturgical theology, which in turn has resulted in an ever-increasing vacuum in Nazarene worship. Evaluating the work of theorists in the fields of anthropology, psychology, education, philosophy, ritual studies, and liturgical theology, this study has examined the nature of ritual and liturgy that makes it a vital component of Christian formation. Several questions were raised in the process, such as: Are there essential elements necessary to Christian worship? What is the nature of ritual action that makes it an important part of the liturgy? Why are symbols important in the communication and transmission of meaning? How does the liturgy provide the perfect image of an authentic Christian life and how does it form us in that image?

In the quest for a response to the current dilemma, I have argued for the importance of Anderson's model of liturgical catechesis. In other words, resolving the crisis in Christian identity, and the loss of spiritual vitality, requires that we begin with a robust liturgy, grounded in Scripture and tradition, and versed in a *Trinitarian grammar* capable of reshaping individuals into a self formed in relationship to a relational God or what has been termed "the theonomous self."<sup>202</sup> The enacted liturgy is what Aidan

---

<sup>202</sup> LaCugna, *God for Us*, 356-57.

Kavanagh has referred to as primary theology.<sup>203</sup> The “symbols, structures, and rhythms” of the liturgy speak to us about what it means to live and be shaped in the image of the Trinitarian God as he “touches us through word and sacrament, and we in response offer [him] thanksgiving, supplication, invocation, [and] benediction.”<sup>204</sup>

Engagement in a liturgy formed by Trinitarian grammar is not only essential to formation but also serves to critique the many voices that threaten to infiltrate the church. Anderson has referred to this formation as liturgical catechesis. Liturgical catechesis is not instruction about the liturgy, nor is it a reflection upon the liturgy, but formation that occurs through active engagement in the liturgy where through “enactment . . . we are presenting ourselves and the world with a worldview which is already partially seen and understood and which we, as the Church, are intent upon actualizing in the present.”<sup>205</sup>

Now that an argument for the necessity of a robust liturgical theology in response to the impending crisis in Nazarene identity is set forth, it is time to examine the intricacies of Nazarene worship, both past and present. For example, it is of value to respond to several questions this discussion raises, such as: What are the documented orders of worship and Nazarene worship practices? What were the liturgical preferences and concerns of the denominational leadership and clergy? How did these practices and concerns transform over time? What are the current Nazarene practices in worship? How do these practices affect identity?

---

<sup>203</sup> Kavanagh, *On Liturgical Theology*, 96. Also see La Cugna, *God for Us*, 356-57.

<sup>204</sup> LaCugna, *God for Us*, 357. Also see Anderson, *Worship and Identity*, 113-50.

<sup>205</sup> This is in reference to Anderson’s argument that liturgical catechesis should work towards the restoration of Trinitarian image of God that has been lost in the Fall. Liturgical sacramental practice should

Prior to turning toward an examination of Nazarene worship practices, it is expedient to examine Wesley's liturgical thought and practice. As his theological beneficiaries, it is of value to explore how Wesley envisioned and implemented the liturgy to shape the identity of the early Methodists and the ramifications for the adoption of a revised form of his doctrine apart from its liturgical context. This investigation begins by looking at the era and climate in which Wesley lived and served.

---

occur in a "Trinitarian-relational grammar that shapes person and community." Anderson, *Worship and Identity*, 113-50, 192.

## CHAPTER THREE

### THE RELATIONSHIP BETWEEN LITURGY AND SPIRITUALITY

#### IN WESLEY'S PRACTICAL THEOLOGY

#### **Religious and Political Climate in Seventeenth- and Eighteenth-Century England**

##### Introduction

Relevant to the objective of grasping the characteristics and development of Nazarene liturgical practice, both past and present, it is prudent to briefly trace the Wesleyan roots of the Church of the Nazarene back to their proper historical context. Although for the purposes of this research, it is neither feasible nor my intent to be exhaustive, a rather concise review of existing literature will serve to place the study of Nazarene liturgical practice and spirituality into its proper historical setting. This endeavor includes a brief discussion of the nature of the Anglican Church into which John Wesley was born and served for the duration of his life, an overview of some of the major elements that influenced him, the concerns (i.e., relevant to this study) that were at the heart of his work and ministry, and remnants of English Methodist worship that were carried into the American Colonies.

Church historians have typically painted a very grave picture of the moral and

spiritual condition of both the church and society in eighteenth-century England.<sup>1</sup> Stephen Neill summarizes the century as a “spiritually depressing period.”<sup>2</sup> The internal war between the various religious groups (e.g., Catholics, Anglicans, Presbyterians, and Independents) overshadowed both the religious and political landscape of the seventeenth century. Stephen Sykes and associates provide the following summary of the period: “[This] struggle between militant reformers and supporters of the establishment dominated English religious history from the middle of the reign of James I until the 1689 Toleration Act.”<sup>3</sup>

### Conflict in the Seventeenth Century

Although the immense trouble which loomed over England began in the midst of the reign of James I, it was during the kingship of his son, Charles I, that the internal fighting reached its crescendo. The result was a civil war, driven predominately by hostile disagreements over religion, which raged between the King and Parliament. The ensuing conflict eventually resulted in the King’s capture and execution. Following the beheading of Charles I, the various religious groups, once united by their opposition to the King, now turned upon each other. Due to this sequence of events, “chaos [now]

---

<sup>1</sup> One who questions the general consensus that the condition of the eighteenth-century Anglican Church was a rather dismal one is John Dray. His analysis, however, is directed specifically at one segment of the Anglican Church—Cornish Christianity. Dray suggests that although there were structural weaknesses in the Cornish Established Church, in actuality the church was more vibrant than the image often portrayed. John R. P. Dray, "Church and Chapel in a Cornish Mining Parish: 1743 to the Death of John Wesley," *Evangel* 26 (Summer 2008): 48-61.

<sup>2</sup> Stephen Neill, *Anglicanism*, 4th ed. (New York: Oxford University Press, 1977), 201.

<sup>3</sup> Sykes, Booty, and Knight, *Study of Anglicanism*, 19.



threatened the land.”<sup>4</sup> It was at this point that the staunch Puritan, Oliver Cromwell, assumed the reins of power and stamped out the rebellion. Although Cromwell brought a temporary peace to England, the infighting resumed after his death.

Justo González points out that following Cromwell’s death and “the failure of the Protectorate,”<sup>5</sup> there was no alternative which remained except to restore the monarchy. However, the battle between religious groups reappeared under Charles II. During Charles’s reign the *Test Act* was introduced which stated that no one could hold office, either civil or military, without having first received the holy communion according to the rubrics instituted by the Church of England.<sup>6</sup> This piece of legislation was directed primarily against Roman Catholics, since the oath renounced the doctrine of transubstantiation. However, the Test Act also “bore hard”<sup>7</sup> on other religious groups that refused to conform to the Anglican rubrics for the celebration of the eucharist (i.e., Nonconformists). The Puritans, Presbyterians, Congregationalists, and Quakers were among those religious groups that refused to conform. It also served only to aggravate the religious and political hatred characteristic of eighteenth-century England.

Following Charles II’s death, his brother, James II, took the throne. During the reign of James II the English revolted because of his full embrace of Roman Catholicism. The deposed James escaped to France, and, in 1688, the throne was given to William of

---

<sup>4</sup> Justo L. González, *The Reformation to the Present Day*, The Story of Christianity (San Francisco: Harper & Row, 1984), 161.

<sup>5</sup> *Ibid.*, 162.

<sup>6</sup> Neill, *Anglicanism*, 180.

<sup>7</sup> Williston Walker, *A History of the Christian Church*, 3rd ed. (New York: Charles Scribner's Sons, 1970), 417.

Orange, and his wife, Mary. Neill states that the Revolution of 1688, inaugurated by the arrival of William III, brought to a close the medieval age and ushered in the modern world. A nation torn by political and religious strife was finally given the opportunity to heal:

Under the circumstances of the Revolution of 1688, toleration could no longer be denied to Protestant Dissenters. By the Toleration Act of May 24, 1689, all who swore, or affirmed, the oaths of allegiance to William and Mary, rejected the jurisdiction of the Pope, transubstantiation, the mass, the invocation of the Virgin and saints, and also subscribed the doctrinal positions of the Thirty-nine Articles, were granted freedom of worship. . . . Diverse forms of Protestant worship could now exist side by side. The Dissenters may have amounted to a tenth of the population of England, divided chiefly between the “three old denominations,” Presbyterians, Congregationalists, and Baptists. They were still bound to pay tithes to the establishment, and had many other disabilities, but they had won essential religious freedom.<sup>8</sup>

Even though the Toleration Act did not initially provide relief to Roman Catholics, it was the beginning of dramatic religious and political changes in England.<sup>9</sup> This Glorious Revolution brought much needed stability to English soil.<sup>10</sup>

#### Residual Effect of the Toleration Act Upon Wesley and the Methodists

It is essential to briefly elucidate the repercussions that the Toleration Act eventually had upon Wesley’s life as a loyal churchman and his work with the Methodist societies. It was passed a little more than a decade prior to Wesley’s birth but would directly impact both him and the Methodist movement for years to come. Wesley’s commitment to the Church of England cannot be fully understood without considering

---

<sup>8</sup> Ibid., 418.

<sup>9</sup> Ibid. Religious toleration was fully realized in 1829 when it was extended to Roman Catholics.

<sup>10</sup> Neill, *Anglicanism*, 168-69.

the Act's political and ecclesial ramifications for Wesley years later. Pragmatically it would have been easier if Wesley registered the Methodists as dissenters under the protection of the Toleration Act. However, his refusal to do so resulted in both persecution and repeated accusations that the Methodist practice of "holding separate assemblies for worship"<sup>11</sup> was a violation of church order. The tension between Wesley's claims that he was not a dissenter and the demands of the Methodist societies, moving him towards separation, proved to be a thorn that would remain embedded in his flesh for his entire life.

Frank Baker indicates that the strain between John Wesley's loyalty to the church and the breach actuated by his work with the Methodist societies came to a head between 1754 and 1755. Against Charles Wesley's own wishes, John gave considerable thought to the possibility of seeking protection under the Toleration Act by allowing Methodists to register as dissenters:

In 1745, in his *Farther Appeal*, Part I, Wesley had stated explicitly that because they were not dissenters from the church, Methodists could not make use of the Act of Toleration. Ten years later he was clearly prepared to make two compromises, first to accept the technical designation of 'dissenter' even though disavowing its implications, and second to regard such dissenting preaching licences as authorizations to administer the sacraments. Charles Wesley was strongly opposed to both these steps.<sup>12</sup>

After considerable thought over the issue, John Wesley responded at the Leeds Conference in 1755 with his paper, *Ought We to Separate from the Church of England?* John concluded that the Methodists "separated neither from the people, the doctrine, nor

---

<sup>11</sup> Frank Baker, *John Wesley and the Church of England* (London: Epworth Press, 2000), 91-105 passim.

<sup>12</sup> *Ibid.*, 163.

the worship of the church, and submitted to its laws and governors ‘in all things not contrary to Scripture.’”<sup>13</sup> Although his decision was decisive, it did not fully resolve the tension. This is further exemplified when, to the dismay of Charles, John finally acquiesced to the issue of ordaining preachers. Through the act of ordaining his own clergy, even though it was out of practical necessity, Wesley had in effect committed the cardinal act of dissension, an accusation the staunch churchman denied until his death.

### Lingering Division in the Eighteenth Century

Although the Toleration Act of 1689 did ease the political and religious tension within England, the division between the various religious groups continued into the eighteenth century. One example of the seriousness of this problem involved political maneuvering, initiated by those with more high-church leanings. In an effort to circumvent the Test Act, established under Charles II years earlier, it was common for Nonconformists to accept the sacramental requirements of the Test Act so that they could still fulfill the law and hold public office. Therefore they would receive the eucharist in the Church of England when necessary but continue to worship in their own Nonconformist church.

Rather than abolishing the Test Act, which would have eased tensions, the “high churchmen”<sup>14</sup> decided to put an end to those evading the Test Act by passing the Occasional Conformity Act of 1711. It stated that any office holder who “after receiving the Sacrament in the Church of England should knowingly or willingly resort to or be

---

<sup>13</sup> Ibid., 166.

<sup>14</sup> Neill, *Anglicanism*, 180.

present at any conventicles, assembly or meeting . . . for the exercise of religion in other manner than according to the liturgy and practice of the Church of England”<sup>15</sup> would be penalized and removed from office. The Act was repealed in less than a decade, but the damage was already inflicted. The most sacred ordinance of the church, the celebration of the eucharist, became an instrument that was “prostituted to political ends.”<sup>16</sup> According to Neil “the real question of the times was not as to which group or party should have predominant influence in the [Anglican] Church; it was, whether there should within a few years be any Church for anyone to belong to at all.”<sup>17</sup>

#### Anglican Spirituality and Worship in Eighteenth-Century England

The devastating result of the fierce battles that consumed England for the greater part of the seventeenth century and into the eighteenth century is that the spiritual resources of the church were drained. Neill suggests that one of the most serious threats to the Church of England as it moved into the eighteenth century was the problem of Deism and the effects of the Enlightenment. Matthew Tindal’s *Christianity as Old Creation* exemplified some of the most thought-provoking deistic literature of the day. Tindal’s work was disguised in language similar to that used by the most influential theologians and writers of the Anglican Church—the Caroline Divines. However, Deism’s sole insistence on natural revelation made both special revelation unnecessary and arguments over the existence of miracles irrelevant. While asserting the importance

---

<sup>15</sup> Ibid., 181.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

of natural religion, the Deists denied the reality of supernatural religion.<sup>18</sup> Therefore, religion, rather than existing in the context of an intimate relationship with a living God, became “a system of ideas and a code of moral precepts.”<sup>19</sup> The fact that the Church of England was for the most part ill prepared to respond to this assault upon orthodox Christianity, leveled against it by Deism and Enlightenment thought, served only to amplify the problem.

Methodist bishop and Wesley contemporary, Richard Watson’s description of eighteenth-century English society and the church is rather bleak:

At this period the religious and moral state of the nation was such as to give the most serious concern to the few remaining faithful. . . . The degree of ignorance on all scriptural subjects, and of dull, uninquiring irreligiousness . . . is well known to those who have turned their attention to such inquiries. . . . Infidelity began its ravages upon the principles of the higher and middle classes; the mass of the people remained uneducated, and were Christians but in name, and by virtue of their baptism; whilst many of the great doctrines of the Reformation were banished both from the universities and the pulpits. . . . An evangelical liturgy [was reduced] to a dead form, which was repeated without thought, or so explained away as to take away its meaning. . . . A great portion of the clergy, whatever other learning they might possess, were grossly ignorant of theology.<sup>20</sup>

Illiteracy and poverty in the rapidly expanding lower classes were viewed by many as being one of the chief causes of the ever-increasing immorality and vice in English society.<sup>21</sup> Robert Shoemaker characterizes the streets of eighteenth-century London as

---

<sup>18</sup> Alfred Plummer, *The Church of England in the Eighteenth Century* (London: Methuen & Co., 1910), 89.

<sup>19</sup> Neill, *Anglicanism*, 183.

<sup>20</sup> Richard Watson and Thomas O. Summers, *The Life of the Rev. John Wesley: To Which Are Subjoined Observations on Southey's Life of Wesley* (Nashville: Smith & Lamar, agents, for the Methodist Episcopal Church, South, 1912), 68-71.

<sup>21</sup> Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon Press, 1995), 24.

crowded and often ungovernable to the point that social upheaval was a common occurrence.<sup>22</sup> Even Oxford University was not exempt from moral decay. Richard Heitzenrater suggests that “many of the problems that characterized English society as a whole”<sup>23</sup> existed at Oxford when John Wesley was a student there.

According to Henry Rack, even though the bishops were political appointees they were for the most part “of good character and often men of learning and devotion.”<sup>24</sup> The major problem related to the bishops was systemic. Their Parliamentary duties prevented them from being more involved in their dioceses, which made them “essentially a remote figure, seldom seen by [the] clergy.”<sup>25</sup>

Likewise, the greatest difficulty with the clergy concerned the organizational structural nature of the church, which created significant limitations in their ability to perform their duties. The majority of parishes were either in rural areas or they were poor, which meant that in the eighteenth century more than half the parishes were without clergy in residence.<sup>26</sup> Additionally Rack reminds us “that the clerical profession was a profession which many adopted as the best and most natural available without seeing the

---

<sup>22</sup> Robert Brink Shoemaker, *The London Mob: Violence and Disorder in Eighteenth-Century England* (London: Hambledon and London, 2004), xii.

<sup>23</sup> Heitzenrater, *People Called Methodists*, 31.

<sup>24</sup> Henry D. Rack, *Reasonable Enthusiast: John Wesley and the Rise of Methodism*, 2nd ed. (Nashville: Abingdon Press, 2002), 14.

<sup>25</sup> *Ibid.*, 15.

<sup>26</sup> W. M. Jacob challenges the popular notion that the non-residence of clergy was a major problem in the eighteenth-century Anglican Church. W. M. Jacob, *Lay People and Religion in the Early Eighteenth Century* (New York: Cambridge University Press, 1996), 22.

need for the divine call thought essential by later Evangelicals and Anglo-Catholics.”<sup>27</sup>

Regardless of these limitations most clergymen were faithful in both discharging their duties and in moral conduct. Rack notes, “There is evidence of steady piety, of an awareness of the eternal dimension of life, of the mercy of God and of the duty of charity amongst apparently prosaic and conventional men. Devotion might be prosaic, yet genuine.”<sup>28</sup>

Although it is difficult if not impossible to provide an exact picture of liturgical practice, especially since it differed from parish to parish, Rack provides the following generalization of clerical duties that give us some insight into the liturgy:

What is important to realize is the general view held of the clerical position and its duties, not only by the clergy themselves but by other people. The dutiful parson ideally held two services on Sunday, preaching two sermons; and theoretically read morning and evening prayer daily or at least on Wednesdays, Fridays and feast days. He would catechize the young, apprentices and servants and visit the sick. Communion would be administered at least three times a year.<sup>29</sup>

Historically it has been assumed that eucharistic practice was infrequent and devalued in the eighteenth century; in reality the picture is more complex. The majority of cathedrals and even some of the town churches celebrated communion much more frequently. One example is the Collegiate Church in Manchester which celebrated weekly eucharist.<sup>30</sup>

---

<sup>27</sup> Rack, *Reasonable Enthusiast*, 17.

<sup>28</sup> Jacob, *Lay People*, 21.

<sup>29</sup> Rack, *Reasonable Enthusiast*, 16.

<sup>30</sup> *Ibid.*, 19. Wesley indicates in *The Duty of Constant Communion* that cathedrals and collegiate churches were ordered by the church to communicate a minimum of weekly. Outler points out that the *BCP* allowed an exception to this rubric if “reasonable cause” existed not to proceed accordingly. John Wesley, “The Duty of Constant Communion,” in *Sermons III*, ed. Albert Cook Outler, *The Works of John Wesley* (Nashville: Abingdon Press, 1986), 3:438.



No doubt this era was filled with significant problems for the established church. However, when reading historical accounts of the eighteenth century, it is prudent to remain cognizant of any potential bias that serves to either exaggerate or understate the true nature of the period. Furthermore, some argue that in spite of the eighteenth-century church's dark reputation among church historians, the truth is that most of these issues precede that time period. Problems, systemic in nature, dating back to the medieval period were only amplified by the Reformation and were beyond the ability of the clergy to repair them.<sup>31</sup> Sykes argues that "as an institution the church remained antiquated and cumbersome, and this hindered its effectiveness."<sup>32</sup> Therefore it was unable to meet the demands resulting from the population growth, urbanization, and the beginning of the Industrial Revolution characteristic of the century.<sup>33</sup>

This brief overview of the eighteenth-century established church in England has endeavored to highlight both the age and ecclesial atmosphere into which John Wesley was born. It was within this context that he served as both pastor and leader of the Methodist movement. Attention shall now be directed toward other influences that motivated his pursuit of Christian perfection and shaped Wesley's practical concerns.

---

<sup>31</sup> Rack, *Reasonable Enthusiast*, 11.

<sup>32</sup> Sykes, Booty, and Knight, *Study of Anglicanism*, 32.

<sup>33</sup> J. C. D. Clark argues that although urbanization and the industrial revolution existed in Wesley's era it was not as extensive as was once thought. J. C. D. Clark, "The Eighteenth-Century Context," in *The Oxford Handbook of Methodist Studies*, ed. William J. Abraham and James E. Kirby (New York: Oxford University Press, 2009), 3-6.

## Wesley and Methodism

### The Relationship Between the Means of Grace and Spirituality in Wesley's Soteriology

The methodical pattern that eventually characterized Wesley's life initially developed during his days at Oxford and was fueled by the writings of men like Jeremy Taylor, Thomas à Kempis, and William Law.<sup>34</sup> His spiritual journey focused upon the pursuit of an inward religion, whereby all thoughts, feelings, and actions were subject to the pattern set forth by Christ. Wesley referred to this inward religion as holiness or perfection.<sup>35</sup> Heitzenrater indicates that this quest launched Wesley on a

spiritual and intellectual pilgrimage that led him through the pages of hundreds of books . . . across the paths of a multitude of new acquaintances. . . .

. . . [It] eventually led him to tie together the perfectionism of the pietists, the moralism of the Puritans, and the devotionism of the mystics in a pragmatic approach that he felt could operate within the structure and doctrine of the Church of England.<sup>36</sup>

“The first outward manifestations of the conviction that holy living is essential to the nature of true Christianity”<sup>37</sup> becomes evident in Wesley's life by 1725. Wesley's journal entry dated May 24, 1738, records his reflections on the series of events that led to his experience at the society meeting on Aldersgate Street. It was here that Wesley felt his

---

<sup>34</sup> John Wesley, *Thoughts, Addresses, Prayers, and Letters*, The Works of John Wesley (Grand Rapids: Baker Books, 2007), 11:366-67.

<sup>35</sup> Rack, *Reasonable Enthusiast*, 73.

<sup>36</sup> Heitzenrater, *People Called Methodists*, 31.

<sup>37</sup> *Ibid.*, 36.

heart “strangely warmed.”<sup>38</sup> However, as Wesley describes in his journal, the journey leading to the crisis at Aldersgate began years earlier:

When I was about twenty-two (i.e., 1725) my father pressed me to enter into the holy orders. At the same time, the providence of God directing me to Kempis’s Christian Pattern, I began to see that true religion was seated in the heart and that God’s law extended to all our thoughts as well as words and actions. . . . I began to aim at and pray for inward holiness.<sup>39</sup>

Wesley’s experience at Aldersgate was only part of an extended journey in pursuit of inward holiness, first manifesting itself during his Oxford days. Although it is perhaps the most well-known crisis moment in his life, Aldersgate was not the only one. During the remainder of his life, Wesley experienced other turning points which continued to shape his spiritual pilgrimage.<sup>40</sup>

*The Circumcision of the Heart*, which Wesley preached at St. Mary’s on January 1, 1733, is one of his most complete explanations of the doctrine of holiness.<sup>41</sup> Although it was preached early in his ministry, Wesley attested to its significance as late as 1778:

I know not that I can write a better [sermon] on *The Circumcision of the Heart* than I did five and forty years ago. . . . I may have read five or six hundred books more . . . and may know more history or natural philosophy than I did. But I am not sensible that this has made any essential addition to my knowledge in divinity.<sup>42</sup>

---

<sup>38</sup> John Wesley, "An Extract of the Rev. Mr. John Wesley's Journal from February 1, 1737 to August 1738," in *Journals and Diaries I*, ed. Reginald W. Ward and Richard P. Heitzenrater, *The Works of John Wesley* (Nashville: Abingdon Press, 1988), 18:249-50.

<sup>39</sup> *Ibid.*, 243-44.

<sup>40</sup> Albert Cook Outler, ed., *John Wesley, A Library of Protestant Thought* (New York: Oxford University Press, 1964), 51-53.

<sup>41</sup> *Ibid.*, 251.

<sup>42</sup> John Wesley, "An Extract of the Rev. Mr. John Wesley's Journal from January 1, 1776, to August 8, 1779," in *Journals and Diaries VI*, ed. Reginald W. Ward and Richard P. Heitzenrater (Nashville: Abingdon Press, 1995), 23:105.

This pursuit of holiness became the core not only for Wesley's theology but also the basis for the practices he considered essential to living out a holy life. His insistence on the necessity of regular participation in the means of grace was driven by his concern over the possibility of backsliding and the ever present dangers of antinomianism.<sup>43</sup> When confronted by a group of Methodist quietists who were resisting water baptism and the eucharist, Wesley responded with his sermon, *The Means of Grace*, in which he stresses both the "validity and . . . the necessity, of the means of grace as taught and administered in the Church of England."<sup>44</sup>

Attempting to maintain balance, he carefully stresses the exigent nature of the outward ordinances (i.e., means of grace), while at the same time indicating that they have no value in and of themselves.<sup>45</sup> God detests the appropriation of the means of grace apart from a heart fully devoted to him. Wesley provides this warning, "before you use any means let it be deeply impressed on your soul: There is no power in this. It is in itself a poor, dead, empty thing: separate from God, it is a dry leaf, a shadow."<sup>46</sup> Therefore the means of grace or *outward signs, words, or actions* are valid only when they become

---

<sup>43</sup> Heitzenrater, *People Called Methodists*, 36.

<sup>44</sup> Albert Cook Outler, "An Introductory Comment," in *Sermons I*, ed. Albert Cook Outler, The Works of John Wesley (Nashville, TN: Abingdon Press, 1984), 1:376.

<sup>45</sup> Wesley, "The Means of Grace," in *Sermons I*, 381-84, 396-97. Those who opposed the use of the sacraments and other outward observances often referred to them as ordinances. Wesley uses the term *means of grace* to refer to both the Lord's supper and other outward signs that God uses to communicate his grace. According to Wesley he chose the expression *means of grace* because he did not know a better way to describe them and because it has been used by the Christian church and specifically the Church of England.

<sup>46</sup> *Ibid.*, 396.

channels which promote a religion of the heart and “convey . . . preventing, justifying, or sanctifying grace.”<sup>47</sup>

According to Wesley, participation in the means of grace is necessary because they are God ordained as a means to experience his transforming grace in the pursuit of true holiness. Wesley defined these means of God’s grace as the “outward ordinances, whereby the inward grace of God is ordinarily conveyed to man, whereby the faith that brings salvation is conveyed to them who before had it not.”<sup>48</sup> Wesley, in his sermon, *The Means of Grace*, discusses the following outward signs as the chief means that God uses to communicate his grace:

The chief of these means are prayer, whether in secret or with the great congregation; searching the Scriptures (which implies reading, hearing, and meditating thereon) and receiving the Lord’s Supper, eating bread and drinking wine in remembrance of him; and these we believe to be ordained of God as the ordinary channels of conveying grace to the souls of men.<sup>49</sup>

Faith is not passive; rather it is essential to act upon the grace received. Wesley understands the means as the appropriate human response to the actions of God’s grace. It is God who has provided these channels. Defending the use of the means of grace against those who suggest that the ordinances lead one to place their trust in the ordinances, rather than Christ alone, Wesley writes: “Does not the Scripture direct us to *wait* on salvation? . . . Seeing it is the gift of God, we are undoubtedly to *wait* on him for

---

<sup>47</sup> Ibid., 381.

<sup>48</sup> John Wesley, "An Extract of the Rev. Mr. John Wesley's Journal from November 1, 1739, to September 3, 1741," in *Journals and Diaries II*, ed. Reginald W. Ward and Richard P. Heitzenrater, The Works of John Wesley (Nashville: Abingdon, 1990), 19:121.

<sup>49</sup> Wesley, "The Means of Grace," in *Sermons I*, 381.

salvation. But how shall we wait? . . . All who desire the grace of God are to wait for it in the means which he hath ordained.”<sup>50</sup>

Ole Borgen indicates that in his journals Wesley recognizes five chief means of grace: “prayer, the Word, fasting, Christian conference, and the Lord’s supper. . . . And [Wesley] contends, they are all ordained by God in the Scriptures.”<sup>51</sup> However, the activities that Wesley considered to be means of grace are broader than the instituted means. Henry H. Knight III suggests, “[They] include a wide range of activities associated with public worship, personal devotion, and Christian community and discipleship.”<sup>52</sup>

The means of grace fall into one of three categories: general means, instituted means, and prudential means.<sup>53</sup> The general means include such things as universal obedience, obeying the commandments, and self-denial. Ted Campbell indicates that the main difference separating the instituted from the prudential means is that the “instituted means were practices instituted in Scripture from the beginning of the Christian community”<sup>54</sup> and are therefore “binding on the church at all times and in all places.”<sup>55</sup> The instituted or particular means of grace, those means that transcend both time and

---

<sup>50</sup> Ibid., 391-93.

<sup>51</sup> Ole E. Borgen, *John Wesley on the Sacraments: A Theological Study* (Grand Rapids, MI: Francis Asbury Press, 1985), 107.

<sup>52</sup> Knight III, *The Presence of God*, 2.

<sup>53</sup> Borgen, *Wesley on Sacraments*, 104.

<sup>54</sup> Ted A. Campbell, “Means of Grace and Forms of Piety,” in *The Oxford Handbook of Methodist Studies*, ed. William J. Abraham and James E. Kirby (New York: Oxford University Press, 2009), 282.

<sup>55</sup> Ibid.

culture, include the five chief means of grace: public and private prayer, searching the Scriptures, eucharist, fasting, and Christian conference.

The final category, the prudential means, is contrasted to the instituted means in that “[they] vary from age to age, culture to culture, and person to person; they reflect God’s ability to use any means in addition to circumstance.”<sup>56</sup> The prudential means were important practices because they proved beneficial to the Methodist people but could fluctuate according to the era and cultural context. Knight includes the following activities among those that fall into the category of prudential means of grace: the class and band meetings, love feasts, visiting the sick, and reading devotional classics.<sup>57</sup>

Knight warns that any attempt to understand Wesley’s perception of the Christian life in isolation would be a mistake. He argues that it is essential to examine the “liturgical, communal, and devotional contexts within which Wesley himself understood it.”<sup>58</sup> The means of grace include activities that are affiliated with all of these areas—“public worship, personal devotion, and Christian community and discipleship.”<sup>59</sup> Therefore, a thorough evaluation of Wesley’s soteriology must take into account these various facets that were important to his method.

Knight’s analysis of the manner in which Wesley understood the *via salutis* and specifically the pursuit of holiness is valid. The aim of this research is not to ignore the importance of Wesley’s communal and devotional contexts as it applies to Nazarene

---

<sup>56</sup> Knight III, *The Presence of God*, 3.

<sup>57</sup> *Ibid.*, 5.

<sup>58</sup> *Ibid.*, 2.

<sup>59</sup> *Ibid.*

spirituality; rather their importance is fully acknowledged and should be the subject of future investigations in Nazarene congregations. However, in order to thoroughly analyze the relationship between the liturgy and spirituality within the Church of the Nazarene, this review of relevant literature is limited to both the liturgy as a whole and to those ordinances that are identified specifically within the liturgy (e.g., corporate prayer, searching the Scriptures and preaching, the Wesleyan hymnody, and the eucharist). This study now turns to Wesley's liturgical concerns and its relationship to the pursuit of holiness.<sup>60</sup>

### Wesley's Liturgical Concerns

#### **Prayer Book Revisions in the Sunday Service**

Wesley notes his high regard for the Anglican Liturgy as it was imparted in the *Book of Common Prayer (BCP)*. *John Wesley's Sunday Service of the Methodists in North America (Sunday Service)* contains the following letter from Wesley in the preface:

I believe there is no liturgy in the World, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it, not only pure, but strong and elegant in the highest degree.<sup>61</sup>

Although he found the Anglican prayer book to be of great value and important enough to be used in the colonies, Wesley also realized that some modification of the liturgy for

---

<sup>60</sup> Wesley specifically mentions the liturgy as a means of grace. "The public worship of God" appears in the General Rules as one of the ordinances required of society members. John Wesley, "The Nature, Design, and General Rules of the United Societies," in *The Methodist Societies; History, Nature, and Design*, ed. Rupert E. Davies, The Works of John Wesley (Nashville: Abingdon Press, 1989), 9:73.

<sup>61</sup> John Wesley, *John Wesley's Sunday Service of the Methodists in North America*, Quarterly Review Reprint Series, (Nashville: United Methodist Publishing House, 1984), 2.



the American Methodists was needed. His love of the church's liturgy did not connote any belief that it was so sacred that it was beyond the need for revision. Such convictions were reserved for Scripture alone. Therefore, Wesley altered the *Sunday Service* as he deemed appropriate to the American context.<sup>62</sup>

Wesley realized the shape of American Methodist worship differed significantly from the Church of England. Likewise, he understood the importance of granting them additional liturgical freedom. In a September 10, 1784, letter addressed to "Dr. Coke, Mr. Asbury, and our Brethern in North America,"<sup>63</sup> which was sent subsequent to the release of the *Sunday Service*, Wesley wrote the following:

As our American brethren are now totally disentangled both from the State, and from the English Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.<sup>64</sup>

Karen Tucker explains Wesley's intentions in granting liturgical liberty to the Methodists in America:

Wesley's adherence to the classic Anglican triad of Scripture, Christian tradition, and reason as normative doctrine underlay his instruction that Scripture and the primitive church should serve as sources for Methodist liturgical praxis. Self-defined as *homo unius libri*, Wesley insisted that Scripture was the supreme authority and definitive revelation in all matters, including the church's creedal and conciliar decisions. The standard norm for Christian worship thus also was to be located in Scripture, though Wesley did not expect that the Biblical text should provide the precise *ordo* or rubrics for worship. Scripture was the supreme rule; but valid, though subordinate, rules and forms could indeed 'flow' from it.<sup>65</sup>

---

<sup>62</sup> Tucker, *American Methodist Worship*, 5-8.

<sup>63</sup> John Wesley, "Letter of September 10, 1784," in *John Wesley's Sunday Service of the Methodists in North America* (Nashville: United Methodist Publishing House, 1984), i.

<sup>64</sup> *Ibid.*, iii.

<sup>65</sup> Tucker, *American Methodist Worship*, 4.

Wesley's instructions to the North American church were consistent with his belief in the primacy of Scripture and his understanding that the early church (i.e., prior to Constantine), because of its chronological proximity to Christ and the Apostles, provides for us the most adequate model for living out one's Christian faith. Recent scholarship has argued that Eastern Christianity provided for Wesley a paradigm resonant of true Christianity in its purest form, since it reflected "faithfully the Gospel challenge to be conformed to the image of Christ."<sup>66</sup> It is this model Wesley intended when he gave the American Methodists liturgical freedom "to follow the Scriptures and the primitive church."<sup>67</sup>

Regardless of the necessity to grant such freedoms, it was still his hope that the North American church would employ the prayer book he had provided. Earlier in the same letter he advised the clergy and leadership in North America on the use of the *Sunday Service*:

I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be joint Superintendents over our brethren in North America. . . . And I have prepared a liturgy little differing from that of the church of England . . . which I advise all the travelling-preachers to use, on the Lord's day, in all their congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's day.<sup>68</sup>

Taking such freedoms and making alternations to the liturgy were not new for Wesley. During the early days of his evangelical work he made modifications to the liturgy when

---

<sup>66</sup> Campbell, "Wesley and Asian Roots," 286. This would include Eastern Fathers such as Chrysostom, Basil, and Macarius.

<sup>67</sup> Wesley, "Letter of September 10, 1784," in *Sunday Service*, iii.

<sup>68</sup> *Ibid.*, ii.

he believed they were necessary. Paul Sanders notes that even though Wesley held the written prayers of the Anglican liturgy in high regard and readily implemented them on a regular basis, he did not restrict his praying to form prayers alone. Wesley felt free to use extemporaneous prayers.<sup>69</sup>

It would be a mistake to assume that the sole purpose of Wesley's revision of the prayer book was "to please the Americans."<sup>70</sup> Some of the revisions were no doubt made due to the nature of frontier life. For example, some of the resources readily available to British congregations would be limited in North America, if available at all.<sup>71</sup> However, Wesley did not compromise those elements he deemed essential in the liturgy.<sup>72</sup>

Scholars have long debated the motivating influences that gave shape to the *Sunday Service*.<sup>73</sup> The exact reasons Wesley selected certain items for revision, eliminated some components entirely, and left other parts untouched are not completely clear. Sanders suggests that the revision of the Anglican prayer book is a reflection of Wesley's own evangelical convictions as he sought to propagate a religion of the heart.<sup>74</sup>

---

<sup>69</sup> Sanders, "Wesley's Sacramentalism," 62-3.

<sup>70</sup> Ibid., 246.

<sup>71</sup> James F. White, "Introduction," in *John Wesley's Sunday Service of the Methodists in North America* (Nashville: United Methodist Publishing House, 1984), 10.

<sup>72</sup> Sanders, "Wesley's Sacramentalism," 246.

<sup>73</sup> A further discussion on Wesley's revision of the prayer book may be found in the following sources, see Sanders, "Wesley's Sacramentalism," 246; Tucker, *American Methodist Worship*; Wade, "History Methodist Worship," 1-86; White, "Introduction," in *Sunday Service*, 9-37.

<sup>74</sup> Sanders, "Wesley's Sacramentalism," 246.

White's thoughts are similar, "Wesley's intent . . . seems to be to insist only on central Christian doctrines and to avoid unnecessary controversy."<sup>75</sup> Despite making what he considered to be necessary changes, Wesley believed the essence of the Anglican liturgy was important in the journey toward inward holiness. However, the significance of Wesley's revising the liturgy, rather than tossing it aside, is that it demonstrates "his high evaluation of the usefulness of a set liturgy."<sup>76</sup>

### **Influences in Wesley's Liturgical *Ordo***

Insight into Wesley's liturgical theology is also evident in the society meetings in British Methodism. Although Wesley found great value in Methodist worship, he still expected Methodists to attend the worship services of their own church.<sup>77</sup> This was in part due to his loyalty to the church; however, the Methodist meetings were never intended to replace the Anglican liturgy. Rather they were a means to evangelize the church from within. During the 1766 Conference at Leeds, Wesley defends the Methodists against accusations that they are dissenters by pointing out the inadequacies of attending Methodist worship alone:

But some may say, 'Our own service is public worship.' Yes, *in a sense*—but not such as supersedes the Church service. We never designed it should; we have a hundred times professed the contrary. It presupposes public prayer, like the sermons at the university. . . .

---

<sup>75</sup> White, "Introduction," in *Sunday Service*, 35-36.

<sup>76</sup> Sanders, "Wesley's Sacramentalism," 65.

<sup>77</sup> *Ibid.*, 64; Ann Taves, *Fits, Trances, & Visions: Experiencing Religion and Explaining Experience from Wesley to James* (Princeton, NJ: Princeton University Press, 1999), 64; Franz Hildebrandt, Oliver A. Beckerlegge, and James Dale, "Introduction," in *A Collection of Hymns for the Use of the People Called Methodists*, ed. Franz Hildebrandt, Oliver A. Beckerlegge, and James Dale, The Works of John Wesley (Nashville: Abingdon Press, 1983), 7:57.

If it were designed to be instead of Church service, it would be essentially defective. For it seldom has the four grand parts of public prayer: deprecation (i.e., penitence), petition, intercession, and thanksgiving. Neither is it, even on the Lord's day, concluded with the Lord's Supper.<sup>78</sup>

Wesley's argument is revealing of his expectations of the liturgy. Elements he deemed necessary in the worship *ordo* were by his design missing from Methodist worship. He not only looked to the Anglican Church in developing his liturgical praxis, but as Tucker points out, Wesley searched through early church documents in order to find examples of "liturgical ordines."<sup>79</sup> He did so because he was convinced that ante-Nicene Christianity was the age which "represented . . . the doctrine and practice of true, uncorrupted, scriptural Christianity."<sup>80</sup> Scripture was always the primary authority for Wesley in all areas of life, including the liturgy. However, tradition, reason, and experience could also serve as guides, albeit subordinate to Scripture, in establishing praxis in worship.

Wesley was convinced that room existed for variance in worship, expressed through various styles. Still he was concerned that the liturgy both preserved and communicated those components that Scripture, tradition, and reason deemed essential to Christian faith.<sup>81</sup> Tucker summarizes how Wesley understood the relationship between

---

<sup>78</sup> John Wesley, "Annual Minutes of Some Late Conversations, 1766," in *The Methodist Societies: The Minutes of the Conference*, ed. Henry D. Rack, *The Works of John Wesley* (Nashville: Abingdon Press, 2011), 10:326. See also, John Wesley, *Addresses, Essays, and Letters*, *The Works of John Wesley*, (Grand Rapids: Baker Books, 2007), 8:321-22.

<sup>79</sup> Tucker, *American Methodist Worship*, 4.

<sup>80</sup> *Ibid.*

<sup>81</sup> *Ibid.*, 5.

not only Scripture, tradition, and reason, but also experience, his addition to the “Anglican triad”:<sup>82</sup>

Christian worship in particular was to be judged by conformity to Scripture and reason, and together these norms justified experiments in worship that varied from the liturgy of the Church of England. . . . Modes of worship could not be dictated or prescribed, for rational human beings had a God-given right to worship as they were persuaded.

Wesley the pragmatist added a fourth norm to the classical Anglican triad that strengthened his conclusion that Scripture and antiquity provided the best model for the American Methodists. Though not equal in authority to the other three criteria . . . innovative practices in worship . . . could be evaluated not only in terms of their testimony to Scripture and tradition but also by the witness of the spirit in human life.<sup>83</sup>

### Liturgy as a Means of Grace

The beginnings of Methodism had its earliest roots in Wesley’s Oxford days when John, his brother Charles, William Morgan, and Bob Kirkham began meeting together for “study, prayer, and religious conversation.”<sup>84</sup> Core to Wesley’s motivation and purpose in these society meetings was his continual pursuit of holiness. Over time the small group began to take shape through the addition of new members, the inclusion of various disciplines, adherence to strict code of conduct, involvement in social concerns, and other activities that aided in the pursuit of a “distinctively Christian lifestyle.”<sup>85</sup> However, as Wesley made clear, in all of these endeavors with the Methodist society meetings he was not a dissenter. The purpose of the societies, which eventually developed into the

---

<sup>82</sup> Ibid., 4.

<sup>83</sup> Ibid., 5.

<sup>84</sup> Heitzenrater, *People Called Methodists*, 38.

<sup>85</sup> Ibid., 47.

Wesleyan movement, was never to replace the Anglican Church, nor were the society meetings meant to be a substitute for worship at the local parish. Rather Methodism provided a means to evangelize the church from within. Even though Wesley was loyal to the established church, he did believe that deficiencies existed in the national church that required a response.

### **Dangers to Avoid**

One of Wesley's chief complaints against the Anglican Church was directed toward the destructive influences of deism, rationalism, and the formalism that followed. Wesley, in his essay, *An Earnest Appeal to Men of Reason and Religion*, addresses "the apathy of nominal Christianity and . . . the rising tides of rationalism and unbelief"<sup>86</sup> ingrained in the national church:

Do you say in your heart: "I know all this already. I am not barely a man of reason. I am a religious man, for I not only avoid evil and do good, but use all the means of grace. I am constantly at church, and at the sacrament, too. I say my prayers every day. I read many good books. I fast." . . . Do you indeed? Do you do all this? This you may do, you may go thus far and yet have no religion at all, no such religion avails before God. . . .

Tis plain you do not love God. If you did, you would be happy in him. But you know you are not happy. Your *formal* religion no more makes you happy than your neighbor's *gay* religion does him. . . . Can you now bear to hear the naked truth? You have the "form of godliness," but not "the power." [Cf. 2 Tim. 3:5] . . . You love "the creature more than the Creator." You are "a lover of pleasure more than a lover of God." A lover of God? You do not love God at all, no more than you love a stone. You love the world; therefore, the love of the Father is not in you [Cf. 1 John 2:15]. . . .

See, at length, that outward religion without inward is nothing; is far worse than nothing, being, indeed, no other than a solemn mockery of God. And *inward religion you have not.*<sup>87</sup>

---

<sup>86</sup> Outler, *John Wesley*, 384.

<sup>87</sup> John Wesley, "Tensions within the Church of England: An Earnest Appeal to Men of Reason and Religion," in *John Wesley*, ed. Albert Cook Outler, A Library of Protestant Thought (New York: Oxford University Press, 1964), 400-01.

The structure of Methodist worship was in part directed toward the dangers of formalism. The incorporation of experience into the Wesleyan quadrilateral, as well as the means through which experience manifested itself in liturgical practice, was key to combating the peril of dead religion. Experience manifested itself in Methodist worship through a variety of ways. However, Wesley was also cautious lest experience be overemphasized. He believed that authentic faith “was explicitly situated in opposition to both enthusiasm and formalism.”<sup>88</sup>

### **Characteristics of Wesley’s Liturgical Design**

Wesley was continually striving to maintain balance between the dangers of formalism that had infiltrated the national church and the temptation for Methodists to drift into enthusiasm. He “almost fell victim”<sup>89</sup> to enthusiasm and was well aware of its inherent dangers. Many of those society members who embraced enthusiasm were expelled from Methodism.<sup>90</sup> However, preventive methods were also implemented.

Attempts at reaching equilibrium were evinced in Wesley’s structuring of the Methodist liturgy and the inclusion of the various components he felt essential to worship. Although Wesley held Anglican worship in high esteem, he did recognize its deficiencies and so he turned to other influences core to his own spiritual journey in order to reform the liturgy. Lester Ruth makes the following observation, “Wesley’s vision of Methodists living in two liturgical worlds was about drawing upon the riches of a

---

<sup>88</sup> Taves, *Fits*, 53.

<sup>89</sup> Borgen, *Wesley on Sacraments*, 99.

<sup>90</sup> Taves, *Fits*, 65.



longstanding liturgical tradition (Anglicanism) and infusing it with the power of Pietism that animated Methodist life. And the vision reflected a complexity in Wesley's liturgical thought in holding things together in tension."<sup>91</sup> Structured into Methodist practices were channels used to promote inward religion. Knight argues one of the benefits of the means of grace is that they serve to provide balance between two extremes:

The problem at the heart of formalism was forgetting God, and the solution was the experience of God's love in an ongoing relationship. The parallel problem in enthusiasm is self-deception, an imagined experience or relationship which is not actually of or with God. The means of grace of the church—scripture, the Lord's supper, the prayer book—are the solution to this problem as they enable us to remember *who* God is and *what* God has promised. God's presence through them is "objective," in that it evokes affections and invites imagination while it resists the projections of our imagination and desires onto it. Of course, the matter is more complex than this and the dangers more subtle, and this is the reason the means of grace form a mutually interacting pattern.<sup>92</sup>

Worship without a proper liturgical theology is not only haphazard but insufficient in countering the dangers of formalism or enthusiasm. The nature and design of worship are critically significant. Depending on its shape and content, worship serves either to counter the problems of formalism and enthusiasm or to reinforce them. This was evident in the formalism common to the Anglican Church as well as the enthusiasm affecting the Moravians, Methodists, Puritans, and other groups associated with the "transatlantic awakening."<sup>93</sup> Scripture, tradition, reason, and experience were the voices providing sound liturgical practice, with Scripture being the primary authority. Using

---

<sup>91</sup> Lester Ruth, "Liturgical Revolutions," in *The Oxford Handbook of Methodist Studies*, ed. William J. Abraham and James E. Kirby (New York: Oxford University Press, 2009), 314.

<sup>92</sup> Knight III, *The Presence of God*, 47.

<sup>93</sup> Taves, *Fits*, 20.

these authorities as his guide Wesley both constructed and practiced the liturgy with careful thought and precision.<sup>94</sup>

## Prayer

Borgen points out that Wesley believed Christians should be in a continual state of prayer whether it was through public or private prayer, spoken vocally or prayed silently in one's thoughts. He equated prayer as indispensable to the spiritual life in the same way that breathing is essential to our physical being and insisted that "God does nothing but in answer to prayer."<sup>95</sup> However the effectual prayer is not mechanical or prayed void of meaning but rather must come from the deepest yearnings of the heart:

Beware not to speak what thou dost not mean. Prayer is the lifting up of the heart to God: all words of prayer without this are mere hypocrisy. Whenever therefore thou attemptest to pray, see that it be thy one design to commune with God, to lift up thy heart to him, to pour out thy soul before him. . . .

The end of your praying is not to inform God, as though he knew not your wants already; but rather to inform yourselves, to fix the sense of your wants more deeply in your hearts, and the sense of your continual dependence on him who only is able to supply all your wants. It is not so much to move God—who is always more ready to give than you to ask—as to move yourselves, that you may be willing and ready to receive the good things he has prepared for you.<sup>96</sup>

According to Wesley there were four essential components of private, family, and public prayers. His list included "deprecation (i.e., penitence), petition, intercession, and

---

<sup>94</sup> Knight reminds us that there must be a balanced approach to the means of grace. Those channels found within the context of the liturgy do not stand alone, but are dependent on the means existing in other contexts. This includes the general means of grace, the prudential means of grace, and other instituted means found outside of the liturgy. However for the purposes of this study only those means associated with the liturgy are addressed. See Knight III, *The Presence of God*; Borgen, *Wesley on Sacraments*, 94-217; Wesley, "The Means of Grace," in *Sermons I*, 376-97.

<sup>95</sup> Borgen, *Wesley on Sacraments*, 108-09.

<sup>96</sup> John Wesley, "Upon Our Lord's Sermon on the Mount, VI," in *Sermons I*, ed. Albert Cook Outler, *The Works of John Wesley* (Nashville: Abingdon, 1984), 1:575-77.

thanksgiving.”<sup>97</sup> These four aspects of prayer were important enough to Wesley that he used them to defend himself against accusations of being a dissenter. Methodist worship by design did not contain these four parts, and, therefore, Wesley argued that it was “deficient”<sup>98</sup> by itself. Society members were expected to worship in the parish churches.

Wesley’s use of spontaneous prayer in conjunction with the written prayers found in the *BCP* was one method within the liturgy of preserving balance. At various liturgical settings Wesley was known to combine both spontaneous and written prayers.<sup>99</sup> Radically diverting from the *BCP*, he extended permission for extemporary prayers to the American Methodists. The rubric in the *Sunday Service* provided the option to use extemporary prayer in the eucharist.<sup>100</sup> Wesley’s instructions to the North American church, as well as the advice of later Methodist leaders, indicated that the length of extempore prayers should be modest (i.e., not to exceed ten minutes).<sup>101</sup>

Knight notes that in the *Sunday Service* it is significant that Wesley retains the collects from the *BCP*, since the true nature of God, as it is defined in Scripture, is laced throughout these Cranmerian prayers. The discipline of praying written prayers, which are firmly established in Scripture like the collects, assists in the prevention of

---

<sup>97</sup> John Wesley, "Minutes of Several Conversations," in *Addresses, Essays, and Letters*, The Works of John Wesley (Grand Rapids, MI: Baker Books, 2007), 8:322.

<sup>98</sup> Luke Tyerman, *The Life and Times of the Rev. John Wesley, M.A., Founder of the Methodists*, 2nd ed. (London,: Hodder and Stoughton, 1872), 2:321-22.

<sup>99</sup> Wesley defends the use of extemporary prayer in his publication of *The Principles of a Methodist Farther Explained*. Cf. Rupert E. Davies, ed., *The Methodist Societies: History, Nature, and Design*, The Works of John Wesley (Nashville: Abingdon Press, 1989), 9:187-88.

<sup>100</sup> Tucker, *American Methodist Worship*, 32.

<sup>101</sup> *Ibid.*

enthusiasm. According to Knight, “the prayers of the church avoid enthusiasm through offering concrete scriptural descriptions of God, and thus evoke and shape affections, inform Christian practice, and provide language and direction for extemporaneous prayer.”<sup>102</sup> Wesley published several editions of prayers, written by himself and others, that were available for use in both public and private worship.

### The Word of God

Wesley includes searching the Scriptures as one of the chief means of grace. Searching the Scriptures encompasses activities which are found in the context of the liturgy and in conjunction with those practiced in private. Actions contained in searching the Scriptures include “hearing, reading, and meditating”<sup>103</sup> on the Word, as well as preaching.

Knight argues that it is important to encounter the entire scope of Scripture, with its whole “range of images,”<sup>104</sup> since its reading is essential to our identity as the people of God. Hearing, reading, and meditating upon Scripture is the means God employs to shape the affections as it instructs in doctrine, convicts of sin, and promotes spiritual healing in order that “the man of God may be perfect.”<sup>105</sup> Borgen suggests that when Wesley includes searching the Scriptures as a means of grace, he is affirming that the same Holy Spirit who inspired the authors of Scripture to write also works inwardly in

---

<sup>102</sup> Knight III, *The Presence of God*, 162.

<sup>103</sup> Wesley, "The Means of Grace," in *Sermons I*, 387.

<sup>104</sup> Knight III, *The Presence of God*, 151.

<sup>105</sup> Wesley, "The Means of Grace," in *Sermons I*, 388.

the lives of those who are the recipients of God's Word.<sup>106</sup> When faith is present, the Holy Spirit works to communicate God's grace. However, without faith and apart from the presence of the Holy Spirit, "it [the means] is in itself a poor, dead, empty thing."<sup>107</sup>

Furthermore, it is important to note that there exists a symbiotic relationship between prayer and Scripture. Knight adds the following observation, "If prayer is the 'breath' of the Christian life . . . then Scripture is . . . [its] heart; giving it a form and shape."<sup>108</sup> Prayer is preparatory by nature infiltrating each of the other means, including Scripture, and thereby enabling one to encounter the presence of God. Likewise, Scripture is also found within the context of prayer as well as in the other ordinances. Knight explains the relationship between prayer and Scripture in the following way. "Prayer opens us to the presence of God. . . . [Scripture] 'informs' our prayers through showing us to whom we pray, and for what we should offer our thanksgivings, confessions, intercessions, and petitions."<sup>109</sup>

Although Scripture is coalesced with reason, tradition, and experience in determining truth, it is Scripture that is the ultimate authority. Wesley gives us some insight into his estimation of Scripture and its purpose in the preface to his sermons:

I want to know one thing, the way to heaven—how to land safe on that happy shore. God himself has condescended to teach the way: for this very end he came from heaven. He hath written it down in a book. O give me that book! At any price give me the Book of God! I have it. Here is knowledge enough for me. Let me be *homo unius libri* (i.e., a man of one book). . . . I sit down alone: only God is here. In his

---

<sup>106</sup> Borgen, *Wesley on Sacraments*, 115.

<sup>107</sup> Wesley, "The Means of Grace," in *Sermons I*, 396.

<sup>108</sup> Knight III, *The Presence of God*, 149.

<sup>109</sup> *Ibid.*

presence I open, I read his Book for this end, to find the way to heaven. . . . I lift up my heart to the Father of lights: 'Lord, is it not thy Word,' . . . I then search after and consider parallel passages of Scripture, 'comparing spiritual things with spiritual' [1 Cor. 2:13]. I meditate thereon, with all the attention and earnestness of which my mind is capable.

I have accordingly set down in the following sermons what I find in the Bible concerning the way to heaven, with a view to distinguish this way of God from all those which are the inventions of men. I have endeavored to describe the true, the scriptural, experimental religion, so as to omit nothing which is a real part thereof, and to add nothing thereto which is not.<sup>110</sup>

According to Albert Outler the expression *homo unius libri* is not to be taken literally.

When Wesley indicates that he is *a man of one book*, it is in reference to the primacy of Scripture. He was an avid reader of literature beyond the Bible. *Homo unius libri* was a statement of "hermeneutical principle that Scripture would be his court of first and last resort in faith and morals."<sup>111</sup> Therefore, it is natural that Scripture stands among those channels, which for Wesley are the chief means of grace.

Borgen reminds us that the preaching of the Word has from the beginning been one of the foremost methods within Methodism of hearing Scripture.<sup>112</sup> It is therefore included within the means Wesley referred to as searching the Scriptures. Although initially Wesley's preaching focused predominately upon the conversion of unbelievers, this homiletical practice eventually shifted to encompass the entire *via salutis*. During a meeting in Bristol in 1745, he addressed his preaching practices:

At first we preached almost wholly to unbelievers. To those therefore we spake almost continually of remission of sins through the death of Christ, and the nature of faith in his blood. And so we do still, among those who need to be taught the first

---

<sup>110</sup> Wesley, "Sermons: Preface," in *Sermons I*, 105-06.

<sup>111</sup> Outler, "Introduction," in *Sermons I*, 57.

<sup>112</sup> Borgen, *Wesley on Sacraments*, 116.

elements of the gospel of Christ. But those in whom the foundation is already laid, we exhort to go on to perfection; which we did not see so clearly at first; although we occasionally spoke of it from the beginning. Yet we now preach, and that continually, faith in Christ, as the Prophet, Priest, and King, at least, as clearly, as strongly, and as fully, as we did six years ago.<sup>113</sup>

Due to the dynamic nature of spiritual growth and since he was preaching to those who were walking in various stages of faith, Wesley found it important to preach the entire “*history of God*,”<sup>114</sup> found in both the Old and New Testaments.

Although preaching falls under searching the Scriptures as a means of grace, Knight warns that there exists a significant difference between the two. Intrinsically Scripture is always a sufficient channel of God’s grace; however, sermons have the potential of misrepresenting biblical truth by failing to address thoroughly the *via salutis*.<sup>115</sup> If sermons were to function as a means of grace they must preach the whole gospel:

I mean by *preaching the gospel*, preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which, in consequences thereof, are freely given to true believers. . . .

By *preaching the law*, I mean, explaining and enforcing the commands of Christ, briefly comprised in the Sermon on the Mount.

Some think, preaching the law only; others, preaching the gospel only. I think, neither the one nor the other; but duly mixing both, in every place, if not in every sermon.<sup>116</sup>

---

<sup>113</sup> Wesley, *Works (Baker 1872 Reprint Edition)*, 8:283-84.

<sup>114</sup> Wesley, "On Divine Providence," in *Sermons II*, 536.

<sup>115</sup> Knight III, *The Presence of God*, 156.

<sup>116</sup> John Wesley, "Letter on Preaching Christ," in *Thoughts, Addresses, Prayers, and Letters*, The Works of John Wesley (Grand Rapids, MI: Baker Books, 2007), 11:486.

Sermons have the capacity to either be an instrument of the Holy Spirit or destructive in nature. If the sermon misrepresents scriptural truth or if it presents only one part of the truth, then it can obstruct the work of God. The whole of Scripture must be preached.

Wesley reminds us that recipients of the sermon are in different stages in their relationship with Christ, and some are unbelievers. Therefore, they must hear both the law and the forgiveness offered through God's grace. Additionally, Christ must be represented in all of his offices as prophet, priest, and king. Randy Maddox summarizes Wesley's sermonic approach in the following way: "The role of the sermon as a means of grace in worship is to communicate Christ in all three offices: assuring us of God's pardoning love (Priest), while simultaneously revealing our remaining need (Prophet), and leading our further growth in Christ-likeness (King)."<sup>117</sup>

Campbell indicates that content was not the only concern Wesley had for his preachers. He admonished them to refrain from incorporating distracting gestures, facial expressions, bodily motions, or mannerisms that could infringe upon the message.<sup>118</sup> Likewise, they were to avoid irregularities in speaking. Among those issues Wesley admonished his preachers to consider were irregularities such as speaking too slow or too fast, speaking with an uneven voice, and using *unnatural tones*:

But the greatest and most common fault of all is speaking with a tone: Some have a womanish, squeaking tone; some a singing or canting one; some an high, swelling, theatrical tone, laying too much emphasis on every sentence, some have an awful,

---

<sup>117</sup> Maddox, *Responsible Grace*, 209.

<sup>118</sup> Ted A. Campbell, *The Religion of the Heart: A Study of European Religious Life in the Seventeenth and Eighteenth Centuries* (Columbia: University of South Carolina Press, 1991), 123-24.



solemn tone; others an odd, whimsical, whining tone, not to be expressed in words.<sup>119</sup>

The essence of Wesley's concern was the avoidance of anything that might obstruct the work of the Holy Spirit in moving the affections of those present.<sup>120</sup> The benchmark for finding the appropriate voice in preaching was simple: "Speak in public just as you do in common conversation. . . . Deliver it in the same manner as if you were talking to a friend."<sup>121</sup>

### The hymns

The hymnody characteristic of the revivals, small group meetings, and worship of the Wesleyan movement were experiential in nature but also served as a means to provide doctrinal instruction to the Methodists. The most important of the Wesleyan hymnals was *A Collection of Hymns for the Use of the People Called Methodists (Collection)*. Unlike other writers of the era, "every line [of the Wesley hymns] is a 'short hymn on select passages of the Holy Scripture.'"<sup>122</sup> Writing in the preface to the *Collection*, Wesley notes:

It is large enough to contain all the important truths of our most holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them both by Scripture and reason. . . . The hymns are not carelessly jumbled together, but

---

<sup>119</sup> John Wesley, "Directions Concerning Pronunciation and Gesture," in *Letters, The Works of John Wesley* (Grand Rapids: 2007), 13:520.

<sup>120</sup> *Ibid.*, 525.

<sup>121</sup> *Ibid.*, 520.

<sup>122</sup> Hildebrandt, Beckerlegge, and Dale, "Introduction," in *Collection of Hymns*, 5.

carefully ranged under proper heads, according to the experience of real Christians. So that this book is in effect a little body of experimental and practical divinity.<sup>123</sup>

Wesley acknowledges that he did not compose the majority of the hymns found in the *Collection*;<sup>124</sup> rather most were the work of his brother Charles. However, John served as editor, and every hymn found in the *Collection* had to pass through the scrutiny of the editor's pen. It was John who not only selected the hymns for inclusion, but he examined each verse "deciding which . . . to include and which to omit; it was John who took the liberty at times revising his brother's verses; it was John who arranged them so as to be a little body of divinity."<sup>125</sup>

Although the hymns are not listed by Wesley as one of the chief means, Knight indicates that they functioned as a means of grace.<sup>126</sup> There is no question that the hymns were of immense importance to the Methodists. Franz Hildebrandt contends that it is improbable that the Methodist revival would have occurred apart from the Wesleyan hymnody.<sup>127</sup>

The hymns were designed "to deal with the full range of the Christian life, from prevenient grace to Christian perfection."<sup>128</sup> The religious experience described in the hymns is both imbued with Scripture and rooted in authentic human experience. Louis

---

<sup>123</sup> John Wesley, "Preface," in *A Collection of Hymns for the Use of the People Called Methodists*, ed. Franz Hildebrandt, Oliver A. Beckerlegge, and James Dale, The Works of John Wesley (Nashville: Abingdon Press, 1983), 7:74.

<sup>124</sup> Ibid.

<sup>125</sup> Hildebrandt, Beckerlegge, and Dale, "Introduction," in *Collection of Hymns*, 56.

<sup>126</sup> Knight III, *The Presence of God*, 166-67.

<sup>127</sup> Hildebrandt, Beckerlegge, and Dale, "Introduction," in *Collection of Hymns*, 1.

<sup>128</sup> Knight III, *The Presence of God*, 164.

Benson indicates that the experiences in the *Collection* are a reflection of the whole range of affections encountered by the Wesleys in their spiritual journey.<sup>129</sup> However, Oliver Beckerlegge refutes the notion that Wesley used the hymns to “impose his own experience and his own preconceived theories of the nature of religious experience and growth on his people.”<sup>130</sup> The Wesleyan hymns were not only a reflection of the Wesleys’ own quest for a religion of the heart, but they were also the result of the religious experiences they had observed in others.

Wesley designed the *Collection* not simply as a hymnal. It facilitates spiritual nurture and provides catechesis by teaching an extensive range of doctrinal truths. Additional light has been shed upon this by Craig Gallaway’s work on Methodist hymnody. He argues that the *Collection* is comprehensive in addressing the whole of Christian experience. The arrangement of the hymns is not random, but rather ordered according to the *via salutis*:

If we examine the hymns of the *Collection* in the light of the elements already cited (repentance, justification, new birth, sanctification, and perfection), we shall find that the hymnbook follows just this pattern and sequence in the arrangement of its five Parts. We shall also begin to discover, however, that the exploration of these “themes” in the context of the hymns intended for worship leads quite inevitably beyond the description of soteriology or experience per se. . . .

It will become apparent that the *via salutis* points beyond itself, as a reflection on Christian experience, to the reality of God’s grace in Christ manifest in the ongoing formation of the worshipping community.<sup>131</sup>

---

<sup>129</sup> Louis FitzGerald Benson, *The English Hymn: Its Development and Use in Worship* (New York: Hodder & Stoughton, 1915), 249.

<sup>130</sup> Hildebrandt, Beckerlegge, and Dale, "Introduction," in *Collection of Hymns*, 62.

<sup>131</sup> Craig B. Gallaway, “The Presence of Christ with the Worshipping Community: A Study in the Hymns of John and Charles Wesley” (PhD dissertation, Candler School of Theology, 1988), 42-45; italics mine.

Their use of the hymns, the design of the hymnal according to the *via salutis*, and the manner in which the Wesleys incorporated Scripture and biblical imagery into their hymnody are not all that separated them from their contemporaries. Although Scripture was his primary text, Charles did not limit his lyrics to Scripture alone but found sources in both classical and contemporary literature. Additionally, the hymns of Charles Wesley encompassed “a body of divinity designed to illuminate not only Scripture, but also the prayer book.”<sup>132</sup>

It was the scriptural content and rich biblical imagery of the Wesleyan hymns, their embodiment of authentic religious experience, their arrangement in the *Collection*, and their use in Methodist worship that worked together to both counter formalism and prevent tendencies toward enthusiasm. When used in worship, the nature of the Wesleyan hymns enabled them to bridge the tension between formalism and enthusiasm, rather than launching the worshipper into an inordinate subjective experience leading to ecstasy. This is due to the fact that the experience embodied in Wesleyan hymnody is not egocentric; rather they are saturated with a calculated and very precise use of “Christological imagery.”<sup>133</sup> Knight points out that the narrative and biblical imagery in the Wesleyan hymns serve as a means of grace because they invite the worshipper “into an ever richer experience of God’s character and activity, a continual deepening of [one’s] relationship

---

<sup>132</sup> Erik Routley, *The Musical Wesleys*, Studies in Church Music (London: Jenkins, 1968), 31-32.

<sup>133</sup> Gallaway, "Presence of Christ," 92.

with God, and a constant growth in those affections which constitute the Christian life.”<sup>134</sup>

### The eucharist

J. Ernest Rattenbury provides insight into the significance of the eucharist for the Wesleyan movement. He states, “The early Methodists flocked to the celebration of Holy Communion in such numbers that the clergy were really embarrassed with the multitude of communicants with which they had to deal.”<sup>135</sup> He also suggests that it was the Methodist emphasis placed upon the sacrament that, by the end of the eighteenth century, revealed a noticeable improvement in the frequency of Anglican eucharistic practice.<sup>136</sup> Wesley’s own eucharistic practice, as well as its central place in his writing, teaching, and preaching, established the Lord’s supper at the forefront of the Wesleyan movement. The Methodist avidity towards the eucharist was the result of an inward religion that burned fervently within their hearts.<sup>137</sup> It was through the means of preaching and the implementation of all God’s ordinances that an evangelical revival was ignited that swept

---

<sup>134</sup> Knight III, *The Presence of God*, 166-67.

<sup>135</sup> J. Ernest Rattenbury, *The Eucharistic Hymns of John and Charles Wesley* (Akron, OH: OSL Publications, 1996), 2.

<sup>136</sup> The national church’s general neglect of the eucharist during the eighteenth-century has been documented by various scholars; see Rattenbury, *Eucharistic Hymns*, 2; Sykes, Booty, and Knight, *Study of Anglicanism*, 23-24; Neill, *Anglicanism*, 192, 195.

<sup>137</sup> Wesley records in his journal several instances of rather large numbers of participants celebrating the eucharist. On many occasions they numbered nearly one thousand or more. Although not exhaustive, the following references exemplify some of Wesley’s remarks on the numbers that communicated: Wesley, in *Journals VI*, 269, 302, 325, 348, 387; Wesley, in *Journals VI*, 404, 408; John Wesley, "An Extract of the Rev. Mr. John Wesley's Journal from January 1, 1787 to October 24, 1790," in *Journals and Diaries VII*, ed. Reginald W. Ward and Richard P. Heitzenrater, *The Works of John Wesley* (Nashville: Abingdon Press, 2003), 24:46, 76, 102.

across England. Due to the Wesleys' emphasis upon and the Methodist hunger for the Lord's supper, the evangelical revival proved to be a "*Sacramental revival.*"<sup>138</sup>

Wesley amplifies the preeminent place of the eucharist in his liturgical theology and praxis by his insistence that Methodists should participate in this sacrament as often as possible. Since he was not a dissenter, and in light of the fact that he didn't want to give cause for his people to separate from the Anglican Church, he expected the Methodists to receive communion in their parish churches. It was required that the eucharist be celebrated by ordained clergy. Maddox points out that over time obstacles emerged that prevented many Methodists from communicating with any great frequency.<sup>139</sup> Increasingly Wesley accepted the necessity of "celebrating the Lord's Supper in society meetings"<sup>140</sup> on the condition that an ordained Methodist preacher officiated.

His sermon "The Duty of Constant Communion," not only sets forth his argument for the necessity of constant communion but also describes its purpose in the *via salutis*. Outler states that this sermon is "Wesley's fullest and most explicit statement of his eucharistic doctrine and practice."<sup>141</sup> According to Wesley the benefits offered make the Lord's supper indispensable in the growth toward holiness:

---

<sup>138</sup> Rattenbury, *Eucharistic Hymns*, 1-5; italics mine.

<sup>139</sup> Maddox, *Responsible Grace*, 202-05. According to Maddox one problem resulted from many Methodists being Nonconformists. These traditions did not celebrate the Lord's supper as frequently as Wesley urged his Methodists to practice. Also, conflict between some Methodist societies and their local parishes caused some Methodists to be absent from Sunday worship.

<sup>140</sup> *Ibid.*, 202-03.

<sup>141</sup> Albert Cook Outler, "An Introductory Comment," in *Sermons III*, ed. Albert Cook Outler, *The Works of John Wesley* (Nashville, TN: Abingdon Press, 1986), 3:427-28.

The grace of God given herein confirms to us the pardon of our sins by enabling us to leave them. As our bodies are strengthened by bread and wine, so are our souls by these tokens of the body and blood of Christ. This is the food of our souls: this gives strength to perform our duty, and leads us on to perfection. If therefore we have any regard for the plain command of Christ, if we desire the pardon of our sins, if we wish for strength to believe, to love and obey God, then we should neglect no opportunity of receiving the Lord's Supper. . . . Whoever therefore does not receive, but goes from the holy table when all things are prepared, either does not understand his duty or does not care for the dying command of his Saviour, the forgiveness of his sins, the strengthening of his soul, and the refreshing it with the hope of glory.<sup>142</sup>

Wesley envisions the benefits of the eucharist in a manner that transcends the Anglican tradition. His sermon "The Means of Grace" provides insight into Wesley's understanding of the essence of the grace communicated when the bread and cup are received:

"The cup of blessing which we bless, is it not the communion (or communication) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" [1 Cor. 10:16] Is not the eating of the bread, and the drinking of that cup, the outward, visible means whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Ghost, which were purchased by the body of Christ once broken and the blood of Christ once shed for us? Let all, therefore, who truly desire the grace of God, eat that bread and drink of that cup.<sup>143</sup>

Although the eucharist was generally viewed as the chief confirming ordinance, Wesley "affirmed it to be a converting ordinance as well."<sup>144</sup> He believed it served to communicate preventing, justifying, or sanctifying grace. Still, as Sanders points out, Wesley was keenly "aware of the danger of *idolizing* the means of grace rather than *using them as means*."<sup>145</sup> He gives the same warning for the eucharist as he does all of the

---

<sup>142</sup> Wesley, "Duty of Constant Communion," in *Sermons III*, 429.

<sup>143</sup> Wesley, "The Means of Grace," in *Sermons I*, 389-90.

<sup>144</sup> Borgen, *Wesley on Sacraments*, 119.

<sup>145</sup> Sanders, "Wesley's Sacramentalism," 133.

ordinances; however, when it is received with a sincere faith, the Lord's supper is a real means of God's grace.<sup>146</sup> Wesley records in his journal the experience of a woman who received the new birth while participating in the sacrament:

I think I did not meet with one woman of the society who had not been upon the point of casting away her confidence in God. I then indeed found one who, when many . . . laboured to persuade her she had no faith, replied, with a spirit they were not able to resist, 'I know that "the life I now live, I live by faith in the Son of God, who loved *me*, and gave himself for *me*.'" [Cf. Gal. 2:20] And he has never left me one moment, since the hour he was made known to me *in the breaking of the bread.*'

What is to be inferred from this undeniable matter of fact—*one that had not faith received it in the Lord's Supper?* Why, (1) that there are 'means of grace', i.e., outward ordinances, whereby the inward grace of God is ordinarily conveyed to man, whereby the faith that brings salvation is conveyed to them who before had it not; (2) that *one of these means is the Lord's Supper*; and (3) that *he who has not this faith ought to wait for it in the use both of this and of the other means which God hath ordained.*<sup>147</sup>

The testimony Wesley observed in others indicated to him that the Lord's supper was far more than simply a memorial of Christ's death. Borgen summarizes the reasons he envisioned the Lord's supper as a converting ordinance:

In claiming that this sacrament is also a converting ordinance, Wesley ventures into new territories. He does so on several grounds: first, on the general principle that God is free to convey any or all of his grace, through whatever means he chooses, or without any means at all. Secondly, the Lord's Supper conveys remission of sins to believers who have fallen from sin. . . . Thirdly, Wesley, by experience, knew that many had actually been justified at the Lord's Table.<sup>148</sup>

---

<sup>146</sup> Wesley, "The Means of Grace," in *Sermons I*, 378-400. Although Wesley strongly affirmed that God transmits his grace through the various ordinances, he continually warns of the dangers of the means of grace becoming an end in themselves. He constantly asserts that there is no inherent power in God's ordinances. Those who participate in the means of grace without hearts that are earnestly seeking God are to be most pitied because such actions are done in vain.

<sup>147</sup> Wesley, in *Journals II*, 120-21.

<sup>148</sup> Borgen, *Wesley on Sacraments*, 197-98.



While Maddox points out that Wesley establishes “no consistent hierarchy”<sup>149</sup> with the means of grace, since all are therapeutically essential, scholars have properly argued that he held the eucharist in very high regard. It was “the means of grace *par excellence*.”<sup>150</sup> Wesley referred to it as the “grand channel”<sup>151</sup> whereby God communicates his grace to those who are seeking him.

When Wesley speaks of experiencing the *real presence* of Christ in the sacrament, it is crucial to understand that his is a drastic departure from Lutheran or Roman Catholic perspectives. Contrary to those traditions, Wesley rejects both consubstantiation and transubstantiation, which state that a change occurs in the substance of the elements. Even his personal view on the real presence changed as he matured. The *benefit*, for Wesley, transitioned from *a thing to possess* into a relationship which was more dynamic in nature. Maddox explains this transition in Wesley’s eucharistic theology:

[Richard] Hooker held that when one partakes of the sacrament faithfully one participates directly in the Presence of Christ with all its pardoning and transforming benefits. This position dominated Anglican theology during Wesley’s Oxford training. The early Wesley had it reinforced by a recommendation from his mother! . . . The more important contribution that Wesley’s mother may have made was to suggest an emphasis on the agency of the Holy Spirit as the means by which Christ is present to faithful communicants. At the time the early Wesley was content simply to affirm that Christ’s divinity is united with believers in communion. As his equation of grace with the Presence of the Holy Spirit (and correlated support of the *epiclesis*) matured, he more frequently specified that it was through the Spirit that Christ’s benefits are present to faithful participants in the communion service. . . .

---

<sup>149</sup> Maddox, *Responsible Grace*, 202.

<sup>150</sup> Borgen, *Wesley on Sacraments*, 120.

<sup>151</sup> Wesley, "Upon Our Lord's Sermon on the Mount, VI," in *Sermons I*, 585.

What we encounter in communion is not the static presence of a “benefit” but the pardoning and empowering Presence of a “Person.”<sup>152</sup>

Maddox also insists that it is because the benefits are dynamic, rather than static, that Wesley urges *constant communion*. The eucharist, as in all the means of grace, is therapeutic; therefore participation over time contributes to the healing of the soul from the disease of sin. The more one receives the eucharist in faith, the deeper that individual grows in his or her “encounter with God’s empowering love.”<sup>153</sup>

#### Innovations in Methodist worship

Baker states that it was in Georgia where Wesley was exposed to and experimented with several unusual religious practices. This would include such things as his use of hymns as opposed to metrical psalms in worship, as well as including laity in the work of parish ministry. His return home by ship introduced him to “extempore prayer, extempore preaching, [and] preaching in the open air.”<sup>154</sup> Baker argues that the reason John experimented with these atypical methods was twofold. He reasoned that the frontier conditions of Georgia required innovation, but also, at that point in his life, he was “prepared to respond to realized need by any allowable method”<sup>155</sup> as long as it did not violate Scripture.

The effective innovations in Methodist practice were not limited to extempore prayer or open air preaching, but they also encompassed the special services such as “the

---

<sup>152</sup> Maddox, *Responsible Grace*, 204.

<sup>153</sup> Ibid.

<sup>154</sup> Baker, *John Wesley*, 51.

<sup>155</sup> Ibid.

love-feast borrowed from the Moravians, the watchnight, a prudential adaption of the vigils of the early church, and the covenant service, which owed its origin to English Puritanism.”<sup>156</sup> It was in Georgia where John initially encountered the love feast. The *agape* meal had its roots in the primitive church and in that context typically preceded the eucharist. Normally the love-feast involved the sharing of bread and water. Moravians at times used bread and wine but then resorted to water only, in order to avoid confusion with the eucharist. The love-feast was reserved for society members only and required a ticket for admittance. Rack states that initially this practice among Methodists was used exclusively in the bands, but eventually it was extended to the whole society. The sharing of bread and water was accompanied with “testimonies, . . . prayers, hymns, and conversation.”<sup>157</sup>

Traditionally the watch night service was reserved for the last night of the year and focused upon “readiness for eschatological judgment.”<sup>158</sup> Wesley often observed the watch night on the Friday evening nearest the full moon, typically lasting from mid-evening until a few minutes after midnight. It was a solemn service consisting of prayer, praise, and thanksgiving.<sup>159</sup>

Wesley’s covenant service, like the love feast, was a private gathering of Methodist society members. Its purpose was to ritually express one’s covenant

---

<sup>156</sup> Ibid., 87.

<sup>157</sup> Rack, *Reasonable Enthusiast*, 411.

<sup>158</sup> Tucker, *American Methodist Worship*, 67.

<sup>159</sup> Ibid., 65-67.

commitment to God and “as a means of engaging his people together in the pursuit of more serious religion.”<sup>160</sup> Typically eucharistic observance concluded the service.

The love feast, watch night service, and Wesley’s covenant service found their way to North America and were important festivals in the spiritual life of American Methodists, but were services distinct from the prayer book tradition.<sup>161</sup> The love feast was one of the great festivals of Methodism and was practiced with zeal. Tucker states, “Technically the love feast could be observed anytime the authorized leader, defined after 1792 as the preacher in charge of a circuit, was present, but the event regularly came to coincide with the quarterly visitation of the presiding elder; love feasts also were observed at the annual and quadrennial gatherings of the Methodist conferences.”<sup>162</sup> Gradually the love feast experienced decline within Methodism, and towards the end of the nineteenth century it started disappearing from Methodist practice, although it was never completely lost. While the love feast, watch night, and covenant services were to some extent implemented by the various holiness streams that eventually comprised the Church of the Nazarene, it was the love feast that would prove to be a beloved and important celebration for Phineas F. Bresee and many of the early Nazarenes.

### **Concluding Remarks on Wesley’s Liturgical Thought**

This analysis has allowed us to examine separately the means of grace found within Wesley’s liturgical practice. One intention of this examination has been to

---

<sup>160</sup> Heitzenrater, *People Called Methodists*, 165.

<sup>161</sup> Tucker, *American Methodist Worship*, 60.

<sup>162</sup> *Ibid.*, 63.

demonstrate that each of the means intrinsic to the liturgy has its own unique function.

Borgen states:

Fasting is a great aid to prayer, in that it “keeps the body under”; prayer accompanies all of the other means, and serves the function of preparing him who prays, leading him into a frame of mind where he is both willing and able to receive God’s grace, by whatever means. . . . It is the Word of God . . . which is the means which God uses to bestow spiritual life as well as sustaining and increasing life. . . . The Lord’s Supper was usually considered the chief and superior confirming ordinance. But experience taught Wesley differently, and he affirmed it to be a converting ordinance as well.<sup>163</sup>

However, even though each of God’s ordinances possesses a different function, it would be incorrect to assume they operate in isolation. Wesley believed that God uses the means in concert with each other to communicate his grace. He explains God’s redemptive activity through the means in the following analogy:

We may observe there is a kind of order wherein God himself is generally pleased to use these means in bringing a sinner to salvation. A stupid, senseless wretch is going on in his own way, not having God in all his thoughts, when God comes upon him unawares, perhaps by an awakening sermon or conversation . . . or it may be an immediate stroke of his convincing Spirit, without any outward means at all. . . . If he finds a preacher who speaks to the heart, he is amazed, and begins ‘searching the Scriptures.’ . . . The more he *hears* and *reads*, the more convinced he is; and the more he *meditates* thereon day and night. . . . He begins also to *talk* of the things of God, to *pray* to him. . . . He wants to pray with those who know God, with the faithful ‘in the great congregation.’ But here he observes others go up to ‘the table of the Lord.’ He considers, Christ has said, ‘Do this.’ How is that I do not? I am too great a sinner. I am not fit. I am not worthy. After struggling with these scruples a while, he breaks through. And thus he continues in God’s way—in hearing, reading, meditating, praying, and partaking of the Lord’s Supper—til God, in the manner that pleases him, speaks to his heart, ‘Thy faith hath saved thee; go in peace.’<sup>164</sup>

Wesley’s example reveals to us the correlation that exists between the various means of grace found within the liturgy. However, this is not to suggest that God cannot use the

---

<sup>163</sup> Borgen, *Wesley on Sacraments*, 118-19.

<sup>164</sup> Wesley, "The Means of Grace," in *Sermons I*, 393-94.

means independently, but rather to highlight Wesley's belief that if the liturgy failed to incorporate all of the instituted means (i.e., prayer, searching the Scriptures, and the eucharist) it was deficient.<sup>165</sup> Therefore, since God has chosen to use the means collectively, it is essential to thoughtfully incorporate all of these means into the liturgical design. Each ordinance has its own purpose, but they work corporately, within the liturgy as a whole, to therapeutically address the problem of sin.

Previously it was noted that Wesley expected the Methodists to attend worship in their parish churches. The society meetings were not designed to be a substitute for public worship. Maddox argues that Wesley's fervent desire for his people to attend parish worship was driven more by "soteriological [rather] than ecclesiastical concerns."<sup>166</sup> The liturgy was of prime importance as a means of grace in nurturing people in the ongoing pursuit of holiness. The failure of any individual to include the Church's liturgy in their discipline would have significant spiritual consequences.<sup>167</sup>

---

<sup>165</sup> Wesley, in *Works (Baker 1872 Reprint Edition)*, 8:321-22. Although the hymns were extremely important in Wesley's liturgy, they were not one of the instituted means, but rather they were a prudential means that were used effectively by the Methodists. This also suggests that it is possible for other items to be integrated into the liturgy, which could potentially function as prudential means of grace. However, any attempts at introducing new elements into the liturgy with such intentions should be approached with caution. It is important to note that the Wesleyan hymns functioned as a means of grace precisely because they were imbued with Scripture and thoughtfully incorporated into the liturgy.

<sup>166</sup> Maddox, *Responsible Grace*, 206.

<sup>167</sup> Wesley continually warned against schism with the Church of England and encouraged his people to attend the Anglican liturgy even though they may experience difficulty from other Anglicans not sympathetic to the Methodist movement. According to Wesley a sound and complete liturgy, like that found in the *BCP*, was essential to spiritual growth; see Wesley, "The Important Question," in *Sermons III*, 189; John Wesley, "Reasons Against a Separation from the Church of England," in *The Methodist Societies: History, Nature, and Design*, ed. Rupert E. Davies, The Works of John Wesley (Nashville: Abingdon Press, 1989), 9:339; John Wesley, "A Farther Appeal to Men of Reason and Religion: Part I," in *The Appeals to Men of Reason and Religion and Certain Related Open Letters*, ed. Gerald R. Cragg, The Works of John Wesley (Nashville: Abingdon Press, 1989), 11:122; Wesley, in *Works (Baker 1872 Reprint Edition)*, 8:321-22.

As the absence of many Methodists from worship in the Anglican Church proved increasingly problematic, Wesley eventually started assimilating more elements of the liturgy into society meetings. However, he was selective of those elements he incorporated into Methodist worship. Maddox indicates that Wesley was concerned to integrate only those components that were “‘edifying’ in practice, *and* for which he believed he could find scriptural and ‘primitive’ warrant.”<sup>168</sup> Obviously, this assimilation and the result of Methodists practicing the liturgy in the societies and outside of the State Church were not Wesley’s ideal but rather were incorporated out of necessity.

The evolution of much of Wesley’s liturgical thought eventually appears in the *Sunday Service*, which was a modified version of the *BCP* designed with the American context in mind with its demographic and cultural idiosyncrasies. White reminds us of the importance of the *Sunday Service* for Wesleyan theology and praxis. Not only is it a “prime source for liturgical theology . . . [but also] the distinctive elements of the whole Wesleyan movement are shown in the way Wesley orders worship.”<sup>169</sup>

It has been well documented that the American Methodists quickly abandoned the *Sunday Service* not long after Wesley’s death.<sup>170</sup> This was primarily because of their increasing desire for spontaneity and the pursuit of freedom in worship. Most American Methodists even considered Wesley’s modified prayer book far too binding, and with the patriarch of Methodism gone, the *Sunday Service* quickly fell into disuse. This study is

---

<sup>168</sup> Maddox, *Responsible Grace*, 206.

<sup>169</sup> White, "Introduction," in *Sunday Service*, 16.

<sup>170</sup> For further discussion on the Methodist departure from the *Sunday Service*, see Wade, "History Methodist Worship," 87-206; Tucker, *American Methodist Worship*, 8-12; White, "Introduction," in *Sunday Service*, 12.

now directed towards the liturgical developments in North America that followed Wesley's departure, leading up to the American holiness movement and the birth of the Church of the Nazarene a century later. This will set the stage for a concise analysis of Nazarene liturgical development and the forces that influenced it from its beginning to the present day.



## CHAPTER FOUR

### DEVELOPMENT AND CHARACTERISTICS OF THE LITURGY FROM AMERICAN METHODISM TO THE CHURCH OF THE NAZARENE

The ability to understand current Nazarene liturgical practice, as well as the absence of a robust liturgical theology operating within the Church of the Nazarene, requires an investigation of the complex dynamics surrounding the evolution of worship within American Methodism during the eighteenth and nineteenth centuries. It is essential to review the circumstances that precipitated the dissociation between the doctrine of Christian perfection and Wesley's liturgical theology and praxis. This separation was for the most part realized prior to the American holiness movement and the origins of the Church of the Nazarene. It began in the early days of American Methodism following the Revolutionary War.

#### **The Nature of Methodist Worship in the American Colonies**

The war of the American colonies over political freedom and independence from England had significant consequences for ecclesial relationships. Regardless of the respect the North American Methodists had reserved for Wesley, their desire for freedom from British interference was absolute. Wesley had, in a sense, aggravated the situation

with his “ill-considered tract against the rebellion.”<sup>1</sup> It resulted in accusations from American patriots that the Methodists were Tories. The repercussions of this series of events meant suffering for both “individuals and congregations.”<sup>2</sup> Wesley’s support of the crown had served to increase the strain in his relations with American Methodists. Wesley notes the seriousness of this contention, and his hostility toward the American leadership, in a letter to Charles in October 1775:

I find a danger of a new kind—a danger of losing my love for the Americans: I mean for their miserable leaders; for the poor sheep are “more sinned against than sinning,” especially since the amazing informations which I have received from John Ireland. Yet it is certain the bulk of the people both in England and America mean no harm; they follow their leaders, and do as they are bid without knowing why or wherefore.<sup>3</sup>

Rack points out that publically Wesley instructed his preachers to be neutral in the conflict; however the reality was that “most of them sympathized with the King’s party.”<sup>4</sup> Eventually the ensuing conflict resulted in the departure of nearly all of Wesley’s clergy; by 1778, only Francis Asbury was left to tend the American flock.

### Transitions from English Methodism in the Late Eighteenth Century

During the 1784 Christmas Conference in Baltimore, several months after the war concluded, the Methodist Episcopal Church was born. The new church exhibited its

---

<sup>1</sup> Timothy Lawrence Smith, “John Wesley’s Religion in Thomas Jefferson’s America,” in *The 19th Century Holiness Movement*, ed. Melvin Dieter, Great Holiness Classics (Kansas City: Beacon Hill Press, 1998), 33.

<sup>2</sup> Ibid.

<sup>3</sup> John Wesley, *The Letters of the Rev. John Wesley, A.M.*, ed. John Telford (London: Epworth Press, 1931), 6:179.

<sup>4</sup> Rack, *Reasonable Enthusiast*, 487.

freshly acquired freedom by electing Asbury and Coke as its first Superintendents.<sup>5</sup> Although the American Methodists were willing to adopt Wesley's discipline, liturgy, and articles, they had chosen their own leadership and were in effect distancing themselves from his oversight. Asbury affirmed such sentiments of liberty when in an August 1788 letter he confided to Jasper Winscom his thoughts on the matter:

I write to you as my confidential friend: my real sentiments are union but no subordination, connexion but no subjection. I am sure that no man or number of men in England can direct either the head or the body here unless he or they should possess divine powers, be omnipotent, omniscient, and omnipresent. That one thousand preachers traveling and local; and thirty thousand people would submit to a man they never have nor can see, his advice they will follow as far as they judge it right. For our old, old Daddy to appoint conferences when and where he was pleased, to appoint a joint superintendent with me, were strokes of power we did not understand.<sup>6</sup>

Heitzenrater states that the newly established church "relied heavily upon the precedents of the British Wesleyans and acknowledged a polite respect for Wesley. Nevertheless, American Methodism already bore the indelible marks of American liberty on its foundation, some of which Wesley could never understand."<sup>7</sup>

Clearly the desire for freedom, which was characteristic of American culture, affected the use and acceptance of Wesley's *Sunday Service* and the implementation of his liturgical *ordo*. Still there were other factors that posed problems for the liturgy as well. Earlier it was noted that Wesley expected the Methodists to partake of the Lord's

---

<sup>5</sup> Ibid., 516-17. Rack points out that it was Wesley's desire for Asbury and Coke to be Superintendents; however Asbury insisted on being elected by the Americans, which they promptly did at the 1784 Christmas Conference. The name Methodist Episcopal Church was adopted a few years after the conference, and in 1787 the term superintendent was eventually changed to bishop.

<sup>6</sup> Francis Asbury, *The Letters*, ed. Elmer T. Clark, J. Manning Potts, and Jacob S. Payton, *The Journal and Letters of Francis Asbury* (Nashville: Abingdon Press, 1958), 3:63.

<sup>7</sup> Heitzenrater, *People Called Methodists*, 292.

supper as often as possible. Even the British Wesleyans found that it was not always possible to comply with his desire for “constant communion.”<sup>8</sup> Often this problem resulted from the infrequent celebration of the sacrament in some Anglican churches or due to tensions between the societies and local parishes. Wesley eventually countered these obstacles by adding the Lord’s supper to society worship. This remedy was infeasible in the American context. Even though Wesley expected the eucharist to be celebrated every Lord’s Day, there were not enough ordained clergy to administer the sacrament.<sup>9</sup> Therefore Wesley’s expectation of weekly communion for the American Methodists was unrealistic. Not only did the American Methodists lack enough elders to preside over the feast, but they “were as unaccustomed as [the] Anglicans of the time to weekly eucharist.”<sup>10</sup>

Despite the official acceptance of the *Sunday Service* at the 1784 Baltimore Conference, its actual use by the American church is in question. Tucker indicates that,

although for twenty years Methodists in America had employed a simple service of preaching, some members of the Methodist Episcopal Church found Wesley’s liturgical plan basically suitable, appropriate, and useful, and indeed such seems to have been the case in the cities and towns as well as in some rural areas. . . . However, for most Methodists, particularly those in less populated areas and the circuit riders who served them, Wesley’s liturgy was not so successful.<sup>11</sup>

Many congregations and clergy found the *Sunday Service* both foreign to their custom of worship and far too confining for the freedom and spontaneity they so greatly valued in

---

<sup>8</sup> Wesley, "Duty of Constant Communion," in *Sermons III*, 427-39.

<sup>9</sup> Wesley, *Sunday Service*, ii.

<sup>10</sup> Tucker, *American Methodist Worship*, 7.

<sup>11</sup> *Ibid.*, 8.

worship. There were additional obstacles to Wesley's liturgy. The cost of acquiring it may have proved too great for the poor. Those who were illiterate were most likely drawn to the "energetic preaching, extempore prayer, and . . . [the] hymn signing"<sup>12</sup> of Methodist worship and not the more objective forms of the liturgy.

Many Methodists had in practice abandoned the prayer book not long after its arrival; however, officially radical changes to the *Sunday Service* did not occur until after Wesley's death in 1791. Tucker summarizes the fate of the Methodist liturgy following the General Conference of 1792:

References to the Methodist "liturgy" or "prayer book" in the official *Discipline*, some of which had already been reworded or omitted, were completely struck from the *Discipline* in 1792. Morning and evening prayer services, the Litany, the psalter, the lectionary, and the propers disappeared and were replaced by a set of rubrics in a section of the *Discipline* headed "Of Public Worship," a presentation not unlike a Presbyterian directory of worship. . . . The rites of baptism, Lord's Supper, marriage, burial, and ordination from the *Sunday Service* were abbreviated, altered, and placed into a thirty-seven page section of the *Discipline*. . . . The separation of the Eucharist from the pattern for regular Sunday morning worship and the transformation of the Sunday liturgy into largely extempore service undoubtedly reflected the practice of Sunday worship for almost all Methodists. Yet by this method of revision, guidance for Methodist worship was essentially transferred from a prayer book to a piece of "canon law."<sup>13</sup>

It is clear that significant alterations in the approved pattern of Methodist worship were made at the 1792 General Conference in Baltimore. However, what is not so evident is the motivation behind the basic repudiation of the *Sunday Service*. Although various

---

<sup>12</sup> Ibid.

<sup>13</sup> Ibid., 9.

theories have been postulated regarding changes to the liturgy, for the most part mystery shrouds the reasons for the conference's action, since the minutes no longer exist.<sup>14</sup>

Even the measures adopted in 1792 allowing for more freedom in worship were not adhered to completely. The liturgy was to include a Scripture reading of one chapter from the Old and New Testaments, the Lord's Prayer, and a benediction. Evidently there were churches omitting one or more of these elements. Similarly, license was taken with the sacraments. Some Methodists were either improvising on the ritual provided in the *Discipline* or neglecting it altogether.<sup>15</sup>

Tucker points out that during the early part of the nineteenth century attempts were made to bring uniformity to the structure of Methodist worship; however, such efforts were generally unsuccessful. Although many churches followed the approved worship order, there were others who desired greater liturgical freedom and felt at liberty to deviate from the order prescribed in the *Discipline*. Revivalism also had a significant impact on the liturgical *ordo*. Often practices were adopted that would lead to the

commonly understood goal: the conversion of heart and mind. . . . To obtain the sought end of worship, Methodists of the early nineteenth century and beyond willingly exhibited the liturgical pragmatism popularized by Presbyterian Charles Grandison Finney, whose "new measures" outlined in 1835 commended decency and orderliness in worship (1 Corinthians 14:40), but denied the need for any set forms or modes. . . . The shape of Lord's Day worship . . . was determined by the worship leader's assessment of the spiritual needs of the community, not by some prescribed order, though the general pattern was to progress from the "preliminaries" (e.g., singing, prayers, testimonies), to a "message," followed by an invitation to commitment.<sup>16</sup>

---

<sup>14</sup> Wade, "History Methodist Worship," 94.

<sup>15</sup> *Ibid.*, 218.

<sup>16</sup> Tucker, *American Methodist Worship*, 11-12.

Wade also supports the claim that Methodist worship was influenced by the Reformed and Presbyterian traditions. He argues that it was the emphasis on revivalism flowing out of these traditions which affected the shape of Methodist liturgy at the end of the eighteenth century.<sup>17</sup>

The reasons for the radical changes to the *Sunday Service* are quite complex and beyond the purpose of this literature review. However, what is significant for this study is that the decision of the 1792 General Conference directly impacted not only the shape of Methodist worship but also had ramifications for the liturgy of those holiness groups with significant ties to the Methodist liturgical tradition. The immediate result upon Methodist liturgical practice has been debated. Some have argued that the structure of the liturgy following the conference was a “non-sacramental pattern of public worship, consisting primarily of preaching with prayer, singing, and the public reading of Scripture.”<sup>18</sup>

Others, however, like Ruth, provide a much richer portrait of early Methodist worship:

The cumulative result of . . . previous scholarly assessments is a very distorted image of early American Methodist worship. As White has suggested, the major reason for the distortion is the failure to consider people themselves as the central liturgical text.

When the writings of Methodist people themselves are explored in detail . . . a very different image emerges. Instead of liturgical shallowness, early American Methodists practiced an amazing complexity of services and rituals. Instead of mere pragmatism and rabid individualism, they exulted in the communal dimension of their worship to the point where they struggled to find words adequate to describe their liturgical assembly. Instead of a sacramental depreciation, they exhibited a deep piety toward the Lord’s Supper, a spirituality in continuity with Wesley in thought and practice. And instead of squandering their inheritance of hymnody and the

---

<sup>17</sup> Wade, "History Methodist Worship," 167-71 passim.

<sup>18</sup> Ibid., 88.

Christian calendar, they supplemented and adapted what they received. In sum, early Methodists participated in what is now understood positively as inculturation.<sup>19</sup>

Ruth's examination of the quarterly meeting indicates that these gatherings, which were held every three months and lasted two days, were much more than a business meeting. Rather they provided a rich liturgical context for the Methodists. The quarterly meetings allowed for forms of worship that were difficult, if not impossible, in local congregations due to the nature of the itinerant ministry.<sup>20</sup>

During the latter part of the eighteenth century, the quarterly meeting found its way to the American Methodists via Wesley's itinerant preachers. Quarterly meetings initially only included a business session but became a focal point for multiple preaching services, the celebration of the Lord's supper, prayer meetings, and, on occasions, incorporated "distinctive Methodist services like love feasts and watch nights."<sup>21</sup> Although it did not always occur, often contained within these gatherings was the expectation of revival. According to Ruth, during the beginning days of the second Great Awakening, the quarterly meeting played an important part in contributing to the climate

---

<sup>19</sup> Ruth, *A Little Heaven*, 13-15. Ruth examines early Methodist worship through the lens of the Methodist Quarterly Meeting. He criticizes previous scholarship for its heavy reliance upon liturgical texts, rather than considering people as the primary liturgical text. Ruth's investigation of early Methodist worship focuses upon the "voices" of Methodist people that appear in journals, diaries, letters, liturgical fragments, hymns, circuit records, histories, and autobiographies. These documents describe and provide insight into Methodist experiences of worship during the Quarterly Meetings. According to Ruth the advantage of the Quarterly Meeting is that it enables us to see the "liturgical rhythms and practices" that were firmly established in early Methodist worship.

<sup>20</sup> Ordained clergy were not always available to provide the sacraments, love feasts, and other pastoral rites. Even a weekly Sunday service was not available in all locations, especially those that were more rural. It was not uncommon in some circuits for an itinerant preacher to hold services once every two or three weeks in a local congregation. Generally most communities *did not* have the benefit of worship occurring on Sunday. Tucker, *American Methodist Worship*, 6.

<sup>21</sup> Ruth, *A Little Heaven*, 20.



of revivalism.<sup>22</sup> The evangelistic atmosphere of the quarterly meeting was the predecessor to the great camp meetings, and it encompassed the complete sphere of Methodist liturgical practices.<sup>23</sup>

#### Further Developments in the Nineteenth Century

Changes in the nature of Methodism during the nineteenth century affected the structure of the quarterly meeting. Over time several contributing factors shifted the liturgical setting once found in the quarterly meeting to other Methodist gatherings. This would include the “two days’ meetings”<sup>24</sup> (i.e., essentially the same format as the quarterly meetings but without the business conference), camp meetings, and various other forms of protracted meetings often unique to Methodism. During the early years of the nineteenth century, the revivals previously associated with the quarterly meeting were soon found in the camp meeting.<sup>25</sup>

Although not invented by the Methodists, the camp meeting had qualities similar to the quarterly meeting and therefore provided a form they quickly “adapted and transformed”<sup>26</sup> to meet their liturgical concerns. It became a medium “for large scale evangelical worship . . . throughout the nineteenth century by all the different branches of

---

<sup>22</sup> Lester Ruth, "Reconsidering the Emergence of the Second Great Awakening and Camp Meetings Among Early Methodists," *Worship* 75, no. 1 (July 2001): 340-41.

<sup>23</sup> Ruth, *A Little Heaven*, 22.

<sup>24</sup> *Ibid.*, 185.

<sup>25</sup> Tucker, *American Methodist Worship*, 74.

<sup>26</sup> *Ibid.*

Methodism.”<sup>27</sup> Worship emphasized not only the conversion of the lost but social change. Camp meetings frequently included celebration of the eucharist, love feasts, baptism, the solemnization of marriage, and the reception of members. Success was determined on a pragmatic basis by counting the number of those “who experienced tangibly and dramatically the power of God and claimed it for themselves.”<sup>28</sup> Tucker notes that the influence of the camp meeting atmosphere eventually impacted worship on the Lord’s Day in local congregations:

The enthusiastic reception given to the style and content of the meetings virtually guaranteed that some communities would strive to replicate aspects of them on every Sunday morning. In addition to the evangelistic preaching that was already expected of Methodist worship, personal testimonies might also be included, as well as lengthy prayers by one or more individuals. And later, during the heyday of the camp meeting, assorted practices from that great festival, such as sustained altar prayer and the singing of camp meeting hymns, might be included in Sunday worship. It is therefore no surprise that Wesley’s Lord’s Day services were so short-lived, and that the American Methodist leadership had such difficulty trying to establish some modicum of uniformity in the practice of worship on the Lord’s Day. The influence of the camp meeting and other revivals on Methodist Lord’s Day worship was such that when specified orders were developed, they reflected the revival structure by the placement of the sermon near the conclusion of the service; Communion, when it was celebrated, was added on as the final event before departure, as at the camp meeting.<sup>29</sup>

Tucker indicates that along with the positive aspects of evangelism and spiritual renewal, there was also a negative side to the camp meetings and other forms of revival. The influence of revivalism created an overemphasis on personal experience, while undermining the importance of community in the church body. This threatened the

---

<sup>27</sup> Ibid., 75.

<sup>28</sup> Ibid., 77-81.

<sup>29</sup> Ibid., 81.

purpose of worship, which should focus upon the glorification of God, rather than following a direction that is overly subjective and centered upon the individual. Eventually this stress upon individualism and personal experience “contributed to the privatization of religion in America.”<sup>30</sup>

It is evident that even after the abandonment of the *Sunday Service*, the early Methodists’ liturgical tradition remained rich with their exuberant worship, sacramental emphasis, innovations in worship, and the variety of “liturgical outlets”<sup>31</sup> that they utilized to promote an inward religion. However, the rejection of a set liturgy made it difficult to bring uniformity in worship. Over time some congregations succumbed to the temptation to adopt the revivalistic liturgical model, inherent to camp meetings and other forms of protracted meetings, in their weekly Lord’s Day worship. When a specified *ordo* was established in subsequent years, the liturgy favored that of the “revival structure.”<sup>32</sup> The liturgical pragmatism that became evident in Methodism not only enabled them to devise creative means for evangelism, but it also provided the agency for further deviation from those liturgical principles that Wesley felt essential in maintaining the balance between formalism and enthusiasm.<sup>33</sup> This is especially true of the holiness groups that either branched off of Methodism or were heavily influenced by it in the mid

---

<sup>30</sup> Ibid.

<sup>31</sup> Ruth, "Reconsidering the Awakening," 345.

<sup>32</sup> Tucker, *American Methodist Worship*, 81.

<sup>33</sup> The success of worship in the various liturgical outlets was often calculated by the number of individuals exhibiting a personal experience of the power of God in some measure. Methodists were creative in finding ways to both evangelize those seeking God and to encourage Christians in their daily commitment to Christ.

to late nineteenth century. Likewise, the desire for spontaneity and liturgical freedom characteristic of American Methodist worship continued, not only in Methodism, but also in many of the groups, like the Church of the Nazarene, that descended from it.

Although Wesley granted the American Methodists liturgical freedom in his letter of September 10, 1784, by indicating that they were at “full liberty to follow the Scriptures and the primitive church,”<sup>34</sup> it was a qualified freedom. He had provided them with his version of the prayer book in the *Sunday Service* and set forth Scripture and the early church as the guiding rule. Along with Wesley’s letter and the *Sunday Service*, Tucker points out that the early Methodists were also provided with a book of discipline that addressed various worship-related topics. Therefore, they had at their disposal three authoritative sources for the liturgy, which “established that Methodist worship should not be haphazard, but rather organized according to certain principles.”<sup>35</sup>

The Church of the Nazarene did not have the same standards that Wesley provided to the Methodists to guide their liturgical development. The denomination’s formation is unique in that its genesis resulted from the union of several holiness streams emerging out of the American holiness movement during the latter part of the nineteenth century. The American holiness movement was rooted in the revivalism and camp meeting atmosphere of the early to mid-nineteenth century. The creation of the National Camp Meeting Association for the Promotion of Holiness (NCMA) in 1867 by a group of Methodist ministers ignited the revival fires that had been temporarily dampened by the

---

<sup>34</sup> Tucker, *American Methodist Worship*, 272.

<sup>35</sup> *Ibid.*

American Civil War.<sup>36</sup> Although John Inskip and NCMA leadership intentionally implemented strategies to prevent being accused of creating schisms or encouraging fanaticism, these strategies did not prevent the “creation of an ever-widening gulf between . . . the religion of the church and the religion of the camp meeting.”<sup>37</sup> Ann Taves points out that the intention of the camp meeting movement was to reform the church, but instead it only amplified differences:

During the last decades of the century, Methodist churches became more ornate. Worship, particularly in the cities, became more liturgical (that is, more “formal”), and traditional class meetings were gradually replaced with mission societies and service groups. At the same time, the leadership of the Holiness Movement encouraged the formation of regional, state, and local holiness associations modeled on the NCMA. . . . Holiness leaders insisted that the camp meeting was no substitute for the church; nevertheless, they had surrounded the camp meeting, which had never been a formal part of the Methodist church, with an array of associated structures. In so doing, they heightened rather than bridged the gulf between the local church and the camp meeting and unwittingly encouraged the formation of independent holiness denominations.<sup>38</sup>

The holiness streams that eventually merged to form the Church of the Nazarene sought worship structured after a revivalistic model that was spontaneous and free. They rejected many of the set forms of worship still found within the Methodist liturgy and other prayer book traditions, since they believed it was the chief cause of formalism. Ironically, in doing so they were further distancing themselves from the liturgy that Wesley loved and the essence of which he believed crucial in the pursuit of Christian perfection.

---

<sup>36</sup> Melvin Dieter, *The Holiness Revival of the Nineteenth Century*, eds. Kenneth E. Rowe and Donald W. Dayton, Studies in Evangelicalism (Metuchen, NJ: Scarecrow Press, 1980), 98.

<sup>37</sup> Taves, *Fits*, 232-35.

<sup>38</sup> *Ibid.*, 235.

## **Discriminating Features of the Regional Denominations That Formed the Church of the Nazarene**

When the Church of the Nazarene arrived on the scene in the early twentieth century, many of the limitations of eucharist observance faced by early Methodists did not exist. The days of the itinerant preacher were long past. Although the Lord's supper was valued by some segments of the denomination, the frequency of administering the eucharist did not uniformly increase throughout the denomination. Some of the merging bodies from the East and West were practicing eucharist on a monthly basis.<sup>39</sup> The testimonies of pastors and laity alike indicate that many had a high regard for the sacrament. However, these sentiments were by no means systemic. The majority of congregations celebrated communion less frequently and reduced it chiefly to memorial. Staples argues that the primary reason many of the descendants of the holiness movement observed the sacraments was because "Christ had commanded them"<sup>40</sup> to do so, and it was their practice in Methodism.

Wesley's sacramental theology and praxis did not become prominent in Nazarene theology and practice. Although the sacraments were valued by some of the churches, it was overshadowed by the revivalism of the day. The emphasis was upon Wesley's doctrine of Christian perfection and not upon his liturgical practice or sacramentalism.<sup>41</sup>

---

<sup>39</sup> Prior to the merger the group in the East was known as the Association of Pentecostal Churches of America; the church in the West referred to itself as the Church of the Nazarene. Following the merger of the East and the West they were known as the Pentecostal Church of the Nazarene until "Pentecostal" was dropped in order for the denomination to distance itself from the tongues movement.

<sup>40</sup> Staples, *Outward Sign*, 22.

<sup>41</sup> Albeit this was a modified form of the doctrine, which diverged somewhat from Wesley's formulations and was influenced by the work of Phoebe Palmer and the American Holiness Movement.

The contributing cause behind this phenomenon finds its origins in the circumstances that led to the formation of the denomination. The Church of the Nazarene is not a split from Methodism or any other single denomination but rather involves the coming together of various denominational streams and theological traditions. According to Nazarene historian, Timothy Smith, the founding fathers came from a variety of backgrounds including: Baptist, Presbyterian, Congregationalist, Friends, and Methodist traditions.<sup>42</sup> Although this list is not exhaustive, it demonstrates the extent of the theological diversity present when the denomination was formed.

One of the problems the early leaders faced prior to merger was overcoming obstacles hindering the independent holiness streams from uniting. The various holiness denominations and associations seeking to merge differed in some areas of belief and practice, especially with issues concerning the sacraments and church order. One example of the extent of these differences is found in the conflicting baptismal practices of those regional denominations that eventually merged to form the Church of the Nazarene.<sup>43</sup> The New Testament Church of Christ believed that pouring should be the exclusive method of baptism. It rebaptized those candidates wishing to join their church

---

<sup>42</sup> Smith, *Called Unto Holiness*, 21.

<sup>43</sup> The three major regional groups that merged in 1907 and 1908 include the Church of the Nazarene on the West Coast, the Association of Pentecostal Churches of America in the East, and the Holiness Church of Christ in the South. There were, however, previous mergers from various holiness streams that united to form each of these regional groups prior to the larger mergers in 1907 and 1908.

who were previously baptized by another mode. Others insisted on immersion as the only appropriate mode.<sup>44</sup>

Horace G. Trumbauer records in his diary an instance of Bresee and the Church of the Nazarene negotiating over sacramental issues in order to facilitate merger. Trumbauer was presiding elder of the Pennsylvania conference of the Holiness Christian Church. It was a small denomination that had started in Pennsylvania and spread to Indiana. They were seeking to join the Church of the Nazarene when they were invited to attend the Chicago Assembly in 1907 as guests. The only significant hurdle revolved around the issue of infant baptism.

The Chicago Assembly was the first General Assembly of the Church of the Nazarene, which was organized to facilitate the joining of the Nazarenes in the West and the Association of Pentecostal Churches of America in the East. All holiness bodies open to the possibility of one day uniting with the Nazarenes were invited to send representatives to the Chicago gathering.<sup>45</sup> Prior to an official committee meeting at the assembly Trumbauer met with C.W. Ruth and William Howard Hoople on October 9, 1907, to discuss the possibility of Trumbauer's Holiness Christian Church also uniting.<sup>46</sup> He makes the following entry into his diary: "Brothers Ruth and Hoople informed me

---

<sup>44</sup> Smith, *Called Unto Holiness*, 154, 171. The New Testament Church of Christ was one of the denominations in the southern stream. In 1904 it merged with the Independent Holiness Church to become the Holiness Church of Christ, which united with the Church of the Nazarene in 1908.

<sup>45</sup> *Ibid.*, 211.

<sup>46</sup> C.W. Ruth was a Nazarene evangelist who had earlier been part of the Holiness Christian Church in Indiana. During his work as an evangelist he had been influential in negotiations between the various holiness groups. William Howard Hoople was, in 1907, a prominent leader in the Association of Pentecostal Churches in the East, which merged with the Nazarenes at the Chicago Assembly.



that in the article on ‘baptism,’ our church was taken into consideration and that they believed it would be satisfactory to us.”<sup>47</sup> When Trumbauer finally engaged Bresee and the legislative committee five days later, he raised the issue during the committee meeting: “In the afternoon I met with the ‘Commission on Legislation,’ to formulate articles on healing, baptism, etc. When I objected to infant baptism Dr. Bresee said to me, ‘Would you object to other folks accepting it?’ They struck out [of the *Manual*] for me the words ‘for the remission of sins unto salvation.’”<sup>48</sup> Trumbauer in his diary entry is referring to the language of the article on Baptism which states,

Baptism, by the ordination of Christ, is to be administered to repentant believers as declarative of their faith in Him as their Savior, for the remission of sins unto salvation, and the full purpose of obedience in holiness and righteousness. Baptism being the seal of the New Testament, young children may be baptized upon request of parents or guardians, who shall give assurance for them of necessary and Christian teaching.

Whenever a person through conscientious scruples becomes desirous of again receiving the ordinance of baptism, it may be administered.

Baptism may be administered by sprinkling, pouring or immersion, according to the choice of the applicant.<sup>49</sup>

The 1907 *Manual* reflects the changes noted by Trumbauer. The article on baptism underwent a significant reworking from the 1906 version in order to respond to obstacles posed by divergent beliefs of the various holiness streams. Alterations were made in response to the controversies over infant baptism, differences over baptismal mode, and

---

<sup>47</sup> Horace G. Trumbauer Diary [inserted pages], October, 1907, file 592-28, H.G. Trumbauer Collection, Nazarene Archives, Lenexa, KS, 8.

<sup>48</sup> *Ibid.*, 14.

<sup>49</sup> *Manual [1906]* (Los Angeles: Nazarene Publishing Company, 1906), 23-4.

rebaptism.<sup>50</sup> The issue was resolved through compromise. Trumbauer was willing to accept wording which would allow infant baptism to be practiced by those who desire to do so in exchange for the removal of language that hinted at the idea of baptismal regeneration. The Pennsylvania Conference of Trumbauer's denomination joined the Nazarenes in 1908.<sup>51</sup>

Differences also arose in areas of church discipline. Streams from the more rural areas of the South were more concerned about outward behavior and "emphasized rigid standards of dress and behavior, and often scorned ecclesiastical discipline."<sup>52</sup> While all holiness streams were quite conservative in areas pertaining to behavior and appearance, the urban areas which were especially found in the more heavily populated Northeast and West Coast were not as austere concerning "outward standards of holiness."<sup>53</sup>

Surmounting these obstacles and others that were considered *non-essential* to the doctrine of Christian perfection could only be accomplished by compromise.

---

<sup>50</sup> It is interesting to note that the Article in the 1907 *Manual* comes closer to orthodoxy by eliminating the sentence in the 1906 *Manual* that allows for rebaptism. It originally appeared in the 1905 *Manual* and forever disappears by the 1907 version. The deleted line stated the following, "Whenever a person through conscientious scruples becomes desirous of again receiving the ordinance of baptism, it may be administered." However, Nazarene pastors have always been at liberty to rebaptize at their discretion and it is a practice that continues today. *Ibid.*

<sup>51</sup> The Indiana conference of the Holiness Christian Church, along with a few members of Trumbauer's Pennsylvania conference, declined the invitation to unite with the Nazarenes. Smith, *Called Unto Holiness*, 230.

<sup>52</sup> *Ibid.*, 27.

<sup>53</sup> *Ibid.*

## Essentials vs. Nonessentials and the Ramifications for the Liturgy

As a result of the immense diversity, the early founders had to invoke a strategy to address disagreements. This is exemplified in the way they dealt with divergent theology and practices that were deemed *negotiable*. Stanley Ingersol points out that the leaders resolved these issues by focusing upon the Wesleyan doctrines concerning the *via salutis*, rather than upon practices and theological issues they considered standing on the periphery:

Differences between and within the regional denominations remained, and these were reconciled by the principle of “liberty in nonessentials.” The 1898 *Manual* of Phineas Bresee’s Church of the Nazarene in the West makes clear that “essentials” were beliefs necessary to salvation. Particular eschatologies and baptismal views were nonessentials and required liberty of conscience. Were these doctrines then deemed unimportant? Hardly so. If educator A. M. Hills held staunchly to post-millennialism, Southern churchman J. B. Chapman and others were pre-millennialists with equal conviction. Did general superintendents Bresee and H. F. Reynolds affirm the importance of infant baptism? Rescue worker J. T. Upchurch disdained that doctrine and practice. In the newly organized Pentecostal Church of the Nazarene, liberty of conscience was required precisely because particular baptismal and eschatological views were affirmed strongly—so strongly, *in fact, that it was pointless for those of one school of thought on these issues to seek prevalence in church councils over those who held contrary views*. Pluralism was not indifference to these doctrines but the very opposite, though rooted in the belief that the focus of Pentecostal Nazarene unity should lie elsewhere—on the Wesleyan way of salvation, in particular.<sup>54</sup>

Ingersol argues that *liberty in nonessentials* in no way indicates that these issues were unimportant. Each of those who held divergent beliefs were extremely passionate about them. Therefore, the insistence to focus only on the essentials was the only plausible way to bring unity to these merging bodies. Otherwise consensus was impossible in certain

---

<sup>54</sup> Stanley Ingersol, "Christian Baptism and the Early Nazarenes: The Sources That Shaped a Pluralistic Baptismal Tradition," *Wesleyan Theological Journal* 27 (1992): 162, italics mine.

theologies and practices where divergence emerged. They lived by the mantra *unity in the essentials and liberty in the nonessentials*.

While Ingersol's point is well taken, it is reasonable to suggest that these passionate and divergent beliefs might have provided one of the catalysts for the eventual devaluing of the sacraments, especially to subsequent generations of Nazarenes. The very fact that they were of such importance forced the acceptance of pluralistic beliefs and practices into a denomination bent on uniting. The only way to maintain unity was to ignore these privately held differences in corporate discussions, meetings, and gatherings, or unity would have been impossible.

This potential threat which divergent baptismal practices posed for the union is demonstrated by the longevity of the tension they created. Even in later years when potentially divisive issues such as the mode of baptism or the validity of infant baptism consistently surfaced in denominational periodicals, the church leadership was forced to address this recurring controversy. Responding to a question submitted in 1946 to the *Herald of Holiness*, J. B. Chapman illustrates this phenomenon by requesting laity to demonstrate tolerance in regard to variant baptismal practices:

The Church of the Nazarene is very liberal on the subject of water baptism, seeing our people have come from many persuasions on the matter, and seeing further that the subject is not in the nature of a necessary band of solidarity among us. . . . No one is supposed in our church to bring any pressure to bear upon any one on the subject of baptism, except to insist that all shall be baptized some time by some mode. . . . No one can have any trouble with us unless he is insistent on making others accept his interpretation. In that case he may find difficulty in that our people cannot see why there should be much argument about a matter on which everyone is given his own way.<sup>55</sup>

---

<sup>55</sup> James B. Chapman, "The Question Box," *Herald of Holiness*, July 29, 1946, 13.

The unifying and dominant theology was Christian perfection. Even though some leaders did possess *passionate* beliefs regarding church order, eschatology, the sacraments, or other non-essentials, if it was not considered crucial to the *via salutis*, it was relegated to a lower status. This was a critical component in ensuring unity in the midst of diversity. As Ingersol points out, their intention on many of these issues was not to devalue them, but it is likely that in later years their importance diminished. This was the residual effect of Nazarene descendants who had forgotten the passion of their forefathers. The ending result was that revivalism, evangelism, and the promotion of entire sanctification overshadowed other beliefs and practices, especially in those areas where divergence abounded.

James Fitzgerald argues that the early Nazarenes “strip-mined . . . [Wesley’s sermons for] any reference to the doctrine of holiness”<sup>56</sup> but ignored other parts of his work that were critical to the practical application of the doctrine. Jeffery Knapp suggests that the rubric, *unity in essentials; liberty in nonessentials*, that characterized the early Nazarenes created a “pragmatic milieu,”<sup>57</sup> which still characterizes the denomination. This allowed the original groups to emphasize evangelism and promote the doctrine of Christian perfection, while having very diverse “baptismal views, eucharistic patterns, eschatological schemes and the like.”<sup>58</sup> It appears that many issues were handled in this

---

<sup>56</sup> James Nelson Fitzgerald, “Weaving a Rope of Sand: The Separation of the Proclamation of the Word and the Celebration of the Eucharist in the Church of the Nazarene” (PhD dissertation, Vanderbilt University, 1999), 229.

<sup>57</sup> Jeffery H. Knapp, “Throwing the Baby Out with the Font Water: The Development of Baptismal Practice in the Church of the Nazarene,” *Worship* 76, no. 3 (May 2002): 228.

<sup>58</sup> *Ibid.*

manner when consensus could not be reached (e.g., the sacraments, eschatology, church order, etc.).<sup>59</sup>

Significant for this study is the revelation that quite early in the denomination's history there was a separation between sacramental practice and doctrine. Other evidence in this document will indicate that what was true of the sacraments was also true of the liturgy as a whole. Although the Wesleyan practices retained by Nazarenes were generally valued, there was an apparent failure to understand the relationship between various components of Wesley's practices (e.g., liturgy, the means of grace, emphasis on the spiritual disciplines, etc.) and the doctrine of Christian perfection. The primary instrument used for the promotion of salvation and entire sanctification was the revival, which nurtured the pietistic concerns of the movement. Practices that focused on the objective side of faith were among those that were deemed less important and thus considered debatable. The problem with this policy was that it made the separation between practice and doctrine even more distinct. The act of labeling certain practices as *nonessentials* failed to recognize the relationship between practice and doctrine.<sup>60</sup> These early Nazarenes were united by their desire to experience and promote the Wesleyan doctrine of Christian perfection, but there was no liturgical theology to illumine them in

---

<sup>59</sup> The sometimes volatile differences between the regional groups and holiness streams that formed them is demonstrated in the Seth Reese controversy. It occurred not long after Bresee's death, beginning in 1915 and reached its crescendo in 1917. Smith indicates that it nearly fractured the church union. Smith, *Called Unto Holiness*, 273-281.

<sup>60</sup> Although it was not the intention of Bresee or many of the early Nazarenes leaders, the very act of labeling even certain aspects of the practices as nonessentials communicates the idea that the practices themselves are unimportant or at least not as important as doctrine. This act of labeling can in itself affect the value placed upon them and their implementation. This is especially relevant as it relates to the instituted means of grace and the sacraments which Christ ordained.

regard to the essential relationship between *lex orandi, lex credendi* or to guide them in future decisions in orthopraxy.

This problem is illustrated by current sacramental practice in the church.<sup>61</sup> The sacrament of baptism does not function as initiation into the church, since it is not uncommon for the unbaptized to be church members or regular participants in the eucharist. Not only is it possible, but in some instances there have been unbaptized ordained clergy in the denomination.<sup>62</sup> Knapp goes as far as to suggest that the altar call became the sacrament of initiation for the Church of the Nazarene, whereas the function of baptism was reduced to a personal testimony of a previous conversion experience.<sup>63</sup> Although Ingersol argues that the Church of the Nazarene continued to address its baptismal theology in later years, it is obvious from current practice that baptism has little connection to its historical function in either the early church or Wesley's ecclesiology.<sup>64</sup>

---

<sup>61</sup> The devaluing of the sacraments is exemplified in many ways in current Nazarene congregations. This includes the casual methods used for both sacraments of baptism and the eucharist. The rite in some congregations is implemented spontaneously, absent from the *Manual* or other ritual resources. Other issues indicating a low sacramental practice include: eucharistic frequency, the aesthetically impoverished nature of the elements used for the Lord's supper and the manner in which it is administered, rebaptism, and the confusion between infant dedication and baptism. For more information on Nazarene sacramental practice, see Staples, *Outward Sign*.

<sup>62</sup> Although an official record of baptized or non-baptized clergy does not exist, there are instances of unbaptized clergy being ordained. I am aware from personal experience and from correspondence with other Nazarene pastors that this phenomenon does exist. Concerning the case with which I am personally familiar, the ordained pastor was baptized a few years after his ordination. Most likely this is an unusual occurrence; however, it does not diminish the significance of this phenomenon, which indicates theological confusion and a reduction of the significance of baptism. Brook Thelander, e-mail message to author, May 22, 2011.

<sup>63</sup> Knapp, "Throwing the Baby Out," 238.

<sup>64</sup> Ingersol, "Christian Baptism," 161-80.

All of this suggests that the concessions which were made in order to make the union a possibility had significant ramifications for both sacramental practice and the shape of liturgy. This is significant since Wesley's quest for inward holiness was inseparably linked to the liturgy he experienced in the Anglican tradition and to his high sacramental theology and praxis. We shall now turn our attention to the liturgical characteristics of the regional groups that merged to form the denomination.

### **Factors Influencing the Shape of Early Nazarene Worship**

Tracing the Church of the Nazarene's historical roots is without question an essential component in understanding current liturgical practice and spirituality. Likewise, before it is possible to fully comprehend the challenges and obstacles the denomination now faces and how to respond to those problems, it is vital to know how the church arrived at its current bearing. Much history has already been written about the American holiness movement and the formation of the Church of the Nazarene. Likewise, the contributions of numerous Methodist historians have provided many valuable resources including: a thorough biographical portrait of John and Charles Wesley, details concerning the formation of Methodism, insight into John Wesley's liturgical theology and practice, and a description of worship within American Methodism. However, except for some recent research on the sacraments, very little



historical work has been contributed in the area of Nazarene liturgical practice.<sup>65</sup> The primary reason for this oversight is because the Church of the Nazarene has always been part of the free-church tradition. The prayer book was not only associated with those denominations whose religion was defunct, but it was viewed as *one of the primary* contributing factors to the absence of spiritual vitality within them. Therefore, Nazarene worship from the very beginning was driven not by liturgical theology but rather by the revivalism that gave birth and life to the denomination.

The last thirty years, however, have witnessed a dramatic shift in worship. Recently, there exists a growing sense that something is wrong. The revivalistic services, camp meetings, and evangelistic campaigns that gave birth to the Church of the Nazarene over a century ago have all but died out. The declining attendance at revival meetings became especially noticeable during the last thirty or more years of the twentieth century. The death of revivalism created a vacuum in worship. Success in worship had always been measured by the number of seekers at the altar. Later the church focused upon the number of people in the pews as well as Sunday school attendance. The gradual but steady decline of revivalism meant that the church needed to shift directions if it was

---

<sup>65</sup> Except for the occasional and brief sections in Nazarene histories and biographies, little work has been done on the Nazarene liturgy. Contributions to this area of research have focused mainly upon the sacraments and reside in doctoral dissertations. The first liturgical theology published by the Church of the Nazarene, *Created to Worship: God's Invitation to Become Fully Human*, was authored by Brent Peterson and only recently released in March of 2012. For further reading, see Staples, *Outward Sign*; Carl Bangs, *Phineas F. Bresee: His Life in Methodism, The Holiness Movement, and the Church of the Nazarene* (Kansas City: Beacon Hill Press, 1995); Floyd Cunningham, ed., *Our Watchword & Song* (Kansas City, MO: Beacon Hill Press, 2009); Bradley K. Estep, "Baptismal Theology and Practice in the Church of the Nazarene: A Preservation of Plurality" (PhD dissertation, Union Theological Seminary, 2000), 1-224; Fitzgerald, "Rope of Sand," 1-258; Brent David Peterson, "A Post-Wesleyan Eucharistic Ecclesiology: The Renewal of the Church as the Body of Christ to Be Doxologically Broken and Spilled Out for the World" (PhD dissertation, Garrett-Evangelical Theological Seminary, 2009), 1-316; Brent David Peterson, *Created to Worship: God's Invitation to Become Fully Human* (Kansas City, MO: Beacon Hill Press, 2012).

going to continue to grow numerically. The church-growth movement became the new method used to bring new prospects into the church. This had significant ramifications for the liturgy. Over time the revival pattern of morning worship shifted in a new direction.

The structure and content of worship ceased to be shaped by revivalism but instead was determined by the means and methods born out of the church-growth movement. The uniformity that existed in worship because of the influence of revivalism was no longer available to shape the pattern of worship. Although some congregations have held onto traditional Nazarene patterns, they are becoming increasingly extinct. During the early 1990s Paul Basset reflected on this change with the following analysis: “Recently Nazarene worship has been moving in two directions: one segment of the church is seeking to redeem its Wesleyan and Anglican roots while another segment is striving to displace the revivalistic form with a praise-and-worship style.”<sup>66</sup> Those Nazarenes seeking to return to their Anglican heritage remain a very small minority. Furthermore worship practices within the denomination are increasingly becoming more divergent rather than simply “moving in two directions.”<sup>67</sup> The divergence in itself is not the threat to Nazarene identity. Rather the absence of an ecclesiology and liturgical theology to guide clergy increases the possibility that many congregations and pastors will become lost in the equivalent of a liturgical quagmire.

---

<sup>66</sup> Paul Bassett, "Church of the Nazarene," in *The Renewal of Sunday Worship*, ed. Robert E. Webber, The Complete Library of Christian Worship (Peabody, MA: Hendrickson Publishers, 1993), 37.

<sup>67</sup> Ibid.

An underlying argument of this study contends that one of the contributing factors to the loss of denominational identity, which Nazarene scholars have been debating in the past decade, is the absence of a liturgical theology. It is also proposed that the absence of such a theology has led to the misguided changes and liturgical confusion that has transpired in worship over the last several years.<sup>68</sup> Traditionally liturgical theology has not been a typical Nazarene concern; however, developments over the last two to three decades has created a renewed interest in not only the sacraments, but also in the denomination's Wesleyan liturgical roots and the field of liturgical studies.<sup>69</sup>

Although it is not the intent of this paper to give an exhaustive evaluation of Nazarene liturgical practice, it is essential to set the context for the analysis of current practice. Therefore, it is my intent to briefly trace the characteristics, history, and development of Nazarene worship. As previously noted, other than the recent contributions to the field of sacramental theology, the scholarly contributions in the field of Nazarene worship are minimal. Therefore, the majority of descriptions of worship

---

<sup>68</sup> Although some congregations have retained more traditional forms of worship, at least some divergence is inevitable. Today there is significant variety in Nazarene worship encompassing a wide spectrum of forms. For example: A small minority of churches have sought to return to a prayer book model, which is similar and in some instances nearly a complete adoption of the shape and content of Anglican worship. Others offer very *contemporary* worship, which generally is a reference to the type of modern music that dominates the services (i.e., rock or hard rock styles of Christian music). Some worship appears very disorganized and casual. It is at times characterized by lengthy periods of singing choruses followed by a sermon, with other elements such as a prayer, offering, the occasional hymn or a Scripture reading interspersed in between. In many congregations the preferred medium for making the words available to the congregation is no longer the hymnal or printed sheet, but an overhead projection system, which requires very little of the congregation in way of participation. Overall, the major focus and concern of contemporary worship trends appear to concentrate on music and the sermon.

<sup>69</sup> While the number of those interested in and contributing to these fields is small, interest does seem to be increasing.

come from the early Nazarene periodicals and the brief descriptive accounts found in biographies and historical texts.

### Influences of American Revivalism

Carl Bangs, in his book on the life of P. F. Bresee, notes several differences in Bresee's liturgical thought and practice which distinguished the Nazarenes from other congregations in Los Angeles. He lists the following characteristics of Nazarene worship under Bresee's leadership. First, he suggests, that the atmosphere of worship at Los Angeles First Church was one of celebration for past spiritual victories as well as the expectation of additional transformative experiences to occur.<sup>70</sup> The early denominational periodicals and literature testify to very vibrant and lively forms of worship. Worship is described as containing emotion-laden testimonies, people raising their hands in praise, shouting, weeping, and various other expressions. Early Nazarene worship was equivalent to the camp meeting model of the late nineteenth century, which was characterized by the "spirited singing of gospel songs; fervent, spontaneous prayers said aloud by many; shouts of 'Amen,' 'Hallelujah,' . . . spontaneous personal testimony, excited preaching that need not hew closely to the biblical text; and 'altar services' in which the mourners' bench is lined with sobbing penitents seeking either justification or entire sanctification."<sup>71</sup> This type of atmosphere occurred in multifarious services including those semi-regular occasions when they celebrated the Lord's supper and the love feast.

---

<sup>70</sup> Bangs, *Bresee*, 231.

<sup>71</sup> Bassett, in *Nazarene Worship*, 37.

Next, Bangs notes that although Bresee and the early Nazarenes “respected [the] traditional forms of worship”<sup>72</sup> from the past and on occasion referred back to them, they were more interested in the “spiritual vitality that had produced those historic forms.”<sup>73</sup> Bangs argues that Bresee was quite capable of implementing ritual, but “he was not ritualistic.”<sup>74</sup> He continues this thought by stating that Bresee “regarded the fashionable formality in the old churches as stifling to the life that once enlivened the forms.”<sup>75</sup> If this analysis is correct, then it pinpoints one of the major differences in liturgical thought between Bresee and Wesley. Wesley’s view of the correlation between *spiritual vitality* and the ritual forms of the liturgy was reciprocal. He believed an interdependent relationship existed between the liturgical means of grace and spiritual vitality. Wesley is noted for his high estimation of the Anglican prayer book. Therefore, according to Wesley, rather than the *forms* being a potential drain on inward religion, the opposite was true when appropriated correctly. God has chosen to work through those very means and

---

<sup>72</sup> Bangs, *Bresee*, 231.

<sup>73</sup> *Ibid.*

<sup>74</sup> *Ibid.* Bangs’s use of the terms *ritual* and *ritualistic* is lacking in clarity. These words are interpreted differently depending upon one’s church tradition. Outside of the sacraments and those items labeled “ritual” in the *Manual*, Nazarenes, like most individuals from the free-church tradition, would not consider the worship of their church to contain ritual. However, ritual is inherent to life itself and a part of every church and its worship. For example, movements, words, and actions surrounding the altar call encompass ritual. Ronald Grimes states, “Even the ritual-denying Protestant groups depend heavily on psychosomatically informed processes like ‘being moved,’ ‘feeling the spirit,’ or ‘having a full heart.’ As far as I can see, there is no escaping ritualization—the stylized cultivation or suppression of biogenetic and psychosomatic rhythms and repetitions.” It is because of this confusion over the use of *ritual* and its derivatives that Mary Douglas argues that instead of using the term to reference “empty symbols of conformity” ritual should be used in a neutral or positive sense. The assumption of this document is that Bangs’s reference is to those rituals Nazarenes associated with *written forms of worship* in the prayer book tradition. It is these forms which were avoided since they were considered an enemy to the spiritual vitality which Nazarenes sought. Grimes, in *Ronald L. Grimes: Modes of Ritual Sensibility*, 135; Douglas, *Natural Symbols*, 2-3.

<sup>75</sup> Bangs, *Bresee*, 231.

forms that Bresee and the early Nazarenes either avoided or used with reservation. When engaged in through faith, God uses these means to communicate his grace and promote authentic spiritual healing and growth.

While it is true that Wesley warned of the misuse of the fixed forms of worship, since they lead to the dead religion that Bresee feared, the same is true of spontaneous worship. However, Bresee, like the early American Methodists, was more interested in and comfortable with the spontaneous and free forms of worship characteristic of early American Methodism and American Revivalism. Although Bresee did not completely disregard the use of ritual, he believed it should be approached with caution. Prayer book forms appear to be limited to Bresee's sacramental practice.<sup>76</sup> Fitzgerald points out that even though the American holiness movement generally showed "very low regard for ritual, the Lord's Supper was an exception" to the rule.<sup>77</sup> However, other set forms of worship did not receive the same place of favor that was reserved for the eucharist.

Wesley, on the other hand, concluded that both the written and spontaneous forms were vital to the church's liturgy. They were essential for both the propagation of inward holiness and to guard against the extremes of either formalism or enthusiasm. The

---

<sup>76</sup> Beyond the sacramental rituals in the *Manual* and information from the *Nazarene Messenger* on eucharistic frequency and the occurrence of baptisms, Bangs provides little insight regarding the actual ritual forms in Bresee's liturgy. Although Bangs states that Bresee had a "mastery of ritual," it is difficult to ascertain to what extent this assertion is a valid reflection of Bresee's reliance on prayer book forms for his liturgy. Bangs only references the prayer book forms Bresee implemented for his sacramental practice, but there is minimal data regarding his implementation of prayer forms, Scripture, the creeds, and other elements of Wesley's prayer book *ordo*. It is also significant to note that the Lord's supper was rarely a part of Sunday morning worship in Bresee's church. It occurred every other month mostly in the Sunday afternoon service. Therefore, available evidence indicates that spontaneous and free worship was the principle characteristic of Bresee's liturgy, while his primary connection to Wesley liturgical thought is found in the sermon, limited aspects of the hymnody, and extempore prayer.

<sup>77</sup> Fitzgerald, "Rope of Sand," 155.

exclusive use of written or spontaneous forms could readily lead to either of these distortions.

Finally, Bangs states that the mark of *spiritual worship* for Bresee and the early Nazarenes was determined by the number of individuals experiencing conversion or entire sanctification. According to Bangs, “Meetings were described less in terms of attendance or programs than in terms of seekers responding to gospel promises. It was expected that people would seek God wherever Christians gathered.”<sup>78</sup> The shape of early Nazarene worship was modeled after the camp meetings and revival services of the American holiness movement. Revival meetings were the supreme vehicle for the promotion and propagation of an inward religion; therefore worship in the holiness denominations was modeled after the movement that gave them birth.

#### Avoiding the Extremes: Formalism and Fanaticism

Generally speaking, that which was characteristic of prayer book worship was avoided, since these forms were believed to be the enemy of inward religion. Bresee provides some insight into his thoughts on worship in a sermon published in the *Nazarene Messenger*. The prolonged quote below provides an important window into the attitudes, thoughts, and concerns of Nazarene leadership as they relate to prayer book worship. Bresee based his sermon on a text from Rev 7:17:

There is considerable thought given, in these days to forms of worship, men and women have wrought them out. We call them a litany or a ritual. Some churches are called ritualistic, because they have prepared forms of expression which are read from a book or recited from memory. The forms of worship in churches not ritualistic are sometimes considered “bald” and sometimes in their assemblies they almost cease to worship. Their meetings are seasons of instruction and entertainment

---

<sup>78</sup> Bangs, *Bresee*, 231.

and sometimes not much even of that. So while ritualism runs easily into formality—indeed seems to invite it—unritualistic meetings degenerate into education, or entertainment and sometimes folly.

Worship rises high above all forms. If it attempts to find utterance through them it will set them on fire, and glow and burn in their consuming flame and rise as incense to God. If it starts out with the impartation and the receiving of the great thought of God; if it waits to hear His infinite will and eternal love, it spreads its pinions to fly to His bosom, there to breathe out its unutterable devotion. We have here the way of worship. They cry with a loud voice, saying “Salvation to our God which sitteth upon the throne and unto the Lamb.” It is not the learning of some new thing; not a new shading of some thought which is a matter of interest; it is not the repeating, parrot-like of some written form. But is the cry of the soul, *deep, earnest, intense, loud*; the farthest removed from what might be regarded as cathedral service, with the intoning of prayer and praise, and where the light falls but dimly, the muffled music and sentiment rolling back upon the mind in subdued sensibility. I suppose this is about the best earth-born, man-made form of worship one can find. But that which is here described is something altogether different. It is also equally far removed from a gathering of the people, who, without solemnity or soul earnestness wait to be sung at, and prayed at, and preached at, until the time comes when they can decently go away.

The worship here seen rises from every soul; it is the out-bursting passion of every heart; it breaks forth like a pent-up storm; it rolls forth like a mighty tornado. One thing seems certain, the worship of the Blood-washed company is not the still small voice.

We often hear God speak to us as Elijah heard Him— “in the still small voice;” but nowhere in the Bible is our worship to Him described in that way. It is as a “great thunder” and “the voice of many waters.” One thing not to be lost sight of, the angels do not sing the song of redeeming love; that they can never do. But they do stand about the Blood-washed company and fall upon their faces and worship God, saying “Amen,” “Amen.” . . . If we really would worship as they worship, we’ll do as they do—fall upon our faces in the dust and cry as they cry “Amen” and “Amen.”<sup>79</sup>

Several significant aspects of Bresee’s understanding of worship are revealed in this passage. When he refers to ritual, ritualistic, or ritualism, it is in reference to worship that includes written prayers, responses, and other elements either read or memorized from a prayer book. Even though God can work through the written forms of worship, Breese’s preference is worship that is extemporaneous, since he believes rituals (i.e., written

---

<sup>79</sup> Phineas F. Bresee, “The Lamb Amid the Blood-Washed,” *Nazarene Messenger*, March 6, 1902, 2.



forms) have a propensity toward formalism. However, he also indicates that free forms of worship can, likewise, be meaningless when they are reduced to entertainment or foolishness. This is no doubt in reference to the fanaticism both Bresee and other Nazarene leaders avoided. While members of the *cathedral churches* erred because they lacked experiential religion, the conflict that existed with the tongues-speaking segment of American revivalism was an overemphasis on emotion or what opponents referred to as fanaticism. Bresee refers to the problem of fanaticism in a December 1900 issue of *The Nazarene*:

The work has its difficulties. The world, the flesh, and the Devil are against us; and some difficulties more or less peculiar beset our pathway.

A new movement, especially if it is successful, gathers to itself some elements which become a hindrance. They come to it for place and opportunity, and possibly for help which they have been unable to get in other places. . . .

Fanatics of almost every kind expect a new movement to embrace their particular fad; and when they find that it is the same old gospel, made hot by the fire of the Divine Presence, which is fatal to all fanaticism, they rise up to declare that there is no special message, and betake themselves to more congenial climes; we have had some of these.<sup>80</sup>

Bresee proposes a middle way in his attempt to walk between the formalism of the mainline churches and the fanaticism found in some congregations born of the nineteenth-century revivals.<sup>81</sup> He describes authentic worship as one free from the

---

<sup>80</sup> Quoted in E. A. Girvin, *Phineas F. Bresee: A Prince in Israel* (Kansas City: Nazarene Publishing House, 1982), 166-67.

<sup>81</sup> Nazarenes used the designation “fanaticism” to describe the undesirable behaviors they noticed in worship, which they interpreted as the same phenomenon encompassed by the term “enthusiasm” in Wesley’s day. The undesirable behaviors included glossolalia, divine healings, and other activities associated with the tongues-speaking branch of the Pentecostal movement. This association is revealed in a *Nazarene Messenger* editorial in 1907, “In 1768 [Wesley] wrote to a friend, blessing God that if a hundred enthusiasts were set aside, they were still encompassed with a cloud of witnesses who have testified and do testify in life and death, the perfection he had taught for forty years. We find that the fanatics of those days had the same class of hobbies professed experiences, and prophecies, which they have in these days.” “Editorial: Fanaticism,” *Nazarene Messenger*, January 17, 1907, 6. For a description of fanaticism, see “Editorial: Fanaticism and Humbugs,” *Nazarene Messenger*, June 27, 1907, 6.

repetitive, solemn, and lifeless written forms of the *cathedral* churches, while avoiding experience considered too extreme. His primary concern for worship is that the heart, mind, and soul of the worshipper are engaged in an experientially rich encounter with God. According to Bresee, authentic worship “is the cry of the soul, *deep, earnest, intense, loud* . . . [since it] rises from every soul it is the out-bursting passion of every heart [breaking forth] like a pent-up storm.”<sup>82</sup>

Descriptions of the experiential nature of the early revivals that occurred in the various streams of the holiness movement reflect this concern of Bresee and other Nazarene leaders.<sup>83</sup> Similar to Wesley’s concern for the lifeless worship that he witnessed in the Anglican Church, the early Nazarenes witnessed a similar lethargy in the religious life of contemporary Methodism and other mainline denominations. They believed that the only way to be faithful to Wesley’s theological vision was to abandon the liturgy he believed important. The following editorial in the *Nazarene Messenger* reflects that thought:

It is urged that John Wesley and his adherents remained in the Church of England. That was a State Church and everybody was in it. John Wesley did not see for a time how the people were to have the sacraments without the offices of the clergy of the established church. It was an almost life-long education for him to get rid of his High Church notions. Every student of the movement knows that Methodism in Great Britain has been greatly hampered and hindered by its subserviency to the State Church. In these days we have no excuse for High-Churchism. John Wesley

---

<sup>82</sup> "Blood-Washed," *Nazarene Messenger*, March 6, 1902, 2.

<sup>83</sup> The early periodicals provide descriptions of various services that characterize the experiential nature of worship. For articles that reflect this emphasis, see “At the Tabernacle,” *Nazarene Messenger*, October 8, 1908, 8; E. A. Girvin, “Seven Characteristics of Our Church,” *Nazarene Messenger*, October 22, 1903, 7; J. D. Scott, “Editorial: Experimental Religion,” *The Holiness Evangel*, September 15, 1909, 4; “School Notes,” *The Holiness Evangel*, December 16, 1906, 7; C. Howard Davis, “Experience Profession,” *Beulah Christian*, September 15, 1904, 4; Tom Dalton, “From Correspondents: Lowell, Mass.,” *Beulah Christian*, August 12, 1905, 15.

organized societies—churches without the sacraments, urging his people to secure these from the State Church ministry—but in every other sense doing the whole work of the churches, preaching the word, building houses of worship, holding social meetings, licensing and sending out preachers, establishing missions, etc. At last it was found necessary to find a way out of High-Churchism and have the sacraments and all of the appurtenances to which they were entitled. It is ours to do again what Wesley did in the Eighteenth Century: Organize the people for the spreading of Scriptural holiness over these lands.<sup>84</sup>

This editorial argues that Wesley's connection to the Anglican Church was based upon two grounds. First, he was part of the state church, like all British citizens, out of necessity, rather than desire. Second, Wesley and the Methodists were bound to the state church because it was the only means that would allow them to celebrate the sacraments. However, the editorial points out, Wesley implemented all other ministries and work outside of the boundaries of the church.

Obviously, this early Nazarene understanding ignores Wesley's strong ties to the Anglican Church that he loved and which consumed his life's work, as well as his deep appreciation for the *BCP*. Significant to our understanding of early Nazarene liturgical thought is the perception that Wesley's primary ties to the Church of England were pragmatic in nature. He was a part of the church because it was expected of him as an Englishman, and it provided the sole means to administer the sacraments. Once he was able to work around those obstacles and celebrate the sacraments outside of the church, he did. This editorial provides compelling insight into the only redeeming quality that the early Nazarenes believed Wesley found in the Anglican liturgy—the sacraments. Therefore it is no surprise that while written forms for the sacraments were retained,

---

<sup>84</sup> "Editorial: Organize," *Nazarene Messenger*, July 11, 1907, 6.

spontaneity and freedom were coveted in most other aspects of worship including the worship order, music, prayer, and the sermon.

Departing from Wesley there was a strong tendency to put at least partial blame on the rituals themselves as a contributing cause of formalism. They faced similar fears to the early American Methodist who believed that “set prayer texts, a prescribed pattern of Scripture readings, and a tightly defined order of worship could lead to the kind of rote, monotone worship that failed to affect the heart, the arena for knowing God’s saving touch.”<sup>85</sup> Ironically, as Ruth points out, Wesley’s prayer book “had deep resonance in the Scripture”<sup>86</sup> and it was for that reason that Wesley provided it to the Methodists. However they never understood the importance of the *Sunday Service*.

Bresee was more accepting of using prayer book forms in the worship liturgy than many of his contemporaries, although his usage was primarily reserved for the sacraments. This is especially true when compared to those Nazarenes from traditions outside of Methodism. When the Lord’s supper was celebrated, Bresee’s language used to describe the people’s experience indicates a great appreciation for it. However, the frequency of administering the sacrament in his Los Angeles church appears minimal, and it was separated from the Sunday morning liturgy. Even Bresee’s practice was far from attaining Wesley’s desire for *constant* communion. Available evidence indicates that he celebrated the Lord’s supper every two months, and most often it occurred in the

---

<sup>85</sup> Lester Ruth, *Early Methodist Life and Spirituality: A Reader* (Nashville: Kingswood Books, 2005), 190.

<sup>86</sup> *Ibid.*

Sunday afternoon service.<sup>87</sup> However, the descriptive language used, as well as the frequency of practice, is reminiscent of those eucharistic celebrations depicted in early American Methodism.

### Liturgical Pragmatism

Due to early Nazarene concerns over the propagation of holiness, the structure of worship took the shape of the revival service. Liturgical decisions were governed by implementing extemporaneous methods that would promote heart religion and yield seekers at the altar. Success or failure was determined by the number of those at the communion rail experiencing either conversion or entire sanctification. This sentiment is reflected in the following article:

The average American preacher seemingly does not expect immediate results from his preaching, so that in a multitude of churches on the Sabbath day there is a PERFORMANCE with a religious coloring, which can usually be anticipated days before it comes off. The formalistic sameness is gone through it, the doors open and shut, and not a single soul is won for God. How any preacher who is called of God to declare the unsearchable riches of Christ to a lost and ruined world, can be satisfied with a mere performance, a mere preaching, or simply taking part in a program called worship, without pressing, yes, *imploring*, men to immediately flee from the wrath to come, and expecting to see somebody consciously and clearly converted, who has been moved to accept Christ through his preaching, is more than I can understand. . . .

---

<sup>87</sup> Carl Bangs indicates Bresee celebrated the eucharist monthly in 1900 at Los Angeles First Church and observed it twice monthly beginning in 1903. However, the *Nazarene Messenger* reveals a bi-monthly celebration (every other month) of the Lord's supper beginning as early as 1900. Rather than the love feast being held in conjunction with eucharist, they were celebrated on alternating months. The *Nazarene Messenger* references this practice in a note referring to an upcoming change in the Sunday of the month that either the Lord's supper or love feast would occur: "Sacramental Service will be held next Sabbath at 3 p.m.—Hitherto the Sacramental Service and love feast have been on the *third Sabbath* of the month, held alternately, but it has been thought best to change to the *first Sabbath*." Bangs, *Bresee*, 236; "Sacramental Service," *Nazarene Messenger*, May 3, 1900, 5. Announcements indicating a bi-monthly eucharist are found in several issues of the *Nazarene Messenger*; see "Sabbath," *Nazarene Messenger*, August 8, 1901, 7; "Sabbath at First Church," *Nazarene Messenger*, October 9, 1902, 3; "Sabbath at First Church," *Nazarene Messenger*, July 7, 1904, 3; "At the Tabernacle: Los Angeles," *Nazarene Messenger*, February 7, 1907, 8.

What is the preacher for? Is he to display brilliancy of intellect by the discussion of technical theological themes? Is he to entertain by his happy mannerism and smart way of putting things? . . .

The only business of the preacher in the church or out of it is to earnestly seek the salvation of souls. . . .

It ought to make a preacher weep with inexpressible grief to pass through a single week without seeing souls saved as a direct result of his preaching.<sup>88</sup>

Preaching was the dominant focal point of worship since it was the primary agent of harvesting souls. This most always transpired at the communion rail or what Nazarenes termed *the altar*. The number of souls seeking God could then be readily counted to reflect the success or failure of the service.

It is this sense of liturgical pragmatism that has characterized the church until the present day. Initially worship was driven by the means and methods that would lead to the conversion and entire sanctification of seekers. Since the death of revivalism in the latter portion of the twentieth century, success was no longer measured in terms of the number of seekers at the communion rail but by the influences of the church-growth movement which replaced it.

A congregation's or pastor's success is still heavily determined numerically. Districts give awards and recognition to pastors and their congregations who have demonstrated growth in membership and attendance in the previous years. A pastor's salary is directly tied to the size of his congregation and the amount of money they are able to raise, which in turn reinforces the importance of church size and numerical growth. This philosophy permeates thought in the planning and implementation of the various ministries of the church, and it is inclusive of the content and structure of the

---

<sup>88</sup> C. E. Cornell, "Preaching Without Results," *Nazarene Messenger*, June 11, 1908, 2.

liturgy. The shape of the liturgy in the past and present has been strongly influenced by pragmatism. Decisions for worship are often based not upon theological underpinnings but upon methods that are perceived to return the greatest numerical increase either at the communion rail or in the pew.

### **Challenges in Assessing Nazarene Liturgical Development**

Paul Bassett argued that the worship *ordo* in the Nazarene liturgy remained virtually unchanged until the middle part of the 1960s. He cites the following pattern, “opening hymn (choir and minister already in place); gospel song; pastoral prayer; announcements and offering (piano or organ offertory); choir number; gospel song; ‘special’ music; sermon; benediction.”<sup>89</sup> According to Bassett, the only Scripture read was the sermon text, which immediately preceded the sermon. The pastoral prayer was extempore. There would have been no tolerance for written prayers, while the benediction was predominately an “extension of the sermon.”<sup>90</sup> Writing in the early 1990s Bassett indicated that his description was a current pattern.

However, acknowledging that the church has retained the basic pattern of worship does not necessarily mean the Nazarene liturgy has remained unchanged. Worship in the Church of the Nazarene has been in a gradual but constant state of fluctuation over the past century. It was slight until the 1960s, and the basic *ordo* remained intact for many years. While this shape is still prevalent today, changes have occurred in certain aspects of worship. These modifications encompass several areas.

---

<sup>89</sup> Bassett, in *Nazarene Worship*, 38.

<sup>90</sup> *Ibid.*

During the latter part of the twentieth century, there was a diminution in worship services ending with an altar call. Likewise, there was a decline in the number of congregants responding to the invitation on those occasions when one was given. Congregational response in worship with shouts of Amen, Hallelujah, or some other vocal response has at the very least been minimalized in most congregations and is virtually extinct in others. Today the most common response is not vocal, but rather it is applause given by the congregation, in acknowledgment for some experience they enjoyed in worship. There has been a significant shift in music. The Wesleyan hymns available in the hymnal have been greatly reduced over the years.<sup>91</sup> Many congregations have essentially replaced the use of hymns with contemporary choruses, since the latter tend to be more self-affirming. Such self-affirming practices are highly coveted in contemporary society. There has also been a devaluing of the eucharist from the thought and practice of those early Nazarene leaders who highly regarded its use. While this list is by no means exhaustive, it illustrates the evolution of Nazarene worship, which has in the end undergone a dramatic transformation since the early twentieth century. The most notable modifications have occurred in the last thirty to forty years due to the transition out of the era of revivalism, which gave the liturgy its primary shape.

---

<sup>91</sup> Fred Mund indicates that *Waves of Glory* (No. 1), which was published by Nazarene Publishing Company in 1905, contained thirty-eight hymns attributed to Charles Wesley. This was more than 10 percent of the hymnal. *Waves of Glory* (No. 2), published in 1921, contained twenty-one hymns of Charles Wesley, which was a mere 5 percent of the hymnal. The first authorized Nazarene hymnal, *Glorious Gospel Hymns* (1931), included twenty-nine hymns from Charles Wesley or 4 percent of the hymnal. *Sing to the Lord* (1993), the most recent hymnal, did contain twenty-three Wesley hymns by Charles or John; however, it amounts to less than 4 percent of the hymns or choruses in the hymnal. Although the denomination did publish two hymnals composed entirely of Wesley hymns (i.e., published in 1963 and 1982), Fitzgerald indicates that their use by congregations was minimal. Fred A. Mund, *Keep the Music Ringing: A Short History of the Hymnody of the Church of the Nazarene* (Kansas City, MO: Nazarene



## Sources for Tracing Liturgical History

Tracing the history of liturgical development within any denomination is fraught with difficulties. This is especially true in the Church of the Nazarene because it is part of the free-church tradition. Since a set pattern of worship, predetermined by the denomination, never existed, there is little remaining evidence that provides specific details. Apart from the few rituals in the *Manual* (i.e., Baptism, Reception of Members, the Lord's supper, and the Funeral Service), there is little enduring evidence of a liturgical structure.<sup>92</sup> Therefore only remnants of early liturgical patterns can be found.

These bits and pieces of information occasionally appear as descriptions of worship services in the early periodicals. Congregations would report in the church organs about Sunday worship, the occurrence of various meetings, services, activities, and other events, as well as the spiritual climate at their church. Occasionally included in these accounts were descriptions of worship, eucharistic celebrations, love feasts, baptisms, etc. However, even in these occasional references, it is rare to find detailed information about the worship *ordo*. This is because the focus of worship was the sermon and altar call, while all the other components were simply thought of as *the preliminaries*. Therefore when worship is described, generally it will contain information about the sermon, the emotional atmosphere, and the results of the service but not the contents. The

---

Publishing House, 1979), 8-23 passim; Fitzgerald, "Rope of Sand," 217-18. For additional information concerning Nazarene hymnody, see Cunningham, *Our Watchword*, 439-41.

<sup>92</sup> These are the rituals included in the 1908 *Manual*. Additional rituals for the installation of officers and church dedications were added in later years. It was not until the 1997 publication of the *CRH* by Jesse Middendorf that additional rites from the denomination were made available.

following article regarding a worship service and church dedication near Ballinger, Texas, exemplifies the nature of their reporting:

The meeting was blessed and owned of God. Sunday was a great day. A large audience packed the house at eleven o'clock. A short prayer and praise service was conducted by Bro. West after which the Lord helped us in delivering the dedicatory sermon. After the message Bro. and Sister Mullenax, Bro. and Sister West and Bro. Roby read the Scripture references and the Trustees came forward, we offered the house to God. His glory filled our hearts and we were made to praise Him for another building in which naught but holiness and gospel truth shall ever be taught.<sup>93</sup>

Special services, like this dedication service, tended to provide the most descriptive accounts; therefore this article does include some additional information about the service, but it is still extremely limited. It makes reference to the prayer and praise service, the sermon, and the Scripture. Concerning the content, the normal reporting method mentions only the sermon, Scripture text, and sometimes the sermon title in the report. The sermon, people involved, emotional and spiritual atmosphere, and the results of the service are typically the primary focus of worship descriptions.

Another source for determining the shape of worship is derived from church bulletins. Some bulletins do include an order of worship, whereas others do not. There is also the rare article or editorial in the denominational periodicals that provides a suggested order of worship; however, there is no confirmation that these were actually implemented by local clergy. The fact that they do appear is just as likely to be an indication that something else is taking place, and the article is an attempt to change some undesired practice or encourage a liturgical element that has been neglected.

---

<sup>93</sup> "Church Dedication," *Pentecostal Advocate*, June 24, 1909, 7.

There is a further complication in determining actual liturgical practice. The number of pastors who actually employed the few available rituals in the *Manual* is questionable, since the tendency toward extempore worship has always been potent. It is due to these complications, and others, that it is impossible to gain an exact and universal picture of the nature of worship in the Church of the Nazarene. Since the denomination is part of the free-church tradition, it is reasonably safe to assume that, while the basic order of worship may have remained constant for many years in the vast number of congregations, variations within the liturgy did occur.

While these obstacles make it extremely difficult to assess the liturgy, the available snippets of information do provide a rough sketch of Nazarene worship. It is therefore possible to examine some of the developments, characteristics, and concerns that occur in worship throughout the history of the church. Likewise, the strong influences of revivalism and the camp meeting services that gave Nazarene worship its distinctive form provide significant clues not only to worship's initial shape but to its continual development.

### Influential Personalities in Liturgical Development

Prior to examining the liturgy itself, it is expedient to briefly discuss the human sources for the material in this historical literature review. The denomination's periodicals contain various editorials, articles, comments, and questions from a variety of Nazarene personalities that are relevant to this study, especially during the formative years of the denomination. Some of the contributions indicate authorship, while others do not. Due to the limited scope of this study, it would be infeasible to discuss all of the influential leaders in the Church of the Nazarene. However, two of those leaders who

carried enormous influence in the church will be mentioned here: Phineas F. Bresee and J. B. Chapman. Both men are important to point out not only because of their prominent leadership roles within the denomination but also since they frequently appear as contributors to several of the articles cited in this document.

Although ecclesial leadership has always insisted that the origins of the Church of the Nazarene cannot be traced back to one leader but rather its existence is the result of several holiness bodies uniting, it is without question that during the initial years Bresee was the central figure in both promoting the growing church and making future mergers possible. Bangs points out that Bresee “did not so much ‘found’ a church as consent to be the pastor of a church that a host of laypeople were bringing into existence.”<sup>94</sup> A series of circumstances had led Bresee into a very unsettling position in which he was without a church to pastor. He had separated from the Methodist conference in Southern California in 1894, and, in 1895, he was ousted from his ministry at Peniel Mission.

Through the work of strong lay leadership, friends of Bresee, a new church was officially organized under California law with Bresee as its pastor. As the church continued to mature and eventually grow into a denomination, Bresee was elected as a general superintendent and eventually “became the *sole primus* of the new church.”<sup>95</sup> Bresee also served as one of the editors of the *Nazarene Messenger*. It is because of his leadership roles in the origins of the church, his service as one of the first general

---

<sup>94</sup> Bangs, *Bresee*, 195.

<sup>95</sup> *Ibid.*, 215, italics mine. The circumstances surrounding the origins of the Church of the Nazarene and Bresee’s leadership role are quite complex and beyond the scope of this discussion. For additional information, see Bangs, *Bresee*; Smith, *Called Unto Holiness*.

superintendents of the denomination, and his work as the editor of the denomination's periodical in the West that he was influential in shaping Nazarene liturgical thought and practice.<sup>96</sup>

As editor, Bresee certainly either contributed or influenced several of the articles and editorials reviewed in this study, many of which are anonymous. Bangs suggests that until it ceased publication in 1912, the "*Nazarene Messenger* was an extension of Bresee's person and ministry."<sup>97</sup> Therefore, it seems reasonable to assume that, in general, the opinions and thoughts shared in *Nazarene Messenger* editorials, if they did not come from Bresee's pen, were not incompatible with his own concerns.<sup>98</sup>

Included among the list of the many other contributors to the church's publications are Nazarene laypersons, pastors, evangelists, editors, professors, denominational leaders, district superintendents, and general superintendents. Some of the contributing personalities held more than one of these positions during their lifetime. J. B. Chapman served in several capacities; however, he was an anomaly. The positions of leadership he held allowed him access and influence that few other Nazarene leaders knew. During the formative years of the Church of the Nazarene, there was perhaps no one more influential, for as long of a period of time, as J. B. Chapman. Not only did he

---

<sup>96</sup> The *Nazarene Messenger* was in print before the church in the West merged with other bodies in the East and South. It was one of the denomination's major organs. The others included the *Beulah Christian* in the East and the *Pentecostal Advocate* and the *Holiness Evangel* in the South. All of the regional publications were eventually replaced within a few years after the Church of the Nazarene became a national organization. The new periodical began publication in 1912 in Kansas City, Missouri, and was entitled the *Herald of Holiness*.

<sup>97</sup> Bangs, *Bresee*, 247.

<sup>98</sup> *Ibid.*, 247-48.

serve in many important capacities within the church, but several of these positions placed him into contact either by print or in person with a substantial portion of Nazarenes across the denomination.<sup>99</sup> Writing in Chapman's biography, D. Shelby Corlett expresses the enduring impact Chapman left on the church:

Because he had a faculty of weaving human interest into his writings, making his readers feel that he was acquainted with their needs, Dr. Chapman became a popular editor. He always stated the great truths of the Christian life in a definite manner. He dealt with profound truths in a direct but simple style. His writings challenged the deep thinkers, yet they were stated in language common people could read with understanding. His editorials abounded in straightforward statements. Often one of his sentences was sufficient to make clear some great truth. He won a reputation for sound judgment, clear insight, and straight thinking until he was a recognized authority on the Nazarenes. Often a quotation from Dr. Chapman brought an end to a debate, for his wisdom was so widely recognized that few questioned what he said.<sup>100</sup>

Corlett's analysis suggests not only that Chapman had various avenues of communication with Nazarenes throughout the denomination, but the thoughts and opinions he voiced through his publications and positions of ministry were extremely influential upon laity, clergy, and other leaders within the church. It is because of this enormous influence that he wielded within the denomination that there are numerous opinions, articles, and

---

<sup>99</sup> Chapman served as editor (or in some editorial capacity) of the following periodicals: *Highways and Hedges* (1906); *Holiness Evangel* (1908); *Herald of Holiness* (1921-1928); and *The Preacher's Magazine* (Chapman founded *The Preacher's Magazine* in 1926 and continued to serve as editor even after his election to the general superintendency). Furthermore, he served in various other denominational capacities such as president of the General Board of Education. He was elected General Superintendent in 1928 and ministered in that capacity until his death on July 30, 1947. Even after his election he was still a voracious contributor of articles to the various publications. He also maintained the column, "The Question Box" (previously titled "Questions Answered") in the *Herald of Holiness*, where he fielded answers to questions concerning theology, polity, practice, and a variety of issues that were submitted by Nazarene laity and clergy. These activities, in addition to his exposure as a preacher and evangelist, meant that he was extremely influential in the denomination. Smith, *Called Unto Holiness*, 324, 341; E. D. Messer, "Some Present Day Nazarene Leaders," *The Preacher's Magazine* 8, no. 10 (October 1933): 12-13; Neil B. Wiseman, ed., *Two Men of Destiny: Second Generation Leaders in the Nazarene Movement*, (Kansas City, MO: Beacon Hill Press, 1983), 172-86.

<sup>100</sup> Wiseman, *Men of Destiny*, 177-78.

editorials from Chapman in this historical analysis. It is now prudent to examine and describe the structure and characteristics of the Sunday morning liturgy in the Church of the Nazarene and the implications of past and present practices upon spirituality and Nazarene identity.

CHAPTER FIVE  
STRUCTURE AND CHARACTERISTICS OF THE SUNDAY  
LITURGY IN THE CHURCH OF THE NAZARENE

From its earliest beginnings the shape of worship in the Church of the Nazarene followed a revival pattern that was structured around the sermon and the altar call. Preliminaries, as they were referred to, preceded the sermon. These often included music, prayer, a passage of Scripture (i.e., normally the text associated with the sermon), offering, occasional testimonies, and announcements, but this form did vary somewhat. According to former General Superintendent R. T. Williams, the sole purpose of the preliminaries was to *introduce* the sermon, but they “do not constitute the main interest”<sup>1</sup> of the service. The amount of music and the type used differed (i.e., hymns, choruses, gospel songs). Often only one passage of Scripture was read, that being the sermon text; however, there were instances where additional Scripture was included, and sometimes it was read responsively. Prayer was always extempore except on those occasions when the Lord’s Prayer was included. Generally speaking, worship’s basic shape was structured after the preaching service; however, its specific content changed depending on the church and the era.

---

<sup>1</sup> R. T. Williams, “After Which,” *Herald of Holiness*, November 10, 1934, 5.



When the church was in its infancy, orders of worship were not always written down. Whether this was to allow for the freedom of the Spirit in worship or if it was motivated by other reasons is difficult to determine. However, it was not uncommon for bulletins to have no printed order of worship. For example, one of the extant bulletins from Los Angeles First Church in 1914 does not contain an order of worship other than the sermon title. The main content of the bulletin is church news and announcements; it has nothing to do with the structure of worship on the Lord's Day. One exception is on the Sunday prior to Christmas in 1914, where the songs and participants for the Christmas *Musical Program* are listed.<sup>2</sup> An order of worship for Los Angeles First was provided in the March 26<sup>th</sup>, 1908, issue of the *Nazarene Messenger*. The article lists not only the pattern of morning worship, but the atmosphere as well:

It was a glorious sight at 11 a.m. to see the tabernacle packed with a worshipful audience as Dr. Bresee gave out the opening hymn, "Stand up for Jesus." Bro. Haney, the venerable holiness evangelist, led in prayer, and surely heaven and earth met. The vast congregation was lifted into holy joy as they sang, "The Home of the Soul," and then when Dr. Bresee read a telegram from Bro. Hosley of Washington, D.C. stating that the Pennsylvania Conference of the Holiness Christian Church had just voted unanimously for union with our Church, the audience seemed to lose control of itself in the waving of handkerchiefs and glad enthusiasm.

Bro. Bud Robinson was the preacher of the morning, and took for his text John 11:1 . . .

After this unctuous, clear-cut sermon, several seekers came to the altar and were graciously blessed.<sup>3</sup>

A 1909 editorial in the *Nazarene Messenger* recognized the importance of the Spirit directing the course of worship, but in addition it made an appeal towards order.

---

<sup>2</sup> Bulletin: First Pentecostal Church of the Nazarene Los Angeles, December 13, 1914, Nazarene Archives, Lenexa, KS.

<sup>3</sup> "At the Tabernacle," *Nazarene Messenger*, March 26, 1908, 8.

While avoiding universal conformity in the liturgy, it emphasized to congregations and clergy alike the importance of moving towards a set order:

We are warranted in believing from the usages of the Church, when it has been most blest of God, that the same things should ordinarily enter into worship in the sanctuary. There should be songs of praise, prayer, the reading of the Word, and the preaching of the Gospel, sometimes testimony, etc.

We desire to suggest that our own Sunday morning hour of worship, after voluntary songs of praise, the minister should carefully and earnestly read one of the substantial hymns, and that it should be sung by the congregation, they reverently standing. That this should be followed by prayer, the people kneeling. That a verse of song, or an appropriate chorus should voluntarily follow. Then the reading of the Scriptures, at least a part of which might well be a psalm read responsively. Then the offering, announcements, and if desired further song and prayer, and the preaching of the Word, with such opportunities for seeking the Lord as may be in accord with the conditions and as the Spirit may suggest.<sup>4</sup>

While Bresee is not specifically listed as the author of the article, at the very least, as editor, he most likely approved of it. The author of the editorial indicates this was an order of worship he used in his own congregation. Also provided are suggested postures for the hymns and prayers. The voluntary songs of praise and optional items allow for both spontaneity and flexibility in the worship pattern. The order suggested in the editorial is displayed in table 1.

This appeal for greater planning and an increased structure in worship was part of the continuing attempt to bring balance between formalism and fanaticism. Between these two problems, the concern over the propensity of fanaticism appearing in Nazarene worship seems to be greater than that of formalism:

There should be a form of church service, not a formal church service. We fear formality only less than fanaticism. But there should be a carefully and prayerfully thought out and prepared method of ordinarily conducting the great services in the house of the Lord. While the services should not be formal, neither should they be “without form and void.” It is claimed that every service should be a fresh

---

<sup>4</sup> “Editorial: Forms of Worship,” *Nazarene Messenger*, February 11, 1909, 6.

inspiration. Yes, and the Holy Spirit will inspire our careful thought and preparation much more surely and fully than our careless neglect.<sup>5</sup>

**Table 1. Suggested order of worship in the February 11, 1909, *Nazarene Messenger***

---

Songs of Praise (Voluntary)  
Hymn (read by the pastor, then sung by congregation.)  
Prayer  
Song (one verse) or a Chorus  
Scripture (an optional responsive Psalm may be added)  
Offering  
Announcements  
Optional Songs or Prayer may be added  
Sermon  
Response to the Sermon

---

The burden of Nazarene leadership regarding the need for greater uniformity and an order of worship does not soon disappear. It resurfaces in denominational literature in later years. During the 1930s J. B. Chapman addresses this problem on two different occasions in less than five years. His editorial column in *The Preacher's Magazine* contained the following petition:

I remember . . . that Dr. Bresee used to say there is a middle ground between the unplanned and the ritualistic service. He thought more people would be able to take part and get profit out of the worship if something of a regular program were followed from time to time.

It was extreme, of course, but I have known a preacher who was called upon to lead in the Lord's Prayer in a Sunday school service, and his memory failed him at a vital place, so that the service was broken and hindered.

Brother E.O. Chalfant was impressed . . . that the bishops at the General Conference of the Methodist Episcopal Church, South, spent considerable time before the devotional services in selecting the hymns and arranging for their use in proper order.

---

<sup>5</sup> "Editorial: The Use of the Hymn," *Nazarene Messenger*, September 5, 1907, 6.

If you have been an itinerant preacher you have no doubt often felt hindered because there was no sympathy between the plan of the worship service and the sermon you felt led to bring. If either you could have had charge of the service, or if the one in charge had consulted you, it would have been much better. . . . If there is a song leader, even then, especially during the Sunday morning service, the pastor should select the hymn and songs and should do this before the service starts and should make the whole service a unit.

In our Nazarene meetings we seem to be almost enslaved to “special songs,” and often these are rendered in such a way as to be a menace to [Sunday Morning Worship]. . . .

. . . Chiefly I wanted to say that I believe it is worth any preacher’s while to seek to improve his worship service. In doing this, I believe he should build around the sermon, and that he should select the Scripture readings and the hymns, and prepare himself for public prayer with this united service in mind. . . . Perhaps someone will answer that a plan of this kind will become a hindrance to the freedom of the Spirit. But I believe it will be a means of deepening the spiritual life, and when the Holy Spirit comes in special manifestation, surely all our preachers and people have the good sense to give Him free right of way, no matter what the plans had been. . . .

I would not have any preacher give less attention to the sermon or to any other part of the service (unless it is to the announcements, which are the ban[e] of a thousand good meetings), but I would exhort for more attention to the worship “program.”<sup>6</sup>

The tenor of Chapman’s argument gives the distinct impression that the content of the worship structure was loosely organized and often spontaneous. There may have been a common worship *ordo* that was used, but little thought was given in finding unity between the various components, such as integrating the music to the sermon text and theme. Part of the reason for this dilemma seems to be the result of failing to plan the hymns or gospel songs in advance.

Chapman also indicates another tendency. When someone besides the pastor was responsible for the music, often such persons did not communicate their selections to the pastor. A bulletin from Los Angeles First in 1936 reflects this type of spontaneity.

---

<sup>6</sup> James B. Chapman, "A Program of Worship," *The Preacher's Magazine* 9, no. 12 (December 1934): 1-2.

Although it does list an order of worship, whereas some of the earlier bulletins do not, there is no indication of the specific songs that will be used. The order from April 19, 1936, is as follows: congregational singing, responsive reading, prayer, choir, offering, vocal solo, and preaching. There is a similar order in a 1940s order of worship: congregational singing, responsive reading, prayer, choir, offering, announcements, vocal solo, and sermon. Both instances provide the name of the sermon, but the hymns or gospel songs are not listed.<sup>7</sup> So although the sermon title is printed in advance, the songs are not listed. This could be a reflection of the desire for flexibility in the music, which would facilitate the much-coveted freedom in the Spirit.

Chapman becomes more specific in addressing the lack of order in worship with the second article, which appears in the June 1939 issue of *The Preacher's Magazine*:

Spontaneity is wonderful for occasions, but is not dependable as a regular affair. The preacher should have a definite idea of where he is going from the time the first hymn is announced until the last handshake at the door. If an unusual outpouring of the Spirit directs the meeting in other channels, he should always be glad. . . . But if the meeting proves to be "usual," it should have order.<sup>8</sup>

Clearly he is indicating that spontaneity was often central in carving the shape of both the worship *ordo* and its content. Apparently Chapman believed that the direction and shape of the liturgy was frequently determined while worship was occurring, rather than being planned ahead of time. The inclusion of this second article is perhaps both a sign of the extent of the problem and a reflection of its persistence in spite of attempts to encourage

---

<sup>7</sup> Bulletin: First Church of the Nazarene Los Angeles, April 19, 1936, 16, Nazarene Archives, Lenexa, KS; Bulletin: First Church of the Nazarene Los Angeles, August 8, 1943, 32, Nazarene Archives, Lenexa, KS.

<sup>8</sup> James B. Chapman, "A Well Planned Worship Service," *The Preacher's Magazine* 14, no. 6 (June 1939): 2.

order and greater uniformity. Chapman even includes six sample orders of worship.

Three of the sample orders include suggested hymns one might use, while the remaining three do not. Table 2 shows three of the orders Chapman recommended.

Following his list of sample worship orders, Chapman enlists the following appeal to his readers:

We do not, as a rule, select the hymns with sufficient care. We are largely overburdened with “special singing.” We run our “preliminaries” too long. We dwell too much on the “announcements.” . . . We do not read the Scriptures well. We often preach too long. We waste time getting started in the sermon. We scatter and spread and show want of concentration. We do not know how to conclude the service properly. We do not all have all these faults, but most of us have some of them, and there is nothing better than that we should look at the model and try to mend our ways.<sup>9</sup>

Although Chapman encourages pastors to find variations with these orders, it is evident that his purpose is twofold. He is admonishing pastors to prepare for worship, rather than leaving everything to spontaneity, and, by providing suggested orders, he is encouraging some uniformity in the Nazarene liturgy.

A recent history of the Church of the Nazarene, *Our Watchword and Song*, stated that in the years following World War II, the freedom desired in the worship structure, which had existed since the beginnings days of the denomination, gradually subsided. It became common to have printed orders of worship in bulletins. The authors also suggest that the typical worship pattern in 1950s and 60s “began with a prelude, followed by a hymn (or possibly two), a responsive reading from the hymnal, pastoral prayer, the choir,

---

<sup>9</sup> Ibid., 2-3.

**Table 2. Suggested orders of worship in the June 1939 issue of *The Preacher's Magazine***

<p>Service Suggestion Number One (order only)</p>	<p>Invocation Hymn of praise to God Psalm and short prayer of thanksgiving     “Our Father, which are in heaven . . .” Hymn of faith or prayer General Prayer Hymn of confidence or personal testimony Offering Song of willingness and receptivity Sermon Hymn of consecration or invitation Benediction</p>
<p>Service Suggestion Number Three (order only)</p>	<p>Hymn of Praise Devotional Scripture (Psalm) Hymn of Humility or Need Prayer Scripture lesson Song of Testimony Offering Hymn of readiness Sermon Hymn of consecration or challenge Benediction</p>
<p>Service Suggestion Number Six (order with suggestion of Psalm and hymns)</p>	<p>Hymn, “From All that Dwell Below the Skies” (12) Psalm 64 Prayer Hymn, “Meditation” (104) Scripture Reading Offering Hymn, “Every Day and Hour” (249) Sermon Hymn, “A Charge to Keep I Have” (131)</p>

announcements and welcome, the offering and offertory, a special song (usually a solo), the sermon, and a closing hymn.”<sup>10</sup> Bulletins from the 1970s show a similar pattern as reflected in a printed worship order from Kansas City First which lists a prelude, call to worship, invocation, hymn, Scripture reading, hymn, pastoral prayer, choir selection, offering, announcements, solo, sermon, hymn, and benediction.<sup>11</sup> During the 1990s, several years prior to his election to the general superintendency of the church, Stan Toler offered the following suggested order of worship in *The Preacher’s Magazine*: greeting, song, Scripture (one verse), hymn, hymn, special music, prayer chorus, pastoral prayer, offering, special music, message, benediction, choral benediction.<sup>12</sup> Obviously these orders of worship provide an extremely minute sampling of Nazarene congregations; however, what is important to discern is the commonality they share.

Despite the variance within these orders, there are also several similarities common to Nazarene liturgies. The placement of the sermon is typically located at the end of the service. This practice was modeled after American revivalism so worship could end in an altar call. Music is abundant in each of these orders, including the implementation of the choir or *special music*, which generally indicates the music is performed by trained or gifted musicians. Whenever this form of music occurs in the liturgy, congregational participation in singing is typically prohibited. The inclusion of Scripture in all three orders is minimal. Two of the orders indicate a passage of Scripture

---

<sup>10</sup> Cunningham, *Our Watchword*, 437.

<sup>11</sup> Worship Bulletin, March 7, 1971, file 2262-04, Bulletin Collections, Nazarene Archives, Lenexa, KS.

<sup>12</sup> Stan Toler, "Worship and Preaching Helps," *The Preacher's Magazine* 68, no. 1 (September-November 1992): 58.



is to be read. It is likely this is in addition to the sermon text, but on one of these orders this extra passage is a single verse. Two of the orders include a time for announcements, which is another common feature of Nazarene worship. While all of the worship orders list other prayers such as an invocation or benediction, the major prayer is referred to as the pastoral prayer. Often prior to the pastoral prayer, some individuals from the congregation will choose to gather at the communion rail to pray while kneeling. It is noteworthy that there are no litanies, collects, or other written prayer forms in any of these orders of worship. Following this brief overview of the liturgical *ordo* in Nazarene congregations, a more thorough examination of each component of Sunday worship is in order.

### **The Preaching Service**

The focal point of Nazarene worship has always been the sermon. Other elements in the service have often been referred to simply as *the preliminaries*. Although most were deemed important to the liturgy, their primary function was to complement the sermon. Therefore the structure of Nazarene worship is essentially a preaching service. It will be helpful to this investigation if each of the distinct components of Nazarene worship, and their function within the preaching service, is analyzed separately.

### **Music**

Nazarenes have always regarded music as one of the most important features of worship. An analysis of church periodicals not only reveals a vast appreciation for music, but also it brings to light matters that some denominational leaders, clergy, and people found troubling. Very early in Nazarene history concern was voiced that the music not be selected and employed simply for its aesthetic qualities and emotive potential. It was

essential that the message of the music be conveyed as well; therefore steps were taken to communicate the content. One of the practices encouraged in a *Nazarene Messenger* editorial involved taking one of the “substantial hymns”<sup>13</sup> and reading it audibly to the congregation prior to the congregation’s singing of it. The editorial provided the following guidance:

At the moment of the beginning of the great service on the Sabbath, the minister should announce a carefully selected hymn, which he should clearly and impressively read. . . . This reading should not be an extempore affair. The hymn through which the congregation is to pour its praise and worship and adoration, should be thoroughly studied and mastered by the pastor, and its great thoughts and rhythm should be poured upon the minds and hearts of, the people preparatory to their using of it. . . . When the hymn is sung by the congregation, in which every person in the house should join, from the pulpit to the back pew, saying devoutly and earnestly the words, if they are by nature or condition deprived of joining in the tune, but as far as possible and as earnestly as possible, all the people should sing. This may not be without art, but it is not a matter of art; it may be full of sweetest entertainment, but it is not entertainment. It is united praise and adoration, when the people see God and worship.<sup>14</sup>

Although this appears to be Bresee’s editorial, he is not specifically listed as its author.

At the very least, as the senior editor, it is doubtful the article would have been published without his approval.

The editorial highlights several points which voice concern over the proper use of music in the liturgy. Its author wants to ensure that the words are understood and that the music is not being utilized for emotive reasons alone. According to the editorial the purpose of music is for the congregation to praise, worship, and adore God. Therefore, knowing the content of what was being sung was crucial, since cognitive recognition was

---

<sup>13</sup> "Forms of Worship," *Nazarene Messenger*, February 11, 1909, 6.

<sup>14</sup> "Hymn Use," *Nazarene Messenger*, September 5, 1907, 6.

essential to prevent the spoken words from being uttered mindlessly and to ensure that they flowed from the heart. Additionally it must be the praise and worship of the whole congregation; therefore participation of everyone was essential.<sup>15</sup> If in the unlikely event someone was unable to sing, they could at least *devoutly and earnestly* say the words. To summarize, the primary purpose of using music in worship was not for its aesthetic or entertainment value, but rather as a means to prepare the listener for the preaching of the Word.

Other issues of the *Nazarene Messenger* reverberate similar concerns, like an article on hymnody that appeared in 1901:

Certain qualities are necessary in a hymn. Firstly, it must have some sense in it. If we are to “sing with understanding,” there must be something to understand. It must not be a mere jingle of sound, it must contain thoughts and ideas. Secondly, the words used must express truth. Singing is worship, and men are to worship in spirit and in truth; but how can man worship in truth by singing a falsehood? . . .

There are words the reading of which would provoke laughter, and tunes set to them which do not subdue and chasten the soul, but rather excite worldly emotions and passions. Such hymns as these do not soften, convict or convert men; they do not cast down high thoughts, nor bring minds into subjection to the gospel of Christ. . . .

There are hundreds of hymns that have been tested for generations. There is no question about their character or their tendency. . . . And while we hail the new songs which come to us like bird notes which herald the dawn of day, we cannot spare, we must not forget, these grand old hymns; sound in teaching, rich in melody, full of heavenly pathos, blessed of God to the salvation of sinners, the upbuilding of saints, the advancement of religion, and the glory of our common Lord.<sup>16</sup>

Identified within this article are the objectives of effectual music. Proper songs and hymnody should glorify God, edify the saints, and lead to the conviction and conversion

---

<sup>15</sup> *The Holiness Evangel* also included an article reflecting this concern of congregational participation in the singing; see “Reports from the Field,” *The Holiness Evangel*, December 9, 1908, 3.

<sup>16</sup> “The Good Old Hymns,” *Nazarene Messenger*, October 24, 1901, 7.

of souls.<sup>17</sup> Bresee and the early Nazarenes published their own hymnal in 1905. Bangs indicates that “One hundred twenty-four of the 308 songs [in *Waves of Glory*] were . . . ‘standard hymns’<sup>18</sup> and forty of these were by Charles Wesley.” Obviously there was an appreciation for the ancient hymns of the church and an awareness of the potential dangers of music that lacked substance but served only to move the emotions. A consistent theme throughout denominational literature is the disquietude regarding the potential for worship music to degenerate into entertainment.

During the 1915 General Assembly, a committee was appointed for the purposes of producing an official hymnal for the denomination. Due to financial restrictions the production of an authorized hymnal was delayed until 1931.<sup>19</sup> However, this action prompted an article that voiced both excitement and apprehension over the contents of the anticipated hymnal:

We were delighted at the movement put in operation by the leadership of Brother W. M. Creal at the recent General Assembly for the production of a suitable hymnal for the Pentecostal Church of the Nazarene. We sincerely trust that Brother Creal and his committee may succeed in financing the enterprise and the new hymnal may appear. It is far more important, however, that the new song book may be of the proper character than that we may have a new one. We need and ought to have *hymn book*; not a book of ditties and light-natured songs, such as we have heard in religious meetings and even in holiness meetings. . . .

There is a lack of depth and gospel truth and gravity and dignity in many of these songs. There is a lightness and a rapidity and swagger of movement in them which is not conducive to devotion, but only stir the merest surface of the lighter emotions and tend to dissipate real devotion. We have often seen in the song services

---

<sup>17</sup> An article in the *Pentecostal Advocate* argues that the only purpose of music in worship “is to assist the soul in its devotion toward God. . . . Away with the song, no matter who composed it, if it does not lift the soul toward God and make the heart and life better.” A. S. London, “Music and Education,” *Pentecostal Advocate*, September 29, 1910, 2.

<sup>18</sup> Bangs, *Bresee*, 239.

<sup>19</sup> Mund, *Keep Music Ringing*, 14.

these emotions so stirred and such a sway of excitement on the lines of the energy of the flesh that the congregation was practically worn out before the preaching hour arrived, and the deepest purposes of the preaching practically defeated before it began.

The remedy for this is in the character of hymns we are to train our people to sing. . . . We earnestly trust that the grand old hymns of the Wesleys and others are not doomed forever to be ignored by the Holiness Movement.<sup>20</sup>

The fear that worship should digress into entertainment because of inappropriate music was not new. Such concerns were addressed in various denominational publications.<sup>21</sup> One article even suggested that people, evangelists, leaders, and preachers preferred such music instead of hymnody with greater substance, since the “light, lively, humorous songs . . . produce a stir”<sup>22</sup> of the emotions and are what people most desire. Criticism of contemporary music was wide ranging. Songs that lacked sound theology; music that was poorly composed and arranged; words that were misspelled or songs containing grammatically incorrect construction; songs with repetitious verses; and services being turned into a performance were among some of the complaints filed against church music.<sup>23</sup> The fact that this dilemma is addressed continuously is an indication that the use of unsuitable music was not only a perceived problem but likely a common occurrence within Nazarene congregations. Ironically, in spite of these perils,

---

<sup>20</sup> B.F. Haynes, “Editorial: Great Hymns for Holiness,” *Herald of Holiness*, October 20, 1915, 2.

<sup>21</sup> Several articles voiced similar concerns over the music used in worship and the future of Nazarene hymnody; see “Good Old Hymns,” *Nazarene Messenger*, October 24, 1901, 7; Carrie Barbieur, “Old-Time Singing,” *Herald of Holiness*, March 3, 1920, 13; E. L. Day, “Church Music: Its Use and Abuse,” *Herald of Holiness*, December 26, 1928, 7-8; E. E. Wordsworth, “Singing with the Spirit,” *Herald of Holiness*, September 4, 1937, 11-12; Haldor Lillenas, “The Literature of Hymnology,” *Herald of Holiness*, November 15, 1941, 7-8.

<sup>22</sup> L. W. Marsh, “Release the Accelerator, Please,” *Herald of Holiness*, February 7, 1923, 9.

<sup>23</sup> “Singing in the Church Service,” *Herald of Holiness*, November 10, 1915, 2; H. H. B. Ciprico, “Church Music,” *Herald of Holiness*, January 28, 1920, 7.

there was still the persistent desire to appropriate more contemporary music that transcended some of the perceived limitations of the classical hymns.

Even though many recognized the potential dangers of modern songs, there appeared to be an interest among denominational leaders to adopt music that reflected the victorious experience of those who had claimed entire sanctification. J. B. Chapman addresses this tension that existed:

The songs of the Church are a dependable lead to the distinguishing characteristics of the spiritual experiences of the day in which they are born. . . . If the old hymns are better, it is because the Christian poets of the generations passed wrote for a more genuinely religious people than our poets are called to represent. If present day hymnology is inferior, our poets are little at fault, for they can but sing the things which we feel. . . .

While the Wesleyan movement [i.e., John Wesley's eighteenth-century movement] was so mature doctrinally that no advance beyond it has been either desirable or possible, the songs of those times, as they have come down to us, indicate that the dominant feeling with reference to holiness was that of "pursuit" rather than of "possession." This is not entirely true, of course, but it is dominantly so, and the best songs and hymns of that day which have lived are those which express the sentiments of mourners and of those who are *seeking* to become holy. Their contribution to the hymnology of "Assurance" and "Victory" was small and uncharacteristic.

And though some would wish it could be done, the hundreds of songs and hymns of that "Penitential" day which have died during the century and half which separates us from the time of their birth cannot be revived; not only because they sound droll, unpoetical and unmusical to our ears, but principally because they emphasize heart hunger, whereas, we want poets who can teach us the song of victory.<sup>24</sup>

Chapman indicates an appreciation for the ancient hymns of Wesley and others but at the same time believes they are inadequate for the current age. Despite his suggestion that such music is not appropriate for contemporary worship, since "they sound droll"<sup>25</sup> and

---

<sup>24</sup> James B. Chapman, "Editorial: We May Sing the Victor's Song," *Herald of Holiness*, February 4, 1925, 1.

<sup>25</sup> *Ibid.*

are found wanting in their poetic ability, this is not his main area of contention. He finds the Wesleyan hymns limited in being able to adequately reflect the religious experiences of the Nazarenes. He does not blame the Wesleys themselves but argues that the spirituality of the twentieth-century holiness movement exceeded that of Wesley's day. In other words, Chapman is suggesting that the experience of Christian perfection was not as prevalent in Wesley's day as it was in Chapman's own time. According to Chapman, the Wesleys did not write more victorious songs because the eighteenth-century Methodists may have been seeking entire sanctification but were not attaining it. Therefore, the Wesley's hymnody reflected penitence for sin rather than victory over it. However, because individuals are being sanctified entirely at Nazarene altars, Chapman argues that his age requires victorious songs, a quality he finds lacking in Wesleyan hymnody.

Chapman's assessment of Wesleyan hymnody not only has theological implications beyond the scope of this analysis but reveals a distinct quality that he finds essential in modern music within the holiness movement. He argues that the hymnody used in Nazarene worship needs to express the subjective experiences of those who have been entirely sanctified. The words and imagery of hymnody should provide assurance for attaining Christian perfection and be descriptive of the victory one experiences once original sin is destroyed. According to Chapman the holiness movement requires music that contains "distinctive holiness songs in which the triumphant note is dominant."<sup>26</sup> He

---

<sup>26</sup> Ibid.

argues that the Wesley hymns are deficient since they focus primarily on penitential attitudes and seeking to be holy, rather than achieving it:

Every proper thing has its dangers. That of the Wesleyan hymnology was the dominance of the doleful and the mournful. The demands on the minister of that day were fulfilled when he testified that he was “groaning” after perfect love, and there seemed to be a somewhat unwritten prejudice against his claiming that he had “attained” that for which he groaned. The hymns, likewise, express the prayer for perfect holiness; but too frequently they left the singer standing on Jordan’s stormy bank and looking with wistful eyes to “Canaan’s fair and happy land where my possessions lie.” So long as they were the language of a true, earnest, expectant seeking, the old hymnology was all right, but the tendency was to make seeking the goal and to live always in the attitude of striving for a practically unattainable goal.<sup>27</sup>

An excerpt from Bresee’s sermon, “The Lifting of the Veil,” reveals that he had similar sentiments to that of Chapman. Although he valued the ancient hymnody, Bresee was also seeking music that would proclaim the current sense of victory that was part of the experience of Nazarenes who were entirely sanctified:

I have examined with a good deal of interest, Charles Wesley’s hymns on consecration and sanctification, as given in the Methodist Hymnal. . . . Over and over is repeated the deep, impassioned cry, the promise of God, and the way to enter in. That men are to enter now, by faith, is plainly taught. These hymns give rare, little glimpses of experience which comes after one has entered, but viewed more as a hope. . . .

But why the fact that all, or nearly all, of those hymns deal only with the transitional period, if it be not that this was the place where the church at that day largely lived?

The hymnology of the worship of holy hearts is scarce. The great hymns—those most familiar to us, which the fathers and mothers have sung—are mostly a cry out of the darkness, a cry for help, the cry of need. “Rock of Ages,” “Jesus Lover of My Soul,” And among another class of singers, “Nearer My God to Thee,” and “Lead, Kindly Light,” are all prized, but are they not chiefly a cry out of the darkness for light and help?

I hardly know where to turn for singable hymns of real devotion. We have what is called a rich hymnology. But the hymns are so largely, simply sentimental, or descriptive, or the cry of an imprisoned soul for deliverance, or an endangered one for help! I admit, good in their places, but hardly the songs to be sung by holy hearts

---

<sup>27</sup> Ibid., 1-2.



at the feet of Him whom we love better than all else. The songs of worship and adoration—where shall we find them?<sup>28</sup>

On the other hand, there were also voices countering Chapman's view that devalued the older hymns, especially those of John and Charles Wesley. J. Glenn Gould responded to this position a few years later in an article in the *Herald of Holiness*. He stated that Chapman may have been correct in his assertions with some of the Wesleyan hymnody, but the Wesleyan hymns which were still used in the holiness movement *did exert* a triumphant tone. He also indicated that the older hymns were often Christocentric, which was a distinct contrast to the very subjective music characteristic of modern songs, "These old hymns . . . revolve around the person and work of Jesus: His mission and message, His suffering and death, His triumphant resurrection, His glorious atonement, His shedding forth of the Holy Spirit."<sup>29</sup> Gould acknowledged that some of the contemporary gospel hymns were quite valuable to the holiness movement, but he also sounded a warning of the dangers posed to the church focused upon overly subjective music.<sup>30</sup>

Chapman had also recognized such dangers. Even though he believed that earlier hymnody was inadequate in expressing the religious experiences of the twentieth-century holiness people, he concluded his editorial by issuing a caution on the use of more recent music. He argued that some of the contemporary songs portray a false version of

---

<sup>28</sup> As quoted in Girvin, *Phineas F. Bresee: A Prince in Israel*, 364-66.

<sup>29</sup> J. Glenn Gould, "Music and the Church Service," *Herald of Holiness*, January 23, 1929, 8.

<sup>30</sup> *Ibid.*

Christian experience with its “‘jiggy’ music and light words.”<sup>31</sup> For Chapman the future of Nazarene hymnody rested in the tension between finding hymnody that was as theologically robust as the contributions made by Wesley and other time-tested hymnists but also reflected the subjective experiences of the twentieth-century holiness people.

Perhaps one of the soundest perspectives was voiced by Nazarene theologian, H. Orton Wiley. He called for a reevaluation of the hymns that congregations were implementing in public worship. Wiley argued that God should be the object of our worship and the music should reflect that liturgical orientation. He also suggested that it was proper for “the church with her means of grace”<sup>32</sup> to be a theme of the hymnody. He writes, “A study of those hymns of acknowledged and enduring worth in the public worship of the church reveals two characteristics—*first*, they are objective in the sense that they direct the worshiper’s thought to something outside of, and beyond himself; and *secondly*, they deal with the group rather than with the individuals.”<sup>33</sup> Wiley states that the place of more subjective and individualistic forms of music was not in public worship but rather in other contexts such as the evangelistic service. It is in the non-liturgical settings where it would be appropriate for “hymns and songs of warning or comfort, songs of exhortation and appeal, or songs depicting the peace and joy of the Christian life.”<sup>34</sup> Despite Wiley’s recognition that there was a place for some of the more

---

<sup>31</sup> "Victor's Song," *Herald of Holiness*, February 4, 1925, 1.

<sup>32</sup> H. Orton Wiley, "Editorial: Public Worship," *Herald of Holiness*, January 12, 1935, 2.

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*

subjective songs, he found no value in “meaningless jingles.”<sup>35</sup> The test of all music is that it should “minister both truth and grace to the hearers.”<sup>36</sup>

The tension in finding appropriate music and the ensuing arguments that followed in the Church of the Nazarene did not begin with Chapman. An 1893 article in the *Beulah Christian* included the following excerpt from *Bennett’s History of Methodism* in an effort to support what it views as inappropriate music in worship:

Mr. Wesley watched over his societies with the care of a father, and corrected every error among the Methodists as soon as he saw it. “I put a stop” he says, “to a bad custom which I found creeping in at Warrenton. A few men who had fine voices, sang a psalm which no one knew, in a tune fit for an opera. . . . What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity.”

We commend this passage to the notice of those who are engaged in the work of changing the grand old tunes of Methodism into the ear-stunning operas of the present day.<sup>37</sup>

Ironically another type of tampering with the traditional hymns had already occurred at the hands of American revivalism. Some of the beloved hymns of eighteenth-century writers such as Isaac Watts and John Wesley were modified to fit the concerns of the camp meeting atmosphere during the Second Great Awakening. Verses were added and/or the lyrics were “set to more contemporary and improvisatorial music.”<sup>38</sup> Often

---

<sup>35</sup> Ibid., 3.

<sup>36</sup> Ibid., 2.

<sup>37</sup> “Wesley and Singing,” *Beulah Christian*, August 1893, 4.

<sup>38</sup> Tamara J. Van Dyken, “Singing the Gospel: Evangelical Hymnody, Popular Religion, and American Culture; 1870-1940” (PhD dissertation, University of Notre Dame, 2008), 18.

imagery and language characteristic of earlier evangelical hymnody was borrowed; however, it consistently “reflected an individualized, pietistic emphasis.”<sup>39</sup>

The preferred music for the camp meeting and revival atmosphere was the “popular, simple, repetitive revival music”<sup>40</sup> like that found in the gospel hymn (i.e., gospel song), which was born of that era. It was a “new genre of popular hymnody that arose after the Civil War, [and] became ubiquitous through urban revivalism.”<sup>41</sup> Gospel hymns were highly subjective in nature and designed to stimulate an individual spiritual experience. It has even been suggested that gospel songs, “unlike other forms of hymnody, have the childlike quality of nursery rhymes.”<sup>42</sup> Gospel hymnody took its name from the collection of songs Dwight L. Moody employed in his revivals. His songbook was entitled *Gospel Hymns*.<sup>43</sup> Contributors to this style of music included hymnwriters such as William Kirkpatrick, Fanny Crosby, William Bradbury, and Thomas Hastings, all of whom wrote gospel hymns that are still found in the current Nazarene Hymnal, *Sing to the Lord*.<sup>44</sup>

---

<sup>39</sup> Ibid., 17.

<sup>40</sup> Ibid., 19-20.

<sup>41</sup> Esther Rothenbusch, "Is Not This the Land of Beulah? The Search for the Holy Spirit in American Gospel Hymns," *Review and Expositor* 94, no. 1 (Winter 1997): 53.

<sup>42</sup> Darrell Larson, "When We All Get to Heaven: The Ecumenical Influence of the American Gospel Song," *Restoration Quarterly* 36, no. 3 (January 1994): 171.

<sup>43</sup> Rothenbusch, "Land of Beulah," 53.

<sup>44</sup> Van Dyken, "Singing the Gospel," 19.

Originally they were used exclusively in camp meetings and revivals, but during the latter part of the nineteenth century, gospel hymns infiltrated the liturgy of many congregations. This invasion, however, did not come without resistance. It created tension within several denominations, including Methodism. Critics of this new musical style were convinced that it was a counterfeit form of hymnody that served primarily to corrupt the liturgy.<sup>45</sup> Others, however, believed that gospel hymns were an essential music genre for converting the lost. Tucker not only addresses the conflict within late nineteenth-century Methodism that was created by the gospel hymn, but also warns of other potential liabilities:

Concerns that hymns of doctrinal depth (e.g., the Wesley hymns) form the core repertoire, rather than popular but theologically bankrupt “ditties,” were met with the argument that the salvation of souls could be accomplished only with recently composed songs of sound sentiment and fervent devotion, and for that reason denominational hymn books were rarely used at revivals. . . . Methodist evangelicals lauded the gospel hymns of the urban revival that, in simple words and melodies, and with predictable harmonies, expressed the heartfelt yearning of the individual soul for God, though the gospel hymn’s stress upon personal, autonomous religion and freedom of choice accentuated, perhaps unwittingly, one of the basic tenets of liberalism.<sup>46</sup>

Tucker is not alone in critiquing the effects of the gospel hymn upon both worship and spirituality. Esther Rothenbusch, in her analysis of the gospel hymn, points out another troublesome result of its use within the holiness movement:

The third significant shift in early twentieth-century Holiness hymns is the greater emphasis on supernatural manifestations, power, and personal experience. The new texts tend to marginalize the Spirit’s person, character, ministries, and Deity. God’s power and glory become separated from Him, and the distinction between spiritual gifts and commodities that could be “prayed down” becomes blurred. . . . Hymns

---

<sup>45</sup> Ibid., 116-18.

<sup>46</sup> Tucker, *American Methodist Worship*, 170.

more often refer to “the glory,” and “the power” rather than to God in His glory, or to “the fire,” rather than God as a consuming fire. The trend, in a word, was a sensationalization of the Spirit in the Holiness movement that ironically seemed to overlook God in His holiness, a neglect of the worship of God in the quest for one’s experience of Him—that which He could give and do.<sup>47</sup>

Although some of the Wesley hymns were used by the Nazarenes, there was a much greater usage of the gospel hymns. Mund points out that “Nazarene hymnody has always been of [an] American Tradition rather than European and therefore, more gospel song-oriented.”<sup>48</sup> Tamara Van Dyken argues that gospel hymns are responsible for the development of many styles found in contemporary Christian music.<sup>49</sup>

The gospel hymn has had a significant influence in the evolution of music used in a significant portion of Nazarene congregations. Contemporary musical forms are often highly subjective in nature. As a rule they lack the theological depth found in eighteenth-century hymnody, and their focus is upon one’s personal experience of God. While the intent both of gospel hymns and much of contemporary music has been to facilitate “individual conversion,”<sup>50</sup> it has had an adverse effect on spirituality by contributing to the individualism and narcissistic psyche commonly found in American Christianity. Marva Dawn addresses the problems caused by those music forms that have shifted the focus off of God; it is a dramatic change from more ancient hymnody. Dawn argues that

---

<sup>47</sup> Rothenbusch, "Land of Beulah," 69.

<sup>48</sup> Mund, *Keep Music Ringing*, 24.

<sup>49</sup> Van Dyken, "Singing the Gospel," 234.

<sup>50</sup> *Ibid.*, 235.

this narcissistic shift is both “dangerous . . . [and] subtle”<sup>51</sup> and one that the modern church at worship encounters:

[Hymns such] as “Holy, holy, holy Lord God Almighty” or “Jesus Christ is risen today. Alleluia” . . . focus on God as the subject. They call us by his holiness to awe and draw us by the death and resurrection of Christ to salvation, renewed life, and praise. When God is the subject, our character is formed in response to his.

In contrast, focusing in worship on me and my feelings and my praising will nurture a character that is inward-turned, that thinks first of self rather than God. Though many modern songs actually praise not God but how well we are loving him, this tendency isn’t found only in modern music. The old camp song “We Are Climbing Jacob’s Ladder,” for example, does the same thing. We sing that we are climbing higher in our relationship with God, rather than that God comes down to us in his revelation of himself. Such a theme teaches us to depend on our feelings or efforts, rather than on God’s gift of grace, in assessing our relationship with God. . . .

It is urgent that the Church recognize how easily we assume the self-centered mind-set of culture that surrounds us and work more deliberately to reject it.<sup>52</sup>

The early Nazarenes did identify with Wesley on the importance he attributed to the role of music in worship. Music was a critical ingredient in the liturgy for many of the groups that came out of the holiness movement. However, much of the music used by the holiness movement differed significantly from the hymns the Wesleys implemented in their revivals and society meetings. The hymns of John and Charles Wesley were saturated with doctrinal teaching, which followed the *via salutis*. John compiled and edited Charles’s hymns for the specific purpose of not only promoting inward religion, but to provide complete and balanced doctrinal instruction. The Wesley hymns were experiential in nature, yet they were embedded with words and biblical imagery that held a much richer theological content than most of the gospel songs of American revivalism.

---

<sup>51</sup> Dawn, *Dumbing Down*, 107.

<sup>52</sup> *Ibid.*, 107-10.

Former General Superintendent William Greathouse, in a 1989 paper he presented at Nazarene Theological Seminary, addressed what he considered to be a crisis in worship.

One of the problems he identifies concerns the music:

More than 40 years ago General Superintendent Chapman complained that many Nazarene services had more of the atmosphere of “an old-fashioned mountain corn husking,” than of the worship of Almighty God. He was struck by the fact that many pastors did not know the difference between hymns (which are addressed to God—or at least are God centered in content) and gospel songs (which are subjective and experience centered). The latter may be appropriate, he said, as the service moves into a more intimate and personal mood, but a service of worship should open . . . with the acknowledgement and adoration of God, with hymns like “Come, Thou Almighty King” or “O For a Thousand Tongues,” music and words that enable the soul to rise into God’s presence. . . .

Not many months ago I was in one of our larger churches in the Midwest; a truly great and influential church. I was disappointed and grieved in the Spirit not to be able to join in singing a single hymn of worship that morning. It was a gospel song service throughout. And although the people sang lustily, I sensed little of the “wonder, love, and praise” my heart yearned to experience. The entire service was experience centered.<sup>53</sup>

Music in the Church of the Nazarene has been the catalyst for at least part of our current liturgical orientation. When pastors and people refer to worship style, they are predominately referring to the music. Many of the worship wars that occurred in Nazarene congregations over the past forty years were over the issue of music. Even the liturgical diversity that is found among Nazarene congregations has in many ways been driven by the decisions that were made over musical options. Troublesome tendencies in our culture, which have infiltrated the church, such as individualism and trends toward narcissism, have been reinforced by music that has tended to be overly subjective and often lacking in scriptural integrity.

---

<sup>53</sup> The Present Crisis in Nazarene Worship, 1989, file 1214-65, Nazarene Archives, Lenexa, KS, 4-5.



Current music trends in Nazarene worship did not emerge out of a vacuum. Although culture played a significant part in influencing the degradation of worship, the seeds were already sown years earlier. Since the focus of worship was evangelism, the gospel hymn became the main staple of Nazarene worship. This preference for the gospel songs is evinced not only in the early Nazarene hymnal but continued with the release of later hymnals. Fred Mund, in describing the 1972 release of the Church of the Nazarene's third authorized hymnal, *Worship in Song*, characterizes it as a "Jesus-oriented hymnal."<sup>54</sup> He states that almost all the songs made some reference to Jesus, while less than twenty-four of the hymns addressed God.<sup>55</sup> Mund's description exemplifies the fact that the balance in biblical imagery, doctrine, and experience characteristic of the Wesley hymnals was missing from Nazarene hymnody. The genre of music known as gospel hymns reflected the overall liturgical concerns of the evangelical movement. Worship's fundamental purpose was to use the means available to facilitate crisis experiences at the altar. Music was employed not only to set the mood for worship but also served as a vehicle to transition from the sermon to the altar call. While the altar call may have been initiated during preaching, the music was essential in accomplishing the task.

Significant changes in music began to occur in the mid to late 1960s, with the shift in culture, diminishing of revivalism, and advent of the church-growth movement. Whereas previously one of the primary roles of music was to create an atmosphere conducive to spiritual experiences, music gradually became the medium to attract people

---

<sup>54</sup> Mund, *Keep Music Ringing*, 24.

<sup>55</sup> *Ibid.*

into the church. As a result, congregations began to search for music styles that would attract their targeted demographic. Towards the end of the twentieth century and into the twenty-first, some contributors to the *Preacher's Magazine* echoed similar calls as that of previous generations. There was a growing sense that much of the music incorporated into public worship lacked substance and tended in the direction of entertainment. Some felt that the church needed to return to the more ancient hymns of the church. Others argued that *not all* contemporary music was deficient. Much of it *was* theologically grounded and for the church to be culturally relevant modern forms were indispensable. Pastors were urged to find ways to encourage congregational participation in singing and reduce the amount of music that was given over to “special music”<sup>56</sup> or reserved for choirs or professionals, since it diminished congregational participation in the liturgy. As the culture changed, new tensions arose in worship and much of it surrounded the new forms of music which were appearing. Some argued that the church needed to embrace the new styles of music, which included everything from southern gospel to rock.

Advancements in technology meant that there was less reliance on a printed hymnal and greater access to current musical forms. Many churches inserted copies of contemporary choruses and popular music into the bulletin. Others turned to projection systems, which in some cases eliminated the use of the hymnal altogether. Gradually congregations stopped turning pages in the hymnal and instead often gazed at the words of the music as it was projected onto a screen. While seemingly insignificant, many of

---

<sup>56</sup> *Specials* or *special music* is the term the Church of the Nazarene has given to music that is sung by one or more individuals where the congregation serves as spectators and is not a part of the participation. It is a frequent part of many Nazarene worship services and has been since its beginning.

these changes, and others, have had ramifications for the current state of Nazarene worship.

### Prayer

Throughout the denomination's history, public prayer among Nazarenes has incessantly been perceived as an extemporaneous event. There have been minor exceptions to this rule such as the occasional use of the Lord's Prayer or the rarely used written prayers found in the rituals section of the *Manual*. Even so, spontaneity has always been the hallmark of the holiness movement and thought essential if the Spirit of God was going to be free to work amongst his people. Nazarenes attributed the set forms of worship, including written prayers, as a chief cause for what they perceived as an absence of spirituality in the *cathedral* churches.<sup>57</sup> An article in the *Beulah Christian* reflected the sentiments of most in the holiness movement: "Formal prayers are tombs for the backslidden in heart. But *praying in the Holy Ghost* is the mightiest revival force on earth."<sup>58</sup>

Although extempore prayer was generally seen as the only legitimate form of prayer, it was not without its defects. Articles consistently surfaced in the *Herald of Holiness* and *The Preacher's Magazine* to address the chronic problem of incompetent prayers. The articles most often referred to the prayer considered the fundamental prayer of Nazarene worship, the pastoral prayer. Critiques included problems such as "vain

---

<sup>57</sup> "Blood-Washed," *Nazarene Messenger*, March 6, 1902, 2. A *cathedral service* or worship was the label Bresee and others gave to the liturgy of the mainline denominations from which many in the Holiness Movement emerged, especially those churches of the prayer book tradition. This includes Methodists, Presbyterians, Catholics, etc.

<sup>58</sup> "Revivals," *Beulah Christian*, January 1895, 4.

repetition,”<sup>59</sup> the use of endearing names for God, protracted prayers, employing meaningless words, and the pastor’s lack of preparation for prayer.<sup>60</sup> S. L. Morgan’s article included the following complaint: “The poor form and lack of fervor in our public prayers in general are a reproach to us. Now and then some pastor delights me with the fervor, the dignity, the noble form of his public prayer. But this is rather the exception.”<sup>61</sup>

Responses to this problem included various remedies. Although some suggestions hinted at the idea, none of them actually proposed that the denomination should consider returning to Wesley’s practice of using both written and spontaneous prayers to address the problem.<sup>62</sup> J. B. Chapman states that public prayer should be modeled after the Lord’s Prayer: “Form is distinguished from formality in that form is capable of vitality. Good taste suggests that the public prayer should pattern somewhat after the ‘Lord’s Prayer,’ and contain its elements of thanksgiving, as well as petition, and that it should close with praise and adoration in both words and spirit.”<sup>63</sup>

---

<sup>59</sup> “Maintaining the Form and Spirit of Reverence,” *Herald of Holiness*, August 27, 1924, 1.

<sup>60</sup> “Spirit of Reverence,” *Herald of Holiness*, August 27, 1924, 1; James B. Chapman, “Leading the Public Prayer,” *Herald of Holiness*, February 29, 1936, 1; E. E. Wordsworth, “The Pastoral Prayer,” *The Preacher’s Magazine* 32, no. 2 (February 1957): 23.

<sup>61</sup> S. L. Morgan Sr., “Our Poor Public Prayers,” *The Preacher’s Magazine* 34, no. 5 (May 1959): 34.

<sup>62</sup> The practice of using written prayers familiarizes the individual with the great prayers of Scripture and Christian tradition; such use often breeds knowledge and can serve to correct erroneous theology common to spontaneous prayer. Therefore, written prayers can be a tool of instruction enabling one to pray better extempore prayers in both structure and content.

<sup>63</sup> “Public Prayer,” *Herald of Holiness*, February 29, 1936, 1.

A. M. Hills suggests that clergy compose their public prayers to include adoration, praise and thanksgiving, confession, supplication, and intercession.<sup>64</sup> Others argue that to resolve the issue of deficient prayers the pastor should prepare in advance before praying publically.<sup>65</sup> However, this corrective was carefully distinguished from writing the prayer in advance and then praying it:

There were reformers who gave their lives over the principle that the minister should pray an extemporaneous prayer rather than a set, liturgical one. And many of the students of public worship today, even among groups that lean toward a more ritualistic form of worship, will contend that the “poorest extemporaneous prayer” prayed in the Spirit and from the heart is better than the best liturgical prayer ever uttered. Certainly this is our heritage and our concept of public prayer. While there is perhaps a place for short liturgical prayers in ceremonies—marriage, baptismal, the Lord’s Supper—other prayers within the church should be extemporaneous. Let those who would seek to modify this position remember that in so doing they are calling into question their entire philosophy of worship. This is a point to be guarded, if necessary with our lives. . . .

Public prayer is of such significance that it warrants some thought ahead of time. At first glance this seems contradictory to what our concept of public prayer has been. And it is at this point that many of the “free” traditions have erred. Just because public prayer is to be extemporaneous and given by the one doing the praying is not to say that it should not be given some thought ahead of time. This will in no way defeat the purpose of the “prayer in the Spirit” but rather make it more significant both to the minister and to the people.<sup>66</sup>

Lauriston Du Bois suggests that pastors make the following preparations: attain an awareness of people’s needs, review in advance the ideas and thoughts the prayer will encompass, and, prior to worship, the pastor should spend time with God to ready himself spiritually.<sup>67</sup>

---

<sup>64</sup> A. M. Hills, "Pastoral Theology: Public Prayer," *The Preacher's Magazine* 3, no. 9 (September 1928): 7.

<sup>65</sup> Morgan Sr., "Poor Public Prayers," 34; Vernon L. Wilcox, "The Pastoral Prayer in the Worship Service," *The Preacher's Magazine* 55, no. 3 (March-May 1980): 14.

<sup>66</sup> Lauriston J. Du Bois, "Prayer and Worship," *The Preacher's Magazine* 36, no. 6 (June 1961): 6.

<sup>67</sup> *Ibid.*, 6-7.

Besides the issue of poorly prayed prayers, there were other concerns. A 1931 article by C.W. Ruth addressed the issue of *concert praying*. A form of prayer most likely associated with tongues-speaking churches of the holiness movement, Ruth provides the following explanation:

[Concert praying refers] to a congregation all engaging in audible prayer with a loud voice simultaneously. This we think is confusion and wholly unscriptural. . . . Where all pray aloud at the same time, certainly no one can be edified, as no one can understand what the other is saying. . . .

If speaking in tongues without giving the interpretation thereof is forbidden, lest they “speak into the air,” and be regarded as “a barbarian,” and the “unlearned believers” say that “ye are mad” because it could not be understood, why would not the same be true of concert praying when it cannot be understood?<sup>68</sup>

It is probable that the objection to concert prayer is closely tied to concerns over fanaticism, which was associated with tongues-speaking groups. Ruth also clarifies the difference between praying in unison and concert prayer: “United praying does not mean that all must pray aloud at the same time. . . . A number of persons may unite in the same prayer, and for the same object in the prayer, without personally and individually voicing the prayer. . . . We most certainly believe in united prayer.”<sup>69</sup>

Church leaders also believed that some pastors were not tending to the pastoral prayer as carefully as they should. Evidently clergy were passing off this responsibility to others, such as visiting ministers who were not prepared to pray or expecting ill-equipped laity to offer the prayer. Pastors were discouraged from this practice for several reasons

---

<sup>68</sup> C. W. Ruth, “Concert Praying, or United Praying,” *Herald of Holiness*, July 27, 1932, 5.

<sup>69</sup> *Ibid.*

but primarily because Nazarenes viewed the pastoral prayer as a privilege reserved for the pastor as well as the pastor's responsibility as the *shepherd* of the people.<sup>70</sup>

Extant orders of worship indicate that in addition to the pastoral prayer, three other types of prayer are found in Nazarene liturgies with regularity. These include invocations, offertory prayers, and benedictions.<sup>71</sup> Due to the lack of uniformity in Nazarene worship, not all congregations consistently use all of these prayer forms. However, the pastoral prayer is consistently found in nearly all worshipping congregations. It has traditionally been the primary prayer of Nazarenes.

Recently the church has appeared to be more open to written prayers than it was in earlier years. Although a very small minority, those congregations who have adopted a prayer book worship form are likely using written prayers. However, other congregations appear to be more open to written forms as well. This is still a rather small movement, and complete spontaneity in all prayers is still expected in most congregations. However, the church is more accepting of this change than previously in its history. An article in a 1996 issue of *The Preacher's Magazine* stopped short of recommending that pastors use some type of written guide in their preparation for the pastor prayer, but it did stress the necessity of careful planning:

Without question, a spirit of freedom should characterize the pastoral prayer. Pastoral prayers lack intimacy if they sound like form letters or do not engage the

---

<sup>70</sup> D. Shelby Corlett, "Editorial: Pastoral Prayers," *Herald of Holiness*, October 26, 1940, 4. See also Morgan Sr., "Poor Public Prayers," 34-35; Mildred Bangs Wynkoop, "Rules for Public Prayer," *The Preacher's Magazine* 9, no. 11 (November 1934): 30; Wordsworth, "Pastoral Prayer," 23.

<sup>71</sup> A historically important part of Nazarene prayer is that which occurred around the altar in response to an altar call. This practice was especially prominent in the beginning years of the denomination until revivalism began to wane. It was not listed as one of the types of prayer, since it will be covered in the section that discusses the sermon and the altar call in Nazarene worship.

heart of the person who prays. . . . However, because it is an awesome thing to lead people into conversation with God, a prayer must wed careful planning to spontaneity. . . . A *well crafted* pastoral prayer will engage the heart and the mind of the pastor and, through him, the hearts and minds of parishioners who rejoice that their pastor, on their behalf, says to God the things they want to say to Him. Scripture discourages empty forms, it also encourages thoughtful prayer.<sup>72</sup>

The denomination's stringent attachment to spontaneity has crippled its ability to improve the quality of extempore prayers. A review of classical Wesleyanism would reveal that the careful and strategic use of both extemporaneous and written prayers can ameliorate the quality of praying by avoiding trivial and theologically deficient prayers, while at the same time guarding against formalism. Both Scripture and church tradition provide a very rich history of prayer that would prove beneficial if adopted into the Nazarene liturgy.

### Scripture

Liturgical theologian, Gordon Lathrop, clarifies the role of Scripture in the Christian liturgy. He states that its purpose transcends the notion that the biblical texts serve simply as "archaic imagery for our current situation."<sup>73</sup> Some have suggested that in hearing the biblical narratives, we are able to identify with the characters in those stories through shared feelings of human sorrow and hope. Lathrop argues that the biblical canon's function in worship has a much more profound intent. Scripture is transformative and speaks of God's grace, action, and "of a new thing not yet

---

<sup>72</sup> Carl C. Green, "The Pastoral Prayer," *The Preacher's Magazine* 71, no. 4 (June-August 1996): 16; italics mine.

<sup>73</sup> Lathrop, *Holy Things*, 18.



imagined.”<sup>74</sup> It works in conjunction with the other aspects of the liturgy to communicate God’s presence and grace. For example, Lathrop points out that the intermingling of Scripture with singing has enabled the church to experience God’s action in the present:

The assembly’s reader may read: “And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever” (Isa. 25:7). And the assembly may sing, in some apposition to this text, “Thine is the glory, risen, conquering Son; endless is the victory thou o’er death hast won!” . . .

Hearing the Bible, we are gathered into a story . . . the liturgical vision is that these stories mediate to us an utterly new thing, beyond all texts. Juxtaposed to this assembly, the texts are understood by the liturgy to have been transformed to speak now the presence of God’s grace. In this way, the texts are made to carry us, who have heard the text and been included in its evocations, into this very transformation: God’s grace is present in our lives. Texts are read here as if they were the concrete medium for the encounter with God. . . .

Christian corporate worship is Biblical, then, or at least Isaian, in much of the way it uses texts and understands them to be meaningful. That use is complex. The texts are not simply read, as in a lecture hall or even a theater. They are received with reverence, yet they are criticized and transformed. They become the environment for the encounter with God and with God’s grace. They become language for current singing.<sup>75</sup>

John Wesley believed that Scripture functioned as a means of God’s grace. This includes, but is not limited to, the hearing of Scripture as it is read within the context of worship.<sup>76</sup> Hearing the Word also comes through the sermon, but preaching does not serve as a substitute for reading the actual texts. Scripture shapes our own identity as the people of God, since it reveals to us God’s true nature and character, while challenging our false assumptions of him. Therefore it has a critical function within the liturgy.

---

<sup>74</sup> Ibid.

<sup>75</sup> Ibid., 16-20.

<sup>76</sup> Knight III, *The Presence of God*, 2, 3, 130-2, 44, 150, 159, 167.

Lacking a liturgical theology the Church of the Nazarene has found it difficult to understand the interaction between the various elements of the liturgy and their purpose. The objective of the preliminaries was to direct everything toward the main feature of worship, which Nazarenes identified as the sermon and subsequent altar call. This liturgical confusion is especially evident as it relates to the reading of Scripture. Ironically, a tradition that has a very high estimation of Scripture, regarding it as divinely inspired and revelatory of God's will,<sup>77</sup> has neglected the hearing of that Word in the liturgy.<sup>78</sup> The primary focus has not been upon hearing God speak through Scripture, but rather on a more subjective approach mediated through the sermon, extempore prayer, testimonies, and music. All of which have a tendency, if left unchecked, to concentrate largely upon human experience, rather than directing attention upon God as the object of our affections. What is needed is a balanced approach to worship, which the incorporation of a planned pattern of Scripture readings for use in the liturgy is an essential component.

While it is likely they did not fully comprehend the reasons, some Nazarenes were cognizant enough to realize that the failure of many congregations to incorporate more Scripture into the liturgy was problematic. Occasionally articles appeared in

---

<sup>77</sup> *Manual [2009]*, 29.

<sup>78</sup> The *Manual* also admonishes members to faithfully attend to all the ordinances of God, including the means of grace. Among those listed is the mandate to *search the Scriptures*. Wesley believed that this included hearing the Scripture in the liturgy, which was inclusive of both the public reading of Scripture and the sermon. The morning prayer in Wesley's *Sunday Service* for Methodists included a Psalm, one lesson from the Old Testament, and one from the New Testament. Evening prayer incorporated both an Old and New Testament reading along with the sermon.

denominational periodicals stressing this need.<sup>79</sup> Appeals were made for pastors to read more substantial portions of Scripture in addition to the sermon text, which often was a very brief passage of one or two verses. Some offered practical solutions which included reading larger portions of Scripture as a background for the sermon text or adding a responsive reading to worship whereby Scripture was read responsively.<sup>80</sup> Chapman provided several suggested orders of worship for pastors to follow. Five out of the six orders he suggested included a Scripture reading listed separately from the sermon.<sup>81</sup> Bresee also encouraged clergy to implement an order of worship that he used. It included “the reading of Scriptures, at least a part of which [could] be a psalm read responsively.”<sup>82</sup> This was followed by the offering, announcements, and the sermon. Whether or not Bresee read a separate sermon text in addition to these suggestions he made for incorporating Scripture into worship is not clear. However, even if no additional Scripture was included, his practice seems to be more substantial than most.

Despite these petitions, the typical practice of the many clergy was to read only the Scripture text that served as the basis for the sermon. Scripture functioned in the liturgy as a constituent of the sermon, rather than having a distinct contribution of its

---

<sup>79</sup> D. Shelby Corlett, “Editorial: Public Reading of the Bible,” *Herald of Holiness*, July 31, 1937, 3; H. D. Brown, “The Scripture Lesson,” *Herald of Holiness*, September 3, 1938, 12, 18; “The Question Box,” *Herald of Holiness*, February 6, 1952, 17; Lauriston J. Du Bois, “The Scriptures in Worship,” *The Preacher’s Magazine* 36, no. 5 (May 1961): 2; “My Complaints About Worship Services,” *The Preacher’s Magazine* 55, no. 3 (March-May 1980): 11, 55.

<sup>80</sup> Eugene Stowe, “The Responsive Reading,” *The Preacher’s Magazine* 29, no. 7 (July 1954): 23; Du Bois, “Scriptures in Worship,” 3; “Public Reading,” *Herald of Holiness*, July 31, 1937, 3.

<sup>81</sup> Chapman, “Planned Worship Service,” 2-3.

<sup>82</sup> “Forms of Worship,” *Nazarene Messenger*, February 11, 1909, 6.

own. This is exemplified in some of the articles that either describe or critique the various segments of worship. Contributors often speak of music, prayer, testimonies, and the sermon, without mentioning the Scripture reading:

Every part of the service should be edifying: the *songs* should be appropriate: the *sermon* full of spiritual food, of encouragement, of scriptural truth. Let the *prayers* be full of supplication, thanksgiving, and pointed pleading. The *testimonies* should be from real, present, up-to-date experience, full of spicy, interesting, edifying thoughts of what the Lord really does for one. . . .

Now assuming that the *songs, prayers, testimonies, and sermon* are in themselves edifying, for fear they lose their efficiency, the apostle admonishes, "Let everything be done decently and in order."<sup>83</sup>

Although the author refers to an order that contains scriptural truth, he makes no mention of the reading of Scripture as part of the worship *ordo*. It is assumed that it will be read with the sermon, since a frequent practice was to read only the Scripture that was used as the sermon text. Often small portions of text were read, rather than larger bodies of material encompassing a larger portion of the canon. Ironically, while Scripture is minimal, it is not uncommon for the announcements to be considered part of the order of worship:

The third element in a satisfactory worship service includes atmosphere but it also includes much more. It is a combination of those positive means which assist the worshiper in turning aside of the beckoning things of this world, and which produce such a response in his heart as will enable him in genuine sincerity and diligence to definitely resolve and insistently endeavor to be fully Christian in every attitude and expression of life.

With such an objective for our worship services, there is no room for preliminaries. All must be blended together in the building of a whole. The *song service, the prayer, the announcements, the offering, the message, the altar service* should be planned in such a manner as to become a vital and integral part of the means and method of accomplishing the desired end.<sup>84</sup>

---

<sup>83</sup> L. W. Marsh, "Method of Divine Worship," *Herald of Holiness*, September 17, 1913, 6; italics mine.

<sup>84</sup> Oscar J. Finch, "The Church in Worship," *Herald of Holiness*, August 12, 1946, 7; italics mine.

Even the announcements are included in the list of those *positive means* in helping one become fully Christian; however, Scripture is not mentioned. This evidence reinforces the argument that the reading of Scripture was both minimal and perceived to be a part of the sermon.

There are instances where reference is made to the use of Scripture in worship accounts. There were clergy who included a passage of Scripture in addition to the sermon; however, this tends to be the exception. The following account, by a layman, mentions the Scripture reading:

For fifty-seven minutes we sat in one of the most enjoyable services it has been our privilege to attend in recent years. Nothing was omitted; it was a complete program, and it was all good—the call to worship, three congregational songs, four verses each, special duet, *Scripture reading*, prayer, offering, introduction of out-of-town guests, emphasis of one bulletin announcement, and an inspirational and challenging twenty-five minute sermon. . . .

On behalf of laymen, I make a plea for services of this type. I have known a few pastors who were able to conduct a service in such a manner . . . but I regret to say that most pastors I have observed cannot seem to engineer the service without wearying their audience and making them sluggish.<sup>85</sup>

It is important to note that the author specifies that this was an unusual service. We do not fully know all the elements that made it differ from typical worship, other than the fact that it was brief and well organized. However, it does denote that the above account is atypical of Nazarene congregations.

The problem with the use of Scripture in the Church of the Nazarene is not limited to its meager quantity incorporated into worship. The quandary is far more complex. If a pastor chooses to include more Scripture, he or she lacks the underpinnings

---

<sup>85</sup> "Fifty-Seven Minutes," *Herald of Holiness*, August 5, 1946, 13; italics mine.

of a liturgical theology or ecclesiology to provide real direction. The only guidance is to choose texts that contribute to the theme of the sermon.

Additionally, the Christian calendar which is followed by churches in the prayer book tradition has been largely ignored. It has been replaced with a secularized version that focuses on some of the major Christian holy days but is conflicted with its recognition of national celebrations and commemorative days, such as Memorial Day, Mother's Day, and Independence Day. Traditionally, the church has rejected any manifestations of prayer book worship including the use of a lectionary.<sup>86</sup> Therefore, when Scripture is read, it is in the absence of a sound theology to guide it and to enable it to work in conjunction with the liturgy throughout the yearly cycle. Often the choices made were based on a whim or a pastor's limited vision. Therefore it became easy to neglect the whole counsel of God, which time-tested sources, such as a lectionary, help to guard against.

The majority of articles from denominational periodicals that address the use of Scripture in Nazarene congregations have criticized its limited inclusion in the Sunday liturgy. They have done so in an attempt to encourage pastors to correct this faulty practice. One exception was an article written during the last decade of the twentieth century. Carl Leth in a seemingly quasi-attempt to justify the lack of Scripture in Nazarene worship sets out to refute James White's critique of evangelical worship.

---

<sup>86</sup> Although the vast majority of pastors still do not use a lectionary, there is more openness among some in the higher echelons of the denomination for its use. During the last several years, and especially in the last decade, *The Preacher's Magazine* has suggested the lectionary pattern as an option for choosing Scripture and sermon texts; and it has been more sympathetic to the Christian Calendar than in previous years. See, David Busic and Jeren Rowell, "Preacher to Preacher," *Preacher's Magazine* (Lent-Easter 2002): 1.

According to Leth, White's central criticism on the use of Scripture by evangelical congregations targeted the minimal amount of Scripture read in worship. Leth admits the validity of the accusation, but then makes the following suggestion:

We might also question the adequacy of the quantity of publically read Scripture as the measure of scriptural worship. A more fundamental standard might ask whether worship accurately and effectively communicated and reflected scriptural truths. It is possible that an entire worship service could be employed to express the meaning of the Bible's shortest verse, 'Jesus wept' (John 11:35). That would not make an inherently less scriptural worship service than one in which extensive passages of Scripture were read. The call for a breadth of exposure to Scripture seems merited, but the measure of the effective use of Scripture must go beyond quantification.<sup>87</sup>

Leth seems to be one of the few Nazarenes who has commented on this issue, hesitant to admit that the minimalization of Scripture in worship poses some serious problems. It is difficult to justify something as effective if it does not hold a prominent place in worship. The propensity for worship to fail at reflecting biblical truths increases if insignificant amounts are read as part of the liturgy. Wainwright points out that "the constant reading of the scriptures in worship bears testimony to the fact that Christianity considers itself a historical religion centered upon the revelation of God in Jesus Christ."<sup>88</sup> The reading of both the Old and New Testaments is an essential means through which the congregation comes to know God. According to Wainwright,

The New Testament scriptures supply, to speak simply at the historical level, our closest witness in time to Jesus and to the impression which he created. It is part of the ministry of teaching in the Church to help Christian worshippers listen with a

---

<sup>87</sup> Carl M. Leth, "In Spirit and in Truth: The Search for True Worship," *The Preacher's Magazine* 70, no. 3 (March-May 1995): 13.

<sup>88</sup> Wainwright, *Doxology*, 165.

discerning ear to the scripture readings in order at the very least to catch ‘a whisper of his voice’ and ‘trace the outskirts of his ways.’<sup>89</sup>

The greater use of Scripture, which the church holds as God inspired, provides content, reflection, and critique for other elements of the liturgy including prayer, the music, testimonies, the sermon, etc. Listening to the Word of God as it is publically read serves to guard against the secularization of worship including individualism, materialism, and nationalism that always threatens the church and can remain unchecked in liturgies that are scripturally deficient. The liturgy provides the context that “keeps the ‘original’ scriptures before the attention in a way that is partly independent of current interpretation and application, so that there is always the possibility of a critical challenge to the present-day Church, whether pastors, theologians or people, in the name of the primitive authenticity to which the scriptures bear witness.”<sup>90</sup>

No doubt Scripture can be used thoughtlessly and inappropriately or even ignored by the congregation—it is possible to have the forms without the power, but that does not justify worship that fails to provide a healthy diet of God’s Word. Quantity, or lack thereof, does not say everything, but it is indicative of something. The essential question is not whether worship can be effective with a minimal use of Scripture, but rather why one would choose not to give it a place of prominence in the church’s liturgy. The reduction of Scripture in worship is most likely pragmatically driven rather than the result of a carefully weighed theological decision. It is a causality of the quest for forms of worship that are both spontaneous and hold the appeal of an entertainment-driven culture.

---

<sup>89</sup> Ibid., 167.

<sup>90</sup> Ibid., 168.



## The Creeds

Evidence concerning the adoption and implementation of the ancient creeds into Sunday worship is limited. Due to its association with the prayer book tradition, it is doubtful that either the Apostles' or Nicene Creeds saw widespread or regular use in Nazarene worship. Chapman acknowledged in 1935 that the Apostles' Creed was employed by some congregations: "Some local churches of our denomination have tried the formal service, including the reciting of the Apostles' Creed, for certain periods of time, although I do not know of any that are following this order just now."<sup>91</sup> In the same article he provides his own estimation, and apparently that of some of his colleagues, of worship they labeled as formal: "The consensus of opinion among us seems to be that this method of conducting a service is too clumsy and too fixed for our free spirit. It is like trying to put new wine into old wineskins."<sup>92</sup>

Earlier in his ministry Chapman appeared to reflect a more positive tone towards the creeds. Responding to a subscriber who asked if the Apostles' Creed was of Roman Catholic origin, he stated, "I believe it is perfectly adapted for use in Protestant churches."<sup>93</sup> This opinion appears to have changed. Writing to a subscriber several years later he indicates that while the creeds had value in the past, they were too ancient to be of much use to contemporary congregations:

[The Apostles' Creed] was used in the early, medieval and modern periods for the instruction of prospective church members, as well as an instrument of reaffirming the principle tenets of faith in the public services of the church. But in its ancient

---

<sup>91</sup> James B. Chapman, "The Question Box," *Herald of Holiness*, October 12, 1935, 12.

<sup>92</sup> *Ibid.*

<sup>93</sup> James B. Chapman, "Questions Answered," *Herald of Holiness*, May 31, 1922, 3.

form the symbol is, according to my judgment, of doubtful service. Its language is not the language of the modern Christian. . . . The usefulness of the symbol is marred by the fact that it is no longer familiar. Just about the best way, I think, is to let this creed rest in the archives of the past.<sup>94</sup>

A year later Chapman wrote, "I believe much of that time-honored creed (i.e., the Apostles' Creed) is unintelligible to our present generation, and on this account it has largely lost its usefulness."<sup>95</sup> Chapman's critique has been voiced by others who argue that "the language of the traditional creeds depends on an ancient . . . perception of reality which the modern world has abandoned."<sup>96</sup> The assumption is, therefore, that the creeds have lost their ability to function as a statement of faith. This was essentially the same critique Bultmann made of Scripture when he began to "advocate 'demythologization.'"<sup>97</sup> Wainwright states that similar to poetry, the linguistic nature of the creeds, while needing interpretation, contains a quality that transcends both time and culture. Like Scripture, in a condensed form the creeds embody "the primary and fresh experience of the first believers"<sup>98</sup> and therefore become essential to identity.

The traditional creeds are the concise verbal forms of the Christian community's identity in time and space. . . . When the believer confesses his baptismal faith, he is being initiated into a people of God which has a historical identity undergirded by the Christ who is 'the same yesterday, today and for ever.' As long as the believer goes on recapitulating his confession, he may be assured of his own identity in the identity of the Christian people. The liturgical use of the traditional creeds is a sign that it is indeed the Church of Jesus Christ to which the believer belongs—a Church whose transcendence of time and death is experienced in faith's sense of the risen

---

<sup>94</sup> James B. Chapman, "The Question Box," *Herald of Holiness*, October 14, 1945, 8.

<sup>95</sup> "The Question Box," *Herald of Holiness*, October 21, 1946, 13.

<sup>96</sup> Wainwright, *Doxology*, 193.

<sup>97</sup> *Ibid.*, 192-93.

<sup>98</sup> *Ibid.*, 195.

Lord's presence and (it may be) the communion of the saints as predecessors in the way. Synchronically, the use of the common creeds is a sign of Christian identity throughout the inhabited earth. The believer is thereby enabled to find his ecumenical identity, his solidarity in the universal Church.<sup>99</sup>

Originating in the context of ancient baptismal liturgies, the creed was primarily a response to God's initiative of grace experienced in baptism. Berard Marthaler states, "The creed, like the *shema*, serves both as a chant of praise (in Greek, *doxa*) and as a witness of faith. Christians confess before their Maker and their fellow human beings the wonders God has done for them. Although there are important differences between creeds and hymns, the two genres have much in common."<sup>100</sup> The creed is both doxology and a profession of faith, and as such it serves to shape our identity as the people of God.

It applauds

the work of the Triune God in our lives and in the world. It calls to mind the mystery of salvation, and, in the context of worship, Christian doctrines become statements of Enlightenment, truth, and praise. The old axiom *lex orandi, lex credendi*—"prayer is the norm of belief"—is still valid. . . . Doxology precedes doctrine; practice comes before theory; the church before ecclesiology.<sup>101</sup>

The timelessness and ecumenical nature of the creeds serve to remind us to whom it is that we belong. Marthaler points out that modern people often find the creeds to be oppressive and controlling; however, for the early Christians, the creeds provided an important standard to measure sound teaching against heretical thought. The observations of both Wainwright and Marthaler suggest that the utilization of the creeds in

---

<sup>99</sup> Ibid., 189-90, 194-95.

<sup>100</sup> Berard Marthaler, *The Creed: The Apostolic Faith in Contemporary Theology*, (Mystic, CT: Twenty-Third Publications, 1993), 8-10.

<sup>101</sup> Ibid., 379.

contemporary liturgies is vital. This is especially relevant in an age that has witnessed the infiltration of individualism, materialism, narcissism, and other secular philosophies and beliefs into the church.

### The Sermon and Altar Call

The archetype of Nazarene worship finds its roots within the revivalism of the late nineteenth century. The sermon was the core component of this liturgical model from the beginning, since it was the chief means for the conversion of the heathen and the entire sanctification of believers. All other elements of worship were referred to as the preliminaries, since their purpose was to build an atmosphere that would amplify the potential effect of the sermon upon the congregation. The concern was for an environment that was conducive to the work of the Spirit. Therefore the preliminaries of worship needed to be free of activities that served only to stir the emotions, since it interfered with creating an atmosphere of awe and reverence.<sup>102</sup> These preliminaries typically included music, testimonies, prayer, announcements, offering, and occasionally a Scripture reading that was not directly connected to the sermon. The sermon text itself was considered part of the sermon and often included only a brief passage, rather than a larger segment of Scripture.<sup>103</sup>

---

<sup>102</sup> James B. Chapman, "Getting the Service Ready for the Message," *The Preacher's Magazine* 7, no. 11 (November 1932): 1.

<sup>103</sup> An article in the *Nazarene Messenger* describing a sermon by Bresee exemplifies the common practice of preaching from very short biblical texts. This also meant that the only text read with the sermon were the few verses expounded. This resulted in the congregation hearing the word removed from its scriptural context, "Sunday was a blessed day of victory from beginning to close. Dr. Bresee preached in the morning to a packed house. He read three texts from the fifth chapter of Acts, verses 20, 25 and 42." "Sabbath Services," *Nazarene Messenger*, October 12, 1899, 4. Also, see "At the Tabernacle," *Nazarene Messenger*, November 22, 1906, 8; "At the Tabernacle," *Nazarene Messenger*, July 25, 1907, 8.

Consistently Nazarene periodicals reflect a disquietude that the preliminaries would fail at their primary function. This could occur if they proved inadequate in building momentum towards the sermon or if the preliminaries consumed excessive liturgical time and space, which should be reserved for the pastor's message. An editorial in the *Nazarene Messenger* provides the following guidance to clergy:

The main thing in the hour of worship is usually the presentation of the truth of God, and the gathering of the fruit of the message. The one thing of attraction in which the interest of the hour gathers, is the preaching of the Word and the gathering by its power of men and women to God. The singing is preparatory and helpful; the waiting prayer opens heaven and brings strength and unction for the Word of Life.

No preacher should allow anything to eclipse or discount the sermon. If there are songs, they should go before or follow in its wake. Are there prayers, they bring the undergirding arms for the proclamation of the Word of God. Everything should center in and cluster about the preaching of the Gospel—all help exalt the ministry of the Word of Life. If anything comes into the service more attractive than the preaching of the Word, something is wrong.<sup>104</sup>

According to the author of this editorial, the sermon while serving a primary function in worship is also merely a mechanism used to achieve the intended goal of lifting men and women “God-ward.”<sup>105</sup>

Due to the central place the sermon occupied in worship there was also much discussion as to the amount of time a pastor should preach. Although guidance is continually given through several publications, contributors are cautious in providing an exact number of minutes for fear that setting a fixed time would limit the Spirit's movement in worship. Speaking in very general terms J. B. Chapman indicates that “the

---

<sup>104</sup> “Suggested Rules for Preachers,” *Nazarene Messenger*, December 31, 1903, 6. Also see, J. W. Oliver, “The Sermon,” *Herald of Holiness*, December 15, 1915, 6; James B. Chapman, “Editorial: Make the Sermon Prominent,” *Herald of Holiness*, September 3, 1924, 2.

<sup>105</sup> “Rules for Preachers,” *Nazarene Messenger*, December 31, 1903, 6.

thirty minute sermon is short, and the hour sermon is long.”<sup>106</sup> However, these recommendations for the proper length of a sermon can be less strenuous depending on the mitigating circumstances. Chapman argues that it is the preacher who unintentionally preaches long sermons who is at fault, whereas it is generally permissible for those clergy who prepare to preach longer sermons to do so:

A preacher must be allowed to follow the plan which in his judgment promises the best success. If he has decided that the long sermon is better, and has elected to pursue that plan, he must be allowed to fulfill his own ideal: his hearers will be the best judges of his wisdom. But the average preacher does not intend to preach long sermons.<sup>107</sup>

Chapman theorizes that it is the ill-prepared preacher who is caught unaware who preaches long sermons. Since he has not planned adequately he does not know how to end his message in order to get the desired results.<sup>108</sup>

The main concern was that Nazarene clergy were adequately prepared to preach. The general theory was that preachers who had not studied and planned sufficiently tended to preach longer sermons while “[a] sermon well prepared is likely to be condensed and brief.”<sup>109</sup> Concern over preparation and the destructive consequences if clergy fail to prepare is voiced in the following editorial:

---

<sup>106</sup> James B. Chapman, “Why the Long Sermon,” *Herald of Holiness*, June 18, 1919, 7. Other recommendations ranged from forty to sixty minutes. Goodwin argued that young preachers should only preach twenty minute sermons in their first year or two of ministry. Haynes stated that “preaching is, or ought to be, the ‘center and soul’ of the service. It is what people go to church to hear.” See, B.F. Haynes, “Editorial: The Proper Length of a Sermon,” *Herald of Holiness*, June 19, 1912, 3; John W. Goodwin, “Plain Words to Preachers,” *The Preacher's Magazine* 12, no. 3 (March 1937): 25.

<sup>107</sup> “Long Sermon,” *Herald of Holiness*, June 18, 1919, 7.

<sup>108</sup> Ibid.

<sup>109</sup> “Rules for Preachers,” *Nazarene Messenger*, December 31, 1903, 6.

Long sermons often show lack of preparations. There is in them no proper condensation and method. A sermon—so called—may be an exhortation or rambling talk, whether it be long or short. If short, it may be enjoyable and effective, but if drawn out, it is likely to become unendurable.

Many of our evangelists cripple, some almost destroy their usefulness by the length of their sermons. The first half hour is enjoyed, the second half hour is tolerated, and the time that follows is endured, or those who have not the power of endurance leave, and when at last the over-due amen arrives, the people are too weary to stay longer and hasten to get away as soon as practicable. If the sermon had closed at the end of the first half hour . . . some of them could have been caught; but now they are too tired, if not disgusted with the discourse and the preacher who has so trespassed upon their patience, that nothing can be done.<sup>110</sup>

Apparently this problem of long sermons and the resulting complaints was common to Nazarene congregations.<sup>111</sup> Bresee acknowledged that in his travels and in meetings with laity, he found that most believed *lengthy sermons* ranked high among those homiletical defects that impeded worship. He argued that “this habit of long sermons”<sup>112</sup> characteristic of some of the most influential preachers had become a poor example to young ministers.

Denominational leaders believed that the effort to combat the various maladies related to impoverished preaching began with adequate sermon preparation. Chapman notes that Bresee, even in his advanced years, wrote sermon manuscripts. As part of an effort to assist a struggling pastor, Chapman indicated that Bresee shared the following advice about his own methods of preparation:

‘Write your sermons carefully; do not try to prepare more than one a week. Old as I am, I do well to prepare two; put your best into that sermon; prepare it diligently;

---

<sup>110</sup> “Editorial: Short Sermons," *Nazarene Messenger*, December 14, 1905, 8.

<sup>111</sup> Robert Pierce, “Editorial: Some Suggestions on Peaching," *Nazarene Messenger*, July 18, 1907, 6.

<sup>112</sup> Phineas F. Bresee, “Further Suggestions to Preachers," *Herald of Holiness*, September 4, 1912, 5.

write it out carefully and then pray and meditate until the sermon possess you and becomes your message.’ Surprised as the young preacher was, for he had supposed that Dr. Bresee preached by free spontaneous inspiration.<sup>113</sup>

Although pastors were admonished to be prepared, they were also expected to preach extempore sermons. Writing a manuscript was accepted, even encouraged, but preaching from that manuscript was considered to be simply an act of reading the sermon, a practice that was frowned upon. Chapman suggested that clergy even memorize their outlines instead of taking “their notes with them into the pulpit.”<sup>114</sup> The pastor’s reliance upon reading the outline while preaching could hinder the Spirit by limiting spontaneity and curbing the interest of the congregation. Practices that were reminiscent of formalism, such as using written texts, were the enemy of a vibrant faith. Chapman argues that “notes may add to the preachers dignity, but they detract from his effectiveness.”<sup>115</sup> Extempore acts were expected in all aspects of worship because it allowed for the free movement of God’s Spirit, while fixed forms whether in prayer or preaching tended towards formalism and were to be avoided.<sup>116</sup>

Although the documented evidence is rare, there were instances when no sermon was preached during the worship service. This was due to the movement of the Spirit sensed by the pastor and/or congregation:

---

<sup>113</sup> James B. Chapman, “Editorial: The Preaching Preacher,” *Herald of Holiness*, October 11, 1922, 1.

<sup>114</sup> James B. Chapman, “If Preachers Would Try,” *Herald of Holiness*, June 29, 1921, 3.

<sup>115</sup> Ibid.

<sup>116</sup> B.F. Haynes, “Helpful Suggestions for Young Preachers,” *Herald of Holiness*, July 12, 1922, 3; “Where the Written Sermons Would Have Failed,” *Herald of Holiness*, November 26, 1913, 4; “Long Sermon,” *Herald of Holiness*, June 18, 1919, 7.



At the 10:30 service no preaching was possible. It was a stormy morning and only one sinner had come out at the time. He was one that had sat under Gospel fire in our church for fifteen years with rejection and open defense. Of late he had shown a little tenderness. On being questioned, after a glorious march by about the whole church, he said he would like to be a Christian. That was enough. The saints gathered about him and for an hour or more literally took "Heaven by violence" for his conviction and salvation. He surrendered and God met him.<sup>117</sup>

Services were altered, and, in some instances, the sermon dispatched on those occasions when "glory swept over the congregation"<sup>118</sup> and seekers came to the altar prior to the preaching of the Word.

Chapman acknowledged that the normal practice for clergy was to "preach to the church on Sunday mornings and to the unconverted in the evening services."<sup>119</sup> During the early years of the denomination, the Sunday Evening service tended to attract the church's more detached prospects. Therefore it was the prime opportunity to reach the unconverted. However he argued that clergy should be open to including altar services in the morning as well.<sup>120</sup>

Pastors were not always expected to give an altar call; still the ultimate purpose of the sermon was to gain tangible results.<sup>121</sup> This was evinced through conversions and

---

<sup>117</sup> D. Rand Pierce, "A Great Day," *Beulah Christian*, January 5, 1905, 4. Also, see "From Correspondents," *Beulah Christian*, August 12, 1905, 15.

<sup>118</sup> F.W. Domina, "Harvest Hallelujahs: Dennisport, Mass.," *Beulah Christian*, November 14, 1908, 8.

<sup>119</sup> James B. Chapman, "The Question Box," *Herald of Holiness*, July 31, 1944, 7.

<sup>120</sup> *Ibid.*

<sup>121</sup> The most prominent means for measuring the success of the sermon was pragmatic. The sermon's ultimate purpose was the conversion of the lost and entire sanctification of believers. This was determined by the number of souls who lined the altar. See, C. E. Cornell, "Long-Winded Preachers," *Herald of Holiness*, September 25, 1912; B.F. Haynes, "Editorial: Missing an Opportunity," *Herald of Holiness*, December 23, 1914, 3; James B. Chapman, "Editorial: The Word Must Be Preached in Power,"

other spiritual experiences at the altar. Literature often admonished pastors to improve their preaching skills in order to achieve the desired outcome. The determining standard for measuring successful preachers was marked at the altar. Great preachers were those who were “great in bringing souls to God.”<sup>122</sup> One editorial in the *Herald of Holiness* equated the ideal preacher to a master salesman who is able to convince their listeners to desire what they have to offer.<sup>123</sup> Chapman also argued that the main homiletical purpose was to persuade individuals to make a decision for either salvation or sanctification:

It is the preacher’s task to bring on the crisis and compel people to make their decisions. We are greatly in need of more men who can “draw the net” and land souls into the kingdom. . . .

I have received great personal profit from the study of prophecy and God helps me to preach on the Second Coming of Christ and other such themes until my own soul is blessed and refreshed; but I always regret to see a preacher announce himself as a specialist on these lines and regret to find him giving more than due emphasis to the importance of such studies. There should be an occasional sermon on “Heaven,” but there should be constant insistence upon the importance of getting ready for heaven. . . . But let a preacher preach anything he will, only let him remember that preaching sermons and establishing doctrines are but secondary matters. *Getting souls is the main concern.*<sup>124</sup>

The importance of preaching to facilitate the desired results was often stressed; yet pastors were discouraged from invariably effectuating the altar call.<sup>125</sup> It was essential

---

*Herald of Holiness*, November 8, 1922, 1; Samuel Young, “Lengthen That Altar,” *Herald of Holiness*, September 3, 1951, 1.

<sup>122</sup> “Written Sermons,” *Herald of Holiness*, November 26, 1913, 4.

<sup>123</sup> James B. Chapman, “The Colorful Preacher,” *Herald of Holiness*, January 2, 1924, 2.

<sup>124</sup> “Preached in Power,” *Herald of Holiness*, November 8, 1922, 1; italics mine.

<sup>125</sup> Ironically, J. B. Chapman who often encouraged clergy to improve their preaching in order to “get results,” also suggested that that sort of thinking was a problem. He writes, “We are inclined to believe that our preachers have in many instances been influenced by the general demand for ‘immediate results,’ and have ‘preached to sinners’ directly until their preaching has become shallow and hortatory to a weakening extent.” James B. Chapman, “Editorial: Making a Special Point of Holiness,” *Herald of Holiness*, April 6, 1927, 4.

that no opportunity was missed; however, there was fear that if a pastor repeatedly gave an altar call that yielded no results, it would harden people to the work of the Spirit. Chapman declared that if a pastor gives an altar call and receives no response, it will become more “difficult to get a move”<sup>126</sup> on another occasion. He then reminds his readers that the altar call was one of various methods to win souls. Therefore, if a pastor was unable to create a revival atmosphere in any given service, he should conclude it and dismiss the congregation. Although Chapman declared the sermon and altar call to be “simply a method,”<sup>127</sup> in practice it was an essential and primary method of Nazarene evangelistic efforts.<sup>128</sup>

The decline of revivalism in the latter part of the twentieth century resulted in a gradual but consistent reduction of the number of seekers at the altar. The inability of the sermon and altar call to generate the results it once did created a vacuum within the church. Towards the end of the twentieth century focus shifted from revivalism to church-growth methods of bringing people into the church. Even though the denominational leadership continued to emphasize the importance of the altar, its effectiveness as a tool of evangelism continued to wane.<sup>129</sup> Currently the altar is still an

---

<sup>126</sup> James B. Chapman, "Concluding the Service," *The Preacher's Magazine* 12, no. 1 (January 1937): 2.

<sup>127</sup> Ibid.

<sup>128</sup> "Missing an Opportunity," *Herald of Holiness*, December 23, 1914, 4; Chapman, "Concluding the Service," 2.

<sup>129</sup> Several articles appeared in the 1960s, and occasionally in years that followed, promoting the altar by addressing various concerns, such as proper altar design, the biblical basis for the altar, and appropriate methods for an altar service. See, C. W. Ruth, "The Altar Service," *The Preacher's Magazine* 38, no. 1 (January 1963): 7-8, 37; Will H. Huff, "The Altar Service," *The Preacher's Magazine* 38, no. 3 (March 1963): 3-4; Isaiah Reid, "The Altar Service," *The Preacher's Magazine* 38, no. 5 (May 1963): 10-

important part of Nazarene worship. People in many congregations still frequent it for times of prayer, and, on occasion, they pray at the altar in response to the sermon. Some congregations kneel at the altar to receive communion. However, the days of determining the success or failure of a pastor's preaching ability by the number of seekers at the altar is past.

The absence of a liturgical theology also resulted in the lack of a well-defined preaching calendar. As one would expect from a denomination that distinguished itself by its promotion and proclamation of the Wesleyan doctrine of Christian perfection, a significant number of articles stressed the importance of preaching holiness from the pulpit.<sup>130</sup> Others noted an overall decline in doctrinal preaching and argued that preachers needed to concentrate on addressing the fundamental creeds in their preaching. Pastors were admonished to resist the temptation of overemphasizing the "inspirational and ethical [sermonic] themes."<sup>131</sup> Although some pastors chose to preach a series of sermons and planned in advance their preaching schedule, others did not. Contributors to the denomination's periodicals encouraged pastors to develop a plan for preaching ranging from three months to a year. One article encouraged pastors to develop a plan so that

---

11, 21; John D. Adams, "A Mourners' Bench or," *The Preacher's Magazine* 43, no. 6 (June 1968): 10-11; Kenneth L. Dodge, "The Evangelistic Invitation and the Altar Service," *The Preacher's Magazine* 43, no. 6 (June 1968): 11; Richard A. Lint, "The Altar and How to Use It," *The Preacher's Magazine* 70, no. 3 (March-May 1995): 10-11.

<sup>130</sup> See, D. Shelby Corlett, "Editorial: Preaching Holiness," *Herald of Holiness*, November 25, 1939, 3; H. Orton Wiley, "Strongly, Constantly, Explicitly," *Herald of Holiness*, May 31, 1933, 3; "Special Point," *Herald of Holiness*, April 6, 1927, 4.

<sup>131</sup> B.F. Haynes, "Editorial: Doctrinal Preaching," *Herald of Holiness*, December 4, 1912, 3; D. Shelby Corlett, "Editorial: Notes and Comments," *Herald of Holiness*, October 14, 1939, 4; James B. Chapman, "Editorial: We Must Preach Doctrine," *Herald of Holiness*, February 29, 1928, 4.

preaching would not be careless. The author appealed to the examples left to us by preachers such as Chrysostom, Augustine, Wesley, Spurgeon, Moody, and Bresee, and provided the following guidance:

Our preaching should be purposeful rather than haphazard and hit-or-miss. Therefore, why not draw up a fairly comprehensive plan. . . . May I suggest a broad outline? We have New Year's, Palm Sunday, Easter, Mother's day, Children's day, Rally day, Thanksgiving, Bible Sunday, Christmas; nine Sunday mornings, if you observe them all; and each with a vital appeal. Then there are missionary sermons—at least once a quarter, and preferably once a month; communion meditations; sermons on stewardship, on holiness, on practical living; sermons corrective, inspirational, prophetic, doctrinal, biographical and instructional. And if we are to do justice to these engaging themes we must prepare a program where each shall have its proper place. . . . Plan for sermons on sin, on repentance, on conviction, on the baptism with the Holy Spirit, on judgment, on the atonement, on personal responsibility, on heaven, on hell, on influence, on prophecy, on grace, on glory, on eternity, on punishment, on Christ, on man, on God.<sup>132</sup>

Noticeably absent from this extensive list are holy days such as Pentecost, the Baptism of the Lord, and Ascension Sunday. Equally as significant as the missing items in the list are the special days included in this preaching plan: Mother's Day, Children's Day, Thanksgiving, etc., all of which are derivatives of more secular influences than a preaching plan guided by Scripture and early church tradition. The place of the sacraments is also reduced with the communion message listed as a meditation and the sacrament of baptism omitted altogether. The lectionary, the time-honored resource that could have provided the guidance necessary for balanced preaching and the incorporation of Scripture into the liturgy, was excluded—most likely because it lacked the freedom Nazarenes required and was inextricably linked to formalism.

---

<sup>132</sup> Lloyd B. Byron, "Preaching," *The Preacher's Magazine* 6, no. 6 (June 1931): 15-16.

During the latter part of the twentieth century, issues of *The Preacher's Magazine* started including suggested orders of worship. An article encouraging the use of a lectionary to determine the preaching calendar appeared in a 1989 issue. It was written by a pastor in the Wesleyan Church. Early in the 1990s a few Nazarene clergy started submitting preaching resources based upon the lectionary. One contributor defended the use of the lectionary in his sermon resource submissions against potential opponents, who argue that the lectionary stifled the Spirit. Randall Davey states:

I haven't experienced it that way. On the contrary. The more ordered we have become, the more informal and spontaneous we have become. . . .

For the past several years, I have submitted to the discipline of preaching through the lectionary. I continue to be amazed at the ways in which the Spirit works to address timely and sensitive issues throughout the year. I have found it to be demanding and stretching. For that I'm grateful.<sup>133</sup>

Eventually the complete structure of the *Preacher's Magazine* was arranged according to the church year, but ironically the sermon resources did not follow the lectionary, nor were the lectionary texts provided. This change first appeared in the Advent/Christmas issue of 2000-2001. Several months later, in the Lent/Easter 2002 issue, the editors provided the following guidance concerning the lectionary:

The use of a lectionary doesn't need to be viewed as giving way to cold ritual or formalism. To the contrary, I have been amazed at how often the reading of a lectionary passage has precisely fit the need of the congregation on that particular day. There's nothing sacred about the lectionary. It's simply a tool that we can use to

---

<sup>133</sup> Randall E. Davey, "Worship and Preaching Helps," *The Preacher's Magazine* 68, no. 2 (December-February 1992-93): 54. A public declaration of lectionary use by Nazarene clergy was somewhat precarious. Some pastors even appear apologetic in using it; however, it is probable that their caution was justified. Although it was an unwritten rule, historically any resemblance of formality was virtually forbidden in Nazarene congregations. Mary Paul seems to communicate such vigilance in the preface to the worship resources she submitted: "I use the Common Lectionary as a base of my Scripture choice, but I am not confined to it. It is a tool, not a jail. I feel that it has been helpful to me in unveiling the richness of the church year." See, Mary Rearick Paul, "Worship and Preaching Helps," *The Preacher's Magazine* 69, no. 3 (March-May 1994): 54.

help guide our people to the Word of God in a way that will be intentional and comprehensive.<sup>134</sup>

Concern over how this change would be accepted by a denomination that valued its freedom and was highly suspicious of anything that resembled fixed forms of worship is evident. This is not only revealed in the editors' comments, but also in the conflicting messages sent by structuring the periodical according to the church year but failing to include sermon resources that coincide with the lectionary texts. The Lent/Easter 2002 issue was the first to suggest an outside lectionary resource that pastors could consult, but the lectionary texts were not listed in the magazine. Beginning with the Advent/Christmas 2006 issue, the lectionary texts were finally designated; however the sermons only occasionally corresponded to a lectionary passage. Most likely the probability of the sermons following the lectionary was dependent on the preferences of the contributing pastor.<sup>135</sup>

This liturgical confusion was no doubt fueled by the reluctance of the Church of the Nazarene to accept a resource associated with the *cathedral* worship that the denomination has always considered dead and lifeless. Traditionally Nazarenes have assumed that fixed forms impeded the work of the Spirit. There is, therefore, a tension that exists. Pastors are encouraged to plan their worship, but spontaneity is still highly valued. The lectionary's relationship to prayer book worship and the corresponding

---

<sup>134</sup> Busic and Rowell, "Preacher to Preacher," 1.

<sup>135</sup> The *Preacher's Magazine* was no longer available in print after 2007 and was available only on the web in a digital format. It did retain the same *church year structure* that was instituted at the beginning of the twenty-first century. However, the *Preacher's Magazine* virtually ceased to exist in its former construction following the Lent/Easter 2010 online issue. Currently there are preaching resources available at [www.preachermagazine.org](http://www.preachermagazine.org), but it has little semblance to its previous format.

denominations known to utilize it (e.g., Roman Catholic, Anglican, Lutheran, etc.) makes the lectionary even more difficult for Nazarenes to accept. Even with these inconsistencies, the restructuring of the *Preacher's Magazine* required a dramatic attitudinal change in denomination leadership. Despite this evolution of thought among some denominational leaders the lectionary's current use among Nazarene clergy is still minimal.

### **Observance of the Christian Year**

#### **Appropriation of National Holidays**

Similar to other evangelical denominations, the yearly cycle in the Nazarene calendar has typically consisted of the observance of the major Christian holy days of Christmas and Easter (and in some instances Pentecost) in combination with a selection of culturally relevant commemorative days and national holidays. Some of these festive days were seen as opportunities to evangelize the lost and spread the doctrine of inward holiness. The following article appeared in a 1928 issue of *The Preacher's Magazine*, advising clergy of ways to utilize special occasions throughout the season:

There is nothing improper about making the "times and seasons" of the year help you in building the interest in your services. Christmas and New Year are past. But there are Washington's birthday, Easter, Decoration Day, Independence Day, Labor Day, Thanksgiving, etc., yet to come. And the wide-awake pastor will not fail to use every occasion possible to draw special attention to the services of his church, and he will not fail to use such occasions to drive home special doctrines, privileges and duties of his people.

Some may object on the ground that you are "becoming like other people," but you will see to that by maintaining a genuinely spiritual atmosphere amidst all the "occasions." I was once holding a revival in a community of coal miners. The night services and the meetings of the Sabbath were well attended, but only a few came to the meetings on week days. But the Fourth of July came and we announced well in advance that at ten o'clock on the morning of the Fourth we would have a special "Fourth of July Holiness Sermon." We had six hundred people out that Monday morning and had a wonderful salvation time. And I have seen the same thing done



on other anniversaries. Labor Day, coming on Monday, provides a good opportunity for a brief, intense convention.

In fact, to “Be instant in season and out of season” would seem to us to require the preacher to make the very best possible use of every unusual day and season that comes on during the year.<sup>136</sup>

Chapman’s article stresses to Nazarene congregations the importance of appropriating national holidays and some of the major holy days for pragmatic purposes. This was not a new practice, but one that churches in some of the merging bodies had implemented from the beginning. These celebratory days provided the opportunity to hold evangelistic services that drew larger numbers of attendees and in some instances yielded higher spiritual dividends than other occasions.

Bresee was also known to implement this strategy. The following article describes an Independence Day celebration in 1902:

As is our custom, an all-day meeting will be held in First Church on Friday July 4<sup>th</sup> beginning with a sunrise prayer meeting at 4:57 a.m., to continue throughout the day. In former years we have witnessed some marvelous tides of salvation on this, our National Independence Day, and we shall pray and expect that this day shall be even more signally owned and blessed of God. Let the friends pray for a mighty outpouring of the Spirit, and come prepared to spend the day with us.<sup>137</sup>

A later issue of the *Nazarene Messenger* described the above Fourth of July meeting as an event-filled day, lasting until 10:00 p.m. The numerous services were well populated throughout the celebration. Even the sunrise prayer meeting had approximately 150 present. Other events included a “Prayer and Promise service,”<sup>138</sup> testimony meeting,

---

<sup>136</sup> James B. Chapman, "What of the Church Year?" *The Preacher's Magazine* 3, no. 1 (January 1928): 2; James B. Chapman, "What of the Church Year," *The Preacher's Magazine* 3, no. 1 (January 1928): 2.

<sup>137</sup> “July 4th 1902,” *Nazarene Messenger*, July 3, 1902, 6.

<sup>138</sup> *Ibid.*, 4.

preaching service, an open air service, and several other activities with a strong evangelistic emphasis. The report indicated that throughout the course of the day there had been a total of five altar services with several seekers at each: "Many declared this was the best day of all their lives."<sup>139</sup>

Other national holidays also provided occasions for special services in Nazarene congregations, including Thanksgiving, Washington's Birthday, Lincoln's Birthday, Decoration Day (Memorial Day), and New Year's Day.<sup>140</sup> Similar to Bresee's Independence Day celebration, the purpose of these meetings was evangelistic and frequently encompassed the entire day. Available descriptions of these services suggest that they were at times well attended and often resulted in seekers at the altar.

#### Secularization of the Christian Year

Generally speaking, during the early years of the denomination, congregations observed Christmas, Palm Sunday, Easter, and Pentecost. However, the majority of the liturgical calendar was either ignored or was forced to compete with national holidays and commemorative days. A 1931 article on sermon planning, appearing in *The Preacher's Magazine*, noted the various days in the calendar providing topics for pastors to preach upon: "We have New Year's, Palm Sunday, Easter, Mother's day, Children's

---

<sup>139</sup> Ibid. The Nazarene Messenger also referred to other Independence Day celebrations; see "Fourth of July," *Nazarene Messenger*, July 5, 1900, 6; "The Fourth of July," *Nazarene Messenger*, July 11, 1901, 6-7; "The Fourth of July," *Nazarene Messenger*, June 27, 1907, 8.

<sup>140</sup> "Notes and Personals," *Nazarene Messenger*, December 4, 1902, 3; "West Somerville, Mass.," *Beulah Christian*, November 26, 1910, 6; "Hyde Park, N. Y.," *Beulah Christian*, April 1899, 4; H. N. Brown, "All-Day Meetings in Brooklyn," *Beulah Christian*, January 1902, 8; "Decoration Day," *Nazarene Messenger*, May 31, 1900, 5; "Tuesday New Year's Meeting," *Nazarene Messenger*, January 3, 1901, 4-5; "Chicago," *Pentecostal Advocate*, December 23, 1909.

day, Rally day, Thanksgiving, Bible Sunday, Christmas; nine Sunday mornings, if you observe them all.”<sup>141</sup> Although the observance was not obligatory, the article suggests that it was an acceptable practice for worship to focus upon commemorative days and national holidays.

Several years later James McGraw, then editor of *The Preacher's Magazine*, provided additional insight into this continued practice:

Some pastors take them in stride, with never a hint of pressure. Some fret and chafe under them, wishing they would go away. Some are slaves to the custom, following it in minute detail as though driven by an overwhelming compulsion. Others are “free,” even to the point of ignoring them completely. We refer here to the “special days” in the church year, the “seasons” during which the pastor is expected to produce a masterpiece which is directly related to the occasion.

At the top of the list is Easter, and this could include the entire Lenten season. Christmas stands also at the top in importance. Some might argue Pentecost should head the list. Regardless of their order of importance, the list of special days is long. There is the New Year, Reformation Sunday, Mother's Day, Father's Day, Promotion Day, and Laymen's Sunday, to name only a few.

The ideal is for the pastor to USE these special occasions, but not let them make him a slave to their demands.<sup>142</sup>

McGraw's article is helpful in that it adds to the seemingly endless list of *special days* on the Nazarene calendar. However, McGraw also reveals an important insight into the Nazarene perception of the church year. Little distinction is made between the holy days of the Christian calendar and the various commemorative days and/or days of special emphasis recognized by the denomination. He also states that the intent in observing these special days is for the pastor to *use* them for his purposes. Often the intended goal

---

<sup>141</sup> Byron, "Preaching," 15.

<sup>142</sup> James McGraw, "The Seasonal Sermon," *The Preacher's Magazine* 52, no. 11 (November 1977): 1.

was pragmatic in nature. During the early years it was a means to gain seekers at the altar. Chapman states,

Do every legitimate thing to get the people out to the house of God. . . . If you really want to get ahead and build up the church.

There are the annual festivals and holidays. No matter whether Christ was born on the twenty-fifth of December or not, Christmas is a good time to get people together and preach Christ to them. Easter Sunday and Thanksgiving Day are splendid occasions to have "Something extra" in your church. I once got six hundred people out on Monday morning to "A special fourth of July service."<sup>143</sup>

Following the decline of revivalism and the advance of the church-growth movement some of these special days often served to increase attendance and provide more contacts for the local congregation.

Wiley suggests that evangelical denominations resisted following the Christian year due to its tendency to move congregations toward formalism, therefore destroying the work of the Spirit: "As days and seasons are observed there develops gradually a ritualistic attitude of mind in which the form of the service is substituted for the spiritual realities. The observance, therefore, becomes formal and the real significance is too often entirely lost."<sup>144</sup> Wiley also notes that overloading the Christian calendar with too many observances had contributed to its decline, since the plethora of special days made worship too ritualistic.<sup>145</sup>

Cautiously, in a 1932 editorial, Wiley calls the church to observe Christ's life and ministry as reflected in the season of Lent. He first warns of the peril of placing too much

---

<sup>143</sup> James B. Chapman, "Capitalizing the Incidentals," *Herald of Holiness*, January 11, 1922, 1.

<sup>144</sup> H. Orton Wiley, "Editorial: The Value of Special Days," *Herald of Holiness*, September 24, 1930, 3.

<sup>145</sup> *Ibid.*

emphasis on the Christian calendar but encourages the recovery of that which was of value in Lenten observance.<sup>146</sup> The following year Wiley was bolder in his apologetic of the season:

The Church very early observed the anniversary of our Lord's suffering and death as a time for special humiliation and prayer. By meditating upon the awful price paid for the world's redemption, men's hearts were quickened into new love and devotion. During the dark ages of the Church's history, when spirituality was all but lost from the world, these beautiful spiritual practices became merely outward and formal observances. More than this, with the development of sacramentarianism, these observances became, not a means of grace but a substitute for grace. As a result, spiritual people have reacted to them as being valueless. . . .

But the perversion of a practice does not necessarily mean that it should be discarded—rather that it should be purified. God has commanded us to fast and pray. The early Church tarried in prayer when opposition arose, and God granted new power and increased success. The world has commercialized our Christmas and Easter; but Lent kept as the earlier Church kept it, would hardly appeal to the commercial interests.<sup>147</sup>

Other articles supporting the practice of Lent followed those of Wiley. This included an article by D. Shelby Corlett, a subsequent editor of the *Herald of Holiness*. Corlett states,

There is no more appropriate season of the year for heart examination, for soul inventory and the practice of self-denial and sacrifice for Jesus' sake than this period preceding the commemoration of our Lord's passion and resurrection. If more of us would prepare ourselves for these great Christian commemorations they would be of much more spiritual value to us, and there would be a consequent deepening of our devotional life and a greater manifestation of saintliness in our living.<sup>148</sup>

---

<sup>146</sup> H. Orton Wiley, "Editorial: Protestants and Lenten Observance," *Herald of Holiness*, March 16, 1932, 2. Wiley's editorial appears to go against the current thought of the day in the Church of the Nazarene. Most in the church avoided the larger portion of the Christian calendar. This was especially true of Lent due to its observance being equated with Catholicism. A 1920 article written to children on the topic of Lent portrayed it as an unspiritual outward form of religion; see Mrs. J. T. Benson, "The Home: Fasting and Lent," *Herald of Holiness*, August 18, 1920, 8.

<sup>147</sup> H. Orton Wiley, "Editorial: Observing the Lenten Season," *Herald of Holiness*, March 8, 1933, 4.

<sup>148</sup> D. Shelby Corlett, "The Lenten Season," *Herald of Holiness*, March 15, 1941, 3. For examples of other contributors to the *Herald of Holiness* who encouraged Lenten observance, see R. J. Kiefer,

It must be remembered that these articles supporting Lenten observance were appeals to personal piety rather than a call for Lenten observance in corporate worship. This included prayer and fasting, self-examination, and the reading of and meditating upon Scripture. Corporate observance of Lent through Ash Wednesday worship would have been avoided, especially as expressed by the prayer book tradition. Even the solemn themes of Holy Week, found in prayer book worship, would have appeared too *Catholic* to many Nazarenes. Many of these perceptions still persist among modern Nazarenes.

The holiness movement's association of Spirit baptism with the entire sanctification of the disciples meant that Pentecost was viewed as one of the most important of the holy days in the Nazarene calendar. This was more characteristic of the first several decades of the denomination than it is representative of current practice where Pentecost's meaning and importance have mostly been lost along with a distinctive Wesleyan identity. Wiley refers to the importance of Pentecost in the Nazarene calendar:

While the denominations generally observe Lent and make much of Easter, it seems appropriate that those whose chief doctrine centers in the gift of the Holy Ghost, should make much of Pentecost and events leading up to it. The Church of the Nazarene in its earlier beginnings celebrated Pentecost annually as "Victory day" and many are the times when the Spirit of God was poured out in new power and glory.

It is admitted by Superintendents, pastors and people that the younger generation of Nazarenes . . . are not so thoroughly grounded in the doctrine as they should be.<sup>149</sup>

---

"Lenten Retirement," *Herald of Holiness*, February 14, 1934, 8; Grant Barber, "The Spiritual Significance of Lent," *Herald of Holiness*, March 8, 1933, 8-9.

<sup>149</sup> H. Orton Wiley, "From Easter to Pentecost," *Herald of Holiness*, March 30, 1932, 2.

Wiley reveals that the primacy Pentecost should occupy in the calendar is due to the connection Nazarenes made between Pentecost and entire sanctification. One also gains the sense that Wiley believes the emphasis upon entire sanctification and therefore the celebration of Pentecost has already declined since the birth of the Church of the Nazarene.

Corlett, writing eight years after Wiley, references the neglect of Pentecost observance. His article also exposes the existing conflict in the Church of the Nazarene between the Christian calendar and the secular calendar:

One day in our church calendar which is not given the prominence it deserves is Pentecost Sunday, the seventh Sunday after Easter. This year May 12 has the distinction of being both Pentecost Sunday and Mother's Day. Perhaps it is unfortunate to have both of these features fall on the same day, but why not at least emphasize the feature of Pentecost in the evening service.

Nothing is more important in the history of the Christian than Pentecost.<sup>150</sup>

Corlett's comments not only indicate that Mother's Day was observed in the Nazarene calendar, but it reveals its prominence. On those infrequent occasions when the two collide in the calendar, Corlett assumes that Mother's Day will be celebrated and Pentecost ignored. Ironically, instead of arguing the theological importance of celebrating Pentecost rather than Mother's Day, Corlett simply suggests that Pentecost be relegated to the evening service. His comments, even though not necessarily shared by all, demonstrate the secularization of the church year. Important holy days are replaced by commemorative days. Even days in the calendar that Nazarenes valued were willingly surrendered to certain secular events.

---

<sup>150</sup> D. Shelby Corlett, "Pentecost Sunday," *Herald of Holiness*, May 4, 1940, 4.

Deviations from the Christian calendar to a secular calendar are not inconsequential. Emphasizing commemorative days or national holidays shifts the focus of worship from the story of God to a fixation upon subjective human experience, achievement, or interests. When these rest at the heart of the liturgy, worship veers dangerously close to idolatry. On the other hand, journeying through the life, work, and ministry of Christ by the observance of the Christian calendar challenges secularism and helps to reorient us toward God. As Saliers states,

Suffice it here to observe that entering deeply into the narratives, the images, and the themes of the incarnation, and the death and resurrection of Christ brings new discipline and accountability. The liturgical year is not a matter of “playing church,” it is a matter of integrity and formation in the grace of the Christian Gospel. We ignore the treasury of these cycles of time to our own spiritual impoverishment.

The Word and the Lord’s Supper are thus like a single diamond with many facets. We cannot behold the beauty and the brilliance of the diamond until we turn and it keeps turning. So the immortal diamond of the gospel requires movement through time. Then as we plan and celebrate season upon season, more and more of our lives are brought to its light. So the liturgical year presents Christ to us week by week, season upon season, Lord’s Day after Lord’s Day, until The Day of The Lord.<sup>151</sup>

The observance of and participation in the festivals of the yearly cycle allow us to participate in the life of Christ. They bring both the salvific events from the past and the hope we have in God’s future into our own time. Stookey reminds us:

While the church’s worship is always an offering to God, worship is also a great gift bestowed upon us by God; for *liturgical anamnesis* and *prolepsis* constitute a primary means by which we maintain contact with the past and the future, both so integral to our identity and sense of mission in the world as a people of the resurrection.<sup>152</sup>

---

<sup>151</sup> Don E. Saliers, "Seasons of the Gospel: An Overview of the Liturgical Year," *Reformed Liturgy & Music* 25, no. 1 (Winter 1991): 13-14.

<sup>152</sup> Laurence Hull Stookey, *Calendar: Christ's Time for the Church* (Nashville: Abingdon Press, 1996), 29-33; italics mine.



Activity in the life of God is transformative. It reshapes us into his image and imprints upon us that identity as his children.

### The Christian Year and Identity

More recent years have pointed to a renewed interest in the Christian calendar. Articles in *The Preacher's Magazine* in the 1980s and 90s demonstrated an interest in seasons such as Lent and Advent.<sup>153</sup> At the same time they also revealed a lack of understanding over the seasons of the liturgical year. Such misconceptions were exemplified in a sermon series appearing in the 1994 summer issue of *The Preacher's Magazine*. The series was prefaced with the following words of introduction:

I am mindful that it is immediately following the celebration of Pentecost. I'm on a campaign to raise to a higher level the awareness, appreciation, and celebration of this third great "divine exclamation point" of the Christian faith! *Advent and Easter* are adorned with careful planning and traditions. However, Pentecost often slides past in the shadows without a notice. It would seem that the holiness churches would see Pentecost Day as a grand opportunity to highlight the work of the Holy Spirit in the church.<sup>154</sup>

While John Hay Jr. mentions the seasons of Advent and Easter, noticeably absent is Christmas. Since, he mentions three *divine exclamation points* (Pentecost being the third), it seems reasonable to assume that Hay's failure to mention Christmas is not because he thinks it is unimportant, but rather he is equating the season of Advent with the season of Christmas.

---

<sup>153</sup> Charles R. McCall, "The Heritage of Lent," *The Preacher's Magazine* 61, no. 3 (March-May 1986): 4-6; C. S. Cowles, "Advent Sermon: The Astonishing Christmas Miracle," *The Preacher's Magazine* 65, no. 2 (December-February 1989-90).

<sup>154</sup> John Jr. Hay, "Introduction," *The Preacher's Magazine* 69, no. 4 (June-August 1994): 54; italics mine.

The loss of distinction between the seasons of Advent and Christmas is not unusual for Nazarenes. Other issues of *The Preacher's Magazine* intermingled the two seasons as if they were one and the same. The sermon by C.S. Cowles entitled, "The Astonishing Christmas Miracle," was labeled as an Advent Sermon. The table of contents in a 1984-85 issue listed "An Advent Meditation" under the Christmas heading.<sup>155</sup> Comparable mistakes were repeated in other issues. Beyond preaching and the influences of secular culture, Advent is also often lost in the many Christmas celebrations of the local church, which congregations commonly inaugurate following the celebration of American Thanksgiving. During Advent the church life is all too frequently inundated with various programs such as the children's Christmas program, Christmas cantatas, caroling, and other celebrations. Due to these complications and others, the recovery of a robust understanding of Advent becomes difficult.

There is a significant difference between the themes of Advent and those of Christmas. The common misconception is that Advent is concerned foremost with the past expectation of the coming Messiah. Instead Advent is "primarily about the future, with implications for the present."<sup>156</sup> Advent points to the end of time as the church awaits the second coming of Christ. Therefore it urges both expectation and celebration.

---

<sup>155</sup> Cowles, "Christmas Miracle," 42-44; "In This Issue," *The Preacher's Magazine* 60, no. 2 (December-February 1984-85): 1; John R. Brokhoff, "Make the Advent Season Count," *The Preacher's Magazine* 56, no. 2 (December-February 1980-81): 30. The article by John Brokhoff (professor from Candler School of Theology) does provide a corrective to misconceptions of the meaning of Advent; ironically it was placed under the heading of Christmas by the editors of *The Preacher's Magazine*. Brokhoff states, "Of all the seasons, Advent is the most difficult to observe because of the competition with the commercial world. The world celebrates Christmas during Advent rather than on Christmas." The very magazine in which the article was placed made the mistake Brokhoff alludes to—confusing Advent with Christmas.

<sup>156</sup> Stookey, *Calendar*, 158.

Christians are charged to self-examination of their spiritual life in order that they are prepared for the risen Christ who will come to “judge wickedness and prevail over every evil.”<sup>157</sup> Stookey argues that it is these themes that provide the counterbalance to corrupting influences that assail the Christmas season: “Only this focus on the central purpose of God in history can keep the story of Jesus from falling into the superstitious or almost magical understandings that often afflict the Christian community, on the one hand, or into the trivialization and irrelevance that characterize secular interpretations, on the other hand.”<sup>158</sup>

### Obstacles Inhibiting Change

The confusion and problems that have surrounded attempts at an authentic Advent observance illustrate the importance of the Christian year in forming and nurturing Christian identity. Philosophies and the sweeping tides of secularism found in modern culture seek to distort the gospel by reshaping the church into something less than faithfulness to the divine call that God has placed upon it. Observance of the core values of Christian faith as expressed in the yearly cycle provides a voice that opposes those forces threatening the body of Christ. However, the recovery of the Christian year for Nazarenes will involve some significant hurdles. Fear that adherence to the yearly cycle is too *Catholic* and threatens the freedom coveted in Nazarene worship is but one of the obstacles. Another is the deeply imbedded traditions of both culture and nationalism that make change difficult. The suggestion that worship is not the appropriate place to

---

<sup>157</sup> Ibid., 121.

<sup>158</sup> Ibid., 121-22.

celebrate Independence Day or honor one's mother brings accusations of being unpatriotic or indifferent. Encouraging the church to observe Advent and to wait for the celebration of Christmas, instead of being caught in the commercialism of the secular observance of the season, would bring criticism from those who assume that excitement of Christmas is being lost. Such changes can prove to be a tedious task. Transitioning from current practice to an observance of the Christian year requires patience, careful planning, and catechesis, and would need to be implemented both gradually and methodically. Despite these obstacles the rescue of the Christian year from the influences of secular culture is a prudent task for the church if it desires to recover a distinctively Christian identity.

### **Religious Experience in Worship**

The accounts describing the worship practices of both British and American Methodists portray very rich and transformative religious experiences.<sup>159</sup> Similar to the early Methodist movement, those holiness streams that eventually converged to form the Church of the Nazarene also depict vibrant encounters with God. Taves states that as one might expect those who “experienced religion . . . explained their experience in religious terms.”<sup>160</sup> Expressions such as power, presence, the indwelling of God, or the witness of the Spirit, as well as other terms were often used. The early Nazarenes also employed terminology to express their experience of God in worship. Some of the language and

---

<sup>159</sup> For examples and discussion of the experiential nature of these society meetings and multifarious worship services, see Wesley, *Works: Journal IV*, 381-82; Wesley, *Works: Journal II*, 106-07; John Wesley, *Journals*, The Works of John Wesley (Grand Rapids: Baker Books, 2007), 2:152-53; Tucker, *American Methodist Worship*, 71-2; 76-7; Ruth, *A Little Heaven*, 63, 74-78.

<sup>160</sup> Taves, *Fits*, 3.

expressions were similar to those found in descriptions of early Methodist worship experiences.

Religious experience was also central in confirming that the Spirit was at work. It provided tangible evidence that their worship of God had not become empty and dead, as they believed it had in many of the *cathedral* churches. However, they were cautious that their pietism did not go to extremes. Denominational leaders were continually on guard against the problem of fanaticism, which was often associated with many of the more ecstatic experiences of the Pentecostals including speaking in tongues, prophetic utterances, and concert praying.<sup>161</sup> It will be of value to examine some of the bodily expressions used in Nazarene worship as well as the unique language they employed to describe their encounters with God. This will provide understanding not only about the characteristics of the early Nazarene liturgy, but also it will give insight into the evolution of liturgical patterns, experiences, and practices.

### Language

Ruth points out that the Methodist lexicon contained a collection of terms they employed to express religious experience. This vocabulary encompassed “words and phrases universally understood and used across the scope of early Methodism. . . . The general thrust of the whole repertoire was to emphasize an affective assessment of God’s presence and of the ways in which humans experience grace.”<sup>162</sup> Ruth suggests that the

---

<sup>161</sup> As described earlier in this chapter on the segment on prayer, concert praying was the practice of several people praying audibly at the same time.

<sup>162</sup> Ruth, *A Little Heaven*, 79.

most common word they chose to describe people's experience of being "deeply affected by the presence of God"<sup>163</sup> was the term *melting*.

Melting or one of its derivatives, such as *melt* or *melted*, repeatedly appears in Nazarene descriptions of worship experiences where God was encountered in profound ways. The following account describes a Sunday morning worship service in Lowell, Massachusetts:

God met us there in a mighty way. . . . Holy fire fell and *melted* the saints and sinners. Confessions were made, and the tide did rise higher and higher. They kept coming to the altar and owning up, and God blessed them out of themselves and gave a real old fashioned time in the Holy Ghost. Glory to God for ever! I came up again in the afternoon, and the saints led by Brother Riggs in the Holy Ghost were still praying and holding on. Glory! Glory! Glory!<sup>164</sup>

Similar to its usage among eighteenth- and nineteenth-century Methodists, when Nazarenes employed the term it implied a sense that the power of God was at work. *Melted* in the above account is followed by descriptions of people praying at the altar offering confession for sin. This indicates that when the term *melted* is used, it is because the affected individual has experienced a rich and transformative experience with the Divine. This is further exemplified in another detailed report of worship:

Truly the Lord is visiting Peoria in a most wondrous manner and Sabbath April 12, was a crowing day. The anointing fell on the saints in the morning service and continued all day. At 2:30 in the afternoon Bro. H. M. Swangle spoke from Heb. 12:15, amidst shouts and groans of the saints, and a remarkable spirit of testimony came on the people and conviction on the sinner, *melting* them to tears.<sup>165</sup>

---

<sup>163</sup> Ibid.

<sup>164</sup> "From Correspondents," *Beulah Christian*, August 12, 1905, 15; italics mine.

<sup>165</sup> J. E. Peel, "Peoria, Ill.," *Nazarene Messenger*, April 23, 1908, 4; italics mine. For additional accounts where melting language is used, see "Los Angeles," *Nazarene Messenger*, August 3, 1899, 4; Thos. J. Dunn, "First Church, Los Angeles," *Nazarene Messenger*, February 25, 1909, 8; Herbert F. Milligan, "Harvest Hallelujahs: Cliftondale, Mass.," *Beulah Christian*, April 4, 1908, 8; "Bible School Notes," *The Holiness Evangel*, February 1, 1907, 7.

Once again melting is in reference to God's presence. The anointing was accompanied by other signs that God was at work, including "shouts and groans . . . and a spirit of testimony."<sup>166</sup> All of this eventually led to a melting.

Nazarenes also used other expressions to describe their heartfelt encounters with the Spirit. Vibrant liturgical experiences were at times referred to as a *feast* or the act of worship often called *feasting*, such as "we had a feast of good things"<sup>167</sup> or "a delightful feast of fat things."<sup>168</sup> *Red hot* was occasionally used to articulate emotion-laden services when people were emotionally stirred. The following account exemplifies this trend: "At about 2:30 the service began anew with what is common in a holiness meeting, red-hot songs, prayers and testimonies, after which the writer preached his first sermon."<sup>169</sup> The Nazarene vocabulary was not limited to these words alone; there were others. When they reflected upon their religious encounters with God, Nazarenes often incorporated biblical imagery to describe their experience. Since the use of that imagery was frequently followed by descriptions of vocal and bodily response within the context of worship it will be addressed in the following discussion.

---

<sup>166</sup> "Peoria, Ill.," *Nazarene Messenger*, April 23, 1908, 4.

<sup>167</sup> "School Notes," *The Holiness Evangel*, December 16, 1906, 7.

<sup>168</sup> F. S. Carey, "Harvest Hallelujahs: Morrisville, Vt.," *Beulah Christian*, September 26, 1908, 8.

<sup>169</sup> J. S. Collins, "Reports from the Field: Fair View," *The Holiness Evangel*, March 1, 1907, 3. Also, see "Installation at Malden, Mass.," *Beulah Christian*, May 8, 1909, 6.

## Vocal and Bodily Response

Nazarenes were often impulsive in both their vocal and bodily expressions of religious piety. The responses commonly documented include testimonies; trips to the altar (i.e., communion rail) to kneel and pray; the waving of handkerchiefs; shouting—generally a loud audible response using words such as Amen, Hallelujah, Glory, or a similar expression; weeping; clapping; hand-shaking; leaping; running in the aisles; and marching in and around the church and sanctuary. Enthusiasm in worship was encouraged, but with limits, since there was always concern it would evolve into fanaticism.<sup>170</sup> D. Rand Pierce provides the following description of a service where such enthusiastic response was exhibited:

At the 7 o'clock, and last, service the writer spoke from I. John 4:8, "God is love." At the close of the sermon four were at the altar for prayer, and testified clearly to having been sanctified wholly. Some entirely new cases. The order was changed to song and testimony. Soon a grand "Jericho march" followed, in which nearly every Christian participated. The audience was so large that the aisles, front and back, were seated with extra chairs, and so many were in the march that things were somewhat congested, but we marched, and sang, and shouted, while the air was white with waving handkerchiefs. This over, song and testimony rolled on until another felt led to march around the church, which was the signal for another landslide of the Jericho besiegers. Thus the meeting rolled on in wonderful freedom and power until the farewell handshaking had begun, when a former male member, backslidden for seven years, wended his way to the altar and was soon happy in the arms of the prodigal's waiting Father.<sup>171</sup>

---

<sup>170</sup> An article in the *Beulah Christian* exemplifies this tension, "There are two classes of religious shout. The other is the superfluous demonstration, which is not of the Spirit of God. . . . 'Demonstration will not produce the Holy Ghost, but . . . the Holy Ghost, when He comes, will produce demonstration.'" "Shout!," *Beulah Christian*, May 4, 1907, 5-7.

<sup>171</sup> D. Rand Pierce, "Farewell at Lynn," *Beulah Christian*, January 19, 1905, 7. For other examples of vocal and bodily response in worship, see John Norberry, "Portsmouth, R. I., Campgrounds," *Beulah Christian*, August 19, 1911, 5; "Brooklyn," *Beulah Christian*, August 1902, 8; "Texas Holiness University," *Pentecostal Advocate*, May 7, 1908, 5; "Stockton, Cal.," *Nazarene Messenger*, February 25, 1904, 10.



The biblical imagery used to describe religious experience is similar to early Methodist patterns. Taves indicates that the shouting Methodists interpreted “their bodily experiences in light of biblical typologies.”<sup>172</sup> Metaphorical language was drawn upon to delineate profound encounters with God.<sup>173</sup> Pierce’s worship depiction speaks of the *Jericho march*, which is clearly imagery reminiscent of the Book of Joshua account when God’s power was manifested during the Israelite invasion of Canaan (Josh 5:13—6:27). Other images were used as well; the following expressions provide a sampling of the descriptive language that appeared in denominational periodicals: “feeding on the milk and honey,”<sup>174</sup> “some wept their way through to Calvary,”<sup>175</sup> and “Pentecost broke forth.”<sup>176</sup> The metaphorical language of *Pentecost* was used in abundance because it became the primary biblical image for the experience of Christian perfection. The baptism with the Holy Spirit that the disciples received at Pentecost was interpreted as disciples’ experience of entire sanctification and cleansing from original sin.<sup>177</sup>

---

<sup>172</sup> Taves, *Fits*, 78.

<sup>173</sup> For a description of the Methodists’ use of biblical imagery to describe religious experience in worship, see Ruth, *A Little Heaven*, 76-81.

<sup>174</sup> “Brooklyn,” *Beulah Christian* August 1902, 8.

<sup>175</sup> “Sunday,” *The Holiness Evangel*, March 24, 1909, 3.

<sup>176</sup> “Texas Holiness University,” *Pentecostal Advocate*, May 7, 1908, 5.

<sup>177</sup> The equation of Pentecost with the entire sanctification of the disciples is the traditional Nazarene position. The *Manual* states, “We believe that entire sanctification . . . 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.” *Manual: Church of the Nazarene 2009-2013* (Kansas City: Nazarene Publishing House, 2009), 33. For a more in-depth explanation of this position, see Grider, “Spirit-Baptism,” 31-50.

Taves states that during the revivals of the late eighteenth-century Virginia, many Methodists identified bodily expressions such as “falling to the ground, crying out, and shouting for joy . . . as specific manifestations”<sup>178</sup> of God’s power and presence. Early in the nineteenth century, Methodist quarterly meetings and camp meetings “emerged as primary contexts in which Methodists might expect to see the power of God manifest through bodily experience.”<sup>179</sup> Influenced by the early Methodist traditions of the revival and camp meeting atmosphere, early Nazarenes perceived bodily expressions during worship in like manner. Shouting and other forms of response were at times accompanied by conversions and other experiences of divine grace:

The afternoon service was a veritable Pentecost. Brother Clark brought the message, his subject being “Free Grace.” He was peculiarly helped and blessed in speaking the Word, and when the testimonies began the fire began to fall. The blessing was in scriptural measure, “filled full, pressed down and running over.” Many shouted aloud the praises of Jesus; many wept and laughed in holy joy. Some were converted during the testimony meeting and others came to the altar seeking pardon and purity.<sup>180</sup>

Shouting was quite prominent in Nazarene worship. No doubt it was passed down to the Nazarenes from the early Methodist camp meeting traditions. Articles periodically appeared both encouraging and defending the use of shouting.<sup>181</sup> This would suggest that there must have been at least some resistance to its use in worship. Writing

---

<sup>178</sup> Taves, *Fits*, 78, 86.

<sup>179</sup> *Ibid.*, 78.

<sup>180</sup> “The Sabbath,” *Nazarene Messenger*, September 6, 1900, 4.

<sup>181</sup> F. M. Lehman, “Shouting,” *Herald of Holiness*, August 30, 1916, 7; C. E. Cornell, “Shouting,” *Herald of Holiness*, April 23, 1913, 6; H. G. Cowan, “Shouting or Rejoicing,” *Herald of Holiness*, January 21, 1925, 6.

in 1926, Cornell indicates that shouting by Nazarenes was in decline in some congregations:

There seems to be an apparent lack of liberty in a number of churches. The responses to an "Amen" point are noticeably absent. There is lack of spontaneity, lack of liberty and the result is that formality and coldness predominate. If the Nazarenes lose their "shouting attachment" we will soon be as dead as those in the graveyard. There is no service more gracious and blessed than one where freedom exists and exuberant, happy people shout the praises of God.<sup>182</sup>

Cornell believed that the lack of vocal response in worship was indicative of a church that was growing spiritually cold. This thought appears consistent with Taves's argument concerning early Methodists who believed vocal and bodily expressions were evidence of the manifestation of God's power. It seems reasonable to assume that the early Methodists would also equate the continued absence of such expressions evincive of the absence of God's presence and power. Cornell clearly thought that any congregation without some measure of shouting Nazarenes was as "dead as those in a graveyard."<sup>183</sup>

Another indication that shouting was commonly held as a manifestation of the Spirit's work is revealed in theories surrounding its impulsive nature. Defenders of the practice argue that the natural "outward expression"<sup>184</sup> of a victorious Christian was shouting. Some even suggest that shouting was instilled by the Spirit, and, therefore, it was an unavoidable response: "You can not 'put on' shouting like you put on your shoes. It is not something put on, it is something that God *puts in*. When it really gets in, nothing

---

<sup>182</sup> C. E. Cornell, "Nazarenes and Shouting," *Herald of Holiness*, March 10, 1926, 7. Cornell's article reappeared in a later issue of the *Herald of Holiness*; see C. E. Cornell, "Nazarenes and Shouting," *Herald of Holiness*, January 24, 1934, 8.

<sup>183</sup> "Nazarenes and Shouting," *Herald of Holiness*, March 10, 1926, 7.

<sup>184</sup> Bernice Morgan, "Shouting Christians," *Herald of Holiness*, January 12, 1948, 8.

can keep it down.”<sup>185</sup> Another proponent of shouting’s compelling nature recounts the story of a woman who testified, “I have had to bear the cross of shouting all my Christian life. When I was converted, God saved me wonderfully; I could not restrain my shouts of praise.”<sup>186</sup> It seems that shouting was not only understood to be an individual’s natural response to the inward workings of God’s grace, but if God had “put in”<sup>187</sup> the shout it was irresistible.

Even though bodily response, such as shouting, was believed to be a necessary and essential part of worship for any congregation that was alive and well, its proponents did not insist that all Nazarenes should shout. It was recognized that there were some who simply had a quiet temperament and yet were still deeply devoted to God.<sup>188</sup> As one contributor to the *Herald of Holiness* recognizes:

It may not be physically possible for all to express themselves in shouts and leaps and bodily exercises, and yet the joy of salvation may be present, and the glory of God fill the soul which is fully yielded to Him, without shouts or a loud voice. . . .

Some may shout and leap and clap their hands, others may weep, or laugh, or shake hands with their fellowmen, or just sit still and let their cup of rejoicing run over as the Spirit fills and wills.<sup>189</sup>

---

<sup>185</sup> "Shouting," *Herald of Holiness*, April 23, 1913, 6. Trowbridge also suggests that “a spontaneous shout of praise cannot be stopped.” L. B. Trowbridge, “Why Do Holiness People Shout,” *Herald of Holiness*, September 25, 1912, 5.

<sup>186</sup> C. E. Cornell, “Shouting Not the Fashion in the Churches,” *Herald of Holiness*, October 31, 1923, 3.

<sup>187</sup> Nazarenes were aware that some shouting could be merely a human contrivance rather than a manifestation of God’s presence. Such activity was discouraged. “Shouting just for shouting’s sake has no meaning. But there is nothing that clears the atmosphere and makes for a good meeting more than a good Holy Ghost shout. I think it is a mistake to try to ‘work up’ a shout, just as it is a mistake to quench one when it appears.” James B. Chapman, “The Question Box,” *Herald of Holiness*, February 3, 1947, 13.

<sup>188</sup> E. E. Wordsworth, “Shouting,” *Herald of Holiness*, January 11, 1933, 6.

<sup>189</sup> "Shouting or Rejoicing," *Herald of Holiness*, January 21, 1925, 6.

Even with this allowance for diversity, it was expected there would be persons within each local church who would express their piety vocally or bodily. Such response was a necessary consequence of a spiritually healthy congregation and important in the pursuit of inward religion. They based the value of these practices upon the Methodist tradition from which many descended, but more importantly they believed that vocal and bodily response had both scriptural precedence and support.<sup>190</sup>

### Contemporary Patterns of Response

Bodily response in worship, as well as the entire complexion of Nazarene liturgy, has changed significantly since the beginning days of the denomination. While the basic worship *ordo* may remain intact, the dynamics and characteristics of Nazarene liturgical practice common to worship during the early years of the denomination have changed dramatically. The once primary forms of vocal and bodily response are now either no longer extant or have been greatly diminished. Altar response consists primarily of those going to the altar during prayer time or to receive the Lord's supper, rather than the result of an altar call following the sermon. The shouting of a vocal response such as *amen*, *hallelujah*, or something similar has also been minimized both in intensity and frequency. The waving of handkerchiefs, marching in or around the church, jumping, running, and other vigorous forms of bodily response, which was at one time the required affirmation of spiritual vitality within congregations, virtually never occurs in contemporary worship.

Today one of the most common responses in Nazarene worship is applause. When the church was in its infancy, congregations rarely responded with applause, and, if they

---

<sup>190</sup> Ibid.; "Why Shout," *Herald of Holiness*, September 25, 1912, 5.

did, it was discouraged by denominational leadership. The clapping of hands was mentioned in a 1928 General Assembly resolution. Reasoning that the clapping of hands threatened a spirit of awe and reverence within worship, the resolution stated that the practice was to be avoided. It is not clear if the “clapping of hands”<sup>191</sup> includes applause, or if it is in reference to the Pentecostal practice of clapping the hands in rhythm to the music, or both. According to Staples, regardless of which type was intended, the resolution would have censured each type.<sup>192</sup>

Although applauding congregations did not become epidemic until the end of the twentieth century, it is specifically mentioned much earlier. Writing in 1949, Bangs indicates that *applause in worship* was a new problem and one that he witnessed in a revival service:

I was gratified to hear the old-fashioned shouts of praise which have so markedly characterized our church and contributed to its success. Shouts, amens, and hallelujahs were attendant upon the music and preaching. In the same meeting, however, I witnessed a new feature which was a bit disturbing. Too many times the shouts faded away, to be replaced by applause. Thus the special singers were applauded at the end of their numbers, and the preacher was occasionally interrupted by it during his sermon.<sup>193</sup>

Bangs continues by suggesting that the use of applause in worship is inappropriate, since it directs attention toward the person speaking or singing, rather than God. Additionally, he finds applause a threat on two other levels. First, it tempts the minister or singer to

---

<sup>191</sup> Rob L. Staples, "What About Applause in Worship," *The Preacher's Magazine* 64, no. 3 (March-May 1989): 48.

<sup>192</sup> Staples indicates that “the clapping of hands” alluded to in the 1928 resolution could have referred either to applause or the Pentecostal practice of the clapping of hands in rhythm to music, which “was prominent in the religious environment of that day.” However, Staples argues that both forms of clapping would have been censured in the resolution. *Ibid.*

<sup>193</sup> Carl Bangs, “A Spiritual Vocabulary,” *Herald of Holiness*, March 14, 1949, 7.

seek even greater applause or it could create a sense of competition among other individuals who are utilizing their gifts in worship. Secondly, it could lead to the diminishing of authentic response to God by providing a false substitute that is directed toward a performer.<sup>194</sup>

During the late 1980s Rob Staples contributed an article to the *Preacher's Magazine* addressing this same problem. Based upon one's intent, he distinguishes applause in worship from other forms of clapping. According to Staples, clapping the hands "in rhythm to the music"<sup>195</sup> differs significantly from the applause that follows some form of musical performance such as a solo or a song by the choir. He argued that the problem with the ritual of applause is not only its lack of any real scriptural support,<sup>196</sup> but also in what it points to, the fact that

applause is a symbolic action, signaling one's approval of what he has seen or heard. It is a ritual. . . .

Now what signal are we sending when we engage in the ritual of applause? What message are we communicating? Almost without exception in Western culture . . . applause is an expression of *praise for the performer, appreciation for the performance, or agreement with what the performer has said or done*. . . .

But the worship of God is not a performance! We do not enter God's house to be entertained. When in the gathered congregation the Word is read and preached, sacraments administered, hymns sung, prayers made, and offerings given, these actions are not mere performances. They are acts of praise and worship of the holy God.<sup>197</sup>

---

<sup>194</sup> Ibid.

<sup>195</sup> Staples, "Applause in Worship," 48-49.

<sup>196</sup> Ibid., 49. Staples indicates that clapping is unknown in the New Testament and that the Old Testament references to clapping are both "ambiguous and extremely scant."

<sup>197</sup> Ibid.

Both Bangs's and Staples's concern over the dangerous nature of applause seems both well-founded and prophetic. Previous forms of expression in worship from both the shouting Methodists and the early Nazarenes were focused upon God's action. It was believed that vocal and bodily responses were expressions that not only signified God's presence and power but were also envisioned as the legitimate and appropriate response of gratitude for God's gracious activity in the lives of his people. Legitimate response always pointed toward God or his movement. However, as Staples indicates, applause instead is directed towards human action; it highlights the performance of the creature rather than the divine movements of the creator.

Generally speaking, applause, rather than being motivated by attitudes of gratitude, awe, and reverence in the worship of God, is generated in response to the congregation's sense of satisfaction with what is perceived as performance. Therefore, applause is the result of the performer's ability to entertain the congregation. This creates a vicious cycle. Performers are encouraged to entertain the congregation to receive the reward of the applause, which reciprocates an increasing expectation by modern congregations to be entertained in worship. Thus the temptation to structure the liturgy to please people accrues, since an entertained congregation is more apt to increase attendance. Regrettably, the end result of worship designed primarily to entertain is the creation of a congregation that is cultivated to seek self-affirming experiences. Left unchecked this will eventually breed both individualism and narcissism, factors already evident in many contemporary congregations.<sup>198</sup>

---

<sup>198</sup> Contemporary society is already inundated with what David Wulff terms "the rising cult of self centeredness." He argues that narcissism can even "exist on the group level." This may be evinced in



## Summary

Next this investigation of Nazarene liturgical practice resumes by examining the sacraments, foot washing, and the special services of Methodism practiced by Nazarenes. However, these have been placed in a separate chapter since they are not a regular part of weekly worship. Although the eucharist is celebrated weekly by many congregations in the prayer book tradition, this has not been the situation for the overwhelming majority of Nazarene congregations. The decision to place the eucharist in the next chapter should not be interpreted as an approval of its neglect and devaluation in the majority of Nazarene congregations; quite the contrary is true. Rather the motivation for its placement is twofold. First, it reflects both past and present practice in the majority of Nazarene congregations. Secondly, for organizational reasons, it was placed with baptism in order to treat the sacraments together.

---

worship that mirrors back “one’s own ‘self-love’” through the “affirmation and admiration of others,” thereby creating a gathered community that is self-absorbed. This danger is evinced in various aspects of overly subjective worship. As noted earlier, much of the contemporary music focuses upon the *human subject’s devotion* to God and experience of God, rather pointing to God as the object of worship. Applause given in response to music that tends to be excessively subjective only amplifies this preoccupation with one’s self. Wulff, *Psychology of Religion*, 354-55.

## CHAPTER SIX

### THE SACRAMENTS AND OCCASIONAL SERVICES

#### **Sacramental Practice**

The examination of the sacraments will focus primarily on praxis within Nazarene congregations and the more immediate theological ramifications of those practices. The rituals used for the sacraments will also be examined in a concise manner. The research design necessitates this self-imposed reduction, since it requires a compendious examination of the entire corpus of material relevant to the Nazarene liturgy. An extensive study of the sacraments or an exhaustive document analysis is beyond the scope of this investigation.<sup>1</sup>

As noted earlier, opinions among Nazarenes concerning both the practice and theological implications of the sacraments have been mixed. This variance was the result of the great diversity that encompassed the merging holiness streams. Many of those who came out of Methodism held a much higher eucharistic theology and praxis than those deriving from other traditions. Some came from Quaker and Anabaptist backgrounds; they perceived both baptism and the Lord's supper in a much different light than classical

---

<sup>1</sup> Scholarly contributions enabling a more comprehensive analysis of the theological and ecclesial implications of the sacraments within the Church of the Nazarene can be found in the following works; see Estep, "Nazarene Baptismal Theology," 1-224; Fitzgerald, "Rope of Sand," 1-258; Peterson, "Post-Wesleyan Ecclesiology," 1-316; Staples, *Outward Sign*, 13-289.

Wesleyanism. The Quakers “viewed the sacraments as hindrances to the inner life of the Spirit,”<sup>2</sup> while the Anabaptists diluted “the Wesleyan doctrine of baptism”<sup>3</sup> and diminished the significance that the Wesleys placed on the eucharist. This divergent mix of sacramental practice and thought served not only to devalue the sacraments, but it disoriented laity and clergy alike as to their purpose in Wesleyan theology and praxis. Staples points out that in the beginning the sacraments were “administered sincerely and with some degree of regularity,”<sup>4</sup> but an exhaustive sacramental theology was never established. Even though many of the first-generation Nazarenes valued the eucharist and emphasized the importance of baptism, the sacramental confusion created by the divergent holiness streams served to further relegate the sacraments to a place of secondary importance or beyond. This becomes most obvious in the sparse observance of the eucharist and in the frivolous manner that both sacraments are often administered.

## The Eucharist

### **Frequency of Observance**

Brent Peterson points out that there was a moment in the early stages of the church that “the *Manual* encouraged members to partake of the Lord’s Supper as much as possible.”<sup>5</sup> The language was reminiscent of Wesley’s call to constant communion. According to Peterson, the wording was changed in 1928, thus removing any such appeal

---

<sup>2</sup> Staples, *Outward Sign*, 22.

<sup>3</sup> *Ibid.*, 15-16.

<sup>4</sup> *Ibid.*, 22.

<sup>5</sup> Peterson, "Post-Wesleyan Ecclesiology," 19.

for frequent eucharistic celebrations within Nazarene congregations.<sup>6</sup> Although this change in language is striking, the frequency at which the Lord's supper was received within Nazarene congregations was never in danger of being deemed *constant communion*. Evidence suggests that the most prevalent practice occurred on the East Coast, where some of the pastors with Methodist backgrounds celebrated monthly.

The frequency of eucharistic celebration only occasionally appears in church documents and in reports from local congregations printed in denominational periodicals.<sup>7</sup> Eastern churches that designate the periodicity of observance often speak of a monthly practice. Prior to their merger with the Nazarenes some churches in the Association of Pentecostal Churches of America included a requirement for monthly observance in their statement of belief.<sup>8</sup> It is possible there were other congregations in the East, who provide no documentary evidence of the regularity of their observance, that were following a similar practice. Louis A. Reed<sup>9</sup> supports the notion that, overall, churches in the East celebrated with the greatest frequency:

In the early days of the Church of the Nazarene, especially the Eastern group, the Communion service was commemorated monthly; but when the union took place, it

---

<sup>6</sup> Peterson, "Post-Wesleyan Ecclesiology," 19; Wesley, "Duty of Constant Communion," in *Sermons III*, 427-39.

<sup>7</sup> Churches indicating monthly celebration in the *Beulah Christian* include Lynn, MA; Beverly, MA; Lowell, MA; and Lincoln Place, PA. See "Lincoln Place, Pa.," *Beulah Christian*, July 8, 1905, 14; "Mission Church," *Beulah Christian*, May 1892, 4; Margaret Waldie, "Beverly, Mass.," *Beulah Christian*, February 16, 1907, 15; A. B. Riggs, "Lowell, Mass.," *Beulah Christian*, January 22, 1910, 6.

<sup>8</sup> *Church Manual: First Peoples' Church of Brooklyn, NY* (Brooklyn, NY: 1906), 10; *Manual of the First Pentecostal Church of Lynn, MA*, (Providence, RI: Pentecostal Printing Co., 1898), 14.

<sup>9</sup> Reed had served in various capacities within the denomination including pastor of Kansas City First and Chicago First; columnist for the Herald of Holiness; and professor of preaching and pastoral ministry at Nazarene Theological Seminary. W. T. Purkiser, *Called Unto Holiness: The Second Twenty-Five Years, 1933-58*, (Kansas City, MO: Nazarene Publishing House, 1983), 2.

was mutually agreed that it should be held quarterly. Some churches still hold to the old custom, but the rule requires the quarterly practice as a minimum expression of acquiescence to a liberal degree.<sup>10</sup>

The majority of references describing eucharistic practice among local congregations come from the *Beulah Christian* and the *Nazarene Messenger*, the periodicals from the East and West. Reports detailing eucharistic practice in the South are not found in the abundance characteristic of the other two geographical regions. Fitzgerald suggests that the Holiness Church of Christ was among those holiness streams that “practiced more frequent communion.”<sup>11</sup> His argument is based upon the statement in their church discipline and their ecclesial roots with the Disciples of Christ. The Disciples of Christ followed a weekly observance. The *Manual* of the Holiness Church of Christ makes the following statement:

It is the duty of all Christ’s followers to commemorate His death until He comes again, by often meeting and partaking of the emblems of His broken body and shed blood.

In the absence of the Pastors, Elders, or Deacons, it may be administered by any person whom the congregation may select for this purpose. No fermented wine shall be used.<sup>12</sup>

Although the text urges individuals to commune *often* and allows any member of the congregation to administer it, there is nothing that indicates how frequently they actually

---

<sup>10</sup> Louis A. Reed, "The History and Significance of the Lord's Supper," *The Preacher's Magazine* 23, no. 4 (July-August 1948): 11.

<sup>11</sup> Fitzgerald, "Rope of Sand," 152-53. Fitzgerald does not qualify what he means by “more frequent”; therefore it is difficult to fully comprehend his intentions. One can only definitely assume he means more than a quarterly observance, but whether he is pointing towards a bimonthly, monthly, weekly, or some other measure of observance is impossible to determine. His vagueness is no doubt related to the lack of sources indicating the frequency of the Holiness Church of Christ’s practice. It is for this reason it becomes extremely speculative to assume their practice was more frequent.

<sup>12</sup> *Manual Holiness Church of Christ*, (Pilot Point, TX: The Holiness Evangel, 1907), 20.

celebrated. Certainly they came from a tradition with a robust eucharistic practice, but it was not uncommon for the various holiness groups to abandon practices from the very denominations they departed, especially if they considered certain practices to impinge on their liturgical freedom. Therefore, it is tenuous at best to assume that the Holiness Church of Christ communed with greater frequency based solely on their *Manual* statement and ecclesial background. There is simply not enough information to judge one way or the other.

While some of the churches in the East and West practiced monthly observance, at least one church in the West followed Bresee's pattern by celebrating the Lord's supper once every two months. The Grand Avenue Church exceeded Bresee's practice with a monthly observance.<sup>13</sup> Even though it has been appropriately noted that Bresee held the Lord's supper in high esteem, the regularity of his eucharistic celebration does not appear to be more ambitious than those in New England. Available evidence indicates that he celebrated bi-monthly in his Los Angeles congregation.<sup>14</sup>

---

<sup>13</sup> The Grand Avenue Church indicated that "the first Sabbath of each month" was reserved for the Lord's supper; it immediately followed the sermon. The Compton Avenue Church followed Bresee's pattern of bi-monthly communion. "Grand Avenue Church," *Nazarene Messenger*, April 9, 1908, 8; "Compton Avenue Church," *Nazarene Messenger*, December 23, 1909, 8.

<sup>14</sup> Both Timothy Smith and Carl Bangs argue that Bresee's celebration of the eucharist was at minimum a monthly observance. Bangs even indicates that at least for a period of time Bresee celebrated the Lord's supper twice monthly at Los Angeles First. However, the *Nazarene Messenger* states on several occasions that the eucharist was celebrated bi-monthly at Los Angeles First. Bangs's assumption appears to be a misinterpretation of the meaning of bi-monthly, which refers to every other month rather than twice a month. He states that after Los Angeles First moved to their new location Bresee started observing the eucharist twice a month. The following quote from the May 3, 1900, issue clarifies the correct understanding of bi-monthly, "Sacramental service will be held next Sabbath at 3 p.m. Hitherto the Sacramental Service and love feast have been on the third Sabbath of the month, *held alternately*, but it has been thought best to change to the first Sabbath" (italics mine). Apparently Bangs also errs in his understanding of this passage and interpreted it to mean that initially the love feast and eucharist were held together on a monthly basis. However, the phrase "held alternately" indicates that the eucharist and love feast were held on separate months, rather than together. As the reference in the *Nazarene Messenger* states, previously, either the love feast or eucharist occurred on the third Sunday of the month, but it was in

Even the minimal requirement of quarterly eucharist was not adhered to by all pastors as the following report demonstrates:

A local preacher who called on us yesterday said he had been a member of the Church of the Nazarene for about three years and that he had never yet had the privilege of celebrating the sacrament of the Lord's Supper in his own church. His case may, perhaps, be rather exceptional, but nevertheless, there are churches in our connection that are not very regular and not very frequent in their observance of this holy sacrament, and we believe they are falling short. . . . It is possible to subtract from the sacredness of this Christian ordinance by observing it too frequently and with too small and amount of preparation for it. But no church should be content with less than the observance once every three months, and this should be a regular and not an intermittent matter.<sup>15</sup>

Other articles and communications from local churches also demonstrate the problem of clergy celebrating the eucharist less than the *Manual* stipulation.<sup>16</sup>

This above account also signifies another belief that became characteristic of many clergy and laity and one that is still prevalent today. This was the assumption that a too frequent celebration of the eucharist diminished its sacredness. Wesley himself

---

the process of being changed to the first Sunday of the month. (Church of the Nazarene archivist Stan Ingersol acknowledged through personal correspondence that he was in agreement with this interpretation of the statement found in the May 3, 1900, issue of the *Nazarene Messenger*.) This evidence as well as descriptions of the eucharist and love feast in the *Nazarene Messenger* does not support the practice of a combined love feast and eucharist in Bresee's church. Timothy Smith stated that the eucharist and love feast celebrations were both "monthly" occurrences and alternated "biweekly." He references six issues of the *Nazarene Messenger* from 1902 and two issues from 1903 to support his claim. However, these issues demonstrate that the eucharist alternated with the love feast on a monthly basis; and do not support claims of a biweekly practice. Additionally other reports of the eucharist in the *Nazarene Messenger* consistently speak of the eucharist occurring bimonthly, rather than being a biweekly celebration. Smith, *Called Unto Holiness*, 134; Bangs, *Bresee*, 235-36; "Sacramental Service," *Nazarene Messenger*, May 3, 1900, 5; Stan Ingersol, e-mail message to author, June 29, 2011; "Sabbath," *Nazarene Messenger*, August 8, 1901, 7; "Sabbath First Church," *Nazarene Messenger*, October 9, 1902; "Notes and Personals," *Nazarene Messenger*, December 11, 1902, 6; "Sabath First Church," *Nazarene Messenger*, July 7, 1904, 3; "Sabbath at First Church," *Nazarene Messenger*, May 11, 1905, 10; "At the Tabernacle," *Nazarene Messenger*, April 12, 1906, 8; "At the Tabernacle," *Nazarene Messenger*, February 7, 1907, 8.

<sup>15</sup> "Observing the Sacrament of the Lord's Supper," *Herald of Holiness*, January 19, 1927, 3.

<sup>16</sup> "Observing the Sacrament," *Herald of Holiness*, January 19, 1927, 3; "The Question Box," *Herald of Holiness*, March 25, 1946, 2; James B. Chapman, "The Question Box," *Herald of Holiness*, January 3, 1944, 2; Stephen S. White, "The Question Box," *Herald of Holiness*, December 19, 1949, 9.

addressed similar objections in *The Duty to Constant Communion*. He responded to those who suggested that communicating too often lessened one's reverence for the sacrament. Wesley argued that the sacredness of the eucharist is only diminished for those who approach it inappropriately; however, for those who truly love and fear God more frequent participation in the Lord's Supper serves to increase one's reverence for it, not reduce it.<sup>17</sup>

J. B. Chapman is one who not only admonished pastors about the importance of celebrating communion according to the *Manual* mandate, and the need to adequately prepare for the communion service, but he also warned of decreasing its value by celebrating too often. His response to a letter written to the *Herald of Holiness* provides the following recommendation:

I believe the sacrament of the Lord's Supper should be observed at regular set times—in connection with the regular services of the church, I think once every three months meets the demands about the best. Too often has a tendency to make the service common, and too seldom gives the impression that it is not very important.<sup>18</sup>

While the older Chapman admonished pastors to follow the *Manual* stipulation his earlier preferences were different. Writing in 1925 Chapman indicated that he would be satisfied with an extremely exiguous observance as long as the adequate preparations were made:

I do think that this blessed institution loses much of its sacredness when a congregation receives it too frequently. Every week, as some receive it, or even every month is too frequent for the maintenance of the spirit of reverence. Once every six months, or even once a year with full preparation and announcement and with the service gathering pretty much about this holy sacrament is, I think, fully

---

<sup>17</sup> Wesley, "Duty of Constant Communion," in *Sermons III*, 437.

<sup>18</sup> "The Question Box," *Herald of Holiness*, January 24, 1944, 2.



Scriptural and of the greatest profit, though I would certainly condemn the carelessness that would permit longer periods of elapse.<sup>19</sup>

The crucial issue for Chapman was not celebrating more often but rather making certain that adequate preparation was made. This included preparing the people to receive it by announcing well in advance of the date it would be administered and orchestrating the whole service around the eucharist.

Ironically, although Chapman thought clergy should limit eucharist to a quarterly observance, he indicated that he discovered it beneficial to participate in the eucharist whenever it was served, even in other denominations. Such sentiments are exemplified when he writes, “I make it a rule to take every part in any service I attend that is open for the participation of Christians in general. So I take the sacrament with any who do not forbid me, and as often as they offer it. It does me good and I think it is a good example to others.”<sup>20</sup> Chapman does not offer any other explanation for this practice. It is difficult to ascertain why Chapman believed the Lord’s supper risked its sacredness if churches observed it too frequently but at the same time felt that it was beneficial for him to partake of it whenever he had the opportunity.

Peterson argues that the elemental cause for the infrequent celebration of the Lord’s supper and the absence of a *sacramental vitality* can be traced to the denomination’s rationale for celebrating the eucharist. The church has “emphasized the Lord’s Supper more consistently . . . as an ordinance, rather than a sacrament.”<sup>21</sup> This

---

<sup>19</sup> James B. Chapman, “Questions Answered,” *Herald of Holiness*, March 18, 1925, 6.

<sup>20</sup> James B. Chapman, “The Question Box,” *Herald of Holiness*, April 15, 1939, 12.

<sup>21</sup> Peterson, “Post-Wesleyan Ecclesiology,” 17-18.

seemingly subtle distinction has in the end marginalized the eucharist both in theology and praxis. Peterson suggests that as an ordinance, clergy celebrate communion in order to comply with church polity, rather than being driven by a “sacramental vision,”<sup>22</sup> which hungers for the therapeutic benefits that God offers in the meal. Consequentially the Lord’s supper is celebrated only to fulfill the minimal requirements the church demands. Often it does so in the absence of thoughtful preparation and care.<sup>23</sup>

### **Converting Ordinance**

Bresee typically celebrated the Lord’s supper in the mid-afternoon service, rather than in the morning liturgy. Reports of worship at Los Angeles First depict experientially robust and meaningful sacramental services. It is possible that in some of the services the eucharist was a converting ordinance: “In the afternoon the bi-monthly Sacramental service was held. There was a large gathering of the saints, and the presence of the Master at the feast was very blessedly manifest. Four seekers came forward at the close as persons and in answer to the united prayers of the people of God were very blessedly

---

<sup>22</sup> Ibid., 17. Ted Campbell points out that in “Wesleyan practice and thought” the terms ordinances and means of grace “are closely related” to each other. Additionally ordinances and means of grace are somewhat broader and more inclusive categories than that of sacrament. The eucharist is a chief means of grace which is both sacrament and ordinance. Peterson highlights the nuances between an ordinance and a sacrament as it relates to sacramental practice. He states that an *ordinance* focuses upon the command to perform the sacrament, which means an ordinance is primarily focused on complying with “church polity.” Therefore, pastors and churches that primarily envision the eucharist as an ordinance, and are only complying with church polity, administer the eucharist only when necessary to fulfill the demands of church law. As a result the performance of the sacrament is often minimalized. In contrast, “*a sacramental vision*” seeks, even hungers for, the sacrament for its therapeutic and “empowering” qualities and sees it as central to the life of the church. Those guided by such a vision seek to make the celebration of the eucharist a robust and meaningful ritual event. Although the eucharist is both ordinance and sacrament Peterson argues that one of these postures, either viewing the eucharist as an ordinance or perceiving it as a sacrament, becomes dominant and “guides the performance.” Campbell, in *Means of Grace*, 280-81; Peterson, “Post-Wesleyan Ecclesiology,” 17-20; Staples, *Outward Sign*, 85-118; Dunning, *Grace, Faith, Holiness*, 542-44.

<sup>23</sup> Peterson, “Post-Wesleyan Ecclesiology,” 17-18.

saved.”<sup>24</sup> It was not uncommon for an altar call to be offered after the communion service; therefore, it is not clear if the conversions happened during the actual rite. However, the Lord’s supper was certainly the focus of the service and provided the context for the manifested grace.

The question as to whether the Lord’s supper ever functioned as a converting ordinance within any of the merging holiness bodies receives greater clarity upon examination of eucharistic practice in New England. The church in Franklin, New Hampshire, reported the following account: “Last Thursday night one soul sought and found the Lord and another one on Sunday morning *during the administration of the Lord’s Supper*, when twenty-four souls amid shouts and tears received to their comfort the sacred emblems. Many souls were melted to tears of joy and penitential grief. It was truly a season not soon to be forgotten.”<sup>25</sup> Similar to the previous description of the eucharist at Los Angeles, conversion in this account occurs in the context of the sacrament. However, the above account from New Hampshire is more explicit and leaves no doubt that the converting grace was bestowed in the sacrament itself. Both reports are characteristic of other depictions of Nazarene celebrations of the Lord’s supper.

Occasionally these descriptions of the eucharist were circumvented with picturesque language. It served to illustrate robust encounters with the Divine and

---

<sup>24</sup> "Sabbath," *Nazarene Messenger*, August 8, 1901, 7. Other articles depict equally rich worship that included weeping, experiences of “holy joy,” and “the conscious presence of Jesus.” Some individuals were converted, while others entirely sanctified. See “Sabbath,” *Nazarene Messenger*, December 21, 1899, 4; “Notes and Personals: First Church, Los Angeles,” *Nazarene Messenger*, April 17, 1902, 3; “Notes and Personals,” *Nazarene Messenger*, December 11, 1902, 6; “The Sabbath,” *Nazarene Messenger*, September 17, 1903, 3.

<sup>25</sup> “Franklin, N. H.,” *Beulah Christian*, June 11, 1910, 8; italics mine.

expressed manifestations of the Spirit experienced by those participating in the sacrament. Although the depiction below does not speak of conversions, the language expresses the atmosphere that often surrounded eucharistic celebrations:

We had the communion of the Lord's Supper for the first time in the Nazarene church in our city. Dr. [Bresee] you ought to have been there we had a "Pentecost," some shouted, some cried and some laughed for joy; we were truly sitting together in heavenly places. O hallelujah! How sweet is His presence here, what must it be when we shall see Him face to face? "And it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." O Hallelujah! Glorious anticipation!<sup>26</sup>

Although the frequency of the Lord's supper never reached Wesley's expectation for his spiritual heirs, the reports of Nazarene celebrations in the East and West reflect a vibrant and rich experience of the eucharist in the earliest days of the denomination, and there were instances when it functioned as a converting ordinance. Occasionally some churches in the South report on their observance of the Lord's supper in the *Pentecostal Advocate* and *Holiness Evangel*; however, the accounts are fewer and they typically lack the vibrant descriptions found in the *Nazarene Messenger* and *Beulah Christian*.<sup>27</sup>

The reports of conversions occurring during the celebration of the Lord's supper are for the most part limited to the first-generation Nazarenes from the East and West. It is difficult, if not impossible, to tell how rapidly the vibrant celebrations of the Lord's

---

<sup>26</sup> Edw. Solberg, "Spokane, Wash.," *Nazarene Messenger*, February 13, 1902, 10.

<sup>27</sup> There were a few exceptions in the South; some of the accounts do speak of the eucharist as being an "impressive" service, a "fine" service, or "one of the best I have ever attended." One containing the richest language even stated that the Lord's supper "awakened our love for Him who died for us." Fannie E. Suddarth, "The Lord's Work at Pilot Point," *Pentecostal Advocate*, April 9, 1908, 7. Additionally the *Pentecostal Advocate* contains depictions using vibrant language of eucharistic celebrations on the mission field and in General Assembly but typically not from Southern congregations. Despite these few exceptions the reports from the South generally lacked the robust language found in the East and West. For accounts from the mission field and General Assembly, see "Holiness Church Annual Council and General

supper began to disappear, but over time both eucharistic praxis and theology changed. The combination of the absence of a sacramental theology to guide them and the consequences of merging with holiness groups holding impoverished sacramental beliefs meant that the eucharist was devalued as the early generations died out. As Fitzgerald points out, most Nazarenes of today have little understanding of the depth of Wesley's eucharistic theology.<sup>28</sup> During the 1967 theology conference in Kansas City, Nazarene theologian Ross Price's summary reflects this departure from Wesley. It was a viewpoint not only expounded by Price but held by many in leadership:

Wesley regards [the Lord's Supper] as more than a confirming means of grace. With him it is a means of possible conversion or a converting means as well.

We can agree with Wesley that none of us should feel himself worthy of or meriting God's grace, but we cannot agree that the taking of the sacrament is a converting, forgiving, or sanctifying rite. This is too Romish for us to acknowledge.<sup>29</sup>

Fitzgerald applauded Rob Staples, professor emeritus at Nazarene Theological Seminary, for his contribution of *Outward Sign and Inward Grace*, which presents a Wesleyan sacramental theology. Fitzgerald suggests that Staples's work "has caused a reconsideration of the views expressed by Ross Price, and a gradual acceptance of Wesley's views."<sup>30</sup> There is no doubt Staples's contributions have filled a much needed

---

Assembly Nazarene Church," *Pentecostal Advocate*, October 29, 1908, 6; Henrietta Richards, "Missionary Bulletin: Mexico," *Pentecostal Advocate*, May 12, 1910, 10.

<sup>28</sup> Fitzgerald, "Rope of Sand," 218.

<sup>29</sup> Ross E. Price, *Nazarene Manifesto*, (Kansas City, MO: Nazarene Publishing House, 1968), 45-6. Originally Price's book was a paper presented at the Nazarene Theology Conference held in 1967. However, church leadership believed its content was important enough to be published for greater distribution among laity and clergy. The back cover of the book provides the following rationale for publication: "The Book Committee felt that [Nazarene Manifesto's] very significant message needed broad distribution. . . . It merits careful reading by every minister and thoughtful layman in the church."

<sup>30</sup> Fitzgerald, "Rope of Sand," 219.

void and have been a positive influence to a denomination that has distinguished itself by its Wesleyan roots. However, by ignoring an essential part of that heritage, the Church of the Nazarene is currently experiencing the equivalent of sacramental amnesia in both orthopraxy and orthodoxy. Therefore, the problems created by years of devaluing the sacraments in both belief and practice will not find a quick remedy.

### **The Lord's Supper and the Reception of Members**

One of the trends in the East, at least for some churches, was to receive members on the same Sunday that the Lord's supper was observed. This practice is noted by J. C. Bearse in his description of the John Wesley Church in Brooklyn:

I began my pastorate with this church September 4<sup>th</sup> and have been hard at it ever since. . . . The Sunday services are well attended, nearly every seat in the main auditorium being filled in the evening. . . . There are seekers every Sabbath and they find the open fountain, praise the Lord! . . . There seems to be members received at every communion service, at least, so it has been since my coming.<sup>31</sup>

Although it is not stated explicitly, the tenor of this article suggests that the reception of members was scheduled to coincide with communion Sundays. Bearse indicates that members were received at every communion service since his arrival. Implied in his statement is the idea that communion Sunday was the customary time to receive members. In other words, on account of the rapid growth of the John Wesley Church and since communion Sunday was the allotted time to receive members, it became necessary to receive members at every Lord's supper in order to meet with the demands of the growing church. If this was the only evidence to support such a claim, then this position

---

<sup>31</sup> J. C. Bearse, "John Wesley Church, Brooklyn," *Nazarene Messenger*, October 28, 1909, 5.

would be somewhat tenuous; however, other documents give credence to this argument.

There are reports from various churches in the East which are supportive of such a practice. Several accounts providing descriptions of eucharistic celebrations also indicate the number of members received. The reception of members frequently followed the sacrament as illustrated in this report: “At the communion service Jesus never seemed more precious. His spirit came upon us in melting power, and nine new members were received into the church.”<sup>32</sup> The following account from Sag Harbor, New York, is even more revealing: “We expect to receive four souls on probation on next communion Sabbath, three of which are young men.”<sup>33</sup> This pastor locates the next occasion for receiving probationary members by the communion schedule, rather than a specific date, or Sunday of the month.

A. B. Riggs also designates the timeframe for the reception of members by eucharist observance, rather than a specific date, Sunday of the month, or some other criteria: “Three joined on probation and two in full connection the last communion service.”<sup>34</sup> All of this seems to evince a common practice in the East of receiving members on communion Sunday. There are some data indicating that in the West members were also received following the eucharist, but it is unclear if this was a normal and widespread practice. There is no indication from Nazarene periodicals that the

---

<sup>32</sup> “Beverly, Mass.,” *Beulah Christian*, May 6, 1911, 2.

<sup>33</sup> “Sag Harbor, N. Y.,” *Beulah Christian*, November 7, 1908, 8.

<sup>34</sup> A. B. Riggs, “Lowell, Mass.,” *Beulah Christian*, April 1900. These are not isolated incidents, rather several churches report details of their sacramental services followed by the number of members received; see A. R. Lewis, “West Somerville, Mass.,” *Beulah Christian*, April 8, 1911, 8; John H. Leach, “Keene, N. H.,” *Beulah Christian*, May 1894, 3; H. B. Hosley, “Clintondale, N. Y.,” *Beulah Christian*, June 1900, 8.

Eastern pattern was followed in the South.<sup>35</sup> One possible explanation for why this practice is more evident in the East is because the Lord's supper was celebrated with greater regularity. The growing denomination meant there was an influx of new members for many churches. Reserving communion Sunday for the reception of members would not pose problems for the East. Since the Lord's supper was celebrated more often, many opportunities were available to receive members. The same may not be true for all the geographical regions of the denomination with a less robust eucharistic practice.

### **Ritual Forms**

Generally speaking the freedom characteristic of all forms of Nazarene worship also influenced sacramental practice. The sacraments are one of the few areas that the Church of the Nazarene has provided a ritual, but the rubrics are minimal. Additionally, due to the spontaneous preferences of the church, it is uncertain to what extent the written forms were actually followed. Fitzgerald argues that, unlike other aspects of worship that were free of written forms, the common practice of Nazarene clergy was to use the ritual in the *Manual* for the administration of the eucharist. He references an article by D. Shelby Corlett that stresses the sacred nature of the Lord's supper and encourages the use of the *Manual* ritual form, but Fitzgerald provides little support for the notion that pastors typically used the eucharistic rite in the *Manual*.<sup>36</sup>

---

<sup>35</sup> The Grand Avenue Church was one of the churches in the West indicating that members were received following communion. "Grand Avenue Church," *Nazarene Messenger*, August 6, 1908, 8.

<sup>36</sup> Fitzgerald, "Rope of Sand," 212-13.



There is little doubt that some pastors did use the *Manual* form; however, the problem with generalizing this assumption to all clergy is to ignore how deeply imbedded the desire for freedom in worship was in the Nazarene psyche. One contributor to the *Preacher's Magazine* advises pastors to memorize the rituals found in the *Manual*, rather than be tied to a written form. The article reasons that this would free the pastor by eliminating the distraction caused by *fumbling* through books and "last minute preparations."<sup>37</sup> Although the article encouraged memorization of the rite, in all likelihood, it simply reinforced the propensity for pastors to move away from written forms toward the spontaneity and freedom which Nazarenes have typically desired.

In response to Fitzgerald's assumption that Nazarene clergy commonly used the ritual forms printed in the *Manual* it is worthwhile to note that the *Manual* also required pastors to celebrate the sacrament a minimum of once quarterly. However, as Fitzgerald acknowledges and periodical articles indicate, not all pastors were complying with this stipulation.<sup>38</sup> The appearance of articles encouraging clergy to use the ritual in the *Manual* due to the eucharist's sacred nature does not mean they were actually following protocol. It is just as likely the articles were written to address deficiencies in practice rather than affirming the norm. There is even an indication that at least some clergy were celebrating the rite in a rather haphazard manner.<sup>39</sup> The great temptation for pastors who

---

<sup>37</sup> "The Lord's Supper," *The Preacher's Magazine* 23, no. 4 (July-August 1948): 5.

<sup>38</sup> Fitzgerald, "Rope of Sand," 211-12; "Observing the Sacrament," *Herald of Holiness*, January 19, 1927, 3; "The Question Box," *Herald of Holiness*, March 25, 1946, 2; "The Question Box," *Herald of Holiness*, January 3, 1944, 2.

<sup>39</sup> The careless administration of both sacraments by pastors was on occasion illustrated in questions church members submitted to the *Herald of Holiness*; see James B. Chapman, "The Question

desired freedom over form was simply to offer the Lord's supper extempore, as is the case today.

Even though the Church of the Nazarene did retain written ritual forms for the Sacraments, the reception of members, marriage, and funerals, most of them were rather meager rites. One would expect this to be the case, since the use of written forms was equated with the spiritual decay found in formalism. Prior to the merger with West, each of the churches from the Association of Pentecostal Churches in the East used its own rituals.

One of the more robust eucharistic rituals was that of First People's Church of Brooklyn, New York. It is important to note that the ritual is still impoverished and the language is closer to Zwingli than representative of Wesley's eucharistic theology.<sup>40</sup> Despite these limitations, it does contain modified elements found in Wesley's *Sunday Service*. This includes adapted portions of the following: the prayer of consecration, the prayer of humble access, the collect for purity interspersed with language similar to the Kyrie Eleison, the sanctus, the anamnesis, and a rubric instructing the minister to end with extempore prayer. Although the ritual makes reference to Christ instituting the meal, the institution narrative is absent. The ritual for First People's Church and the ritual printed in the 1908 *Manual* of the Church of the Nazarene are shown in table 3.

---

Box," *Herald of Holiness*, June 21, 1941, 13; "The Question Box," *Herald of Holiness*, October 14, 1946, 13.

<sup>40</sup> Brent David Peterson, e-mail message to author, May 16, 2011.

**Table 3. Rituals for the administration of the Lord’s supper: First People’s Church, Brooklyn, New York, and the 1908 Manual**

Eucharistic Prayer Element	First People’s Church Ritual
<p>Prayer of Consecration</p> <p>Anamnesis (limited: focus is on past event without reference to present participation)</p>	<p><i>Invitation</i></p> <p><i>Prayer as follows:</i>            Almighty God, Father of our Lord Jesus Christ, Creator of all things and Judge of all men, who of thy tender mercy didst give thine only begotten Son Jesus Christ to suffer death upon the cross for our redemption; who made thereby the sacrifice of Himself once offered, a perfect and all-sufficient sacrifice for the sins of the whole world; and did institute and command us to continue, a perpetual memorial of his sufferings and death, until his coming again.</p>
<p>Prayer of Humble Access</p>	<p>O Lord, we are now at thy table to celebrate thy goodness shown in thy sacrificial death. Grant us grace that we may be enabled to partake of these emblems of thy most blessed body and blood in true faith.</p> <p>We do not presume to approach this sacrament, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; for we from time to time have provoked thy wrath and indignation against us, by our manifold sins and transgressions, which we have committed by thought, word and deed, against thy Holy Majesty; but thou art the same God whose property it is to have mercy. Of thy great mercy thou hast promised forgiveness of sins to all them who, with hearty repentance and true faith, turn to thee.</p>
<p>Collect for Purity with Kyrie Eleison language</p>	<p>Unto thee all our desires are known and from thee no secrets are hid; have mercy on us, most merciful Father, for thy Son, our Lord Jesus Christ’s sake, cast all our transgressions behind thee into the sea of thy eternal forgetfulness. Cleanse thou the thoughts of our hearts by the inspiration of thy Holy Spirit more and more, that we may perfectly love thee, and worthily magnify thy holy name.</p>
<p>Sanctus</p>	<p>It becomes our duty, at all times and in all places, to give thanks unto thee, O Lord, Holy Father, Almighty God! Therefore we would, in concert with the angels and all the heavenly hosts, say: <i>(The congregation joining)</i>            Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of thy glory! Glory be to thee, O Lord Most High. Amen.</p>
<p>Prayer of Consecration (continues)</p>	<p><i>(The Pastor continues):</i>            Listen to our supplication, we humbly beseech thee, and grant us grace, that we receiving these thy gifts of bread and wine, according to the institution of thy Son, our Lord and Saviour Jesus Christ, in remembrance of his suffering and death, may be partakers of his most blessed body and blood, that our souls and bodies may be clean by the virtue of his death, and that he may evermore dwell in us and we in him.</p>
<p>Extempore Prayer</p>	<p><i>The minister shall here receive the sacrament himself, and then administer to the others who are to partake. After all have partaken, the minister shall close with extempore prayer.</i></p>

**Table 3—Continued.**

<b>Eucharistic Prayer Element</b>	<b>1908 Manual Ritual</b>
	<p><i>The administration of the Lord’s supper shall be introduced by an appropriate sermon or a suitable address and the reading of 1 Cor. 11:23-39, Luke 22:14-20, or some other appropriate passage.</i></p> <p><i>Let the minister give the following invitation:</i></p>
<p>Invitation</p> <p>Anamnesis (limited: focus is on past event without reference to present participation)</p>	<p>The Lord Himself ordained this Holy Sacrament. He commanded His disciples to partake of the bread and wine, emblems of His broken body and shed blood. This is His table. The feast is for His disciples. Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul’s comfort and joy. Let us remember that it is the memorial of the death and passion of our Lord, also a token of His coming again. Let us not forget that we are one, at one table with our Lord.</p>
<p>Prayer of Consecration</p>	<p><i>The minister, with the congregation kneeling, may offer prayer of confession and supplication, with the following prayer of consecration:</i></p>
<p>Institution Narrative</p>	<p>Almighty God, our Heavenly Father, who of Thy tender mercy didst give Thine only Son, Jesus Christ, to suffer death upon the cross for our redemption; hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son, our Saviour Jesus Christ’s holy institution, in remembrance of His death and passion, may be made partakers of the benefits of His sacrificial death, who in the same night that He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples saying, Take, eat, this is my body, which is broken for you; do this in remembrance of me.</p> <p>Likewise, after supper He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me. <i>Amen.</i></p>
<p>The Lord’s Prayer Extempore Prayer</p>	<p><i>Then may the minister, himself partaking, with the assistance of other ministers present, and when necessary of the Stewards, administer the Communion to the people kneeling.</i></p> <p><i>(The Lord’s Prayer with extempore prayer of thanksgiving.)</i></p>

## Distribution of the Elements

A 1948 article detailing a prescribed method for “conducting”<sup>41</sup> communion suggests that when members of the congregation take their piece of bread, it should be eaten “simultaneously [with] all the communicants,”<sup>42</sup> and the individual communion cups should also be received together. The purpose of this rubric was to increase “unity, harmony, and effectiveness.”<sup>43</sup> However, methods that incorporated the use of a common cup and loaf, which are more efficaciously efficient at carrying such symbolic weight, if ever used, never evolved as the normal practice for the vast portion of Nazarene congregations.<sup>44</sup>

Available evidence regarding the nature of the communion elements points to the widespread use of pre-broken pieces of bread and individual cups containing unfermented wine (i.e., grape juice).<sup>45</sup> Tucker indicates that by the late nineteenth century this method was commonly used by many Methodists; however, it was not without controversy:

Debates raged regarding the legality of a congregation or pastor introducing the “saloon method” to the sacramental service without the prior approval of the denomination’s legislative body. But most important opponents of individual cups

---

<sup>41</sup> C. B. Strang, "Conducting the Communion Service," *The Preacher's Magazine* 23, no. 4 (July-August 1948): 15.

<sup>42</sup> *Ibid.*, 16.

<sup>43</sup> *Ibid.*

<sup>44</sup> This would include the use of a whole loaf and either drinking from a common chalice or receiving by intinction. Intinction appeared at the same time as did the individual cups; both were offered as alternatives to drinking from a common cup, in order to address the problem of communicable diseases. Tucker, *American Methodist Worship*, 150-54.

<sup>45</sup> Strang, "Conducting Communion," 15-16; Weaver W. Hess, "The Pastor in the Communion Service," *The Preacher's Magazine* 18, no. 3 (May-June 1943): 42.

registered fear that departure from the common cup significantly altered the intended and essential meaning of the sacrament itself: as a sign of the union between Christ and believers, and an expression of the equality and lack of distinction among those who are one body in Christ. Thus, many Methodists shared the sentiment of J.M. Buckley, editor of the *New York Christian Advocate*, who described the individual cup “as one of the most inconsistent and repugnant innovations ever foisted upon any part of the Christian Church.”<sup>46</sup>

Bangs states that Bresee’s “communion ware consisted of a silver pitcher and chalice for the juice and a plate for the bread.”<sup>47</sup> He does not indicate if Bresee administered the eucharist through a common cup, intinction, individual cups, or used multiple methods. If Bresee did use a chalice, it seems doubtful that techniques other than the use of the individual cups and pre-broken pieces of bread ever became prevalent. Both the *Manual* and denominational periodicals discussing the rubrics of the Lord’s supper are for the most part silent on this issue. Chapman’s instructions on conducting the eucharist illustrate the absence of discussion regarding preferences either for individual cups or a communion chalice: “I believe the sacrament of the Lord’s Supper should be observed at regular set times—in connection with the regular services of the church. . . . The elements should be unleavened bread and sweet grape juice.”<sup>48</sup> Notably absent from Chapman’s remarks is any discussion on the distribution of the elements, such as whether to use individual cups, a chalice, or if both were acceptable. Details are given restricting the tokens of Christ’s body and blood to unleavened bread and “sweet grape juice,”<sup>49</sup> but distribution appears to be a nonissue. Silence on the topic may be an

---

<sup>46</sup> Tucker, *American Methodist Worship*, 152-53.

<sup>47</sup> Bangs, *Bresee*, 236.

<sup>48</sup> "The Question Box," *Herald of Holiness*, January 24, 1944, 2.

<sup>49</sup> *Ibid.*

indication that even if a chalice was used by Bresee or others, the practice of serving with individual cups was standardized by this time.

Similar to the holiness movement in general, the Church of the Nazarene was deeply connected to the temperance movement. The use of alcohol was prohibited in any context, including the eucharist. Following the pattern of the holiness movement, the earliest *Manual* of the church restricted the Lord's supper to unfermented wine, but it did not limit the type of bread. A mandate requiring the exclusive use of unleavened bread first appeared with the 1928 edition of the *Manual*<sup>50</sup> and remained until 2005. These restrictions, however, were tucked away in the Special Rules section of the *Manual*, which meant they could easily be overlooked.<sup>51</sup> A conspicuous rubric in bold font was added at the end of the ritual for the Lord's supper in the 1997 *Manual* restating the mandate found in the Special Rules, which limited the eucharistic elements to unfermented wine and unleavened bread. This perhaps was an indication that at least some of the restrictions on the elements were not being followed.<sup>52</sup>

According to Chapman the mandate limiting the Lord's supper to the specified emblems was because leaven symbolized sin: "Our Lord's body did not 'see corruption'." The use of leaven was forbidden in feasts of the Jews because its presence always

---

<sup>50</sup> *Manual [1928]* (Kansas City, MO: Nazarene Publishing House, 1928), 33.

<sup>51</sup> The "Special Rules" section was originally labeled "Special Advices" and is currently referred to as "The Covenant of Christian Conduct." Through the 1972 *Manual* the restriction on elements was placed under the subheading "Temperance and Prohibition," but this subheading disappeared with the 1976 edition.

<sup>52</sup> This rubric is the only bold font that appears in the entire ritual section, other than the ritual headings at the top of the page. This is further indication that either clergy were unaware of the mandate or they were ignoring it. It is unclear if this was a worldwide issue or restricted to isolated regions of the world

destroyed the full value of the type. Fermented wine, likewise, is a poor type of the blood of Jesus.”<sup>53</sup> This regulation, however, did not stop clergy from using “ordinary baker’s bread [and] common soda crackers.”<sup>54</sup> Chapman chides those who used leavened bread as being lazy, thoughtless, and careless in their celebration of the Lord’s supper.<sup>55</sup>

### **Structure of Eucharistic Service**

Paradoxically, even while marginalizing the eucharist by minimizing the requirement to a quarterly celebration, denominational leadership encouraged clergy to approach it with planning and preparation. Chapman provides the following guidance:

The time of day is not especially important, but in the regular services of the church the Sunday morning service is . . . I think usually the best time. . . . In the service itself, the sacraments should be the center. The hymns should be selected in keeping with the central purpose, the sermon should be pointedly directed to the central theme, and at the close of the actual celebration the meeting should be closed with earnest prayer and fervent benediction. To crowd the sacrament into a full program of some sort is, according to my judgment, a mistake from every consideration. And with proper preparation and right spirit Communion Sunday can be made the most blessed of the quarter.<sup>56</sup>

Bresee’s most common practice was to administer the Lord’s supper during the Sunday afternoon service; however, Chapman argues for a Sunday morning observance. He also instructs clergy to structure the entire service around it. Most believed that the sermon was to be derived from one of the institution narratives or other passage addressing the

---

and if the problem was related to either elements; or one in particular. When the restriction on unleavened bread was removed the rubric for unfermented wine remained in the ritual in bold font.

<sup>53</sup> James B. Chapman, “The Question Box,” *Herald of Holiness*, January 6, 1940, 13.

<sup>54</sup> *Ibid.*

<sup>55</sup> James B. Chapman, “The Question Box,” *Herald of Holiness*, February 12, 1938, 12; “The Question Box,” *Herald of Holiness*, January 6, 1940, 13.

<sup>56</sup> “The Question Box,” *Herald of Holiness*, January 24, 1944, 2.



Lord's supper. The basic thought was that the length of the sermon should be significantly reduced, and in its place the pastor should provide a "communion meditation."<sup>57</sup> One contributor to *The Preacher's Magazine* suggested ten minutes as the appropriate length for a communion meditation. The hymns, Scripture readings, prayers, responsive readings, and entire observance were to be "Calvary-centered."<sup>58</sup> The atmosphere was to be one of solemnity, rather than celebration.<sup>59</sup>

Although all this preparation was intended to make the service both *meaningful and sacred*, it had an adverse effect by further serving to move the eucharist outside of the communal life of the church. Special alterations to the service were made in both content and time allocations in order to provide room for this occasional addition to the liturgy. The sermon and other components of worship were reduced and restructured to fit the demands of communion Sunday. Rather than being a central part of a balanced liturgy, the eucharist was almost an intrusion on worship and administered out of obligation rather than desire. The Lord's supper was no longer valued for its therapeutic qualities in healing the sin-sick soul when approached in faith. This is why Peterson suggests that instead of being central to the life of the church, as Wesley intended, the Lord's supper was marginalized and disconnected from the church's work and mission.<sup>60</sup>

---

<sup>57</sup> Strang, "Conducting Communion," 15.

<sup>58</sup> John Riley, "The Church's One Continuing Sacrament," *The Preacher's Magazine* 29, no. 2 (February 1954): 14.

<sup>59</sup> Strang, "Conducting Communion," 15; Riley, "One Continuing Sacrament," 12-14.

<sup>60</sup> Peterson, "Post-Wesleyan Ecclesiology," 17-20.

## Concluding Observations

There were other changes to the ritual further obstructing it as a means of grace. Even though the *Manual* still provided the rubric indicating a posture of kneeling for those who were able, John Riley, the President of Northwest Nazarene College, provided an alternative. He suggested that while kneeling at the altar was preferred, a viable option for larger congregations was to serve the congregation in the pews. He based this suggestion upon the eucharistic practice of the 1952 General Assembly.<sup>61</sup> The decision was obviously for practical reasons; however, for those choosing to follow this practice, it changed the congregation's response in the eucharist from an active to a passive state. Instead of going forward to receive the elements and kneel, they remained seated in their pew and waited for the bread and wine to be passed. Riley's pragmatic suggestion proved prophetic; the rubric for kneeling would be removed from the ritual for the Lord's supper within less than twenty years.

Ironically, many of those voices who argued that Communion should be approached with care and thoughtfulness probably did not realize the negative implications of some of the revisions made to both the ritual and the Article on the Lord's supper. One example is the removal of language from the 1928 *Manual* encouraging individuals "to partake of the privileges of this sacrament, as often as we may be providentially permitted."<sup>62</sup> Revisions like this and other practical changes such as the

---

<sup>61</sup> Riley, "One Continuing Sacrament," 14. Riley was not alone in making this suggestion. It was believed that larger congregations need to implement this strategy in order to move people through communion in a reasonable amount of time; see Hess, "Communion Service," 42-3.

<sup>62</sup> *Manual [1908]*, (Los Angeles: Nazarene Publishing Co., 1908), 31.

loss of the eucharistic hymns of the Wesleys are responsible for moving the Lord's supper to the fringe of belief and praxis.

Some of the damage inflicted on the Lord's supper occurred in more recent years. Rubrics for the eucharistic rite in the 1908 *Manual* instructed the minister to have the people kneel and provided the option for the pastor to pray a prayer of confession and supplication in addition to the prayer of consecration which was included in the ritual. The 1972 *Manual* not only removed all rubrics for kneeling, but it also eliminated the instruction to include the Lord's Prayer prior to the concluding extempore prayer. Before this revision, the Lord's Prayer had been a part of the Nazarene eucharistic rite since the church's inception. Unfortunately the removal of the Lord's Prayer has unintentionally led to the further devaluation of Nazarene sacramental practice by distancing it from not only the historic rites of the early church, but also those followed by the Wesleys.<sup>63</sup>

Overall the balance between Word and Table found in Wesley's liturgical theology as well as that of the ancient church is absent from Nazarene liturgies. The celebration of the Lord's supper was more of an intrusion on the normal worship pattern than a vital part of it. The overemphasis on the proclamation of the Word created an overly subjective atmosphere where attention was focused upon human initiative, rather than upon God's grace. This in turn fueled the individualism prevalent in contemporary culture by overemphasizing personal decision to the neglect of corporate responsibility.

---

<sup>63</sup> While it is true that not all eucharistic rites of the ancient church contain the Lord's Prayer, many of them do. The problem with the Nazarene rite is not simply the removal of the prayer, but that the content of the prescribed ritual was already anemic. Therefore the removal of the Lord's Prayer was not only a move away from written forms, but a significant reduction to the rite's meager theological composition. For more information on prayers of the early church, see Ronald C. D. Jasper and G. J. Cuming, *Prayers of the Eucharist: Early and Reformed* (Collegeville, MN: Liturgical Press, 1990).

A robust sacramental theology and praxis reminds persons of who they are in Christ and therefore aids in countering the secular philosophies and systems of belief that invade the church, thus threatening our identity. The sacraments are essential because they “underscore the *objectivity* of our faith—what God has done for us prior to and apart from our own doings”;<sup>64</sup> without them we are doomed to be inwardly focused upon self. Borgen summarizes the seriousness of the problem the Church of the Nazarene now faces as a result of the minimalization of the eucharist in Nazarene thought and practice:

The Wesleys clearly point to the prominent place the sacraments occupy in their theology and practice. Fasting, hearing (i.e., the Word, Scriptures), and prayer are all effective means of grace. But none of them can surpass the sacrament of the Lord’s Supper; it is the richest legacy which Christ has left for his followers. It appears, however, that after John Wesley’s death in 1791, his followers never seem fully to appropriate and appreciate *this* part of the legacy Wesley left *them* to continue and enjoy. . . . The Word, preached, read and meditated upon, becomes the chief means of sustaining and sanctifying grace; *all* of which is found in Wesley’s thought and practice. But, . . . it is still a falsification: Wesley’s rich and balanced views on the relative worth and position of the various means of grace are reduced, and the balance destroyed. The ensuing result can only be regretted: the theologically impoverished heirs of Wesley, without realizing the consequences, open up the roads to a future revivalism in danger of shallowness; to conceptions of holiness that have lost the Wesleyan anchorage in the eternal wonder of Christ’s atonement; and to a pragmatic activism where the motivating force is materialistic and subjectivistic rather than flowing from lives filled with the love of God, and, as a consequence, of all men.<sup>65</sup>

The church’s ability to recover its identity within the rich and vibrant Wesleyan tradition from which it came, hinges upon its willingness and capability of reclaiming a vibrant sacramentalism.

---

<sup>64</sup> Staples, *Outward Sign*, 38-39.

<sup>65</sup> Borgen, *Wesley on Sacraments*, 15-16.

## Baptism

Baptism posed one of the foremost threats to unity among the merging bodies that eventually united to form the Church of the Nazarene. All groups emphasized the importance of baptism, but they had opposing views in both baptismal theology and practice. As discussed previously it was only through significant concessions and by instituting policies of tolerance that the mergers became a reality. However, these differences never disappeared and were continually the topic of questions and discussions in denominational publications.

### **The Demise of Infant Baptism**

Over time these contrasting views impacted and changed baptismal practice within the church. One of the most obvious developments appears in the practice of infant baptism. Some of the merging bodies opposed infant baptism, but in order to facilitate the union they agreed to allow the practice if parents of young children requested it.<sup>66</sup> Bradley Estep has demonstrated in his work that infant baptism has been virtually replaced by the emerging practice of infant dedication.<sup>67</sup> Although it is nearly impossible to assess, it is generally thought that currently most pastors dedicate infants, rather than baptize them.

---

<sup>66</sup> One of those who opposed infant baptism was H. G. Trumbauer of the Holiness Christian Church. Concessions were made both by Trumbauer and Bresee in order to facilitate the uniting of these bodies. Trumbauer agreed to unite with a denomination that permitted infant baptism, and Bresee removed the words “for the remission of sins unto salvation” from the statement of faith on baptism. The removal of this phrase was no doubt to appease those who feared any inference that baptism was *ex opere operato* (i.e., grace is conveyed to the recipient “by the work performed”). However, it also proved to be a further departure from Wesley by denying the possibility of baptismal regeneration for both infants who were unable to oppose God’s grace and from baptismal candidates that were truly repentant and seeking the grace of God. Trumbauer, Trumbauer Diary, October, 14; Staples, *Outward Sign*, 192-93.

<sup>67</sup> Estep, "Nazarene Baptismal Theology," 1-195 passim.

This transition in baptismal practice from the early days of the denomination reflects what Martin Marty termed as the “baptistification”<sup>68</sup> of the church. The influx of individuals into the holiness movement who were from ecclesial backgrounds holding a lower view of the sacraments diminished “the importance placed on the sacraments in general and of infant baptism in particular.”<sup>69</sup> Personal decision and belief were overemphasized at the expense of divine initiative. The primary function of baptism was no longer upon God’s activity but rather upon human response. As a result the practice of infant baptism waned over time in favor of infant dedication.<sup>70</sup> Since Nazarenes increasingly believed that the chief purpose of baptism was to serve as one’s testimony to a personal religious experience, parents wanted to leave the decision of baptism to their children once they had matured and could choose for themselves. Thus this movement towards believer’s baptism not only reduced the occurrence of infant baptisms, but also

---

<sup>68</sup> Martin E. Marty, “Baptistification Takes Over,” *Christianity Today*, September 2, 1983, 33-36.

<sup>69</sup> Staples, *Outward Sign*, 161. Staples points out that among those with a lower view of the sacraments were “Quakers who did not practice the sacraments at all, and persons with various Anabaptist backgrounds.” Some of them served in high positions of leadership, such as Edgar. P. Ellyson, a former member of the Society of Friends, who served for a time as a general superintendent in the Church of the Nazarene.

<sup>70</sup> It is the position of this research that the relatively new practice of infant dedication found in evangelical denominations lacks scriptural precedence and was developed as a feeble substitute for infant baptism. The rite has also been so closely aligned to baptism that congregations have often been left confused. This occurs when pastors use water in the rite or when the wording for the ritual is similar to the rite of baptism. Stookey suggests a more appropriate option to infant dedication: “A more acceptable alternative liturgical form centers upon thanksgiving for the birth or adoption of a child.” While there is precedence in the New Testament for rites of thanksgiving, there is “no New Testament basis for a service of the dedication of infants.” If a pastor chooses to use a thanksgiving rite, Stookey indicates that great care should be taken not to confuse the rite with infant baptism. It does not have the same status as the sacrament. Care should be taken that it is not conducted at the baptismal font, and the ritual wording should not be similar to that of the rite of baptism. Otherwise it leads to confusion. For further discussion on these issues, see Laurence Hull Stookey, *Baptism: Christ's Act in the Church*, (Nashville: Abingdon, 1982), 65-67.

served to devalue the sacrament by focusing on human response, rather than primarily envisioning baptism as a means of grace in which God is the one who acts on our behalf.

Writing more than twenty years ago, Stan Ingersol indicates that the denomination's overemphasis on believer baptism and departure from the practice of infant baptism demonstrates that the Church of the Nazarene was losing an important part of its Wesleyan identity. He argues that when the church came into existence, it exhibited a character that was both "Methodistic and baptistic, yet not completely one or the other,"<sup>71</sup> but it was in danger of losing its Wesleyan dimension:

While mainline Methodism now reflects the full pluralism of American culture, the Church of the Nazarene has come to reflect much of the pluralism found within American evangelicalism, much of it based on patterns of thought antithetical to Wesleyan ideas of Scripture, salvation, and the means of grace. This tendency has influenced Nazarenes to accent ever more strongly to the believers' church side of their tradition in a way that does so at the expense of the Wesleyan side. . . . The point is nowhere better illustrated than in the case of current baptism, and increasingly immersion. This is one of the strongest evidences (but by no means the only one) that Nazarenes are developing a Baptist soul and character at the expense of their own, and losing that creative and meaningful tension that characterized early Nazarene faith and practice.<sup>72</sup>

Ingersol's analysis is an accurate reflection of the current state of the church. It has been well documented that the doctrine of Christian perfection adopted by the holiness movement was a modified version of Wesley's theology.<sup>73</sup> Also evident is that Nazarene liturgical practice was vastly different from Wesley's model. However, even the distinctive aspects of Wesleyan theology and the remaining traces of his praxis evident in

---

<sup>71</sup> Ingersol, "Christian Baptism," 174.

<sup>72</sup> Ibid.

<sup>73</sup> See Staples, *Outward Sign*, 153-54; 202-04; Quanstrom, *Century of Holiness Theology*, 171-74.

Nazarene worship in the beginning days have since either been forgotten or abandoned. The liturgy is no longer distinctive but does reflect the pluralism of American evangelicalism. Worship has therefore become powerless to shape and reinforce a distinctive Wesleyan identity. This is revealed in virtually all aspects of worship, but perhaps it is most obvious in the sacraments. Attention shall now be focused upon examining baptismal practice within the Church of the Nazarene and a discussion of the ramifications of those practices for Nazarene identity.

### **Characteristics of the Baptismal Practice**

The picturesque language commonly associated with eucharistic practice in the East and West also characterized some of the descriptions of baptismal services in the years prior to and shortly following the mergers. Baptisms were at times celebrated within the context of the Sunday morning liturgy, at other times on Sunday afternoon, and on occasion even in the middle of the week.<sup>74</sup> If candidates wanted to be immersed and the local church did not have the facilities, the baptism was held in the baptistery of a nearby church or outdoors near a body of water.<sup>75</sup> Some of the accounts provide details such as the number of people present at the service, the location of the service, and the spiritual climate. Many of the available reports from the early days of the denomination

---

<sup>74</sup> J. C. Bearse reported in 1895 that he baptized three candidates by immersion on a Tuesday at his church in Malden, Massachusetts. H. F. Reynolds indicated that Bresee baptized two by immersion at a Sunday school gathering held on a Thursday. The *Nazarene Messenger* carried a report of baptisms at a Thursday night meeting. J. C. Bearse, "Notes from Malden, Mass.," *Beulah Christian*, October 1895, 2; Hiram F. Reynolds, "Overland Letters: Annual Outing," *Beulah Christian*, August 8, 1908, 2; "Notes and Personals," *Nazarene Messenger*, January 8, 1902, 3.

<sup>75</sup> This would often occur in the church of another denomination that would allow the Nazarene Church to use their facilities.



furnishing such data suggest that baptisms were often teeming with congregants. The following account from Dennisport, Massachusetts, describes a populous and quite vibrant baptismal service at the ocean:

Last Sunday was a most glorious day with us, church full, some people coming from Eastham nineteen miles away, some from Orleans, Chatham, Brewster, and other towns and cities. . . . Hallelujah! In the afternoon we had a most impressive baptismal service at the sea shore, when three candidates confessed their faith in the glorious doctrines of the atonement in the presence of hundreds of spectators. The spirit was present in power, and conviction rested on many.<sup>76</sup>

The above report is not alone in describing well-attended services in which the Spirit moved within the context of the ritual. An account from Manchester, New Hampshire, describes a woman who, while observing the service, first experienced conviction and then conversion while baptism was being administered:

In the afternoon we had a baptismal service in the Swedish Baptist Church where we baptized by immersion 14 candidates, after preaching a sermon from Heb. 12:14, to an audience that filled the main floor and gallery, and fully fifty people packed in the aisles and vestibule. A Catholic woman came forward to be prayed for before we could get out of the tank of water, so had the privilege of pointing her to the Saviour from our position in the baptismal waters; she said she did not know how to pray, but urged to do her best, she repeated the Lord's prayer amidst tears and said Jesus saved her and immediately went home to get her husband also.<sup>77</sup>

The *Nazarene Messenger* reported on a Sunday morning service in which infants were being baptized. The baptisms were followed by the celebration of the Lord's supper. The church in Troy, Ohio, was in the midst of revival meetings with two evangelists present, D. A. Hill of Columbus, Ohio, and D. F. Brooks of New York. Brooks was a

---

<sup>76</sup> F. W. Domina, "Dennisport, Mass.," *Beulah Christian*, June 22, 1907, 13.

<sup>77</sup> W. G. Schurman, "Manchester, N. H.," *Beulah Christian*, February 26, 1910, 8.

holiness evangelist from the Methodist Episcopal Church. The account describes an experientially rich service where both baptism and the eucharist were at the center:

Sunday morning we had arranged for the baptismal service and we went according to our church Manual. Bro. Brooks was to preach after the baptismal ceremony. But the Holy Ghost fell upon the preacher and people as Dr. Brooks was administering the rite of baptism to the infants, and he was so filled with the power of God he could hardly proceed; and Bro. Hill was blessed and the saints were weeping and shouting and God was there in mighty power. After the baptismal service we had the communion of the Lord's Supper. This was also a time of shouting, a time of power and glory. It was at this time Bro. Brooks said he had heard from Heaven and would obey. He announced he would join the Pentecostal Church of the Nazarene at the evening service. . . .

Bros. Hill and Brooks say they never saw such a day for a continuous power from morning till night, and it was the most blessed communion service of their lives.<sup>78</sup>

Like the previous accounts this report indicates that on occasion baptismal services were experientially robust events. People sensed the moving of the Spirit and at times conversions occurred within the context of the service. The narrative from Troy, Ohio, also indicates that the Lord's supper followed baptism. The practice of baptism coinciding with eucharist is noted in other parts of the country, but it occurs with much greater frequency in the East.<sup>79</sup> Although impossible to ascertain for certain, it is conceivable that the practice in the East of celebrating both sacraments together was not based upon an intentional theological decision for eucharist to follow baptism nor does it appear to be a consistent practice. Rather it was likely the result of the eucharist being

---

<sup>78</sup> George Ward, "Correspondence: Troy, Ohio," *Nazarene Messenger*, November 4, 1909, 4.

<sup>79</sup> The *Pentecostal Advocate* in the South reports both sacraments being served during an evening service in a Holiness Church of Christ congregation in Pilot Point, Texas. The service also included ordinations. An article in the *Nazarene Messenger* reported that the Grand Avenue Church held a Sunday morning service where baptism and the Lord's supper were administered and new members were received. However, eucharist following baptism appears to be a rare occurrence rather than a regular and intentional practice. "The Lord's Work," *Pentecostal Advocate*, April 9, 1908, 7; "Grand Avenue Church," *Nazarene Messenger*, February 18, 1909, 8.

celebrated with greater regularity in the East. The greater frequency at which the Lord's supper was celebrated meant there was a greater probability that baptism would coincide with the communion schedule.<sup>80</sup>

### **Areas of Contention**

As previously noted the pluralism surrounding baptismal theology and praxis tolerated by the Church of the Nazarene was necessary because of the very diverse and sometimes dogmatic views held by the merging bodies. Three of the issues that repeatedly surfaced in denominational periodicals were that of baptismal mode, infant baptism, and the Trinitarian formula. At least two of these areas of contention were among the factors that contributed to the unorthodox and all too frequent practice of rebaptism that has characterized the church from the beginning.<sup>81</sup>

---

<sup>80</sup> This assumption is not conclusive, but based upon the small portion of the numerous articles describing baptism that indicate it was followed with the celebration of the eucharist. The vast majority of reports only speak of the sacrament of baptism. It is, however, possible that both sacraments did coincide, and that contributors to the periodicals were simply silent on the issue of the Lord's supper. Articles describing services where both sacraments were administered occasionally appeared in the *Beulah Christian*. For examples of these, see A. B. Riggs, "From Lowell, Mass.," *Beulah Christian*, February 26, 1910, 6; Burt W. Lewis, "Syracuse, N. Y.," *Beulah Christian*, August 14, 1909, 8; C. S. Manning, "Brandon, Vt.," *Beulah Christian*, December 16, 1905, 14; A. R. Lewis, "West Somerville, Mass.," *Beulah Christian*, August 1901, 8.

<sup>81</sup> Correspondence in denominational periodicals reveals that rebaptism was permitted by the denomination in certain situations, such as if an adult baptized as an infant desired believer baptism. Although people were strongly discouraged from seeking rebaptism on the basis of mode, it is likely that people were being rebaptized for this reason, since this was a major area of debate. Another indicator that people were probably being rebaptized because they were seeking a different mode rests in the fact that church leadership finds it necessary to continually publish articles insisting that mode does not matter. Although questions concerning the Trinitarian formula are not as frequent as issues of mode there are some who even inquired about the differences between being baptized in the name of the Father, Son, and Holy Spirit as opposed to being baptized in the name of Jesus. For examples of the dialog printed in the *Herald of Holiness* concerning these areas of dispute, see "The Question Box," *Herald of Holiness*, April 26, 1941, 13; Stephen S. White, "The Question Box," *Herald of Holiness*, September 11, 1950, 20; "The Question Box," *Herald of Holiness*, May 16, 1949, 9; James B. Chapman, "The Question Box," *Herald of Holiness*, July 27, 1942, 11; "The Question Box," *Herald of Holiness*, March 19, 1945, 4.

Addressing those in attendance at the 1911 General Assembly where he was elected as a general superintendent, E. F. Walker alluded to the division caused by disagreements over baptism:

The sacrament about which there is most discussion is the sacrament of baptism. There is much division on this subject. I don't know how you regard baptism, but whatever your conception of its import may be, or whatever mode you may prefer, I say to you that if you are not sanctified you have not realized upon your sprinkling, or your pouring, or your immersion.<sup>82</sup>

Several of the merging bodies, like the Church of the Nazarene under the leadership of Bresee, had already accepted sprinkling, pouring, and immersion as viable options. However, as the holiness streams began to unite in the early part of the twentieth century, a process which came to culmination with the 1908 General Assembly in Chicago, compromises were necessary since some groups had significant differences of opinion on the issue of baptismal mode.

This process of compromise is exemplified in the union between two of the groups that eventually joined the Nazarenes. The New Testament Church of Christ had originally insisted that pouring was the only viable baptismal mode. This was the unwavering view of their deceased founder Robert Lee Harris. His widow, Mary Lee Cagle, strongly "defended pouring as the [only] scriptural mode"<sup>83</sup> for baptism. However, this perspective softened over time. Eventually concessions were made in order to unite with the Independent Holiness Church. The Independent Holiness Church accepted all modes as viable and was even known to receive unbaptized Christians as members. The

---

<sup>82</sup> "Sacrament of Baptism," *Beulah Christian*, October 21, 1911, 3.

<sup>83</sup> Ingersol, "Christian Baptism," 167.

groups finally agreed that while baptism was required for membership, mode was relinquished to the conscience of the one being baptized.<sup>84</sup>

Some of the merging bodies preferred immersion but, likewise, relinquished their position to allow any mode depending on the wishes of those receiving the sacrament. People were still passionate about their preferred mode, despite the concessions agreed to by the leadership of the various holiness bodies, which made union possible. This resulted in questions, debate, and sometimes division within the denomination, to which E. F. Walker was referring in his address to the 1911 General Assembly. Debate over these issues continued to appear for several years in denominational periodicals. The typical response by the ecclesial hierarchy to such questions is exemplified in a response by Chapman when asked about immersion. He does not stop with providing the standard answer to such questions but shares his own feelings on the matter:

The Manual of the Church of the Nazarene, in common with the practices of other Christian denominations, permits the applicant to decide the question of the mode of baptism for himself; and in case a method is selected that the pastor considers unscriptural, he may make provisions for some other minister to administer the ordinance. I was baptized by immersion and really prefer that mode, but I would be sorry to hear that our ministers had thought it necessary to spend much time in their public or private ministrations on the subject of the mode of water baptism. . . . I do not think a real, full-fledged, broad minded Nazarene preacher should postpone a baptismal service because the mode selected by the applicant is not in agreement with his own preference.<sup>85</sup>

Confusion and controversy surrounding the issue of the mode of baptism continued for several years. One woman who considered sprinkling and pouring unbiblical states that

---

<sup>84</sup> Ibid.

<sup>85</sup> James B. Chapman, "Questions Answered," *Herald of Holiness*, February 7, 1923, 3. The *Herald of Holiness* frequently received various questions concerning baptismal mode; see "The Question

the practice of sprinkling babies caused her so much grief that she was unable to “even look while such a service”<sup>86</sup> was being conducted. Stephen White, who served as editor of the *Herald of Holiness* beginning in 1948, noted the resiliency of tension over baptismal practices in an editorial on baptism:

Quite a few people write in about water baptism. This is a subject that I am interested in, but I must confess that I have been baffled by the letters. I have found to my surprise that almost all those who are interested in water baptism are concerned about its mode. They are sure that the Bible teaches only one mode of water baptism, and that is what they believe in.<sup>87</sup>

White’s comments several years into the church’s history demonstrate the tenacity and longevity of the problem.

Concern over baptismal mode was one of the causes motivating some to seek rebaptism with a method they deemed more appropriate. A story appeared in both the *Beulah Christian* and the *Nazarene Messenger* detailing one such event:

Several of the brethren who had been sprinkled were under conviction to be immersed, and they were waiting for light from God. Brother Angell, Principal of the Pentecostal College Institute, was among this number. He, with his wife, was standing on the shore of the lake, when suddenly he threw his overcoat off, and passing it with his hat to his wife, he stepped up to Brother Fuller and announced his desire to be baptized. . . . [He] had made no preparation for such an occasion. . . . He went in, pocket-book and all.<sup>88</sup>

Several others, still dressed in their Sunday attire, were rebaptized along with him.

---

Box," *Herald of Holiness*, August 7, 1944, 8; "The Question Box," *Herald of Holiness*, May 29, 1950, 11; Stephen S. White, "The Question Box," *Herald of Holiness*, November 14, 1951, 11.

<sup>86</sup> "The Question Box," *Herald of Holiness*, July 27, 1942, 11.

<sup>87</sup> Stephen S. White, "Editorial: Water Baptism," *Herald of Holiness*, February 5, 1951, 13.

<sup>88</sup> Marshall T. Reynolds, "A Grand Revival," *Beulah Christian*, December 5, 1908, 7; Marshall T. Reynolds, "North Scituate, R. I.," *Nazarene Messenger*, December 17, 1908, 13.

J. B. Chapman believed there was insufficient scriptural support in the New Testament to legitimize rebaptism on the basis of mode, “Those who claim that it is right to iterate baptism on account of a question of mode or some peculiar tenet in the Christian faith will certainly have to produce evidence from other sources than that of the New Testament.”<sup>89</sup> Chapman also supposed that there was no justification to rebaptize a backslidden Christian who had returned to God. When asked about this practice he simply answered, “No, not under any circumstances.”<sup>90</sup> Despite these objections, he did consider it valid, even necessary, to practice rebaptism in certain situations. A former Roman Catholic sent a letter to the *Herald of Holiness* with the following question, “I was a Roman Catholic. [I] have never been baptized since becoming a Protestant. Do you think I should be baptized again?”<sup>91</sup> Chapman provided the following response,

In Roman Catholic countries, like Latin America, some Protestant missions leave it for the individual to decide whether he will be baptized in his new faith. But my own observation is that the change from Catholic to Protestant in such cases is not considered very radical either by the convert or his friends, and since we do not gain anything by compromise, I believe a Roman Catholic who becomes really converted should be baptized and unite with a Protestant denomination. This is for his own protection and for the sake of his witness to the power of the gospel.<sup>92</sup>

Chapman’s answer reveals what he openly declares in other places. The purpose of baptism is to serve primarily as a testimony of one’s personal experience of God.

However, one cannot help but wonder why Chapman would instruct a backslidden

---

<sup>89</sup> James B. Chapman, “Questions Answered,” *Herald of Holiness*, December 14, 1921, 2.

<sup>90</sup> James B. Chapman, “Questions Answered,” *Herald of Holiness*, January 16, 1924, 3. Later Chapman indicated he had unintentionally omitted a word from his statement and he revised it to say, “No not under any *ordinary* circumstances.”

<sup>91</sup> James B. Chapman, “The Question Box,” *Herald of Holiness*, April 21, 1934, 14.

<sup>92</sup> *Ibid.*

Christian to forego seeking rebaptism, while he would recommend it to a former Catholic. He states his counsel is for “protection and for the sake of . . . witness”;<sup>93</sup> however, it seems more likely his advice is further indication of the animosity towards formal churches that was part of Nazarene thought.<sup>94</sup>

Chapman’s recommendation for rebaptism was not restricted to former Catholics, but was also an option for adults who had been baptized as infants. Responding to a question on baptism in a 1938 issue of the *Herald of Holiness*, Chapman argues, “There is no requirement that one baptized in infancy should be subsequently baptized as an adult, but there is nothing to prohibit it.”<sup>95</sup> He also acknowledges, in the same column, that there was no uniformity in Nazarene practice concerning the matter of rebaptizing adults who were baptized in infancy. When asked a few months later if it was acceptable for an adult who was baptized as an infant to be rebaptized, he gives a similar reply:

If one who has been baptized as an infant is satisfied with this when he comes to years, then I believe that is sufficient, and that no one should bother him about it. If he is not satisfied and wants to be baptized as an adult, then I believe no one should forbid water—let him be baptized. And let him be baptized by sprinkling, by pouring or by immersion, and let no man judge him in this matter.<sup>96</sup>

Although Chapman’s statement is limited to infants, its appeal to one’s conscience has similarities to the article on baptism found in the *Manual* prior to the 1907

---

<sup>93</sup> Ibid.

<sup>94</sup> Chapman’s belief that those coming from formal churches required rebaptism is exemplified further in a question that was submitted to the *Herald of Holiness*, “Is it necessary for a person who has been baptized and a member of another church to be re-baptized upon becoming a member of the Church of the Nazarene.” Chapman’s replied, “Not if the person comes from an evangelical church.” James B. Chapman, “Questions Answered,” *Herald of Holiness*, September 1, 1926, 15.

<sup>95</sup> James B. Chapman, “The Question Box,” *Herald of Holiness*, August 13, 1938, 10.

<sup>96</sup> “The Question Box,” *Herald of Holiness*, December 23, 1939, 13.



and 1908 mergers. The statement of faith on baptism, in the 1906 *Manual*, indicates that one may be rebaptized if the candidate's conscience allowed for it: "Whenever a person through conscientious scruples becomes desirous of again receiving the ordinance of baptism, it may be administered."<sup>97</sup> However, this declaration was removed from the 1907 *Manual* at the Chicago Assembly. This is the same assembly that united the Church of the Nazarene and the Association of Pentecostal Churches of America. Although the *Manual* never again contained a statement authorizing rebaptism, the practice has always been common to the sacramental practice of the church.<sup>98</sup>

---

<sup>97</sup> *Manual [1906]*, 23.

<sup>98</sup> Estep states that after the 1907 merger the church initially deemed rebaptism "inappropriate" and even prohibited the practice. However, the evidence validating this assertion is wanting. Estep supports his claim by referencing correspondence in the *Herald of Holiness* where rebaptism is discouraged. His primary support is a response Chapman makes to a subscriber who made the following inquiry, "Were the Ephesian disciples baptized with water, and why were they re-baptized by Paul?" Chapman's reply lacks clarity to say the least. However, it does not appear that Chapman is prohibiting rebaptism entirely. He begins by stating that Paul's action was not rebaptism since according to Chapman the Ephesians "had not been baptized in the Christian faith" in the first place. Then he changes the direction of his discussion to focus specifically upon the issue of baptismal mode and the use of grammar, deemed inappropriate by some (i.e., using the Trinitarian formula rather than baptizing in the name of Jesus) as grounds for rebaptism. Denominational periodicals reveal that both of these issues were areas of contention among Nazarenes. He does not prohibit rebaptism, but argues that the New Testament does not provide support for those desiring rebaptism because of an inappropriate mode or because Trinitarian grammar was used in their baptism. Estep also provides another piece of support claiming Chapman initially rejected rebaptism. He references a 1924 article where Chapman was asked if a backslider should seek rebaptism. Estep indicates Chapman's response as, "No, not under any circumstances." However, in a later issue Chapman corrects this statement to read, "No, not under any *ordinary* circumstances." Chapman's effort in this correction would seem to provide room for extenuating circumstances that would permit rebaptism. This argument is strengthened when Chapman's practice of discouraging rebaptism because of reasons he deems unacceptable is seen elsewhere, while he permits the practice in other circumstances. Instances of discouraging and encouraging rebaptism, depending on the situation, do occur a few years apart. Therefore, it is possible Chapman's position changed during the lapse, but this seems unlikely and there is no evidence to indicate that it did. He never forbids rebaptism in all situations. The basic Nazarene position seems to be that issues such as baptismal mode and Trinitarian grammar were insufficient reasons for rebaptism; however, there were certain situations where rebaptism was valid, even encouraged. It is true, as Estep indicates, that the statement in the *Manual* sanctioning rebaptism was omitted and J.B. Chapman discouraged rebaptism in certain scenarios (while encouraging it in others), but there does not seem to be a ban levied against the practice. It is just as likely the *Manual* statement sanctioning rebaptism was removed to appease some of the merging bodies. This is not the same as banning the practice. If there was an actual prohibition against rebaptism it is logical that it would have appeared in the *Manual*. If there was an undocumented prohibition it was short lived. Estep, "Nazarene Baptismal Theology," 29-31; "Questions Answered,"

Paradoxically, both the 1906 *Manual* and Chapman's recommendations are quite foreign to the traditional baptismal practice of the church throughout the ages. Laurence Stookey argues that the church universal has invariably rejected the practice of rebaptism: "Even when the rite has been repeated, it has been because in the judgment of those who administered the water for the second time, the first administration was not a true baptism; thus the later event was understood as the first baptism."<sup>99</sup> Water was administered a second time only if it was believed the original rite was invalid, but even this was approached cautiously. Someone baptized by heretics did not necessarily invalidate its efficacy.<sup>100</sup> Augustine indicated that "the sacraments are not dependent upon the minister."<sup>101</sup> He reaches this conclusion because baptism finds its validity in God's action, rather than being primarily a human enterprise. "Baptism is God's firm and steadfast covenant promise,"<sup>102</sup> which cannot with integrity be initiated again. Although

---

*Herald of Holiness*, December 14, 1921, 2; "Questions Answered," *Herald of Holiness*, January 16, 1924, 3; "Questions Answered," *Herald of Holiness*, September 1, 1926, 15; "The Question Box," *Herald of Holiness*, April 21, 1934, 14; "Questions Answered," *Herald of Holiness*, January 30, 1924, 2; "The Question Box," *Herald of Holiness*, August 13, 1938, 10.

<sup>99</sup> Stookey, *Baptism*, 49-50.

<sup>100</sup> According to K. W. Noakes, "A controversy had arisen between the north African Church and Rome over the treatment of those who had been baptized by heretics but who now wanted to join the Catholic Church. . . . The Roman practice was to receive schismatics and heretics into communion by hand-laying alone, whereas Cyprian followed the established north African traditions of requiring that heretics and schismatics should be initiated fully." K. W. Noakes, "Initiation: From New Testament Times Until St. Cyprian," in *The Study of Liturgy*, ed. Cheslyn Jones et al. (New York: Oxford University Press, 1992), 123-24.

<sup>101</sup> Stookey, *Baptism*, 50.

<sup>102</sup> *Ibid.*, 51.

human response is an important part of any covenant, the primary focus is upon God's initiative.<sup>103</sup>

Stookey suggests that the act of rebaptism is tantamount to blasphemy because, in effect, the rebaptizer has invalidated the initial baptism. Rebaptism is a ritual act that denies the credibility of God's promise and sacramental gift to us.<sup>104</sup> Writing in 1943, Nazarene theologian H. Orton Wiley also warns that baptism is unrepeatable, since it is a rite of initiation. "It establishes a permanent covenant and is not therefore to be repeated."<sup>105</sup>

The absurdity of rebaptism in the mind of the early church thinkers is exemplified in Theodore of Mopsuestia's fourth-century baptismal homily:

When the potter has made a vase, he can reshape it in water, as long as it retains the plastic quality of clay and has not yet come into contact with the fire; but once it has been baked there is no longer any way of reshaping it. So it is with us now: since we are by nature mortal, we need to undergo this renewal by baptism; but once we have been formed afresh by baptism and received the grace of the Holy Spirit, who will harden us more than any fire, we cannot undergo a second renewal or look to a second baptism, just as we can only hope for a single resurrection, since Christ our Lord also, as St. Paul said, 'being raised from the dead will never die again; death no longer has dominion over him.'<sup>106</sup>

According to Theodore, baptism is as steadfast and unrepeatable as the resurrection of Christ from the dead. What must be remembered is that the enduring quality characteristic of both the resurrection and God's act in baptism is found solely in his

---

<sup>103</sup> Ibid., 50-51.

<sup>104</sup> Ibid.

<sup>105</sup> H. Orton Wiley, *Christian Theology* (Kansas City, MO: Beacon Hill Press, 1943), 3:174.

<sup>106</sup> Edward Yarnold, *The Awe-Inspiring Rites of Initiation* (Collegeville, MN: Liturgical Press, 1994), 188.

divine nature and trustworthiness and not in human enterprise. While human beings may fail, sin, and therefore fall short of the baptismal covenant, God does not. Even the Anabaptists, who were considered to be unorthodox in their baptismal practices, denied accusations that they were rebaptizers because rebaptism was considered impossible. Instead they argued that infant baptism was not a legitimate baptism; therefore their action was not a repeat but the first authentic baptism.<sup>107</sup>

### **Dissonance in Baptismal Theology and Praxis**

When the Church of the Nazarene's practice is contrasted to the historical baptismal theology of the church, the problem with Nazarene orthopraxy emerges.<sup>108</sup> Rebaptism was omitted from the doctrinal statement after 1906; however, the practice has continued in congregations, been legitimized in denominational periodicals, and was even encouraged by clergy since the beginning. Unlike the Anabaptists who denied the validity of infant baptism, the Church of the Nazarene has always and continues to sanction this practice in the *Manual*. Even though infant baptism has declined in Nazarene congregations and the general tendency is for clergy to prefer dedication, it is still

---

<sup>107</sup> Stookey, *Baptism*, 50-51.

<sup>108</sup> Gayle Felton states that "since 1786 Methodist church law had made no provision for rebaptism, but questions on the subject continued to surface." Confusion and misunderstandings over the issue have plagued American Methodism nearly since the beginning. It is interesting to note that the controversies concerning the practice of rebaptism within Methodism were under debate during the latter part of the nineteenth century when many of the early Nazarenes were departing Methodism. Like the Church of the Nazarene, rebaptism was still practiced within Methodism in the late twentieth century. A 1986 survey indicated that 45 percent of Methodist ministers were willing to rebaptize individuals when requested to do so. For further details on rebaptism within Methodism, see Gayle Carlton Felton, *The Gift of Water: The Practice and Theology of Baptism Among Methodists in America*, (Nashville: Abingdon Press, 1992), 9-10, 89-91, 117-19.

considered valid by the denomination.<sup>109</sup> However, the Church of the Nazarene has *de facto* abrogated infant baptism by encouraging adults to be rebaptized as believers. This theological dissonance and unorthodox practice can in part be attributed to the absence of a liturgical theology and adequate sacramentalism to guide the church. Furthermore, when denominational leaders labeled sacramental practice and theology as one of the nonessentials so that the union might proceed, it encouraged a pluralism that has not only undermined sacramental theology but has contributed to negligence in practice.

Rob Staples in speaking of the effect of the American holiness movement as a whole on Wesleyan theology and practice provides clarity in understanding the consequences of the Nazarene mergers. His observations and visual imagery are helpful in understanding the implications of the concessions that were made in order to facilitate the union between the various holiness streams:

The headwaters of Wesleyanism lie in the Evangelical Revival in 18th-century England, which sprang largely from the preaching of John and Charles Wesley. The vitality and viewpoint of that revival is what I call classical Wesleyanism. The American holiness movement of the 19th century grew *out of* and was an attempt to *renew* the thrusts of that 18th-century movement. In other words, 18th-century Methodist preaching and teaching was the source and the mainstream. Later like-minded movements simply flowed into that stream, caught up by the current of revivalism and the call to “spread scriptural holiness over these lands.” As they did so, they brought with them some unique features that were peculiar to their own time and place in history. In some cases the tributaries differed in content from the mainstream. . . . In many cases, I am persuaded that the tributaries flowing into the mainstream, although enriching it with some new elements, did not always help to purify the stream as a whole. Sometimes they polluted it instead, or . . . at least added elements that, in some respects, served to muddy the waters. . . . As for the sacraments, I believe that the Anabaptist currents that flowed into the Wesleyan stream through the Holiness Movement served to water down the Wesleyan doctrine

---

<sup>109</sup> Bradley Estep argues the gradual decline of infant baptism and the increase of dedications in his work on Nazarene baptismal theology and practice. Estep, "Nazarene Baptismal Theology," 1-224.

of baptism . . . and to diminish the significance placed on the Lord's Supper by the Wesleys.<sup>110</sup>

It is important to note that those Nazarenes who descended from a Methodist heritage were still working with a diluted form of Wesley's doctrine and praxis. It was not classical Wesleyanism. The Wesleyan theology and practice which they knew had already undergone some of the changes Staples describes. The American Methodist had abandoned Wesley's *Sunday Service* a century earlier in favor of more spontaneous and subjective forms of worship. The American revivalistic movement also contributed significantly to the changes that were taking place. Therefore, while the Nazarene descendants of the Methodist tradition had a great appreciation for the sacraments, they had never worked out a substantial sacramental theology. The fundamental importance of the practices that Wesley found central to his *via salutis* was not a part of their theological understanding. Consequentially they did not fully realize the implications of merging with groups whose sacramental heritage was not as rich. Therefore, the resulting merger with these quite diverse holiness streams, including those alien to a robust Wesleyan sacramental heritage, has certainly accentuated the problem that Staples defines.

### **Baptism and Initiation into the Church**

Uncertainty over the sacrament of baptism, which has historically affected the Church of the Nazarene in both theology and practice, is amplified when one questions the function of baptism. Universally speaking, the sacrament of baptism has served as the

---

<sup>110</sup> Staples, *Outward Sign*, 15-16.

rite of initiation into the church. Wiley referred to baptism as both a sign and seal of the covenant of grace: “On God’s part, the seal is the visible assurance of faithfulness to His covenant—a perpetual ceremony to which His people may ever appeal. On man’s part, the seal is that act by which he binds himself as a party in the covenant, and pledges himself to faithfulness in all things; and it is also the sign of a completed transaction—the ratification of a final agreement.”<sup>111</sup> Staples explains the meaning of this initiation further:

In the New Testament, Christian baptism always carries the meaning of initiation into Christian faith and life. Wesley calls it “the initiatory sacrament, which enters us into covenant with God.” As such, it has five interrelated but distinguishable meanings: (1) It is the mark of our inclusion in the new covenant that Christ established. (2) It is the symbol of our identification with the death of Christ. (3) It is the symbol of our participation in the resurrected life of Christ. (4) It is the symbol of our reception of the Holy Spirit, which is the Spirit of Christ. (5) It is the action through which we are made part of Christ’s Body, the Church.<sup>112</sup>

Key to understanding the five meanings Staples lists above is realizing that God is the primary actor in baptism. He is the one who both marks us and initiates the covenant.

Staples offers the following reminder: “Baptism is primarily the sign of *grace* and only secondarily the sign of our *faith*.”<sup>113</sup>

---

<sup>111</sup> Wiley, *Christian Theology III*, 176. The article on baptism in the 1908 *Manual* declared that baptism was “a seal of the New Testament.” However, that language was changed from “seal” to “symbol” in the 1915 *Manual*. The baptismal ritual for infants has retained the “seal” language since 1908, but “seal” was not added to the ritual for adult baptism until 1968. *Manual [1908]*, 30; *Manual [1915]*, (Kansas City, MO: Nazarene Publishing House, 1915), 21; *Manual [1968]*, (Kansas City, MO: Nazarene Publishing House, 1968), 307.

<sup>112</sup> Staples, *Outward Sign*, 122-60. Staples provides a full explanation of each of these meanings, which as he suggests are interrelated but have “instructive theological nuances . . . that can easily be missed if one does not consider them separately.”

<sup>113</sup> *Ibid.*, 144.

The primal importance of water baptism for Christian disciples finds its roots in the New Testament. K. W. Noakes points out that Paul expected Christians to undergo baptism:

Throughout his letters, Paul assumes that to become a Christian one is baptized; the ‘once-for-all-ness’ of baptism is a basic presupposition of Paul’s thought as of all subsequent thought about baptism. Baptism is the frontier between two worlds, between two entirely different modes of life, or, rather, between death and life. Faith and baptism are inextricably linked; in their baptism believers confess Christ as Saviour (Rom. 10:9).<sup>114</sup>

Noakes reemphasizes for us not only the impossibility of rebaptism in Paul’s thought but also the essential nature of baptism for initiation into the church. Although it is the gift of the Spirit that makes one Christian, both repentance and “baptism in water”<sup>115</sup> are necessary elements in Christian initiation.

Examination of doctrinal statements and practices suggest that baptism does not function in this full capacity for Nazarenes. The article on baptism in the *Manual* is rather enigmatic. Absent is any mention that the sacrament functions as entrance into the church. Rather it states that baptism is “a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ . . . and declarative of . . . faith in Jesus Christ.”<sup>116</sup> Nowhere does it mention God’s action in sacrament nor does it reveal baptism’s ecclesial purpose. The focus primarily points to the individual’s subjective experience of God and testimony thereof.

---

<sup>114</sup> Noakes, in *Initiation*, 113-14.

<sup>115</sup> *Ibid.*, 116.

<sup>116</sup> *Manual [2009]*, 35-6.



These issues become evident when the negligence in past and current baptismal practice is analyzed. Denominational leaders encouraged Nazarenes to be baptized, but the church's periodicals denote that their urging was not always heeded. The phenomenon of unbaptized church members is not entirely uncommon. This trend is exemplified in various questions submitted to the *Herald of Holiness* that appeared throughout a period spanning several years. For example, one layperson asked, "Our church takes in members without saying anything about baptizing them. Are not Nazarenes supposed to be baptized with water?"<sup>117</sup> Chapman responds by pointing out the pastor's responsibility in ensuring prospective members had been baptized. If there were those who were unbaptized it was the responsibility of the clergy to baptize them prior to receiving them into membership. Another inquired, "Can one join the Church of the Nazarene without water baptism . . . ?"<sup>118</sup> Chapman's answer reveals more than mere oversight: "It is expected that people who unite with the Church of the Nazarene shall have some water by some mode, though I understand some from the Friends church who have scruples against water baptism have been received into our church without being baptized."<sup>119</sup> Chapman's response is indicative not only of the neglect of baptismal practice, but the confusion that exists within the church over the significance of the sacrament. Although he expects Nazarenes to be baptized, he is aware of at least one instance where former Quakers have been permitted to join the church and to ignore

---

<sup>117</sup> "The Question Box," *Herald of Holiness*, July 1, 1946, 13.

<sup>118</sup> "Questions Answered," *Herald of Holiness*, December 13, 1922, 2.

<sup>119</sup> Ibid.

baptism because of their beliefs. It is doubtful that Nazarene leaders would have demonstrated the same tolerance in areas of theology and practice they considered essential.

When questioned if a church member could refuse baptism and still be compliant with Church of the Nazarene doctrine, Chapman replied, “Baptism with water is one of the sixteen tenets in the doctrinal statement of our church, and all full fledged Nazarenes believe in and practice water baptism.”<sup>120</sup> Another individual spoke of pastoral neglect of the sacrament: “Why do so many pastors fail to preach on baptism at all and take in members without baptism in any form?”<sup>121</sup> Chapman simply states that pastors who are “remiss in [such] matters of duty are deserving of reproof.”<sup>122</sup> Elsewhere he indicates that pastors should preach more than they do on water baptism and that it should be administered with greater “zeal and faith.”<sup>123</sup> However, his justification for this advice reveals a one-sided sacramental understanding:

No matter what the few may say, Christian baptism has a tremendous meaning to the big majority of people, and those who baptize have a special place in the affections of those whom they baptize. If I had a church I would have a baptistery in it and I would make baptism a prominent feature of my program, and in this I would be following the example of the primitive church.<sup>124</sup>

Chapman does appeal to early church practice as one of his reasons for justifying his personal preferences for baptismal practice; however, his motivation is heavily

---

<sup>120</sup> James B. Chapman, “Questions and Answers,” *Herald of Holiness*, December 9, 1925, 2.

<sup>121</sup> “The Question Box,” *Herald of Holiness*, August 19, 1939, 12.

<sup>122</sup> Ibid.

<sup>123</sup> “The Question Box,” *Herald of Holiness*, April 6, 1942, 11.

<sup>124</sup> Ibid.

influenced by what he perceives as baptism's personal and emotive qualities as well as the potential experience it can generate in the lives of the congregation. Chapman does not mention God's initiative in baptism. While experience is important, the essence, validity, and potency of the sacrament rest upon more substantial tenets that are grounded not in human response, but in the divine movement of God who has chosen to act in the sacrament on our behalf.

Approximately two decades earlier Chapman had stated that "baptism with water is an ordinance of the New Testament Church. It is the Scriptural method of making public confession of separation from the world and of devotement to Christ. It is the badge of membership in the visible church."<sup>125</sup> When questioned about the possibility of baptism cleansing one from sin, Chapman referred to those who make such assumptions as "putting the shadow for the substance."<sup>126</sup> Elsewhere when asked if water baptism replaced circumcision, he states, "Practically it did . . . [circumcision was] superseded by baptism which served the same purpose as an external ordinance of designating membership in the spiritual kingdom. Of course the real anti-type of circumcision is holiness of heart."<sup>127</sup> Missing from all these descriptions is any mention of God's graceful work in the sacrament. Baptism for Chapman is foremost a sign of an individual's personal testimony to the work God has already accomplished in the heart, rather than primarily serving as both a sign and means of God's grace.

---

<sup>125</sup> James B. Chapman, "Questions Answered," *Herald of Holiness*, August 29, 1923, 2.

<sup>126</sup> "Questions Answered," *Herald of Holiness*, October 6, 1926, 14.

<sup>127</sup> "Questions Answered," *Herald of Holiness*, May 17, 1922, 3.

Many of Wesley's heirs in the holiness movement never completely grasped the full purpose of the sacraments in his *via salutis*. Referencing the effects of American revivalism on sacramental theology and practice, Dunning states, "The emphasis on dramatic, emotion-laden, will-oriented experience that resulted in a marked and sudden transformation has resulted in a depreciation of the sacraments."<sup>128</sup> Wesley does not specifically mention baptism as a means of grace since it was not repeatable; however, as Staples explains, he did believe grace was conveyed in the sacrament:

Wesley's enumeration of means of grace . . . consists of those things that promote the subsequent ongoing development of the holy life. When he urges listeners and readers to make use of the ordained means of grace, he speaks to adults, most of whom have been baptized. Nevertheless in his treatments of baptism it is clear that he believes grace is conveyed through the sacrament also, when it is accompanied by faith, and thus it may properly be called a means of grace. Baptism is a "means of grace, perpetually, obligatory on all Christians."<sup>129</sup>

During the late 1940s Stephen White, then editor of the *Herald of Holiness*, indicates that receiving unbaptized individuals into church membership was a frequent practice: "I think that we as a church do not give baptism the place that we should. I am informed that there are many who have been received into our churches who have not been baptized. This ought not so to be."<sup>130</sup> White also argues that the primary purpose in both infant and adult baptism "is to recognize the fact that the child [or adult] is a member of the Kingdom."<sup>131</sup> Although he refers to it as a means of grace, he does not specify or elaborate how God acts in the sacrament; rather his discussion focuses upon

---

<sup>128</sup> Dunning, *Grace, Faith, Holiness*, 549.

<sup>129</sup> Staples, *Outward Sign*, 98-99.

<sup>130</sup> "The Question Box," *Herald of Holiness*, May 16, 1949, 9.

<sup>131</sup> *Ibid.*

baptism as a public testimony of membership in the kingdom. J. Kenneth Grider, then professor at Nazarene Theological Seminary, states in a 1969 article on baptism that it was *seldom* administered by clergy. He also suggested possible reasons for baptismal neglect; among them he posits the following observation: “Our very liberality on the mode and the time might contribute to the liberality of taking it or leaving it, whatever the mode or the time. We do not baptize more than we do, perhaps, because we rightly attach much more importance to the destiny-changing new birth than to either of the sacraments.”<sup>132</sup>

Today confusion over the significance of baptism remains. Rebaptism is frequently practiced and encouraged by many Nazarene clergy. Staples argues that sacramental practice, and especially baptism, is “meaningless and irrelevant”<sup>133</sup> for Christians in the Wesleyan/holiness tradition. Despite the fact that the church has from its beginning strongly encouraged both clergy and laity to be baptized prior to membership in the church, it is not a denominationally enforced obligation. The current *Manual* indicates that members must declare “their experience of salvation, and their beliefs in the doctrine of the Church of the Nazarene,”<sup>134</sup> but baptism is not listed as one of the requirements for membership. Even more alarming is the action of the 2005 General Assembly of the Church of the Nazarene. The delegation had before it a resolution that would have made baptism mandatory, but instead voted “to not require Christian baptism

---

<sup>132</sup> J. Kenneth Grider, "Baptism: The Doctrine and Its Practice," *The Nazarene Preacher* 44, no. 3 (March 1969): 12.

<sup>133</sup> Staples, *Outward Sign*, 119.

<sup>134</sup> *Manual* [2009], 69.

for membership.”<sup>135</sup> Disregard for baptism is found not only among new Christians or members, but is found even among members of the clergy. As noted previously it is not only feasible, but there are instances of ordained pastors who have not been baptized in water.<sup>136</sup>

## Concluding Observations

Even though baptism was consistently urged upon Nazarenes, the sacrament did not hold the same place of prominence as did the emphasis on those doctrines considered vital. Substantial latitude was granted for Nazarenes to hold differences of opinion in

---

<sup>135</sup> *Visitor's Edition: Delegate's Handbook Twenty-Sixth General Assembly Church of the Nazarene*, (Kansas City, MO: Nazarene Publishing House, 2005), JUD-817/page 1; *Visitor's Edition Delegate Handbook: Twenty-Seventh General Assembly Church of the Nazarene*, (Kansas City, MO: Nazarene Publishing House, 2009), JUD-803.doc/page 5. The failed resolution if passed would have changed the wording of paragraph 29 in the *Manual* to read as follows (the words in italics were the proposed additions and/or changes to the existing statement): “The membership of a local church shall consist of all who have been organized as a church by those authorized so to do and who have been publically received by those having proper authority, after having declared their experience of salvation, *and consenting to Christian baptism and the declaration of their personal belief in our doctrines, and a willingness to submit to our government.*” During the 2009 General Assembly in Orlando, Florida, resolution JUD-803 was presented to the General Assembly. JUD-803 if adopted would have made baptism a requirement for church membership. One of the members of the *Special Judicial Legislative Committee*, responsible for evaluating this legislation prior to the vote by the Assembly delegates, recommended that due to its significance for the denomination that it be referred for further evaluation. The delegates to the Assembly responded by assigning the resolution to the Board of General Superintendents for further study.

<sup>136</sup> Supporting arguments for resolution JUD-803 presented at the 2009 General Assembly, which if passed would make baptism a requirement for membership, indicated the following: “It has even been the case that elders have been ordained in the Church of the Nazarene, having been charged to ‘administer the sacraments,’ who had not yet been baptized.” Other support is evinced by a personal letter from a colleague who notes his own experience: “I was converted in a small Nazarene church when I was a freshman in high school in 1978. I went on to MidAmerica Nazarene University, graduating with a degree in biblical Literature in 1985. In response to a call to ministry, I continued my studies at Asbury Theological Seminary, graduating in 1989. From there I went to Canada, where I graduated in 1996 from the Toronto School of Theology with a Th.D. in Homiletics. While in Canada, I served as an Associate Pastor in two congregations. Upon returning to the States, I took an assignment as the Pastor of a Church of the Nazarene in Potomac, Illinois. During my tenure there, I was ordained an Elder in the Church of the Nazarene in 1998. All of this occurred without a baptism! In 2000, I moved to Boise, ID, to become pastor of Epworth-in-the-Foothills Chapel. By that time, my own theological and personal journey had convinced me of the necessity of undergoing baptism. So I was baptized at Epworth in June of 2000. *Delegate Handbook*; Thelander, e-mail message to author, May 22, 2011.

baptismal practice that were far more than inconsequential issues. This becomes evident in an article in which Chapman was asked about Nazarene beliefs related to baptismal mode and the rebaptizing of adults previously baptized in infancy. He provided a rather verbose response expounding at length on his usual answers to such inquiries. What is significant is that Chapman's remarks reveal the rather low status baptismal praxis holds for him when compared to other doctrines of the church:

Now the Church of the Nazarene . . . does hold . . . that water baptism is not a saving ordinance, but is an outward sign of the inner covenant of grace, and this position places it among those who make liberal interpretations of modes and times. . . . Its central thesis of doctrine is the Wesleyan interpretation of sanctification as a work of grace wrought in the hearts of believers subsequent to regeneration. Its central force is the possession of this experience in the hearts of its members . . . and it believes these things may be done by people without regard to their peculiar views on the question of water baptism. But it does believe in water baptism. It believes that all its members should be baptized with some water in some manner and at some time. But within this scope it leaves it to the individual to choose for himself as he believes the Scriptures to teach and as his own conscience requires. The ministers of the Church of the Nazarene have the same freedom in matters of baptism that laymen have, so far as the matter of their own baptism is concerned. *But our ministers are prohibited from arguing on the subject*, and when serving as pastors they are required to baptize candidates by the mode the candidate prefers or to arrange for such baptism at the hand of some other minister. Our plan is to urge everyone to get soundly converted, definitely sanctified, to be baptized after a manner that will settle the matter for themselves entirely, and then to give themselves without stint to the service of Jesus Christ to the very end of the day of life—and heaven after that.<sup>137</sup>

At least for Chapman the pluralism the Church of the Nazarene allowed in baptismal practice carried with it the requirement that pastors were to be silent of their own preferences. This seems to be part of the same approach to baptism that can be traced back to the mergers. The various holiness streams consisted of such diverse and sometimes passionate opinions on baptism that union was possible only through

---

<sup>137</sup> "The Question Box," *Herald of Holiness*, August 13, 1938, 10; italics mine.

toleration and silence of one's personal beliefs of anything not considered essential to the propagation of entire sanctification. Choice of mode may have been immaterial; however, irregular practices such as rebaptism, membership without baptism, and failure to recognize baptism primarily as a sign of God's grace were not. Chapman and other Nazarene leaders did not revere the sacraments in the same esteem as John Wesley. Therefore, baptism was in effect relegated to a less essential status, and matters such as mode and, in certain situations, the issue of rebaptism were left to the conscience of the individual.

### **Foot Washing**

There is no evidence to indicate to what extent, if any, foot washing was practiced in the Church of the Nazarene. The practice is rarely mentioned apart from occasional inquiries made to the *Herald of Holiness* concerning its meaning and significance for the contemporary church. Those submitting questions generally wanted to know if there was biblical support to justify the practice. Some even asked why the Church of the Nazarene did not observe it as a sacrament: "How do you explain the fact that foot-washing is not observed as a sacrament?"<sup>138</sup> Chapman responded by first arguing it lacked historical support, since the groups practicing foot washing were limited. Then he added,

Jesus washed His disciples' feet as an act and symbol of humble service, and commended such service to His disciples after Him. But this act on the part of our Lord never had such far-reaching symbolic meaning as baptism and the Lord's Supper as is evident from both the Scriptures and the understanding of God's people all down through the Christian centuries.<sup>139</sup>

---

<sup>138</sup> "The Question Box," *Herald of Holiness*, October 22, 1945, 7.

<sup>139</sup> Ibid.



Elsewhere Chapman reaffirmed his conviction that it was not Christ's intent to establish the literal washing of feet as an ordinance, rather he was pointing to the expectation of disciples to serve others.<sup>140</sup>

### **The Special Services of Methodism**

Earlier it was noted that some of the holiness streams descending from Methodist traditions retained both the fervency and frequency of the sacramental practices from their Wesleyan roots. This is especially true of the merging bodies from the West and East Coasts. However, also documented was the decline of these sacramental practices, which occurred after the initial years of the church when the leadership was passed to later generations. This trend is also evident in some of the special services of Methodism that found their way into early Nazarene practice.

Tucker points out that the special services celebrated by the Methodists “developed independently from the prayer book tradition.”<sup>141</sup> They were never intended to replace the Sunday liturgy, yet they were an indispensable part of Methodist identity. Some of these “great festivals”<sup>142</sup> were retained by many of the Nazarene descendants of Methodism because of their evangelistic appeal and emphasis on inward religion. These worship services included the love feasts, watch night, and covenant services. The most

---

<sup>140</sup> "The Question Box," *Herald of Holiness*, September 30, 1939, 13. Also, see "Questions Answered," *Herald of Holiness*, May 16, 1923, 3; James B. Chapman, "The Question Box," *Herald of Holiness*, March 4, 1946, 7.

<sup>141</sup> Tucker, *American Methodist Worship*, 60.

<sup>142</sup> *Ibid.*

beloved and widely celebrated of these for both the church in the West and East was the love feast.

### Love Feasts

Bangs indicates that Bresee first celebrated the love feast while serving as a Methodist pastor in Pasadena, California; it occurred with the Christmas Day love feast of 1887. This became an annual event, which followed Bresee when he founded the Church of the Nazarene in Los Angeles. The love feast on Christmas Day was unique in that it was more than a local event. Initially it had attracted members of the holiness movement from various congregations and denominations. The 1903 *Nazarene Messenger* stated that it was First Church's practice to send out invitations to the service. It also indicated that approximately five hundred individuals attended the event that year; in 1909 it was estimated that between six to seven hundred people were present.<sup>143</sup>

The first three Christmas love feasts were held in Pasadena, and then it was moved to Los Angeles area churches. The venue changed yearly until 1896 when it was permanently located at Los Angeles First Church of the Nazarene. The love feast began at promptly 9:30 a.m. and typically concluded around noon.<sup>144</sup> Descriptions indicated that they were experientially rich events as depicted in the following account: "A multitude gave witness to the precious blood of Jesus, and at times there were such

---

<sup>143</sup> Bangs, *Bresee*, 152-53; "Christmas," *Nazarene Messenger*, December 31, 1903, 3; "Christmas Love Feast," *Nazarene Messenger*, December 30, 1909, 6.

<sup>144</sup> The exception to this schedule was when Christmas fell on Sunday. The 1904 *Nazarene Messenger* indicates that the Christmas love feast was moved to the afternoon and lasted two and one-half hours. "At the First Church, Los Angeles," *Nazarene Messenger*, December 29, 1904, 3.

outbursts of holy power that songs and shouts took the place of other forms of testimony.”<sup>145</sup>

The Christmas love feast included the following elements: Scripture readings related to Christ’s birth, prayer, songs, an offering, the sharing of bread and water, and as many testimonies as time permitted. Accounts indicate that in subsequent years Bresee would rehearse the history of the Christmas love feast he inaugurated in 1887. It was also customary to present to the congregation those who had been in attendance at the initial love feast celebration in Pasadena. Bangs stated that in the latter years of the Christmas love feast it “became almost exclusively Nazarene and died out within a year or so of Bresee’s death.”<sup>146</sup>

During his pastorate at the Church of the Nazarene in Los Angeles, Bresee celebrated the love feast bi-monthly. It was an afternoon celebration that alternated monthly with a eucharistic service. The bi-monthly love feast celebrations were in addition to the Christmas event.<sup>147</sup> The content differed slightly from the Christmas love feasts, since the bi-monthly meetings were not tied to the celebration of Christmas and

---

<sup>145</sup> “Christmas Love Feast,” *Nazarene Messenger*, December 11, 1902, 6; “Editorial: Christmas Love-Feast,” *Nazarene Messenger*, December 14, 1905, 8; “Christmas Love Feast,” *Nazarene Messenger*, December 30, 1909, 6-7.

<sup>146</sup> W. E. Shepard, “The Christmas Lovefeast,” *Nazarene Messenger*, December 28, 1899, 6; “Christmas Day,” *Nazarene Messenger*, January 2, 1902, 6; “Christmas,” *Nazarene Messenger*, December 31, 1903, 3; “Christmas Love-Feast,” *Nazarene Messenger*, December 28, 1905, 10; Robert Pierce, “The Christmas Lovefeast,” *Nazarene Messenger*, December 27, 1906, 7; “Christmas Love Feast,” *Nazarene Messenger*, December 30, 1909, 7; Bangs, *Bresee*, 224.

<sup>147</sup> The December 10, 1903, *Nazarene Messenger* indicated that a bi-monthly love feast was held on the first Sunday of that month at Los Angeles First Church. Another article in the same issue announced the upcoming Christmas love feast; both were held in December of that year. “Christmas Love Feast,” *Nazarene Messenger*, December 10, 1903, 6; “Sabbath at First Church,” *Nazarene Messenger*, December 10, 1903, 3.

were local events. However, the basic structure was similar. The following report describes the format: "After songs and prayer and the reading of the Word, the bread and water was taken by a large company. Then came an hour of speaking one to another of the goodness of God; and the fires of holy triumph burned. Two came to the altar and were blest."<sup>148</sup>

Like the love feast celebrated on Christmas day, the bi-monthly feasts were often experientially vibrant events. On many occasions there were individuals at the altar seeking to be converted or entirely sanctified:

In the afternoon we had our bi-monthly love feast. This service was unusually helpful and blessed, and as one of the brethren testified, reminded one of an old-fashioned camp-meeting. The house was more than three-fourths filled and the shouts of victory went up from all parts of the house as the glad testimonies to a full salvation rolled in. At times there were fully a score of persons standing on their feet awaiting their turn to testify. At the close of the service seven souls came to the altar seeking deliverance either from guilt or the inbeing of sin, and two were sanctified wholly in the congregation and came forward to declare the same.<sup>149</sup>

The value placed upon the love feast by Bresee is evinced in other ways it was used.

Sometimes the bi-monthly love feast was celebrated on festive occasions, such as Easter or Pentecost. Additionally, it was occasionally added to other special days, such as Thanksgiving or the anniversary celebration of the Church of the Nazarene's organization.<sup>150</sup>

---

<sup>148</sup> "Victory Day," *Nazarene Messenger*, May 9, 1901, 4.

<sup>149</sup> "Sabbath, July 6th," *Nazarene Messenger*, July 10, 1902, 7.

<sup>150</sup> "Notes and Personals," *Nazarene Messenger*, March 31, 1904, 3; "Victory Day," *Nazarene Messenger*, May 9, 1901, 4; "Thanksgiving at First Church," *Nazarene Messenger*, November 18, 1909, 8; "Anniversary Day," *Nazarene Messenger*, October 22, 1903, 3; "Notes and Personals: Los Angeles, Cal.," *Nazarene Messenger*, October 20, 1904, 3.

There were other congregations in the West that also celebrated the love feast. Among them were the Compton Avenue and the Spokane, Washington, churches that followed Bresee's model of holding a bi-monthly love feast. Some congregations even celebrated a Christmas love feast, no doubt influenced by the popularity of the one held at Los Angeles First, which was inaugurated by Bresee years earlier.<sup>151</sup>

Love feasts were also an integral part of many denominational events. When Bresee went to Chicago in August of 1904 in order to organize a church, a love feast was one of the scheduled events: "The meeting culminated yesterday—Sabbath, August 28<sup>th</sup>. An old-fashioned Lovefeast was held at 9 a.m., and as the people partook of the bread and water—tokens of love for each other—the fire of heavenly love burned in their hearts and the place was filled with glory."<sup>152</sup> Love feasts were also celebrated in camp meetings, district assemblies, and the general assembly.<sup>153</sup>

Scholars have noted that following Bresee's death the love feast was in decline. Apparently the celebration of the love feast at general assembly was discontinued after 1919. The Christmas love feast at Los Angeles First also ceased to exist once Bresee was gone.<sup>154</sup> It is difficult to determine the speed at which love feasts faded or precisely when

---

<sup>151</sup> "Spokane, Wash.," *Nazarene Messenger*, April 14, 1904, 5; "Compton Avenue," *Nazarene Messenger*, November 18, 1909, 8; "Spokane," *Nazarene Messenger*, January 21, 1904, 5; John W. Goodwin, "San Diego, Cal.," *Nazarene Messenger*, January 2, 1908, 7.

<sup>152</sup> Phineas F. Bresee, "Chicago, Ill.," *Nazarene Messenger*, September 8, 1904, 6.

<sup>153</sup> "San Francisco District Camp-Meeting," *Nazarene Messenger*, July 30, 1908, 4; "Northwest District Assembly," *Nazarene Messenger*, June 25, 1908, 2; John W. Goodwin, "Southern California District Camp-Meeting," *Nazarene Messenger*, September 2, 1909, 8; "The Great Union General Assembly," *Nazarene Messenger*, October 22, 1908, 2.

<sup>154</sup> Fitzgerald, "Rope of Sand," 213; Bangs, *Bresee*, 224.

the practice disappeared completely. The regional periodicals which furnished reports about local congregations, including some information concerning their worship practices, were soon replaced with an official denomination-wide publication that came into existence in 1912.<sup>155</sup> One periodical could not publish the same quantity of local church reports as could three regional publications. Additionally, due to the expanding church, the amount of space the new periodical, *Herald of Holiness*, could commit to local church news was limited. Therefore, the increase in the number of churches in combination with the decline in reporting space meant that less information was available. It is likely that less space also meant that churches could not provide as much detail in their reports. There are indications that some congregations were still holding love feasts even as late as the 1940s.<sup>156</sup> However, it appears to have declined with the passing of the first generation of Nazarenes who cherished the practice. This would include Bresee, as well as leaders in the East where love feasts were also a prominent feature in camp meetings, district assemblies, and the celebrations of some local congregations.

Several camp meetings in the East celebrated the love feast with regularity. Normally they were held on a Sunday morning preceding worship. Among those camp meetings observing the love feast were Silver Lake and Leicester in Vermont; Douglas, Hebron, and Rock in Massachusetts; Willimantic and Quinnebaug in Connecticut; and

---

<sup>155</sup> Smith, *Called Unto Holiness*, 264-65.

<sup>156</sup> Mary M. Sumner, "West Chester, PA," *Herald of Holiness*, May 25, 1940, 26.

Bailey in Rhode Island. The love feast was also observed at district assemblies in the East including: New England, Pittsburgh, and New York.<sup>157</sup>

Reports in the *Beulah Christian* indicated that several local congregations observed the love feast. One announcement from an 1890 issue stated that People's Evangelical Church in South Providence, Rhode Island, would observe the love feast on the first Sunday of every month at nine in the morning.<sup>158</sup> However, it is difficult to determine the regularity at which most churches in the East were celebrating the love feast. Descriptions of love feasts in the East also indicate that they were often affectively robust services, such as the following that took place during a revival in Cortland, New York: "The last day of the Sabbath . . . was the crowning day of the meeting. We began with a lovefeast at 9:30 a.m. and it ran up till 10:30 without a break, excepting the breaks made by the Holy Spirit. There was a wave of glory swept over the people which set some running, some shouting, and some crying, Hallelujah. It was glory."<sup>159</sup>

A unique feature of the love feast in the East is that in some instances it was celebrated in conjunction with the eucharist. The pastor of the Salem, Massachusetts, church provided the following account: "Last Sunday . . . was a great day for the few

---

<sup>157</sup> Mrs. J. E. Read, "Silver Lake, Vermont, Campmeeting," *Beulah Christian*, July 10, 1909, 2; "Leicester, Vt., Camp Meeting," *Beulah Christian*, June 9, 1906, 11; "Douglas Camp Meeting," *Beulah Christian*, September 29, 1906, 9; "Bailey Camp Meeting," *Beulah Christian*, June 23, 1906, 11; R. M. Williams, "Notes From Willimantic Camp Ground," *Beulah Christian*, September 1891, 3; "The Quinnebaug Camp Meeting," *Beulah Christian*, November 1897, 2; "Camp Hebron Closing Camp for 1909," *Beulah Christian*, September 4, 1909, 8; C. Howard Davis, "Rock Camp Meeting," *Beulah Christian*, August 1893, 3; D. Rand Pierce, "Editorial: New England Assembly," *Beulah Christian*, May 21, 1910, 1; C. N. Cain, "Pittsburgh District Assembly," *Beulah Christian*, June 6, 1908, 2; John Norberry, "New York District Assembly," *Beulah Christian*, May 20, 1911, 2.

<sup>158</sup> "South Providence," *Beulah Christian*, October 1890, 4.

<sup>159</sup> F. W. Cartey, "Cortland, N. Y.," *Beulah Christian*, April 30, 1910, 8.

despised people in the witch city. God met us at our love-feast and communion in the morning.”<sup>160</sup> Descriptions such as this one do not specify the order of the service in which both are celebrated; therefore it is unclear if anything separates the two services or if they are blended together. However, some accounts do indicate that the love feast was separated from the Lord’s supper by the sermon. The Utica Avenue Pentecostal Church of the Nazarene in Brooklyn, New York, reported that the *old-fashioned loved feast* would take place at 9:30, followed at 10:30 with “preaching and communion.”<sup>161</sup> Celebration of both the love feast and eucharist was not limited to churches. William Howard Hoople, district superintendent of the New York District, stated that the district assembly would begin with “an old-fashioned love feast . . . followed by the Lord’s Supper.”<sup>162</sup>

The prominent role the love feast occupied in the corporate spirituality of congregations in the West and East, around the turn of the twentieth century, is not so easily discerned in the South. Reports depicting love feasts in the West and East are abundant in the *Nazarene Messenger* and *Beulah Christian*; however, accounts from the South appearing in the *Holiness Evangel* or *Pentecostal Advocate* are sparser. One article by C. B. Jernigan announcing the activities of the upcoming Oklahoma District Assembly

---

<sup>160</sup> Alexander J. McNeill, “Evangelistic Echoes: Salem, Mass.,” *Beulah Christian*, October 20, 1906, 14. Several churches in the East describe following this practice of celebrating both the love feast and communion; see A. H. Higgins, “Harvest Hallelujahs: Peabody, Mass.,” *Beulah Christian*, April 18, 1908, 8; W. G. Schurman, “Lynn, Mass.,” *Beulah Christian*, October 16, 1909, 8; James M. Davidson, “Bradford, Pa.,” *Beulah Christian*, March 4, 1911, 8.

<sup>161</sup> Joseph Fletcher, “Harvest Hallelujahs: Brooklyn, N. Y.,” *Beulah Christian*, March 21, 1908, 8. A report on the Fitchburg, Massachusetts, church also indicated that the love feast was separated by the preaching service; see “Personals,” *Beulah Christian*, January 11, 1908, 5.

<sup>162</sup> William Howard Hoople, “New York District Assembly,” *Beulah Christian*, May 6, 1911, 5.



does indicate that a love feast would be held on the Sunday morning of assembly prior to the preaching service. However, a later article describing the events of the assembly fails to mention the love feast. It references the Sunday morning sermon by the general superintendent by stating that it was a “feature of the most profound interest.”<sup>163</sup> Any attempt to identify the author’s reasons for mentioning the sermon while remaining silent on the love feast is difficult. However, it is worth noting the contrast between the reports in the South from those in the West and East. Differences in the South are more than an issue of fewer reports. References to the love feast are more abundant in the West and East, but also it is significant that the reports describing these events often contain experientially robust language.<sup>164</sup> This phenomenon is similar to reporting related to the celebration of the eucharist.

Although any mention of love feasts rarely appeared in Nazarene publications after the early years of the denomination, an article devoted to the topic was published in a 1961 issue of *The Preacher’s Magazine*. It signified that at least one California pastor was employing the love feast on a regular basis in preparation for scheduled revival meetings. Apparently this was a practice he had been following for some time:

---

<sup>163</sup> C. B. Jernigan, “Oklahoma District Assembly Program,” *Pentecostal Advocate*, November 3, 1910, 5; “The Oklahoma District Assembly,” *Pentecostal Advocate*, November 24, 1910, 8-9.

<sup>164</sup> It is important to note that not all accounts in the East and West use rich language; some simply mention that a love feast occurred, but the volume of reports and the number with experientially rich language are noticeably greater than reports from Southern churches. Additionally there are accounts in the South that do indicate a vibrant spiritual encounter in celebrating the love feast, but these are infrequent. One such account comes from the Holiness College in Des Arc, Missouri: “On Sunday at 3:00 p.m. we held our annual college lovefeast in the chapel, and it was one of the oldtime lovefeasts, where each one broke the other’s bread, and how God blessed it! There were concessions made and tears shed as men embraced each other, and women did likewise, and waves of glory rolled.” J. B. McBride, “Des Arc, Mo., Holiness College,” *Pentecostal Advocate*, June 17, 1909, 6.

We are now in revival. God met with us in the very first opening service. How thrilled this pastor's heart, to see sinners stepping out of their own will to seek God at the altar! . . .

What had we done? All the "groundwork" possible to clear the way for the Lord to come. . . . On Wednesday night before the revival a bread-breaking love feast was held for the people already in the church—a time of communion and witnessing that is produced only by such a service.

Too often the revival is delayed until the members have restored fellowship. The barriers to clear channels have been removed. This is why I have used our bread-breaking service.

As a young pastor I had read *A Prince in Israel*, the life story of Dr. Bresee, and of his "love feasts"—times when the Holy Spirit came in waves of glory. That was what I wanted. But I didn't know how to conduct such a service. So I wrote to an older pastor, asking for help, and then bravely announced that within two months we would have such a service. . . . God came upon us with great rejoicing and times of weeping among the people.

. . . I have had these services in all my pastorates and I have witnessed that it seems to be the opening of refreshing showers, an opportunity to restore fellowship, and times when God comes to prepare the way for revival.<sup>165</sup>

F. A. Brunson's article reveals several things. Although we do not know when he first started using the love feast, it appears to be several years prior to 1961, since he started as a *young pastor*, and has implemented the love feast in "all . . . [his] pastorates."<sup>166</sup> He also indicated that when he first started serving as a pastor he was unaware of the practice, which supports the notion that the love feast had fallen into disuse a few years before his ministry began. It was only by reading Bresee's biography that he learns of the practice.

Brunson does not reveal the exact content of the love feast celebrated in his congregation. Therefore, it is uncertain how closely his use of the feast represented the practice of the early Nazarenes. He describes it as a time of *communion and witnessing*,

---

<sup>165</sup> F. A. Brunson, "The Bread-breaking Love Feast," *The Preacher's Magazine* 36, no. 9 (September 1961): 33-34.

<sup>166</sup> *Ibid.*, 34.

but provides few other details of what occurred in the service other than indicating that bread was shared between individuals in an attempt to mend broken relationships in the congregation. It is possible that this is all that was intended when he states that the love feast provided an opportunity for communion and witnessing. There is no indication it involved the same elements found in early Nazarene descriptions. It also seems apparent that Brunson did not use water in the celebration within his own congregation. His description of the practice he follows makes no mention of water being shared. The notion that water was absent in Brunson's observance is supported by a letter he received from H. Orton Wiley. Brunson quotes a portion of the letter where Wiley states that bread and water were used in earlier times, but "later it was more common to serve just the bread."<sup>167</sup>

The cessation of love feast observance was noted in an article printed in a 1946 issue of the *Herald of Holiness*. One subscriber inquired as to why the "old-fashioned love feasts"<sup>168</sup> had disappeared. Chapman first responded by questioning the scriptural support for the love feast and then indicated "its practice was never very wide-spread . . . [except within] early Methodist societies and in some other groups"<sup>169</sup> that testified to its *usefulness*. Evident in this question and response is not only the apparent absence of the practice by the late 1940s, but Chapman's own estimation of the love feast. Instead of encouraging the practice as he did for things he valued and believed were essential, he

---

<sup>167</sup> Ibid., 33-34.

<sup>168</sup> "The Question Box," *Herald of Holiness*, November 25, 1946, 13.

<sup>169</sup> Ibid.

minimalizes its importance.<sup>170</sup> This is clearly a departure from not only John Wesley, but also Bresee and many of the first-generation Nazarenes on both the West and East Coasts who found this Methodist tradition important to both corporate and personal piety.

#### Watch Night and Covenant Renewal Service

Although love feasts were substantially more prevalent in Nazarene practice, there are, during the early years, occasional references to the observance of watch night services in denominational periodicals. The same cannot be said for Wesley's covenant renewal service, since references to this practice are virtually non-existent. Tucker indicates that reports of covenant renewal services in American Methodism are also scarce. She argues that "the short-lived covenant renewal soon was placed exclusively at the year's end watch night or, less frequently, on New Year's Day."<sup>171</sup> Tucker's analysis regarding the absence of the covenant renewal service in American Methodism would likely account for the lack of references to this practice among Nazarene groups descending from Methodism.

The watch night service among Nazarenes was normally held on New Year's Eve. References to the watch night, for congregations in the West, quite often indicated that they began around eight o'clock in the evening and concluded sometime after midnight.<sup>172</sup> First Pentecostal Church of the Nazarene in Oakland, California, reported

---

<sup>170</sup> Ibid.

<sup>171</sup> Tucker, *American Methodist Worship*, 69.

<sup>172</sup> "Watch Night," *Nazarene Messenger*, January 7, 1904, 3; "Notes and Personals," *Nazarene Messenger*, January 8, 1903, 3; "Notes and Personals," *Nazarene Messenger*, January 8, 1902, 3; "Berkeley Notes," *Nazarene Messenger*, January 7, 1904, 10; P. G. Linaweaver, "Oakland, Cal.," *Nazarene Messenger*, January 9, 1908, 4.

that their four-and-one-half-hour service was so filled with song, prayer, reading the word, and testimony that no time remained for “recess or coffee and doughnuts.”<sup>173</sup> It was similar in fashion to Oakland’s report from the previous year which stated:

We had to resort to no extraordinary and outlandish methods to keep up the interest during the entire four hours. There were no dough-nuts and coffee nor cake nor anything to satisfy the physical man. We had bread to eat that many folks knew nothing of. . . . We sang and prayed and testified, and shouted a little, and rejoiced and praised God, and had a good time in general.<sup>174</sup>

Watch night served as an alternative to what was considered worldly celebrations of the incoming year; therefore, like other Nazarene services, it was evangelistic. Expectations were that the meeting would yield seekers at the altar experiencing conversion and entire sanctification. Reports regularly affirm that the watch night fulfilled this intended purpose.<sup>175</sup>

One 1902 article describing the watch night service at Los Angeles First indicated that more than an hour at the beginning of the meeting was spent in prayer. This was followed by a sermon by Nazarene evangelist C. W. Ruth, while testimonies occupied the last hour of the service. References to the 1903 watch night at Bresee’s church stated that the hour of prayer was preceded with the congregation standing and singing a “hymn of

---

<sup>173</sup> "Oakland," *Nazarene Messenger*, January 9, 1908, 4.

<sup>174</sup> P. G. Linaweaver, “Watch Night Around the Bay,” *Nazarene Messenger*, January 10, 1907, 3-4.

<sup>175</sup> “Watch Night,” *Nazarene Messenger*, December 26, 1901, 6; “At the Tabernacle,” *Nazarene Messenger*, January 4, 1906, 3; “Notes and Personals,” *Nazarene Messenger*, January 8, 1902, 3; “Chicago, Ill.,” *Nazarene Messenger*, January 13, 1910, 4; C. P. Lanpher, “Lowell, Mass.,” *Beulah Christian*, January 9, 1909, 8; “Salem, Mass.,” *Beulah Christian*, January 22, 1910, 5; “Reports,” *The Holiness Evangel*, February 1, 1908, 3; William E. Fisher, “Through the Holidays with Him,” *Pentecostal Advocate*, January 16, 1908, 2.

praise.”<sup>176</sup> Other years providing descriptions of the service indicate a similar structure with slight variations.<sup>177</sup>

Although there is no specific mention of Nazarene congregations ending watch night by observing a covenant renewal service per se, there are hints that Breese alluded to some sort of covenant renewal. References sometimes indicate that he ended the service with the reading of Joshua’s covenant renewal ceremony in Josh 24:21-28.<sup>178</sup> On one occasion he preceded the Joshua text by asking individuals “to kneel before the Lord and . . . hold personal communion with God while the old year passed.”<sup>179</sup> Another account does not mention the Joshua passage, but states, “The congregation stood together in recognition of the holy covenant upon them, bowed in silent prayer and thus welcomed the New Year.”<sup>180</sup>

Practices in the East differed somewhat from Breese’s church in the West. Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, New York, followed the New Year’s Eve watch night service with an all-day meeting on New Year’s Day. The Goshen Vermont Church observed both the love feast and the Lord’s supper during watch night; the meeting lasted past four o’clock in the morning.<sup>181</sup> Some congregations in the South

---

<sup>176</sup> "Notes and Personals," *Nazarene Messenger*, January 8, 1903, 3.

<sup>177</sup> "Notes and Personals," *Nazarene Messenger*, January 8, 1902, 3; "Notes and Personals," *Nazarene Messenger*, January 8, 1903, 3.

<sup>178</sup> "Notes and Personals," *Nazarene Messenger*, January 8, 1903, 3.

<sup>179</sup> "Watch Night," *Nazarene Messenger*, January 7, 1904, 3.

<sup>180</sup> "Notes and Personals," *Nazarene Messenger*, January 8, 1902, 3.

<sup>181</sup> “Brooklyn, N. Y.,” *Beulah Christian*, January 1, 1910, 6; “Brooklyn, N. Y.,” *Beulah Christian*, December 9, 1905, 14; H. H. Rickert, “Goshen, Vt.,” *Beulah Christian*, January 19, 1905, 15. Other congregations in the East and West also indicated a watch night service followed by an all-day meeting on

observed the eucharist in conjunction with the New Year's Eve watch. The following account from Cannon, Texas, describes a solemn, but emotional eucharistic observance during watch night:

We had a watch night service Monday night and closed with the sacrament of the Lord's Supper. This part of the service was especially impressive. While dear Brother Shaw was helping administer the sacrament, God's power came on him in a marvelous way he could hardly proceed. And as the year 1906 passed into eternity we looked back down the ages through these emblems to our Saviour bleeding and dying on the cross for us, and then turned to look forward to his coming again to make up his jewels. The saints shouted and many sinners wept and trembled.<sup>182</sup>

Other than the occasional description signifying that the watch night would include the eucharist or love feast, references in the East and South generally lack additional details that would reveal the exact content of the service. However, since its purpose in all geographical regions was evangelistic it is a reasonable assumption that the watch night contained those revivalistic elements Nazarenes found important in harvesting seekers at the altar.

### Summary

The objective of the four previous chapters was to provide a thorough, yet concise, analysis of Wesley's liturgical praxis and thought and the history of liturgical practice within the Church of the Nazarene. The investigation included an examination of those practices extant during the formative years following the birth of the denomination; insight into the divergent traditions and beliefs the merging bodies brought with them in

---

New Year's, see "Spokane, Washington.," *Beulah Christian*, December 21, 1907, 9; A. K. Bryant, "Cundy's Harbor, Me.," *Beulah Christian*, January 9, 1909, 8.

<sup>182</sup> "From Cannon, Tex.," *Pentecostal Advocate*, January 10, 1907, 10. For another instance of the Lord's supper occurring during watch night, see "Through the Holidays," *Pentecostal Advocate*, January 16, 1908, 2.

regard to the sacraments and the liturgy; an overview of the revisions and transformation of the liturgy that occurred over time; and the ramifications of those changes for Wesleyan spirituality. This examination has been necessary in laying the foundation, which will assist in understanding the problems associated with current liturgical practice and spirituality within the denomination—namely, the issues surrounding the identity crisis the Church of the Nazarene now faces. In this study I have endeavored to demonstrate that early Nazarene liturgical practice diverged significantly from Wesley’s praxis; that even the merging holiness streams had conflicting practices and beliefs in certain aspects of the liturgy (i.e., especially in regard to the sacraments); and the absence of a working liturgical theology to provide shape and guidance to the liturgy has resulted in a shift in both practice and belief from the denomination’s earliest beginnings.

It is of essence to remember that Wesley’s distinctive doctrines were not formed, shaped, and propagated in the lives of his people in isolation; rather a thoughtful and intentional liturgy was among those forces that reinforced Methodist identity. Although Wesley was in pursuit of an experiential religion, which differed significantly from the lifelessness evident in much of the Anglicanism of his day, he did not perceive inward religion in conflict with a structured liturgy, as did the members of the American holiness movement. Rob Staples states that, for Wesley,

*both spirit and structure were important, and they were not mutually exclusive. Structure was not opposed to spirit but was its very conduit. Forms of worship, ordered services, the *Book of Common Prayer*, hymns that directed the soul to God, ancient creeds, written prayers, and the like were the very channels through which God could send His convicting, regenerating, sanctifying Spirit. They were “means of grace.” Foremost among the structures were the sacraments.*<sup>183</sup>

---

<sup>183</sup> Staples, *Outward Sign*, 288.



The early Nazarenes, who adopted Wesley's theology apart from its rich sacramental and liturgical context, did so without realizing the relationship between practice and belief or what is commonly referred to as *lex orandi est lex credendi*, the rule of prayer is the rule of belief.<sup>184</sup> Although voices like former general superintendent William Greathouse have warned Nazarenes as to the dangers of the overly subjective trends in current worship practices,<sup>185</sup> most within the denomination are either oblivious to the problem or are uncertain how to address it. Foremost among the obstacles the church will have to overcome as it engages the current dilemma in worship is to reverse the minimal importance the denomination has traditionally given to liturgical theology.

The reductionism found in the Nazarene approach to worship is evinced in several areas, beginning with the absence of any liturgical or thoroughgoing sacramental theology to guide worship practice. Additionally, the revivalism that temporarily served to give the liturgy its shape and uniformity is now defunct. Therefore, worship decisions are quite often made on pragmatic grounds in attempts to increase attendance or appease personal desires, rather than thinking through the theological implications of those choices. Another clue is revealed when examining the academic requirements for ordination candidates or prospective clergy, for which the study of liturgy is minimal at

---

<sup>184</sup> Muller, *Dictionary Latin and Greek*, 175.

<sup>185</sup> Greathouse, "Crisis in Worship."

best.<sup>186</sup> Ultimately this lack of attention Nazarenes have given to addressing liturgical problems has served only to amplify the current crisis in worship.

Characteristics of a robust and sound liturgical praxis, in the classical Wesleyan tradition,<sup>187</sup> will not readily begin to appear in Nazarene congregations until the church is more aggressive in giving credence to *lex orandi est lex credendi*. First, however, the Church of the Nazarene will need to overcome its phobia of the prayer book that Wesley believed essential and important to the pursuit of inward religion. The intent of this paper is not a plea for the full, uncritical recovery of Wesley's *Sunday Service* in its present form or that of the Anglican prayer book or any tradition for that matter. Rather it is to stress the urgency of incorporating into contextually sensitive liturgies what Gordon Lathrop argues are the essentials of Christian worship.<sup>188</sup>

---

<sup>186</sup> The Church of the Nazarene provides guidelines to its academic institutions so that the courses which are developed will meet the denomination's educational requirements placed upon clergy. Ministers are not eligible for ordination until they have fulfilled these requirements. The guidelines for the denomination's ministerial course of study are stated in terms of desired outcomes. Outcomes are listed for each educational area the church deems essential for ministry including: biblical literature; theology; the doctrine of holiness; church history; Nazarene history and polity; management, leadership, finance and church administration; etc. Courses are then designed to meet these desired outcomes. The majority of these areas have multiple outcomes listed. The outcome for worship is singular and states, "Ability to envision, order, and participate in contextualized theologically grounded worship and to develop and lead appropriate services for special occasions (i.e., wedding, funeral, baptism, and Lord's Supper." The statement is expectedly vague and brief because the church has never established a thoroughgoing liturgical theology to express the meaning of "theologically grounded worship." Course of Study Evaluation Worksheet: College or University Program, April, 2004, Church of the Nazarene, Kansas City, MO.

<sup>187</sup> This is in reference to the term "classical Wesleyanism" employed by Rob Staples. Staples employs the term to distinguish the thought and practice of John and Charles Wesley from their Wesleyan descendants. Classical Wesleyanism refers to the "vitality and viewpoint" that was a part of the eighteenth-century Wesleyan revival in the era in which John and Charles Wesley lived. Staples, *Outward Sign*, 15.

<sup>188</sup> Lathrop, *Holy Things*.

It is hoped that this historical and critical analysis of Nazarene worship will serve as a catalyst within the denomination to both critique current practice and facilitate suggestions for moving toward an orthopraxy that is capable of nurturing an identity that is not only Wesleyan, but faithful to the whole of Christian tradition. As mentioned previously Nazarene worship practices have changed over time. The following three chapters of this study turn to the quantitative surveys that were implemented to identify current worship practices in Church of the Nazarene congregations in the United States. The surveys also assessed congregational *participation in, outlook of, and experience of* those practices and the relationship of the liturgy to Christian identity and spirituality as it is defined in classical Wesleyanism.

Andrews University  
Seventh-day Adventist Theological Seminary

THE RELATIONSHIP BETWEEN LITURGICAL PRACTICE  
AND SPIRITUALITY IN THE CHURCH OF THE  
NAZARENE WITH SPECIAL REFERENCE  
TO JOHN WESLEY'S DOCTRINE  
OF CHRISTIAN PERFECTION

A Dissertation

Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

by

Dirk Ray Ellis

July 2012

Volume II



## TABLE OF CONTENTS

### VOLUME I

LIST OF TABLES .....	xii
LIST OF ABBREVIATIONS .....	xiv
ACKNOWLEDGMENTS .....	xv
Chapter	
I. INTRODUCTION .....	1
Historical Background .....	1
Rationale for the Study .....	2
Research Problem .....	12
Purpose of the Study .....	13
Conceptual Framework .....	15
Research Questions .....	21
Significance of the Study .....	22
Limitations .....	23
Delimitations .....	24
Definition of Terms .....	25
Organization of the Study .....	33
II. THE LOSS OF IDENTITY: CRISIS ASSESSMENT AND A THEORETICAL EXPLORATION TOWARDS RESOLUTION .....	36
Identifying the Cause .....	37
Defining the Problem .....	37
Theories Regarding the Agency of the Crisis .....	38
Divergent Formulations of Entire Sanctification .....	41
The Demise of Revivalism and Emergence of the Church-Growth Movement .....	44
Divergent Approaches to Christian Religious Education .....	53
Summary of the Factors Contributing to the Loss of Identity .....	54
Theoretical Approaches to Knowing .....	56
Learning Theory in the Social Sciences .....	58
Experiential Learning .....	58
Ways of Knowing .....	62

Women's ways of knowing theory .....	62
Ways of knowing in education .....	67
Summary .....	71
Ritual Studies .....	73
Towards the Recovery of Ritual .....	73
Word Versus Symbol .....	78
Knowing Through Ritual .....	80
Liturgical Catechesis .....	84
Ritualization frameworks .....	86
Liturgy and identity .....	94
Liturgical Theology .....	105
The <i>Ordo</i> of Christian Worship .....	105
<i>Lex Orandi/Lex Credendi</i> .....	108
Summary .....	114

### III. THE RELATIONSHIP BETWEEN LITURGY AND SPIRITUALITY IN WESLEY'S PRACTICAL THEOLOGY .....

118

Religious and Political Climate in Seventeenth- and Eighteenth-Century England .....	118
Introduction .....	118
Conflict in the Seventeenth Century .....	119
Residual Effect of the Toleration Act Upon Wesley and the Methodists .....	121
Lingering Division in the Eighteenth Century .....	123
Anglican Spirituality and Worship in Eighteenth-Century England .....	124
Wesley and Methodism .....	129
The Relationship Between the Means of Grace and Spirituality in Wesley's Soteriology .....	129
Wesley's Liturgical Concerns .....	135
Prayer Book Revisions in the Sunday Service .....	135
Influences in Wesley's Liturgical <i>Ordo</i> .....	139
Liturgy as a Means of Grace .....	141
Dangers to Avoid .....	142
Characteristics of Wesley's Liturgical Design .....	143
Prayer .....	145
The Word of God .....	147
The hymns .....	152
The eucharist .....	156
Innovations in Methodist worship .....	161
Concluding Remarks on Wesley's Liturgical Thought .....	163

IV. DEVELOPMENT AND CHARACTERISTICS OF THE LITURGY FROM AMERICAN METHODISM TO THE CHURCH OF THE NAZARENE . . . . .	168
The Nature of Methodist Worship in the American Colonies . . . . .	168
Transitions from English Methodism in the Late Eighteenth Century . . . . .	169
Further Developments in the Nineteenth Century . . . . .	176
Discriminating Features of the Regional Denominations That Formed the Church of the Nazarene . . . . .	181
Essentials vs. Nonessentials and the Ramifications for the Liturgy . . . . .	186
Factors Influencing the Shape of Early Nazarene Worship . . . . .	191
Influences of American Revivalism . . . . .	195
Avoiding the Extremes: Formalism and Fanaticism . . . . .	198
Liturgical Pragmatism . . . . .	204
Challenges in Assessing Nazarene Liturgical Development . . . . .	206
Sources for Tracing Liturgical History . . . . .	208
Influential Personalities in Liturgical Development . . . . .	210
V. STRUCTURE AND CHARACTERISTICS OF THE SUNDAY LITURGY IN THE CHURCH OF THE NAZARENE . . . . .	215
The Preaching Service . . . . .	224
Music . . . . .	224
Prayer . . . . .	242
Scripture . . . . .	247
The Creeds . . . . .	256
The Sermon and Altar Call . . . . .	259
Observance of the Christian Year . . . . .	271
Appropriation of National Holidays . . . . .	271
Secularization of the Christian Year . . . . .	273
The Christian Year and Identity . . . . .	280
Obstacles Inhibiting Change . . . . .	282
Religious Experience in Worship . . . . .	283
Language . . . . .	284
Vocal and Bodily Response . . . . .	287
Contemporary Patterns of Response . . . . .	292
Summary . . . . .	296
VI. THE SACRAMENTS AND OCCASIONAL SERVICES . . . . .	297
Sacramental Practice . . . . .	297
The Eucharist . . . . .	298
Frequency of Observance . . . . .	298
Converting Ordinance . . . . .	305
The Lord's Supper and the Reception of Members . . . . .	309
Ritual Forms . . . . .	311



Distribution of the Elements .....	316
Structure of Eucharistic Service .....	319
Concluding Observations .....	321
Baptism .....	324
The Demise of Infant Baptism .....	324
Characteristics of the Baptismal Practice .....	327
Areas of Contention .....	330
Dissonance in Baptismal Theology and Praxis .....	339
Baptism and Initiation into the Church .....	341
Concluding Observations .....	349
Foot Washing .....	351
The Special Services of Methodism .....	352
Love Feasts .....	353
Watch Night and Covenant Renewal Service .....	363
Summary .....	366

## VOLUME II

VII. METHODOLOGY .....	371
Introduction .....	371
Research Design .....	371
Population and Sample .....	373
Sampling Procedure .....	374
Instrumentation .....	375
Instrument Development .....	375
Development of the <i>Pastoral Survey</i> .....	376
Development of the <i>Congregational Survey</i> .....	377
Instrument Validity and Reliability .....	378
Description of the Instruments .....	382
<i>Pastoral Survey</i> .....	382
<i>Congregational Survey</i> .....	384
Procedure .....	387
Survey Administration .....	387
Implemented Strategies to Increase Response .....	390
Treatment of Data .....	395
<i>Pastoral Survey</i> .....	395
<i>Congregational Survey</i> .....	396
Research Questions .....	397
Summary .....	401
VIII. ANALYSIS OF THE DATA: THE PASTORAL SURVEY .....	403
Introduction .....	403
Demographic Data of the Pastors in Participating Churches .....	403
The Shape of Liturgy in the Church of the Nazarene .....	407

General Characteristics of Nazarene Worship .....	407
Eucharist .....	407
Baptism .....	408
Prayer .....	410
Creeds .....	411
Word .....	411
Participation .....	413
Liturgical Calendar .....	414
Description of the Liturgical Types in Church of the Nazarene Worship .....	415
Type I .....	416
Eucharist .....	416
Baptism .....	417
Prayer .....	418
Creeds .....	419
Word .....	419
Participation .....	421
Liturgical calendar .....	422
Type II .....	423
Eucharist .....	423
Baptism .....	424
Prayer .....	425
Creeds .....	425
Word .....	426
Participation .....	427
Liturgical calendar .....	428
Type III .....	429
Eucharist .....	429
Baptism .....	431
Prayer .....	432
Creeds .....	433
Word .....	433
Participation .....	435
Liturgical calendar .....	436
Summary .....	436
 IX. ANALYSIS OF THE DATA: THE CONGREGATIONAL SURVEY .....	 442
Introduction .....	442
Demographic Data of the Sample .....	443
Analysis of the Liturgical Practice of Individuals Worshipping	
Within the Church of the Nazarene .....	446
Liturgical Practice of All Subjects .....	448
Participation .....	449
Outlook .....	450
Experience .....	452
Liturgical Practice of Subjects Within Each Liturgical Type .....	454

Type I .....	455
Participation in the liturgy .....	455
Outlook of the liturgy .....	456
Experience of the liturgy .....	457
Type II .....	459
Participation in the liturgy .....	459
Outlook of the liturgy .....	460
Experience of the liturgy .....	462
Type III .....	464
Participation in the liturgy .....	464
Outlook of the liturgy .....	465
Experience of the liturgy .....	466
Summary: Comparison of Liturgical Practice among Types .....	468
Participation in the liturgy .....	468
Outlook of the liturgy .....	470
Experience of the liturgy .....	473
Liturgical Practice of Subjects Based on Perceived	
Experience of Christian Perfection .....	475
Subjects without Perceived Experience of Christian Perfection ..	475
Participation in the liturgy .....	475
Outlook of the liturgy .....	482
Experience of the liturgy .....	484
Subjects with Perceived Experience of Christian Perfection .....	486
Participation in the liturgy .....	486
Outlook of the liturgy .....	487
Experience of the liturgy .....	489
Summary: Comparison of Liturgical Practice between	
Groups with PECP and Those without PECP .....	491
Participation in the liturgy .....	491
Outlook of the liturgy .....	493
Experience of the liturgy .....	494
Analysis of the Spirituality of Subjects Worshiping	
in Church of the Nazarene Congregations .....	497
Nazarene Spirituality as a Whole .....	502
Beliefs Related to Christian Perfection .....	502
Attitudes Related to Christian Perfection .....	503
Behaviors Related to Christian Perfection .....	504
Corporate Faith and Spirituality .....	505
Spirituality of Subjects Within Each Liturgical Type .....	506
Type I .....	506
Beliefs related to Christian perfection .....	506
Attitudes related to Christian perfection .....	506
Behaviors related to Christian perfection .....	507
Corporate faith and spirituality .....	507
Type II .....	508
Beliefs related to Christian perfection .....	508

Attitudes related to Christian perfection . . . . .	509
Behaviors related to Christian perfection . . . . .	509
Corporate faith and spirituality . . . . .	510
Type III . . . . .	510
Beliefs related to Christian perfection . . . . .	510
Attitudes related to Christian perfection . . . . .	511
Behaviors related to Christian perfection . . . . .	511
Corporate faith and spirituality . . . . .	512
Summary: Comparison of Liturgical Practice among Types . . . . .	512
Beliefs related to Christian perfection . . . . .	512
Attitudes related to Christian perfection . . . . .	513
Behaviors related to Christian perfection . . . . .	514
Corporate faith and spirituality . . . . .	514
Spirituality of Subjects Based on Perceived	
Experience of Christian Perfection . . . . .	515
Subjects without Perceived Experience of Christian Perfection . . . . .	515
Beliefs related to Christian perfection . . . . .	515
Attitudes related to Christian perfection . . . . .	519
Behaviors related to Christian perfection . . . . .	519
Corporate faith and spirituality . . . . .	520
Subjects with Perceived Experience of Christian Perfection . . . . .	520
Beliefs related to Christian perfection . . . . .	520
Attitudes related to Christian perfection . . . . .	521
Behaviors related to Christian perfection . . . . .	522
Corporate faith and spirituality . . . . .	522
Summary: Comparison of Spirituality between	
Groups with PECP and Those without PECP . . . . .	523
Beliefs related to Christian perfection . . . . .	523
Attitudes related to Christian perfection . . . . .	524
Behaviors related to Christian perfection . . . . .	525
Corporate faith and spirituality . . . . .	526
Summary . . . . .	527
X. SUMMARY, DISCUSSION, AND RECOMMENDATIONS . . . . .	532
Summary . . . . .	532
Purpose of the Study . . . . .	533
Synopsis of the Literature . . . . .	534
The Problem of Identity . . . . .	534
Liturgy and Christian Identity . . . . .	535
Compendium of Wesley's Liturgical Thought . . . . .	542
Overview of Nazarene Liturgical Practice . . . . .	544
Methodology . . . . .	546
Overview of Results and Notable Findings . . . . .	548
Current Nazarene Liturgies . . . . .	549
The Liturgical Practice of Those Who	
Worship in Nazarene Congregations . . . . .	549

Nazarene Spirituality and Identity and the Implications of the Liturgical Type .....	552
Discussion of the Findings .....	555
The Current Shape of Nazarene Worship .....	555
Symptoms of Anti-ritualism .....	555
Scarcity and modest use of written ritual forms .....	556
Impoverished eucharistic practice .....	557
Unorthodox baptismal practices .....	558
Pervasive use of spontaneous prayer .....	559
Exiguous creedal practice .....	560
Observance of the Christian calendar .....	561
Consequences of Anti-Ritualism .....	561
The Participation, Outlook, and Liturgical Experience of Nazarenes .....	563
The Relationship Between Nazarene Liturgical <i>Ordos</i> and One's Participation, Outlook, and Experience of Worship .....	571
The Relationship Between a Person's Spirituality and Liturgical Practice .....	576
The Present Climate of Nazarene Spirituality .....	581
Theological Dissonance .....	581
Privatized Faith .....	581
The Effects of Nazarene Liturgical Types Upon Christian Formation .....	584
An Evaluation of Nazarene Beliefs, Attitudes, and Behaviors in Reference to Wesley's Doctrine of Christian Perfection .....	588
Conclusions .....	593
Recommendations .....	595
Recommendations for Practice .....	595
Recommendations for Further Research .....	596
Appendix	
A. LETTERS .....	598
B. SURVEYS .....	607
C. SURVEY INSTRUCTIONS .....	623
D. TABLES OF SURVEY DATA .....	628
BIBLIOGRAPHY .....	679
VITA .....	712

## CHAPTER SEVEN

### METHODOLOGY

#### **Introduction**

The intent of this study is to examine the relationship between liturgical practice and the spirituality of individuals who worship in the Church of the Nazarene. The collected data were analyzed using a Wesleyan theological model. This chapter will describe the population, sample, and procedures used for the research.

#### **Research Design**

Survey research methods were employed in order to analyze the relationship between liturgical practice and spirituality in the Church of the Nazarene. Two surveys were implemented in this study: the *Pastoral Survey* and the *Congregational Survey*. Inherent to survey research is the ability to describe existing conditions or phenomena and to statistically evaluate differences and/or relationships between the variables. It also provides the optimum method to attain the required information in a manner that is accurate, practical, and cost effective.<sup>1</sup> Qualitative interview methods would limit the study to a very small sample size and would lack the checks upon potential bias

---

<sup>1</sup> Pamela L. Alreck and Robert B. Settle, *The Survey Research Handbook*, 2nd ed., The Irwin Series in Marketing (Chicago: Irwin, 1995), 3.

characteristic of survey research.<sup>2</sup> While qualitative methods are limited in generalizability, survey research is generalizable to a large population through probability sampling.<sup>3</sup> Obtaining an accurate and generalizable perspective of current worship trends and the effect they have upon beliefs, attitudes, and behaviors of a large sample seemed prudent.

Additionally, quantitative research exploring the relationship between liturgical practice and spirituality is lacking; therefore, a quantitative approach is of value. Although observation methods could provide a more accurate picture of the liturgy, it was not feasible due to time constraints, the large sample size, and the geographical region encompassed in the study. Survey research was selected since it is well suited for gathering information of a large sample size over an extended geographical region.<sup>4</sup>

A significant portion of this study focuses upon descriptive statistics from both the *Pastoral Survey* and *Congregational Survey* to provide a sketch of the current structure and practice of worship in Nazarene congregations. The *Pastoral Survey* was designed to type each worshipping congregation on the prayer book continuum, while the *Congregational Survey* was designed to describe the subjects' participation, outlook, and experience of the liturgy. The *Congregational Survey* also provides an analysis of the relationship between the subjects' liturgical practice and spirituality. The primary

---

<sup>2</sup> James H. McMillan and Sally Schumacher, *Research in Education: A Conceptual Introduction*, 5th ed., (New York: Longman, 2001), 16.

<sup>3</sup> Alreck and Settle, *Survey Research*, 6.

<sup>4</sup> Ibid.

variables in this study were liturgical practice (i.e., independent variable) and spirituality (i.e., dependent variable).<sup>5</sup>

### **Population and Sample**

The population for the study included individuals 18 years old and above who worship in English-speaking Church of the Nazarene congregations in the United States. The collected data include individuals who worship in one of the 54 worshipping congregations that were selected using stratified cluster sampling. Data from surveys completed by individuals under the age of 18 were discarded.

Churches were stratified according to educational region and church size. The geographical regions were determined by using the eight Church of the Nazarene educational regions in North America.<sup>6</sup> The goal of the original research design was a sample of 72 randomly selected churches. These 72 churches were to be composed of nine congregations from each of the eight educational regions from the following three strata: six from the *small church* category consisting of 99 and below in average worship attendance, two from the *medium church* category consisting of 100-249 in average worship attendance, and one from the *large church* category consisting of 250 and above in average worship attendance. The purpose of these three strata is an attempt to provide an equal division of the average worship attendance of Church of the Nazarene

---

<sup>5</sup> Liturgical practice includes the subject's participation, outlook, and experience of the liturgy; whereas spirituality encompasses the beliefs, attitudes, and behaviors of the subject.

<sup>6</sup> The eight educational regions in the Church of the Nazarene are determined by the eight Nazarene colleges and universities in North America. They include: Eastern Nazarene College, Quincy, MA; Mount Vernon Nazarene University, Mount Vernon, OH; Trevecca Nazarene University, Nashville, TN; Olivet Nazarene University, Bourbonnais, IL; MidAmerica Nazarene University, Olathe, KS; Southern



congregations in North America. In other words approximately one-third of Nazarene worship participants frequent a small church, one-third a medium church, and one-third a large church.<sup>7</sup>

### **Sampling Procedure**

The sample of churches was acquired from the Research Center for the Church of the Nazarene and based upon the following criteria. The population from which the sample was drawn included English-speaking Church of the Nazarene congregations in the United States currently with a pastor in residence. Eighteen churches were sampled from each of the eight educational regions in the United States. The sample from each of the eight educational regions included the following: twelve churches with an average worship attendance of 99 or less (i.e., small churches), four churches with an average worship attendance from 100-249 (i.e., medium churches), and two churches of an average worship attendance 250 and above (i.e., large churches). Once the cluster sample of 144 churches was received from the Research Center, it was resampled in order to reduce the list to the design goal of 72 churches. This was accomplished by assigning each church a number and then randomly drawing numbers. Surveys were distributed to each pastor who agreed to participate in the research. *Pastoral Surveys* were completed by the pastor of the worshipping congregation. Distribution of the *Congregational Survey*

---

Nazarene University, Bethany, OK; Northwest Nazarene University, Nampa, ID; and Point Loma Nazarene University, San Diego, CA.

<sup>7</sup> Kenneth E. Crow, "A Network of Congregations: Congregation Size in the Church of the Nazarene," *Journal of the American Society for Church Growth* 16, no. 1 (Spring 2005): 11. According to Crow's research in 2004 the percentage of Nazarenes who attended small, medium, and large churches were as follows: 31.5% of Nazarenes attended a small church, 32.9% a medium church, and 35.6% a large church.

to each subject was the responsibility of the participating church under the direction of the pastor.

### **Instrumentation**

Two surveys were administered: the *Pastoral Survey* and the *Congregational Survey*. The data gathered from the *Pastoral Survey* were used to determine the placement of each worshipping congregation on a prayer book/non-prayer book continuum. The *Congregational Survey* was concerned with measuring the liturgical practice and spirituality of the subjects who were part of the worshipping congregations of those churches surveyed in the *Pastoral Survey*.

### **Instrument Development**

The foundation for the development of the instruments was the seven research questions described in chapter 1. These seven questions focus upon issues pertaining to the nature and effect of Nazarene liturgy. The three major areas to be examined include: the shape of the liturgy, the liturgical practice of the individual worshippers, and the spirituality of those who worship in the Church of the Nazarene.<sup>8</sup>

During the development process it became obvious that one instrument could not adequately measure everything required to answer the research questions. The nature of the research questions necessitated data from both the pastor responsible for the worship service and each subject in the worshipping congregation. Critical to the study was ascertaining the specifics of the practiced liturgy as well as the experience and

---

<sup>8</sup> Liturgical practice, when in reference to individual subjects, refers to the subject's participation, outlook, and experience of the liturgy.

perceptions of the individual worshipper. Although greater accuracy in understanding the liturgical practice of a particular congregation could be attained through observational research methods over the course of several months, this was not feasible in a national study involving several worshipping congregations. Therefore, since survey methods were used to gather the required data it became necessary to survey both the subject and each pastor responsible for the design and implementation of the liturgy. Such information could not be adequately and reliably gained from the subjects alone. This observation led to the development of both a *Pastoral Survey* and a *Congregational Survey*.

### **Development of the *Pastoral Survey***

During the spring of 2004 a meeting was conducted with E. Byron Anderson, an expert in the field of liturgy and spiritual formation, in order to narrow the dissertation topic and to discuss the variables and other important issues related to the study.<sup>9</sup> Also important in the development of the *Pastoral Survey* was identifying the essential components of the liturgy in the prayer book tradition as well as those central to John Wesley. These contributing factors and other relevant discussions eventually narrowed the focus to the following seven areas germane to the liturgy: eucharist, baptism, prayer, creed, word, participation, and the observance of the liturgical calendar. Once these components were identified, several questions directed at these areas were formulated. The questions that were developed out of this process were then sent to a panel of 13

---

<sup>9</sup> E. Byron Anderson is Professor of Worship and Music at Garrett Evangelical Theological Seminary.

Wesleyan scholars who are experts in the field of liturgical studies, Wesleyan theology, and/or spiritual formation. The panel was asked to: (1) make observations about the survey questions; (2) evaluate whether or not the questions addressed the main issues; (3) determine if the appropriate questions were asked; (4) indicate if any questions lacked clarity; (5) offer suggestions in order to improve the question(s) in each area; and (6) indicate any redundant items that could be eliminated. Ten of the 13 experts in the panel returned the survey with their responses. Based upon the recommendations of the panel adjustments were made to the survey including: (1) the editing of items that required clarification, (2) the elimination of redundant or unnecessary questions; and (3) the inclusion of additional survey questions deemed important by panel members. The *Pastoral Survey* was then pilot tested with two pastors in order to determine the length of time required to complete the survey and to identify any items that needed to be rewritten for clarity.

### **Development of the *Congregational Survey***

Similar to the *Pastoral Survey* the *Congregational Survey* contained questions aimed at the liturgy. While the *Pastoral Survey* focused on the structure and content of the liturgy, the items in *Congregational Survey* targeted both the liturgical practice of individual members of the congregation and their spirituality. Since there is a close interconnection between the structure and content of the liturgy and liturgical practice, the process of developing questions concerning liturgical practice for the *Congregational Survey* flowed from the same discussions and developmental processes as the *Pastoral Survey*. Ideas for questions addressing spirituality were derived from reading various

questionnaires on spirituality (e.g., Measures of Religiosity)<sup>10</sup> and by identifying the principal variables of *humility, faith, hope, and love* in John Wesley's delineation of Christian perfection.<sup>11</sup>

Following the formulation of survey questions the *Congregational Survey* was submitted to the same panel of experts as the *Pastoral Survey* with the same set of instructions. Likewise, 10 of the 13 experts in the panel returned the survey with their responses. Once the data from the participating panel members were received, the expertise of an additional expert in the field of Wesleyan theology was sought in order to review and respond specifically to the variables pertaining to Christian perfection. Based upon the recommendations of the panel, adjustments were made to the survey including: (1) the editing of items that required clarification; (2) eliminating redundant or unnecessary questions; and (3) the addition of further survey questions deemed important by panel members. The *Congregational Survey* was then pilot tested by members of a church Sunday school class to determine the length of time required to complete the survey and to identify any items that needed to be rewritten for clarity.

### **Instrument Validity and Reliability**

The intent of establishing the following procedures was for the purpose of ensuring the validity of the survey instrument. A literature review was an essential part of developing the survey. Relevant literature in the fields of liturgical theology, ritual

---

<sup>10</sup> Peter C. Hill and Ralph W. Hood, *Measures of Religiosity* (Birmingham, AL: Religious Education Press, 1999).

<sup>11</sup> These variables are taken from John Wesley's sermon "The Circumcision of the Heart," which provides one of the most clear and complete descriptions of his doctrine of Christian Perfection. Cf. Wesley, "The Circumcision of the Heart," in *Sermons I*, 398-414.

studies, and the social sciences provided additional tools in assessing the survey instrument. The discussion with Anderson, as well as the erudition gained from the literature review, led to the development of both surveys.

Following the initial draft of the survey items, a panel of experts was assembled to review and critique the survey. The panel examined the contents of the instruments in order to indicate the degree to which the questionnaire measured the intended objectives. The letter sent to each panel member, explaining the process for reviewing both surveys, is located in appendix A. The survey items submitted to the panel members were grouped according to the variable each item was intended to measure. Detailed instructions germane to each specific variable were provided in order to assist panel members in the process of determining the validity of each item. An example of the questionnaire sent to the panel members and the evaluation guidelines that accompanied each item is also in appendix A.

The panel of 11 members<sup>12</sup> consisted of both practitioners and theorists in the field of liturgical studies, spiritual formation, and Wesleyan theology. All members of the panel were Wesleyan and the majority, to some extent, had either experience or had written in both the fields of liturgy and spiritual formation. Table 4 lists the composition of the panel detailing the professional background, denominational affiliation, and specific area of expertise of each member.

---

<sup>12</sup> Originally 10 of the 13 panel members responded to the survey. Some of the panel members suggested consulting a Wesleyan expert to answer specific questions they raised about some of the variables related to Christian perfection: therefore the expertise of an additional Wesleyan expert was sought to answer these questions and review the items related to Christian perfection. This brought the total number of panel experts to 11.

**Table 4. Composition of survey panel**

Variable	Frequency	Percentage
<b>Professional Background</b>		
College Professors	1	9.1
Practitioners with Terminal Degrees	1	9.1
Seminary Professors	7	63.6
Seminary Professors Emeritus	2	18.2
<b>Denominational Status</b>		
Church of the Nazarene	6	54.5
United Methodist	5	45.5
<b>Primary Area(s) of Expertise</b>		
Liturgical Theology	2	18.2
Liturgical Theology and Spiritual Formation	1	9.1
Pastoral Ministry	2	18.2
Spiritual Formation	3	27.3
Wesleyan Theology	3	27.3

A final measure to increase validity was a pilot test of both instruments in order to effect any additional adjustments prior to distribution. Nineteen subjects in a church Sunday school class participated in the pilot test of the *Congregational Survey* and two pastors of the same church completed the *Pastoral Survey*. Adjustments were made to the questionnaire based upon my own observations during the testing period and suggestions made by those participating in the pilot test.

Although this study is limited to the Church of the Nazarene, it offers some generalizability to other holiness denominations that emerged from the American revivalistic movement of the late nineteenth century, since they are facing similar issues (e.g., Wesleyan, Free Methodist). Similarities include the adoption of Wesley's doctrine of Christian perfection (i.e., a modified version) in the absence of the "liturgical,

communal, and devotional contexts”<sup>13</sup> that were central to his life and theological formulations.

The implementation of various procedures in this study was executed for the purpose of controlling for extraneous variance. For example, encouraging congregations to distribute and collect the survey in one setting serves not only to increase responses, but to control for the possibility of outside discussion influencing the subjects.<sup>14</sup> The rationale behind excluding churches without a resident pastor was implemented to control for error resulting from the instability churches often face when they are in pastoral transition. In addition, pastors were telephoned throughout the survey process in order to identify and address other potential factors that might threaten the internal validity of the extraneous variables.<sup>15</sup>

Identifying possible threats to internal validity is a difficult, but critical task. Every effort was made to address known threats to internal validity in the research design. However, due to the large geographical region surveyed, the administration of the questionnaire became the responsibility of someone other than myself. Since I was not physically present to monitor and provide control over the survey, as it was administered, the propensity to overlook threats to internal validity increased. The purpose of the pre-survey phone call was to assist in bridging the gap resulting from my inability to

---

<sup>13</sup> Knight III, *The Presence of God*, 2.

<sup>14</sup> Although churches were encouraged to administer the survey during a church service or function this was not feasible in all situations. Some pastors would only administer the survey if provision was made in the study for the congregation to take the survey home. Therefore, in order to increase church participation pastors were allowed to use this method of survey distribution. Twenty-six percent of the churches who participated sent surveys home with the congregation.

<sup>15</sup> McMillan and Schumacher, *Research in Education*, 167-68.



physically administer the survey. Although this action could not completely alleviate potential threats to internal validity, it did increase communication between the leadership of the churches being surveyed and myself. A pre-survey phone conversation also provided the opportunity to increase the probability that the written instructions were understood and that the church leaders intended to adhere to them. Additionally it provided me with the opportunity to listen and respond to any potential problems unique to specific churches that were not addressed in the written correspondence.

### Description of the Instruments

#### *Pastoral Survey*

The *Pastoral Survey* contained 240 items in 50 questions.<sup>16</sup> Several of the questions had multiple components. The survey included both demographic items and questions intended to analyze seven different components of worship within the liturgy. Analyzing these seven liturgical components was necessary in order to determine the placement of each worshipping congregation on the prayer book/non-prayer book scale. The seven components affiliated with the liturgy included: (1) eucharist, (2) baptism, (3) prayer, (4) the creeds, (5) the Word, (6) participation, and (7) the observance of the liturgical calendar. Questions on the *Pastoral Survey* were correlated to each of these seven components. Items germane to the pastor's theology and practice of the Lord's supper were correlated to the eucharist component. The items on baptism addressed the pastor's theology and practice of sacrament. Prayer entailed the various types of prayer

---

<sup>16</sup> Although the *Pastoral Survey* contained 240 items there was one additional question on eucharist frequency that was accidentally omitted from the survey. This was a critical item; therefore each pastor was contacted either by telephone or email in order to gather this additional information. Therefore, the complete *Pastoral Survey* contained 241 items in 51 questions.

used in worship and the frequency at which they were implemented. The creedal component measured the frequency at which the Nicene and Apostles' Creeds were incorporated into worship as well as the use of other affirmations of faith. Word was concerned with the amount of Scripture incorporated into the liturgy and how its use compared to the content and length of the pastor's sermon. The participation component sought to examine the amount of congregational involvement in the liturgy. In other words were the members of the congregation participants in worship or mere observers. The final set of variables addressed the liturgical calendar. These were designed to measure the influence of the Christian year upon the liturgy. Questions were also employed to indicate if the liturgy was more inclined to follow the Christian year or the secular calendar.<sup>17</sup> Each of the seven components and their associated variables is listed in table 5.

**Table 5. Variables measuring the seven components of the liturgy**

<b>Component</b>	<b>Variables Used</b>
1) Eucharist	16 a, b, c, d, e, f, g, i; 17 a, b; 18 a, b; 19 b; 20 b, c; 26 c, d; 51
2) Baptism	24 a, c, e, f; 26 a, g, h; 27 a; 28 a; 29 a; 30 a; 31 a; 32 a; 33 a
3) Prayer	36 b, c, f, h, i, l; 37 a, b, c, d, e, f, g
4) Creeds	26 b; 38 a, d
5) Word	40 a, b, d, e, f; 42 a, c, f; 43 a, b, c, d, e, f; 45
6) Participation	36 d, e; 39 a, b; 47 a, b, c, d, e, i, l
7) Liturgical Calendar	44 d, f, g, k, l, o; 48 d, e, f, g

<sup>17</sup> For example: the celebration of Mother's Day versus Pentecost; the celebration of Christmas during Advent instead of during the liturgical Christmas season; or the observance of national holidays.

### *Congregational Survey*

The research design also included a second questionnaire, the *Congregational Survey*, which was purposed to work in conjunction with the *Pastoral Survey*. While the *Pastoral Survey* was concerned with the shape of the liturgy in each worshipping congregation, the *Congregational Survey* focused upon actual practice by individual members of the worshipping community and the implications of that practice. Together these surveys were used to: (1) describe current liturgical practice in the Church of the Nazarene; (2) measure the participation, outlook, and experience of the liturgy among those who worship in Nazarene congregations; and (3) measure the relationship between the liturgical practice of each individual and their spirituality (cf. Figure 1).<sup>18</sup>

The *Congregational Survey* was designed to measure the liturgical practice of each individual in the following seven elements of each subject's liturgical practice: (1) eucharist, (2) baptism, (3) prayer, (4) the creeds, (5) Scripture, (6) music, and (7) the sermon.<sup>19</sup> These seven elements differ from the seven components of the liturgy found in the *Pastoral Survey*, since the *Pastoral Survey* was used specifically to type congregations on the prayer book/non-prayer book continuum. The design components in the *Pastoral Survey* address issues of liturgical structure and content that affect each subject's liturgical practice; whereas the *Congregational Survey* is measuring the actual practice of each respondent. In other words the shape of the liturgy determined by the

---

<sup>18</sup> Spirituality has been operationally defined in this study to reflect Wesley's concerns in his pursuit of inward holiness.

<sup>19</sup> This study defines the liturgical practice of an individual as consisting of the following three categories: participation, outlook, and experience.

*Pastoral Survey* has implications for each subject's participation, outlook, and experience of the seven liturgical elements identified in the *Congregational Survey*.

*Participation* refers to the subject's level of participation in each of the seven liturgical elements. For example when the bread and the cup are passed during eucharist is the subject actually participating in the eucharist and partaking of these elements? The second category, *outlook*, is intended to measure the subject's perspective and theology of each liturgical element. One of the questions in the outlook category on baptism aims at gauging the importance the subject places on faith in the sacrament of baptism. The third category, *experience*, is concerned with the subject's affective engagement in the liturgy. One experiential question on the element of prayer asks the subject to respond to the following statement: "Prayer in the worship service of our church instills within me a sense of awe and wonder." The final segment in the questionnaire correlated to liturgical practice (i.e., items 84 through 92) invites the subject to indicate the importance of the seven liturgical elements in their own spiritual growth.

Ten of the survey questions measured the role of emotion in the subject's worship experience. The intent was to determine if the subject was emotionally engaged in worship and to gauge if there was an overemphasis on emotional experience.<sup>20</sup> During the early days of the Church of the Nazarene emotional expression in worship was evident in the church's liturgy. Six questions concerning emotional engagement seek to discover the type of emotional expressions still practiced in Nazarene worship and the degree to which

---

<sup>20</sup> This issue is important due to Wesley's concern of walking a balance between formalism and enthusiasm. Formalism involves a lack of heart engagement whereas enthusiasm overemphasized the role of emotion in religious experience.

they are employed.<sup>21</sup> Four items relating to an overemphasis on emotion are structured to test if the subject primarily measures the value of worship by the level of its emotional appeal.

Approximately one-third or 46 questions, in the last segment of the survey, focus upon spirituality. Spirituality is operationally defined as the beliefs, attitudes, and behaviors of the subject. Specifically it is defined within the spectrum of the Wesleyan doctrine of Christian perfection, which is central to Nazarene theology. Spirituality was measured using four variables foundational to Wesley in defining Christian perfection—humility, faith, hope, and love.<sup>22</sup> Another aspect of spirituality is found in the variables corporate and privatized spirituality. The intent of the items related to corporate and privatized spirituality was to measure the role of community in the subject's spiritual formation or to indicate tendencies toward autonomy in the subject's spirituality.

In summary, the *Congregational Survey* contained 150 items designed to measure the relationship between liturgical practice and spirituality. The survey questions included the following item categories: (1) demographics, (2) the subject's participation, outlook, and experience of the seven liturgical elements related to the liturgy, and (3) matters regarding spirituality.

---

<sup>21</sup> Emotional expression in early Nazarene worship included such actions as: shouting, responding vocally to worship with "amen," the raising of hands, running the aisles, raising and waving a handkerchief, etc.

<sup>22</sup> These variables are taken from Wesley's sermon "The Circumcision of the Heart," which provides one of the most clear and complete descriptions of his doctrine of Christian Perfection. Cf. Wesley, "The Circumcision of the Heart," in *Sermons I*, 398-414.

## Procedure

The vast geographical region in this study required that contact with sampled churches and their pastors be accomplished through the United States Postal Service (USPS), telephone communications, and email. The distribution and collection of the questionnaires was completed through the parcel delivery service of the USPS.

### Survey Administration

The initial sample of churches received from the Research Center was resampled. The purpose of the resample was the reduction of the returned sample of 144 churches to the design goal of 72 churches.<sup>23</sup> A numerical value was assigned to each church and the appropriate quantity of numbers was drawn randomly from each church-size category (i.e., small, medium, and large) in the eight geographical regions.

Contact was first made with the pastors of these 72 churches. Originally they were contacted in a mailing that contained three letters: the first briefly described the study, the second was a copy of the letter from the General Secretary of the Church of the Nazarene authorizing permission to conduct the study, and the third was a letter of recommendation from William Greathouse, who was then General Superintendent Emeritus of the Church of the Nazarene.<sup>24</sup> The purpose of the third letter was to encourage church and pastoral participation in the study.

Following the initial mailing the pastors of all churches were telephoned in order to: (1) briefly explain the study; (2) answer any questions and concerns from pastors or

---

<sup>23</sup> The larger sample was to provide additional churches from which to randomly choose to replace those lost because of attrition.

<sup>24</sup> Deceased as of March 24, 2011.

their churches; (3) determine if the church met the criteria for inclusion in the study; and (4) discover the pastor's willingness to participate. Once this list of 72 churches was exhausted, then churches in the remaining set of 72 were randomly selected in order to meet the intended goal of the study.

Pastors whose churches fell into the category of either small- (i.e., 99 or less) or medium-sized (i.e., 100-249) churches were instructed to distribute surveys to all individuals in each worshipping congregation who were 18 years of age and above. Pastors of large churches (i.e., 250 and above) were provided a maximum of 350 surveys and were instructed to distribute the *Congregational Surveys* randomly to individuals in the worshipping congregation(s) who were at least 18 years old. Due to expense considerations in printing and distributing research materials, restricting the number of surveys in large churches was necessary because some of the churches in the population exceeded 1,000 in average worship attendance. The possibility of the sample containing one or more churches of this size would have greatly increased the cost and made the task of estimating the number of surveys needed difficult.

Since surveys were distributed only to pastors who agreed to participate in the research it was necessary to estimate the number needed rather than having a definite count before printing. The process of contacting each pastor in the sample, answering questions, and obtaining a verbal pastoral agreement to participate exceeded four months. Once a pastor agreed to participate in the study it was necessary to immediately mail the survey materials to that church in order to take preventive measures against attrition. Therefore, surveys were printed and shipped before the entire sample had been contacted and prior to reaching agreements with all participating churches. The following was

contained in each parcel: (1) the *Pastoral Survey(s)*; (2) the appropriate number of *Congregational Surveys*; (3) the correct amount of number-two pencils for subjects to complete each survey; (4) instructions for administering the survey; (5) return postage and mailing materials; and (6) instructions for returning the surveys.<sup>25</sup> The instructions enclosed in the mailed materials for completing the *Pastoral Survey*, administering the *Congregational Survey*, and returning valid data can be found in appendix C.

The total number of surveys printed was 6,000; of those 5,870 were distributed. Data were returned from 53 churches with a total of 56 worshipping congregations. The data from two of the 56 worshipping congregations were discarded due to insufficient and conflicting information on the *Pastoral Survey*.<sup>26</sup> In summary, the analyzed sample included data from 54 worshipping congregations (i.e., from 53 churches) and 1,550 individuals who comprised those congregations.

The limitations imposed by the large geographical region and the number of churches included in the research required that the oversight of administering the survey be given to the local church leadership. Detailed instructions for survey administration were sent to each pastor. The instructions also included a list of procedures to be read to the subjects prior to distributing the survey.<sup>27</sup> The majority of participating churches

---

<sup>25</sup> The *Congregational Surveys* were professionally formatted and printed so that the data could be read by a computer scanner. A number-two pencil was required to fill out the *Congregational Survey*.

<sup>26</sup> Two of the worshipping congregations from churches that had *multiple primary worship services* contained a significant amount of insufficient or conflicting data in the *Pastoral Survey*, therefore it was determined they were not usable and both the *Pastoral Surveys* and *Congregational Surveys* were discarded from these two worshipping congregations.

<sup>27</sup> Some pastors distributed the survey to their congregation to take home and complete. Those who chose this method were asked to copy and distribute the survey procedures with the survey.



administered the survey in contexts other than worship, such as during Sunday school or Sunday evening service; or the survey was sent home with the subject. Table 6 details the methods used for administering the survey.

Although countermeasures addressing threats to reliability and validity were implemented, such threats were the unavoidable consequences of the research design. A major contributing factor to these threats was my inability to be physically present to conduct the survey and to address any observed problems. Possible threats include: (1) failure of the questionnaire administrator to provide correct or adequate instructions resulting in misunderstood directions; (2) inability of the administrator to sufficiently answer subjects' questions; (3) time limitations or pressure to complete the survey quickly; (4) inadequate testing environment due to noise, temperature, or other possible distractions; and (5) failure of the test administrator to communicate the importance of the study resulting in low subject motivation.

#### Implemented Strategies to Increase Response

Another concern in data collection was the length of the surveys and the possibility that this would increase attrition. During the survey design process it was hoped that the panel review would eliminate some unnecessary and/or redundant items thus reducing the size of the questionnaires. Despite the goals for a reduction in survey items the panel review had the opposite effect with additional questions added by panel members, making the surveys tedious. Various measures were taken to counter this potential threat to participation, reliability, and validity.

**Table 6. Method for administering the *Congregational Survey***

<b>Variable</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Method</b>		
Before Worship	1	1.9
During Worship	7	13.0
Following Worship	8	14.8
Sunday School	12	22.2
Evening Worship	2	3.7
Small Groups	1	1.9
Subjects took Surveys Home	14	25.9
Other Methods	8	14.8

*Note:* Totals are less than 100% due to missing data.

Obtaining a letter of recommendation from General Superintendent William Greathouse was the first action taken in addressing threats to survey participation. The service of Dr. Greathouse to the Church of the Nazarene is well known. He has been deeply respected for his many years of service in academia and church leadership. The materials sent to pastors in the initial contact phase contained a letter from the former General Superintendent, which encouraged participation in the study. A copy of this letter is found in appendix A.

Secondly, throughout the duration of the survey process an attempt was made to maintain contact with the sampled churches. The purpose of the contact, especially the telephone interaction, was to establish rapport, in order to increase the number of pastors agreeing to participate in the study and to reduce the attrition of those who had committed to administer the survey. Initially, the pastor of each congregation was sent a letter, followed by a telephone call, in order to discuss the study, explain the responsibility of participating churches, answer questions, and gain a verbal agreement from the pastor signifying the church's intent to engage in the inquiry. During the early

stages of contact, once the pastor agreed to participate in the study, a timeline was established specifying when the survey should be administered as well as a deadline for the return of the materials. Each pastor was also asked for a tentative date indicating when the survey would be administered to their congregation(s). Communication continued through follow-up telephone calls and email correspondence until either the surveys were returned from each participating congregation or the pastor rescinded the earlier decision to participate. Pastors who did reverse their earlier decision to administer the surveys did so for various reasons including but not limited to the following: (1) a pastoral transition to another assignment during the survey process, (2) other concerns and obligations taking precedence over the pastor's commitment to the research, and (3) in some instances personal crisis in ministry. The number of phone calls made to each pastor varied greatly depending on the level of difficulty in retrieving the data.

The third strategy used to combat attrition involved the methods used for delivery and retrieval of the materials. All surveys were preprinted and shipped with pencils and return postage. This virtually eliminated any cost and reduced the time expenditure on the part of the church, pastor, and church staff. Instructions shipped with the surveys indicated that the box should be retained and used to return the completed questionnaires. A pre-addressed label with return postage was included; therefore, once the surveys were administered the completed surveys only needed to be boxed, taped, the return label affixed, and delivered to the USPS. Tracking was included in the postage for follow-up purposes. Since most pastors indicated a time frame when they intended to administer the survey and because deadlines were imposed, churches that had not mailed their packages could be contacted.

The fourth measure involved the use of incentives to increase participation and reduce attrition. Participating churches were provided pencils printed with the denominational name and quadrennial emphasis. The other incentive entailed a random drawing. The drawing was for a \$100 gift certificate to be awarded to the pastors of three churches. Each certificate was redeemable for books at one of two online bookstores. Inclusion in the drawing required pastors to return the *Pastoral Survey(s)* and a minimum of 50% of the *Congregation Surveys* initially mailed to them. It was also stipulated that the returned surveys contain viable data and that submission be completed by a pre-established deadline. The number of surveys sent to each church was determined by the figure provided by the pastor. Following the deadline period three names were chosen at random from the group of pastors who met the requirements and \$100 gift certificates were emailed to each randomly selected pastor.

Once the completed surveys were returned the appropriate information was recorded (e.g., church name, number of surveys returned, etc.). Each *Congregational Survey* was examined for missing data, cleaned, and prepared for electronic scanning. Since the number of *Pastoral Surveys* was manageable they were not scanned electronically; rather the data were entered manually. The *Pastoral Survey* was also examined for missing or incomplete data and then filed for later data entry.

It became necessary to contact several churches once deadlines had passed and the surveys had either not been received or did not appear in the USPS's tracking information. Several attempts were made to retrieve data from all churches that were shipped materials, but in some instances viable survey material was not returned. After

all feasible avenues for data retrieval had been exhausted the *Congregational Surveys* were sent to Jerry Thayer at Andrews University for scanning.

During the process of entering data from the *Pastoral Survey* it became apparent that due to my oversight an essential item was missing on the questionnaire. This item initially appeared in the early drafts but was overlooked during the editing phase. Due to the nature of the question, and since it was possible to contact each pastor who submitted a survey, the required data were gathered either by telephone or email.<sup>28</sup>

In summary, the goal of 72 churches that met the criteria for inclusion and whose pastors were willing to participate in the study was still delinquent after exhausting the complete list of 144 churches drawn by the Church of the Nazarene Research Center. Sixty-six churches of the 144 originally in the sample met the criteria for inclusion and agreed to participate in the study; of those, 53 churches returned viable data.<sup>29</sup> The returned data from each church included the completed *Pastoral Survey* and the *Congregational Surveys* distributed to and collected from the worshipping congregation(s). Three of the churches in the sample had multiple *primary worship services*, which required a separate *Pastoral Survey* for each primary worship service.<sup>30</sup>

---

<sup>28</sup> The missing item addressed the frequency at which the eucharist was celebrated during worship.

<sup>29</sup> Some of the churches surveyed contained multiple *primary worship services*. By definition each primary worship service consists of a different worshipping congregations; therefore the number of worshipping congregations is slightly higher than the number of participating churches in the sample.

<sup>30</sup> A church with multiple primary worship services is operationally defined as a church with more than one worship service with each service differing from each other in content, structure, and congregational composition (i.e., for the purpose of addressing issues such as worship style, ethnicity or convenience). Therefore, a church with multiple primary worship services would also have multiple worshipping congregations. The term *multiple primary worship service* is also important in differentiating between churches that have multiple services for the very same people, such as a Sunday evening or Wednesday versus those that have multiple services to address different ethnic groups, worship styles, etc.,

## Treatment of Data

The research questions were developed to measure the relationship between the independent and dependent variables and to see if a difference existed between groups. The primary independent variable was liturgical practice with the primary dependent variable being spirituality. The *Pastoral Survey* was used to determine the shape of Nazarene liturgies and to group each worshipping congregation into different types based upon the level of prayer book influence incorporated into the liturgy.

### *Pastoral Survey*

Congregations were typed into one of three categories depending upon the degree of prayer book influence evident in the liturgy. Those with *insignificant* prayer book influence were designated as *Type I*; congregations with *minimal* prayer book influence were labeled *Type II*; and *Type III* worshipping congregations were those with *distinct* prayer book influence evident in their liturgy. Typing each worshipping congregation was accomplished through the development of the following seven scales from the *Pastoral Survey*: (1) eucharist, (2) baptism, (3) prayer, (4) creeds, (5) word, (6) participation, and (7) liturgical calendar.

The seven scales were derived from the seven components related to the liturgy. A mean was tallied from the pastor's responses for each survey item that comprised each of the seven scales. Although, the exact number of questionnaire items linked to a specific liturgical component varied, each of the seven components was given equal

---

and is composed of different congregations in each of the worship services. Multiple primary worship services refers to the latter.

weight in typing churches. The total mean assigned to a specific worshipping congregation on the prayer book/non-prayer book scale was derived from the sum of means from each of the seven liturgical components.

Worshipping congregations were typed into the following categories depending upon the degree of prayer book influence evident in the liturgy. Worshipping congregations with a mean ranging from 1.0—1.9 were labeled as *Type I* or having *insignificant* prayer book influence; those with a mean ranging from 2.0—2.9 were labeled as *Type II* or having *minimal* prayer book influence; and those ranging with a mean between 3.0—3.9 were labeled as *Type III* or having *distinct* prayer book influence. The last possible group on the scale, *Type 4*, or worshipping congregations with a mean 4.0 and above, indicating *pervasive* prayer book influence was dropped, since no worshipping congregations attained this level of influence.<sup>31</sup> Table 7 lists the seven liturgical components and the survey items used for typing each worshipping congregation and details describing the methods used to recode variables.

### *Congregational Survey*

Descriptive statistics were employed to describe the liturgical participation, outlook, and experience of subjects who worship in the Church of the Nazarene and to understand their beliefs, attitudes, and behaviors. One-way ANOVA was used to examine any differences between groups based upon the respondents' liturgical type, that is, the type of liturgy where subjects worship as determined by the *Pastoral Survey*, either Type

---

<sup>31</sup> The highest mean on the prayer book continuum was 3.53 on a scale of 1.00 to 5.00.

I, Type II, or Type III. Additionally, groups were compared based upon a respondent's perceived experience of Christian Perfection. These two groups included those with a perceived experience of Christian perfection (PECP) and those without a perceived experience of Christian perfection (non-PECP). Independent *t* tests were used to examine differences between groups on several liturgical practice and spirituality variables. The variables measured in the *Congregational Survey* and the questions associated with them are listed in table 8.

### **Research Questions**

The *Pastoral Survey* and *Congregational Survey* were implemented to answer the following research questions.

1. What is the current shape of liturgy in the Church of the Nazarene?
- 2a. What is the participation, outlook, and experience of those who worship in Church of the Nazarene congregations?
- 2b. What affect does the shape of the liturgy have upon individual liturgical practice (i.e., participation, outlook, and experience)?
- 2c. What is the relationship between perceived experience of entire sanctification and liturgical practice?
- 3a. What is the spirituality of those who worship in Church of the Nazarene congregations?
- 3b. What affect does the shape of liturgy have upon the spirituality of those who, on a regular basis, worship in the Church of the Nazarene?



**Table 7. Variables used from the *Pastoral Survey* to type congregations**

Liturgy Component	Variables Used	Notes
1) Eucharist	16 <i>a, b, c, d, e, f, g</i> 16 <i>i</i> 17 <u>a</u> , b 18 a, <u>b</u> 19 b 20 b, <u>c</u> 26 <u>c</u> , <u>d</u> 51	Variables 16a, 16b, 16c, 16e, 16d, 16f & 16g were recoded and merged into a new variable named @receuch2. This was accomplished with the following procedure. Variables 16d, f, & g were first converted to a yes or no scale—either 0 or 1. Items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. Variables 16d, f, & g were then merged into 1 variable named @prybkres_16dfg. Items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. The new variable @prybkres_16dfg was then converted from a 3-point scale to a yes or no scale—either 0 or 1. A value of 0 remained at 0 and a value of 1, 2 or 3 was converted to a 1. This result was then added to the remaining 4 variables (16a, b, c, e) which were first transformed from a 5-point scale to a yes or no scale— either 0 or 1 They were recoded as follows: items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. The sum of all 5 variables was used to create the new variable @receuch2, which resulted in a score of 0 to 5 on a 5-point scale. The following variables were reverse scored: 17a, 18b, 20c and 26c & 26d. Eucharist frequency (51 – data gathered by phone) was recoded from a 8-point scale to a 5-point scale.
2) Baptism	<u>24</u> <u>a</u> , <u>c</u> , <u>e</u> , <u>f</u> 26 a, g, h <i>27 a</i> <i>28 a</i> <i>29 a</i> <i>31 a</i> <i>30a</i> <i>32a</i> <i>33a</i>	Variables 27a, 28a, 29a, 31a, 30a, 32a, 33a were recoded and merged into a new variable named @recbapt2. This was accomplished with the following procedure. Variables 30a, 32a, & 33a were first converted to a yes or no scale— either 0 or 1. Items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. Variables 30a, 32a, & 33 were then merged into 1 variable named @prybkres_30a32a33a. The new variable @prybkres_30a32a33a was then converted from a 3 point scale to a yes or no scale—either 0 or 1. A value of 0 remained at 0 and a value of 1, 2 or 3 was converted to a 1. Then this result was added to the remaining 4 variables (27a, 28a, 29a, 31a) which were first transformed from a 5 point scale to a yes or no scale— either 0 or 1. They were recoded as follows: items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. The sum of all 5 variables was used to create the new variable @recbapt2, which resulted in a score of 0 to 5 on a 5-point scale. The following variables were reverse scored: 24a, 24c, 24e & 24f.

**Table 7—Continued.**

Liturgy Component	Variables Used	Notes
3) Prayer	36 b, c, f, h, i, l <i>37 a, b, d, c, e, f</i> 37h	Variables 37a, 37b, 37d, 37g, 37c, 37e, & 37f were recoded and merged to become @recpray2. This was accomplished with the following procedure. Variables 37c, 37e, & 37f were first converted to a yes or no scale—either 0 or 1. Items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. Variables 37c, 37e, & 37f were then merged into 1 variable named @prybkres_37cef. The new variable @prybkres_37cef was then converted from a 3 point scale to a yes or no scale—either 0 or 1. A value of 0 remained at 0 and a value of 1, 2 or 3 was converted to a 1. Then, this result was added to the remaining 4 variables (37a, 37b, 37d, 37g) which were first transformed from a 5 point scale to a yes or no scale— either 0 or 1 They were recoded as follows: items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. The sum of these 5 variables was used to create the new variable @recpray2, which resulted in a score of 0 to 5 on a 5 point scale.
4) Creeds	26 b <i>38 a, d</i>	Variables 38a & 38d were recoded into new variables and transformed from a 9 point scale to a 5 point scale. The recodes are as follows: 9 and 8=5; 7=4; 6 & 5=3; 4=2; 3, 2 & 1=1.
5) Word	<i>40 a, b, d e, f</i> 42 <u>a</u> , c, f 43 <u>a</u> <i>43 b, c, d, e, f</i> <i>45</i>	Variables 40a, 40b, 40d, 40e & 40f were recoded into new variables and transformed from a 9 point scale to a 5 point scale. The recodes are as follows: 9 and 8=5; 7=4; 6 and 5=3; 4=2; 3, 2 and 1=1. Variables 42a and 43a were reversed. Variables 43b, 43c, 43d, 43e, & 43f were recoded and merged to become @rec43bcdef. Each of the 5 variables were first transformed from a 5-point scale to a yes or no scale— either 0 or 1 They were recoded as follows: items which were a 1 or 2 became a 0 and items originally a 3, 4 or 5 became a 1. The sum of these 5 variables was used to create the new variable @rec43bcdef, which resulted in a score of 0 to 5 on a 5-point scale. Variable 45 was recoded into a new variable from an 11-point scale to a 5-point scale, the new variable is @rec45. The recodes are as follows: 2=5; 3=4; 4 & 5=3; 1 & 6=2; 7, 8, 9, 10, & 11=1.
6) Participation	36 d, e <i>39 a, b</i> 47 a, b, c, d, e, i, l	Variables 39a, 39b were recoded into new variables from a 9 point scale to a 5 point scale. The recodes are as follows: 9 & 8=5; 7=4; 6 & 5=3; 4=2; 3, 2 & 1=1. Variable 47e was reverse scored.
7) Liturgical Calendar	44 d, <u>f</u> , <u>g</u> , k, l, <u>o</u> <i>48 d, e, f, g</i>	Items 48d, 48e, 48f & 48g were recoded into new variables from a 6 point scale to a 5 point scale. The recodes are as follows 6=5; 5=4; 4=3; 3 & 2=2; 1=1. Variables 44f, 44g and 44o were reverse scored.

*Note:* Variables underlined were reverse scored. Items in *bold italic* were recoded into new variables; please refer to the notes for details.

**Table 8. Congregational *Survey* variables measuring liturgical practice and spirituality**

Variable	Liturgical Element	Relevant Survey Questions	
Demographic Items	N/A	D1, D2, D3, D4, D5, D6	
Experience of Conversion/Christian Perfection	N/A	D7, D8	
Liturgical Practice: Participation	Eucharist	56, 57	
	Baptism	D9, D10, D11	
	Prayer	54, 64, 69	
	Creed	62	
	Scripture	63, 65	
	Music	<u>59</u> , 61, 66	
	Sermon	53, <u>58</u>	
	Liturgical Practice: Outlook	Eucharist	16, 21, 25, 30
		Baptism	29, 33, 34, <u>43</u>
Prayer		3, 6, 11, 20, 22, 46, 49	
Creed		7, 37, <u>47</u>	
Scripture		4, <u>9</u> , 19, 45	
Music		14, <u>26</u> , <u>36</u>	
Sermon		15, <u>23</u> , 32	
Liturgical Practice: Experience	Eucharist	55, 70, 73, 74, 75, 76, 77, 78, 79, 80, <u>81</u> , 82, 83	
	Baptism	24, 31, 42	
	Prayer	5, 12, 40	
	Creed	28, 39	
	Scripture	13, <u>27</u> , 38, 44, 51	
	Music	1, 2, <u>10</u> , 17	
	Sermon	18, 35	
Priority in Shaping Subject Spiritually	N/A	84, 85, 86, 87, 88, 89, 90, 91, 92	
Participation in Worship with Emotional Engagement	N/A	52, 60, 67, 68, 71, <u>72</u>	
Overemphasis on Emotion	N/A	<u>8</u> , <u>41</u> , <u>48</u> , 50	

**Table 8—Continued.**

Variable	Facet of Christian Perfection	Relevant Survey Questions
Spirituality: Beliefs	N/A	99, <u>102</u> , 105, 116, 127, 134, 136, <u>138</u>
Spirituality: Attitudes	Faith	94, 107 <sup>b</sup> , 137, 139 <sup>a</sup>
	Hope	95, 97, 103, 110 <sup>a</sup> , 128, 131
	Humility	117, 118, <u>126</u> , <u>132</u> <sup>a</sup>
	Love	108, 111, 112, 133
Spirituality: Behaviors	Faith	<u>119</u> , 125 <sup>b</sup> , 130 <sup>b</sup>
	Hope	
	Humility	123, 124
	Love	96, <u>98</u> <sup>b</sup> , 120 <sup>b</sup>
Spirituality: Privatized	N/A	<u>100</u> , <u>113</u> , <u>115</u> , <u>121</u> , <u>129</u> , <u>135</u>
Spirituality: Corporate	N/A	101, 104, 106, 109, 114, 122

*Note:* Variables underlined were reverse scored. Items beginning with a “D” were in the unnumbered demographic section of the survey. The *Congregational Survey* is printed in appendix B.

<sup>a</sup> Variable either came from or was adapted from the Spiritual Assessment Inventory as cited in Peter C. Hill and Ralph W. Hood, *Measures of Religiosity* (Birmingham, AL: Religious Education Press, 1999), 370.

<sup>b</sup> Variable either came from or was adapted from the Faith Maturity Scale as cited in Peter C. Hill and Ralph W. Hood, *Measures of Religiosity* (Birmingham, AL: Religious Education Press, 1999), 173-74.

3c. What is the difference in spirituality between those with a perceived experience of Christian perfection and individuals without a perceived experience of Christian perfection?

### **Summary**

This chapter has endeavored to systematically examine the research methods employed for this study including a discussion of the research design; the population and

sample; instruments used for research; the procedures for the administration of the surveys and retrieval of data; and the methods used to analyze the data. Chapter 8 will evaluate the results of the *Pastoral Survey* and discuss the three liturgical types that emerged from the data. It will describe the characteristics of Nazarene worship in general and then explain the similarities and differences between the three types of worshipping congregations in the Church of the Nazarene.

## CHAPTER EIGHT

### ANALYSIS OF THE DATA: THE

#### *PASTORAL SURVEY*

##### **Introduction**

The objective of this analysis is to gain a better understanding of the relationship between liturgical practice and the spirituality of individuals who worship in the Church of the Nazarene, especially as it relates to John Wesley's formulation of the doctrine of Christian perfection. Using demographic data this chapter begins by providing a general overview of those congregations, and their corresponding pastors, who participated in this study. Subsequent to the demographic summary of all congregations, the shape of liturgy in all Nazarene worshipping congregations is analyzed followed by an examination of each of the three liturgical types that comprise the sample. The examination provides a detailed description of the seven liturgical components for each specific type. When applicable, both the similarities and the distinguishing features between types are noted.

##### **Demographic Data of the Pastors in Participating Churches**

Sampled churches were spread throughout the eight educational regions of the Church of the Nazarene in the United States. Although, the intent of the research design aspired for equal response of all three church sizes from every geographical region,

problems associated with attrition and other factors contributed to a disparity in survey participation between educational regions. Table 9 provides an overview of the number of participating churches from each educational region; it details both the design goal and the actual number of churches in the sample.

**Table 9. Church sample by educational region and church size**

<b>Educational Region</b>	<b>Small Church (1-99)</b>	<b>Medium Church (100-249)</b>	<b>Large Church (250 and above)</b>	<b>Total Churches</b>
Eastern Nazarene College— Boston, MA	4	2	1	7
Mount Vernon Nazarene University— Mount Vernon, OH	3	1	0	4
Trevecca Nazarene University— Nashville, TN	3	2	1	6
Olivet Nazarene University— Bourbonnais, IL	6	2	1	9
MidAmerica Nazarene University— Olathe, KS	6	2	1	9
Southern Nazarene University— Bethany, OK	3	1	1	5
Northwest Nazarene University— Nampa, ID	5	2	0	7
Point Loma Nazarene University— San Diego, CA	4	2	0	6
<b>Total Churches Sampled</b>	<b>34</b>	<b>14</b>	<b>5</b>	<b>53</b>
Design Goal for Each Region	6	2	1	9
Design Goal Total	48	16	8	72

Worship services were primarily held on Sunday morning between 10:00 and 11:00 with a few congregations meeting either earlier on Sunday morning or later in the afternoon.<sup>1</sup> The exception to the Sunday pattern was one of the primary worship services of one large church in the sample. This particular congregation met at 7:00 on Wednesday evening with an average attendance in the 251 to 500 range.

Ninety-four percent of the worshipping congregations were predominately White ( $n=51$ ); however, 6% were multi-cultural ( $n=3$ ). The predominant gender of Nazarene clergy responding to the survey was male, while a small minority was female.<sup>2</sup> Twenty-four percent of pastors had served in their current setting for 3 to 5 years. The next highest category was comprised of pastors serving in their current situation 6 to 10 years. The pastors in 19% of the churches surveyed were in their current assignment for 16 to 25 years.

The majority of clergy had a degree in higher education. Eleven percent retained an associate's degree, 41% a bachelor's degree, 35% a master's degree, and 4% a doctor of ministry degree. However, the highest level of formal education achievement for 10% of the participating pastors was high school. Twenty-two percent received their ministerial training in a Nazarene college, whereas another 22% were trained at Nazarene Bible College. Twenty-eight percent fulfilled requirements through degrees at Nazarene Theological Seminary, whereas 20% met qualifications through the Church of the

---

<sup>1</sup> Of the 54 worshipping congregations surveyed, 42 responded to this question; 41 of the respondents met on Sunday. Two met at 9:30 a.m.; 37 began worship somewhere between 10:00 a.m. and 11:00 a.m.; one began at 12:00 p.m.; and one began at 5:00 p.m.

<sup>2</sup> Since some churches had more than one primary worship service, the number of participating churches and pastors was slightly lower than the number of worshipping congregations.



Nazarene’s Course of Study or a similar non-degree program. The remaining 8% met the greatest portion of their ministerial education obligations in either a non-Nazarene college or seminary. Table 10 provides a detailed overview of clergy gender, education, and ministry experience.

**Table 10. Clergy demographics of surveyed churches**

<b>Variable</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Gender</b>		
Male	51	96.2
Female	2	3.8
<b>Years in Current Assignment</b>		
Less than 1 year	6	11.3
1—2 years	10	18.9
3—5 years	12	22.6
6—10 years	11	20.8
11—15 years	4	7.5
16—25 years	10	18.9
<b>Highest Level of Formal Education</b>		
High School	5	9.4
Associate’s Degree	6	11.3
Bachelor’s Degree	21	39.6
Master’s Degree	19	35.8
DMin	2	3.8
PhD or Equivalent	0	0
<b>Means of Fulfilling Educational Requirements for Ministry</b>		
Church of the Nazarene		
Course of Study	11	20.8
Nazarene Bible College	11	20.8
Nazarene College	12	22.6
Other College/University	2	3.8
Nazarene Seminary	15	28.3
Other Seminary	2	3.8

## **The Shape of Liturgy in the Church of the Nazarene**

Research Question 1: What is the current shape of liturgy in the Church of the Nazarene?

The *Pastoral Survey* provided the data to understand the commonalities in Nazarene worship. The focus of this discussion is specifically upon the seven components of the liturgy which were the central areas of exploration in the *Pastoral Survey*. These components include: (1) eucharist, (2) baptism, (3) prayer, (4) the creeds, (5) the Word (i.e., the incorporation of Scripture through various means including the homily), (6) opportunities for congregational participation in the liturgy, and (7) adherence to the liturgical calendar.

### General Characteristics of Nazarene Worship

#### **Eucharist**

Nazarene congregations rarely used resources from the prayer book tradition in administering the eucharist. Only 2% of pastors often or always used a prayer book resource for the ritual. Even the percentage of pastors who frequently used the *Manual* to administer the ritual was limited to 50%, whereas the *CRH* was often or always used a mere 11% of the time. Nearly 29% of clergy attested to the practice of often or always administering the eucharist by speaking spontaneously without a prepared ritual.

More than 94% of Nazarene clergy often or always used individual communion cups in serving eucharist, whereas nearly 4% acknowledged the frequent use of a

communion chalice.<sup>3</sup> The majority of pastors, 59%, often or always delivered the elements to the participants in their pew. The frequency of experiencing the eucharist was no greater than quarterly for more than one-third of Nazarene worshipping congregations. Approximately 20% of pastors served eucharist bimonthly (i.e., every other month), while nearly 30% practiced it monthly. Although no congregations administered the eucharist on a weekly or biweekly basis, 15% of pastors surveyed indicated that they served communion on special occasions (i.e., during Lent, Advent, Christmas, Easter, etc.) in addition to their regular monthly practice.

The vast majority of Nazarene clergy, 85%, believed the eucharist was an individual spiritual experience. Nearly 76% agreed or strongly agreed that in the eucharist one experiences the real presence of Christ. Rather than restricting the eucharist to believers alone, 54% of pastors indicated that they offered communion to all who were seeking God's grace. Descriptive statistics regarding the characteristics of eucharistic practice in Nazarene liturgies are listed in tables 19 and 20; both are located in appendix D.

## **Baptism**

Prayer book resources were rarely used by Nazarene clergy for the baptism ritual. The *BCP* was used often or always by 2% of pastors, while the *United Methodist Book of Worship (UMBW)* was implemented by a different 2%. These were the only two prayer book resources that pastors indicated they utilized. Nearly 42% of clergy frequently

---

<sup>3</sup> Those congregations that use a chalice administer communion using intinction, rather than the practice of drinking from a common cup.

referred to the *Manual* for the baptism ritual, while 15% percent indicated often or always using both the *Manual* and the *CRH* to administer baptism.<sup>4</sup>

Seventy-nine percent of pastors preferred to dedicate infants rather than baptize them. The de-emphasis of infant baptism is further accentuated by those pastors who encouraged rebaptism of adults initially baptized as infants. Nearly 65% of pastors agreed or strongly agreed that they encourage those baptized as infants to be rebaptized as adults, while 6% stated they often or always encourage parents to baptize infants rather than dedicate them.

Worth noting is the practice of nearly 82% of Nazarene clergy who agreed or strongly agreed that they sometimes receive into membership those who have never been baptized in any church. Also significant is the number of pastors who believed that former Catholics should be rebaptized. Nearly 17% agreed or strongly agreed that those baptized in the Catholic Church should be rebaptized before joining the Church of the Nazarene. Paradoxically, approximately 89% of those clergy who indicated that Catholics should be rebaptized before joining the Church of the Nazarene have accepted into membership those who have never been baptized in any church.

The sacrament of the Lord's supper, which is commonly part of baptismal services in the prayer book tradition, did not find the same relationship in Nazarene baptismal services. There were no clergy who frequently administered communion to the baptismal candidates in conjunction with the ritual for baptism. Likewise, none of the

---

<sup>4</sup> This percentage differs from item 27a in table 21, since it reflects an adjustment to the data in the table. The 42% was derived by subtracting item 28a from 27a and rounding to the nearest whole number. Although 57% of pastors use the *Manual*, only 42% of them use the *Manual* alone; the other 15% use both Nazarene resources.

surveyed pastors regularly restrict communion to the baptized. Table 21, located in appendix D, contains descriptive statistics related to those variables measuring the characteristics of baptism in Nazarene liturgies.

### **Prayer**

Ninety-six percent of clergy often or always prayed a spontaneous pastoral prayer. Only 4% frequently used a personally written pastoral prayer. Eighty-five percent of pastors often or always prayed spontaneously without the use of outside resources. Although nearly 42% of Nazarene clergy indicated they create their own prayers using a variety of resources, only 2% attested to using written prayers from a worship resource book. Although it is unclear exactly how outside resources are incorporated, a small percentage of pastors indicated that the following resources are consulted for the prayers used during worship. The *CRH* is referred to by 2% of pastors, another 2% consulted the *BCP*, and 2% frequently used the *UMBW*. None of the pastors surveyed frequently referenced more than one of the listed resources for prayer.

Although none of the surveyed pastors prayed litanies and less than 8% frequently included either collects or prayers of lament in the liturgy, nearly 76% stated that they frequently implement prayers of petition. About 80% included a benediction and approximately 41% prayed a prayer of invocation. All of the pastors who frequently implemented a prayer of invocation also often or always included a prayer of benediction; however, nearly 66% of those pastors who frequently used a benediction did not include a prayer of invocation with any regularity. The characteristics of corporate prayer as revealed in the *Pastoral Survey* are detailed in table 22, which is located in appendix D.

## **Creeds**

The Apostles' Creed and the Nicene Creed found minimal usage by Nazarene clergy. Approximately 15% never recited the Apostles' Creed. The most frequent use of the Apostles' Creed was monthly by a mere 2% of congregations surveyed. The majority of pastors recited the Apostles' Creed as infrequent as every six months or less. The Nicene Creed was implemented with even more scarcity. Fifty-nine percent of pastors never implemented the Nicene Creed in worship, while another 26% used it less than once a year. The most frequent usage of the Nicene Creed was a quarterly recitation by 2% of worshipping congregations participating in the research. Descriptive statistics regarding creedal use in Nazarene liturgies are listed in tables 23 and 24; both are located in appendix D.

## **Word**

Nearly 60% of pastors indicated that they select Scripture used in worship (i.e., the non-sermon texts) based upon the liturgical calendar; however, only 22% used a lectionary. Typically churches sensitive to the liturgical calendar follow a lectionary in order to select the appropriate readings. Therefore the extent to which Nazarene pastors follow the liturgical year and the resources being used is unclear. Approximately 9% of clergy randomly selected the non-sermon Scripture texts.

Forty percent of Nazarene congregations read Scripture responsively no more than once every six months. Approximately 29% read Scripture responsively either weekly or biweekly. The most frequent practice for including Scripture in worship was for the pastor to read it to the congregation. Nearly 83% of pastors read Scripture to the congregations weekly.

Lay involvement in the public reading of Scripture during worship was less pronounced. A lay person read Scripture to the congregation weekly in 25% of worshipping congregations and biweekly in 12%. The practice of laity reading the Scripture in worship was almost non-existent in more than one-third of Nazarene congregations. Approximately 35% of pastors indicated that Scripture was read in worship by a lay person a meager once a year or less.

Likewise, the inclusion of Scripture in worship through creative means was uncommon. Very few churches frequently acted out Scripture dramatically. Approximately 4% acted Scripture out dramatically either monthly or bimonthly, whereas nearly 89% engaged in this practice no more than once annually. The practice of reading Scripture dramatically occurred with just slightly greater regularity among Nazarene congregations. Nearly 8% included dramatic readings on a quarterly basis, but it was rare to find this practice in the majority of congregations. Approximately 85% implemented dramatic readings only once yearly or less.

Nazarene clergy preached somewhere in the range of 16 to 50 minutes. Approximately 33% indicated that their sermons ranged from 31 to 40 minutes, nearly 30% preached from 26 to 30 minutes, and about 26% preached from 21 to 25 minutes. The remaining 11% were evenly divided; 6% preached from 16 to 20 minutes and 6% preached between 41 to 50 minutes. The characteristics of the incorporation of Scripture into the liturgy are detailed in tables 25 and 26. Both tables are located in appendix D.

## **Participation**

Pastors in 33% of worshipping congregations often or always provided the opportunity for the congregation to pray audibly during prayer time. Periods of silence during prayer, allowing the congregation to reflect and pray silently, were frequently included in only 17% of worshipping congregations. Pastors in nearly 69% of congregations indicated that people frequently use the communion rail to pray, while individuals in 4% of congregations often or always knelt at their seats to pray.

People in approximately 70% of congregations often or always responded to music with applause.<sup>5</sup> Other types of response occurred often or always in fewer congregations. Worshippers frequently responding with an “Amen” or similar expression when moved by the Spirit occurred in 54% of congregations. Individuals frequently responding to worship with raised hands occurred often or always in 57% of congregations. Pastors in 50% of the surveyed congregations indicated that people frequently respond to an altar call by coming forward and kneeling at the communion rail.

Pastoral use of responsive readings in worship was limited. Approximately 46% of clergy included responsive readings from the Nazarene hymnal as infrequently as once every six months or even less. Response readings from the Nazarene hymnal were implemented in worship monthly or more by fewer than 10% of pastors surveyed. Responsive readings from other resources were even scarcer. Approximately 67% of

---

<sup>5</sup> The item specified that the clapping was in response to music provided by adults. This clarification was included in the survey in order to indicate that the clapping was actually applause and differentiate it from clapping for children which may or may not result from a different motivation.



clergy included responsive readings from other worship resources only once every six months or less, while about 13% followed a monthly or greater practice.

In summary, the highest levels of subject participation in worship occurred either in the congregation's emotional response to music or in response to the sermon. Pastors in the majority of congregations did not typically include the possibility for participation in other elements of the liturgy such as opportunities for congregational prayer, or by kneeling during the reception of eucharist, or participation through the use of responsive readings. Survey questions related specifically to the eucharist indicated that in the majority of congregations worshippers play a more passive role in the eucharist. This trend was exemplified in 59% of congregations where the elements were delivered to subjects while they remained in their pew. Descriptive statistics for participation in the liturgy are listed in tables 27 and 28; both are located in appendix D.

### **Liturgical Calendar**

The vast majority of Nazarene clergy used means other than a lectionary to select their sermon text. During national holidays approximately 33% either often or always preached on a theme reflecting the holiday. Similarly, on commemorative days (e.g., Mother's Day, Father's Day, etc.) nearly 41% of pastors surveyed frequently selected their sermon theme based upon the corresponding motif. Only 13% indicated that they often or always referenced a lectionary for sermon text selection.

Generally speaking adherence to the liturgical year was minimal. Although some Nazarene clergy indicated that they followed the Christian calendar during Christmas and Easter, there seems to be some discrepancies in the data. Eighty-seven percent of pastors indicated that they often or always preached Christmas sermons during Advent, while

only 43% attested to frequently preaching a Christmas sermon on the Sunday immediately following Christmas Day.

Minimal attention was also given to the special services during the season of Lent, including Holy Week. Pastors in 87% of Nazarene congregations indicated that they never celebrate Ash Wednesday. Although this lack of involvement in Ash Wednesday is expected in the Church of the Nazarene given its tradition, the data concerning Holy Week are somewhat surprising. Clergy in less than 28% of Nazarene congregations stated that they observe Maundy Thursday annually while nearly 54% indicated never holding Maundy Thursday services. The observance of Good Friday was also nominal. Nearly 30% of the pastors surveyed indicated that they never hold Good Friday services. Only 48% of pastors surveyed stated that they commemorate Good Friday annually. Tables 29 and 30, located in appendix D, contain the means, standard deviations, and frequencies of those variables addressing the issue of Nazarene adherence to the liturgical calendar.

#### Description of the Liturgical Types in Church of the Nazarene Worship

Utilizing the data from the *Pastoral Survey*, the primary worship service(s) of each church was typed into one of three possible categories based upon the liturgical design set forth by the pastor and church leadership. Type I refers to worshipping congregations with insignificant prayer book influence, Type II encompasses worshipping congregations' exhibiting minimal prayer book influence, and Type III designates congregations with a distinct prayer book influence. The criteria used for typing churches are set forth in chapter 7, which deals with methodology. This segment examines the three liturgical types by defining the characteristics of each type in each of the seven components of worship examined in this study.

## **Type I**

### Eucharist

Pastors of Type I congregations (i.e., 82 % of surveyed congregations) exhibited minimal use of worship resources in planning and administering the celebration of the eucharist. There were only two resources containing the eucharistic ritual that were often or always used by pastors of Type I worshipping congregations. Forty-three percent of Type I pastors indicated that they frequently used the ritual in the *Manual*.<sup>6</sup> Eleven percent often or always used both the *Manual* and the *CRH*. Forty-six percent did not implement either the *Manual* or the *CRH* on a frequent basis. Twenty-seven percent of pastors indicated that often no resources were used for administering the Lord's supper, and 33% attested to often or always speaking spontaneously without a prepared ritual. Twenty-seven percent attested to frequently creating a ritual for eucharistic celebration using a variety of resources; however, based upon the previous data it is unclear what resources were used.<sup>7</sup> Of all the resources listed on the survey, only two were utilized, the *Manual* and the *CRH*.<sup>8</sup>

One hundred percent of Type I pastors indicated either often or always using individual communion cups in celebrating the eucharist. This corresponds to the same percentage of Type I pastors who attested to either rarely or never administering communion using a chalice. Nearly 89% of pastors believed that the sacrament of the

---

<sup>6</sup> The only resource this church used was the *Manual*.

<sup>7</sup> Item 16h on the *Pastoral Survey* was not used in typing worshipping congregations.

<sup>8</sup> The resources for administering the eucharist listed in the survey include the *Manual*, the *CRH* from Beacon Hill Press, the *BCP*, the Methodist Book of Worship, the Roman Catholic Sacramentary, the Book of Common Worship, and the Lutheran Book of Worship.

eucharist is an individual spiritual experience. Eleven percent of pastors do not include the institution narrative in the ritual.

Another significant characteristic of Type I churches relates to the methods used to distribute the eucharist to the congregation. Nearly 66% of pastors either often or always delivered the elements to the worshippers in their seats, where the worshippers then partake of them. Nearly 54% frequently restricted communion to believers. Fifty-nine percent celebrated the eucharist six times a year or less, 32% celebrated it monthly, and 9% celebrated the eucharist in special services during festive times of the church year in addition to their monthly celebration. Descriptive statistics are available in tables 31 and 32; both are located in appendix D.

### Baptism

Forty-seven percent of pastors either often or always drew upon the *Manual* to administer adult baptism, while 9% frequently used both the *Manual* and the *CRH*. Forty-four percent did not frequently use either of the Nazarene resources. None of the resources from the prayer book tradition that were listed in the survey were used by the pastors of Type I congregations.

Eighty-six percent of pastors agreed or strongly agreed that they preferred infant dedication over infant baptism. Seventy percent agreed or strongly agreed to encouraging adults baptized as infants to be rebaptized. Nearly 21% of pastors agreed or strongly agreed that former Catholics seeking to join the Church of the Nazarene should be rebaptized prior to being received into membership. Eighty-six percent admitted to receiving individuals into church membership who have never experienced the sacrament of baptism. Ironically 90% of those who indicated believing that those baptized in the

Catholic church should be rebaptized before joining the Church of the Nazarene also agreed or strongly agreed to receiving the unbaptized into church membership. Table 33, which is found in appendix D, contains descriptive data regarding baptism.

## Prayer

Thirty-seven percent of Type I pastors attested to either often or always using a variety of resources to create the prayers used in worship. However, none of them formulated prayers by frequently using any of the six resources from the prayer book tradition listed on the survey.<sup>9</sup> Nearly 98% often or always included a spontaneous pastoral prayer<sup>10</sup> in worship, while only 5% often or always wrote their own pastoral prayer.

None of the Type I pastors frequently used a written prayer from a worship resource book. Nearly 89% indicated that they often or always “pray what God lays upon [their] heart without [the use of] outside resources.” Although Type I pastors rarely used collects, laments, or litanies in worship, nearly 80% indicated that they often or always include prayers of intercession and petition. Descriptive statistics for the implementation of prayer in the liturgy are available in table 34, which is found in appendix D.

---

<sup>9</sup> The resources for prayer listed in the survey include the *CRH* from Beacon Hill Press, the *BCP*, the *Methodist Book of Worship*, the *Roman Catholic Sacramentary*, the *Book of Common Worship*, and the *Lutheran Book of Worship*.

<sup>10</sup> Item 36a which inquires about the inclusion of a *spontaneous pastoral prayer* in worship was not used to type worshipping congregations.

## Creeds

The appropriation of the ancient creeds of the church was virtually non-existent in the worship of Type I congregations. The reciting of the Apostles' Creed in unison was never practiced more frequently than bi-monthly; bi-monthly use occurred in 5% of congregations. Eleven percent implemented the Apostles' Creed once every six months, while almost 64% included it in worship as infrequently as once a year or less. Eighteen percent of pastors indicated that the Apostles' Creed is never used in worship. The practice in the early church and prayer book tradition of reciting the Apostles' Creed as part of the baptismal service was also absent in Type I liturgies.<sup>11</sup> Only 2% of worshipping congregations indicated often or always implementing the Apostles' Creed at baptism.

Adoption of the Nicene Creed was even more sparse than the Apostles' Creed in Type I congregations. It was never used more than once a year. The number of pastors who indicated they implement the Nicene Creed annually occupied less than 5% of Type I congregations. Sixty-eight percent never recited the Nicene Creed in worship and approximately 27% do so less than once annually. Descriptive statistics are available in tables 35 and 36; both are located in appendix D.

## Word

The pastor reciting Scripture to the congregation was the primary means used to integrate Scripture into the liturgy. Pastors in more than 95% of Type 1 congregations publicly read Scripture on a weekly or biweekly basis, while in 26% of congregations the

---

<sup>11</sup> Stookey, *Baptism*, 104.

laity publicly read Scripture on a weekly or biweekly basis. Creative means to communicate Scripture in worship, such as drama or dramatic readings, were rarely used. Approximately 2% of Type I congregations dramatized Scripture monthly, and none used it more frequently than monthly. More than 90% rarely used drama to communicate Scripture (i.e., once a year or less). The implementation of dramatic readings was just as sparse. The most frequent use was a quarterly practice by 2% of Type I congregations, while more than 90% rarely included dramatic readings in worship (i.e., once a year or less).

When asked about the method(s) used for the selection of Scripture lessons that were used in worship, less than 12% indicated they often or always chose the texts at random.<sup>12</sup> Although 50% attested to often or always selecting these texts based on the church year, the number who often or always uses a lectionary is significantly lower at 11%. The predominant practice indicated by the majority of pastors in Type I congregations was to base their sermon on one passage of several verses, rather than a smaller segment of one to two verses. More than 70% stated that they often or always create a sermon from one passage of several verses; while less than 30% often or always developed a sermon based on two or more passages of Scripture. Approximately 14% of pastors often or always construct a sermon that is limited to one or two verses of Scripture.

---

<sup>12</sup> Scripture lessons are referred to in this study as the non-sermon texts; this is to differentiate between texts used as part of the sermon from other readings that are a part of worship. Items relating specifically to the sermon texts were also part of the research questions.

The length of the sermon varied to some extent in Type I liturgies. The predominant practice of pastors was to preach more than 25 minutes. While 25% of pastors often or always preached 25 minutes or less, only 2% of Type I congregations frequently preached 20 minutes or less. Three congregations, or nearly 7%, were at the other end of the scale with sermons often or always ranging from 41 to 50 minutes in length. Tables 37 and 38 in appendix D contain statistical data addressing the use of the Word in Nazarene liturgies.

### Participation

Participation included both physical actions and emotional response. Nearly 32% of pastors indicated that they often or always implement prayers that provided the opportunity for the congregation to pray audibly. However, less than 16% of Type I clergy often or always offered periods of silence during prayer. Almost 66% often or always provided the opportunity for people to come to the communion rail and kneel to pray during times of prayer. However, the occasion for the worshipper to kneel during the reception of the eucharist occurred often or always in less than 17% of Type I liturgies.

Pastors in 59% of Type I congregations indicated that people often or always responded with “Amen” or a similar expression during the liturgy. Worshipers in 61% of Type I congregations often or always raised their hands in worship when blessed with the Spirit. The most prevalent response was clapping or applause, which occurred often or always in nearly 71% of Type I congregations.<sup>13</sup> Response to the altar call was highest

---

<sup>13</sup> The questionnaire is worded to measure clapping in response to music provided by adults. Although clapping is not new to Nazarenes, the pervasive nature of applause in Nazarene worship appears to be a rather recent phenomenon; the implications of this type of response are discussed in chapter 5.



in Type I liturgies. Fifty-seven percent of pastors in Type I congregations indicated that when an altar call is given people often or always responded by coming forward to the communion rail to pray. Descriptive statistics are available in tables 39 and 40; both can be found in appendix D.

### Liturgical calendar

Less than 5% of pastors in Type I congregations often or always referenced a lectionary when selecting a sermon text. During national holidays, 34% of pastors stated that they frequently prepare a sermon based upon patriotic themes. Commemorative days provided the sermon context for nearly 46% of pastors who indicated often or always preparing a sermon based on themes associated with the day being commemorated, rather than the liturgical calendar.<sup>14</sup> During the weeks between Easter Sunday and Pentecost 27% of pastors often or always preached a sermon that reflects the season of Easter. During Advent nearly 91% of the pastors of Type I congregations indicated often or always delivering sermons that address Christmas themes, rather than Advent themes, while only 36% preached a Christmas text on the Sunday immediately following December 25<sup>th</sup>.

Nearly 98% of Type I pastors stated never observing Ash Wednesday. Maundy Thursday observance is also limited. Sixteen percent indicated that they hold a yearly service, while 61% never integrated Holy Thursday into their yearly calendar. Likewise, Good Friday observance was diminished. While 41% of pastors expressed that they

---

<sup>14</sup> National holidays include both secular and some Christian celebrations such as Memorial Day, the 4<sup>th</sup> of July, Christmas, New Year's Day, etc. Commemorative days refer to events that are not

include a yearly service, nearly 32% admitted to never adding it to their Holy Week celebration. Descriptive statistics are available in tables 41 and 42; both are located in appendix D.

## **Type II**

### Eucharist

Similar to Type I, the pastors of Type II congregations (i.e., 11% of surveyed congregations) exhibited minimal use of worship resources in planning and administering the eucharist. Two resources containing the ritual for the eucharist were frequently used by pastors of Type II worshipping congregations. Thirty-three percent of pastors often or always used the *Manual* for the administration of the eucharist, while 17% of pastors frequently use both the *Manual* and the *CRH*. Approximately 33% of pastors indicated that they often or always use no resources for the eucharistic rite, and nearly 17% admitted to frequently speaking spontaneously without a prepared ritual. Although 50% attested to often or always creating a ritual for eucharist using a variety of resources, it was unclear what resources were used.<sup>15</sup> Of the resources listed on the survey, both from the prayer book tradition and the Church of the Nazarene, the only two utilized were the *Manual* and the *CRH*.<sup>16</sup>

---

associated with the liturgical calendar, but are more recent developments that have been adopted by many churches such as Mother's Day, Father's Day, etc.

<sup>15</sup> Item 16h on the *Pastoral Survey* was not used in typing worshipping congregations.

<sup>16</sup> The resources for administering the eucharist listed in the survey include the *Manual*, the *CRH* from Beacon Hill Press, the *BCP*, the *Methodist Book of Worship*, the *Roman Catholic Sacramentary*, the *Book of Common Worship*, and the *Lutheran Book of Worship*.

One hundred percent of Type II pastors specified that they often or always use individual communion cups in celebrating the eucharist. This corresponded to the same percentage of pastors who attested to either rarely or never administering communion using a chalice. Eighty-three percent of these same pastors believed that the sacrament of the eucharist is an individual spiritual experience. Thirty-three percent of pastors surveyed affirmed to often or always delivering the elements to the worshippers in their seats; this was a substantial reduction from Type I congregations. Fifty percent of Type II pastors stated that they celebrate quarterly, while 34% described a more frequent practice of celebrating the Lord's supper at least monthly but less than bi-monthly. Descriptive statistics are available in tables 31 and 32; both are located in appendix D.

### Baptism

Thirty-three percent of Type II pastors stated that they often or always refer to the ritual in the *Manual* to administer adult baptism. Another 33% attested to frequently using both the *Manual* and the *CRH* for adult baptism. The final one-third pointed out that they did not frequently use either Nazarene resource. None of the resources from the prayer book tradition listed in the survey were used by Type II worshipping congregations.

Eighty-three percent of pastors agreed or strongly agreed that they preferred infant dedication over infant baptism. Fifty percent agreed or strongly agreed that they encourage those baptized as infants to be rebaptized as adults. Fifty percent revealed that they sometimes accept unbaptized individuals into church membership. Table 33, which is found in appendix D, contains descriptive data regarding baptism.

## Prayer

Approximately 67% of Type II pastors attested to formulating prayers used in worship by often or always using a variety of resources. However, none of them stated that they create prayers by frequently using any of the six resources from the prayer book tradition listed in the survey.<sup>17</sup> All of the pastors of Type II worshipping congregations stated that they often or always pray a spontaneous pastoral prayer<sup>18</sup> in worship, while none of these pastors indicated the frequent use of personally written pastoral prayers. In addition none of the pastors of Type II worshipping congregations often or always included a written prayer from a worship resource book. One hundred percent of Type II pastors explained that they frequently “pray what God lays upon [their] heart without [the use of] outside resources.” Type II pastors rarely used collects, laments, or litanies in worship; however, 50% indicated that they often or always included prayers of intercession and petition. Descriptive statistics for the implementation of prayer in the liturgy are available in table 34, which is found in appendix D.

## Creeds

Creedal use in Type II worship was not commonly practiced. The most frequent recitation of the Apostles’ Creed was practiced by those congregations that recite on a bi-monthly basis. This practice encompassed less than 17% of congregations. The predominant practice was to implement the Apostles’ Creed once every six months or

---

<sup>17</sup> The resources for prayer listed in the survey include the *CRH* from Beacon Hill Press, the *BCP*, the *Methodist Book of Worship*, the *Roman Catholic Sacramentary*, the *Book of Common Worship*, and the *Lutheran Book of Worship*.

<sup>18</sup> Item 36a concerning the inclusion of a *spontaneous pastoral prayer* in worship was not used to type worshipping congregations.

less, while 50% of the pastors of Type II congregations limited the recitation of the Apostles' Creed to a yearly practice.

The inclusion of the Nicene Creed was scarcer. Less than 17% of congregations recited it quarterly, 50% of congregations participated in an annual recitation, and 33% of congregations implemented the Nicene Creed less than once a year. Similar to the practice of Type I worshipping congregations, the inclusion of the Apostles' Creed as part of the baptismal service was rare.<sup>19</sup> Less than 17% of the worshipping congregations indicated often or always implementing the Apostles' Creed at baptism. Descriptive statistics are available in tables 35 and 36; both are located in appendix D.

#### Word

Commensurate to Type I worshipping congregations, the most common method to incorporate Scripture into the liturgy of Type II congregations was by the pastor reading it to the congregation. More than 73% indicated that the pastor read Scripture to the congregation on a weekly or biweekly basis. Unlike Type I worship, the laity in Type II congregations were also involved in the public reading of Scripture. Lay persons in nearly 68% of Type II congregations publicly read Scripture on a weekly or biweekly basis. This was a notable increase from Type I congregations.

The implementation of creative means to communicate Scripture in worship, such as drama or dramatic readings, was infrequent. The most frequent use of drama was bimonthly by approximately 17% of surveyed congregations. The most frequent use of

---

<sup>19</sup> Stookey, *Baptism*, 104.

dramatic readings was the quarterly practice by 50% of Type II congregations. The remaining 50% either included dramatic readings less than once a year or not at all.

None of the Type II pastors indicated often or always selecting the non-sermon texts used in worship randomly. Instead 100% stated that the Scripture texts were selected according to the Christian year. However, only 50% implemented the use of a lectionary in selecting these texts. The practice of 83% of pastors in Type II congregations was to often or always construct a sermon based upon one passage of Scripture consisting of several verses. Approximately 17% indicated that they often or always used two or more passages of Scripture in sermon development. Fifty percent of pastors in Type II congregations preached between 21 to 25 minutes, while the homily for the remaining 50% of pastors lasted between 26 to 30 minutes. Tables 37 and 38 in appendix D contain statistical data addressing the use of the Word in Nazarene liturgies.

#### Participation

Approximately 67% of pastors in Type II congregations indicated that they often or always implemented prayers that provided the opportunity for the congregation to pray audibly. However none of the liturgies in Type II worship often or always offered periods of silence during prayer. Opportunity for people to come to the communion rail and kneel to pray during prayer was often or always provided by all Type II congregations; however, less than 17% often or always served the eucharist with the congregation kneeling at the communion rail.

Pastors in 50% of Type II congregations indicated that people often or always responded with “Amen” or a similar expression during the liturgy. Likewise, worshippers in 50% of Type II congregations often or always raised their hands in worship when

blessed with the Spirit. Similar to Type I worship, clapping or applause was the most prevalent response in Type II congregations. Eighty-three percent of the Type II churches surveyed indicated that the congregation often or always responded to music provided by adults with clapping.<sup>20</sup> Response to the altar call by Type II congregations was considerably less than the response in Type I worship. Thirty-three percent of pastors in Type II congregations indicated that when an altar call was given, people frequently responded by coming forward to the communion rail to pray. Descriptive statistics are available in tables 39 and 40; both can be found in appendix D.

#### Liturgical calendar

The use of a lectionary in selecting a sermon text was significantly higher in Type II congregations than in Type I. Thirty-three percent of pastors in Type II congregations often or always referenced a lectionary when selecting a sermon text. During national holidays 50% of pastors often or always prepared a sermon based upon patriotic themes. During commemorative days nearly 33% of pastors often or always created their homily based on the themes associated with the day being commemorated, rather than the liturgical calendar.<sup>21</sup> During the weeks between Easter Sunday and Pentecost less than 17% of pastors often or always preached a sermon that reflects the season of Easter. During Advent, all Type II pastors indicated often or always delivering sermons that

---

<sup>20</sup> The questionnaire is worded to measure clapping in response to music provided by adults. Although clapping is not new to Nazarenes, the pervasive nature of applause in Nazarene worship appears to be a rather recent phenomenon; the implications of this type of response are discussed in chapter 5.

<sup>21</sup> National holidays include both secular and some Christian celebrations such as Memorial Day, the 4<sup>th</sup> of July, Christmas, New Year's Day, etc. Commemorative days refer to events that are not associated with the liturgical calendar, but are more recent developments that have been adopted by many churches such as Mother's Day, Father's Day, etc.

address Christmas themes, rather than the themes of Advent. Only 50% preached a Christmas text on the first Sunday of Christmas; that is the Sunday immediately following December 25<sup>th</sup>.

Eighty-three percent of Type II congregations rarely observed Ash Wednesday. However, Maundy Thursday and Good Friday observance was much higher. Two-thirds of congregations held yearly services for both of these holy days. Type II was the only type to include the Great Easter Vigil in their yearly calendar. Thirty-three percent indicated an annual observance.<sup>22</sup> Although Type II congregations exhibit a much more pronounced observance of the liturgical year, their celebration was substantially lower than that of Type III. Descriptive statistics are available in tables 41 and 42; both are located in appendix D.

### **Type III**

#### Eucharist

The majority of the pastors of Type III congregations (i.e., 7% of surveyed congregations) attested to the infrequent use of Nazarene resources in planning and administering the eucharist. None of the surveyed congregations often or always utilized the ritual in the *Manual* or the *CRH*. This was a notable departure from Type I and Type II congregations. Only one of the listed prayer book resources was frequently used by Type III pastors. Twenty-five percent indicated often or always using the *UMBW*;

---

<sup>22</sup> It is worthwhile to note that the possibility of pastors misinterpreting the Great Easter Vigil for Easter exists; however, measures to reduce this threat to validity were implemented. A parenthetical explanation next to the survey item made the following notation: “held on the Saturday before Easter Sunday.” The notation was placed next to the survey item, “Great Easter Vigil.”



however, the use of prayer book resources by the remaining 75% of pastors was infrequent.

Although none of the Type III pastors indicated that they frequently speak spontaneously without a prepared ritual, 25% of pastors surveyed often or always used no worship resources for administering the eucharist. Since none of the Type III congregations engaged in a frequent use of Nazarene resources, and 75% did not frequently use any of the listed prayer book resources, it was difficult to ascertain what resources, if any, were regularly used by the majority of pastors. Although 50% attested to often or always creating a ritual using a variety of resources,<sup>23</sup> it did not appear from the survey that the majority of Type III pastors frequently used the major resources from the prayer book tradition on a regular basis.<sup>24</sup> The survey did provide the opportunity for pastors to write other resources they were using that were not listed. However, none of the Type III pastors included additional information concerning the resources implemented for the eucharistic rite.

Only 25% of Type III pastors attested to either often or always using individual communion cups in celebrating the eucharist. This was a pronounced change from Type I and Type II congregations. Fifty percent of Type III pastors denoted often or always using a chalice for celebrating the eucharist. Twenty-five percent indicated that the communion elements were often or always delivered to the worshipper in their seats

---

<sup>23</sup> Item 16h on the *Pastoral Survey* was not used in typing worshipping congregations.

<sup>24</sup> The resources for administering the eucharist listed in the survey include the *Manual*, the *CRH* from Beacon Hill Press, the *BCP*, the *Methodist Book of Worship*, the *Roman Catholic Sacramentary*, the *Book of Common Worship*, and the *Lutheran Book of Worship*.

where they then partook of them.

Fifty percent of Type III pastors agreed or strongly agreed that the eucharist is an individual spiritual experience, while 100% agreed or strongly agreed that during eucharist the one communicating experiences the real presence of Christ in the rite. Both of these beliefs were a notable change from Type I and Type II congregations. All of the Type III congregations administered the eucharist at least on a monthly basis. Seventy-five percent of these also celebrated the eucharist on special occasions, that is, during the more celebrative portions of the church year (e.g., Christmas, Lent, Easter, etc.) in addition to the monthly observance. Descriptive statistics are available in tables 31 and 32; both are situated in appendix D.

### Baptism

One-third of Type III pastors often or always used the ritual in the *Manual* to administer adult baptism, while another one-third often or always used both the *Manual* and the *CRH*. The final one-third of Type III pastors did not frequently use any of the Nazarene resources to administer adult baptism. Unlike the pastors of Types I and II congregations, 50% of Type III pastors often or always used resources from the prayer book tradition in administering the baptismal rite to adults. The prayer book resources frequently used include the *UMBW* and the *BCP*.

Contrary to Type I and Type II clergy, none of the pastors of Type III congregations agreed or strongly agreed that they preferred infant dedication over infant baptism; however, only 50% agreed or strongly agreed that they encouraged parents to baptize their infants. Twenty-five percent of Type III pastors attested to often or always encouraging those baptized as infants to be rebaptized as adults. Seventy-five percent of

Type III pastors agreed or strongly agreed that they sometimes received people into membership who have never been baptized in any church setting. Table 33, which is found in appendix D, contains descriptive data regarding baptism.

### Prayer

Approximately 50% of Type III pastors denoted often or always using a variety of resources in creating the prayers used in worship. Likewise, these same pastors frequently adopted material from prayer book resources and Nazarene resources to create prayers for the Sunday liturgy. The resources often or always used included the *CRH*, the *BCP*, and the *UMBW*. However, none of the pastors used all three of these resources.

Seventy-five percent of the pastors of Type III worshipping congregations attested to often or always praying a spontaneous pastoral prayer in worship.<sup>25</sup> None of these pastors regularly included personally written pastoral prayers. However, 25% often or always included a written prayer from a worship resource book.

The majority of Type III pastors responded quite differently from Type I and Type II pastors to survey questions addressing the implementation of spontaneous prayers without the use of outside resources. Only 25% of Type III pastors indicated often or always “praying what God lays upon [their] heart without [the use of] outside resources.” Consonant with the pastors of Type I and Type II congregations, Type III pastors do not commonly use collects, laments, or litanies in worship. Descriptive

---

<sup>25</sup> Item 36a concerning the inclusion of a *spontaneous pastoral prayer* in worship was not used to type worshipping congregations.

statistics for the implementation of prayer in the liturgy are available in table 34, which is found in appendix D.

### Creeds

Although creedal use in Type III congregations was more frequent than in Types I and II congregations, it never appeared more frequently than a monthly practice. The Apostles' Creed was recited at least quarterly in all Type III congregations, and in 25% of those congregations it was practiced monthly. A much stronger connection existed in Type III congregations between baptism and the reading of the Apostles' Creed. All pastors of Type III churches indicated that the Apostles' Creed was recited often or always following baptisms. The inclusion of the Nicene Creed occurred substantially less frequently than the Apostles' Creed. Twenty-five percent of pastors stated that their congregation recites the Nicene Creed every six months, while the remaining 75% recite it yearly or less. Descriptive statistics are available in tables 35 and 36; both are located in appendix D.

### Word

Similar to Type II congregations, 100% of the pastors of Type III congregations indicated often or always observing the church year when selecting the Scripture read in worship. Although all Type II pastors attested to following the church year, only 50% indicated the frequent referencing of a lectionary for non-sermonic Scripture readings. Departing from the sparse lectionary use by the other two types, all of the Type III pastors often or always referred to the lectionary in order to select the texts most

appropriate to the yearly cycle. Therefore lectionary use for Type III pastors was at least twice that of Type II pastors and nine times or more than that of Type I pastors.<sup>26</sup>

Seventy-five percent of the pastors of Type III congregations read Scripture to the congregation on a weekly basis, and a member of the laity publicly read Scripture weekly in 100% of congregations. This percentage of lay involvement in the reading of Scripture was a substantial increase from Type I and Type II congregations. However, the implementation of creative means to communicate Scripture in worship, such as drama or dramatic readings, was infrequent. Seventy-five percent of Type III congregations dramatized Scripture merely once a year; the remaining 25% indicated their practice was even less frequent. None of the congregations included dramatic readings more than twice a year.

None of the pastors of Type III congregations constructed a sermon based upon a brief study of one or two verses. Fifty percent of pastors indicated they often or always use paired text in sermon construction, while 50% cited often or always designing their sermon based upon one passage containing several verses. Pastors of Type III congregations preached shorter sermons than the other two liturgical types. Fifty percent preached 16 to 20 minutes, 25% preached between 21 to 25 minutes, and 25% preached 26 to 30 minutes. Tables 37 and 38 in appendix D contain statistical data addressing the use of the Word in Nazarene liturgies.

---

<sup>26</sup> The difference became more pronounced when the survey inquired about lectionary use in selecting the sermon text. While 75% of Type III pastors frequently referenced a lectionary, the percentages dropped to under 5% for Type I and only 33% for Type II.

## Participation

None of pastors in Type III congregations often or always provided the opportunity for the congregation to pray audibly during prayer. However, 50% of Type III congregations did regularly offer periods of silence during prayer. Pastors in 50% of these congregations often or always gave opportunity for people to come to the communion rail and kneel to pray, but none of them indicated frequently serving the eucharist with the congregation kneeling at the communion rail.

Response to the liturgy was limited in Type III congregations. None of the pastors indicated that people in the congregation often or always respond with “Amen” or a similar expression during the liturgy. People in Type III congregations did not respond to an altar call by frequently coming forward to the communion rail to pray. However, people in 25% of the congregations did raise their hands in response to being blessed by the Spirit.

Although Type III pastors included responsive readings from “other worship resources”<sup>27</sup> more often than the other liturgical types, the use was somewhat limited. Twenty-five percent of pastors used these responsive readings regularly, 25% monthly, 25% quarterly, and the remaining 25% included them once annually. The use of responsive readings from a Nazarene hymnal was considerably less regular. The most frequent form of participation or response in Type III worship was applause or clapping in response to music provided by adults; this occurred often or always in 50% of the

---

<sup>27</sup> The item being referenced refers to responsive readings from worship resource books and is a separate survey item from responsive readings in the Nazarene hymnal or the responsive reading of Scripture. Both items were used in typing the congregations, and the data for both are provided in appendix D.

congregations.<sup>28</sup> Descriptive statistics are available in tables 39 and 40; both can be found in appendix D.

### Liturgical calendar

The use of a lectionary in selecting a sermon text was substantially greater in Type III congregations than in Type I or Type II. Seventy-five percent of pastors in Type III congregations often or always referenced a lectionary when selecting a sermon text. Pastors in Type III churches did not prepare sermons based upon the themes of national holidays or commemorative days, but rather followed a lectionary. All pastors of Type III congregations often or always preached Easter sermons during the entire season of Easter and a Christmas sermon on the first Sunday of Christmas. However, 25% of pastors indicated often or always preaching a Christmas sermon during Advent. This practice was much lower than in Type I or Type II congregations. Departing from the infrequent practice of observing Ash Wednesday in Types I and II congregations, 100% of Type III pastors held an Ash Wednesday service on a yearly basis. Likewise, 100% of Type III pastors observed Maundy Thursday and Good Friday annually. Descriptive statistics for Nazarene adherence to the liturgical calendar are available in tables 41 and 42; both are located in appendix D.

### Summary

The intent of this chapter has been to focus upon a systematic and thorough analysis of each of the three liturgical types currently existing in the Church of the

---

<sup>28</sup> The questionnaire is worded to measure clapping in response to music provided by adults. Although clapping is not new to Nazarenes, the pervasive nature of applause in Nazarene worship appears

Nazarene as evidenced by the *Pastoral Survey*. Special attention has been given to both the notable differences and the similarities which exist between the types in each of the seven liturgical components examined. The typing of each worshipping congregation provides the framework for the data, which are analyzed in the following chapter.

Chapter 9 will evaluate the data from the *Congregational Survey* as they relate to the liturgical practice and spirituality of each subject. A summary of differences and similarities between each of the three liturgical types, as they are revealed in the seven components of the liturgy, is detailed in table 11.

---

to be a rather recent phenomenon; the implications of this type of response are discussed in chapter 5.



**Table 11. Summary of seven liturgical components**

Liturgical Component	Type I	Type II	Type III
<b>Eucharist</b>	<ol style="list-style-type: none"> <li>1. Use of prayer book resources virtually nonextant.</li> <li>2. 55% of pastors refer to the <i>Manual</i> and 11% the <i>CRH</i>.</li> <li>3. 27% often or always use no worship resources and 33% speak spontaneously without a prepared ritual.</li> <li>4. 100% of pastors often or always use individual communion cups.</li> <li>5. Eucharistic focus is upon individual experience.</li> <li>6. Frequency in 59% of congregations is 6 times a year or less/41% celebrate at least monthly.</li> </ol>	<ol style="list-style-type: none"> <li>1. Use of prayer book resources virtually nonextant.</li> <li>2. 50% of pastors refer to the <i>Manual</i> and 17% the <i>CRH</i>.</li> <li>3. 33% often or always use no worship resources and 17% speak spontaneously without a prepared ritual.</li> <li>4. 100% of pastors often or always use individual communion cups.</li> <li>5. Eucharistic focus is upon individual experience.</li> <li>6. Frequency in 50% of congregations is quarterly/33% celebrate at least monthly.</li> </ol>	<ol style="list-style-type: none"> <li>1. 25% indicated the frequent use of prayer book resources.</li> <li>2. 0% of pastors regularly use the <i>Manual</i> or <i>CRH</i>.</li> <li>3. 25% of pastors often or always use no worship resources, but no clergy speak spontaneously without a prepared ritual.</li> <li>4. 50% of pastors frequently use a communion chalice/25% often or always use individual cups.</li> <li>5. Individual emphasis is not as Pronounced.</li> <li>6. 75% of churches celebrate more frequently than monthly, but less than bi-monthly/25% celebrate monthly.</li> </ol>
<b>Baptism</b>	<ol style="list-style-type: none"> <li>1. Use of prayer book resources virtually nonextant.</li> <li>2. 56% of pastors refer to the <i>Manual</i> and 9% the <i>CRH</i>.</li> <li>3. 86% prefer infant dedication over infant baptism.</li> <li>4. 71% encourage rebaptism of adults baptized as infants.</li> <li>5. 86% agreed or strongly agreed to receiving unbaptized candidates into membership.</li> <li>6. 21% agreed or strongly agreed that individuals baptized as Catholics should be rebaptized as Nazarenes.</li> </ol>	<ol style="list-style-type: none"> <li>1. Use of prayer book resources virtually nonextant.</li> <li>2. 67% of pastors refer to the <i>Manual</i> and 33% the <i>CRH</i>.</li> <li>3. 83% prefer infant dedication over infant baptism.</li> <li>4. 50% encourage rebaptism of adults baptized as infants.</li> <li>5. 50% agreed or strongly agreed to receiving unbaptized candidates into membership.</li> <li>6. 0% agreed or strongly agreed that individuals baptized as Catholics should be rebaptized as Nazarenes.</li> </ol>	<ol style="list-style-type: none"> <li>1. 50% of pastors often or always refer to the prayer book resources.</li> <li>2. The same 50% of pastors also use the <i>Manual</i> and the <i>CRH</i>.</li> <li>3. 0% prefer infant dedication over infant baptism.</li> <li>4. 25% encourage rebaptism of adults baptized as infants.</li> <li>5. 75% agreed or strongly agreed to receiving unbaptized candidates into membership.</li> <li>6. 0% agreed or strongly agreed that individuals baptized as Catholics should be rebaptized as Nazarenes.</li> </ol>

**Table 11—Continued.**

Liturgical Component	Type I	Type II	Type III
<b>Prayer</b>	<ol style="list-style-type: none"> <li>1. 0% frequently use prayer book resources for prayer.</li> <li>2. 98% often or always pray a spontaneous pastoral prayer.</li> <li>3. 5% often or always use a personally written pastoral prayer.</li> <li>4. 0% use a written prayer from a worship resource book.</li> <li>5. The frequent use of collects, laments, and litanies is rare.</li> <li>6. 80% include prayers of intercession and petition.</li> </ol>	<ol style="list-style-type: none"> <li>1. 0% frequently use prayer book resources for prayer.</li> <li>2. 100% often or always pray a spontaneous pastoral prayer.</li> <li>3. 0% often or always use a personally written pastoral prayer.</li> <li>4. 0% use a written prayer from a worship resource book.</li> <li>5. The frequent use of collects, laments, and litanies is rare.</li> <li>6. 50% include prayers of intercession and petition.</li> </ol>	<ol style="list-style-type: none"> <li>1. 50% frequently use prayer book resources for prayer.</li> <li>2. 75% often or always pray a spontaneous pastoral prayer.</li> <li>3. 0% often or always use a personally written pastoral prayer.</li> <li>4. 25% use a written prayer from a worship resource book.</li> <li>5. The frequent use of collects, laments, and litanies is rare.</li> <li>6. 75% include prayers of intercession and petition.</li> </ol>
<b>Creeds</b>	<ol style="list-style-type: none"> <li>1. 82% of congregations recite the Apostles' Creed once annually or less, recitation never exceeds bimonthly by any congregation.</li> <li>2. 68% of congregations never recite the Nicene Creed; recitation never exceeds once annually in any congregation.</li> <li>3. 2% of pastors implement the Apostles' Creed in conjunction with baptism.</li> </ol>	<ol style="list-style-type: none"> <li>1. 83% of congregations recite the Apostles' Creed once or twice annually, 17% follow a bimonthly practice.</li> <li>2. 33% of congregations recite the Nicene Creed once annually or less; 50% recite twice annually; 17% recite quarterly.</li> <li>3. 17% of pastors implement the Apostles' Creed in conjunction with baptism</li> </ol>	<ol style="list-style-type: none"> <li>1. 75% of congregations recite the Apostles' Creed quarterly; the remaining 25% recite it monthly.</li> <li>2. 75% of congregations recite the Nicene Creed annually or less; 25% recite twice annually.</li> <li>3. 100% of pastors implement the Apostles' Creed in conjunction with baptism.</li> </ol>

**Table 11—Continued.**

Liturgical Component	Type I	Type II	Type III
<b>Word</b>	<ol style="list-style-type: none"> <li>1. Primary means for the incorporation of Scripture in worship is through the pastor reading it to the congregation.</li> <li>2. 85% of congregations include weekly Scripture readings by the pastor.</li> <li>3. 14% of congregations include weekly Scripture readings by laity.</li> <li>4. Acting out Scripture dramatically is included once a year or less by 91% of congregations.</li> <li>5. Dramatic readings of Scripture are incorporated once a year or less by 91% of congregations.</li> <li>6. Preach longer sermons on average than the other types: 47% of pastors preach more than 30 minutes/27% preach between 26-30 minutes.</li> </ol>	<ol style="list-style-type: none"> <li>1. Two primary means are used for the incorporation of Scripture into worship: either the pastor or the laity reads the passage to the congregation.</li> <li>2. 67% of congregations include weekly Scripture readings by the pastor.</li> <li>3. 50% of congregations include weekly Scripture readings by laity.</li> <li>4. Acting out Scripture dramatically is included once a year or less by 67% of congregations.</li> <li>5. Dramatic readings of Scripture are incorporated once a year or less by 50% of congregations/50% include quarterly dramatic readings.</li> <li>6. 50% of pastors preach between 26-30 minutes or less/50% preach between 21-25 minutes.</li> </ol>	<ol style="list-style-type: none"> <li>1. Two primary means are used for the incorporation of Scripture into worship: either the pastor or the laity reads the passage to the congregation.</li> <li>2. 75% of congregations include weekly Scripture readings by the pastor.</li> <li>3. 100% of congregations include weekly Scripture readings by laity.</li> <li>4. Acting out Scripture dramatically is included once a year or less by 100% of congregations.</li> <li>5. Dramatic readings of Scripture are incorporated once a year or less by 75% of congregations.</li> <li>6. Preach shorter sermons on average than other types: 100% of pastors preach 30 minutes or less/50% preach between 16-20 minutes.</li> </ol>
<b>Participation</b>	<ol style="list-style-type: none"> <li>1. 32% of pastors frequently provide congregation opportunity to pray audibly</li> <li>2. 16% frequently provide periods of silence during prayer.</li> <li>3. 66% of congregations frequently witness people at the communion rail during prayer.</li> <li>4. 5% of congregations frequently witness people kneeling at their seats during prayer.</li> </ol>	<ol style="list-style-type: none"> <li>1. 67% of pastors frequently provide congregation opportunity to pray audibly.</li> <li>2. 0% frequently provide periods of silence during prayer.</li> <li>3. 100% of congregations frequently witness people at the communion rail during prayer.</li> <li>4. 0% of congregations frequently witness people kneeling at their seats during prayer.</li> </ol>	<ol style="list-style-type: none"> <li>1. 0% of pastors frequently provide congregation opportunity to pray audibly.</li> <li>2. 50% frequently provide periods of silence during prayer.</li> <li>3. 50% of congregations frequently witness people at the communion rail during prayer.</li> <li>4. 0% of congregations frequently witness people kneeling at their seats during prayer.</li> </ol>

**Table 11—Continued.**

Liturgical Component	Type I	Type II	Type III
	5. 14% of congregations frequently kneel at the communion rail during eucharist. 6. 59% of congregations frequently witness people responding with “amen” or similar expression . 7. 61% of congregations frequently witness people “raising their hands” in response to the Spirit. 8. 57% of congregations frequently witness people going forward to the communion rail in response to an altar call. 9. 71% of congregations frequently witness people clapping in response to music provided by adults.	5. 17% of congregations frequently kneel at the communion rail during eucharist. 6. 50% of congregations witness people responding with “amen” or similar expression. 7. 50% of congregations frequently witness people “raising their hands” in response to the Spirit. 8. 33% of congregations frequently witness people going forward to the communion rail in response to an altar call. 9. 83% of congregations frequently witness people clapping in response to music provided by adults.	7. 0% of congregations frequently kneel at the communion rail during eucharist. 8. 0% of congregations witness people responding with “amen” or similar expression. 7. 25% of congregations frequently witness people “raising their hands” in response to the Spirit. 8. 0% of congregations frequently witness people going forward to the communion rail in response to an altar call. 9. 50% of congregations frequently witness people clapping in response to music provided by adults.
441 <b>Liturgical Calendar</b>	1. 5% frequently use the lectionary to select sermon text. 2. 34% preach on national holiday themes. 3. 46% preach on commemorative day themes. 4. 27% preach Easter themes during the entire Easter Season. 5. 36% preach Christmas themes on Sunday following Christmas Day. 6. 91% preach Christmas themes during Advent. 7. 98% never observe Ash Wednesday. 8. 61% never observe Maundy Thursday. 9. 32% never observe Good Friday/41% follow an annual observance.	1. 33% frequently use the lectionary to select sermon text. 2. 50% preach on national holiday themes 3. 33% preach on commemorative day themes. 4. 17% preach Easter themes during the entire Easter Season. 5. 50% preach Christmas themes on Sunday following Christmas Day. 6. 100% preach Christmas themes during Advent. 7. 67% never observe Ash Wednesday. 8. 67% observe Maundy Thursday annually. 9. 33% never observe Good Friday/67% follow an annual observance.	1. 75% frequently use the lectionary to select sermon text. 2. 0% preach on national holiday themes 3. 0% preach on commemorative day themes. 4. 100% preach Easter themes during the entire Easter Season. 5. 100% preach Christmas themes on Sunday following Christmas Day. 6. 25% preach Christmas themes during Advent. 7. 100% observe Ash Wednesday annually. 8. 100% observe Maundy Thursday annually. 9. 100% observe Good Friday annually.

## CHAPTER NINE

### ANALYSIS OF THE DATA: THE *CONGREGATIONAL SURVEY*

#### **Introduction**

This chapter analyzes the *Congregational Survey*, which was designed to provide insight into the liturgical practice and spirituality of the respondents who worship in the liturgical settings described by the *Pastoral Survey* in the previous chapter. Demographic data will provide information concerning gender, age, ethnicity, church background, worship history, current spiritual status, and baptismal experience.<sup>1</sup> Following the demographic data on the entire sample, the survey items relevant to liturgical practice and spirituality will be examined according to each liturgical type. Additionally this study will investigate possible differences in liturgical practice and spirituality between those who stated that they are living in the experience of Christian perfection and those denying such claims. The intent of this analysis is to gain further insight into the nature of the respondents' participation, outlook, and experience of the liturgy and to explore their spirituality traits.

---

<sup>1</sup> Worship history refers to the length of time the subject has been attending the worship service being surveyed and the frequency of that attendance. Current spiritual status is in reference to the subject's current journey; specifically the subject's experience of initial sanctification and entire sanctification. Baptismal experience indicates the subject's experience of dedication, baptism, and rebaptism.

### Demographic Data of the Sample

There were 1,550 respondents to the *Congregational Survey*.<sup>2</sup> Fifty-six percent of the respondents were female and 41% male. Three percent of the subjects surveyed were non-respondent on gender. The largest age group represented was in the 50 to 65 category comprising 34% of the sample. The lowest percentage of respondents was the youngest group; only 5% of those in the 18 to 25 age category were participants. The ethnicity of the respondents was overwhelmingly White (92%,  $n=1,423$ ); although all other ethnic categories were represented to some extent, the combined total was less than 10% of the sample. Table 12 provides a detailed summary of respondent demographics.

Fifty-two percent of the respondents either previously attended another Nazarene church before their current worship setting or their sole worship context was in the church surveyed. Thirteen percent were former Baptists. Six percent previously worshipped in other denominations born out of the holiness movement (e.g., Salvation Army, Wesleyan, Free Methodist, etc.), while 5% formerly attended churches in the prayer book tradition (i.e., Lutheran, Episcopalian, and Roman Catholic).

---

<sup>2</sup> The 1,550 respondents worshipped in one of the 54 worshipping congregations in the 53 churches surveyed. Since some churches had more than one worshipping congregations the number of worshipping congregations is slightly higher than the number of churches that returned viable data.

**Table 12. Respondent demographics**

Variable	Frequency	Percentage
<b>Gender</b>		
Male	639	42.3
Female	871	57.7
<b>Age Range</b>		
18—25	82	5.3
26—32	128	8.3
33—39	142	9.2
40—49	269	17.4
50—65	527	34.0
65—above	381	24.6
<b>Ethnicity</b>		
American Indian/Alaska Native	15	1.0
Asian	15	1.0
Biracial/Multiracial	12	0.8
Black/African American	11	0.7
Hispanic/Latino/a	25	1.6
Mid-Eastern	3	0.2
Native Hawaiian/Pacific Islander	4	0.3
White	1423	91.8
Other	11	0.7

*Note:* Totals are less than 100% due to missing data.

At the time of the survey the majority of subjects had attended their current worship service for 6 years or more. Twenty-five percent had remained in their latest liturgical environment for more than 20 years, while 20% of respondents were worshipping in a relatively new setting with less than 2 years of participation. The overwhelming majority of respondents were faithful in their worship attendance; 93% of them attended worship on a weekly basis. Table 13 provides a detailed summary of the liturgical background of the respondents.

**Table 13. Subjects' liturgical background**

Variable	Frequency	Percentage
<b>Previous Denomination</b>		
Current Nazarene Church Only	169	10.9
Other Nazarene Church	635	41.0
Assembly of God	35	2.3
Baptist	193	12.5
Church of Christ	30	1.9
Episcopal	10	0.6
Lutheran	33	2.1
Other Holiness Group	99	6.4
Pentecostal	16	1.0
Presbyterian	15	1.0
Roman Catholic	40	2.6
United Methodist	50	3.2
Other	71	4.6
<b>Time at Current Liturgical Setting</b>		
Less than 3 months	35	2.3
3–6 months	35	2.3
More than 6 months, less than 1 year	87	5.6
1–2 years	146	9.4
3–5 years	261	16.8
6–10 years	256	16.5
11–15 years	199	12.8
16–20 years	108	7.0
21–25 years	73	4.7
26–30 years	83	5.4
More than 30 years	231	14.9
<b>Frequency of Worship Attendance</b>		
Less than once year	3	0.2
Once a year	1	0.1
Twice a year	2	0.1
Once every 3 months	1	0.1
Once every 2 months	8	0.5
Once every month	9	0.6
Once every 2 weeks	48	3.1
Weekly	1438	92.8

*Note:* Totals are less than 100% due to missing data.



Two percent of survey participants were non-Christian, 6% had been Christian for 6 years or less, 6% for 6 to 10 years, and 16% 11 to 20 years; while 65% of subjects claimed to be living in a conversion experience for more than 20 years. Eight percent were unfamiliar with the term *entire sanctification*, while 23% were familiar with the term, but were not presently living in the experience. The majority of respondents attested to a current experience of entire sanctification (62.5%, *n*=968).

Nearly half of the subjects reported being dedicated either as an infant, child, or teenager (49%, *n*=756). Eighty-eight percent indicated being baptized at some point in their life. Nearly 16% were baptized as infants, 21% as a child, and 24% as a teenager. Twenty-four percent of respondents were rebaptized and of those approximately 3% had been rebaptized multiple times. Table 14 provides a detailed overview of both the conversion and baptismal experience of the sample.

### **Analysis of the Liturgical Practice of Individuals Worshipping Within the Church of the Nazarene**

While the *Pastoral Survey* rendered the mechanism enabling the typing of each worshipping congregation into one of three possible types, the *Congregational Survey* furnished the data to explain the liturgical practice of the subjects within each of these three types.<sup>3</sup> The following analysis will look in detail at the liturgical practice of the subjects who worship in the Church of the Nazarene. The findings described in this chapter regarding Nazarene liturgical practice are divided into three segments. First a

---

<sup>3</sup> Refer to chapter 8 for the typing of worshipping congregations.

**Table 14. Christian experience of subjects**

Variable	Frequency	Percentage
<b>Conversion Experience</b>		
Non-Christian	5	0.3
Non-Christian seeking God's grace	29	1.9
Christian less than 2 years	23	1.5
Christian 3—5 years	69	4.5
Christian 6—10 years	91	5.9
Christian 11—20 years	251	16.2
Christian 20 plus years	1011	65.2
Other	34	2.2
<b>Experience of Entire Sanctification</b>		
Unfamiliar with Entire Sanctification	129	8.3
Familiar but not living in experience	368	23.7
Currently living in the experience	968	62.5
<b>Dedication Experience</b>		
Unknown	219	14.1
Dedicated as infant (birth to 5 yrs)	554	35.7
Dedicated as child (6 to 12 yrs)	97	6.3
Dedicated as teen (13 to 19 yrs)	105	6.8
Never dedicated	505	32.6
<b>Baptism Experience</b>		
Unknown	37	2.4
Baptized as infant (birth to 5 yrs)	245	15.8
Baptized as child (6 to 12 yrs)	330	21.3
Baptized as teen (13 to 19 yrs)	365	23.5
Baptized as adult (20 and above)	431	27.8
Never baptized	102	6.6
<b>Rebaptism Experience</b>		
Unknown	59	3.8
Rebaptized as child (6 to 12 yrs)	23	1.5
Rebaptized as teen (13 to 19 yrs)	46	3.0
Rebaptized as adult (20 and above)	267	17.2
Rebaptized more than once	39	2.5
Never rebaptized	1042	67.2

*Note:* Totals are less than 100% due to missing data.

general picture of the liturgical practice of all subjects worshipping in the church of the Nazarene is provided. Second subjects are grouped and analyzed according to the liturgical type of the worship service they attend. The third segment analyzes the liturgical practice of subjects based upon their perceived experience of entire sanctification (i.e., Christian perfection). Those subjects who indicated that they were not living in the experience of Christian perfection are categorized as having *no perceived experience of Christian perfection* or non-PECP, while those who perceived themselves *to be living in a current experience of Christian perfection* are labeled PECP.

Liturgical practice focuses upon the subjects': (1) participation in the liturgy, (2) outlook of or attitude(s) toward the liturgy, and (3) experience of the liturgy. The items in the *Congregational Survey* were designed to assess the following elements of the liturgy: (1) eucharistic celebration, (2) baptism, (3) prayer, (4) the creeds, (5) Scripture, (6) music, and (7) the sermon. It is the subjects' liturgical practice in these seven elements of the liturgy that are the target of the study. Differences and similarities between the groups in each of these seven elements will be noted in the latter two segments of this analysis. These segments include the portion of the study that categorizes subjects according to liturgical type and the final section where subjects are grouped according to a self-assessment of their experience of entire sanctification.

#### Liturgical Practice of All Subjects

Research Question 2a: What are the participation, outlook, and experience of those who worship in Church of the Nazarene congregations?

## **Participation**

The vast majority of subjects stated that they participate in the eucharist when it is celebrated during worship. Ninety-seven percent attested to often or always receiving both the bread and cup. Likewise, the vast majority of respondents indicated that they have received the sacrament of baptism. Sixteen percent were baptized as infants, 22% were baptized as children, 24% were baptized as teenagers, and approximately 29% were baptized as adults. Less than 10% fell into the categories of either never being baptized or having no knowledge of their baptismal experience.

Seventy percent of respondents indicated that they participate in prayer by praying silently, while the individual leading prayer audibly prays; very few stated that they kneel either at their seat or at the communion rail during corporate prayer. Approximately 14% attested to often or always kneeling at the communion rail and 5% frequently kneel at their seats during corporate prayer.

Nearly 71% of respondents revealed that they often or always participate in the creeds. This participation is reduced from those subjects who listened to the public reading of Scripture. Approximately 90% stated that they frequently listen intently to Scripture as it is read in corporate worship, while 61% attested to often or always visually following the text by reading along in another Bible.

Participation was high among Nazarenes in the liturgical elements of music and the homily. Nearly 87% of respondents indicated that during the liturgy they often or always sing the choruses, while 92% frequently sing the hymns. However, 23% indicated that they sing only the songs with which they are familiar. Ninety-three percent of subjects stated that they frequently listened to the sermon, while 10% acknowledged that they often or always think of other things than the sermon while the pastor is preaching.

When comparing the seven elements of the liturgy analyzed in this study, it appears that the highest level of participation among Nazarenes is reserved for the eucharist. However, one must take into account that it is celebrated in most congregations quite infrequently. Therefore, on a weekly basis the highest level of participation among subjects is found in the singing of the hymns and choruses and in listening to the sermon. At the opposite end of the spectrum, the data from the *Congregational Survey* indicate that the lowest level of congregational participation exists in the liturgical elements of corporate prayer and the reading of the creeds. However, for a more accurate analysis one must again consider data from the *Pastoral Survey*, which indicates the rare use of the creeds in worship among Nazarene clergy. Since prayer occurs weekly and the implementation of the creeds is quite sparse, then the lowest levels of congregational participation in the elements analyzed are reserved for the creeds. Descriptive statistics including the means, standard deviations, and percentages are provided in tables 43 and 44, located in appendix D.

### **Outlook**

The vast majority of subjects agreed or strongly agreed that regular participation in the eucharist is essential to the Christian faith (i.e., approximately 92%). Likewise, 94% indicated that they believe the eucharist provides the opportunity for the participant to “think about what Christ has accomplished for us” and 91% agreed or strongly agreed that participation in communion “provides an opportunity to thank God for [his] . . . saving work in the world.” However, only 34% indicated a desire for more frequent communion. This apparent discrepancy is amplified when we consider that most Nazarene liturgies celebrate the eucharist with minimal frequency.

Only 36% of respondents indicated that they believe it is essential to baptize infants in a corporate setting. Sixty-one percent agreed or strongly agreed that infants should be rebaptized as adult believers. Only 52% agreed or strongly agreed that in baptism God provides a gift of grace that cannot be taken away.

Nazarenes not only desire spontaneity in prayer, but also find written prayers unimportant. Ninety percent of respondents indicated that spontaneous prayers are important to the congregation's spiritual well-being, while less than 38% found written prayers thoughtfully read by the pastor important to corporate spirituality. Likewise, only 34% agreed or strongly agreed that written prayers read in unison by the congregation are important to the spiritual well-being of the congregation. These data are contrasted to attitudes concerning the reading of a well-known written prayer, the Lord's Prayer, where 71% of respondents indicated that they find joy in corporately praying the Lord's Prayer in unison. Nearly 78% of respondents agreed or strongly agreed that corporate prayer is as important as private prayers, while only 56% indicated that they believe it is important for the pastor to offer periods of silence in prayer. Sixty-four percent agreed or strongly agreed that it is important for members of the congregations to have the opportunity to audibly pray during worship.

Sixty-one percent of Nazarenes surveyed indicated that the creeds speak to them about their beliefs; however, less than 26% agreed or strongly agreed that "the reading of either the Apostles' or Nicene Creed" is important to their spiritual well-being. Although 57% of subjects agreed or strongly agreed that it is important for someone other than the pastor to read Scripture, 48% indicated that the best way to present Scripture is for the pastor to read it to the congregation. Other methods capable of engaging the congregation

and introducing Scripture into the liturgy were devalued by a substantial percentage of Nazarenes. Less than 50% of subjects agree or strongly agree that dramatic readings would “bring the Scripture to life.” Similarly, 61% agreed or strongly agreed that worship would be enhanced if Scripture was acted out dramatically.

The vast majority of respondents not only approved of the choruses used in the liturgy but they also desired to participate in the congregational singing. Less than 13% indicated that they did not like the choruses used in the worship, while less than 15% agreed or strongly agreed that they “would rather listen to others sing . . . than participate in the congregational singing.” Approximately 40% of respondents indicated that while they find music important to worship they realize that the liturgy can be meaningful without music.

Although Nazarene clergy preached on average anywhere from 16 to 50 minutes, most respondents were content with the length of their pastor’s sermon. Merely 11% indicated that they believe their pastor should preach shorter sermons, while approximately 10% thought worship would be enhanced if their pastor preached longer sermons. The most significant concern appears to revolve around the relationship between Scripture and the sermon. Nearly 51% of subjects agreed or strongly agreed that worship “would be enhanced if the sermon addressed Scripture more fully.” Table 45 in appendix D contains descriptive statistics, which designate the means, standard deviations, and percentages for variables measuring outlook.

### **Experience**

Eighty-two percent of respondents agreed or strongly agreed that when they receive communion they offer themselves to Christ. Similarly, approximately 80% sense

that they are in a deeper communion with God while participating in the Lord's supper. However, only 37% agreed or strongly agreed that during the eucharist they "sense a deeper communion with the persons around" them.

Approximately 75% of subjects indicated that they find the manner in which baptismal services are conducted in their church meaningful. Seventy-six percent signified that they reflect upon their own baptism when they witness the baptism of another. However the percentages of those who found the aesthetic qualities of the water beneficial to their experience are greatly reduced. Only 44% of respondents agreed or strongly agreed that "the meaning of baptism is enriched" for them when they see and hear the baptismal waters.

Although the majority of Nazarenes indicated that they are to some extent experientially engaged in prayer, the percentages of those who feel such engagement do not appear to be extremely high. Sixty-eight percent of respondents indicated that they are often moved emotionally by the pastoral prayer, while 61% agreed or strongly agreed that during prayer "it is as if heaven comes down to earth." Sixty-nine percent attested to experiencing "a sense of awe and wonder" during prayer.

The influence of the creeds in the spiritual experience of Nazarenes appears to be less significant. Approximately 49% of subjects agreed or strongly agreed that the reading of either the Apostles' or Nicene Creed instills within them a "renewed sense of hope." Fifty-eight percent of respondents indicated that while reading the creeds in worship they experience a sense of assurance in their Christian faith. It is important to note that for the vast majority of Nazarene congregations the creeds are rarely included in worship.



Although 86% of subjects indicated that they “find delight in hearing the Scripture” as it is publically read in worship, fewer respondents sense God near to them when Scripture is read. During the public reading of Scripture 76% agreed or strongly agreed that they sensed that God was near. Seventy-two percent said that when they listened to the reading of Scripture in worship they felt as if “God was speaking” to them. Only 6% agreed or strongly agreed that the public reading of Scripture was boring.

The element of the liturgy that Nazarenes appear to find most meaningful to their worship experience is the music. Approximately 88% of respondents acknowledged that the choruses are meaningful and nearly 88% agreed or strongly agreed that they “love to sing the hymns.” Likewise, 88% indicated that during the congregational singing they “sense that God is very near.” The data relating to the congregations’ experience of the sermon are somewhat varied. Although nearly 84% believe that God speaks to them during the sermon, less than 72% agreed or strongly agreed that during the pastor’s sermon their attention is completely drawn into the message. Descriptive statistics including the means, standard deviations, and percentages for the congregation’s experience of the liturgy are provided in tables 46 and 47, located in appendix D.

#### Liturgical Practice of Subjects Within Each Liturgical Type

Research Question 2b: What affect does the shape of the liturgy have upon individual liturgical practice (i.e., participation, outlook, and experience)?

## **Type I**

### Participation in the liturgy

Ninety-seven percent of subjects indicated that they participated regularly in the eucharist by frequently partaking of the bread and the cup. Ninety-one percent of subjects acknowledged experiencing the sacrament of baptism. Approximately 14% were baptized as infants, while 35% were dedicated as infants. The majority of respondents were baptized either as a teenager or an adult. Twenty-six percent indicated that they were baptized on more than one occasion.

Nearly 15% of Type I respondents often or always knelt at the communion rail to pray, 6% knelt at their seats. During congregational prayer 72% frequently prayed silently while the individual leading prayer (e.g., pastor, lay person, etc.) audibly prayed. Sixty-eight percent of respondents often or always participated in the reciting of the creeds<sup>4</sup> when they were included in worship. Ninety percent of those who worshipped in Type I congregations often or always listened intently to Scripture when it was read audibly in worship and 61% frequently followed along in another Bible. Ninety-one percent of Type I subjects often or always participated in the singing of hymns and 86% frequently sang the choruses. Twenty-five percent frequently sang only those songs with which they were familiar. During the preaching of the sermon 94% of Type I respondents often or always listened, while 9% frequently found it difficult to listen without their mind wandering. Descriptive statistics and ANOVA data for subject participation in the

---

<sup>4</sup> The items on the questionnaire were specifically directed to the Apostles' and Nicene Creeds.

liturgy are listed in table 48. Table 49 contains frequencies and percentages on baptism. Both tables are located in appendix D.

#### Outlook of the liturgy

Although 91% agreed or strongly agreed that “regular participation in communion is an essential part of Christian faith” less than 36% believe it should be served more frequently in their worship service. Ninety-five percent agreed or strongly agreed that faith is important in baptism; however, only 52% believed that in baptism “God gives a gift of grace that can never be taken away.” Sixty-three percent agreed or strongly agreed that baptized infants should be rebaptized as adult believers.

Ninety-two percent agreed or strongly agreed that spontaneous prayers are important to the congregation’s spiritual well-being; however, only 36% acknowledged that they believe the same is true of written prayers read by the pastor or other member of the congregation. Although only 32% of Type I respondents agreed or strongly agreed that it is important for the congregation to pray written prayers in unison, 69% revealed that they experience joy in praying the Lord’s Prayer in unison. Fifty-four percent agreed or strongly agreed that it is important for the pastor to offer extended periods of silence during prayer in order for reflection and silent prayer.

While nearly two-thirds of respondents attested to participating in the creeds during worship, only 26% found the reading of the creeds important to their spiritual well-being. Fifty-nine percent agreed or strongly agreed that the creeds speak to them about their beliefs. Fewer than 7% indicated that they believe the creeds are too ancient to have any value in worship.

Although 53% agreed or strongly agreed that the best way to include Scripture in worship is for the pastor to read it, only 58% believed that acting out Scripture dramatically would enhance worship. Even fewer agreed or strongly agreed that dramatic readings would be beneficial in worship. Forty-seven percent agreed or strongly agreed that reading the Scripture dramatically would bring the Scripture “to life.”

The majority of Type 1 subjects found music in the liturgy important. Forty-one percent agreed or strongly agreed that it is possible for worship to be meaningful without music. Merely 12% believed the pastor should preach shorter sermons and 11% desired longer sermons. Fifty-three percent agreed or strongly agreed that the pastor’s sermon should address Scripture more fully. ANOVA data and descriptive statistics are presented in table 50, which is found in appendix D.

#### Experience of the liturgy

Eighty-one percent of respondents sensed that they were in communion with God while celebrating the eucharist; however, only 37% sensed a deeper communion with other members of the congregation. When subjects were presented with 10 terms or phrases and were asked to specify how accurately each designation expressed their experience of the eucharist, the expressions “an experience to think deeply upon” ( $M = 4.37$ ), “meaningful” ( $M = 4.28$ ) and “peaceful” ( $M = 4.09$ ) ranked highest in either being very similar or perfect in describing their experience. The designations ranking lowest in the number of respondents who agreed that the item was an accurate description of their practice were the terms “routine” ( $M = 2.00$ ) and “mysterious” ( $M = 2.56$ ). Only 56% of subjects thought that the Lord’s supper “evoked their emotions” and 54% indicated that the eucharistic celebration is “stimulating to the senses.”

Seventy-four percent of Type I respondents agreed or strongly agreed that the baptismal services conducted in their church are administered in a meaningful manner. Similarly, 77% agreed or strongly agreed that during the ritual for baptism they often reflected upon the significance of their own baptism. However, only 44% concurred that viewing the baptismal water and listening to its sound, during the rite, enriched their experience of the sacrament.

Seventy percent of those surveyed agreed or strongly agreed that they were moved emotionally by the pastoral prayer. Nearly 64% indicated that during prayer it is “as if heaven comes down to earth.” Seventy-one percent agreed or strongly agreed that prayer in worship instilled within them a sense of awe and wonder.

The importance of the creeds for Type I subjects was less significant than the other elements of the liturgy that were measured. Forty-eight percent of Type I subjects experience a renewed sense of hope in the reciting of the creeds. Only 57% of respondents gained a sense of assurance in their Christian faith when participating in the creeds.

Seven percent of Type I respondents admitted that they find the reading of Scripture boring. Seventy-three percent agreed or strongly agreed that during the public reading of Scripture it seems that God is speaking to them, while 79% sensed God very near. Eighty-seven percent found delight in hearing Scripture in the manner it was presented in their worship service.

Eighty-nine percent of respondents acknowledged that they love to sing the hymns in worship, while 84% found the choruses meaningful. Eighty-nine percent acknowledged that during the congregational singing in their worship service they sense

God near to them. Seventy-four percent agreed or strongly agreed that they find themselves “completely drawn into the message” while the pastor is preaching. Eighty-five percent acknowledged that they often sense God speaking to them during the sermon. ANOVA data and descriptive statistics are presented in tables 51 and 52; both are found in appendix D.

## **Type II**

### Participation in the liturgy

Nearly all Type II respondents participated in the eucharist on those occasions when it was served. Ninety-eight percent of subjects indicated that they often or always ate of the bread and drank from the cup. Likewise, most respondents noted receiving the sacrament of baptism. Ninety percent indicated that they have been baptized. Twenty-eight percent of those surveyed were baptized as infants, while 34% were dedicated as infants. Twenty-nine percent of respondents were rebaptized; 4% were rebaptized on more than one occasion.

Kneeling during prayer was not common among Type II worshippers. Fifteen percent of subjects indicated that they often or always kneel at the communion rail to pray, while 4% kneel at their seats. Sixty-two percent stated that they frequently pray silently during public prayer, while the individual leading prayer prays audibly. Seventy-four percent of respondents acknowledged that they often or always participate in the reciting of the creeds when they are included in worship. Ninety percent signified that they frequently listen intently to Scripture when it is read audibly in worship and 64% regularly follow along in another Bible during the public reading of Scripture.

Ninety-two percent of those who worshipped in Type II congregations stated that they frequently participate in the singing of hymns, while 88% often or always sing the choruses. Nineteen percent indicated that they frequently sing only those songs which they know. Ninety-four percent of those who worshipped in Type II congregations affirmed that they often or always listen to the preaching of the sermon. Eleven percent of subjects revealed that their thoughts often drift during the sermon. Descriptive statistics and ANOVA data for subject participation in the liturgy are listed in table 48. Table 49 contains frequencies and percentages on baptism. Both tables are located in appendix D.

#### Outlook of the liturgy

Ninety-one percent of Type II Nazarenes agreed or strongly agreed that “regular participation in communion is an essential part of Christian faith,” whereas only 27% stated that they believe it should be served more frequently in their worship service.<sup>5</sup> Ninety-two percent agreed or strongly agreed that faith is important in baptism, while 50 percent believe that in baptism “God gives a gift of grace that can never be taken away.” A striking 59% indicated that they believe baptized infants should be rebaptized as adult believers. Seventy-nine percent of Type II respondents agreed or strongly agreed that the baptismal services conducted in their church are administered in a meaningful manner. Additionally, 71% confirmed that while participating in the baptismal ritual for someone else, they reflect upon the significance of their own baptism. Only 44% of Type II

---

<sup>5</sup> Fifty percent of Type II congregations celebrate eucharist quarterly; the most frequent observance by a Type II congregation is monthly observance with the addition of celebrations on special occasions such as Christmas or Easter.

respondents agreed or strongly agreed that viewing the baptismal water and listening to its sound, during the rite, enriches their experience of the sacrament.

Eighty-nine percent of Type II respondents agreed or strongly agreed that spontaneous prayers are important to the congregation's spiritual well-being, while a mere 36% stated that they believe thoughtfully read written prayers are a salient part of spirituality. There is a substantial gap between the number of Type II respondents who acknowledged that they find value in praying the Lord's Prayer in unison and those who believe it is important to pray other written prayers in unison. While 72% agreed or strongly agreed that they find joy in praying the Lord's Prayer in unison, only 35% indicated that they believe it is important for the congregation to corporately pray written prayers in unison. Fifty-five percent agreed or strongly agreed that it is important for the pastor to offer extended periods of silence during prayer in order for reflection and silent prayer.

Even though those who believed the creeds are too ancient to have any value in worship was minimal at 4%; only 27% of Type II worshippers stated that they find the reading of the creeds important to their spiritual well-being. Fifty-nine percent of Type II respondents agreed or strongly agreed that the creeds are representative of their beliefs. Fewer than 47% agreed or strongly agreed that the best way to include Scripture in worship is for the pastor to read it, whereas 64% affirmed that they believe the acting out of Scripture dramatically would enhance worship. Fifty percent agreed or strongly agreed that a dramatic reading brought Scripture "to life."

Thirty-nine percent of Type II respondents either agreed or strongly agreed that it is possible for worship to be meaningful without music. The majority of Type II



respondents seemed content with the length of the pastor's sermon. Only 13% indicated that they believe the pastor should preach shorter sermons, while 10% agreed or strongly agreed the sermons should be longer. The greater concern in regard to the sermon relates to its correlation with Scripture. Forty-six percent agreed or strongly agreed that the sermon should address Scripture more fully. ANOVA data and descriptive statistics for congregational outlook of the liturgy are presented in table 50, which is found in appendix D.

#### Experience of the liturgy

During the sacrament of the Lord's supper 75% of respondents sensed that they were in communion with God. However, only 34% sensed a deeper communion with other members of the congregation. Nearly 80% of subjects found the manner in which the baptismal rite was conducted in their worship service meaningful.

Subjects were presented with 10 terms or phrases and asked to indicate how accurately each designation expressed their experience of the eucharist. The expressions "meaningful" (89%), "an experience to think deeply upon" (84%), and "peaceful" (76%) produced the highest percentage of Type II respondents who stated that the term was either very similar or perfect in describing their eucharistic experience. The designations containing the smallest portion of respondents who agreed that the item was an accurate description of their practice were the terms "routine" (17%) and "mysterious" (27%). Fifty-five percent of respondents thought that the Lord's supper "evoked their emotions"; while only 44% indicated that the eucharistic celebration is "stimulating to the senses."

Seventy-nine percent of Type II Nazarenes stated that they find the manner in which baptism is conducted in their church meaningful. Similarly, 71% indicated that

they often or always reflect upon their own baptism while witnessing other candidates being baptized. However, fewer than 44% stated that they believe sensing the aesthetic characteristics of the water, through sight and sound, enriches their experience of the ritual.

Seventy-two percent of respondents agreed or strongly agreed that the pastoral prayer touches them emotionally; however, fewer respondents (57%) agreed or strongly agreed that during prayer it is “as if heaven comes down to earth.” Sixty-seven percent agreed or strongly agreed that prayer in worship instilled within them a sense of awe and wonder. Fewer respondents found the reciting of either the Apostles’ or Nicene Creed meaningful. Forty-five percent of subjects experienced a renewed sense of hope in the reciting of the creeds, while 54% indicated that the creeds provide a sense of assurance in their Christian faith.

Nearly 85% of Type II respondents agreed or strongly agreed that they experience “delight in hearing the Scripture as it is presented in worship.” Less than 6% stated that they find the reading of Scripture boring. Approximately 71% of respondents indicated that during the public reading of Scripture it seems as if God is speaking to them and 71% agreed or strongly agreed that God is very near to them when they listen to the spoken word.

Eighty-seven percent of respondents acknowledged that they love to sing the hymns in worship, while 88% find the choruses to be meaningful. Eighty-seven percent indicated that they sense God near to them during the congregational singing of their worship service. The response of Type II subjects concerning their experience of the sermon was mixed. While 82% agreed or strongly agreed that they often sense God

speaking to them during the sermon, only 69% agreed or strongly agreed that they are “completely drawn into the message.” ANOVA data and descriptive statistics are presented in tables 51 and 52; both are found in appendix D.

### **Type III**

#### Participation in the liturgy

More than 99% of Type III subjects partook of the bread and the cup when the eucharist was celebrated. Ninety-two percent indicated that they had received the sacrament of baptism. Seventeen percent were baptized as infants, while 60% were dedicated as infants. Seventeen percent of those who worshipped in Type III congregations were rebaptized (i.e., baptized twice) and less than 1% were baptized on multiple occasions (i.e., baptized more than two times).

A meager 7% of respondents indicated that they frequently kneel at the communion rail to pray. Similarly, 6% often or always kneel at their seats. Sixty-eight percent frequently pray silently during public prayer, while the individual leading prayer prays audibly. Approximately 90% reported participating in the reading of the creeds on a regular basis. Eighty-three percent of those who worshipped in Type III congregations acknowledged that they often or always listen intently to Scripture when it is audibly read in worship. Fifty-seven percent stated that they regularly follow along in another Bible. Ninety-four percent of subjects expressed that they often or always participate in the singing of hymns, while 90% frequently sing the choruses. Approximately 16% revealed that they frequently limit their participation by singing only those songs with which they were familiar.

Eighty-seven percent of respondents stated that they often or always listen to the preaching of the sermon. However, nearly 21% frequently “[found themselves] dwelling upon things other than the sermon.” Only 56% agreed or strongly agreed that their attention is “completely drawn into the message.” Descriptive statistics and ANOVA data for subject participation in the liturgy are listed in table 48. Table 49 contains frequencies and percentages on baptism. Both tables are located in appendix D.

#### Outlook of the liturgy

Ninety-five percent of respondents agreed or strongly agreed that regular participation in communion is essential to Christian faith. However, only 29% stated that they desire for the eucharist to be celebrated with greater frequency in the worship service they attend. Ninety-two percent agreed or strongly agreed that faith is important in baptism, and 56% indicated that they believe that in baptism “God gives a gift of grace that can never be taken away.” Approximately 45% believed that baptized infants should be rebaptized as adult believers. Eighty percent of Type III respondents agreed or strongly agreed that spontaneous prayers are an important part of the congregation’s spiritual well-being, whereas 56% stated that they believe thoughtfully read written prayers play an important role in spiritual nurture.

There is a gap between the number of Type III respondents who indicated that they find joy in praying the Lord’s Prayer in unison and those who agreed or strongly agreed that it is important to pray other written prayers in unison. Eighty-eight percent experienced joy in praying the Lord’s Prayer in unison, whereas only 55% agreed or strongly agreed that it is important for the congregation to corporately pray written prayers.

Sixty-nine percent of Type III Nazarenes agreed or strongly agreed that it is important for the pastor to offer extended periods of silence during prayer in order for reflection and silent prayer. A mere 5% of respondents in Type III congregations stated they believe the creeds are too ancient to have any liturgical value. Only 58% of Type III respondents agreed or strongly agreed that the creeds are important to their spiritual well-being. Eighty percent acknowledged that the creeds affirm their beliefs.

Only 16% of Type III subjects agreed or strongly agreed that the best way to include Scripture in worship is for the pastor to read it, whereas 80% believed that acting out Scripture dramatically enhances worship. Nearly 70% agreed or strongly agreed that a “dramatic reading of Scripture . . . makes the Scripture come to life.”

Forty percent of those worshipping in Type III congregations agreed or strongly agreed that it is possible for worship to be meaningful without music. However, only 5% of Type III respondents affirmed that the pastor should preach shorter sermons. Similarly, slightly more than 6% agreed or strongly agreed their pastor’s sermons should be longer. However, 40% of subjects agreed or strongly agreed that the sermon should address Scripture more fully. ANOVA data and descriptive statistics are presented in table 50, which is found in appendix D.

#### Experience of the liturgy

There was a discrepancy between the number of respondents who sensed communion with God during the eucharist and the percentage of those who sensed a deeper communion with their fellow worshippers. Seventy-nine percent of respondents’ stated that they frequently sense that they are in communion with God during eucharist,

whereas only 43% indicated often or always sensing a deeper communion with those around them.

Subjects were presented with 10 terms or phrases and asked to indicate how accurately each designation expressed their experience of the eucharist. The expressions “meaningful” (92%), “peaceful” (83%), and “an experience to think deeply upon” (83%) produced the highest percentage of Type III respondents who indicated the term was either very similar or perfect in describing their experience. The designations generating the smallest portion of respondents who agreed that the item was an accurate description of their eucharistic practice were the terms “routine” (16%) and “mysterious” (31%). Similarly, only 48% of respondents thought that the Lord’s supper “evoked their emotions”; whereas only 53% indicated that the eucharistic celebration is “stimulating to the senses.”

Seventy-five percent of Type III respondents agreed or strongly agreed that the baptismal services conducted in their church are administered in a meaningful manner. Seventy-six percent indicated that while candidates were being baptized in their church they often reflected upon the significance of their own baptism. A much lower number of subjects stated that they believe that the baptismal experience was enriched for them through the senses of sight and sound. Only 49% agreed or strongly agreed that viewing the baptismal water and listening to its sound, during the rite, enriches their experience of the sacrament.

Forty-seven percent of respondents agreed or strongly agreed that the pastoral prayer touches them emotionally. Likewise, 47% stated that they believe that during

prayer it is “as if heaven [came] down to earth.” Approximately 57% agreed or strongly agreed that prayer in worship instills within them a sense of “awe and wonder.”

Sixty-two percent agreed or strongly agreed that they believe “the reading of the Apostles’ or Nicene Creed [fills them] with a renewed sense of hope.” Seventy-seven percent of respondents indicated that they experience a sense of assurance in their Christian faith when the creeds are recited in worship. Less than 4% of Type III respondents acknowledged that they find the reading of Scripture boring. Sixty-five percent of respondents agreed or strongly agreed that during the public reading of Scripture it seemed that God speaks to them and 66% sense God is very near. Nearly 83% of Type III congregations agreed or strongly agreed to experiencing “delight in hearing the Scripture as it was presented in the worship” service they attend.

Eighty-four percent of respondents expressed that they love to sing the hymns in worship, while 91% find the choruses meaningful. Eighty-six percent indicated that they sense God near to them during the congregational singing. Seventy-six percent reported that they often sense God speaking to them during the sermon. ANOVA data and descriptive statistics for the subjects’ experience of the liturgy are presented in tables 51 and 52; both are found in appendix D.

### **Summary: Comparison of Liturgical Practice among Types**

#### Participation in the liturgy

Although the frequency at which the eucharist is celebrated varied among Nazarene congregations, there was little difference in subject participation, among the

three liturgical types, when respondents were provided the opportunity to participate.<sup>6</sup>

When the eucharist was celebrated there was a very high level of participation among all types (participation by receiving the cup Type I,  $M = 4.82$ ; Type II,  $M = 4.82$ ; Type III,  $M = 4.90$ ). Likewise, most respondents indicated that they had been baptized. The ratio of subjects baptized as adults was substantially higher in Type I congregations.<sup>7</sup>

Additionally Type I congregations had the lowest percentage of subjects baptized as infants.<sup>8</sup> The percentage of subjects who had never experienced baptism is slightly higher in Type II congregations.<sup>9</sup>

Rebaptism was most common among Type I (24%) and Type II (23%) respondents. Differences in liturgical participation among the three liturgical types appeared only in four survey items. There was a significant difference among groups in “kneeling at the communion rail to pray” during prayer ( $p < .004$ ). Subjects in liturgical Types I and II were more likely to kneel at the communion rail (i.e., altar) to pray than were those in Type III congregations. There was no difference between Types I and II in kneeling at the communion rail to pray.

---

<sup>6</sup> Although there is no difference in subject participation of the eucharist in the *Congregational Survey* the *Pastoral Survey* reveals a difference among the three liturgical types in the frequency that pastors administer the eucharist. Therefore, opportunities to participate in the eucharist vary substantially by congregation. Some congregations follow at least a monthly observance while other congregations celebrate the eucharist as infrequently as three to four times a year.

<sup>7</sup> Approximately 32% of Type I Nazarenes were baptized as adults compared to 21% for Type II, and 12% for Type III.

<sup>8</sup> Fourteen percent of Type I Nazarenes were baptized as infants. Type II congregations had the highest level of infant baptisms at 28%.

<sup>9</sup> Eight percent of Type II respondents have never been baptized, compared to 7% for Type I, and 6% for Type III.



The liturgical types also differed in their level of participation in reciting the creeds during the liturgy ( $p < .004$ ). A significant difference exists among all three types. Type I exemplifies the lowest level of participation ( $M = 3.88$ ), followed by Type II ( $M = 4.11$ ). Type III revealed the highest levels of creedal participation ( $M = 4.59$ ).

The sermon was the final liturgical element that revealed differences among groups. A greater percentage of Type I (94%) and Type II (94%) respondents listened to the sermon than did subjects in Type III (87%) congregations ( $p < .004$ ). There was no difference between Types I and II. Likewise, there was a significant difference between groups when subjects responded to the following statement: “While the pastor is preaching I find myself dwelling upon things other than the sermon” ( $p < .004$ ). Type III ( $M = 2.83$ ) respondents were more likely to “think of other things” during the sermon, than were Type I ( $M = 2.54$ ) or Type II ( $M = 2.54$ ) subjects. There was no difference in “dwelling upon other things” during the sermon between Types I and II. Descriptive statistics and ANOVA data for subject participation in the liturgy are listed in table 48. Table 49 contains frequencies and percentages on baptism. Both tables are located in appendix D.

#### Outlook of the liturgy

All groups were similar in affirming that regular participation in communion is an essential part of Christian faith (Type I,  $M = 4.39$ ; Type II,  $M = 4.37$ ; Type III,  $M = 4.50$ ). However there was a significant difference among groups in their desire for more frequent celebration of the eucharist ( $p < .002$ ). Although Types II and III disagreed that eucharist should be observed more frequently (Type II,  $M = 2.85$ ; Type III,  $M = 2.75$ ), Type I respondents ( $M = 3.06$ ) were less resistant to increasing the frequency of the

Lord's supper. There was no difference between Types II and III in desiring more frequent communion.

Groups differed significantly upon their outlook of rebaptism ( $p < .002$ ).

Respondents in Types I and II were more likely than those in Type III congregations to believe that those baptized as infants should be rebaptized as adults (Type I,  $M = 3.69$ ; Type II,  $M = 3.56$ ; Type III,  $M = 3.12$ ). There was no difference between Types I and II over this rebaptism issue.

There was also significant variance among groups in several items related to the liturgical element of prayer. There was no difference in Types I and II, but Type III differed significantly from both Types I and II in each of the following items regarding prayer in the liturgy ( $p < .002$ ). Type III respondents were less likely to value the importance of spontaneous prayer in worship than were those who worshiped in Type I or II liturgical settings (Type I,  $M = 4.45$ ; Type II,  $M = 4.37$ ; Type III,  $M = 4.16$ ). However, Type III respondents did find written prayers, read by the pastor or another individual, more important to their spiritual well-being than did respondents in Type I or Type II congregations (Type I,  $M = 2.93$ ; Type II,  $M = 3.06$ ; Type III,  $M = 3.46$ ). The same pattern was also found in written prayers that were read in unison by the entire congregation. There was a significant difference in the outlook of Type III respondents from that of the other groups ( $p < .002$ ). Type III subjects believed, to a greater degree than those in Type I or II congregations, that reading in unison written prayers is important to their spiritual well-being (Type I,  $M = 2.95$ ; Type II,  $M = 2.99$ ; Type III,  $M = 3.50$ ).

Compared to reading other written prayers in worship, the value placed upon reading the Lord's Prayer during the liturgy was higher for all groups. However, there was a significant difference between groups when responding to the following item: "I enjoy praying the Lord's Prayer as the person leading the prayer prays with us" ( $p < .002$ ). A higher percentage of Type III (88%) respondents agreed or strongly agreed with this statement than did subjects in Type I (69%) or Type II (72%) congregations. There was no difference between liturgical Types I and II.

Liturgical Types I and II shared similar perspectives on their outlook regarding the creeds. However, the attitude of Type III respondents toward the creeds differed significantly from Types I and II congregations ( $p < .002$ ). Type III respondents were more likely to find participation in the reading of either the Apostles' or Nicene Creed during worship more important to their spiritual well-being than were subjects in Type I or II congregations (Type I,  $M = 2.95$ ; Type II,  $M = 2.96$ ; Type III,  $M = 3.62$ ). Likewise, Type III subjects were more likely to think that the creeds reflected their beliefs (Type I,  $M = 3.61$ ; Type II,  $M = 3.59$ ; Type III,  $M = 4.04$ ). The percentage of respondents who believed that the Apostles' or Nicene Creeds are too old to have value in worship was minimal for all liturgical types. However, Type III subjects rejected this notion to a greater degree than did those who worshiped in Type I or Type II congregations (Type I,  $M = 2.22$ ; Type II,  $M = 2.16$ ; Type III,  $M = 1.74$ ). There were no significant differences between Type I and Type II congregations to any of the items measuring the subjects' outlook of the creeds.

There were significant differences between groups in four items measuring the subjects' outlook of the way Scripture is implemented into the liturgy ( $p < .002$ ).

Liturgical Type III differed significantly from the other two groups in each of these survey items. Compared to Type I (54%) and Type II (60%) a significantly greater portion of respondents in Type III (84%) congregations believed it was important for people other than the pastor to be involved in the public reading of Scripture. Types I and II subjects were more likely than Type III congregations to believe that the best method for integrating Scripture into the liturgy is for the pastor to read the biblical text (Type I,  $M = 3.40$ ; Type II,  $M = 3.25$ ; Type III,  $M = 2.54$ ).

Type III congregations placed a greater value upon creative methods of introducing Scripture into worship. When analyzed in conjunction with Type I (47%) and Type II (50%) congregations a much larger portion of Type III (69%) respondents agreed or strongly agreed that presenting the biblical text through a dramatic reading would bring the Scripture to life. Likewise, Type III subjects were more likely to believe that acting out a portion of Scripture dramatically would enhance worship (Type I,  $M = 3.54$ ; Type II,  $M = 3.65$ ; Type III,  $M = 3.95$ ). There was no difference between liturgical Type I and Type II in the items measuring the subjects' outlook of Scripture. ANOVA data and descriptive statistics are presented in table 50, which is found in appendix D.

#### Experience of the liturgy

A significant difference existed in six of the survey items intended to measure one's experience of the liturgy ( $p < .002$ ). The percentage of Type I (84%) respondents who agreed or strongly agreed that during the eucharist they offered themselves to Christ was significantly higher than the portion of subjects in Type II (77%) or Type III (78%) congregations. There was no significant difference in Type II or Type III respondents.

Type III subjects differed significantly from the other groups in their experience of prayer ( $p < .002$ ). Type III respondents were less likely to be moved emotionally by the pastoral prayer than were those in Type I or Type II congregations (Type I,  $M = 3.78$ ; Type II,  $M = 3.83$ ; Type III,  $M = 3.31$ ). Similarly, Type III respondents were less likely to feel as if “heaven comes down to earth” during prayer than are subjects worshipping in Type I or Type II congregations (Type I,  $M = 3.64$ ; Type II,  $M = 3.54$ ; Type III,  $M = 3.29$ ). No significant differences existed between Type I and Type II congregations in their experience of prayer.

A significant difference was discovered between groups when inquiry was made regarding the role of the creeds in nurturing Christian assurance ( $p < .002$ ). Worshippers in Type III congregations were more likely to gain a sense of assurance in their Christian faith through the corporate reading of the Apostles’ or Nicene Creed than were those who worshiped in Type I or Type II congregations (Type I,  $M = 3.52$ ; Type II,  $M = 3.44$ ; Type III,  $M = 3.89$ ). There was no significant difference between Type I and Type II congregations.

Groups also differed significantly in two survey items directed toward an individual’s experience of the sermon ( $p < .002$ ). First, subjects who participated in Type I liturgies were more disposed to sense God speaking to them through the sermon than were those who worshiped in Type III congregations (Type I,  $M = 4.10$ ; Type III,  $M = 3.81$ ). There was no significant difference between Type I and Type II subjects, nor were there significant differences between Type II and Type III respondents. Second, Type I and Type II respondents were more likely to be actively engaged in listening to the sermon than were subjects who worshiped in Type III congregations (Type I,  $M = 3.75$ ;

Type II,  $M = 3.72$ ; Type III,  $M = 3.39$ ). There were no significant differences between liturgical Types I and II in “listening to the sermon.” ANOVA data and descriptive statistics are presented in tables 51 and 52; both are found in appendix D. In addition table 15, which follows, summarizes the differences between groups in liturgical participation, outlook, and experience.

### Liturgical Practice of Subjects Based on Perceived Experience of Christian Perfection

Research Question 2c: What is the relationship between perceived experience of Christian perfection and liturgical practice?

#### **Subjects without Perceived Experience of Christian Perfection (non-PECP)**

##### Participation in the liturgy

Nearly 96% of non-PECP respondents frequently partook of the bread and approximately 95% often or always drank from the cup when the eucharist was celebrated. Eighty-six percent of non-sanctified respondents revealed that they have personally experienced the sacrament of baptism. Approximately 23% indicated that they have been rebaptized.

Twelve percent of respondents expressed that they frequently kneel at the communion rail to pray during prayer. The percentage of subjects who acknowledged participating in corporate prayer by praying silently is approximately 63%. Similarly, 63% of respondents agreed or strongly agreed that they participate in the creeds whenever they are included in the liturgy.

Eighty-five percent of the respondents in this group indicated that they often or always listen intently to the public reading of Scripture; however, only 50%

**Table 15. Summary of congregational participation, outlook, and experience of the seven liturgical elements grouped by liturgical type**

Liturgical Element	Type I	Type II	Type III	Types That Differ	Sig
<b>Eucharist</b>	1. 84% always offer self to Christ when receiving the Lord's supper.	1. 77% always offer self to Christ when receiving the Lord's supper.	1. 78% always offer self to Christ when receiving the Lord's supper.	1≠ 2	.001
	2. 97% of respondents frequently participate in the eucharist.	2. 98% of respondents frequently participate in the eucharist.	2. 99% of respondents frequently participate in the eucharist.	1≠ 3	NS*
	3. 91% believe that regular participation in the eucharist is essential to Christian faith.	3. 91% believe that regular participation in the eucharist is essential to Christian faith.	3. 95% believe that regular participation in the eucharist is essential to Christian faith.		NS*
	4. 36% desire more frequent celebration of the Lord's supper.	4. 27% desire more frequent celebration of the Lord's supper.	4. 29% desire more frequent celebration of the Lord's supper.	1≠ 2	.001
	5. 81% sense communion with God during the eucharist.	5. 75% sense communion with God during the eucharist.	5. 79% sense communion with God during the eucharist.	1≠ 3	NS*
	6. 37% sense a deeper communion with other members of the congregation while celebrating the eucharist.	6. 34% sense a deeper communion with other members of the congregation while celebrating the eucharist.	6. 43% sense a deeper communion with other members of the congregation while celebrating the eucharist.		NS*

**Table 15—Continued.**

<b>Liturgical Element</b>	<b>Type I</b>	<b>Type II</b>	<b>Type III</b>	<b>Types That Differ</b>	<b>Sig</b>
<b>Baptism</b>	1. 91% experienced baptism. 2. 14% were baptized as infants. 3. 35% were dedicated as infants. 4. 26% were rebaptized. 5. 3% rebaptized multiple times. 6. 63% believe adults baptized as infants should be rebaptized. 7. 95% believe faith is important in baptism. 8. 52% believe that in baptism God gives a gift of grace that can never be taken away. 9. 74% believe the baptismal services in their church are conducted in a meaningful manner. 10. During a baptismal service 77% reflect upon their own baptism. 11. 44% believe the baptismal service is enriched by viewing the water and listening to its sound.	1. 90% experienced baptism. 2. 28% were baptized as infants. 3. 34% were dedicated as infants. 4. 29% were rebaptized. 5. 4% rebaptized multiple times. 6. 59% believe adults baptized as infants should be rebaptized. 7. 92% believe faith is important in baptism. 8. 50% believe that in baptism God gives a gift of grace that can never be taken away. 9. 79% believe the baptismal services in their church are conducted in a meaningful manner. 10. During a baptismal service 71% reflect upon their own baptism. 11. 44% believe the baptismal service is enriched by viewing the water and listening to its sound.	1. 92% experienced baptism. 2. 17% were baptized as infants. 3. 60% were dedicated as infants. 4. 17% were rebaptized. 5. 1% rebaptized multiple times. 6. 45% believe adults baptized as infants should be rebaptized. 7. 92% believe faith is important in baptism. 8. 56% believe that in baptism God gives a gift of grace that can never be taken away. 9. 75% believe the baptismal services in their church are conducted in a meaningful manner. 10. During a baptismal service 76% reflect upon their own baptism. 11. 49% believe the baptismal service is enriched by viewing the water and listening to its sound.	1 ≠ 3 2 ≠ 3	N/A <sup>†</sup> N/A <sup>†</sup> N/A <sup>†</sup> N/A <sup>†</sup> N/A <sup>†</sup> .000 NS* NS* NS* NS* NS*



**Table 15—Continued.**

<b>Liturgical Element</b>	<b>Type I</b>	<b>Type II</b>	<b>Type III</b>	<b>Types That Differ</b>	<b>Sig</b>
<b>Prayer</b>	1. 15% frequently kneel at the communion rail to pray.	1. 15% frequently kneel at the communion rail to pray.	1. 7% frequently kneel at the communion rail to pray.	1≠ 3 2≠ 3	.003
	2. 6% frequently kneel at their seats to pray.	2. 4% frequently kneel at their seats to pray.	2. 6% frequently kneel at their seats to pray.		NS*
	3. 72% frequently pray silently during corporate prayer.	3. 62% frequently pray silently during corporate prayer.	3. 68% frequently pray silently during corporate prayer.		NS*
	4. 92% believe spontaneous prayer is important to the congregation's spiritual well-being.	4. 89% believe spontaneous prayer is important to the congregation's spiritual well-being.	4. 80% believe spontaneous prayer is important to the congregation's spiritual well-being.	1≠ 3 2≠ 3	.000
	5. 36% believe written prayers are important to the congregation's spiritual well-being.	5. 36% believe written prayers are important to the congregation's spiritual well-being.	5. 56% believe written prayers are important to the congregation's spiritual well-being.	1≠ 3 2≠ 3	.000
	6. 32% believe it is important for the congregation to pray written prayers in unison.	6. 35% believe it is important for the congregation to pray written prayers in unison.	6. 55% believe it is important for the congregation to pray written prayers in unison.	1≠ 3 2≠ 3	.000
	7. 69% experience joy in praying the Lord's Prayer in unison.	7. 72% experience joy in praying the Lord's Prayer in unison.	7. 88% experience joy in praying the Lord's Prayer in unison.	1≠ 3 2≠ 3	.000
	8. 54% believe the pastor should offer extended periods of silence .	8. 55% believe the pastor should offer extended periods of silence.	8. 69% believe the pastor should offer extended periods of silence.		NS*
	9. 70% are frequently moved emotionally by the pastoral prayer.	9. 72% are frequently moved emotionally by the pastoral prayer.	9. 47% are frequently moved emotionally by the pastoral prayer.	1≠ 3 2≠ 3	.000
	10. 64% frequently sense that during prayer it is as if "heaven comes down to earth."	10. 57% frequently sense that during prayer it is as if "heaven comes down to earth."	10. 47% frequently sense that during prayer it is as if "heaven comes down to earth."	1≠ 3 2≠ 3	.000
	11. 71% believe that during corporate prayer they are instilled with a sense of awe and wonder.	11. 67% believe that during corporate prayer they are instilled with a sense of awe and wonder.	11. 57% believe that during corporate prayer they are instilled with a sense of awe and wonder.		NS*

Table 15—Continued.

Liturgical Element	Type I	Type II	Type III	Types That Differ	Sig
<b>The Creeds</b>	1. 68% frequently participate in the creeds when included in worship.	1. 64% frequently participate in the creeds when included in worship.	1. 90% frequently participate in the creeds when included in worship.	All Differ.	.000
	2. 7% believe the creeds are too ancient to have value in worship.	2. 4% believe the creeds are too ancient to have value in worship.	2. 5% believe the creeds are too ancient to have value in worship.	1≠ 3 2≠ 3	.000
	3. 26% find the creeds important to their spiritual well-being.	3. 27% find the creeds important to their spiritual well-being.	3. 58% find the creeds important to their spiritual well-being.	1≠ 3 2≠ 3	.000
	4. 59% affirm that the creeds speak to them about their beliefs.	4. 59% affirm that the creeds speak to them about their beliefs.	4. 80% affirm that the creeds speak to them about their beliefs.	1≠ 3 2≠ 3	.000
	5. 48% think reciting the creeds give them a renewed sense of hope.	5. 45% think reciting the creeds give them a renewed sense of hope.	5. 62% think reciting the creeds give them a renewed sense of hope.		NS*
	6. 57% gain a sense of assurance in their Christian faith by participating in the creeds.	6. 54% gain a sense of assurance in their Christian faith by participating in the creeds.	6. 77% gain a sense of assurance in their Christian faith by participating in the creeds.	1≠ 3 2≠ 3	.000
<b>Scripture</b>	1. 90% frequently listen intently as Scripture is read in worship.	1. 90% frequently listen intently as Scripture is read in worship.	1. 83% frequently listen intently as Scripture is read in worship.		NS*
	2. 61% frequently read along in their own Bible during the public reading of Scripture.	2. 64% frequently read along in their own Bible during the public reading of Scripture.	2. 57% frequently read along in their own Bible during the public reading of Scripture.		NS*
	3. 53% believe the best way to include Scripture in worship is for the pastor to read it.	3. 47% believe the best way to include Scripture in worship is for the pastor to read it.	3. 16% believe the best way to include Scripture in worship is for the pastor to read it.	1≠ 3 2≠ 3	.000
	4. 58% believe Scripture should be acted out dramatically.	4. 64% believe Scripture should be acted out dramatically.	4. 80% believe Scripture should be acted out dramatically.	1≠ 3 2≠ 3	.000
	5. 47% believe that a dramatic reading brings Scripture to life.	5. 50% believe that a dramatic reading brings Scripture to life.	5. 70% believe that a dramatic reading brings Scripture to life.	1≠ 3 2≠ 3	.000
	6. 7% find the public reading of Scripture boring.	6. 6% find the public reading of Scripture boring.	6. 4% find the public reading of Scripture boring.		NS*
	7. 73% agreed or strongly agreed that during the public reading of Scripture it seems like God is speaking to them.	7. 71% agreed or strongly agreed that during the public reading of Scripture it seems like God is speaking to them.	7. 65% agreed or strongly agreed that during the public reading of Scripture it seems like God is speaking to them.		NS*
	8. 79% sense God near when Scripture is read.	8. 71% sense God near when Scripture is read.	8. 66% sense God near when Scripture is read.		NS*

**Table 15—Continued.**

Liturgical Element	Type I	Type II	Type III	Types That Differ	Sig
<b>Scripture</b>	9. 87% find delight in hearing Scripture in the manner it is presented in their worship service.	9. 85% find delight in hearing Scripture in the manner it is presented in their worship service.	9. 83% find delight in hearing Scripture in the manner it is presented in their worship service.		NS*
<b>Music</b>	1. 91% often or always participate in the singing of hymns.	1. 92% often or always participate in the singing of hymns.	1. 94% often or always participate in the singing of hymns.		NS*
	2. 86% frequently participate when choruses are sung.	2. 88% frequently participate when choruses are sung.	2. 90% frequently participate when choruses are sung.		NS*
	3. 25% sing only the songs they know.	3. 19% sing only the songs they know.	3. 16% sing only the songs they know.		NS*
	4. 41% believe worship can be meaningful without music.	4. 39% believe worship can be meaningful without music.	4. 40% believe worship can be meaningful without music.		NS*
	5. 89% acknowledged that they love to sing hymns in worship.	5. 87% acknowledged that they love to sing hymns in worship.	5. 84% acknowledged that they love to sing hymns in worship.		NS*
	6. 84% find the singing of choruses meaningful.	6. 88% find the singing of choruses meaningful.	6. 91% find the singing of choruses meaningful.		NS*
	7. 89% sense God near to them during the congregational singing.	7. 87% sense God near to them during the congregational singing.	7. 86% sense God near to them during the congregational singing.		NS*

**Table 15—Continued.**

<b>Liturgical Element</b>	<b>Type I</b>	<b>Type II</b>	<b>Type III</b>	<b>Types That Differ</b>	<b>Sig</b>
<b>Sermon</b>	1. 94% frequently listen to the sermon. 2. 9% often find their minds wandering during the sermon. 3. 12% believe their pastor should preach shorter sermons. 4. 11% believe their pastor should preach longer sermons. 5. 53% stated that the sermon should address Scripture more fully. 6. 85% acknowledge that they frequently sense God speak to them during the sermon. 7. 74% agree or strongly agree that they are drawn into the message.	1. 94% frequently listen to the sermon. 2. 11% often find their minds wandering during the sermon. 3. 13% believe their pastor should preach shorter sermons. 4. 10% believe their pastor should preach longer sermons. 5. 46% stated that the sermon should address Scripture more fully. 6. 82% acknowledge that they frequently sense God speak to them during the sermon. 7. 69% agree or strongly agree that they are drawn into the message.	1. 87% frequently listen to the sermon. 2. 21% often find their minds wandering during the sermon. 3. 5% believe their pastor should preach shorter sermons. 4. 6% believe their pastor should preach longer sermons. 5. 40% stated that the sermon should address Scripture more fully. 6. 76% acknowledge that they frequently sense God speak to them during the sermon. 7. 56% agree or strongly agree that they are drawn into the message.	1≠ 3 2≠ 3 1≠ 3 2≠ 3  1≠ 3 1≠ 3 2≠ 3	.000 .000 NS* NS* NS* .000 .000

\* NS indicates that the difference between groups is not significant.

† N/A indicates that this criteria is not applicable to a categorical variable.

acknowledged following along in another Bible. Eighty-four percent of subjects revealed that they often or always sing the choruses, whereas 89% stated that they frequently participate in the singing of hymns. Approximately 92% of the non-PECP respondents indicated that they often or always listen to the pastor while he preaches, whereas 11% revealed that they frequently find their thoughts drifting during the sermon. Descriptive statistics and *t* test data for subject participation in the liturgy are listed in table 53. Table 54 contains frequencies and percentages on baptism. Both tables are located in appendix D.

#### Outlook of the liturgy

Nearly 93% of the non-PECP group agreed or strongly agreed that the celebration of the Lord's supper provided them the opportunity to reflect upon Christ's redemptive work, while 90% revealed that they believe the eucharist allowed them the opportunity to thank God for his saving work in the world. Ninety percent agreed or strongly agreed that regular participation in the eucharist is essential to Christian faith. These apparently strong eucharistic beliefs for the non-PECP group stand in contrast to the minimal number of respondents, a mere 31%, who stated that they desire more frequent eucharistic celebration in their worship service.

Approximately 94% of the subjects in this group agreed or strongly agreed that "in baptism faith is important." Sixty percent expressed the belief that in baptism God offers an irrevocable gift of grace. Merely 32% agreed or strongly agreed that "infants should be baptized in a public gathering . . . rather than privately." Noteworthy are the nearly 57% of respondents who agreed or strongly agreed that baptized infants should be rebaptized as adult believers.

Eighty-six percent of non-PECP respondents indicated that they believe spontaneous prayers are essential to the spiritual well-being of the congregation. These data are contrasted to the value placed upon spontaneous prayer. Only 43% of subjects agreed or strongly agreed that it was important to include written prayers in worship which were thoughtfully prayed by the pastor. Likewise, a paltry 34% of respondents in this group believed written prayers read in unison by the congregation were important to congregational spirituality. Although the majority of non-PECP respondents did not find value in written prayers, the data change significantly when they were asked about a familiar written prayer. Seventy percent of the subjects in this group agreed or strongly agreed that they “enjoyed praying the Lord’s Prayer” in unison.

The data seem to suggest the spiritual importance of the creeds is devalued by this group. A mere 28% of respondents indicated that they believe the reciting of either the Apostles’ or Nicene Creed is important to their spiritual well-being. Fifty-three percent agreed or strongly agreed that the Apostles’ or Nicene Creeds communicate their personal beliefs.

Fifty-one percent of subjects indicated that the best way to include Scripture in worship is for the pastor to publically read it to the congregation. Approximately 55% agreed or strongly agreed that someone other than the pastor should publically read Scripture. Forty-eight percent of respondents in the non-PECP group believed that including a dramatic reading of Scripture in worship would bring the Scripture to life. Fifty-seven percent agreed or strongly agreed that a dramatic presentation of Scripture would enhance the liturgy.

Approximately 39% of non-PECP respondents agreed or strongly agreed that “although music is important [worship] can be meaningful without it.” Only 12% are dissatisfied with the choruses that are a part of their worship service. Approximately 19% indicated that they would rather listen to others sing in the church than to participate. Only 10% of subjects indicated that they believe the pastor should reduce the length of the homily, while 13% indicated that they desire longer sermons. The most significant concern for non-PECP respondents focused upon the relationship between the Scripture and the sermon. Nearly 43% agreed or strongly agreed that worship would be enhanced if the sermon addressed Scripture more completely. *t* test data and descriptive statistics are presented in table 55, which is found in appendix D.

#### Experience of the liturgy

Approximately 72% of subjects in the non-PECP group agreed or strongly agreed that they offer themselves to Christ during the celebration of the Lord’s supper, while 67% stated that they sense being in communion with God during the eucharist. An exiguous 35% of respondents agreed or strongly agreed that “during the Lord’s supper [they sense] a deeper communion” with fellow members of the worshipping congregation.

Subjects were presented with 10 terms or phrases and asked to indicate how accurately each designation expressed their experience of the eucharist. The expressions “meaningful” (84%), “an experience to think deeply upon” (79%), and “peaceful” (74%) produced the highest percentage of non-PECP respondents who stated that the term was either very similar or perfect in describing their eucharistic experience. The designations containing the smallest portion of respondents who agreed that the item was an accurate

description of their practice were the terms “routine” (14%) and “mysterious” (23%).

Fifty-one percent of respondents thought that the Lord’s supper “evoked their emotions”; only 47% indicated that the eucharistic celebration is “stimulating to the senses.”

Sixty-eight percent of respondents agreed or strongly agreed that while witnessing the baptism of another they reflect upon their own baptismal experience. Similarly, nearly 70% stated that they find the baptismal ritual in their own worshipping congregation meaningful. However, only 43% indicated that they believe the water’s aesthetic qualities enrich the meaning of baptism.

Approximately 67% of subjects in the non-PECP group agreed or strongly agreed to frequently being moved by the pastoral prayer. Sixty-three percent of subjects revealed that they believe that prayer in worship imparts within them a sense of awe and wonder. Fifty-three percent agreed or strongly agreed that “during times of prayer . . . it is as if heaven comes down to earth.”

Forty-five percent of non-PECP subjects indicated that they are filled with renewed sense of hope when reading either the Apostles’ or Nicene Creeds, while only 53% agreed or strongly agreed that participation in the creeds provides them with a sense of assurance in their Christian faith. Among the seven liturgical elements, credal experience seems to rank lowest in importance to the subjects’ experience of the liturgy.

Nearly 83% of respondents in the non-PECP group indicated that they “delight in hearing the Scripture” being read in worship, while 6% agreed or strongly agreed that they experience boredom. Sixty-eight percent agreed or strongly agreed that when Scripture was read they sense that God is very near. Sixty-three percent indicated that during the corporate reading of Scripture it seems as though God is speaking to them.



While the creeds rank lowest in experience for the non-PECP group, music ranks highest. Eighty-eight percent stated that they find the singing of the choruses meaningful, while 84% agreed or strongly agreed that they love singing the hymns. Eighty-five percent revealed that they sometimes sense that God is near during the congregational singing. Seventy-seven percent agreed or strongly agreed that they often sense God speaking to them while the pastor is preaching. Approximately 67% indicated that their “attention is completely drawn into the message” during the sermon. *t* test data and descriptive statistics are presented in tables 56 and 57; both are found in appendix D.

### **Subjects with Perceived Experience of Christian Perfection (PECP)**

#### Participation in the liturgy

More than 98% of subjects in the PECP group often or always participate in the eucharistic celebration whenever it is offered in their worship service. Approximately 91% stated that they have received the sacrament of baptism, while 23% indicated that they have been rebaptized. Sixteen percent of PECP subjects revealed that they often or always kneel at the communion rail during corporate prayer. Nearly 75% of respondents indicated that they frequently pray silently while the individual leading prayer prays audibly.

Seventy-five percent of PECP respondents indicated that they read the creeds in unison with the congregation. Ninety percent of subjects stated that they often or always listen intently when Scripture is read corporately, while 67% indicated that they visually follow along with a printed copy of the text. Approximately 89% of subjects stated that they often or always sing the choruses during worship and 94% acknowledged frequently engaging in the singing of hymns. Ninety-five percent of respondents revealed that they

often or always listen as the pastor preaches, while 9% stated that frequently they dwell upon things other than the pastor's sermon. Descriptive statistics and *t* test data for subject participation in the liturgy are listed in table 53. Table 54 contains frequencies and percentages on baptism. Both tables are located in appendix D.

#### Outlook of the liturgy

Nearly 96% of PECP subjects revealed that they believe the celebration of the Lord's supper provides them with the opportunity to reflect upon God's accomplishment for us through Christ's atoning sacrifice. Ninety-two percent agreed or strongly agreed that communion offers them the opportunity to thank God for his redemptive work in the world. Likewise, 93% stated that they believe regular participation in the eucharist is an essential component of Christian faith. However, the percentage of subjects who desired more frequent celebration of the Lord's supper stands in contrast to these favorable responses toward eucharist. Only 36% agreed or strongly agreed that the eucharist should be served with greater frequency in their worship service.

Ninety-five percent of respondents agreed or strongly agreed that faith is important in baptism. A mere 38% acknowledged that they believe it is important for infants to be baptized corporately (i.e., rather than in a private setting), while 48% stated that they believe the grace God gives in baptism can never be taken away. Sixty-two percent of respondents agreed or strongly agreed that "someone baptized as an infant should be rebaptized as an adult believer."

Nearly 93% of respondents indicated that they believe the implementation of spontaneous prayer in worship is important to the spiritual well-being of the congregation. Only 54% expressed thinking that it is important for the pastor to include

periods of silence during prayer. Between 34% to 35% agreed or strongly agreed that the inclusion of written prayers in the liturgy is important to congregational spirituality.<sup>10</sup> Seventy-two percent of the PECP group agreed or strongly agreed that they enjoy praying the Lord's Prayer in a corporate setting.

Thirty-one percent of respondents agreed that the reading of either the Apostles' or Nicene Creed is important to their spiritual well-being. Although the percentage of those who find these creeds important to their spiritual well-being is minimal, more than twice as many, or 66%, agreed or strongly agreed that the creeds reflect their beliefs. Seven percent of respondents in this group stated that they believe the creeds are too old to serve any purpose in the liturgy.

Approximately 47% agreed or strongly agreed that the most appropriate way to introduce Scripture into the liturgy is through the public reading of Scripture by the pastor. Fifty-one percent indicated that they believe the dramatic reading of Scripture would "bring life" to biblical text. Sixty-two percent agreed or strongly agreed that acting out the Scripture dramatically would enhance the liturgy.

Only 12% of PECP respondents stated that they dislike the worship choruses. Also 12% of respondents agreed or strongly agreed that they prefer listening to the music rather than participating in the singing. Forty-one percent agreed or strongly agreed that music in worship is important, but they also believe worship can be meaningful without it.

---

<sup>10</sup> There were two separate questions concerning the inclusion of written prayers in worship. One inquired about written prayers read by the pastor, the other concerned written prayers read in unison by the congregation. The percentage of respondents who agreed or strongly agreed to both items was in the range of 34% to 35%.

Only 11% stated that the pastor should shorten the length of his sermon, while 9% indicated that worship would be enhanced if the sermons were longer. The most significant concern, however, relates to the relationship between Scripture and the homily. Approximately 55% of PECP agreed or strongly agreed that the “worship service would be enhanced if the sermon addressed Scripture more fully.” *t* test data and descriptive statistics are presented in table 55, which is found in appendix D.

#### Experience of the liturgy

Eighty-eight percent of PECP respondents revealed that they frequently offer themselves to Christ when receiving communion. Approximately 87% indicated that they often or always sense that they are in communion with God during the celebration of the Lord’s supper. In contrast, a mere 39% stated that they frequently experience a deeper communion with fellow worshippers, while celebrating the Lord’s supper.

Subjects were presented with 10 terms or phrases and asked to indicate how accurately each designation expressed their experience of the eucharist. The expressions “meaningful” (91%), “an experience to think deeply upon” (88%), and “peaceful” (81%) produced the highest percentage of PECP respondents who stated that the term was either very similar or perfect in describing their eucharistic experience. The designations containing the smallest portion of respondents who agreed that the item was an accurate description of their practice were the terms “routine” (13%) and “mysterious” (29%). Fifty-eight percent of respondents thought that the Lord’s supper “evoked their emotions”; only 57% indicated that the eucharistic celebration is “stimulating to the senses.”

Eighty-one percent of respondents agreed or strongly agreed that while witnessing the baptism of another they reflect upon their own baptismal experience. Seventy-eight percent stated that the baptismal ritual in their own worshipping congregation is conducted in a meaningful manner. However, only 46% indicated that the service is enhanced by the visual and audible qualities of the baptismal water.

Seventy percent of subjects in the PECP group agreed or strongly agreed that the pastoral prayer frequently moves them emotionally. Seventy-three percent of subjects stated that prayer in worship imparts within them a sense of awe and wonder. Sixty-six percent agreed or strongly agreed that “during times of prayer . . . it is as if heaven comes down to earth.”

Approximately 52% indicated that they are filled with renewed sense of hope when reading either the Apostles’ or Nicene Creeds. Sixty-two percent agreed or strongly agreed that participation in the creeds provides them with a sense of assurance in their Christian faith. Nearly 89% of PECP subjects agreed or strongly agreed that they “delight in hearing the Scripture” being read in worship, while 6% agreed or strongly agreed that they experience boredom. Eighty-two percent revealed that they experience God near to them when Scripture is read corporately and 78% indicated that it seems as if God is speaking to them.

Eighty-five percent of PECP respondents agreed or strongly agreed that they find singing the choruses meaningful and 90% indicated that they love singing the hymns. Nearly 91% of subjects sensed God near during the congregational singing. Approximately 88% agreed or strongly agreed that they often sense God speaking to them during the sermon. Seventy-four percent revealed that they are completely drawn

into the sermon when the pastor delivers his homily. *t* test data and descriptive statistics are presented in tables 56 and 57; both are found in appendix D.

### **Summary: Comparison of Liturgical Practice between Groups with PECP and Those without PECP**

#### Participation in the liturgy

When the eucharist was celebrated there was a high level of participation among both groups for those who indicated that they ate of the bread (PECP,  $M = 4.88$ ; non-PECP,  $M = 4.79$ ). There was no significant difference between groups among respondents who acknowledged eating of the eucharistic bread. The level of participation was also high for those who partook of the cup (PECP,  $M = 4.88$ ; non-PECP,  $M = 4.78$ ); however, there was a significant difference between groups ( $p < .004$ ). PECP subjects are more likely to partake of the cup during eucharist than are those in the non-PECP group. Most respondents indicated that they had been baptized. The ratio of subjects baptized as adults was higher in the PECP group. Approximately 29% of PECP Nazarenes were baptized as adults compared to 26% for the non-PECP group. A smaller percentage of Nazarenes in the PECP group were baptized as infants. Sixteen percent of PECP Nazarenes were baptized as infants, while 23% in the non-PECP group experienced infant baptism. The percentage of subjects who never experienced baptism is slightly higher in the non-PECP group. Ten percent of non-PECP respondents have never been baptized compared to 7% for the PECP group. The ratio of rebaptism was similar for both groups (PECP = 24%, non-PECP = 23%).

There was a significant difference among groups in “kneeling at the communion rail to pray” during prayer ( $p < .004$ ). Subjects in the PECP group ( $M = 2.67$ ) are more likely to kneel at the communion rail (i.e., altar) to pray than non-PECP ( $M = 2.36$ )

respondents. Groups also differed significantly in kneeling at their seat to pray during corporate prayer ( $p < .004$ ). Subjects in the non-PECP group ( $M = 1.74$ ) are less likely to kneel at their seat to pray than those in the PECP group ( $M = 1.90$ ). A significant difference was also evident between groups when subjects indicated whether or not they participated in prayer by praying silently during corporate prayer ( $p < .004$ ). Respondents from the PECP group ( $M = 3.97$ ) are more likely to pray silently than subjects in the non-PECP group ( $M = 3.74$ ).

Groups differed significantly in their level of participation in reciting the creeds during the liturgy ( $p < .004$ ). Respondents in the non-PECP group exhibited the lowest level of participation (PECP,  $M = 4.15$ ; non-PECP,  $M = 3.70$ ). Likewise, there was a significant difference between PECP and non-PECP respondents regarding the public reading of Scripture ( $p < .004$ ). Among the two groups, non-PECP subjects are less likely to listen while the Scripture is read corporately (PECP,  $M = 4.44$ ; non-PECP,  $M = 4.20$ ). Additionally there was a significant difference between groups when subjects were asked if they visually follow along in another Bible when the text is read audibly in corporate worship ( $p < .004$ ). Consistent with the above data subjects in the PECP group are more likely to visually read the text in another Bible than were respondents in the non-PECP group (PECP,  $M = 3.79$ ; non-PECP,  $M = 3.33$ ).

Groups also differed significantly in two of the variables related to music in the liturgy ( $p < .004$ ). Respondents in the PECP group are more likely to sing the worship choruses than are those in the non-PECP group (PECP,  $M = 4.50$ ; non-PECP,  $M = 4.33$ ). Likewise, PECP subjects are more inclined to participate in the singing of congregational hymns during the liturgy than are respondents in the non-PECP group (PECP,  $M = 4.68$ ;

non-PECP,  $M = 4.46$ ). A significant difference also exists between groups in regard to respondents listening to the sermon ( $p < .004$ ). A greater percentage of PECP subjects (95%) indicated that they listen to the sermon than did subjects in the non-PECP group (PECP = 95%; non-PECP = 92%;  $p < .004$ ). Descriptive statistics and  $t$  test data for subject participation in the liturgy are listed in table 53. Table 54 contains frequencies and percentages on baptism. Both tables are located in appendix D.

#### Outlook of the liturgy

Groups differed significantly regarding their outlook of rebaptism ( $p < .002$ ). Respondents in the PECP group are less likely than those in the non-PECP group to believe that in baptism God provides an irrevocable gift of his grace (PECP,  $M = 3.20$ ; non-PECP,  $M = 3.55$ ). There were no differences among groups with other items related to baptism.

There was significant variance among groups in three items related to the respondents' outlook of prayer ( $p < .002$ ). Respondents from the PECP group placed greater value upon the importance of spontaneous prayer in worship than did subjects who worshiped in the non-PECP group (PECP,  $M = 4.49$ ; non-PECP,  $M = 4.28$ ). Although both groups found spontaneous prayers important, the opposite was true of written prayers. Both groups devalued the importance of written prayers to the spiritual well-being of the congregation, but there was a significant difference between groups ( $p < .002$ ). Respondents in the PECP group are less likely to believe that written prayers are important to the spiritual well-being of the congregation than are subjects in the non-PECP group (PECP,  $M = 2.91$ ; non-PECP,  $M = 3.15$ ). A significant difference between groups was also evident when respondents were asked about the importance of including



opportunities for members of the congregation to pray audibly during corporate prayer ( $p < .002$ ). Subjects in the PECP group are more likely to find that worship is enhanced if opportunities for the congregation to pray audibly are provided during corporate prayer (PECP,  $M = 3.68$ ; non-PECP,  $M = 3.53$ ).

Neither group returned a strong response when respondents were asked if the ancient creeds speak to them about their beliefs. However, a significant difference was evident between groups ( $p < .002$ .) The PECP group is more likely to affirm that the Apostles' and Nicene Creeds speak to them about their beliefs (PECP,  $M = 3.71$ ; non-PECP,  $M = 3.52$ ).

A significant difference between groups was evident in respondents' outlook regarding congregational singing ( $p < .002$ ). Subjects in the PECP group are less likely to simply listen to the congregational music, rather than participate in it by singing (PECP,  $M = 2.01$ ; non-PECP,  $M = 2.25$ ). Groups also differed significantly in two items related to the sermon ( $p < .002$ ). Respondents in the PECP group believe to a higher degree that worship would be improved if the pastor's sermon addressed Scripture more completely (PECP,  $M = 3.42$ ; non-PECP,  $M = 3.22$ ). Subjects in the PECP group are less likely than non-PECP respondents to believe that the pastor should preach longer sermons (PECP,  $M = 2.26$ ; non-PECP,  $M = 2.42$ ).  $t$  test data and descriptive statistics are presented in table 55, which is located in appendix D.

#### Experience of the liturgy

A significant difference existed in several of the survey items designed to measure one's experience of the eucharist ( $p < .002$ ). The percentage of PECP respondents (88%) who agreed or strongly agreed that during the eucharist they offer themselves to Christ

was significantly higher than the portion of subjects in the non-PECP group (72%). PECP respondents also indicated that they are more likely to sense being in communion with God during the eucharistic celebration than are subjects in the non-PECP group (PECP,  $M = 4.33$ ; non-PECP,  $M = 3.87$ ).

When subjects were presented with 10 words or phrases and asked to indicate how accurately each designation expressed their experience of the eucharist there was a significant difference between groups in several of the items ( $p < .005$ ). Respondents from the PECP group were more likely than the non-PECP group to believe they experience Christ's presence during the eucharist (PECP,  $M = 4.06$ ; non-PECP,  $M = 3.69$ ). PECP respondents were also more inclined to find the eucharist "meaningful" than were non-PECP subjects (PECP,  $M = 4.38$ ; non-PECP,  $M = 4.14$ ). A greater percentage of PECP (57%) than non-PECP subjects (47%) indicated that they believe the celebration of the Lord's supper is "stimulating to the senses." Compared to the non-PECP group PECP respondents were also more likely to find the eucharist a "joyous" experience (PECP,  $M = 3.88$ ; non-PECP,  $M = 3.61$ ). Between the two groups a greater percentage of PECP respondents indicated that the term "peaceful" characterizes the Lord's supper (PECP = 81%; non-PECP = 74%). Similarly, the PECP group believed to a greater degree than did the non-PECP group that the phrase "to think deeply upon" defines their experience of the eucharist (PECP,  $M = 4.44$ ; non-PECP,  $M = 4.19$ ).

Groups differed significantly in their experience of baptism ( $p < .002$ ). A comparison of the two groups reveals that the PECP group has a higher ratio of subjects who reflect upon their own baptism while witnessing the baptism of someone else (PECP = 81%; non-PECP = 68%). Additionally, PECP respondents are more likely to find the

baptism ritual meaningful than are subjects in the non-PECP group (PECP,  $M = 3.95$ ; non-PECP,  $M = 3.81$ ).

Groups differed significantly in two items that were designed to measure the subjects' experience of prayer in the liturgy ( $p < .002$ ). A greater percentage of subjects in the PECP group agreed or strongly agreed that during corporate prayer "it seems as if heaven comes down to earth (PECP = 66%; non-PECP = 53%). Likewise, of the two groups a higher number of PECP respondents indicated that corporate prayer instills within them "a sense of awe and wonder" (PECP = 73%; non-PECP = 63%).

A significant difference was evident between groups in survey items related to the respondents' experience of the way Scripture was implemented in worship ( $p < .002$ ). Although the vast majority of subjects in both groups did not believe that the corporate reading of Scripture was dull, subjects in the non-PECP group were more likely than PECP respondents to agree or strongly agree that they were bored by the practice (PECP,  $M = 1.58$ ; non-PECP,  $M = 1.79$ ). PECP respondents were more likely than subjects in the non-PECP group to sense that God was near to them during the corporate reading of Scripture (PECP,  $M = 3.94$ ; non-PECP,  $M = 3.71$ ). Likewise, PECP subjects were more likely to perceive that God was speaking to them (PECP,  $M = 3.86$ ; non-PECP,  $M = 3.62$ ).

Groups also differed in their experience of music in the liturgy ( $p < .002$ ). Respondents in the PECP group were more likely than the non-PECP group to sense God near to them during the congregational singing (PECP,  $M = 4.36$ ; non-PECP,  $M = 4.16$ ). When comparing the two groups a smaller ratio of respondents in the PECP group agreed or strongly agreed with the statement "singing hymns does nothing for me" (PECP = 5%;

non-PECP = 8%). There was also a significant difference between groups in the subjects' experience of the sermon ( $p < .002$ ). Respondents in the PECP group were more likely than those in the non-PECP group to sense God speaking to them during the sermon (PECP,  $M = 4.15$ ; non-PECP,  $M = 3.93$ ).  $t$  test data and descriptive statistics are presented in tables 56 and 57; both are found in appendix D. In addition table 16, which follows, summarizes the differences between groups in liturgical participation, outlook, and experience.

### **Analysis of the Spirituality of Subjects Worshiping in Church of the Nazarene Congregations**

The spirituality of respondents worshipping in Church of the Nazarene congregations will be analyzed at three levels. The variables used for the assessment were designed to target John Wesley's acumen of the doctrine of Christian perfection. Wesley, in his explanation of Christian perfection, emphasized the qualities of humility, faith, hope, and charity (i.e., love).<sup>11</sup> Therefore, several of the questionnaire items were designed to assess these facets of spirituality. In addition to the examination of these four virtues of Christian perfection, the probe into Nazarene spirituality also examined a current trend in American Christianity: individualism or privatized faith. This overemphasis on an individual's subjective experience of God has reduced the role of community in Christian nurture and therefore is a threat to spirituality. Integrated into Wesley's praxis were various methods of accountability and community formation which were essential to spiritual growth. Therefore, data that measure the role and influence of

---

<sup>11</sup> Wesley, "The Circumcision of the Heart," in *Sermons I*, 403.

individualism in lives of those who worship in Nazarene congregations are valuable in assessing current Nazarene spirituality.

During the first stage of analysis an overview of the spirituality of all Nazarene subjects participating in the study will be provided. The second stage of analysis examines Nazarene spirituality according to liturgical type. Subjects are divided into one of three groups based upon the liturgical type of the worshipping congregation of which they are a part. Liturgical type was determined by the *Pastoral Survey*.<sup>12</sup>

The third level of exploration examines subjects based upon their experience of Christian perfection. Groups were determined according to the respondents' answer to a questionnaire item which asked the subjects about their experience of Christian perfection (i.e., entire sanctification).<sup>13</sup> The two groups included subjects with a perceived experience of Christian perfection or PECP; and subjects without a perceived experience of Christian perfection or non-PECP. Grouping the subjects into two groups makes a further assessment of Nazarene spirituality possible.<sup>14</sup> Once this determination was made, several questions in the survey were used to assess respondent spirituality.

---

<sup>12</sup> Nazarene worshipping congregations were categorized by the *Pastoral Survey* into one of three types: Type I or congregations with insignificant prayer book influence; Type II or congregations with minimal prayer book influence; and Type III congregations with distinct prayer book influence.

<sup>13</sup> Entire sanctification was the term used in the survey items that were responsible for categorizing respondents into one of two possible groups. Although Wesley typically referred to the experience as Christian perfection, the former designation is historically more common to Nazarene literature and finds wider usage among denominational leaders, clergy, and laity.

<sup>14</sup> The two groups are based on each respondent's own assessment and are divided as follows: those not currently living in the experience of entire sanctification and those currently living in the experience of entire sanctification.

**Table 16. Summary of congregational participation, outlook, and experience of the liturgy grouped by perceived experience of Christian perfection**

Liturgical Element	Nazarenes without a Perceived Experience of Christian Perfection (Non-PECP)	Nazarenes with a Perceived Experience of Christian Perfection (PECP)	Sig
<b>Eucharist</b>	<ol style="list-style-type: none"> <li>1. 96% of respondents frequently partake of the bread.</li> <li>2. 96% of respondents frequently partake of the cup.</li> <li>3. 90% agree or strongly agree that regular participation in the eucharist is essential to Christian faith.</li> <li>4. 31% desire more frequent celebration of the Lord's supper.</li> <li>5. 72% agree or strongly agree that when they receive the eucharist they offer themselves to Christ.</li> <li>6. 67% sense communion with God during the eucharist.</li> <li>7. 35% sense a deeper communion with other members of the congregation while celebrating the eucharist.</li> </ol>	<ol style="list-style-type: none"> <li>1. 99% of respondents frequently partake of the bread.</li> <li>2. 98% of respondents frequently partake of the cup.</li> <li>3. 93% agree or strongly agree that regular participation in the eucharist is essential to Christian faith.</li> <li>4. 36% desire more frequent celebration of the Lord's supper.</li> <li>5. 88% agree or strongly agree that when they receive the eucharist they offer themselves to Christ.</li> <li>6. 87% % sense communion with God during the eucharist.</li> <li>7. 39% sense a deeper communion with other members of the congregation while celebrating the eucharist.</li> </ol>	<p>NS* .003 NS* NS* .000 .000</p>
<b>Baptism</b>	<ol style="list-style-type: none"> <li>1. 86% of respondents have been baptized.</li> <li>2. 23% were baptized as infants.</li> <li>3. 17% were dedicated as infants.</li> <li>4. 23% were rebaptized.</li> <li>5. 3% experienced multiple rebaptisms.</li> <li>6. 56% believe adults baptized as infants should be rebaptized.</li> <li>7. 94% believe faith is important in baptism.</li> <li>8. 60% believe that in baptism God gives a gift of grace that can never be taken away.</li> <li>9. 70% believe the baptismal services in their church are conducted in a meaningful manner.</li> <li>10. During a baptism 68% reflect upon their own baptism.</li> <li>11. 42% believe the baptismal service is enriched by viewing the water and listening to its sound.</li> </ol>	<ol style="list-style-type: none"> <li>1. 91% of respondents have been baptized.</li> <li>2. 16% were baptized as infants.</li> <li>3. 22% were dedicated as infants.</li> <li>4. 24% were rebaptized.</li> <li>5. 3% experienced multiple rebaptisms.</li> <li>6. 62% believe adults baptized as infants should be rebaptized.</li> <li>7. 95% believe faith is important in baptism.</li> <li>8. 48% believe that in baptism God gives a gift of grace that can never be taken away.</li> <li>9. 78% believe the baptismal services in their church are conducted in a meaningful manner.</li> <li>10. During a baptism 81% reflect upon their own baptism.</li> <li>11. 46% believe the baptismal service is enriched by viewing the water and listening to its sound.</li> </ol>	<p>NS* N/A<sup>†</sup> N/A<sup>†</sup> N/A<sup>†</sup> N/A<sup>†</sup> NS* NS* .000 002 .000</p>
<b>Prayer</b>	<ol style="list-style-type: none"> <li>1. 12% frequently kneel at the communion rail to pray.</li> <li>2. 6% frequently kneel at their seats to pray.</li> <li>3. 63% frequently pray silently during corporate prayer.</li> <li>4. 86% believe spontaneous prayer is important to the congregation's spiritual well-being.</li> <li>5. 43% believe written prayers are important to the congregation's spiritual well-being.</li> <li>6. 34% believe it is important for the congregation to pray written prayers in unison.</li> </ol>	<ol style="list-style-type: none"> <li>1. 16% frequently kneel at the communion rail to pray.</li> <li>2. 5% frequently kneel at their seats to pray.</li> <li>3. 75% frequently pray silently during corporate prayer.</li> <li>4. 93% believe spontaneous prayer is important to the congregation's spiritual well-being.</li> <li>5. 35% believe written prayers are important to the congregation's spiritual well-being.</li> <li>6. 34% believe it is important for the congregation to pray written prayers in unison.</li> </ol>	<p>.000 .001 .000 .000 .000 NS*</p>

Table 16—Continued.

Liturgical Element	Nazarenes without a Perceived Experience of Christian Perfection (Non-PECP)	Nazarenes with a Perceived Experience of Christian Perfection (PECP)	Sig	
<b>Prayer</b>	7. 70% experience joy in praying the Lord’s Prayer in unison.	7. 72% experience joy in praying the Lord’s Prayer in unison.	NS*	
	8. 60% believe the pastor should offer extended periods of silence during prayer.	8. 54% believe the pastor should offer extended periods of silence during prayer.	NS*	
	9. 59% believe worship would be enhanced if the congregation was given the opportunity to pray audibly.	9. 67% believe worship would be enhanced if the congregation was given the opportunity to pray audibly.	.002	
	10. 67% are frequently moved emotionally by the pastoral prayer.	10. 70% are frequently moved emotionally by the pastoral prayer.	NS*	
	11. 53% frequently sense that during prayer it is as if “heaven comes down to earth.”	11. 66% frequently sense that during prayer it is as if “heaven comes down to earth.”	.000	
	12. 63% believe that during corporate prayer they are instilled with a sense of awe and wonder.	12. 73% believe that during corporate prayer they are instilled with a sense of awe and wonder.	.000	
	<b>The Creeds</b>	1. 63% frequently participate in the creeds when they are included in worship.	1. 75% frequently participate in the creeds when they are included in worship.	.000
		2. 5% believe the creeds are too old to have value in worship.	2. 7% believe the creeds are too old to have value in worship.	NS*
		3. 28% find the creeds important to their spiritual well-being.	3. 31% find the creeds important to their spiritual well-being.	NS*
		4. 53% affirm that the creeds speak to them about their beliefs.	4. 66% affirm that the creeds speak to them about their beliefs.	NS*
		5. 45% agree or strongly agree that reciting the creeds give them a renewed sense of hope.	5. 52% agree or strongly agree that reciting the creeds give them a renewed sense of hope.	.000
		6. 53% gain a sense of assurance in their Christian faith by participating in the creeds.	6. 62% gain a sense of assurance in their Christian faith by participating in the creeds.	NS*
<b>Scripture</b>	1. 85% frequently listen intently as Scripture is read in worship.	1. 92% frequently listen intently as Scripture is read in worship.	.000	
	2. 50% frequently follow along in another Bible during the reading of Scripture.	2. 67% frequently follow along in another Bible during the reading of Scripture.	.000	
	3. 51% believe the best way to include Scripture in worship is for the pastor to read it.	3. 47% believe the best way to include Scripture in worship is for the pastor to read it.	NS*	
	4. 57% believe Scripture should be acted out dramatically.	4. 62% believe Scripture should be acted out dramatically.	NS*	
	5. 48% believe that a dramatic reading brings Scripture to life.	5. 51% believe that a dramatic reading brings Scripture to life.	NS*	
	6. 6% find the reading of Scripture boring.	6. 6% find the reading of Scripture boring.	.000	
	7. 63% agreed or strongly agreed that during the public reading of Scripture it seems like God is speaking to them.	7. 78% agreed or strongly agreed that during the public reading of Scripture it seems like God is speaking to them.	.000	
	8. 67% sense God near when Scripture is read.	8. 82% sense God near when Scripture is read.	.000	
	9. 83% find delight in hearing Scripture in the manner it is presented in their worship service.	9. 89% find delight in hearing Scripture in the manner it is presented in their worship service.	NS*	

Table 16—Continued.

Liturgical Element	Nazarenes without a Perceived Experience of Christian Perfection (Non-PECP)	Nazarenes with a Perceived Experience of Christian Perfection (PECP)	Sig
<b>Music</b>	1. 89% often or always participate in the singing of hymns. 2. 84% frequently participate when choruses are sung. 3. 22% sing only the songs they know. 4. 39% believe worship can be meaningful without music. 5. 19% would rather listen to others sing than participate. 6. 84% love to sing hymns in worship. 7. 88% find the singing of choruses meaningful. 8. 8% agreed or strongly agreed that “singing hymns does nothing” for them.. 9. 85% sense God near to them during the congregational singing.	1. 94% often or always participate in the singing of hymns. 2. 89% frequently participate when choruses are sung. 3. 23% sing only the songs they know. 4. 41% believe worship can be meaningful without music. 5. 12% would rather listen to others sing than participate. 6. 90% love to sing hymns in worship. 7. 85% find the singing of choruses meaningful. 8. 5% agreed or strongly agreed that “singing hymns does nothing” for them. 9. 91% sense God near to them during the congregational singing.	.000 .001 NS* NS* .000 NS* NS* .001 .000
<b>Sermon</b>	1. 92% frequently listen to the sermon. 2. 11% often find their minds wandering during the sermon. 3. 67% indicated that they are drawn into the message. 4. 10% believe their pastor should preach shorter sermons. 5. 13% believe their pastor should preach longer sermons. 6. 43% agree or strongly agree the sermon should address Scripture more fully. 7. 77% acknowledge that they frequently sense God speak to them during the sermon.	1. 95% frequently listen to the sermon. 2. 9% often find their minds wandering during the sermon. 3. 74% indicated that they are drawn into the message. 4. 11% believe their pastor should preach shorter sermons. 5. 9% believe their pastor should preach longer sermons. 6. 55% agree or strongly agree the sermon should address Scripture more fully. 7. 88% acknowledge that they frequently sense God speak to them during the sermon.	.001 NS* NS* NS* .002 .001 .000

\* NS indicates that the difference between groups is not significant.

† N/A indicates that this criteria is not applicable to a categorical variable.



The intent of the spirituality portion of the survey was twofold. First, dividing subjects by liturgical type made it possible to discover if there was a significant difference in beliefs, attitudes, and behaviors between groups due to the differences in each subject's liturgical context. Namely, do the various ways in which Nazarene congregations worship make a significant difference in the subjects' spirituality?

Secondly, grouping subjects based upon their perceived experience of Christian perfection provided the opportunity to analyze if those who claim to be living in the experience of Christian perfection believe differently, possess different attitudes, and engage in behaviors distinct from those who deny such an experience. In other words, are those who perceive themselves as living in the experience of the Christian perfection spiritually different from those who deny such an experience?

#### Nazarene Spirituality as a Whole

Research Question 3a: What is the spirituality of those individuals who worship in Church of the Nazarene congregations?

#### **Beliefs Related to Christian Perfection**

Nearly 16% of respondents agreed or strongly agreed that Christians face some temptations which are impossible to resist, whereas 90% indicated they believe that when a person is tempted God always provides a way of escape in order that one does not have to sin. Seventy-nine percent agreed or strongly agreed that God can remove evil thoughts from us in this life. Eighty-five percent believed that one can be a Christian and still struggle with evil thoughts. Although 82% of subjects agreed or strongly agreed that "it is possible to conform one's life completely to the will of God," 35% indicated that they believe "most Christians sin in word, thought, and deed every day." Descriptive statistics

including the means, standard deviations, and percentages are provided in table 58, located in appendix D.

### **Attitudes Related to Christian Perfection**

Ninety-five percent indicated that they believe their faith shapes their daily behavior and 87% agreed or strongly agreed that they have completely surrendered their life to God. Ninety-one percent of those worshipping in the Church of the Nazarene agreed or strongly agreed that they find more pleasure in doing God's will than in pursuing their own desires. The percentage of those respondents who agreed or strongly agreed that they possess a good sense of divine direction and the ratio of those who indicated that they believe their life is pleasing to God were the lowest of the attitudes relating to faith.

The vast majority of respondents agreed or strongly agreed with the items designed to assess Christian hope. Nearly 97% attested to the belief that God is in control even when they face difficulty and 96% agreed or strongly agreed that during such periods of adversity God provides them with endurance. Ninety-five percent agreed or strongly agreed that during times of need they are aware of God's presence.

Nazarene responses to the items measuring humility were mixed. The percentage of respondents who agreed or strongly agreed with those items on humility which were reverse scored, or worded negatively, were low as one would expect. Only 4% of subjects indicated that they should be recognized for all they have done for the church. Likewise, approximately 7% agreed or strongly agreed that they believe God understands their needs to be more important than the needs of most people. However, scores measuring humility in those items that were worded positively were not extremely high. This is

contrary to what is expected for subject responses to be consistent with the reverse-scored items. Eighty-five percent of respondents agreed or strongly agreed that they are “content even when [they] do not receive praise” for their achievements. Seventy-three percent agreed or strongly agreed with the statement “I do not have the power to transform my own life.”

There was also variance in the responses to the survey questions addressing attitudes related to love. Ninety-four percent of respondents indicated that they “love God with all of [their] heart, mind, and soul,” but only 30% agreed or strongly agreed with the statement: “I feel no sin in my life, but only love.” Percentages were also low for Nazarenes who believed that their heart was free of any feelings of pride. Merely 33% agreed or strongly agreed with the following survey item: “I do not feel any carnal pride in my heart.” Ninety percent believe it is their responsibility to help someone who is in need. Descriptive statistics including the means, standard deviations, and percentages are provided in table 59, located in appendix D.

### **Behaviors Related to Christian Perfection**

Although the vast majority of Nazarenes agreed or strongly agreed with the positive *attitudes* related to Christian perfection there is a decrease in those who agreed or strongly agreed with the items intended to measure *behaviors* which exemplify love, faith, and humility. Approximately 80% of respondents pray for those who treat them unfairly. Sixty-three percent agreed or strongly agreed that at times they help people who have problems or needs. Eighty-three percent actively seek the forgiveness of someone they have wronged, while 69% frequently speak to other people about their faith. At the other end of the spectrum one reversed item indicated that 33% of Nazarenes believe that

they are often critical of others. Descriptive statistics including the means, standard deviations, and percentages are provided in table 60, located in appendix D.

### **Corporate Faith and Spirituality**

Approximately 86% of respondents agreed or strongly agreed that participation in corporate worship is an essential component of spirituality and 85% stated that church membership is important. Seventy-four percent acknowledged that they are interested in being a part of a group that prays for others. While 46% of respondents agreed or strongly agreed that their personal devotional life is more important than corporate worship, 11% stated that corporate worship is more important than personal devotions. Fifty-six percent agreed or strongly agreed that they are interested in becoming part of an accountability group, which is significantly lower than the number of those who indicated interest in joining a group that prays for others.

Although a rather large percentage of subjects revealed that they believe it is important for Christians to become church members, 38% agreed or strongly agreed that one's decision whether or not to join the church has no effect on their spiritual life. Thirty-eight percent of Nazarenes also agreed or strongly agreed that their personal relationship with God stands apart from any official teaching of the church. Only 23% agreed or strongly agreed with the statement: "I cannot be saved or sanctified without the church." Descriptive statistics including the means, standard deviations, and percentages are provided in table 61, located in appendix D.

## Spirituality of Subjects Within Each Liturgical Type

Research Question 3b: What affect does the shape of liturgy have upon the spirituality of those who, on a regular basis, worship in the Church of the Nazarene?

### **Type I**

#### Beliefs related to Christian perfection

Sixteen percent of Type I Nazarenes agreed or strongly agreed that Christians face some temptations impossible to resist. Fifty-four percent of subjects indicated that they believe immature Christians possess a natural tendency to depart from God's will. Thirty-four percent of Type I respondents agreed or strongly agreed that most Christians sin in word, thought, and deed every day. Ninety-one percent of those surveyed acknowledged that they believe when persons are tempted God always provides a way of escape. Eighty-four percent agreed or strongly agreed that it is possible to conform one's life completely to the will of God and 81% believe God can, in this life, remove evil thoughts from the believer. Descriptive statistics and ANOVA data are listed in table 62 which is located in appendix D.

#### Attitudes related to Christian perfection

Ninety-two percent of Type I Nazarenes agreed or strongly agreed that they find greater pleasure in doing the will of God than in satisfying their own desires. Ninety-four percent expressed that their faith shapes their daily actions. Ninety-seven percent acknowledged they believe God is still in control even when things in the world go wrong. Approximately 95% agreed or strongly agreed that they love God with all of their heart, mind, and soul and 84% stated that they are in a right relationship with God.

Eighty-seven percent specified that they completely trust God and have surrendered their life to him, while 77% indicated that they believe their life is pleasing to God.

However, merely 36% of respondents agreed or strongly agreed that carnal pride was absent from their heart. Similarly, only 34% agreed or strongly agreed with the statement “I feel no sin in my life, but only love.” Seventy-four percent acknowledged that they lack the power to transform their own life. Descriptive statistics and ANOVA are listed in table 63 which is located in appendix D.

#### Behaviors related to Christian perfection

Thirty-three percent of Type I Nazarenes indicated that often they are critical of other people. Eighty percent of subjects signified that they pray for those who mistreat them. Eighty-three percent of respondents agreed or strongly agreed that in those instances when they have behaved inappropriately towards another they seek the forgiveness of the person they have treated unfairly. Sixty-four percent stated that in their free time they help people who are in need. Eighty-one percent of subjects in Type I congregations agreed or strongly agreed that they actively seek out opportunities for their own spiritual growth. Seventy percent revealed that often they talk to others about their faith. ANOVA data and descriptive statistics are presented in table 64, which is found in appendix D.

#### Corporate faith and spirituality

Astonishingly, 36% of respondents agreed or strongly agreed that it is possible to live the Christian life without regularly attending church. Similarly, 37% stated that their relationship to God stands apart from any official church teaching. Thirty-eight percent indicated that they believe one’s decision whether or not to become a member of a church

does not affect the spiritual life of the individual. Forty-eight percent revealed that they believe their personal devotional life is more important than corporate worship. Eleven percent of Type I Nazarenes agreed or strongly agreed that corporate worship is more important than personal devotions. Merely 24% stated that one “cannot be saved and sanctified without the church.” Fifty-six percent indicated a willingness to join a group of Christians for the purpose of accountability, whereas 75% were willing to participate in a group of Christians that pray for one another. ANOVA data and descriptive statistics are presented in table 65, which is in appendix D.

## **Type II**

### Beliefs related to Christian perfection

Sixteen percent of Type II Nazarenes revealed that they believe there are some temptations impossible to resist. Approximately 45% of subjects stated that immature Christians have a tendency to depart from the will of God. Nearly 40% of Type II respondents agreed or strongly agreed that most Christians sin in word, thought, and deed every day. However, 88% of respondents agreed or strongly agreed that God always provides a way of escape from temptation. Seventy-six percent affirmed that it is possible for one to conform their life completely to God’s will, while 74% agreed or strongly agreed that it is possible for God to remove evil thoughts from the life of the believer. Descriptive statistics and ANOVA data for beliefs related to Christian perfection are listed in table 62, located in appendix D.

### Attitudes related to Christian perfection

Eighty-nine percent of Type II Nazarenes agreed or strongly agreed that they find greater pleasure in doing the will of God than in satisfying their own desires. Ninety-six percent indicated that their faith shapes how they think and act each day. When things go wrong in the world 96% agreed or strongly agreed that God is still in control. Ninety-three percent revealed that they love God with all of their heart, mind, and soul, while 86% believe they are in a right relationship with God. Eighty-four percent acknowledge that they completely trust God and have surrendered their life to him and 78% believe their life is pleasing to God. However, a mere 26% of respondents agreed or strongly agreed to the absence of feeling any carnal pride within their heart. Only 20% indicated that they feel no sin in their life, but only love. Sixty-nine percent acknowledge that they lack the power to bring transformation to their own life. ANOVA data and descriptive statistics are presented in table 63, which is found in appendix D.

### Behaviors related to Christian perfection

Thirty-four percent of Type II Nazarenes agreed or strongly agreed that they are often critical of other people. Seventy-nine percent of respondents indicated that they pray for those who mistreat them. Eighty-four percent agreed or strongly agreed that they seek the forgiveness of another if they have treated them unjustly. However, only 64% acknowledged they help others who are in need. Eighty percent of Type II respondents agreed or strongly agreed that they seek out opportunities for their own spiritual growth. Sixty-four percent revealed that often they talk to others about their faith. Descriptive statistics and ANOVA data are listed in table 64, which may be found in appendix D.



### Corporate faith and spirituality

Remarkably 37% of respondents in this group agreed or strongly agreed that it is possible to live the Christian life without regularly attending church. In a similar manner 44% believe that their relationship to God stands apart from any official church teaching. Forty-four percent agreed or strongly agreed that the decision whether or not to become a member of a church has no effect upon the spiritual life of the individual. Forty-four percent confirmed that they believe their personal devotional life is more important than corporate worship. This is in contrast to the 9% of respondents who agreed or strongly agreed that corporate worship is more important than personal devotions. Only 18% were in agreement with the statement “I cannot be saved and sanctified without the church.” Fifty-two percent indicated a willingness to join a group of Christians for the purpose of accountability while 70% were willing to participate in a prayer group devoted to praying for one another. Descriptive statistics and ANOVA data are listed in table 62, which may be found in appendix D.

### **Type III**

#### Beliefs related to Christian perfection

Thirteen percent of Type III Nazarenes agreed or strongly agreed that Christians face some temptations impossible to resist. Approximately 45% of subjects indicated that they believe immature Christians are naturally inclined to depart God’s will. Thirty-seven percent of Type II respondents agreed or strongly agreed that most Christians sin in word, thought, and deed every day. Eighty-seven percent of those surveyed believe that when we are tempted God always provides a way of escape. Seventy-nine percent agreed or strongly agreed that it is possible to conform one’s life completely to the will of God and

76% stated that God can, in this life, remove evil thoughts from the believer. ANOVA data and descriptive statistics are presented in table 62, which is found in appendix D.

#### Attitudes related to Christian perfection

Eighty-three percent of Type III Nazarenes agreed or strongly agreed that they find greater pleasure in doing the will of God than in satisfying their own desires. Ninety-four percent expressed that their faith shapes their daily actions. Ninety-four percent acknowledged they believe God is still in control even when things in the world go wrong. Ninety-one percent agreed or strongly agreed that they love God with all of their heart, mind, and soul. Eighty percent indicated that they believe they are in a right relationship with God. Eighty-four percent specified that they completely trust God and have surrendered their life to him, while 76% stated that they regard their own life as pleasing to God. In contrast, only 21% of respondents agreed or strongly agreed that they felt no carnal pride within their heart. Fourteen percent expressed that sin was absent from their current Christian experience. Seventy-three percent acknowledged that they lack the power to transform their own life. Descriptive statistics and ANOVA data are listed in table 63, which may be found in appendix D.

#### Behaviors related to Christian perfection

Thirty-three percent of Type III Nazarenes revealed that often they are critical of other people. Seventy-five percent of subjects signified that they pray for those who mistreat them. Seventy-seven percent of respondents agreed or strongly agreed that in those instances when they have behaved inappropriately towards another they seek the forgiveness of the individual they have wronged. However, only 53% acknowledged they help others who are in need. Seventy-seven percent of subjects in Type III

congregations agreed or strongly agreed that they actively seek out opportunities for their own spiritual growth. Sixty-five percent specified that often they talk to others about their faith. ANOVA data and descriptive statistics are presented in table 64, which is found in appendix D.

#### Corporate faith and spirituality

It is notable that 42% of Type III respondents revealed that they believe it is possible to live the Christian life without regularly attending church. Similarly, 34% agreed or strongly agreed that their relationship to God stands apart from any official church teaching. Thirty-six percent indicated that they believe one's decision whether or not to become a member of a church does not impact a person's spiritual life. While 35% indicated that they believe their personal devotional life is more important than corporate worship, 12% of Type III respondents agreed or strongly agreed that corporate worship is more important than personal devotions. Merely 22% agreed or strongly agreed that one "cannot be saved and sanctified without the church." Sixty-six percent indicated a willingness to join a group of Christians for the purpose of accountability and 69% were willing to participate in a prayer group. Descriptive statistics and ANOVA data are listed in table 65, which may be found in appendix D.

#### **Summary: Comparison of Liturgical Practice among Types**

##### Beliefs related to Christian perfection

A significant difference existed between groups in one of the survey items measuring the subjects' beliefs regarding the doctrine of Christian perfection ( $p < .006$ ).

Type III respondents are more likely to agree or strongly agree that one can be a Christian

and still struggle with evil thoughts than are Type I subjects (Type I,  $M = 4.01$ ; Type II,  $M = 4.16$ ; Type III,  $M = 4.23$ ). There was no significant difference between Type I and Type II respondents or between subjects in Type II and Type III groups. Analysis of variance data and descriptive statistics are presented in table 62, which is found in appendix D.

#### Attitudes related to Christian perfection

Liturgical Types differed significantly in four of the survey items designated to measure the subjects' attitudes pertaining to the doctrine of Christian Perfection ( $p < .003$ ). Respondents in liturgical Types I and II are more likely than Type III subjects to “find greater pleasure in doing God’s will than in satisfying [their] own desires” (Type I,  $M = 4.35$ ; Type II,  $M = 4.31$ ; Type III,  $M = 4.10$ ). There was no significant difference between Types I and II. Similarly, liturgical Types I and II are more likely than Type III subjects to believe that God is in control even when things go wrong in the world (Type I,  $M = 4.75$ ; Type II,  $M = 4.74$ ; Type III,  $M = 4.52$ ). There was no significant difference between Types I and II.

The remaining two items whereby groups were significantly different in their attitudes pertaining to Christian perfection were those variables directly related to sin ( $p < .003$ ). A greater percentage of subjects in liturgical Type I agreed or strongly agreed that carnal pride is absent from their heart than the percentage of respondents in Type II or Type III congregations (Type I = 36%; Type II = 26%; Type III = 21%). There was no significant difference between Type II and Type III respondents. Likewise, when compared to liturgical Types II and III, a greater percentage of subjects in Type I congregations agreed or strongly agreed that sin is absent from their life and only love

remains (Type I = 34%; Type II = 20%; Type III = 14%). There was no significant difference between Type II and Type III respondents. Descriptive statistics and ANOVA data for attitudes related to Christian perfection are listed in table 63, located in appendix D.

#### Behaviors related to Christian perfection

Groups differed significantly in only one questionnaire item designed to measure the subjects' behaviors that are related to Christian perfection. Subjects in liturgical Types II and III are significantly different from those in Type I when asked if they seek God's mercy and forgiveness when they fail ( $p < .006$ ). Respondents in Type I congregations indicated that they are more likely to ask for God's mercy and forgiveness when they fail than are those who worship in liturgical Types II and III (Type I,  $M = 3.93$ ; Type II,  $M = 3.73$ ; Type III,  $M = 3.69$ ). There was no significant difference between Type II and Type III respondents. ANOVA data and descriptive statistics are presented in table 64, which is found in appendix D.

#### Corporate faith and spirituality

Groups differed significantly in only one survey item designed to measure corporate faith and spirituality. There was a significant difference between liturgical Types I and III when subjects responded to the statement: "My personal devotional life is more important than corporate worship" ( $p < .004$ ). When compared to Type III respondents a significantly larger percentage of those who worship in Type I congregations agree or strongly agree that their personal devotional life is more important than corporate worship (Type I = 48%; Type II = 44%; Type III = 35%). There was no significant difference in between Type I and Type II respondents or between subjects in

Type II and Type III groups. Descriptive statistics and ANOVA data are listed in table 65, which may be found in appendix D. In addition, table 17, which follows, summarizes the differences between groups on spirituality.

### Spirituality of Subjects Based on Perceived Experience of Christian Perfection

Research Question 3c: What is the difference in spirituality between those with a perceived experience of Christian perfection and individuals without a perceived experience of Christian perfection?

#### **Subjects without Perceived Experience of Christian Perfection (non-PECP)**

Beliefs related to Christian perfection

Twenty percent of subjects in the non-PECP group agreed or strongly agreed that Christians face some temptations impossible to resist. Approximately 48% of subjects believe immature Christians are naturally inclined to depart from God's will. Fifty-one percent of respondents stated that most Christians sin in word, thought, and deed every day. Eighty-seven percent agreed or strongly agreed that God always provides a way of escape when a person is tempted. Seventy-six percent of non-PECP respondents agreed or strongly agreed that it is possible to conform one's life completely to the will of God. Similarly, 79% agreed or strongly agreed that God can remove evil thoughts from us in this life. *t* test data and descriptive statistics are presented in table 66, which is found in appendix D.

**Table 17. Summary of congregational spirituality grouped by liturgical type**

	Type I	Type II	Type III	Types That Differ	Sig
<b>Beliefs</b>	1. 16% believe Christians face some temptations impossible to resist.	1. 16% believe Christians face some temptations impossible to resist.	1. 13% believe Christians face some temptations impossible to resist.		NS*
	2. 54% agree that immature Christians have a tendency to depart from God's will.	2. 45% agree that immature Christians have a tendency to depart from God's will.	2. 45% agree that immature Christians have a tendency to depart from God's will.		NS*
	3. 91% believe God always provides a way of escape when we are tempted.	3. 88% believe God always provides a way of escape when we are tempted.	3. 87% believe God always provides a way of escape when we are tempted.		NS*
	4. 81% agree that God can remove evil thoughts from us in this life.	4. 74% agree that God can remove evil thoughts from us in this life	4. 76% agree that God can remove evil thoughts from us in this life		NS*
	5. 83% believe one can be a Christian and still struggle with evil thoughts.	5. 89% believe one can be a Christian and still struggle with evil thoughts.	5. 94% believe one can be a Christian and still struggle with evil thoughts.	1≠ 3	.002
	6. 84% believe it is possible for one's life to be completely conformed to God's will.	6. 76% believe it is possible for one's life to be completely conformed to God's will.	6. 79% believe it is possible for one's life to be completely conformed to God's will.		NS*
	7. 34% believe most Christians sin in word, thought, and deed every day.	7. 40% believe most Christians sin in word, thought, and deed every day.	7. 37% believe most Christians sin in word, thought, and deed every day		NS*
<b>Attitudes</b>	1. 92% find greater pleasure in doing God's will than in satisfying their own desires.	1. 89% find greater pleasure in doing God's will than in satisfying their own desires.	1. 83% find greater pleasure in doing God's will than in satisfying their own desires.	1≠ 3 2≠ 3	.000
	2. 77% believe their life is pleasing to God.	2. 78% believe their life is pleasing to God.	2. 76% believe their life is pleasing to God.		NS*
	3. 97% believe that God is in control even when things go wrong in the world.	3. 96% believe that God is in control even when things go wrong in the world.	3. 94% believe that God is in control even when things go wrong in the world.	1≠ 3 2≠ 3	.000
	4. 36% indicated that they believe carnal pride is absent from their heart.	4. 26% indicated that they believe carnal pride is absent from their heart.	4. 21% indicated that they believe carnal pride is absent from their heart.	1≠ 2 1≠ 3	.000
	5. 34% feel no sin in their heart, only love.	5. 20% feel no sin in their heart, only love.	5. 14% feel no sin in their heart, only love.	1≠ 2 1≠ 3	.000

Table 17—Continued.

	Type I	Type II	Type III	Types That Differ	Sig
517 <b>Behaviors</b>	6. 74% acknowledged that they lack the power to transform their own life.	6. 69% acknowledged that they lack the power to transform their own life.	6. 73% acknowledged that they lack the power to transform their own life.		NS*
	7. 84% sense that they are in a right relationship with God.	7. 86% sense that they are in a right relationship with God.	7. 80% sense that they are in a right relationship with God.		NS*
	8. 83% experience the continual witness of the spirit.	8. 85% experience the continual witness of the spirit.	8. 75% experience the continual witness of the spirit.		NS*
	9. 95% stated that they love God with all their heart, mind, and soul.	9. 93% stated that they love God with all their heart, mind, and soul.	9. 91% stated that they love God with all their heart, mind, and soul.		NS*
	10. 87% indicated that they have completely surrendered their life to God.	10. 84% indicated that they have completely surrendered their life to God.	10. 84% indicated that they have completely surrendered their life to God.		NS*
	11. 76% have a good sense of the direction in which God is guiding them.	11. 78% have a good sense of the direction in which God is guiding them.	11. 72% have a good sense of the direction in which God is guiding them.		NS*
	1. 33% are often critical of others.	1. 34% are often critical of others.	1. 33% are often critical of others.		NS*
	2. 64% indicated that in their free time they help those with problems or needs.	2. 64% indicated that in their free time they help those with problems or needs.	2. 53% indicated that in their free time they help those with problems or needs.		NS*
	3. 83% seek forgiveness from someone they have wronged.	3. 84% seek forgiveness from someone they have wronged.	3. 77% seek forgiveness from someone they have wronged.		NS*
	4. 78% ask God daily for his mercy and forgiveness for their failures.	4. 67% ask God daily for his mercy and forgiveness for their failures.	4. 70% ask God daily for his mercy and forgiveness for their failures.	1 ≠ 2 1 ≠ 3	.001
	5. 81% seek out opportunities for spiritual growth.	5. 80% seek out opportunities for spiritual growth.	5. 77% seek out opportunities for spiritual growth.		NS*
6. 70% frequently talk to others about their faith.	6. 64% frequently talk to others about their faith.	6. 65% frequently talk to others about their faith.		NS*	



Table 17—Continued.

	Type I	Type II	Type III	Types That Differ	Sig	
518	<b>Corporate Faith</b>	1. 36% agree or strongly agree that one can be a Christian without regularly attending church. 2. 48% believe their personal devotions are more important than corporate worship. 3. 11% believe corporate worship is more important than personal devotions. 4. 87% agree or strongly agree that regular attendance at corporate worship is necessary for their spiritual journey. 5. 37% agreed or strongly agreed that their personal relationship with God stands apart from the official teaching of the church. 6. 38% believe that an individual's choice to either to become or not to become a member of the church has no effect on their spiritual life. 7. 85% believe that church membership is important. 8. 24% agree or strongly agree that one cannot be saved and sanctified apart from the church.	1. 37% agree or strongly agree that one can be a Christian without regularly attending church. 2. 44% believe their personal devotions are more important than corporate worship. 3. 9% believe corporate worship is more important than personal devotions. 4. 85% agree or strongly agree that regular attendance at corporate worship is necessary for their spiritual journey. 5. 44% agreed or strongly agreed that their personal relationship with God stands apart from the official teaching of the church. 6. 44% believe that an individual's choice to either to become or not to become a member of the church has no effect on their spiritual life. 7. 80% believe that church membership is important. 8. 18% agree or strongly agree that one cannot be saved and sanctified apart from the church.	1. 42% agree or strongly agree that one can be a Christian without regularly attending church. 2. 35% believe their personal devotions are more important than corporate worship. 3. 12% believe corporate worship is more important than personal devotions. 4. 86% agree or strongly agree that regular attendance at corporate worship is necessary for their spiritual journey. 5. 34% agreed or strongly agreed that their personal relationship with God stands apart from the official teaching of the church. 6. 36% believe that an individual's choice to either to become or not to become a member of the church has no effect on their spiritual life. 7. 87% believe that church membership is important. 8. 22% agree or strongly agree that one cannot be saved and sanctified apart from the church.	1 ≠ 3	NS* .003 NS* NS* NS* NS* NS* NS*

\* NS indicates that the difference between groups is not significant.

#### Attitudes related to Christian perfection

Eighty-two percent of respondents in the non-PECP group revealed that they find greater pleasure in doing the will of God than in satisfying their own desires. Ninety percent agreed or strongly agreed that their faith shapes how they think and act each day. Ninety-four percent acknowledged they have the assurance God is still in control even when things go wrong in the world. Eighty-eight percent agreed or strongly agreed that they love God with all of their heart, mind, and soul while 63% stated that they sense they are in a right relationship with God. Sixty-nine percent agreed or strongly agreed that they completely trust God and have surrendered their life to him, while only 57% believe their life is pleasing to God. Less than 15% of respondents indicated that “carnal pride” is absent within their heart. Comparatively only 12% agreed or strongly agreed that they feel no sin in their life, but only love. Sixty-two percent acknowledged that they lack the power to transform their own life. Descriptive statistics and *t* test data are listed in table 67, which is located in appendix D.

#### Behaviors related to Christian perfection

Forty-six percent of subjects in the non-PECP group revealed that often they are critical of other people. Sixty-seven percent of respondents agreed or strongly agreed that they pray for those who mistreat them. Seventy percent of subjects indicated that in those instances when they have wronged another individual they seek that person’s forgiveness. Fifty-two percent agreed or strongly agreed to the practice of helping others who are in need. Sixty-nine percent of subjects in the non-PECP group indicated that they actively seek out opportunities for their own spiritual growth. Fifty-seven percent of respondents

specified that often they talk to others about their faith. *t* test data and descriptive statistics are presented in table 68, which can be found in appendix D.

#### Corporate faith and spirituality

Only 41% of non-PECP subjects stated that although the church is important to the Christian life they believe it is possible to live the Christian life without regularly attending church. Similarly, 34% agreed or strongly agreed that their relationship to God stands apart from any official church teaching. Thirty-eight percent indicated that they believe one's decision whether or not to become a member of a church does not affect the spiritual life of the individual. Forty-five percent agreed or strongly agreed that their personal devotional life is more important than corporate worship. Nine percent of surveyed non-PECP Nazarenes indicated that corporate worship is more important than personal devotions. Only 26% agreed or strongly agreed that one "cannot be saved and sanctified without the church." Fifty-two percent indicated a willingness to join a group of Christians for the purpose of accountability and 63% stated that they were willing to participate in a prayer group. Descriptive statistics and *t* test data are listed in table 69, which is located in appendix D.

#### **Subjects with Perceived Experience of Christian Perfection (PECP)**

##### Beliefs related to Christian perfection

Thirteen percent of surveyed Nazarenes with a perceived experience of Christian perfection agreed or strongly agreed that Christians face some temptations which are impossible to resist. Fifty-four percent of respondents stated that they believe immature Christians have the natural tendency to depart from the will of God. Twenty-seven

percent agreed or strongly agreed that most Christians sin in word, thought, and deed every day. Ninety-two percent stated that God always provides a way of escape when we are tempted. Approximately 87% of PECP respondents indicated that they think it is possible to conform one's life completely to the will of God. Eighty-two percent agreed or strongly agreed that God can remove evil thoughts from us in this life. *t* test data and descriptive statistics are presented in table 66, which can be found in appendix D.

#### Attitudes related to Christian perfection

Ninety-six percent of respondents in the PECP group revealed that they find greater pleasure in doing the will of God than in satisfying their own desires. Ninety-seven percent agreed or strongly agreed that their faith shapes how they think and act each day. Ninety-eight percent indicated that they are confident God is still in control even when things go wrong in the world. Ninety-eight percent agreed or strongly agreed that they love God with all of their heart, mind, and soul; while 96% stated that they are in a right relationship with God. Sixty-six percent agreed or strongly agreed that they completely trust God and have surrendered their life to him; and 88% revealed that they are of the opinion that their life is pleasing to God. In contrast, merely 43% of PECP respondents stated that they think carnal pride is absent from their heart. Comparatively only 41% of this group agreed or strongly agreed that they feel no sin in their life, but only love. Eighty percent acknowledged that they do not possess the power to transform their own life. Descriptive statistics and *t* test data are listed in table 67, which is located in appendix D.

### Behaviors related to Christian perfection

Twenty-six percent of subjects in the PECP group revealed that often they are critical of other people. Eighty-six percent agreed or strongly agreed that they pray for those who mistreat them. Eighty-nine percent of PECP subjects indicated that in those instances when they have treated another individual unjustly they seek that person's forgiveness. Sixty-eight percent agreed or strongly agreed that they assist others who are in need. Eighty-eight percent of respondents stated that they actively seek out opportunities for their own spiritual growth. Seventy-seven percent revealed that often they talk to others about their faith. *t* test data and descriptive statistics are presented in table 68; it is located in appendix D.

### Corporate faith and spirituality

Important to note is that 34% of Nazarenes in the PECP group agreed or strongly agreed that although the church is important to the Christian life they think it is possible to be Christian without regularly attending church. Similarly, 41% agreed or strongly agreed that their relationship to God stands apart from any official church teaching. Thirty-eight percent indicated that they believe one's decision whether or not to become a member of a church has no effect on the spiritual life of the individual. Forty-seven percent agreed or strongly agreed that their personal devotional life is more important than corporate worship. Twelve percent of respondents stated that corporate worship is more important than personal devotions. Only 21% agreed or strongly agreed that one "cannot be saved and sanctified without the church." Fifty-nine percent indicated a willingness to join a group of Christians "where each person confidentially shared their temptations and failures." Eighty percent of subjects in the PECP group indicated a

willingness to participate in a prayer group. Table 69 contains *t* test data and descriptive statistics; it is located in appendix D.

### **Summary: Comparison of Spirituality between Groups with PECP and Those without PECP**

Beliefs related to Christian perfection

A significant difference existed in each of the following questionnaire items designed to measure the subjects' beliefs relating to the doctrine of Christian perfection ( $p < .006$ ). Subjects in the PECP group are less likely than non-PECP respondents to believe that there are some temptations that are impossible for Christians to resist (PECP,  $M = 1.95$ ; non-PECP,  $M = 2.31$ ). PECP respondents are more likely than subjects in the non-PECP group to believe that when tempted God always provides a way of escape so one is not forced to submit to the temptation (PECP,  $M = 4.47$ ; non-PECP,  $M = 4.23$ ).

When comparing the two groups a greater a percentage of respondents from the non-PECP group stated that one can be a Christian and still struggle with evil thoughts (PECP = 82%; non-PECP = 89%). When subjects were surveyed about the possibility of a Christian being able to conform their life completely to God's will, the ratio of respondents who agreed or strongly agreed was greater for the PECP group (PECP = 87%; non-PECP = 76%). When comparing groups the ratio of respondents who agreed or strongly agreed that most Christians sin in word, thought, and deed every day is nearly twice as high for the Non-PECP group (PECP = 27%; non-PECP = 51%). Descriptive statistics and *t* test data are listed in table 66, which is located in appendix D.

## Attitudes related to Christian perfection

There was a significant difference between groups in nearly every survey item designed to address attitudes pertaining to the doctrine of Christian perfection ( $p < .003$ ). Additionally in those variables where a significant difference did occur it was the PECP group that had a higher ratio of respondents who agreed or strongly agreed with the variable. PECP respondents are more likely than those in the non-PECP group to find greater pleasure in doing God's will than in satisfying their own desires (PECP,  $M = 4.47$ ; non-PECP,  $M = 4.07$ ). PECP respondents believe to a greater degree than non-PECP subjects that their life is pleasing to God (PECP,  $M = 4.05$ ; non-PECP,  $M = 3.52$ ). PECP respondents are more likely to agree or strongly agree that their faith is important in shaping their daily thoughts and actions (PECP,  $M = 4.53$ ; non-PECP,  $M = 4.21$ ).

The percentage of respondents who stated that they are in a right relationship with God was significantly greater for the PECP group (PECP = 96%; non-PECP = 63%). PECP respondents are more likely to agree or strongly agree that they have the continual witness of the spirit confirming that they are a child of God (PECP,  $M = 4.30$ ; non-PECP,  $M = 3.74$ ). When comparing the two groups the ratio of those who acknowledged that they trust God completely and have surrendered their life to him is greater for the PECP group (PECP = 96%; non-PECP = 69%). PECP subjects are more likely than non-PECP respondents to think that they have a good sense of the direction in which God is guiding them (PECP,  $M = 4.04$ ; non-PECP,  $M = 3.63$ ).

A greater percentage of PECP respondents indicated they sense hope even in the dark days of life and believe that God will give them the power to endure (PECP = 98%; non-PECP = 93%). Similarly, PECP subjects are more likely than those in the non-PECP

group to believe God is in control of the world even when things go wrong (PECP,  $M = 4.79$ ; non-PECP,  $M = 4.61$ ). PECP respondents are also more inclined to believe God is attending to them during times of crisis or need (PECP,  $M = 4.59$ ; non-PECP,  $M = 4.35$ ). Respondents in the non-PECP group are less likely to be content when they do not receive credit for their achievements (PECP,  $M = 4.14$ ; non-PECP,  $M = 3.86$ ). When comparing the two groups non-PECP subjects are also less inclined to believe that they lack the power to transform their own life (PECP,  $M = 4.07$ ; non-PECP,  $M = 3.56$ ).

The ratio of respondents who acknowledged that they believe it is their responsibility to help those who are in need is greater for the PECP group (PECP = 93%; non-PECP = 87%). Between the two groups the percentage of subjects who agreed or strongly agreed that they love God with all of their heart, mind, and soul is greater for the PECP group (PECP = 98%; non-PECP = 88%). Respondents in the non-PECP group are less inclined than the PECP group to believe that carnal pride is absent from their heart (PECP,  $M = 3.16$ ; non-PECP,  $M = 2.61$ ). Similarly, between the two groups, respondents in the non-PECP group are less likely to agree or strongly agree with the statement: “I feel no sin in my life, but only love” (PECP,  $M = 3.02$ ; non-PECP,  $M = 2.26$ ). Table 67 contains  $t$  test data and descriptive statistics for attitudes related to Christian perfection; it is located in appendix D.

#### Behaviors related to Christian perfection

Significant differences between groups occurred in several of the survey items that were used to measure behaviors associated with Christian perfection ( $p < .006$ ). Subjects in the PECP group are more likely than non-PECP respondents to pray for those who mistreat them (PECP,  $M = 4.07$ ; non-PECP,  $M = 3.62$ ). PECP respondents are also



more likely than those in the non-PECP group to help people who have problems or needs (PECP,  $M = 3.65$ ; non-PECP,  $M = 3.35$ ). Non-PECP group indicated that they have a greater tendency to be critical of other people than do PECP subjects (PECP,  $M = 2.64$ ; non-PECP,  $M = 3.14$ ).

The ratio of respondents who indicated that they seek out opportunities for their spiritual growth was greatest for the PECP group (PECP = 88%; non-PECP = 69%). Likewise, when comparing the two groups the percentage of respondents who talk to others about their faith is higher for the PECP group (PECP = 77%; non-PECP = 57%). Consistent with the above data it is the PECP respondents, rather than subjects in the non-PECP group, who have a greater tendency to seek forgiveness from someone they have treated inappropriately (PECP,  $M = 4.10$ ; non-PECP,  $M = 3.71$ ). Subjects in the non-PECP group are more likely than PECP respondents to indicate that they are too busy to spend time reading the Bible (PECP,  $M = 2.58$ ; non-PECP,  $M = 2.91$ ). Descriptive statistics and  $t$  test data are listed in table 68, which is located in appendix D.

#### Corporate faith and spirituality

Analysis of the data correlated to corporate faith revealed significant differences between groups in seven of the questionnaire items ( $p < .004$ ). The ratio of respondents who stated that one can live the Christian life without regularly attending church was greater for the non-PECP group (PECP = 34%; non-PECP = 41%). Congruent with the above data, non-PECP respondents are less inclined than subjects in the PECP group to find corporate worship essential for their spiritual journey (PECP,  $M = 4.23$ ; non-PECP,  $M = 3.94$ ). Remarkably, however, of the two groups, it is the PECP respondents who are

less inclined to agree or strongly agree with the statement: “I cannot be saved and sanctified without the church” (PECP,  $M = 2.41$ ; non-PECP,  $M = 2.62$ ).

The percentage of respondents who were willing to be a part of a small group organized for the purpose of praying for each another was greater for the PECP respondents (PECP = 80%; non-PECP = 63%). PECP respondents were also more willing than those in the non-PECP group to participate in a small group for the purpose of accountability (PECP,  $M = 3.62$ ; non-PECP,  $M = 3.44$ ). PECP respondents are less likely to agree or strongly agree with the following statement: “If other Christians in my church lovingly confronted me because they were concerned over my Christian behavior, then they would be intruding where they do not belong” (PECP,  $M = 2.10$ ; non-PECP,  $M = 2.34$ ). Similarly, they are less inclined than non-PECP respondents to believe that one’s personal relationship with God is unaffected if that person has a broken relationship with another person at church (PECP,  $M = 2.10$ ; non-PECP,  $M = 2.38$ ).  $t$  test data and descriptive statistics are presented in table 69, which can be found in appendix D. In addition table 18, which follows, summarizes the differences between groups in liturgical participation, outlook, and experience.

### **Summary**

The intent of this investigation of the data returned from the *Congregational Survey* has been to explore the nature of the liturgical practice and spirituality of those persons who worship in the Church of the Nazarene. The liturgical participation, outlook, and experience of subjects were examined as well as issues regarding their spirituality. Differences in both the liturgical practice and spirituality between two sets of groups were highlighted. The first group was determined by the three liturgical types and the



**Table 18—Continued.**

	<b>Nazarenes without a Perceived Experience of Christian Perfection (Non-PECP)</b>	<b>Nazarenes with a Perceived Experience of Christian Perfection (PECP)</b>	<b>Sig</b>
<b>Behaviors</b>	8. 87% agreed or strongly that it is their responsibility to help those who are in need.	8. 93% agreed or strongly that it is their responsibility to help those who are in need.	.000
	9. 12% feel no sin in their heart, only love.	9. 41% feel no sin in their heart, only love.	.000
	10. 77% are content even when they do not receive praise of their achievements.	10. 89% are content even when they do not receive praise of their achievements.	.000
	11. 62% acknowledged that they lack the power to transform their own life.	11. 80% acknowledged that they lack the power to transform their own life.	.000
	12. 63% sense that they are in a right relationship with God.	12. 96% sense that they are in a right relationship with God.	.000
	13. 66% experience the continual witness of the spirit indicating that they are a child of God.	13. 92% experience the continual witness of the spirit indicating that they are a child of God.	.000
	14. 88% stated that they love God with all their heart, mind, and soul.	14. 98% stated that they love God with all their heart, mind, and soul.	.000
	15. 69% indicated that they have completely surrendered their life to God.	15. 96% indicated that they have completely surrendered their life to God.	.000
	16. 65% have a good sense of the direction in which God is guiding them.	16. 83% have a good sense of the direction in which God is guiding them.	.000
	1. 67% pray for those who mistreat them.	1. 86% pray for those who mistreat them.	.000
	2. 46% are often critical of others.	2. 26% are often critical of others.	.000
	3. 41% are often too busy to read the Bible.	3. 28% are often too busy to read the Bible.	.000
	4. 52% indicated that in their free time they help those with problems or needs.	4. 68% indicated that in their free time they help those with problems or needs.	.000
	5. 70% seek forgiveness from someone they have wronged.	5. 89% seek forgiveness from someone they have wronged.	.000
	6. 69% seek out opportunities for spiritual growth.	6. 88% seek out opportunities for spiritual growth.	.000
	7. 57% frequently talk to others about their faith.	7. 77% frequently talk to others about their faith.	.000

Table 18—Continued.

	Nazarenes without a Perceived Experience of Christian Perfection (Non-PECP)	Nazarenes with a Perceived Experience of Christian Perfection (PECP)	Sig
<b>Corporate Faith</b>	1. 41% agree or strongly agree that one can be a Christian without regularly attending church.	1. 34% agree or strongly agree that one can be a Christian without regularly attending church.	.001
	2. 45% believe their personal devotions are more important than corporate worship.	2. 47% believe their personal devotions are more important than corporate worship.	NS*
	3. 9% believe corporate worship is more important than personal devotions.	3. 12% believe corporate worship is more important than personal devotions.	NS*
	4. 79% agree or strongly agree that regular attendance at corporate worship is necessary for their spiritual journey.	4. 90% agree or strongly agree that regular attendance at corporate worship is necessary for their spiritual journey.	.000
	5. 34% agreed or strongly agreed that their personal relationship with God stands apart from the official teaching of the church.	5. 41% agreed or strongly agreed that their personal relationship with God stands apart from the official teaching of the church.	.298
	6. 38% believe that an individual's choice to either to become or not to become a member of the church has no effect on their spiritual life.	6. 38% believe that an individual's choice to either to become or not to become a member of the church has no effect on their spiritual life.	NS*
	7. 84% believe that church membership is important.	7. 85% believe that church membership is important	NS*
	8. 26% agree or strongly agree that one cannot be saved and sanctified apart from the church.	8. 21% agree or strongly agree that one cannot be saved and sanctified apart from the church.	.001

\* NS indicates that the difference between groups is not significant.

second was based upon the respondents' perception of their experience of Christian perfection. Chapter 10 will proceed with a discussion of the findings revealed from both instruments: the *Pastoral Survey* and *Congregational Survey*.

## CHAPTER TEN

### SUMMARY, DISCUSSION, AND RECOMMENDATIONS

#### **Summary**

This study has endeavored to explore the relationship between the liturgy and Christian formation in the Church of the Nazarene in the United States. The fundamental argument of this research states that the current crisis of theological identity, which has become exceedingly evident within the denomination in recent years, can at least in part be traced to its worship practices and the fact that Nazarene liturgies are and have been guided pragmatically, rather than by a thoughtful liturgical theology. The absence of a solid theological framework has left the denomination with anemic forms of worship divorced from classical Wesleyanism and antiquity. These deficient liturgies often serve primarily to reinforce a variety of detrimental philosophies and trends of secular culture, rather than providing a voice that speaks against them. The intent of this remaining chapter is to summarize the findings from the *Pastoral Survey* and the *Congregational Survey*; discuss the problems intrinsic to Nazarene worship and the ramifications they have for spirituality; and propose correctives in response to this current dilemma in hope of moving towards forms of worship that are culturally relevant and faithful to Scripture, Christian antiquity, and the tradition of John Wesley.

## Purpose of the Study

The purpose of this study has been to examine the relationship between liturgical practice and spirituality in the Church of the Nazarene. Included in this investigation was a literature review of historical Nazarene liturgical thought and practice. Early liturgical thought not only affected worship during the early days of the denomination but it had ramifications for current liturgies. Survey research was employed for the purpose of analyzing current worship practice in Nazarene congregations. Since Nazarene liturgies are not guided by a prayer book or denominationally established *ordo* of worship, the pastor of each local church oversees the structure and content of worship. Therefore the research included an analysis of the shape of the liturgy in each worshipping congregation in the study. The analysis of each congregation's liturgical structure also involved an investigation into the liturgical thought of each pastor responsible for the worship of his or her congregation, since this provides further insight into what is occurring within the liturgy. Additionally, individual congregants were assessed in order to determine their level of participation in the liturgy, their experience of worship, and their outlook of various worship components. Both the *Pastoral Survey* and *Congregational Survey* were necessary in order to determine what exactly is occurring across the denomination in worship and also to inquire into any possible relationship between liturgical practice and the attitudes, beliefs, and behaviors of those who worship in the Church of the Nazarene.



## Synopsis of the Literature

### **The Problem of Identity**

During the last decade denominational leaders and scholars from the academy have not only recognized the existence of a problem, but have attempted to identify the possible cause(s) for the diminution of the Wesleyan doctrine of Christian perfection among both Nazarene clergy and laity. This dilemma has often been referred to as a theological identity crisis, since the propagation and promotion of the doctrine once central to the denomination has all but ceased.<sup>1</sup> Not surprisingly this phenomenon has followed the path of revivalism, which started to wane in the mid to late 1960s. Anticipating the eventual demise of revivalism and fearing numerical decline, the Church of the Nazarene, like other holiness denominations, replaced the revival model of worship with the pragmatic methods and tactics offered by the church-growth movement.<sup>2</sup>

The absence of revivalism and its influence in the structure and composition of worship removed the primary and only substantial means for promoting the doctrine within the local church. Not only was the voice that promoted the Nazarene formulation of Christian perfection gone, but a vacuum was left in worship. Eventually the doctrine of Christian perfection ceased to be the main concern as it was replaced with finding ways to help the church grow.<sup>3</sup> Even though holiness was still the primary concern of Nazarenes and the subject of its literature and denominational gatherings, the void left in

---

<sup>1</sup> Dunning, "Christian Perfection," 151, Drury and others, *Counterpoint*, 18; Bond, "This We Believe"; Gunter, "What Are You Doing."

<sup>2</sup> Drury and others, *Counterpoint*, 22-23.

<sup>3</sup> *Ibid.*, 20, 108.

worship, by the absence of revivalism, was filled with the means and methods of the church-growth movement, which lacked a competent theological understanding of the formative power of liturgy.

Nazarenes intended for worship to glorify God; however, the liturgy's primary purpose was not doxological but evangelistic. In order for the church to evangelize in worship, pragmatic methods that would increase attendance were sought and implemented.<sup>4</sup> Similar to the condition in other churches "much of what passes for worship . . . [in Nazarene congregations] takes its cues and rules straight from consumer-oriented marketing strategies."<sup>5</sup> Today the focus of contemporary liturgies is upon highly subjective and entertaining forms of worship that have the capacity to attract and retain the masses. However, the identity Nazarenes once found in the quest for the pious life and the pursuit of inward holiness intrinsic to the tradition of John Wesley, or its modified version as exemplified by the American holiness movement, has been largely lost to contemporary Nazarenes.

### **Liturgy and Christian Identity**

Scholars and denominational leaders debating over the impending identity crisis among Nazarene clergy and laity have offered several theories to explain the absence of any significant distinction between the beliefs among modern Nazarenes and those of Christians from other evangelical denominations. Included among those theories postulated are the influences of Calvinism and reformed theology, divergent formulations

---

<sup>4</sup> Staples, *Outward Sign*, 26-28.

<sup>5</sup> Hoskins, "Liturgical Identity," 130.

of the doctrine of entire sanctification, the emergence of the church-growth movement, and divergent approaches to Christian religious education.<sup>6</sup> However, the problem is even more serious than the loss of distinction between the beliefs of Nazarenes and the beliefs of those from other denominations. What is at stake is the loss of Christian identity, which includes not only a severance from ties to classical Wesleyanism but also it means being cut off from an identity rooted in Christian antiquity. In other words the lines have not only been blurred between denominations but also between the church and the philosophies and beliefs that permeate secular culture.<sup>7</sup> Even persons within the church are finding it increasingly difficult to know what it means to be distinctively Christian, that is, Christian as defined by Scripture and the historical Church.

The Church of the Nazarene's dilemma over identity is a complex issue quite likely involving the convergence of several factors. However, one of the foremost contributors to this problem is the pragmatism that has guided the denomination's liturgical practice divorced from a substantial liturgical theology nestled in both historic Christianity and the thought and practice of John Wesley. The liturgy's place of primary importance in this equation is due to its normative and constitutive qualities. Christian worship provides not only the standard for how to live and act in the world, but through the words, signs, symbols, and gestures of ritual action it has the capacity to both shape and transform individuals and communities of faith.<sup>8</sup> As Anderson argues, "Even as we

---

<sup>6</sup> Gunter, "What Are You Doing"; Quantstrom, *Century of Holiness Theology*, 117-81; Bond, "This We Believe"; Staples, "Things Shakeable"; Blevins, "Means of Grace," 17-18.

<sup>7</sup> Anderson, *Worship and Identity*, vii; Staples, "Things Shakeable," 5.

<sup>8</sup> Jennings, "On Ritual Knowledge," 112, 117; Anderson, *Worship and Identity*, 34, 174, 191.

‘perform’ liturgy, liturgy is also ‘performing’ us. It is inscribing a form of the Christian faith in body, bone, and marrow as well as in mind and spirit.”<sup>9</sup> This shaping that occurs can lead to the formation of the self into the image of the Trinitarian God. However, if practiced carelessly and thoughtlessly and/or with the adoption of deficient liturgies, it can occasion malformation.<sup>10</sup> Antithetically, rather than reinforcing the patterns and destructive forces of society, authentic worship serves to critique all within culture that is inconsistent with Christian faith and provides an alternative way of living and acting in the world.<sup>11</sup>

The notion that the liturgy has formative power finds support in the social sciences. This is especially evident in various fields of study and theoretical work that are concerned with how human beings acquire knowledge. Several academic disciplines have contributed to this research such as education, psychology, philosophy, and the relatively new domain encompassing several areas of study referred to as ritual studies.

Experiential learning theory has not only emphasized that concrete experience is an indispensable component to knowing but argued that the apprehension of knowledge through experience is not inferior to comprehension. Proponents of the theory indicated that the learning process involves much more than simply absorbing and processing abstract concepts and ideas. Experiential learning theory has also demonstrated that not

---

<sup>9</sup> Anderson, *Worship and Identity*, 58.

<sup>10</sup> *Ibid.*, 191-98.

<sup>11</sup> Saliers, in *Moral Self*, 213, 218.

everyone acquires knowledge the same way; rather, individuals learn through different means.<sup>12</sup>

Ways of knowing theory in women's studies has argued that community plays a vital role in learning, since it enables individuals to develop deeper levels of knowing. Rather than simply receiving and transmitting knowledge, social interaction assists in helping the individual to critically evaluate and assess information. The ability to connect and learn with others through dialogue, as opposed to learning that is individualistic, separated from community and isolated, facilitates both formation and transformation.<sup>13</sup>

Likewise, further insight into how individuals know is advanced through Eisner's theory concerning aesthetics. His work highlights the importance of the senses in knowing. Eisner points out that all knowledge is encapsulated into some form. Forms that are aesthetically rich appeal to the human need for exploration and play, thus stimulating interest and motivating participation in the process of knowing. The aesthetic value of the form therefore becomes important in the way knowledge is received and processed through the senses.<sup>14</sup>

Gardner's contribution in *Multiple Intelligences* also challenges the traditional perceptions of intelligence and the way knowing occurs. He theorizes that there are forms of mental acuity operational in human beings other than the traditional categories used to assess intelligence such as language skills and logical-mathematical reasoning. Therefore,

---

<sup>12</sup> Kolb, *Experiential Learning*, 20, 26; Sugarman, "Kolb's Model," 264.

<sup>13</sup> Belenky and others, *Women's Knowing*, 9, 112-13; Belenky and Stanton, in *Connected Knowing*, 74, 79, 87.

<sup>14</sup> Eisner, in *Aesthetic Modes*, 28-31.

endeavors aimed at communicating knowledge and formation need to acknowledge the diverse ways in which intelligence functions in individuals. That is to say, there are other ways of transmitting knowledge beyond the traditional didactic approaches.<sup>15</sup>

Social anthropologists and theorists in ritual studies have long emphasized the existence of powerful means for the transmission of knowledge other than verbal communication. Mary Douglas has argued for the indispensable value of ritual, and the symbols contained there within, for the enabling of societies to communicate meaning. According to Douglas sentiments of antiritualism and the resulting loss of ritual and symbols in both contemporary society and the church is one of the most serious problems of this age. Ritual action contains both communicative and transformative qualities for communities; with its loss a society's connection to the past is severed. That which is true of secular society is also true of the community of faith. A society cannot continue to reject ritual and endure.<sup>16</sup>

The expressive, normative, and constitutive power of ritual and ritualization as practiced within a liturgical context is denoted in the theoretical model referred to as liturgical catechesis. Anderson describes liturgical catechesis as the “the central means by which the church shapes the faith, character, and consciousness of its members.”<sup>17</sup> Anderson's use of the term liturgical catechesis differs from other descriptions in that within the context of his model it refers not to instruction about the liturgy, nor a

---

<sup>15</sup> Gardner, *Multiple Intelligences*, 3-24.

<sup>16</sup> Douglas, *Purity and Danger*, 79; Douglas, *Natural Symbols*, 1-4, 7, 22, 52, 53.

<sup>17</sup> Anderson, *Worship and Identity*, 4.

reflection upon the liturgy, but rather it is a knowing that is the result of engagement in the liturgy as ritual action is habituated over time. He states, “We are persuaded by the liturgy to the extent that it enters into and becomes a part of who we are in that liturgy, spiritually, cognitively, and above all physically.”<sup>18</sup> This concept of habituated bodily knowing is foreign to most evangelical liturgies where the spoken word is the primary means of communicating meaning. However, as Anderson reminds us, “what we know in our bodies is more powerful than what we know in words.”<sup>19</sup> Ritual practice is concerned with orthopraxy, that is, with doing things correctly, not simply orthodoxy or believing the right things.

Liturgical theologians have been divided to some extent over this issue of what exactly a community of faith practices in its liturgy.<sup>20</sup> Although engagement in ritual action is essential, it is also the nature of those practices that is of primary concern. The attention liturgical theologians have given to discussing the content and structure of the liturgy is justified, since there is a reciprocal relationship between what a community of faith does in the liturgy and what it believes. This is exemplified in the Latin tag *lex orandi, lex credendi* or the law of prayer establishes the law of belief. As Wainwright suggests, it is equally true that what a community believes also affects what occurs in its

---

<sup>18</sup> Anderson, "Liturgical Catechesis," 353.

<sup>19</sup> Ibid., 355. For further reading on the importance and power of the body in knowing, see Connerton, *How Societies Remember*, 72-104.

<sup>20</sup> Johnson, "Liturgical Norms," 137-41. Also, see Bradshaw, "Doing Liturgical Theology," 181-94; James F. White, "How Do We Know It Is Us," in *Liturgy and the Moral Self*, ed. E. Byron Anderson and Bruce T. Morrill (Collegeville, MN: Liturgical Press, 1998), 55-65; Lathrop, *Holy Things*, 33-83.

worship.<sup>21</sup> Other theologians have pointed out that this maxim should be lengthened to include *lex orandi, lex credendi, lex vivendi*.<sup>22</sup> Not only is there an interdependent relationship between prayer and belief, but also one exists between what occurs in worship and “living the moral, spiritual life.”<sup>23</sup> A church’s liturgy not only affects the beliefs of her members but also their ethical behavior. One’s true worship and love for God is manifested in one’s relationship with others.<sup>24</sup>

It is due to the formative power of the liturgy that a church’s worship must be evaluated critically through the lenses of the social sciences, ritual studies, and liturgical theology. One must remember that “worship is not primarily man’s initiative, but God’s redeeming act in Christ through His Spirit.”<sup>25</sup> However, much contemporary worship has degenerated from doxology into highly subjective forms that focus more upon man’s worship of God rather than actually worshipping God. Although there is not one pattern of worship that should be followed by all congregations in all ages, there are timeless components of the liturgy that are universally essential to authentic Christian worship.<sup>26</sup> Identifying those essentials and creating patterns of worship that are culturally relevant and truly doxological, as opposed to overly subjective or even narcissistic liturgies, is the daunting, but crucial task of liturgical theology.

---

<sup>21</sup> Wainwright, *Doxology*, 218.

<sup>22</sup> Saliers, *Worship As Theology*, 187; Irwin, *Context and Text*, 55-56.

<sup>23</sup> Irwin, *Context and Text*, 55.

<sup>24</sup> Saliers, *Worship As Theology*, 186-87.

<sup>25</sup> Wainwright, *Doxology*, 242.

<sup>26</sup> Johnson, "Liturgical Norms," 154-55.



## Compendium of Wesley's Liturgical Thought

Throughout his life John Wesley continually endeavored to bring balance between the two extremes of formalism and enthusiasm in both his personal pursuit of inward holiness as well as within his work among the Methodists. It is this *via media* (i.e., the middle way) defining much of Wesley's thought and practice that is also evident in his liturgical concerns. Although Wesley criticized the formalism that often characterized Anglicans and their worship, he had high regard for the *BCP*.<sup>27</sup> Despite his great admiration for the *BCP* and realizing the shape of American Methodist Worship differed significantly from the Church of England, he had no qualms about modifying the *BCP* in creating the *Sunday Service*. He did so in order to make the prayer book more suitable for the American context.<sup>28</sup> Furthermore, drawing upon the "Anglican triad of Scripture, Christian tradition, and reason" as a foundation, Wesley granted even greater liberty to the American Methodists on the condition that they used both Scripture and the primitive church as their sources for "liturgical praxis."<sup>29</sup>

In British Methodism the society meetings were no substitute for the Sunday liturgy.<sup>30</sup> Wesley expected Methodists to attend the worship services in their own church.<sup>31</sup> The Methodist society meetings were never intended to replace Anglican

---

<sup>27</sup> Wesley, *Sunday Service*, 2.

<sup>28</sup> Tucker, *American Methodist Worship*, 5-8.

<sup>29</sup> Wesley, *Sunday Service*, iii; Tucker, *American Methodist Worship*, 4.

<sup>30</sup> Wesley, *Works (Baker 1872 Reprint Edition)*, 8:321-22.

<sup>31</sup> Sanders, "Wesley's Sacramentalism," 64; Taves, *Fits*, 64; Hildebrandt, Beckerlegge, and Dale, "Introduction," in *Collection of Hymns*, 57.

worship, but to fortify it by nurturing the Methodists' inward experience of God in an effort to combat the dangers of formalism. Worship, however, was necessary to address the parallel problem of enthusiasm. According to Knight, "The means of grace of the church—Scripture, the Lord's supper, the prayer book—are the solution to this problem as they enable us to remember *who* God is and *what* God has promised."<sup>32</sup> Although Wesley deemed all of the instituted means found within the context of the liturgy vital to Christian faith, it was his robust eucharistic practice, as well as its central role in his writing, teaching, and preaching, that placed the Lord's supper at the forefront of the Wesleyan movement. The eucharist for Wesley was both a confirming and converting ordinance. He believed that it served as a means to communicate God's preventing, justifying, and sanctifying grace.<sup>33</sup>

Maddox points out that Wesley's ardent desire for the Methodists to attend parish worship was inspired more by "soteriological than ecclesiastical concerns."<sup>34</sup> The instituted means of grace that were evident within the context of the liturgy, Scripture, prayer, and the eucharist, were as essential to Christian formation as those means that were a part of the Methodist societies. The inclusion of additional aspects of the liturgy into Methodist society meetings occurred only after Wesley realized that his attempt to convince Methodists to faithfully attend the worship of their local churches was dwindling. The value he placed upon the traditional Anglican liturgy is further evinced in

---

<sup>32</sup> Knight III, *The Presence of God*, 47.

<sup>33</sup> Borgen, *Wesley on Sacraments*, 119.

<sup>34</sup> Maddox, *Responsible Grace*, 206.

Wesley's choice to retain and modify the *BCP* for the Americans rather than replace it.<sup>35</sup> The revisions Wesley made to the *BCP* in the *Sunday Service*, as well as his adoption of other services, such as the covenant service, love feasts, and the watch night, also reveal Wesley's belief that while there are certain components essential to the liturgy, worship also needs to be adapted to the cultural and social context of the congregants.<sup>36</sup>

### **Overview of Nazarene Liturgical Practice**

Since its inception worship in the Church of the Nazarene has been characterized by a pragmatic methodology, an ardent antiritualism, and forms of liturgical expression that are both spontaneous and free.<sup>37</sup> The purpose of the liturgy was evangelistic, since it was modeled after the revivalism and camp meeting paradigms central to the American holiness movement that birthed many independent holiness denominations.<sup>38</sup> Like Wesley the early church leaders saw themselves as walking the middle ground between two extremes in their search for inward holiness. Many Nazarenes had left mainline Protestant denominations because they associated the more structured forms of prayer book worship with the type of spiritual decay that Wesley referred to as formalism. At the other extreme was the problem of fanaticism. They equated their battle against fanaticism with Wesley's rejection of enthusiasm. The temptation of fanaticism was more of a

---

<sup>35</sup> Ibid.

<sup>36</sup> Tucker, *American Methodist Worship*, 4-8.

<sup>37</sup> "Blood-Washed," *Nazarene Messenger*, March 6, 1902, 2; "Organize," *Nazarene Messenger*, July 11, 1907, 6-7; "Preaching Without Results," *Nazarene Messenger*, June 11, 1908, 2; "Fruitless Ministry," *Beulah Christian*, July 10, 1909, 6; James B. Chapman, "The Question Box," *Herald of Holiness*, November 10, 1947; D. Shelby Corlett, "Extremes to Be Avoided," *Herald of Holiness*, March 11, 1939, 4; D. Shelby Corlett, "Spiritual Demonstration," *Herald of Holiness*, September 21, 1935.

<sup>38</sup> Taves, *Fits*, 235; Staples, *Outward Sign*, 13-16, 21-25 passim.

problem for Nazarene leadership than formalism, since the charismatic groups that the Nazarene hierarchy associated with it were also born out of the American holiness movement and had similar interests in liturgical freedom and spontaneity.

The Church of the Nazarene's sacramentalism has been significantly affected by the complex circumstances surrounding its origin. Smith points out that the founding fathers came from a wide array of ecclesial backgrounds such as Methodist, Baptist, Presbyterian, Congregationalist, and Friends.<sup>39</sup> While some of these traditions valued the sacraments, others minimized their role in Christian formation. The unification of these diverse groups meant that compromises had to be made in matters of church order, eschatology, and sacramental theology.<sup>40</sup> The propagation and promotion of entire sanctification was the force that united these theologically diverse traditions and simultaneously overshadowed important liturgical and sacramental concerns. Sacramental observance for many in the Church of the Nazarene became more a matter of complying with church polity, since Christ commanded their observance, than one motivated by desire.<sup>41</sup> Ironically, although the church emphasized the doctrine of Christian perfection, they divorced it from the liturgical and sacramental praxis that Wesley deemed essential to the pursuit of inward holiness.

The decline of revivalism as an effective pragmatic tool for evangelism in the latter part of the twentieth century led to the eventual adoption of other methods to reach

---

<sup>39</sup> Smith, *Called Unto Holiness*, 21.

<sup>40</sup> Ingersol, "Christian Baptism," 162.

<sup>41</sup> Staples, *Outward Sign*, 22; Peterson, "Post-Wesleyan Ecclesiology," 17-18.

the unchurched. In the absence of a liturgical theology to guide worship practice church-growth strategies have exerted a gradual, but steady shift away from the traditional Nazarene revivalistic model.<sup>42</sup> Some congregations have adopted a specific paradigm for worship such as the seeker-sensitive service, an emergent model, or in rare instances prayer book liturgies. Others continue to follow a modified version of the preaching service; however, in the absence of the revival and camp meeting atmosphere of the early years, the evangelistic emphasis in Nazarene worship is most notably absent.

### Methodology

The research design for this study incorporated two instruments, the *Pastoral Survey* and the *Congregational Survey*. The population consisted of individuals from English-speaking Church of the Nazarene congregations in the United States. Churches were selected using stratified cluster sampling, and individuals from each church's worshipping congregation(s) who were at least 18 years old were invited to participate. The original cluster sample of 144 churches from the eight educational regions of the Church of the Nazarene was resampled to attain the design goal of 72 churches.

The *Pastoral Survey* was designed to assess the nature of worship occurring within each worshipping congregation. Inquiries were made into seven different liturgical components. These included questions on the eucharist, baptism, prayer, the creeds, the word (i.e., Scripture and preaching), participation in the liturgy, and the observance of the liturgical calendar. Questions not only probed into the liturgical design of each worshipping congregation, but pastors were questioned about their beliefs in each of

---

<sup>42</sup> Drury and others, *Counterpoint*, 17-35, 108-109 passim. Drury's remarks are directed toward

these areas, since their beliefs would affect the liturgical design and its implementation. The *Pastoral Survey* was then used to place each worshipping congregation on a prayer book continuum. The prayer book continuum was used to assess the degree to which each pastor had incorporated elements of prayer book worship into the liturgies of their worshipping congregations. Once each church was typed, it was correlated to the data in the *Congregational Survey* in order that the characteristics of the liturgy in which each subject worshipped could be determined. The *Pastoral Survey* contained 240 items in 50 questions; with the exception of the demographic items all the questions were placed on a Likert Scale.

The *Congregational Survey* was used to gauge each individual's participation, outlook, and experience of the liturgy and its relationship to their attitudes, beliefs, and behaviors (i.e., spirituality) with special reference given to the Wesleyan doctrine of Christian perfection. Seven elements of the liturgy were measured including the eucharist, baptism, prayer, the creeds, Scripture, music, and the sermon. The survey contained 150 items. One question was open ended, 11 were demographic items, and 138 questions were placed on a Likert Scale.

The appropriate number of surveys was mailed to each of the sampled churches that agreed to participate in the survey; return postage was included. Instructions describing procedures for administering, collecting, and returning the materials were supplied to each pastor. A total of 5,870 surveys were distributed to 53 participating churches encompassing 56 worshipping congregations. The data from 54 worshipping congregations and 1,550 individuals were viable.

---

holiness denominations in general, but his observations are applicable to the Church of the Nazarene.

The collected data were then examined in order to respond to seven research questions. A mean was generated from the data in the *Pastoral Survey* and was used to designate each worshipping congregation as either a Type I ( $M = 1.0—1.9$ ), a congregation with *insignificant* prayer book influence; or Type II ( $M = 2.0—2.9$ ), a congregation with *minimal* prayer book influence; or Type III ( $M = 3.0—3.9$ ), a congregation with *distinct* prayer book influence in their liturgy.

Data from the *Congregational Survey* were analyzed using ANOVA and *t* test procedures. Two sets of groups were examined. The first set contained three groups and was based upon the three liturgical types of worshipping congregations determined by the *Pastoral Survey* (Type I, Type II, and Type III). The second set, containing two groups, was determined by a questionnaire item on the *Congregational Survey* which measured an individual's perceived experience of Christian perfection. The two groups in this set included the PECP group and the non-PECP group. ANOVA and *t* tests were used to analyze differences between groups in the following two areas: liturgical practice, which is defined as an individual's participation, outlook, and experience of the liturgy; and spirituality or an individual's beliefs, attitudes, and behaviors.

### Overview of Results and Notable Findings

The findings of this study can be organized into three major categories. The first describes the current shape of Nazarene worship. The second reveals the participation, outlook, and experience of the liturgy (i.e., liturgical practice) for those who worship in Nazarene congregations. It also examines the effect a particular liturgical design has upon a subject's liturgical practice and asks if a subject's perceived experience of Christian perfection makes a difference in that practice. The final area of discovery is concerned

with Christian identity or the spirituality of those who worship in Nazarene congregations, especially as that identity is defined by Wesley's doctrine of Christian perfection. It also examines the effect of the shape of the liturgy, as defined by the liturgical type, upon spirituality.

### **Current Nazarene Liturgies**

Research Question 1: What is the shape of liturgy in the Church of the Nazarene?

Out of this analysis three types of liturgies emerged in Church of the Nazarene worshipping congregations. Eighty-two percent of congregations were designated as Type I, that is, the liturgy in these congregations contains insignificant traces of prayer book influence. Eleven percent were categorized as Type II since the liturgy in these congregations reflected minimal prayer book influence. Type III liturgies were those that demonstrated distinct characteristics of prayer book influence. Congregations with Type III liturgies comprise only 7% of sampled churches.

### **The Liturgical Practice of Those Who Worship in Nazarene Congregations**

Research Question 2a: What is the participation, outlook, and experience of those who worship in Church of the Nazarene congregations?

Two of the most salient discoveries relevant to Nazarene liturgical practice bear upon the sacraments. The first addresses the problem of rebaptism. Nearly 23% of Nazarenes indicated that they have been rebaptized at some point in their life. Eighteen percent were rebaptized as adults, 3% as teenagers, and approximately 2% were rebaptized as children. Of these, approximately 3% have been rebaptized on multiple occasions. The majority of respondents affirm the practice of rebaptism. Nearly 61% of



subjects agreed or strongly agreed that those baptized as infants should be baptized as adult believers.

Even though the vast majority of pastors administer the eucharist infrequently, when it is offered participation among subjects is very high. Ninety-seven percent of respondents indicated that they regularly participate in the eucharist when it is celebrated.<sup>43</sup> Ninety-two percent believe that regular participation in communion is an essential part of Christian faith. During their participation in the Lord's supper, 88% of subjects agreed or strongly agreed that they find it meaningful, and 73% indicated that they experience the presence of Christ near them. Despite this infrequent celebration by Nazarene congregations and the fact that most subjects find the eucharist not only essential to Christian faith but also extremely meaningful, it is noteworthy that only 34% agreed or strongly agreed that they desired for communion to be served more frequently in their worship service.

Another interesting facet of the eucharistic experience of Nazarene subjects relates to the contrasts between the horizontal and vertical dimensions of the celebration. Approximately 80% of respondents stated that when they celebrate the Lord's supper they have a sense of being in communion with God. However, only 37% indicated that while celebrating the Lord's supper they sensed a deeper communion with other persons around them.

---

<sup>43</sup> Thirty-five percent of pastors celebrate the Lord's supper four times a year or less; 20% celebrate six times a year; 30% administer the sacrament monthly; and 15% serve communion monthly in addition to holding eucharistic celebrations on special festive occasions in the Christian year. No worshipping congregations surveyed had achieved a biweekly or weekly practice.

Research Question 2b: What affect does the shape of the liturgy have upon individual liturgical practice (i.e., participation, outlook, and experience)?

Some of the most notable findings encompassing all three areas of liturgical practice (i.e., participation, outlook, and experience) are found in several of the variables concerned with the liturgical elements of prayer and the creeds. While variables for the element of prayer yielded no differences between Types I and II, there were several variables in which Type III congregations differed significantly from the other two groups. Most notable of these differences are items regarding spontaneous and written prayers. All groups favored spontaneous prayer over written prayer; however, more than half of Type III respondents found written prayers both experientially meaningful and important to their spirituality. In contrast, only one third of Types I and II subjects found written prayers meaningful and important to their spirituality, while the overwhelming majority of Types I and II subjects found spontaneous prayer important to the spiritual well-being of the congregation. Type III congregations are also less likely to be moved experientially by the pastoral prayer than Types I and II.

ANOVA revealed differences between all three groups over the issue of orally reading the creeds in unison. Ninety percent of Type III congregations regularly participate in reading the creeds, while the other two groups fall under 70%. All other differences between groups in the creed category are limited to Type III congregations differing from the other groups. More than twice the percentage of Type III respondents, when compared to subjects in the other two groups, find the creeds important to their spiritual well-being. Also a significantly higher percentage of Type III subjects agree or

strongly agree that the creeds speak to them about their beliefs and they gain a sense of assurance in their Christian faith by reciting the creeds.

Research Question 2c. What is the relationship between perceived experience of Christian perfection and liturgical practice?

Significant differences between groups occurred in numerous liturgical practice variables; however, the most notable relate to the subject's experience of God. PECP respondents were more likely to experience a divine presence in the liturgy than were non-PECP subjects. A greater percentage of PECP subjects, than non-PECP respondents, agreed or strongly agreed that (1) they sense being in communion with God during the eucharist, (2) during prayer it seems as if "heaven comes down to earth," (3) they experience "awe and wonder" in worship, and (4) they experience God near to them during the reading of Scripture. Both PECP and non-PECP respondents were more likely to experience "God near" in the music than in the sermon, the public reading of Scripture, or the celebration of the eucharist.

### **Nazarene Spirituality and Identity and the Implications of the Liturgical Type**

Research Question 3a: What is the spirituality of those who worship in Church of the Nazarene congregations?

Subject responses to variables regarding the problem of sin contrasted to living in a right relationship with God were conflicted indicating possible confusion over a proper understanding of these issues. A very high percentage of respondents agreed or strongly agreed with several variables measuring faith and love, but when the issue of sin was introduced into the question the percentages plummeted. Ninety-four percent agreed or strongly agreed that they loved God with all their heart, mind, and soul. Similarly the vast

majority of Nazarenes stated they (1) found greater pleasure doing God's will than satisfying their own desires, (2) completely trusted and had surrendered their life to God, (3) believe that they are in a right relationship with God, and (4) think their life is pleasing to God. However, only one-third of subjects could agree or strongly agree that carnal pride was absent from their heart. Slightly less than that percentage were willing to acknowledge that they felt "no sin in [their] life, but only love."

Also noteworthy are the inconsistencies evident in variables measuring corporate and privatized faith. A high percentage of subjects believed that it is important for Christians to be members of a local church and stated that regular attendance in corporate worship is important to their spirituality. Despite the vast majority of respondents acknowledging, in these variables, the importance of the church body, other items reveal strong preferences for privatized faith. Nearly half the subjects believe that their personal devotional life is more important than corporate worship, whereas 11% found corporate worship more important than personal devotions. Only one-fourth of subjects agreed that one cannot be saved and sanctified apart from the church, whereas more than one-third of respondents indicated that one can be a Christian without regularly attending church. A slightly larger percentage agreed or strongly agreed that one's decision either to become a member of a local church or not to become a member of that church has no effect on their spiritual life. Similarly, 38% acknowledged that their own relationship with God stands apart from any official teaching of the church.

Research Question 3b: What affect does the shape of the liturgy have upon the spirituality of those who, on a regular basis, worship in the Church of the Nazarene?

Differences between groups resulting from the liturgical type appeared in a relatively few number of variables measuring spirituality. Groups were similar in the vast majority of beliefs, attitudes, and behaviors related to Christian perfection. Groups were also similar in all items measuring corporate and privatized faith with the exception of one variable. Type III congregations differed from the other groups. Types I and II were more likely to find personal devotions more important than corporate worship. However, there are two items regarding attitudes that are notable discoveries. Both of these variables address the issue of sin. Thirty-six percent of Type I respondents agreed or strongly agreed with the statement indicating that carnal pride was absent from their heart; whereas the percentage was significantly lower for Types II and III. And approximately one-third of Type I respondents were in agreement with the statement, “I feel no sin in my life but only love”; whereas the percentage of Types II and III subjects who agreed or strongly agreed was significantly lower.

Research Question 3c: What is the difference in spirituality between those with a perceived experience of Christian perfection and individuals without a perceived experience of Christian perfection?

Differences between the PECP and non-PECP group occurred in the vast majority of variables addressing the beliefs, attitudes, and behaviors related to Christian perfection. These are differences to be expected in issues regarding entire sanctification between PECP and non-PECP groups. However, there are inconsistencies especially evident in the PECP group over the concept of sin and the doctrine of Christian perfection. Nearly all PECP respondents indicated that they loved God with their entire heart, mind, and soul and agreed that they completely trust God and had surrendered their

life to him. However, less than half of the PECP group agreed or strongly agreed that they “did not feel any carnal pride” in their heart and only 41% could acknowledge that they felt no sin in their life, but only love.

The other notable finding concerns the variables measuring corporate and privatized faith. There are no differences between the PECP and non-PECP groups in more than 40% of these variables. Both groups indicated tendencies toward privatized faith. In one of the seven variables where the groups are different, the PECP group showed a higher propensity toward privatized faith, since they were less likely than non-PECP subjects to believe that the church is an indispensable part of being saved and sanctified.

### **Discussion of the Findings**

The discussion which follows concentrates upon those salient issues emerging from the two instruments, which were distributed to English-speaking Church of the Nazarene congregations in the United States. The *Pastoral Survey* revealed three types of worshipping congregations, while the *Congregational Survey* provided insight into the congregation’s participation, outlook, and experience of those liturgies. Additionally, the surveys afforded perspective as to the current state of spirituality within the Church of the Nazarene and the effect of those liturgies upon formation and Christian identity.

#### The Current Shape of Nazarene Worship

##### **Symptoms of Anti-ritualism**

Historically the Church of the Nazarene has rejected ritual, since it has associated ritual action and written prayer book forms with an empty religion devoid of meaning. The liturgies in the vast majority of Nazarene congregations still follow this mood of

anti-ritualism. Although Type III congregations, consisting of fewer than 8% of Nazarene pastors and their congregations, are more open to ritual and prayer book worship, the other types are not. Several characteristics of liturgical Types I and II liturgies are representative of these sentiments.

#### Scarcity and modest use of written ritual forms

Denominationally speaking the written resources for Nazarene worship printed in the *Manual* are minimal. These include sparse rites for the Lord's supper and baptism in addition to written forms for infant dedication, the dedication of a church, a marriage ceremony, a funeral and burial rite, the organization of a local church, the reception of church members, and the installation of officers.<sup>44</sup> Despite their availability, the sacramental rites in the *Manual* and the *Church Rituals Handbook (CRH)* are avoided by many pastors in favor of spontaneous approaches to Lord's supper and baptism. Only 54% of the pastors in Type I and Type II congregations stated that they administer the Lord's supper using the *Manual* and/or the *CRH*. It is also important to note that these groups did not access resources from the prayer book tradition in lieu of Nazarene materials. Thirty-one percent admitted to speaking spontaneously without any prepared ritual. The percentage of pastors using the *Manual* and/or the *CRH* to administer baptism increases only slightly over those for the Lord's supper.

---

<sup>44</sup> *Manual* [2009], 238-72.

## Impoverished eucharistic practice

Divorcing the rites from their prayer book context in favor of spontaneity is not the only problem inherent to Types I and II liturgies. When the rites are administered they are typically ritually poor commemorations with much of the ancient and essential symbolism of the sacrament absent. The words, prayers, gestures, and robust symbolism of the ritual action are often lacking or minimal. For example, all clergy of Types I and II congregations often or always use individual communion cups, and the vast majority frequently serve individual pre-cut wafers that have more the texture and taste of cardboard than any semblance of bread. Contrasted to a common cup and a freshly baked loaf of bread, these elements are not only lacking in their aesthetic ability to stimulate the senses, which in itself inhibits the transference of meaning, but they effectively communicate a spirit of autonomy, rather than promoting unity in the body symbolized by a common cup and single loaf.<sup>45</sup>

The minimal frequency of eucharistic celebration is another phenomenon pointing to sentiments of anti-ritualism. The Lord's supper never approaches more than a monthly celebration in nearly all Types I and II congregations, and in well over half of these bodies it is practiced a paltry six times a year or less. Historically the denomination encouraged an infrequent celebration of Lord's supper by stressing a liturgy on communion Sundays much different from the numerous remaining Sundays of the year when the eucharist was absent from worship. The predominant difference in the liturgy on communion Sundays was that the theme in all aspects of worship including the

---

<sup>45</sup> Eisner, in *Aesthetic Modes*, 23-36; Staples, *Outward Sign*, 280-81.



prayers, music, and the sermon were to be focused on the eucharist. Pastors were encouraged to abbreviate their sermons into a sermonette. Chapman was among those suggesting all of this was necessary in order to make communion meaningful.<sup>46</sup> Although well intentioned, in effect it treated the eucharist as an intrusion to the normal practice of weekly worship, thus discouraging a more frequent observance. Although there were reported instances of conversions occurring during the celebration of the eucharist, for the most part the Lord's supper did not fit well into the revivalistic pattern of Nazarene worship. Bresee's typical eucharistic practice of celebrating the Lord's supper outside of Sunday morning worship in a separate service also unintentionally reinforced this notion.

#### Unorthodox baptismal practices

Sentiments of anti-ritualism are also evinced in clergy attitudes toward the Roman Catholic Church. Nazarenes have historically treated Catholicism and other prayer book worship traditions, or what Bresee referred to as a "cathedral service,"<sup>47</sup> with suspicion. An interesting facet of these attitudes was revealed by some of the variables measuring baptismal practice. Approximately one-fifth of the clergy of Type I congregations stated that adults baptized as Catholics should be rebaptized before joining the Church of the Nazarene. However, nearly all of those clergy who would require Catholics to be rebaptized before becoming Nazarenes admitted that they sometimes receive members into their church without ever receiving the sacrament of baptism. This not only indicates

---

<sup>46</sup> "The Question Box," *Herald of Holiness*, January 24, 1944, 2; "The Question Box," *Herald of Holiness*, June 21, 1941, 13; Fletcher Galloway, "The Lord's Supper as a Means of Grace," *The Preacher's Magazine* 23, no. 4 (July-August 1948): 12-14; Hess, "Communion Service," 41-43; Strang, "Conducting Communion," 15-17.

<sup>47</sup> "Blood-Washed," *Nazarene Messenger*, March 6, 1902, 2.

pastoral sentiments of anti-Catholicism but raises serious questions about the baptismal theology of a rather sizable number of Nazarene clergy. Support for the notion that there is both a misunderstanding of orthodox baptismal theology and practice among Nazarene clergy is further strengthened with other survey data. A significant percentage of all clergy in all liturgical types agreed or strongly agreed that they sometimes receive unbaptized individuals into church membership.

Another unorthodox sacramental practice encompassing a large percentage of Nazarene clergy is rebaptism. Clergy in all liturgical types admitted that they encourage adults who were baptized as infants to be rebaptized. The percentage of clergy who promote this form of rebaptism is greatest with the pastors of Type I congregations. This practice is problematic since baptism has functioned in both antiquity and the thought of John Wesley as initiation into the Christian community; furthermore it is a sacrament that is non-repeatable.<sup>48</sup> Therefore, these unconventional baptismal practices by Nazarene clergy raise serious questions as to the function and purpose of baptism in the Church of the Nazarene.

#### Pervasive use of spontaneous prayer

Following the patterns set forth in American revivalism the ubiquitous desire of Nazarenes was not only to pray spontaneously but to distance themselves from ritual and prayer book forms of worship, which meant the avoidance of written prayer. These attitudes concerning prayer have been pervasive throughout the denomination since the beginning and continue to exert influence on the church today. This is evident in all

---

<sup>48</sup> Stookey, *Baptism*, 16, 25, 26, 46, 48-54; Felton, *Gift of Water*, 27-30.

liturgical types, but the practice of often or always praying spontaneously without the use of outside resources is most prevalent in Types I and II congregations. Clergy in Type III congregations did, to some extent, indicate utilizing written prayers from various prayer book resources.

#### Exiguous creedal practice

Even though the creeds are still included in the Nazarene hymnal, they are one of the casualties of the spirit of anti-ritualism pervading the church. It is difficult to assess the extent to which they have been practiced throughout the denomination's history, but without question they have, for a variety of reasons, fallen into disuse. Motivating factors for creedal neglect include their connection to prayer book liturgies, the fact that they are repetitious and written rather than spontaneous, and according to Chapman, the creeds had outlived their usefulness, since the language was too ancient to have much value for contemporary Christianity.<sup>49</sup>

Today, the Apostles' Creed is more widely implemented into Nazarene liturgies than the Nicene Creed. However, even then, the vast majority of Type I congregations recite the Apostles' Creed once a year or less, while the practice of Type II congregations is similar. Practice among Type III congregations is greater than Types I or II for both creeds, but it remains nominal.

---

<sup>49</sup> "Question Box," *Herald of Holiness*, April 2, 1945, 8; "The Question Box," *Herald of Holiness*, October 21, 1946, 13.

## Observance of the Christian calendar

Type III congregations follow the liturgical year to a greater degree than Type I or Type II congregations by celebrating yearly Ash Wednesday, Maundy Thursday, and Good Friday Services. More than half of Type II congregations also worship annually on Maundy Thursday and Good Friday, whereas Type I congregations are more likely to hold Good Friday services than the other services of Lent, but even Good Friday receives a yearly celebration by fewer than half of Type I clergy.

The majority of Types I and II pastors see little distinction between the seasons of Advent and Christmas. On the Sundays during Advent, prior to Christmas, the vast majority of clergy preach on Christmas themes. On the Sunday following December 25<sup>th</sup>, approximately one-third of Type I and one-half of Type II pastors preach Christmas sermons. This confusion is minimal for Type III pastors; few preach Christmas themes during Advent, while in all congregations the homily on the Sunday following Christmas Day focuses upon the incarnation. The vast majority of Type I clergy do not follow the lectionary, while some of the Type II clergy do adhere to it, and most Type III pastors use it.

## **Consequences of Anti-Ritualism**

The fear and avoidance of ritual by the early pioneers of the Church of the Nazarene have unintentionally resulted in detrimental consequences for the spirituality and the identity of their ecclesial heirs. Their failure to realize the essential nature of rituals and symbols in communicating meaning has in effect further severed the church from its connection to Christian antiquity and classical Wesleyanism. Eventually those groups that abandon ritual lose their distinctive qualities. This is evinced by the more

recent dilemma of Nazarenes finding it difficult to distinguish their particular beliefs and practices from those of other evangelical denominations, even if on paper those groups are quite doctrinally distinct.<sup>50</sup> Unfortunately the recovery and acceptance of those rituals may prove quite difficult. Adults who were never exposed to a symbolic liturgical tradition in their childhood may find it challenging to accept such symbols as meaningful.<sup>51</sup>

Although the issue of Nazarenes losing their theological identity is troubling enough, the problem of anti-ritualism goes even deeper than the inability of individuals to distinguish their church from other denominations. This is because ritualization, within the context of the liturgy, is a vital mechanism enabling persons to learn “what it means to be Christian.”<sup>52</sup> As Jennings argued, “ritual is not a senseless activity, but is rather one way of many ways in which human beings construe and construct their world.”<sup>53</sup> It is through the liturgy that individuals learn not only to think differently, but to act differently by providing a different pattern on which to model one’s life.<sup>54</sup> Therefore,

---

<sup>50</sup> Douglas argues that symbols are absolutely necessary to communicate meaning, to express values, and they are “the main instruments of thought.” Without ritual and a “coherent symbolic system” societies cannot continue to exist. Douglas, *Natural Symbols*, 22, 40, 52, 53.

<sup>51</sup> Pratt believed that in order for religious symbolism to become powerful in an individual’s experience they must be exposed to it in childhood. Although adults never experiencing robust ritual symbols in childhood may in time find rituals meaningful it will never have the same power in their life or reach the same level of meaning as one who was immersed in ritual symbolism in the early years of life. He also states that the opposite is true. An adult immersed in ritual symbolism as child, but then later rejects it, will “to some degree” continue to be under their influence in often “subtle and unrecognized ways.” Wulff, *Psychology of Religion*, 514-15.

<sup>52</sup> Anderson, *Worship and Identity*, 80.

<sup>53</sup> Jennings, "On Ritual Knowledge," 112.

<sup>54</sup> Jennings, *On Ritual Knowledge*, 117; Anderson, *Worship and Identity*, 81.

without the presence of a robust liturgy to both shape and transform individuals into the image of Christ and to serve as a voice critiquing culture, thus countering the assault upon the church by secular philosophies, one's Christian identity is at risk.

### The Participation, Outlook, and Liturgical Experience of Nazarenes

The irregular sacramental beliefs and praxis of clergy are reflected in the liturgical practice of those who worship in Church of the Nazarene congregations. Since the *Pastoral Survey* revealed that the majority of pastors encourage those baptized as infants to be rebaptized as adults it is not unexpected that nearly a quarter of respondents stated that they have been rebaptized. A few even indicated that they have experienced multiple rebaptisms. However, the percentage of subjects rebaptized by Nazarene clergy is unclear, since there were no survey items to measure this variable. It does appear that lay attitudes toward rebaptism are reflective of those voiced by pastors. Nearly two-thirds of clergy indicated that they encourage adults baptized as infants to be rebaptized, which is similar to the percentage of the laity worshipping in Nazarene congregations who stated that they think that those baptized as infants should be rebaptized as adult believers.

The confusion of both Nazarene clergy and laity over unorthodox baptismal theology and practice is not surprising given the historical treatment of the sacraments by the denomination. As Knapp points out, the emphasis Nazarenes placed upon the promotion and propagation of the doctrine of entire sanctification consequentially led to a "minimalization of the sacraments."<sup>55</sup> Due to the merging bodies exhibiting diverse

---

<sup>55</sup> Knapp, "Throwing the Baby Out," 237.

opinions over various issues of theology and practice, concessions were necessary in order to make union possible. The Nazarene mantra *unity in essentials; liberty in nonessentials* meant that only beliefs necessary to salvation were considered “essentials,” while “particular eschatologies and baptismal views were nonessentials and required liberty of conscience.”<sup>56</sup>

One of the major documented arguments over baptism by Nazarene clergy and laity centered upon baptismal mode (i.e., sprinkling, pouring, or immersion), which ironically is one of the least concerning theological issues. Although Nazarene scholar H. Orton Wiley argued that baptism was non-repeatable, the practice of rebaptism has existed in the church from the earliest days.<sup>57</sup> Chapman even supported the rebaptism of former Catholics before they united with any Protestant group and especially the Church of the Nazarene. He also voiced his approval for the rebaptism of adults who were previously baptized in infancy, since in his opinion there was no scriptural evidence to forbid it.<sup>58</sup>

The lack of any thoroughgoing sacramental theology has not only increased confusion in both practice and theology, but it has led to unorthodoxy as the *modus operandi* when it comes to some aspects of baptismal practice. As previously noted this is manifested over the issue of rebaptism. However, rebaptism is not the only problem with Nazarene baptismal practice. Combined with the absence of any doctrinal statement in

---

<sup>56</sup> Ingersol, "Christian Baptism," 162.

<sup>57</sup> "A Grand Revival," *Beulah Christian*, December 5, 1908, 7; "North Scituate," *Nazarene Messenger*, December 17, 1908, 13; Wiley, *Christian Theology III*, 174.

<sup>58</sup> "The Question Box," *Herald of Holiness*, August 13, 1938; "The Question Box," *Herald of Holiness*, April 21, 1934, 14.

the *Manual* requiring baptism, the admission by the majority of surveyed pastors that they will at times receive individuals into membership without baptism, and the fact that clergy can and have been ordained without the sacrament of baptism reveals the presence of what amounts to sacramental chaos.<sup>59</sup> The purpose and function of baptism within the denomination is uncertain. Often it serves merely as an expression of personal faith, or believer's baptism, with the major focus resting upon human action rather than baptism being understood primarily as a divine initiative. As the result of this confusion and unorthodox practice not only is the practice of baptism devalued, but it loses its efficacy as a means of grace.<sup>60</sup>

The problems associated with sacramental practice are not limited to baptism but extend to the eucharist as well. This is exemplified in survey items that reveal an inconsistency between the subjects' eucharistic practice, their beliefs about the Lord's supper, and their experience of it. Whenever the eucharist is celebrated in Nazarene congregations the participation of subjects is extremely high. However, the vast majority of clergy offer the Lord's supper very infrequently. Most congregations celebrate no more than six times a year, with many communicating with even less frequency. These statistics are important to keep in mind while examining data addressing congregational

---

<sup>59</sup> Thelander, e-mail message to author, May 22, 2011; *Manual [2009]*, 69.

<sup>60</sup> Although Wesley considered baptism to be a means of grace, he does not list it as such since it is non-repeatable. Knight states that Wesley believed baptism was necessary because Christ commands it and one "can also . . . reasonably [infer] that baptism was essential for Wesley as the necessary precondition for one to receive the Lord's Supper." According to Knight in order for baptism to continue to have meaning for the Christian life, "there must be occasions in which persons re-experience God's faithfulness and renew their commitment to God." The celebration of the eucharist is one way in which the significance of baptism is renewed. Henry H. Knight III, "The Significance of Baptism for the Christian Life: Wesley's Pattern of Christian Initiation," *Worship* 63, no. 2 (March 1989): 138, 141.



participation, outlook, and experience of the Lord's supper, since they further reveal incoherent reasoning towards the eucharist by Nazarene laity.

Most respondents indicated that they found their experience of the Lord's supper meaningful. The vast majority stated that they believe communicating regularly is essential to Christian faith. However, when subjects were asked if they thought the Lord's supper should be celebrated more frequently in their worship service, only one-third of subjects desired more frequent communion. The disparity between these variables is illogical. Reason implies that individuals who truly value the eucharist and find it important to the Christian faith, but do not receive it often, would desire to communicate more frequently.

There are perhaps several factors contributing to this inconsistency in eucharistic thought. One of the prominent agents of this incongruity resides in the notion commonly voiced by both clergy and laity that too frequent celebration of the eucharist can detract from its significance. In other words for many Nazarenes at least part of what makes the eucharist meaningful is the limiting of its celebration to an occasional observance, thus preserving a quality of *specialness* about it. This argument also existed in Wesley's day, as some claimed that too frequent communion "abates our reverence for the sacrament." He addressed this objection when he argued in his sermon, "The Duty of Constant Communion," that to practice constant communion was an imperative: a demand placed upon us by Christ himself. Furthermore, he suggested there are two forms of reverence. The first form is "purely natural" to humanity and is driven by novelty. That is to say we find something special or meaningful because it is new. If this form of reverence is operational as one approaches the Lord's supper, then greater frequency does lessen

one's reverence for the sacrament. There is, however, a second form of reverence, a religious reverence. Contrary to the former form, constant communion "will not lessen the true religious reverence, but rather confirm and increase it." Therefore, it is with religious reverence that one should approach all the things of God.<sup>61</sup>

Additionally, it is important to note that the argument suggesting that a greater frequency of eucharistic celebration decreases its meaning is illogical, since this argument does not hold true to other aspects of life and worship. In healthy relationships one does not withhold words and/or symbols of affection for family or loved ones in order that it becomes more meaningful the less frequently it is communicated. Nor is it thought normal for a married couple to suppress sexual intimacy and hold it to a minimum, perhaps to three or four times a year, in order that it would be more special. Quite the opposite is true in healthy relationships. The neglect and minimalization of these actions are characteristic of dysfunctional families and marriages, not healthy and growing relationships. Furthermore, in the liturgy this preference towards infrequent practice is only applied to the Lord's supper. No one argues that the frequency of prayer, the sermon, the offering, or music should be restricted to only a select few Sundays of the year. Someone who would dare take any one of these elements of worship and suggest that on most Sundays it should be eliminated from weekly worship would be held in suspect. However, this is both the argument posed for the Lord's supper and the practice

---

<sup>61</sup> Wesley, "Duty of Constant Communion," in *Sermons III*, 437.

of many Nazarene congregations, which is tragic since for Wesley the Lord's supper was "the means of grace *par excellence*."<sup>62</sup>

Perhaps one of the contributing factors to the errant notion suggesting infrequent participation in the Lord's supper serves to increase its meaning results from the impoverished sacramental practice found in many Nazarene congregations. The rite in the *Manual* is minimal, and nearly half the pastors do not use it. The communion elements most commonly used by Nazarene clergy are not the most suitable aesthetic agents in stimulating the senses. Nor are they capable of transmitting a sense of unity within the body, but rather they promote an individual personal experience.<sup>63</sup> Frequently pastors speak spontaneously apart from the eucharistic prayers. Furthermore, the ritual is divorced from the symbols, words, actions, and gestures that empower it to communicate meaning. Due to this sacramental poverty the ability of the eucharist to function as a means of grace is at best impaired. At the very least this provides a partial explanation as to why there is a lack of desire by the majority of subjects to communicate more often than their current sparse practice. Meaning in the sacrament, for the majority of Nazarenes, is not the result of religious reverence because they envision communion to be a therapeutic ordinance, but value in the rite is predominately generated as the result of novelty. It is through an infrequent observance and the quality of *newness* generated by rare commemorations of an historical event that one finds the sacrament worthwhile. Such commemoration is not completely unlike the value one would find by visiting the

---

<sup>62</sup> Borgen, *Wesley on Sacraments*, 120.

<sup>63</sup> Staples, *Outward Sign*, 280-81.

cemetery on Veterans Day to commemorate and honor the life of a soldier fallen in battle. Since such action is simply memorial, most would not choose to visit the gravesite every week or more.

This brings to the forefront another issue that has contributed to the problem. A theological disparity exists between classical Wesleyanism and other merging bodies owning a much lower sacramental theology. Due to the nature of the denomination's origins and the compromises that were made, divergent eucharistic theologies were permitted to enter into the church.<sup>64</sup> John Wesley held that, for the faithful, the Lord's supper is a means of grace whereby one encounters the real presence of the risen Christ through the agency of the Holy Spirit, thus receiving all the benefits of his redemptive act.<sup>65</sup> However, this perspective has been lost to many Nazarenes. Instead, the predominant thought reduces the eucharist to mere memorial. The primary notion is that the Lord's supper provides the opportunity to reflect upon Christ's sacrifice, but it is not perceived as an efficacious and therapeutic means of divine grace.<sup>66</sup> Therefore, for the majority of clergy and laity the rationale behind this urgent need for constant communion is unrealized.

Another abnormality in the eucharistic thought and experience of the subjects is identified in the relational aspect of the sacrament. Although most respondents perceived they were communing with God while participating in the Lord's supper, significantly

---

<sup>64</sup> Ibid., 14-16.

<sup>65</sup> Ibid., 227; Maddox, *Responsible Grace*, 204.

<sup>66</sup> Staples, *Outward Sign*, 22-23.

fewer than half sensed a deeper intimacy with other individuals in the congregation. These results suggest that Nazarenes prioritize individualized experiences of the sacrament as opposed to encounters with God that bring unity and strengthen relational ties within the body. This coincides with other survey data that point to a spirit of autonomy and preference for highly subjective experiences. Anderson's argument that the liturgy is capable of forming, molding, and shaping individuals serves as a reminder that worship, which is unduly subjective, is prone to feed this spirit of individualism running viral in American culture, thereby further cultivating persons into beings who are bent inward and overly focused upon the self. This liturgical malformation stands in contrast to therapeutic liturgies that nurture persons into beings who are in the process of "becoming in relationship to God and one another [and are] grounded in the communion of persons [known as] the Trinity."<sup>67</sup>

Nazarene liturgies, like the liturgies of other evangelical groups, tend to elevate the subjective and experiential dimensions of worship. This is especially evident through contemporary music, but it is found in other aspects as well. There often exists a spectator atmosphere in which participation is minimal. Instead of worship being doxological, the focus rests upon a person's own subjective experience of worshipping God. This in turn inhibits the interaction and relational dynamics that should occur within the body during the liturgy. That is to say that within the liturgy a relationship and communication should exist between the person and the relational God and to one another. However, Nazarene liturgies have been adversely affected by the church-growth

---

<sup>67</sup> Anderson, *Worship and Identity*, 115-16.

movement's pragmatic efforts to increase attendance. The focus has been upon entertaining forms of worship that appeal to the desires and perceived needs of the congregation at the cost of enticing the "toxic individualism [prevalent in] North American culture."<sup>68</sup>

### The Relationship Between Nazarene Liturgical *Ordos* and One's Participation, Outlook, and Experience of Worship

Variables measuring the respondents' participation, outlook, and experience of prayer and the creeds also revealed a preference for subjective experiences in worship. Pratt points out that objective worship aims to communicate with the divine, whereas subjective worship is bent upon "inducing some desired mental state of the worshiper."<sup>69</sup> While Catholic worship, especially prior to Vatican II, is clearly bent towards the objective dimension, Protestant liturgies appeal to subjective experience.<sup>70</sup> Although all worship should contain both objective and subjective dimensions, ultimately authentic worship is doxological. John Wesley continually fought to provide balance between the two extremes of formalism and enthusiasm. Both miss the mark as avenues moving persons toward the inward piety that Wesley was seeking. Formalism is an "anti-emotional rationalism" where grace and the forgiveness of sins are conceived as a mechanistic dispensing of divine favor, the "means [of grace] become mistaken for the

---

<sup>68</sup> Ibid., 116.

<sup>69</sup> Wulff, *Psychology of Religion*, 518.

<sup>70</sup> Ibid., 519-20.

end itself,” and a vibrant relationship to a relational God is missing. Therefore both the presence of and quest for inward piety are absent.<sup>71</sup>

Enthusiasm embellishes subjective experience to toxic proportions. Knight indicates that the enthusiasts “sought to experience the living God . . . without the means of grace.” Eventually they found it “difficult to distinguish the experience of God from one’s own self-generated feelings and desires.”<sup>72</sup> All worship becomes narcissistic when the congregational expectation for meaningful worship is defined by the ability of the liturgy to facilitate a self-absorbed *worship* experience of God (whereby persons are mostly enamored by *their own* worship of God as opposed to actually worshipping God), rather than the liturgy being doxological with God as the primary object of worship.

One of the ways Wesley provided a balance between formalism and enthusiasm in prayer was by utilizing both extempore and written prayers. Not only was this a part of his own practice, but opportunities for extempore prayer were also written into the *Sunday Service*.<sup>73</sup> Extemporaneous prayer facilitated inward piety by countering the temptation to simply go through the motions of repeating written prayers thoughtlessly. However, without the balance of written prayer, extempore prayers can become overly subjective and theologically deficient. Since prayer communicates theology it *is* important how one prays.<sup>74</sup> Similar to Wesley’s day, in those congregations where

---

<sup>71</sup> Knight III, *The Presence of God*, 24, 30-32.

<sup>72</sup> *Ibid.*, 192.

<sup>73</sup> Tucker, *American Methodist Worship*, 31-33; Knight III, *The Presence of God*, 120.

<sup>74</sup> Stookey has written a workbook to aid in the creation of prayers that are theologically robust. It is an invaluable tool incorporating both extempore and written prayers into worship; see Laurence Hull

written prayer forms are absent, the spontaneous prayers, even those prayed by the clergy, are often superficial, repetitious, and predictable. They incorporate “unimaginative”<sup>75</sup> language and at times are theologically defunct, whereas written prayers that are grounded in Scripture and theologically robust not only add meaning to worship but assist one in praying more robust spontaneous prayers. Knight points out that the written prayers of the church serve to counter enthusiasm by providing “concrete scriptural descriptions of God, and thus evoke and shape the affections, inform Christian practice, and provide language and direction for extemporaneous prayer.”<sup>76</sup> Wesley believed both forms to be an indispensable part of the liturgy because they complemented each other in the spiritual development of the Methodists.

Written prayers are not only conspicuously absent from Nazarene liturgies, but the laity appear to find minimal value in them, vying instead for the subjective quality found in extempore prayer. Although Type III congregations are more accepting of written prayers than Types I or II, this level of acceptance is still minimal since slightly over half of subjects agreed that written prayers prayed by the pastor are important to the congregation’s spiritual well-being. This lackluster acceptance of written prayer by Type III congregations is more evident when compared to the vast majority of this group that find spontaneous prayer important to the congregation’s spiritual well-being. The greater value placed upon spontaneous prayer is much more dramatic in Types I and II

---

Stookey, *Let the Whole Church Say Amen: A Guide for Those Who Pray in Public*, (Nashville: Abingdon Press, 2001).

<sup>75</sup> Stookey, *Say Amen*, 49; Knight III, *The Presence of God*, 31.

<sup>76</sup> Knight III, *The Presence of God*, 162, 173.



congregations. Both groups are much more likely to find spontaneous prayer important to their spiritual well-being than they are to find written prayers prayed by the pastor of any importance to their spirituality.

The most plausible reason that liturgical Type III subjects are more accepting of written prayers than the other groups is that a greater percentage of these congregations are frequently exposed to written prayers. Half of all Type III pastors often or always incorporate written prayers into the liturgy using the *BCP*, the *UMBW*, or the *CRH*. Type III respondents are also exposed more frequently to other written forms such as the creeds; the public reading of Scripture with portions read by the pastor, laity, and/or read responsively by the congregation; as well as exposure to responsive readings from either a prayer book, hymnal, or other worship resource. A greater familiarity and experience of written forms partially explains the difference between groups.

Also it is probable that many persons who go to Type III congregations do so because they desire the greater structure and atmosphere embedded in worship forms that have some of the distinguishing attributes of prayer book liturgies. A significant part of that worship consists of written forms, which includes written prayers. However, it is important to point out that even though Type III congregations are more accepting of written prayers, they still strongly favor spontaneity. Even in Type III congregations there still seems to exist the *unspiritual, empty, and dead* stigma that Nazarenes are prone to attach to worship that uses written forms as opposed to relying on spontaneity. This is evinced in the fact that well over 40% of Type III subjects were *unwilling* to agree or strongly agree that written prayers either prayed by the pastor or read in unison by the congregation are important to the spiritual vitality of the body.

Although analysis of variance indicated that all groups differed in their participation in the creeds, for all practical purposes Types I and II were not different from each other; only Type III was different. ANOVA indicated a difference between Types I and II due to the large sample; however, the effect size was very small (.03). Approximately two-thirds of both Types I and Type II respondents stated that they often or always participate in the creeds when they are read in unison during worship, whereas an overwhelming majority of Type III respondents indicated that they regularly read the creeds in unison with the rest of the congregation. Differences between groups can be attributed to the same factors addressed with written prayers.

Type III respondents not only differed in participation, but they were significantly different from Types I and II in both outlook and experience. The spontaneity which facilitates subjective personal experiences of worship is valued by Types I and II far above those forms of worship that are more ordered and objective. Written forms of prayer and the ancient creeds are perceived to be stifling to the spiritual freedom which the vast majority of Nazarenes see as the predominant and essential quality of the liturgy. One possible reason explaining why a greater percentage of Type III respondents participate in the creeds and have a more positive outlook towards their use in worship is because the creeds are recited in their liturgies with slightly greater frequency. The vast majority of Type I clergy and most Type II pastors incorporate the Apostles' Creed into the liturgy no more than once every six months; most of these congregations recite it once a year or less, whereas most Type III congregations recite the Apostles' Creed

quarterly and some even implement it monthly.<sup>77</sup> Also Type III congregations are more open to the creeds because, as argued previously with written prayer, they have chosen to worship (or continue to worship) in a service that exemplifies greater order and contains written forms. However, to maintain perspective it is important to remember that even though the acceptance of written forms by Nazarenes is greatest among Type III congregations, the preference for spontaneity appears more substantial than written forms even among this group.

### The Relationship Between a Person's Spirituality and Liturgical Practice

The difference between PECP and non-PECP groups over a person's experience of God in the liturgy is theoretically consistent. Theory suggests that respondents possessing a more vibrant relationship with God should experience deeper and more meaningful encounters with Him as they engage in the various aspects of the liturgy. Significant differences between groups over the issue of one's experiential encounter with God were found in the eucharist, prayer, the public reading of Scripture, the sermon, congregational singing, and worship in general. However, it is in the congregational singing of the church that the greatest percentage of respondents for both groups stated that they agreed or strongly agreed to sometimes experiencing God very near to them.

There were three elements of the liturgy in which the percentage of PECP respondents claiming to sense some form of intimate communion with God was extremely high (i.e., communion with God in the eucharist, God very near in the music, or God speaking to me in the sermon). However, for the non-PECP group it was only in

---

<sup>77</sup> There is an even greater reduction in use by all types with the Nicene Creed.

the congregational singing of the church that a very high percentage of subjects agreed or strongly agreed to sometimes experiencing such intimacy with God.

It is not surprising that both PECP and non-PECP groups have prioritized music as a chief avenue in their experience of God. Not only does music naturally possess aesthetic qualities that engage the senses, but much of the music found in contemporary worship, rather than being doxological, often promotes an emotionally charged focus upon one's inward experience of God. Historically, music has played a pivotal role in Nazarene worship. During the early years of the denomination the greater portion of the music utilized in worship was subjective. Not only did it express the believer's personal experience of God, but it also served to stimulate the revivalistic atmosphere by *tugging on one's heartstrings*, thus encouraging seekers of salvation and entire sanctification to respond to the altar call. Although many of the gospel hymns that dominated Nazarene hymnals of the revival era have gone into disuse, the desire for highly subjective forms of music as expressions of one's faith in God and worship of Him has not waned.

The significance that subjects attribute to music in their experience of God suggests that the music Nazarenes sing continues to play a material role in shaping Nazarene identity. That is to say, that the songs' lyrics are not inconsequential but have constitutive qualities. The words of the congregation's singing have the power to "either enlarge and develop Christian faith, or distort and diminish it."<sup>78</sup> Harry Eskew and Hugh McElrath argue that a significant portion of what Christians believe is "formulated [more]

---

<sup>78</sup> Brian Wren, *Praying Twice: The Music and Words of Congregational Song* (Louisville, KY: Westminster John Knox Press, 2000), 1.

by singing hymns than by preaching or Bible study.”<sup>79</sup> It is equally true that any form of music that is sung by the congregation can and does teach doctrine. Whether that teaching is orthodox or errant depends upon the lyric. The great hymns of the church (like those of the Wesleys) while often containing a subjective element still focused one’s attention upon God, His divine attributes and nature, or His action in the world. However, contemporary music tends to reflect much of the individualism so prevalent in culture.

What is being suggested is that there exists a close connection between what a church and its people believe, and in time become, and what they sing. Even if the messages communicated in the music are indirect and subtle, the impact is not. As Marva Dawn suggests, “focusing on me and my feelings and my praising will nurture a character that is inward-turned, that thinks first of self rather than of God.”<sup>80</sup> God should always be both the “subject and object”<sup>81</sup> of all worship, including what the congregations sings. What a congregations sings has enduring consequences for the way individual and corporate identity is constructed. That is to say, the music of the church has implications for whether the individual lives out their perceived experience of God as self-centered and autonomous or if they live as persons in relation to other persons who are in relation to a relational God or what LaCugna refers to as the *theonomous self*, the self that is “defined by the character of one’s relationship to God.”<sup>82</sup>

---

<sup>79</sup> Harry Eskew and Hugh T. McElrath, *Sing with Understanding: An Introduction to Christian Hymnology* (Nashville: Church Street Press, 1995), 63.

<sup>80</sup> Dawn, *Dumbing Down*, 109.

<sup>81</sup> *Ibid.*, 80.

<sup>82</sup> Anderson, *Worship and Identity*, 114; LaCugna, *God for Us*, 290.

However, music that is not turned inward but is authentic doxology possesses immense formative power for both the individual and community. Historically there exists a connection between the church's creeds and its hymns. Wainwright states, "At its most characteristic, the Christian hymn may perhaps be considered as a sung confession of faith."<sup>83</sup> Certainly John and Charles Wesley used the Methodist hymnal to instill doctrine and form Methodist identity.<sup>84</sup> The hymns that Charles wrote and John edited into their hymnals consisted of rich lyrics filled with biblical imagery and imbued with theological language. However, not all songs designated as Christian music or found in a hymnal would qualify as a hymn. One could even argue that the portion of music that can be authentically classified as hymns and found in contemporary Nazarene liturgies is rather minute.

This propensity for individuals to place high value upon subjective experience is not limited to congregational singing. Other variables measuring the respondents' experience of worship also pointed to this phenomenon. A proclivity for inward-focused worship among both PECP and non-PECP respondents was alluded to in variables measuring the subjects' experience of the eucharist. Although groups were different in sensing that they were in communion with God during the Lord's supper, there was no difference between groups when respondents were asked if they sensed a deeper communion with other persons around them during the eucharist. The proportion of

---

<sup>83</sup> Wainwright, *Doxology*, 183.

<sup>84</sup> Hildebrandt, Beckerlegge, and Dale, "Introduction," in *Collection of Hymns*, 55-56.

respondents in both groups who sensed a deeper relationship with others during communion was quite low.

The divide spanning these two variables, that is, one's relationship to God versus one's relationship to others, was especially noticeable for the PECP group. Significantly fewer respondents acknowledged sensing a deeper communion with *others* during the eucharist than the high percentage of subjects who stated that they sensed being in communion with *God* while receiving the eucharist. All of this suggests that, for the majority of both PECP and non-PECP respondents, while communion is being celebrated the primary focus is turned inward. Instead of individuals experiencing communion with God in the context of the body, that is to say, in relationship to both God and other members of the congregation, the majority of subjects perceived only an individual subjective experience of God in isolation from the rest of the faith community. Stookey points out that such attitudes are problematic since "the eucharist is not each believer communicating separately with God, and happening to be in the same room for matters of convenience and efficiency."<sup>85</sup> Instead the church is to be unified in its table fellowship.

Data relating to the subjects' experience of God imply that Nazarenes place a premium on an individualized subjective experience of God. Wesley in his liturgical practice strived to incorporate elements into the liturgy that would achieve balance. He nurtured inward piety but at the same time guarded against overly subjective experiences of worship that would lead to enthusiasm. Worship that is found to be self-centered is generally not the result of deficiencies in any one part of the liturgy, but it is the

---

<sup>85</sup> Stookey, *Eucharist*, 24.

convergence of several issues. Among the evident flaws in Nazarene worship is the virtual absence of the creeds from the liturgy; the abundant use of highly subjective music in conjunction with the minimalization of doxological hymns; rubrics for the administration of the Lord's supper that foster individualism, rather than community; and the lack of balance between written and spontaneous prayer forms.

### The Present Climate of Nazarene Spirituality

#### **Theological Dissonance**

Items designed to measure spirituality in the *Congregational Survey* provided support to the theoretical position that there is indeed a dilemma facing Nazarene identity. Although the vast majority of Nazarenes responded to most of the survey items as one would expect someone who understands and believes in the doctrine of Christian perfection to respond, there were two areas in which Nazarene beliefs and attitudes were inconsistent with doctrine. The first of these differences relates to Wesleyan theological nuances, specifically in its understanding of sin in relation to the doctrine of Christian perfection. The second pertains to the problem of individualism, which is a critical threat not only to the pursuit of Christian perfection, but to the broader spectrum of Christian formation. The issue of sin and Christian perfection will be discussed in depth when differences between the PECP and non-PECP groups are discussed. The threat of individualism in Nazarene spirituality is now the focus of this discussion.

#### **Privatized Faith**

The disposition toward individualism that was evinced in the liturgical participation, outlook, and experience of Nazarenes was also reflected in variables measuring privatized faith. A major problem with overly subjective faith, whereby one's



relationship with God becomes primarily a private matter and not subject to the authority of the church's teaching, is that it eventually leads to relativism. Over one-third of respondents agreed or strongly agreed that their relationship to God stands apart from any official church teaching. This is significant, since it represents a rather large group of subjects who apparently hold their own personal beliefs above church doctrine.

Additionally, several of the variables suggest that some respondents perceive life in the church body as an optional component of Christian faith. This position is held by a rather large percentage of respondents. Although the vast majority of subjects stated that they believe regularly attending worship is necessary to their spiritual walk, it appears that for many the corporate body is secondary to personal faith. Over one-third believe that it is possible to be a Christian without regularly attending church. While most find it important to be a member of the church, fewer than half believe that a person's choice to either join the church or not join the church has no bearing on his or her spiritual life. More than one-third agreed or strongly agreed that their personal devotions were more important than corporate worship.

Fewer than one quarter of respondents agreed or strongly agreed that the church was an indispensable part of being saved and sanctified. This leaves the vast percentage unwilling to concede that the church is necessary for salvation or sanctification, which implies either a very low view of the church or a narrow understanding of the church's role in the *via salutis*. Taken together these variables suggest that attitudes of individualism are widespread within Nazarene congregations and pose real concerns for Nazarene identity and spirituality.

Following the examination of historical and current Nazarene liturgical practices in earlier chapters, this evidence suggesting the existence of privatized faith is not unexpected. As part of their quest for inward holiness, Nazarenes have always leaned toward the freedom and spontaneity in worship that fosters subjective experiences of God. Uncertainty as to whether or not this proclivity toward freedom and spontaneity in worship would become problematic caused denominational leaders like J. B. Chapman concern. Chapman, along with others in leadership, encouraged pastors to temper the freedom and spontaneity in worship by bringing more order into the liturgy.<sup>86</sup> Although revivalism died out and was replaced by the church-growth movement, the desire for freedom in worship has remained.

In recent years spirituality has become internalized even further in the absence of ritualization and with the ubiquity of subjective forms of worship. The prevalence of gospel songs, contemporary music, and repetitive choruses, many of which are theologically bankrupt and filled with highly subjective content, has been a major force in fueling this problem. However, it is also reinforced by impoverished sacramental practice and the rubrics which accompany them. Those sacramental rites intended to foster corporate identity and build relationships within the body are often restructured in such a way to facilitate individualism rather than cultivate unity. This spirit of individualism is also a repercussion of the very things which are absent from Nazarene liturgies, namely those means that offer a corrective voice to chronic individualism. Among these missing elements are the creeds, the Wesleyan hymns, written prayers, responsive readings, and

---

<sup>86</sup> "Forms of Worship," *Nazarene Messenger*, February 11, 1909, 6; "Hymn Use," *Nazarene Messenger*, September 5, 1907, 6; Chapman, "Program of Worship," 1-2.

the public reading of abundant portions of Scripture. In other words the existence of strong sentiments toward individualism is the result of a deficient liturgy that not only offers no corrective voice to culture but in many ways fortifies some of the very philosophies that are alien to Christian faith.

### The Effects of Nazarene Liturgical Types Upon Christian Formation

Variables measuring spirituality, which is delineated in this study according to Wesley's doctrine of Christian perfection, revealed few differences between liturgical Types I, II, and III.<sup>87</sup> I have argued thus far that a necessary component of Christian formation is the recovery of a robust liturgy anchored in both antiquity and Wesleyan liturgical practice and thought. Therefore, one might assume that congregations ranking higher on the prayer book continuum would also surpass the other groups on questions measuring spirituality. In other words Type III congregations should demonstrate higher levels of spirituality, since they incorporated more elements of prayer book worship into their liturgies, resulting in distinctively different worship from liturgical Types I and II. As reasonable as such an assumption might appear, it is flawed for several reasons. Obviously there are many other forces and factors involved in spiritual formation. The liturgy is a crucial component, but only one of many necessary avenues that God uses to communicate his grace and bring transformative healing to individuals and communities. In Wesley's methodological approach there is no doubt that worship was essential, but it

---

<sup>87</sup>Wesley indicates in his sermon, "The Circumcision of the Heart," that the virtues of humility, faith, hope, and love were the essential components of heart purity. In this study spirituality is defined in terms of Wesley's doctrine of Christian perfection. Variables were designed to measure the virtues of humility, faith, hope, and love, since Wesley believed they were central to Christian perfection.

was but one aspect of a much broader paradigm that included “liturgical, communal, and devotional” dimensions.<sup>88</sup> Additionally, the liturgy, like all means of grace, is only efficacious if approached with “a heart devoted to God;” otherwise it becomes “a poor, dead, [and] empty thing.”<sup>89</sup>

The rare instances in which differences did occur between groups in the variables measuring distinctive aspects of Christian perfection, Type III respondents most often ranked lower than Types I or II. Although it is difficult to pinpoint the exact reason for these differences, there are a couple of considerations that offer at least a partial explanation. The first is in regard to the age of the subjects. Type III subjects are the youngest of all groups. Slightly more than half of Type III respondents were under 40 years of age. By contrast the other groups were older. Only one-fifth of Types I and II subjects were under 40 years old. Over one-fourth of both Types I and II respondents were age 65 or above, compared to one-tenth for Type III. Since Type III is a younger group, the majority of respondents were born during or after the period of time when the church-growth movement was becoming influential and revivalism was in rapid decline (i.e., those under age 40 would have been born in 1967 or later). Along with the disappearance of revivalism, the holiness movement and the proclamation of entire sanctification diminished as well. Liturgical Types I and II, on the other hand, had a substantially greater number of respondents who were adults when revivalism was still a force capable of inculcating the Nazarene formulations of entire sanctification into a

---

<sup>88</sup> Knight III, *The Presence of God*, 2.

<sup>89</sup> Wesley, "The Means of Grace," in *Sermons I*, 379, 396.

person's psyche. Therefore it is quite likely that liturgical Types I and II, to some extent, represent the traditional theological thinking of Nazarene clergy and laity, whereas it is doubtful that Type III respondents would have received the same exposure to the message of entire sanctification. It is also worth pointing out that the majority of respondents in all groups state that they have been a Christian for more than 20 years; therefore, most are not new to Christian faith (Type I = 65%; Type II = 74%; Type III = 72%).

Respondent age is not the only situation that could affect the absence of any real difference between groups on the majority of spirituality variables and the phenomenon of Type III subjects ranking lower on a few items when in theory this group should score higher. There are many factors that can impinge on the vitality and effectiveness of a liturgy. The incorporation of prayer book elements into worship does not guarantee that it will be effectual. The liturgy must be symbolically rich, culturally relevant, and the symbolic expression understood so that meaning can be communicated. The liturgy will not be understood correctly, nor can meaning be communicated, apart from the pastor establishing ongoing catechesis outside of the worship service. Debra Murphy argues that since worship is "the primary means of our formation . . . extraliturgical catechesis is always necessary in order to counter false construals of the true and the good."<sup>90</sup>

These issues are among several that the surveys did not measure. The *Pastoral Survey*, while providing valuable insight, was limited in its ability to determine the precise nature of each participating congregation's worship, including those churches that

---

<sup>90</sup> Debra Dean Murphy, *Teaching That Transforms: Worship as the Heart of Christian Education*, (Grand Rapids: Brazos Press, 2004), 130.

were incorporating some features of prayer book worship into their liturgy. Therefore it is not possible to know such things as the exact shape, contents, dynamics, atmosphere, and effectiveness of those liturgies. Key questions are still left unanswered. For example, is there a sense of awe and wonder in the liturgy? Are people actively and inwardly engaged in worship or simply going through the motions of ritual action apart from any inner commitment? Do persons understand the meaning of the ritualization and symbolic actions in which they are engaged? Some of these pending questions cannot be answered apart from personal observation, and even then it may require several visits over an extended period of time with an opportunity to either survey or interview members of each worshipping congregation.

Due to these limitations in survey research one can only speculate as to what exactly is taking place in Type III congregations. However, based upon personal experience gleaned from worshipping in various Nazarene congregations that were implementing prayer book forms and from the occasional reports of colleagues, it is evident that some of the larger Nazarene churches have been known to add what is often labeled a *liturgical service* to their schedule of services. In some instances this is nothing more than a church-growth mechanism used to attract persons from a church tradition that is more ordered (e.g., Lutheran, Episcopal, Catholic, etc.). On other occasions it is the result of a genuine hunger for meaningful worship. However, in either case, the practice is often to adopt an ancient prayer book service virtually wholesale; such services may or may not prove meaningful to the intended worshipping congregation. Frequently this service is taken from the *BCP*, with some adjustments made. The problem with this approach is that in order for the liturgy to be most efficacious not only is it

necessary for worship to contain those essential elements which have transcended time, but also the liturgical *ordo* should be appropriate to the cultural context of the people.

If a pastor fails to work toward this balance, then it can affect the ability of the liturgy to communicate meaning to those worshipping. This means that people either will reject it as meaningless or simply go through the motions of the words, rituals, and gestures haphazardly. Transformative liturgies require that persons both understand the meaning of the symbols and ritual action and find value in them. If any liturgy, either traditional or contemporary, is adopted apart from catechesis, then its normative and constitutive potential is inhibited if not prevented. This is true even if it is has been a symbolically rich liturgy in other eras or cultures. Liturgies are only effectual as far as they can communicate meaning and this requires both acceptance and understanding. The failure of a pastor to operate from a sound liturgical theology, incorporate meaningful liturgies, and provide catechesis to the congregation is another potential explanation as to why Type III congregations were no different from Types I and II respondents on the vast majority of spirituality items and even ranked lower on those addressing the issue of sin.

#### An Evaluation of Nazarene Beliefs, Attitudes, and Behaviors in Reference to Wesley's Doctrine of Christian Perfection

Stated from the outset of this study is the recognition, which has been espoused by various scholars, that Nazarenes have approached the doctrine of Christian perfection with divergent interpretations.<sup>91</sup> Notwithstanding, variables for this study have been designed with the intention to specifically reflect Wesley's holiness theology in an

---

<sup>91</sup> Quanstrom, *Century of Holiness Theology*, 171-74; Staples, "Things Shakeable," 7-8.

attempt to measure the virtues of humility, faith, hope and love in the beliefs, attitudes, and behaviors of persons who worship in the Church of the Nazarene. In his sermon “The Circumcision of the Heart,” Wesley describes these virtues as the essential mark signifying that Christian perfection is operative in the life of the believer.<sup>92</sup>

As theory would anticipate, there were differences that appeared between the PECP and non-PECP groups in the majority of variables measuring Christian perfection. In other words those subjects who claimed they were living in the experience of Christian perfection were different in their attitudes, beliefs, and behaviors than respondents who stated they were not entirely sanctified. Additionally, the vast majority of PECP subjects responded to the items measuring Christian perfection as one would expect persons living in the experience of Christian perfection to respond, with few exceptions. However, there were two deviations that stand out. Both of these variables address the issue of sin. Fewer than half of PECP respondents agreed or strongly agreed to the statement, “I do not feel any carnal pride in my heart,” and similarly, fewer than half agreed or strongly agreed to the variable, “I feel no sin in my life, but only love.” In contrast nearly all subjects stated that they love God with all their heart, mind, and soul.<sup>93</sup>

This presents an inconsistency with more than two-thirds of those subjects who claimed to be currently living in the experience of entire sanctification. Laurence Wood points out that the absence of carnal pride from “one’s heart is at the essence of Wesley’s beliefs about entire sanctification. If any carnal pride is present, it is a clear indication

---

<sup>92</sup> Wesley, "The Circumcision of the Heart," in *Sermons I*, 401-14 passim.

<sup>93</sup> *Congregational Survey* items 108, 112, and 133.



that one has not been fully sanctified. Wesley allowed in his sermon, ‘On Sin in Believers’ that carnality ‘remains’ in the justified believer who has not been entirely sanctified, but it does not ‘reign.’”<sup>94</sup> It is possible that this theological inconsistency could simply be a matter of confusion over terminology. Perhaps respondents did not understand the meaning of “carnal pride.” Nonetheless, this could also point to confusion over the doctrine of Christian perfection.

“I feel no sin in my life, but only love” was the second variable in which subjects’ responses deviated from the anticipated pattern of those living in the experience of Christian perfection. It provides additional support to the notion that there is a theological incongruity with a large percentage of subjects who claim to be entirely sanctified, which suggests that many Nazarenes have misconstrued the meaning and essence of the experience. Although Wesley referred to the mistakes and infirmities that remain in the life of a fully sanctified believer as involuntary sin, Nazarenes have not typically used the term “sin” in connection with these infirmities. Sin, in the vocabulary of Nazarene clergy and laity, has typically referred to deliberate sin. Therefore, it is doubtful that subjects simply confused the reference to “sin” in the second variable as a reference to mistakes or “sins of infirmity.” Wood offers another possible explanation that might account for this apparent theological dissonance. Wood points out that the problem many Wesleyans are struggling with “is the . . . very negative result of Freud’s idea of unconscious

---

<sup>94</sup> Laurence Wood, e-mail message to author, July 29, 2009.

motivations, which are motivated by instinctual urges and are mostly negative and self-serving.”<sup>95</sup>

This suggests that original sin, and the ensuing urges, impulses, and illicit drives, has simply been repressed instead of being dealt with authentically. It lies hidden and temporarily diverted, but ever present and transiently dormant.<sup>96</sup> Although respondents might testify to living in the experience of entire sanctification, in essence the sin remains, and they are living in denial. If these urges are ignored and not addressed therapeutically by seeking God through the means of grace, they will continue to surface and sabotage the Christian life. The problem is only aggravated by the toxic individualism found not only in society but also in the church. Working against the means of grace is the emphasis on highly subjective individual worship experiences. Overly subjective worship and the privatization of religious experience serves only to amplify this problem because it incites individuals to engage in a private spiritual relationship without accountability to the corporate body.

An orientation toward privatized faith was evident with both the PECP and non-PECP groups. Groups were different from each other in approximately half of the variables, which means that there was no difference between the PECP and non-PECP groups in the other half of variables measuring privatized faith. Overall tendencies toward privatized faith appeared tenacious. Although the vast majority of subjects

---

<sup>95</sup> Ibid.

<sup>96</sup> Freud suggested that while the pleasure-seeking impulses remain in an individual, these illicit drives are unconsciously diverted to behavior that is socially acceptable. Nevertheless, these suppressed drives and impulses still influence behavior. Wulff, *Psychology of Religion*, 269-76 passim.

indicated they value corporate worship, nearly half of *all* respondents found their personal devotional life more important. Most subjects in both groups did not believe the church to be absolutely necessary in order for persons to be saved and sanctified. This perhaps could be the result of subjects focusing upon the crisis moment of the experience, rather than seeing God's work of grace as a lifelong and therapeutic process in the *via salutis*, in which the church is an absolutely essential component. In other words subjects may have been thinking that a person can be saved or sanctified outside of a church service; therefore the church is not absolutely necessary to have that crisis moment.

Although it is possible respondents misinterpreted the variable, which could explain away some of the data, there are other items that also demonstrate strong tendencies toward individualism. Perhaps one of the most telling variables was in reference to the authority of the church. It stated, "My own relationship with God stands apart from any official church teaching." Nearly half of PECP respondents and one-third of non-PECP subjects agreed or strongly agreed with this statement. Certainly these data are disconcerting, since they not only point to privatized faith but hint toward the possibility of relativistic thought affecting a significant portion of those claiming the experience of Christian perfection. That is to say, two-fifths of respondents who perceive that they are living in the experience of Christian perfection place their own autonomous experience of God above and in isolation from the proclamation and interpretation of God's Word manifested through Christ's church.

In summarizing, it is prudent to point out some of the unexpected findings in the study. First, the number of Nazarenes who claimed to be living in the experience of Christian perfection was higher than expected. However, the fact that well over half of

the subjects surveyed were over fifty years of age provides a partial explanation of this phenomenon. Secondly, counter to what was anticipated, those congregations with the highest level of prayer-book influence in their liturgies (Type III) did not score higher on the spirituality variables. As noted previously, several factors could account for this unexpected outcome including: the age of Type III respondents in comparison to the age of subjects in Types I and II; an impoverished or absent catechesis of the liturgy; or other deficiencies in the local church outside of the scope of this research. Third, although it was presupposed that the problem of individualism was extant in Nazarene congregations, the percentage of Nazarenes who minimized the importance of the church in their spirituality was staggering. Over one-third of Nazarenes believe their own relationship with God stands apart from the teaching of the church and a similar percentage indicated that church membership has no effect upon their spirituality.

### **Conclusions**

The vast majority of liturgies in the Church of the Nazarene continue to reflect a pattern of anti-ritualism. The celebration of the eucharist is irregular, rebaptism common, sacramental practice is typically ritually impoverished, and the practice of several clergy is to offer the rites spontaneously. The function and purpose of baptism is uncertain, since the vast percentage of pastors receive members into the church and ordinations have even occurred without the sacrament. Written prayers are typically avoided in favor of extemporaneous prayers, and the creeds rarely used. Although a minor fraction of congregations have to some degree incorporated elements from the prayer book into their liturgies, generally speaking, a premium is placed upon spontaneity and freedom in worship.

Music and the sermon are central to the worship experience of the majority of Nazarenes. Although most indicated that they value the Lord's supper, it is infrequently practiced in most congregations. Worshippers are content with its scarcity and not desirous of a more frequent eucharistic practice, perhaps believing that too often a celebration inhibits its *special* quality. The vast majority of Nazarenes indicated that they sense being in communion with God during the Lord's supper; however, substantially fewer find that it deepens their relationship with others in the body.

All subjects value spontaneous expressions of worship over written forms, but Type III congregations are more accepting of written forms. Many of the Types I and II subjects do not participate in the creeds on those sparse occasions they are included in worship. In contrast, the vast majority of Type III respondents do recite the creeds in public worship and they appear in Type III liturgies with greater regularity. Music is both frequently practiced and the preferred form of liturgical participation for all groups. Most of those who worship in Nazarene congregations experience God near to them in the congregational singing of the church. Their experience of God is much less prevalent in the public reading of the Scripture, the creeds, and prayer.

Although the responses of those subjects who claim to be living in the experience of entire sanctification were theoretically consistent with most items regarding one's beliefs, attitudes, and behaviors of Christian perfection, there was incongruity in variables measuring sin. This indicates a possible disparity between what subjects claim about their spirituality and the exact nature of their Christian experience. Variables measuring privatized spirituality suggest that both PECP and non-PECP respondents have substantial leanings towards an autonomous spirituality.

## **Recommendations**

### Recommendations for Practice

Insight acquired from this study suggests several possible courses of action to begin the process of addressing the theological identity crisis in the Church of the Nazarene.

1. The denomination should create a commission to evaluate the current status of Nazarene liturgical practice with the intent of addressing both its deficiencies and strengths. An important part of the commission would include the development of strategies to address the problems. Since few Nazarene scholars are equipped in liturgical theology, it would be important to seek guidance from liturgical theologians both within and outside the denomination.

2. Out of the established commission there should be the development of a robust sacramental and liturgical theology that is anchored in both Wesleyan theology and Christian antiquity.

3. There should be concerted effort by the denomination and its educational entities to establish departments of liturgical studies in its schools. This includes the hiring of liturgical theologians at the college and seminary level for the purpose of developing curriculum, training clergy and denomination leaders, and serving as resources for the church in its efforts to address problems associated with Nazarene liturgical practice.

4. The expected outcomes for the course of study in preparation for ordination should be adjusted to reflect more robust requirements for the study of liturgy. The current statement is rather ambiguous and shallow.

5. The denomination should promote, distribute, and publish literature on worship

by scholars trained in the field of liturgical studies. Additionally, printed or online resources that offer scholarly articles, resources, and forums to facilitate clergy discussions on worship should be made available to clergy. Rich resources are essential in assisting clergy in creating contextually relevant liturgies that are steeped in a robust liturgical theology.<sup>97</sup>

6. The Church of the Nazarene should also provide organization and support to those pastors at the grass-roots level who have shown an interest in recovering many of those essential elements of worship found in the rich liturgical tradition of John Wesley and the early church. This could be done by providing forums at General Assembly, sponsoring conferences on the district and general church level, etc.

#### Recommendations for Further Research

1. As the result of limitations inherent to survey research, it is difficult to know exactly what is taking place in Nazarene worship. Therefore, a study that randomly selects Nazarene congregations, observes them, and randomly interviews members of the worshiping community would be beneficial.

2. Due to the limitations of this study, only liturgical practice was examined. There are other dimensions that are important. Studies examining other aspects of Nazarene congregations would be of value, such as a quantitative study of the methods used for the church's ongoing catechesis and the strategies used for the continual discipling and nurturing of its people.

---

<sup>97</sup> This process has already begun to a limited extent, with the publication of Lent and Advent resources in 2011 and a liturgical theology written by Brent Peterson, which was released in the Spring of 2012.

3. A large percentage of the respondents who participated in this survey were older Nazarenes. This is most likely because they were the group willing to take the time to do the extensive survey. Therefore, a study with fewer variables targeted at individuals born after the demise of revivalism would provide a better understanding of the effects of current liturgical practice on the younger generations.

4. Survey questions targeted at the use of Scripture in worship were unable to clearly indicate how much of the biblical text pastors were actually using in worship. Either a brief phone or online survey could accomplish this task.

5. Music is one of the most substantial forces in Nazarene worship. A detailed study of the music a congregation uses weekly in worship would be valuable. This could be accomplished simply by asking randomly selected churches to record and submit a list of the music they utilize in worship over a period of a few weeks or months.

6. This study was directed toward Nazarenes in the United States. A similar study targeting other cultures would be of value.

7. A similar study targeting other Wesleyan churches would also prove beneficial.



APPENDIX A

LETTERS

Panel Members:

I want to thank you for your willingness to be a member of the *Panel of Experts* evaluating the two surveys that are a part of my dissertation. As I mentioned in my initial contact with you my dissertation addresses the relationship between liturgy and spiritual formation in Church of the Nazarene congregations. The spiritual formation I am especially concerned about in this research relates to Wesley's doctrine of Christian perfection. Therefore the survey is designed to test variables intrinsic to Wesley's doctrine of Christian perfection and liturgical practice in the Church of the Nazarene. Both surveys have detailed instructions; however I will give a brief overview of what I am asking you to do in your analysis.

- 1) Please do not answer the survey questions themselves, but make observations about the questions.
- 2) Evaluate if the main issues or variables (i.e., the various issues such as humility, spirituality, the sacraments will often be referred to as variables in the survey instructions) have been addressed as they relate to Wesley's doctrine of Christian perfection and liturgical practice in the Church of the Nazarene.
- 3) Determine if the appropriate questions been asked for each issue or variable.
- 4) Indicate questions that appear unclear or items that could be easily misinterpreted.
- 5) Feel free to offer any suggestions you might have for improvement in general or in specific areas.
- 6) Indicate areas that are redundant or unnecessary in the survey.

I am especially concerned about the size of the *Pastoral Survey* and would like to reduce it as much as possible. If it is too long I fear some pastors will be reluctant to participate. On the other hand I also realize I need to cover all issues adequately, which with some variables requires several questions. Any suggestions you might have would be appreciated. If you have any questions or need additional information I can be reached by any of the methods below.

Thank you,

Dirk Ellis  
27 Chadwick Circle, Apt. E  
Nashua, NH 03062  
(603) 589-6540  
dirk61@comcast.net

**The Affections and Eucharist**

**Instructions:** The item below is intended to measure an individual’s experience of the eucharist. Specifically is it more than merely a cognitive event. Please indicate if this item accurately measures how the subject experiences eucharist. Feel free to make suggestions for terms that might be better descriptors of the subject’s eucharistic experience than the words used below.

The subject will be given the following instructions and then asked to pick the appropriate number from the scale below:

Please pick a number from the scale to show how well each word or phrase below describes your experience of communion in the worship service you attend.

	<b>Scale</b>							
Not at all	1	2	3	4	5	6	7	Perfectly
___								40
___								41
___								42
___								43
___								44
___								46
___								47

**Participation in the Eucharist**

**Instructions:** The item below is intended to measure the subject’s participation in eucharist when it is celebrated. Please indicate if this item accurately measures participation in the eucharist.

\_\_\_ When communion is served I partake of the elements. 48

**Beliefs, Attitudes and Behaviors Related to Baptism**

**The Affections and Baptism**

**Instructions:** The items below are intended to measure an individual’s experience of baptism. Specifically is it more than merely a cognitive event. Please indicate if these items accurately measure whether or not the subject’s affections are engaged in baptism.

- \_\_\_ When I witness the baptism of someone else I often reflect upon the significance of my own baptism. 49
- \_\_\_ I find the manner in which the baptismal services are conducted in our church meaningful. 50
- \_\_\_ When I can see the water at a baptismal service and hear its sound the meaning of baptism is enriched for me. 51

**Beliefs Related to Baptism**

**Instructions:** The items below are intended to measure an individual’s beliefs concerning infant baptism. Specifically, I am attempting to measure whether or not the subject believes in the efficacy of infant baptism. Please indicate if these items accurately measure an individual’s beliefs concerning infant baptism.

\_\_\_ Someone baptized as an infant should be rebaptized as an adult believer. 52

Dear Pastor,

Your church is one of 72 randomly selected congregations across the eight educational regions of the United States that are being asked to participate in a survey of Church of the Nazarene Congregations. This research will be used in a doctoral dissertation, which addresses issues of worship and spiritual formation in our denomination. I spent more than twelve years in pastoral ministry before entering my doctoral program so I fully understand the limitations of your time and energy. I would not ask you to surrender such important resources if I did not believe this issue was important to the future of our denomination. I would be most grateful if you would consider participating in this survey.

Enclosed are two letters and a brief description of the survey. The first letter is a recommendation from General Superintendent Emeritus Dr. William Greathouse who is quite familiar with the work I am doing and has served in an advisory capacity, along with eleven other Wesleyan scholars, in the construction of the survey. The second letter is a copy of the correspondence from the General Secretaries office granting me permission to conduct this research in Nazarene congregations on the condition the local church pastor grants approval. A third document briefly describes the survey and the contribution I am asking each pastor and local church to make to this research. In the next few days I will be contacting you by telephone to seek your participation in this study and to answer any questions you may have. If you have any questions before you receive my call I can be reached by telephone at **(603) 589-6540** or by email at **nazarenesurvey@comcast.net**.

Thank you for taking the time to read this letter and for considering my request.

Blessings,

Dirk R. Ellis  
27 Chadwick Circle  
Apt. E  
Nashua, NH 03062  
603-589-6540  
nazarenesurvey@comcast.net

## *A Survey of Church of the Nazarene Congregations*

The survey you and your church are being asked to participate in (i.e., *A Survey of Church of the Nazarene Congregations*) consists of two separate questionnaires: the *Pastoral Survey* and *Congregational Survey*. The *Pastoral Survey* should be filled out by the pastor or associate pastor responsible for the worship of the church. It consists of forty-nine items and should take approximately 30 to 45 minutes to complete. The *Congregational Survey* is to be filled out by all individual participants of the worshipping congregation 18 years and older (not including the pastor). This survey consists of 150 multiple choice items and should take 20-30 minutes for each individual to complete. An additional 5-10 minutes should be allowed for instructions. Pastors of churches that have multiple primary worship services<sup>1</sup> will be asked to submit a separate *Pastoral Survey* for each service, which is to accompany the corresponding *Congregational Surveys*. If your church has multiple worship services and submitting more than one *Pastoral Survey* poses an obstacle to you in participating then please discuss this issue with me, since another option does exist.

The congregational portion of the survey should be distributed under the pastor's supervision to all participants of the worshipping congregation who are 18 years old or older. In order to maintain the validity of this research it is requested that the *Congregational Survey* be distributed and collected in the same setting. Preferably in the sanctuary during the first few minutes of worship, during worship, or immediately following worship. If this is not possible in your pastoral situation there are other possible, although less preferred options. These other options for explaining, distributing, and collecting the survey in one setting include: 1) the Sunday school hour, 2) during a carry-in dinner after worship that is implemented for this purpose, 3) the Sunday evening service, 4) or for churches that have established small groups it could be distributed in this context. However, the optimal setting for administering the survey is in the worship context since this setting provides the most accurate data. It is more accurate because it supports the greatest representation of your churches worshipping community. The total population that attends your worship service probably differs from the total population of Sunday school, Sunday evening services, small groups, or other church functions. Obviously many of the people who attend worship also attend other church ministries, however in most situations there are individuals who attend worship, but do not attend these other ministries and programs of the church. This difference, no matter how minimal it may appear, can significantly alter the data.

---

<sup>1</sup> The primary worship service refers to the main worship service(s) of your church. In most churches this is the morning worship service only. However if your church has multiple services consisting of diverse congregations (i.e., to address issues of limited sanctuary space, worship style, ethnicity, convenience, etc.) then your church has more than one primary worship service. The majority of congregations only have one primary worship service. In most situations the Sunday Evening Service is not considered a primary worship service unless it meets the above criteria.

Each participating church will be provided with the appropriate number of *Pastoral Survey(s)*, *Congregational Surveys*, and pencils. Participating churches are also asked to take steps to prepare the congregation for the survey by announcing the survey two to three weeks in advance. This announcement should include a brief explanation of the survey as well as the date, time and method of distribution. Pastors are requested to oversee both the distribution and collection of the *Congregational Survey* and return it to me along with the *Pastoral Survey*.

Although it is not possible or my intent to compensate pastors and congregations for their participation in this survey I would like to express my gratitude and appreciation for the inconvenience and sacrifice of time such a survey will cost you. Therefore, all pastors who return the *Pastoral Survey* and at least 50 percent of the *Congregational Surveys* with viable data by the due date\* will be entered into a random drawing to receive a one hundred dollar gift certificate to Nazarene Publishing House. Three names will be selected and a total of three \$100 gift certificates will be distributed.

I trust this brief description of the survey has explained the commitment I am asking from you and your congregation. I will be following up this letter with a phone call in the next few days in order to answer any additional questions you might have. If you agreed to participate I will at that time gather additional information in order to send the appropriate amount of survey materials to you and your congregation. Thank you for prayerfully considering this request.

Blessings,

Dirk R. Ellis  
27 Chadwick Circle  
Apt. E  
Nashua, NH 03062  
603-589-6540  
nazarenesurvey@comcast.net

\*The due date will be January 31, 2007 at the earliest, however the exact date will be set in the next few weeks and participating pastors will be notified in future correspondence.



## CHURCH OF THE NAZARENE

WILLIAM M. GREATHOUSE  
General Superintendent Emeritus

Dear Pastor:

This letter is written to encourage your response to the enclosed letter by Rev. Dirk R. Ellis. He is writing a doctoral dissertation on the practice of worship in Nazarene churches. I hope you will take a few minutes to respond.

As Protestants, we Nazarenes have tended to separate faith and practice, something that would have been foreign to the early church. Justin Martyr described the service of worship about 150 A.D. as consisting of four elements: (1) the public reading of Scripture; (2) the exposition of the Word, with an exhortation by the presiding elder (pastor); (3) congregational prayer, with the distribution of the elements of the Eucharist, and its celebration, after which (4) the elder "sends up prayers and thanksgiving, and the people sing out their assent, saying 'Amen.'" These four elements were standard, all facilitating the people's *spiritual formation*.

As a young pastor I was shaped by articles in the *Preacher's Magazine*, especially Dr. J. B. Chapman's always timely essays, which today bring to mind Justin's description of early Christian worship. In addition to books on preaching, our leaders encouraged reading classics like Andrew Blackwood's *Fine Art of Public Worship*. We were urged to preach the Word (especially holiness), conduct meaningful worship, and always baptize new converts and have regular communion services.

The importance of these practices for the spiritual formation of the church is returning to the fore of Nazarene concerns. A forthcoming questionnaire is representative of this renewed passion. May I again kindly urge you to take a little time to provide the information requested. Thanking you in advance,

Your brother in Christ,

William M. Greathouse  
General Superintendent Emeritus



---

## THE GENERAL BOARD

---

CHURCH OF THE NAZARENE • INTERNATIONAL HEADQUARTERS

June 21, 2006

RE: Rev. Dirk R. Ellis  
27 Chadwick Circle, Apt. E  
Nashua, NH 03062

To Whom It May Concern:

This letter is to advise you that the International Church of the Nazarene has granted permission to Rev. Dirk R. Ellis to conduct research on a sampling of churches within our denomination. This agreement is limited to specific churches whose information has been provided by the Research Center for the Church of the Nazarene, and is only valid during the time that Rev. Ellis is working toward his PhD with Andrews University. Rev. Ellis is authorized to contact pastors and congregation members, provided he has received consent from the pastor of said church.

If you have questions or need additional clarification, please do not hesitate to contact my office.

Sincerely,

JACK STONE  
General Secretary /  
Headquarters Operations Officer

JS/eo



# Andrews University

July 13, 2006

Mr. Dirk Ellis  
27 Chadwick Circle Apt E  
Nashua, NH 03062

Dear Mr. Ellis,

**RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS**  
**IRB Protocol #: 06-059      Application Type: Original      Dept: Religious Education**  
**Review Category: Exempt      Action Taken: Approved      Advisor: Dr. Jane Thayer**  
**Protocol Title: The Relationship Between Liturgical Practice and Spirituality in the Church of the Nazarene with Special Reference to John Wesley's Doctrine of Christian Perfection**

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

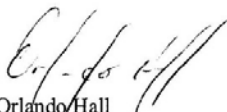
All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,



Orlando Hall  
Graduate Assistant  
Institutional Review Board  
Cc: Dr. Jane Thayer

**APPROVED**  
Office of Scholarly Research

Office of Scholarly Research  
(269) 471-6360 Fax: (269) 471-6246 E-mail: [irb@andrews.edu](mailto:irb@andrews.edu)  
Andrews University, Berrien Springs, MI 49104

## APPENDIX B

### SURVEYS

# A Survey of Congregations in the Church of the Nazarene

## *Pastoral Survey*

### Worship Service Identification Number

Provide the three digit number written in the spaces below to the congregation for the *Congregational Survey*. Please confirm that when the *Congregational Survey* is administered those participating record this number on the first page of their survey in the appropriate spaces and blacken in the corresponding bubbles.

<input type="text"/>	<input type="text"/>	<input type="text"/>
Digit 1	Digit 2	Digit 3

### Instructions

The following survey is important in gaining a better understanding of the characteristics of worship in your church. It will be used in conjunction with the *Congregational Survey* for a study that is part of a doctoral dissertation. Please answer each item as accurately as possible. It is important to remember there are no right or wrong answers and your responses will remain confidential. Do not answer questions according to what you believe is the “appropriate” response, but those that accurately describe your situation. In some instances an item will ask you to describe your own experiences and beliefs. At other times you will be asked questions that relate to the characteristics of the worship service described in this survey. When answering each question keep in mind that the survey is intended to address the main worship service of your church (unless otherwise noted). In most Church of the Nazarene congregations this is Sunday Morning worship. If your church has more than one main or primary worship service<sup>1</sup> a survey for each worship service is required. If this situation applies to you and it has not already been discussed with Dirk Ellis, or if you have additional questions, please contact him before proceeding (603-589-6540 or nazarenesurvey@comcast.net). It is important to note that the majority of numbered survey items have several components. Each of these components require a response. However, there are some numbered items with a *checkbox* that requires only one response; these are labeled “check only one.”

### Statement of Consent

By filling out this questionnaire I give my consent to participate as a subject in this research project and by my participation I acknowledge the following: I am at least 18 years of age and understand there are no physical or psychological risks in participating in this study. I understand I will not receive any monetary benefits and that my participation is voluntary and anonymous. I understand that I may discontinue my participation in this study at any time without any penalty or prejudice. I understand that the information collected during this study will be included in a doctoral dissertation and may be presented at professional meetings or published in journals. I have read and understood this consent form and have had all my questions answered to my satisfaction.

The Pastoral Survey should be completed by the senior pastor or associate primarily responsible for the design and implementation of worship.

### Please Indicate Position of Individual Completing the Pastoral Survey

Senior Pastor       Other, please specify \_\_\_\_\_

<sup>1</sup>The *primary worship service* refers to the main worship service(s) of your church. In most churches this is morning worship only. However if your church has multiple services consisting of diverse congregations (i.e. to address issues of limited sanctuary space, worship style, ethnicity, convenience, etc.) then your church may have more than one *primary worship service* and the total figure for all of these services combined should be entered on item 4. The majority of congregations have only one *primary worship service*. Normally the Sunday Evening Service is not considered a *primary worship service* unless it meets the above criteria.

**1) Educational Region of current church served:**

*Check only one*

- Eastern Nazarene College (Quincy, MA)
- Mt. Vernon Nazarene University (Mt. Vernon, OH)
- Trevecca Nazarene University (Nashville, TN)
- Olivet Nazarene University (Bourbonnais, IL)
- MidAmerica Nazarene University (Olathe, KS)
- Southern Nazarene University (Bethany, OK)
- Northwest Nazarene University (Nampa, ID)
- Point Loma Nazarene University (San Diego, CA)

**2) Service time for worship service surveyed:**

\_\_\_\_\_  a.m.  p.m.

**3) Average weekly attendance for the worship service described in this survey: *Check only one***

- Less than 25
- 26 to 50
- 51 to 100
- 101 to 250
- 251 to 500
- 501 to 1000
- More than 1000

**4) Total average attendance for all primary worship services <sup>2</sup> combined: \_\_\_\_\_**

**5) Total number of primary worship services: <sup>2</sup> \_\_\_\_\_**

**6) Day of week for service describe in this survey:**

*Check only one*

- Saturday  Sunday
- Other, please specify \_\_\_\_\_

**7) Predominant ethnicity of congregation: *Check only one***

- American Indian or Alaska Native
- Asian
- Biracial or Multiracial
- Black or African American
- Hispanic or Latino/a \_\_\_\_\_
- Mid-Eastern
- Native Hawaiian or Pacific Islander
- White
- Multicultural, please specify \_\_\_\_\_
- Other, please specify \_\_\_\_\_

**8) Senior pastor's number of years in current pastoral assignment: *Check only one***

- Less than 1 year
- 1 - 2 years
- 3 - 5 years
- 6 - 10 years
- 11 - 15 years
- 16 - 25 years
- more than 25 years

**9) Senior Pastor's highest level of education: *Check only one***

- High School
- Technical School
- Associate's Degree
- Bachelor's Degree
- Master's Degree
- DMin
- PhD/ThD/EdD or equivalent
- Other, please specify \_\_\_\_\_

**10) How did the Senior Pastor fulfill the educational requirements for ministry in the Church of the Nazarene?**

*Check all that apply*

- <sup>A</sup>Ministerial Home Course of Study
- <sup>B</sup>Nazarene Bible College
- <sup>C</sup>Nazarene College/University
- <sup>D</sup>Other College/University, please specify \_\_\_\_\_
- <sup>E</sup>Nazarene Seminary
- <sup>F</sup>Other Seminary, please specify \_\_\_\_\_
- <sup>G</sup>Other means of education, please specify \_\_\_\_\_

**11) Indicate who typically leads the congregational singing in the worship service described in this survey: *Check only one***

- No one
- Choir Director
- Song Leader
- Worship Team
- Pastor
- Pianist/Organist
- Other, please specify \_\_\_\_\_

<sup>2</sup> The *primary worship service* refers to the main worship service(s) of your church. In most churches this is morning worship only. However if your church has multiple services consisting of diverse congregations (i.e. to address issues of limited sanctuary space, worship style, ethnicity, convenience, etc.) then your church may have more than one *primary worship service* and the total figure for all of these services combined should be entered on item 4. The majority of congregations have only one *primary worship service*. Normally the Sunday Evening Service is not considered a *primary worship service* unless it meets the above criteria.

**Instructions:** Circle the number to the right of each item below that describes the *primary worship service* (see the bottom of the previous page for more information on the primary worship service) at your church that this survey is describing. Please make certain a number is circled for each item. For example item number 12 has six components (A-F) -- all of these components need to be answered. **When answering the items related to worship practice remember that in most instances your responses should refer only to the primary worship service, which is being described by this survey.** The exception are items 25, 27-35, 48 and 49; these questions, unless specifically noted otherwise, pertain to all the services at your church where these events occur.

**12) How often are the following types of music used weekly in the worship service described in this survey?**

	Less than 1	1 to 2	3 to 4	5 to 6	7 to 9	10 or more
<sup>A</sup> Hymns sung by the congregation.....	1	2	3	4	5	6
<sup>B</sup> Choruses sung by the congregation.....	1	2	3	4	5	6
<sup>C</sup> Praise songs sung by the congregation.....	1	2	3	4	5	6
<sup>D</sup> Special music such as solos, duets, trios quartets, etc.....	1	2	3	4	5	6
<sup>E</sup> Hymns, choruses or praise songs sung by the choir only.....	1	2	3	4	5	6
<sup>F</sup> Hymns, choruses, or praise songs sung by the choir and congregation together.....	1	2	3	4	5	6

**13) How often are the following musical instruments or accompaniment used in worship?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Piano.....	1	2	3	4	5
<sup>B</sup> Electric Organ.....	1	2	3	4	5
<sup>C</sup> Pipe Organ.....	1	2	3	4	5
<sup>D</sup> Electronic Keyboard.....	1	2	3	4	5
<sup>E</sup> Acoustic Guitar.....	1	2	3	4	5
<sup>F</sup> Electric Guitar.....	1	2	3	4	5
<sup>H</sup> Percussion (e.g. Drums, Tambourine).....	1	2	3	4	5
<sup>I</sup> Strings (e.g. Violin, Cello, String Bass).....	1	2	3	4	5
<sup>J</sup> Woodwinds (e.g. Flute, Clarinet, Saxophone).....	1	2	3	4	5
<sup>K</sup> Brass (e.g. Trumpet, Trombone, etc.).....	1	2	3	4	5
<sup>L</sup> Other, please specify on the line below.....	1	2	3	4	5

**14) How often are the following resources for congregational singing used in worship?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Sing to the Lord (Current Nazarene Hymnal).....	1	2	3	4	5
<sup>B</sup> Worship in Song (Nazarene Hymnal 1972-92).....	1	2	3	4	5
<sup>C</sup> Nazarene Chorus Books.....	1	2	3	4	5
<sup>D</sup> Christian Life Hymnal (Hendrickson Pub.).....	1	2	3	4	5
<sup>E</sup> The United Methodist Hymnal.....	1	2	3	4	5
<sup>F</sup> The New Century Hymnal (Pilgrim Press).....	1	2	3	4	5
<sup>H</sup> Hymns of the Spirit (Pathway Press).....	1	2	3	4	5
<sup>I</sup> The English Hymnal (Oxford Press).....	1	2	3	4	5
<sup>J</sup> CCLI (Christian Copyright Licensing Inter.).....	1	2	3	4	5
<sup>K</sup> Other, please specify on the line below.....	1	2	3	4	5

**15) How often are each of the following used in worship?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Orchestra.....	1	2	3	4	5
<sup>B</sup> Band.....	1	2	3	4	5
<sup>C</sup> Praise Band.....	1	2	3	4	5
<sup>D</sup> Instrumental Music.....	1	2	3	4	5

**16) How often do you use the following resources for the administration of the Lord's Supper in the worship service described in this survey?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Church of the Nazarene Manual.....	1	2	3	4	5
<sup>B</sup> Church Ritual Handbook (Beacon Hill Press).....	1	2	3	4	5
<sup>C</sup> Book of Common Prayer (Anglican).....	1	2	3	4	5
<sup>D</sup> Roman Catholic Sacramentary.....	1	2	3	4	5
<sup>E</sup> United Methodist Book of Worship.....	1	2	3	4	5
<sup>F</sup> Book of Common Worship (Presbyterian).....	1	2	3	4	5
<sup>G</sup> Lutheran Book of Worship.....	1	2	3	4	5
<sup>H</sup> Create a ritual using a variety of resources.....	1	2	3	4	5
<sup>I</sup> Speak spontaneously (no prepared ritual used).....	1	2	3	4	5
<sup>J</sup> Other, please specify on the line below.....	1	2	3	4	5

**17) During the past year how often have you used each of the items listed below in the administration of Communion?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Individual Communion cups.....	1	2	3	4	5
<sup>B</sup> Communion chalice (or common cup).....	1	2	3	4	5
<sup>C</sup> Communion wafers (mini/individual serving).....	1	2	3	4	5
<sup>D</sup> Large wafer broken and distributed to congregation.....	1	2	3	4	5
<sup>E</sup> Prepackaged grape juice and wafer (combined in one package).....	1	2	3	4	5
<sup>F</sup> Leavened bread purchased from store or bakery.....	1	2	3	4	5
<sup>G</sup> Red wine.....	1	2	3	4	5
<sup>H</sup> White wine.....	1	2	3	4	5
<sup>I</sup> Home baked leavened bread.....	1	2	3	4	5
<sup>J</sup> Home baked unleavened bread.....	1	2	3	4	5
<sup>K</sup> Matza bread.....	1	2	3	4	5
<sup>L</sup> Pita bread.....	1	2	3	4	5
<sup>M</sup> Saltine crackers.....	1	2	3	4	5
<sup>N</sup> Other, please specify on the line below.....	1	2	3	4	5

**18) During the past year how often have you used the following methods for the administration of the Lord's Supper?**

(Note: Please indicate the method used for the majority of people in the congregation and not exceptions such as individuals with special needs.)

	Never	Rarely	Sometimes	Often	Always
	1	2	3	4	5
<sup>A</sup> Worshippers kneel at the Communion Rail to receive the elements and to partake of them.....	1	2	3	4	5
<sup>B</sup> Elements are delivered to worshippers in their seats where they partake of them.....	1	2	3	4	5
<sup>C</sup> Worshippers come forward to receive elements from those administering Communion and then return to their seats to partake.....	1	2	3	4	5
<sup>D</sup> Worshippers come forward to receive elements from those administering Communion and then kneel at the Communion Rail to partake.....	1	2	3	4	5
<sup>E</sup> Worshippers drink from a common cup or chalice.....	1	2	3	4	5
<sup>F</sup> Intinction (worshippers dip bread or wafer in common cup or chalice then partake).....	1	2	3	4	5
<sup>H</sup> All worshippers partake of each element at the same time.....	1	2	3	4	5
<sup>I</sup> Other, please specify on the line below.....	1	2	3	4	5

**19) Circle the response to the right of each statement that best reflects your practice.**

	Never	Rarely	Sometimes	Often	Always
	1	2	3	4	5
<sup>A</sup> I restrict participation in Communion to believers.....	1	2	3	4	5
<sup>B</sup> I invite all those seeking the grace of God to participate in Communion (both those who have experienced conversion and those who have not).....	1	2	3	4	5

**20) How much do you agree or disagree with the following statements.**

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
	1	2	3	4	5
<sup>A</sup> I believe that Communion is a memorial to Christ's death.....	1	2	3	4	5
<sup>B</sup> I believe that in Communion one experiences the <i>real presence</i> <sup>3</sup> of Christ.....	1	2	3	4	5
<sup>C</sup> I believe Communion is an individual spiritual experience.....	1	2	3	4	5
<sup>D</sup> I believe that Communion is a communal spiritual experience.....	1	2	3	4	5

**21) What is your personal experience of dedication?**

*Check only one*

- I was dedicated as an infant (birth to 5 years)
- I was dedicated as a child (6 -- 12 years)
- I was dedicated as a teenager (13 -- 19 years)
- I was never dedicated
- Other, please specify \_\_\_\_\_

**22) When were you baptized?** (If you have been rebaptized indicate your original baptism here and not your rebaptism, you will be asked in the following questions if you were rebaptized.)

*Check only one*

- I was baptized as an infant (birth to 5 years)
- I was baptized as a child (6 -- 12 years)
- I was baptized as a teenager (13 -- 19 years)
- I was baptized as an adult (20 years and above)
- I have not been baptized
- Other, please specify \_\_\_\_\_

**23) In certain instances individuals are rebaptized in some denominations. Check the description below that best describes your experience. *Check only one***

- I was rebaptized as a child (6 -- 12 years)
- I was rebaptized as a teenager (13 -- 19 years)
- I was rebaptized as an adult (20 years and above)
- I have been rebaptized on more than one occasion
- I have not been rebaptized
- Other, please specify \_\_\_\_\_

**24) How much do you agree or disagree with the following statements.**

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
	1	2	3	4	5
<sup>A</sup> My personal preference is infant dedication, rather than infant baptism.....	1	2	3	4	5
<sup>B</sup> Adults baptized in another Protestant denomination should be rebaptized before joining the Church of the Nazarene.....	1	2	3	4	5
<sup>C</sup> Adults baptized in the Catholic Church should be rebaptized before joining the Church of the Nazarene.....	1	2	3	4	5
<sup>D</sup> I require baptism in a Nazarene Church before granting membership.....	1	2	3	4	5
<sup>E</sup> I sometimes receive members into the church even if they have never been baptized in any church setting.....	1	2	3	4	5
<sup>F</sup> I encourage those baptized as infants to be rebaptized as an adult.....	1	2	3	4	5

<sup>3</sup>*Real presence* is in reference to a personal experience of Christ and not a reference to the Catholic doctrine of transubstantiation, which states the elements literally change into the flesh and blood of Christ.

**25) How many people were baptized or dedicated in your church this past year?**

	None	1-2	3-5	6-10	11-20	21-30	More than 30
<sup>A</sup> Adult baptism(s) during the primary worship service described in this survey ....	1	2	3	4	5	6	7
<sup>B</sup> Adult baptism(s) in a special service outside of any primary worship service .....	1	2	3	4	5	6	7
<sup>C</sup> Adult baptism(s) in the baptistery of another church.....	1	2	3	4	5	6	7
<sup>D</sup> Adult baptism(s) by immersion.....	1	2	3	4	5	6	7
<sup>E</sup> Adult baptism(s) by sprinkling.....	1	2	3	4	5	6	7
<sup>F</sup> Adult baptism(s) by pouring.....	1	2	3	4	5	6	7
<sup>G</sup> Infant baptism(s) during the primary worship service described in this survey.....	1	2	3	4	5	6	7
<sup>H</sup> Infant baptism(s) in a special service outside of any primary worship service .....	1	2	3	4	5	6	7
<sup>I</sup> Infant baptism(s) in the baptistery of another church.....	1	2	3	4	5	6	7
<sup>J</sup> Infant baptism(s) by immersion .....	1	2	3	4	5	6	7
<sup>K</sup> Infant baptism(s) by sprinkling .....	1	2	3	4	5	6	7
<sup>M</sup> Infant baptism(s) by pouring .....	1	2	3	4	5	6	7
<sup>N</sup> Infant(s) dedicated during the primary worship service.....	1	2	3	4	5	6	7
<sup>O</sup> Infant(s) dedicated in a special service outside of any primary worship service .....	1	2	3	4	5	6	7
<sup>P</sup> Other, please specify in the space below.....	1	2	3	4	5	6	7

**26) How often do the following occur in your church in the worship service described in this survey?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Communion is administered to those receiving baptism in the same service.....	1	2	3	4	5
<sup>B</sup> After baptizing adults I have them recite the Apostles' Creed .....	1	2	3	4	5
<sup>C</sup> Sometimes Communion is administered spontaneously without using the ritual in the Church Manual or other worship resource book .....	1	2	3	4	5
<sup>D</sup> Sometimes Communion is administered without including the words of institution "This is my body given for you . . ." .....	1	2	3	4	5
<sup>E</sup> During Communion a prayer invoking the presence of the Holy Spirit is used.....	1	2	3	4	5
<sup>F</sup> During baptism an invocation to the Holy Spirit is prayed.....	1	2	3	4	5
<sup>G</sup> I encourage parents to baptize infants rather than dedicate them.....	1	2	3	4	5
<sup>H</sup> I restrict participation in Communion to only those who have been baptized.....	1	2	3	4	5

**27-35) How often do you use the following resources for adult baptism, infant baptism and infant dedication?**

In each of the three "Church Ritual" columns of the table below circle the number that indicates how often you use each of the nine items under "Resources" for administering adult baptism, infant baptism and infant dedication which are located under the "Church Ritual" heading. If you use resources other than those listed please mark the last row that lists "Other" appropriately and list the resources used in the space provided below "Other".

Resources	Church Ritual				
	A) For administering the sacrament of baptism to adults?	B) For administering the sacrament of baptism to infants?	C) For infant dedication?		
	Never	Rarely	Sometimes	Often	Always
27) Church of the Nazarene Manual	1	2	3	4	5
28) Church Ritual Handbook (Beacon Hill Press)	1	2	3	4	5
29) Book of Common Prayer (Anglican)	1	2	3	4	5
30) Roman Catholic Order of Christian Initiation	1	2	3	4	5
31) United Methodist Book of Worship	1	2	3	4	5
32) Book of Common Worship (Presbyterian)	1	2	3	4	5
33) Lutheran Book of Worship	1	2	3	4	5
34) I create my own ritual using a variety of resources	1	2	3	4	5
35) Other, please specify in the space below	1	2	3	4	5
If you use "other" resources please list them in this row.					

**36) How often are the following types of prayer used in worship?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Spontaneous pastoral prayer .....	1	2	3	4	5
<sup>B</sup> Personally written pastoral prayer .....	1	2	3	4	5
<sup>C</sup> Written prayers from a worship resource book .....	1	2	3	4	5
<sup>D</sup> Prayers where members of the congregation are provided the opportunity to pray audibly .....	1	2	3	4	5
<sup>E</sup> Prayers with extended periods of silence that allow members of the congregation a time of reflection and silent prayer .....	1	2	3	4	5
<sup>F</sup> Collect .....	1	2	3	4	5
<sup>G</sup> Lord's Prayer read by the pastor or pastoral staff ..	1	2	3	4	5
<sup>H</sup> Prayer of lament .....	1	2	3	4	5
<sup>I</sup> Litany Prayer .....	1	2	3	4	5
<sup>J</sup> Invocation .....	1	2	3	4	5
<sup>K</sup> Benediction .....	1	2	3	4	5
<sup>L</sup> Prayers of Intercession/Petition .....	1	2	3	4	5
<sup>M</sup> Other Prayers, please specify below .....	1	2	3	4	5

**37) How often are the following resources for prayer used in worship?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Church Ritual Handbook (Beacon Hill Press) .....	1	2	3	4	5
<sup>B</sup> Book of Common Prayer (Anglican) .....	1	2	3	4	5
<sup>C</sup> Roman Catholic Sacramentary .....	1	2	3	4	5
<sup>D</sup> United Methodist Book of Worship .....	1	2	3	4	5
<sup>E</sup> Book of Common Worship (Presbyterian) .....	1	2	3	4	5
<sup>F</sup> Lutheran Book of Worship .....	1	2	3	4	5
<sup>G</sup> Creation of your own prayers using a variety of resources .....	1	2	3	4	5
<sup>H</sup> Praying what God lays upon your heart without outside resources .....	1	2	3	4	5
<sup>I</sup> Others, please specify below .....	1	2	3	4	5

**38) How often do each of the following occur in the worship service described in this survey?**

	Never	Less than once a year	Once every 6 months	Once every quarter	Once every 2 months	Once a month	Once every 2 weeks	Weekly	
<sup>A</sup> Reciting of the Apostles' Creed in unison .....	1	2	3	4	5	6	7	8	9
<sup>B</sup> The reading of the Apostles' Creed by one individual reading it to the congregation ..	1	2	3	4	5	6	7	8	9
<sup>C</sup> The Apostles' Creed read responsively with the congregation .....	1	2	3	4	5	6	7	8	9
<sup>D</sup> Reciting of the Nicene Creed in unison .....	1	2	3	4	5	6	7	8	9
<sup>E</sup> The reading of the Nicene Creed by one individual reading it to the congregation ..	1	2	3	4	5	6	7	8	9
<sup>F</sup> The Nicene Creed read responsively with the congregation .....	1	2	3	4	5	6	7	8	9

**39) How often do each of the following occur in the worship service described in this survey?**

	Never	Less than once a year	Once a year	Once every 6 months	Once every quarter	Once every 2 months	Once a month	Once every 2 weeks	Weekly
<sup>A</sup> Use of the responsive readings printed in the Nazarene Hymnal .....	1	2	3	4	5	6	7	8	9
<sup>B</sup> Use of responsive readings from other worship resources .....	1	2	3	4	5	6	7	8	9
<sup>C</sup> Other affirmations of faith, please specify below .....	1	2	3	4	5	6	7	8	9

**40) How often is Scripture used in the following ways?**

	Never	Less than once a year	Once a year	Once every 6 months	Once every quarter	Once every 2 months	Once a month	Once every 2 weeks	Weekly
<sup>A</sup> Portions of Scripture are read responsively with the congregation .....	1	2	3	4	5	6	7	8	9
<sup>B</sup> Scripture is read by the senior pastor to the congregation .....	1	2	3	4	5	6	7	8	9
<sup>C</sup> Scripture is read by a member of the pastoral staff (other than the senior pastor) to the congregation .....	1	2	3	4	5	6	7	8	9
<sup>D</sup> Scripture is read by a lay person to the congregation .....	1	2	3	4	5	6	7	8	9
<sup>E</sup> A Scripture passage is acted out dramatically .....	1	2	3	4	5	6	7	8	9
<sup>F</sup> Scripture is presented through a dramatic reading (where several individuals of the congregation read various portions as if they were the actual characters in the Biblical narrative) .....	1	2	3	4	5	6	7	8	9
<sup>G</sup> Other means, please specify below .....	1	2	3	4	5	6	7	8	9

**41) How is Scripture used in weekly worship '?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> Scripture is not read or presented .....	1	2	3	4	5
<sup>B</sup> The only Scripture read or presented occurs immediately prior to or during the sermon .....	1	2	3	4	5

<sup>4</sup>In the following items "presented" is used in addition to "read" since Scripture can be read in a variety of ways (e.g. responsively, dramatically, etc.) and presented in various ways (e.g. acted out dramatically, liturgical dance, etc.) in the context of worship. The term "presented" as used in this section refers to presentations taken directly from Scripture and not loosely based upon it. For example dramatically acting out the parable of the prodigal son is a "presentation of Scripture," however a skit loosely based on one or two verses of the narrative is not, in this context, considered "presenting Scripture."



	Never	Rarely	Sometimes	Often	Always
<sup>C</sup> One Scripture passage is presented or read in addition to the sermon text.....	1	2	3	4	5
<sup>D</sup> Two Scripture passages are presented or read in addition to the sermon text.....	1	2	3	4	5
<sup>E</sup> Three Scripture passages are presented or read in addition to the sermon text.....	1	2	3	4	5
<sup>F</sup> Four Scripture passages are presented or read in addition to the sermon text.....	1	2	3	4	5
<sup>G</sup> Other, please specify below.....	1	2	3	4	5

**42) Not including texts read during the sermon; how often do you use the following methods to select the Scripture read during worship?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> The Scripture reading(s) is/are selected at random.....	1	2	3	4	5
<sup>B</sup> The Scripture reading(s) is/are selected based on the sermon theme.....	1	2	3	4	5
<sup>C</sup> The Scripture reading(s) is/are selected based on the season of the church year (i.e. Lent, Epiphany, Advent, etc.).....	1	2	3	4	5
<sup>D</sup> When tragedies arise in the nation or world, instead of reading the Scripture passage(s) previously selected, Scripture is chosen to address national or world issues.....	1	2	3	4	5
<sup>E</sup> When urgent needs arise in my congregation the Scripture reading(s) is/are changed to address congregational issues.....	1	2	3	4	5
<sup>F</sup> The Scripture reading(s) is/are selected using a lectionary.....	1	2	3	4	5

**43) How often do you use the following methods for sermon construction in the worship service described in this survey?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> The sermon is created from the study of a brief passage of Scripture consisting of one or two verses.....	1	2	3	4	5
<sup>B</sup> The sermon is created from the study of one passage of Scripture consisting of several verses.....	1	2	3	4	5
<sup>C</sup> The sermon is created from the study of two or more passages of Scripture each consisting of several verses.....	1	2	3	4	5
<sup>D</sup> The sermon is created from the study of an Old Testament text(s) only.....	1	2	3	4	5
<sup>E</sup> The sermon is created from the study of a New Testament text(s) only.....	1	2	3	4	5
<sup>F</sup> The sermon is created from the combination of an Old Testament and New Testament text(s) used together.....	1	2	3	4	5
<sup>G</sup> Other, please specify below.....	1	2	3	4	5

**44) How do you choose your sermon text or topic?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> I select the sermon text at random.....	1	2	3	4	5
<sup>B</sup> When tragedies arise in the nation or world, I change my previous sermon plans and preach on national or world issues.....	1	2	3	4	5
<sup>C</sup> When urgent needs arise in the congregation, I change my previous sermon plans and preach a sermon to address congregational issues.....	1	2	3	4	5
<sup>D</sup> I follow a lectionary to choose my sermon text.....	1	2	3	4	5
<sup>E</sup> I use the Preacher's Magazine to select my sermon text.....	1	2	3	4	5
<sup>F</sup> During national holidays (i.e. Memorial Day, the 4th of July, etc.) I preach on these themes.....	1	2	3	4	5
<sup>G</sup> On commemorative days (i.e. Mother's Day, Father's Day, etc.) I preach a sermon on these themes.....	1	2	3	4	5
<sup>H</sup> On Pentecost Sunday the sermon text is chosen based on the church season of Pentecost.....	1	2	3	4	5
<sup>I</sup> During the season of Lent (i.e. Lent includes the six Sundays prior to Easter Sunday) I choose a sermon text that will reflect the themes of Lent.....	1	2	3	4	5
<sup>J</sup> On Easter Sunday the sermon text is chosen to reflect the themes of Easter.....	1	2	3	4	5
<sup>K</sup> During the Sundays between Easter Sunday and Pentecost Sunday the sermon text is chosen to reflect the season of Easter.....	1	2	3	4	5
<sup>L</sup> I preach a Christmas sermon on the Sunday immediately following December 25th (i.e. Christmas Day).....	1	2	3	4	5
<sup>M</sup> On the Sunday(s) before December 25th the sermon text is chosen based upon the themes of Christmas.....	1	2	3	4	5
<sup>N</sup> During the four Sundays of Advent (i.e. the four Sundays prior to December 25th) the sermon text is chosen to reflect this season of the church year.....	1	2	3	4	5
<sup>O</sup> Other, please specify below.....	1	2	3	4	5

**45) On average how many minutes do you preach in the worship service described in this survey? *Check only one***

- 10 minutes or less
- 11 - 15 minutes
- 16 - 20 minutes
- 21 - 25 minutes
- 26 - 30 minutes
- 31 - 40 minutes
- 41 - 50 minutes
- 51 - 60 minutes
- 61 - 75 minutes
- 76 - 90 minutes
- Longer than 90 minutes

**46) On average how many minutes does the entire worship service last? *Check only one***

- 30 minutes or less
- 31 - 45 minutes
- 45 - 60 minutes
- 61 - 75 minutes
- 76 - 90 minutes
- 91 - 105 minutes
- 106 - 120 minutes
- 121 - 135 minutes
- 136 - 150 minutes
- 151 - 180 minutes
- Longer than 3 hours

**47) How often do people in your congregation do the following?**

	Never	Rarely	Sometimes	Often	Always
<sup>A</sup> During times of prayer some people kneel at the Communion Rail (Altar) to pray .....	1	2	3	4	5
<sup>B</sup> During times of prayer people kneel at their seats to pray.....	1	2	3	4	5
<sup>C</sup> People kneel when receiving Communion.....	1	2	3	4	5
<sup>D</sup> When moved by the spirit people respond in worship by saying "Amen" or a similar expression.....	1	2	3	4	5
<sup>E</sup> People in the congregation respond to special music provided by adults with clapping .....	1	2	3	4	5
<sup>F</sup> There are worship services in which the congregation <u>does not</u> respond with an "Amen" or similar expression.....	1	2	3	4	5
<sup>G</sup> In worship people become blessed with the spirit of God and start shouting .....	1	2	3	4	5
<sup>H</sup> In worship people become blessed with the spirit of God and start raising their hands .....	1	2	3	4	5
<sup>I</sup> In worship people become blessed with the spirit of God and march or run down the aisles.....	1	2	3	4	5
<sup>K</sup> There are other ways people respond to God when blessed, if so please specify below.....	1	2	3	4	5
<sup>L</sup> When an Altar Call is given people respond by coming forward to the Communion Rail (Altar)....	1	2	3	4	5
<sup>M</sup> People in the congregation respond to music provided by children with clapping.....	1	2	3	4	5

**48) How often are the following types of special services held at your church?**

(This includes all special services held at your church in addition to the worship service being described in this survey)

	Never	Five years or more	Every four years	Every 3 years	Every 2 years	Yearly
<sup>A</sup> Hanging of the Greens Service .....	1	2	3	4	5	6
<sup>B</sup> Christmas Eve Service.....	1	2	3	4	5	6
<sup>C</sup> Christmas Day Service .....	1	2	3	4	5	6
<sup>D</sup> Ash Wednesday Service with the administration of ashes.....	1	2	3	4	5	6
<sup>E</sup> Maundy Thursday Service .....	1	2	3	4	5	6
<sup>F</sup> Good Friday Service .....	1	2	3	4	5	6
<sup>G</sup> Great Easter Vigil (held on the Saturday before Easter Sunday).....	1	2	3	4	5	6
<sup>H</sup> Other, please specify below .....	1	2	3	4	5	6

**49) How often are the following types of special services held at your church?**

(This includes all special services held at your church in addition to the worship service being described in this survey)

	Never	Less than once every 2 years	About every 2 years	Once a year	Every 6 months	Every quarter (3 months)	Every 2 months	Every month	More than once a month
<sup>A</sup> Celebration of the Love Feast (This is not to be confused with Communion, but rather the Love Feast is a service John Wesley frequently used among Methodists consisting of testimonies, prayer, hymns and the distribution of bread and water) .....	1	2	3	4	5	6	7	8	9
<sup>B</sup> Celebration of the Love Feast followed by Communion .....	1	2	3	4	5	6	7	8	9
<sup>C</sup> Celebration of John Wesley's Covenant Service.....	1	2	3	4	5	6	7	8	9
<sup>D</sup> Watch Night Service (A service of prayer, praise and thanksgiving frequently held on New Year's Eve).....	1	2	3	4	5	6	7	8	9
<sup>E</sup> Watch Night Service held together with John Wesley's Covenant Service .....	1	2	3	4	5	6	7	8	9

**50) Please list the setting in which the Congregational Survey was or will be administered. *Check only one***

- During the morning worship service
- Immediately following morning worship
- Immediately before morning worship
- During Sunday School
- During the Sunday Evening Service
- During Small Groups
- Worshippers took the survey home and returned it
- Other, please specify \_\_\_\_\_

# A Survey of Congregations in the Church of the Nazarene

## *Congregational Survey*

### Instructions

I would like to express my gratitude to you in advance for your participation in this important study. I realize your time is limited and of great value; however, your participation in this survey is very important. This study cannot take place without you. Your church is one of only seventy-two Church of the Nazarene congregations in the United States randomly selected to participate in a national study of Nazarene congregations. Such studies are important tools in providing guidance for the future of our denomination, therefore your thoughtful participation in this study cannot be over estimated. There are a total of 150 items in this survey. Each item has been carefully selected and developed over the past several months through the input of several scholars from the Church of the Nazarene and other Wesleyan denominations. This survey is part of the research needed in a doctoral dissertation. You should be able to complete the survey in approximately twenty to thirty minutes. Please remember, it is important that you answer each item according to your own beliefs and experiences and not what you believe is the "appropriate" answer. **There are no "right or wrong" answers, but what is essential is that you share your true feelings.** Your pastor will provide you with additional instructions. Thank you!

### Statement of Consent

By filling out this questionnaire I give my consent to participate as a subject in this research project and by my participation I acknowledge the following: I am at least 18 years of age and understand there are no physical or psychological risks in participating in this study. I understand I will not receive any monetary benefits and that my participation is voluntary and anonymous. I understand that I may discontinue my participation in this study at any time without any penalty or prejudice. I understand that the information collected during this study will be included in a doctoral dissertation and may be presented at professional meetings or published in journals. I have read and understand this consent form and have had all my questions answered to my satisfaction.

### Very Important

Please be sure to completely blacken the bubble (the entire circle must be filled) on each item in the survey with the pencil provided or a #2 PENCIL. Do not use a pen.

### Worship Service Identification Number

Before you begin the survey your pastor will provide you with a three digit number that will be used for the worship service identification number. Please write down each digit in the identification number in the spaces provided below, then fill in the appropriate bubble that corresponds with each digit in that number.

<i>Digit 1</i>		<input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 <input type="radio"/> 5 <input type="radio"/> 6 <input type="radio"/> 7 <input type="radio"/> 8 <input type="radio"/> 9
<i>Digit 2</i>		<input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 <input type="radio"/> 5 <input type="radio"/> 6 <input type="radio"/> 7 <input type="radio"/> 8 <input type="radio"/> 9
<i>Digit 3</i>		<input type="radio"/> 0 <input type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 <input type="radio"/> 5 <input type="radio"/> 6 <input type="radio"/> 7 <input type="radio"/> 8 <input type="radio"/> 9



**What is your age?** (Mark only one.)

- Under 18
- 18 - 25
- 26 - 32
- 33 - 39
- 40 - 49
- 50 - 65
- 65 or above

**What is your sex?** (Mark only one.)

- Male
- Female

**What is your ethnic background?** (Mark only one.)

- American Indian or Alaska Native
- Asian
- Biracial or Multiracial
- Black or African American
- Hispanic or Latino/a
- Mid-Eastern
- Native Hawaiian or Pacific Islander
- White
- Other (please specify) \_\_\_\_\_

**What church did you attend prior to coming to this church?** (Mark only one.)

- I am a visitor to this church and normally don't attend here
- I have worshipped only in this church
- Other Church of the Nazarene
- Assembly of God
- Baptist
- Church of Christ
- Episcopal
- Lutheran
- Other Holiness Group [e.g., Salvation Army, Wesleyan, Free Methodist] (please specify below)

- Pentecostal
- Presbyterian
- Roman Catholic
- United Methodist
- Other (please specify) \_\_\_\_\_

**How long have you attended this worship service?** (Mark only one.)

- I normally do not attend this worship service
- Less than 3 months
- 3 to 6 months
- More than 6 months, but less than 1 year
- 1 to 2 years
- 3 to 5 years
- 6 to 10 years
- 11 to 15 years
- 16 to 20 years
- 21 to 25 years
- 26 to 30 years
- More than 30 years

**On average how frequently do you attend this worship service?** (Mark only one.)

- I normally do not attend here
- Less than once a year
- Once a year
- Two times a year
- Once every 3 months
- Once every 2 months
- Once a month
- Once every 2 weeks
- Weekly

**Which of the following best describes your current spiritual journey?** (Mark only one.)

- I am not a Christian
- I am not a Christian, but I am seeking God's grace
- I have been a Christian less than 2 years
- I have been a Christian 2 to 5 years
- I have been a Christian 6 to 10 years
- I have been a Christian 11 to 20 years
- I have been a Christian more than 20 years
- Other (please specify) \_\_\_\_\_

**If you are a Christian which of the following best describes your experience of entire sanctification?** (Mark only one.)

- I am not familiar with the meaning of entire sanctification
- I am familiar with the meaning of entire sanctification, but I am not currently living in the experience of entire sanctification
- I am currently living in the experience of entire sanctification

**What is your personal experience of dedication?** (Mark only one.)

- I do not know
- I was dedicated as an infant (birth to 5 years)
- I was dedicated as a child (6-12 years)
- I was dedicated as a teenager (13-19 years)
- I was never dedicated

**When were you baptized?** [If you have been rebaptized please indicate your original baptism here and not your rebaptism, you will be asked in the following question if you were rebaptized.] (Mark only one.)

- I do not know
- I was baptized as an infant (birth to 5 years)
- I was baptized as a child (6-12 years)
- I was baptized as a teenager (13-19 years)
- I was baptized as an adult (20 or above)
- I have never been baptized

**In certain instances individuals are rebaptized in some denominations. Mark the description below that best describes your experience.** (Mark only one.)

- I do not know
- I was rebaptized as a child (6-12 years)
- I was rebaptized as a teenager (13-19 years)
- I was rebaptized as an adult (20 or above)
- I have been rebaptized on more than one occasion
- I have not been rebaptized



**(1-51) For each of the following items please mark the response that best reflects your experience or belief.**

- |   |   |
|---|---|
|   | Strongly Agree<br>Agree<br>Undecided<br>Disagree<br>Strongly Disagree |
| 1. I find the choruses we sing in our worship service meaningful .....  | ① ② ③ ④ ⑤   |
| 2. Sometimes I sense that God is very near to me during the congregational singing at our church .....  | ① ② ③ ④ ⑤   |
| 3. Spontaneous prayers (unwritten prayers), spoken by the pastor or another individual during worship are important to the spiritual well-being of the congregation .....       | ① ② ③ ④ ⑤   |
| 4. It is important for people other than the pastor to lead the public reading of Scripture in worship .....  | ① ② ③ ④ ⑤   |
| 5. I am often moved emotionally by the pastoral prayer .....  | ① ② ③ ④ ⑤   |
| 6. During prayer in worship it is important for the pastor to offer extended periods of silence in order that members of the congregation can reflect upon worship and pray ... | ① ② ③ ④ ⑤   |
| 7. I find the reading of either the Apostles' or Nicene Creed in worship important to my spiritual well-being ..  | ① ② ③ ④ ⑤   |
| 8. If I enjoy something in worship I often respond by clapping .....  | ① ② ③ ④ ⑤   |
| 9. The best way to present Scripture in worship is for the pastor to read it to the congregation .....  | ① ② ③ ④ ⑤   |
| 10. Singing hymns does nothing for me ..  | ① ② ③ ④ ⑤   |
| 11. Written prayers, thoughtfully read by the pastor or another individual during worship, are important to the spiritual well-being of the congregation .....                  | ① ② ③ ④ ⑤   |
| 12. During times of prayer in worship it is as if heaven comes down to earth ..   | ① ② ③ ④ ⑤   |
| 13. When I hear the words of the Gospel read during worship I imagine what it would be like to be one of the characters in the story. ....                                      | ① ② ③ ④ ⑤   |

- |  |   |
|--|---|
|  | Strongly Agree<br>Agree<br>Undecided<br>Disagree<br>Strongly Disagree |
| 14. Although music is important; a worship service can be meaningful without it .....  | ① ② ③ ④ ⑤   |
| 15. The worship service I attend would be enhanced if the pastor preached shorter sermons.....   | ① ② ③ ④ ⑤   |
| 16. Communion gives me the opportunity to think about what Christ has accomplished for us .....  | ① ② ③ ④ ⑤   |
| 17. I love to sing the hymns that are a part of our worship service .....  | ① ② ③ ④ ⑤   |
| 18. I often sense God speaking to me during the sermon .....   | ① ② ③ ④ ⑤   |
| 19. The dramatic reading of Scripture in worship would/does make the Scripture come to life ( <i>A dramatic reading of Scripture occurs when several individuals in the congregation read various portions of Scripture as if they were the actual individuals in the Biblical story</i> ) ..... | ① ② ③ ④ ⑤   |
| 20. I enjoy praying the Lord's Prayer as the person leading the prayer prays with us. ....   | ① ② ③ ④ ⑤   |
| 21. Communion provides an opportunity to thank God for God's continuing saving work in the world. ....   | ① ② ③ ④ ⑤   |
| 22. Written prayers, read in unison by the congregation during worship, are important to the spiritual well-being of the congregation .....  | ① ② ③ ④ ⑤   |
| 23. The worship service would be enhanced if the sermon addressed Scripture more fully .....   | ① ② ③ ④ ⑤   |
| 24. When I witness the baptism of someone else I often reflect upon the significance of my own baptism ..  | ① ② ③ ④ ⑤   |
| 25. Regular participation in communion is an essential part of Christian faith..   | ① ② ③ ④ ⑤   |
| 26. I dislike the choruses we sing in our worship service .....  | ① ② ③ ④ ⑤   |

- Strongly Agree  
Agree  
Undecided  
Disagree  
Strongly Disagree
27. I find the reading of Scripture boring .. ① ② ③ ④ ⑤
28. The reading of the Apostles' or Nicene Creed fills me with a renewed sense of hope ..... ① ② ③ ④ ⑤
29. In baptism faith is important ..... ① ② ③ ④ ⑤
30. I often wish communion would be served more frequently in the worship service I attend ..... ① ② ③ ④ ⑤
31. When I can see the water at a baptismal service and hear its sound the meaning of the baptism is enriched for me ..... ① ② ③ ④ ⑤
32. The worship service I attend would be enhanced if the pastor preached longer sermons ..... ① ② ③ ④ ⑤
33. Infants should always be baptized in a public gathering, like worship, rather than privately such as in someone's home ..... ① ② ③ ④ ⑤
34. In baptism God gives a gift of grace that can never be taken away ..... ① ② ③ ④ ⑤
35. When the pastor is preaching my attention is completely drawn into the message ..... ① ② ③ ④ ⑤
36. I would rather listen to others sing in church than participate in the congregational singing ..... ① ② ③ ④ ⑤
37. The Apostles' and Nicene Creeds speak to me about what I believe .... ① ② ③ ④ ⑤
38. During the reading of Scripture in the worship service I attend I sense that God is very near to me ..... ① ② ③ ④ ⑤
39. When the Apostles' or Nicene Creed is read in worship it gives me a sense of assurance in my Christian faith ..... ① ② ③ ④ ⑤
40. Prayer in the worship service of our church instills within me a sense of awe and wonder ..... ① ② ③ ④ ⑤
41. Worship should be designed to please the congregation ..... ① ② ③ ④ ⑤

- Strongly Agree  
Agree  
Undecided  
Disagree  
Strongly Disagree
42. I find the manner in which the baptismal services are conducted in our church meaningful ..... ① ② ③ ④ ⑤
43. Someone baptized as an infant should be rebaptized as an adult believer ..... ① ② ③ ④ ⑤
44. During the public reading of Scripture in worship it seems as if God is speaking to me ..... ① ② ③ ④ ⑤
45. If done well the dramatic acting out of some Scripture passages does/ would enhance our worship service .. ① ② ③ ④ ⑤
46. Prayers in which members of the congregation are provided the opportunity to audibly pray does/ would enrich the worship experience ..... ① ② ③ ④ ⑤
47. I think the Apostles' and Nicene Creeds are too old to have much value in worship ..... ① ② ③ ④ ⑤
48. Effective worship should be exciting .. ① ② ③ ④ ⑤
49. I believe praying in a common/ corporate setting, such as in public worship, is as important as private prayer ..... ① ② ③ ④ ⑤
50. Spiritual worship is worship that makes me feel good after I leave the service ..... ① ② ③ ④ ⑤
51. I find delight in hearing the Scripture as it is presented in the worship service I attend ..... ① ② ③ ④ ⑤



**(52-73) Please select a number from the scale below that best describes your experience in worship. (Please note the options for your responses have changed.)**

- |   |   |  |
|---|---|--|
|   | Always<br>Often<br>Sometimes<br>Rarely<br>Never |  |
| 52. When moved by the Spirit in worship I respond by saying "Amen" or a similar expression .....                              | ① ② ③ ④ ⑤                                       |  |
| 53. When the pastor is preaching I listen to the sermon .....   | ① ② ③ ④ ⑤                                       |  |
| 54. During prayer I kneel at the communion rail (altar) to pray .....   | ① ② ③ ④ ⑤                                       |  |
| 55. When I receive communion I offer myself to Christ .....   | ① ② ③ ④ ⑤                                       |  |
| 56. When communion is served I partake of the bread .....   | ① ② ③ ④ ⑤                                       |  |
| 57. When communion is served I partake of the cup .....   | ① ② ③ ④ ⑤                                       |  |
| 58. While the pastor is preaching I find myself dwelling upon things other than the sermon .....                              | ① ② ③ ④ ⑤                                       |  |
| 59. In worship I sing only those songs I am most familiar with .....  | ① ② ③ ④ ⑤                                       |  |
| 60. If I become blessed with the Spirit of God in worship I raise my hands .....  | ① ② ③ ④ ⑤                                       |  |
| 61. When the congregation sings choruses in worship I sing with them .....  | ① ② ③ ④ ⑤                                       |  |
| 62. When either the Apostles' or Nicene Creed is read in unison during worship I read it out loud with the congregation ..... | ① ② ③ ④ ⑤                                       |  |
| 63. I listen intently to the words spoken during the public reading of Scripture in worship .....                             | ① ② ③ ④ ⑤                                       |  |
| 64. During prayer in the worship service I attend I kneel at my seat to pray .....  | ① ② ③ ④ ⑤                                       |  |
| 65. When Scripture is read in worship I follow along in another Bible .....   | ① ② ③ ④ ⑤                                       |  |
| 66. When the congregation sings hymns in worship I sing with them .....   | ① ② ③ ④ ⑤                                       |  |

Always Often Sometimes Rarely Never
---

- |   |           |
|---|-----------|
| 67. If I become blessed with the Spirit of God in worship I run down the aisles .....                                     | ① ② ③ ④ ⑤ |
| 68. During worship I experience strong emotions; such as love, joy, happiness, sorrow or sadness .....                    | ① ② ③ ④ ⑤ |
| 69. During prayer time in our worship service I pray silently while the person who is leading prayer prays out loud ..... | ① ② ③ ④ ⑤ |
| 70. During the celebration of the Lord's Supper I sense that I am in communion with God .....                             | ① ② ③ ④ ⑤ |
| 71. If I become blessed with the Spirit of God in worship I start shouting .....  | ① ② ③ ④ ⑤ |
| 72. When I experience emotions in worship I keep them inside me without expressing them .....                             | ① ② ③ ④ ⑤ |
| 73. During the Lord's Supper I sense a deeper communion with the persons around me .....                                  | ① ② ③ ④ ⑤ |

**(74-83) Please select a number from the scale below to indicate how accurately each word or phrase describes your experience of the Lord's Supper in the worship service you attend.**

- |  |   |  |
|--|---|--|
|  | Perfectly<br>Very Similar<br>Somewhat<br>Slightly<br>Not at All |  |
| 74. Experience Christ's presence near me ..... | ① ② ③ ④ ⑤   |  |
| 75. Meaningful .....                           | ① ② ③ ④ ⑤   |  |
| 76. Stimulating to the senses .....            | ① ② ③ ④ ⑤   |  |
| 77. Solemn .....                               | ① ② ③ ④ ⑤   |  |
| 78. Joyous .....                               | ① ② ③ ④ ⑤   |  |
| 79. Mysterious .....                           | ① ② ③ ④ ⑤   |  |
| 80. Evoking of emotion .....                   | ① ② ③ ④ ⑤   |  |
| 81. Routine .....                              | ① ② ③ ④ ⑤   |  |
| 82. Peaceful .....                             | ① ② ③ ④ ⑤   |  |
| 83. An experience to think upon deeply ..      | ① ② ③ ④ ⑤   |  |

**(84-92) How important are the following items in shaping you spiritually?**

- |  |                     |  |
|--|---------------------|--|
|  | Extremely Important |  |
|  | Reasonably          |  |
|  | Somewhat            |  |
|  | Slightly            |  |
|  | Not at All          |  |
84. Baptism ..... ① ② ③ ④ ⑤
85. Communion (Lord's Supper) ..... ① ② ③ ④ ⑤
86. Music ..... ① ② ③ ④ ⑤
87. Prayer ..... ① ② ③ ④ ⑤
88. Reading of the Creeds: Apostles' or Nicene ..... ① ② ③ ④ ⑤
89. Scripture Reading ..... ① ② ③ ④ ⑤
90. Sermon ..... ① ② ③ ④ ⑤
91. Testimonies ..... ① ② ③ ④ ⑤
92. Silent Prayer ..... ① ② ③ ④ ⑤

**93. Of the items listed above (84-92), which one do you believe has been most influential in your spiritual development? In a sentence or two list the item and explain why it is the most influential.**

---



---



---



---



---



---

**(94-139) For each of the following items please mark the response that best reflects your experience or belief.**

- |  |                   |
|--|-------------------|
|  | Strongly Agree    |
|  | Agree             |
|  | Undecided         |
|  | Disagree          |
|  | Strongly Disagree |
94. I find greater pleasure in doing God's will than in satisfying my own desires . ① ② ③ ④ ⑤
95. I believe my life is pleasing to God .. ① ② ③ ④ ⑤
96. I pray for those who mistreat me .... ① ② ③ ④ ⑤
97. In my darkest days, I know that God gives me the power to endure .. ① ② ③ ④ ⑤

	Strongly Agree
	Agree
	Undecided
	Disagree
	Strongly Disagree

98. I am often critical of other people .... ① ② ③ ④ ⑤
99. Temptation is a part of every Christian's life ..... ① ② ③ ④ ⑤
100. The church is an important part of Christian life, but one can be a Christian without regularly attending church ..... ① ② ③ ④ ⑤
101. If available I would be a part of a small group of Christians that pray for one another ..... ① ② ③ ④ ⑤
102. Christians face some temptations that are impossible to resist ..... ① ② ③ ④ ⑤
103. Things may go wrong in this world, but I believe God is in control ..... ① ② ③ ④ ⑤
104. Corporate worship is more important than personal devotions ... ① ② ③ ④ ⑤
105. Immature Christians have a natural tendency to depart from the will of God ..... ① ② ③ ④ ⑤
106. I cannot be saved and sanctified without the church ..... ① ② ③ ④ ⑤
107. My faith shapes how I think and act each day ..... ① ② ③ ④ ⑤
108. I do not feel any carnal pride in my heart ..... ① ② ③ ④ ⑤
109. If one existed, I would be interested in joining a small group of Christians I trusted, where each person confidentially shared their temptations and failures ..... ① ② ③ ④ ⑤
110. I am aware of God attending to me in times of need ..... ① ② ③ ④ ⑤
111. When someone that I know is in need I feel it is my responsibility to try and help them ..... ① ② ③ ④ ⑤
112. I feel no sin in my life, but only love .. ① ② ③ ④ ⑤
113. My personal devotional life is more important than corporate worship. .... ① ② ③ ④ ⑤



- Strongly Agree  
Agree  
Undecided  
Disagree  
Strongly Disagree
114. It is important for Christians to become a member of a local church ..... ① ② ③ ④ ⑤
115. If other Christians in my church lovingly confronted me because they were concerned over my Christian behavior, then they would be intruding where they do not belong ..... ① ② ③ ④ ⑤
116. God always provides a way of escape so that when someone is tempted they don't have to submit to that temptation ..... ① ② ③ ④ ⑤
117. I am content even when I don't receive praise for my achievements.. ① ② ③ ④ ⑤
118. I do not have the power to transform my own life ..... ① ② ③ ④ ⑤
119. I am often too busy to spend time reading the Bible..... ① ② ③ ④ ⑤
120. In my free time, I help people who have problems or needs..... ① ② ③ ④ ⑤
121. My own relationship with God stands apart from any official church teaching ..... ① ② ③ ④ ⑤
122. Regular attendance at corporate worship is necessary for my spiritual walk ..... ① ② ③ ④ ⑤
123. If I have wronged someone I go and seek their forgiveness ..... ① ② ③ ④ ⑤
124. Every day I ask God to be merciful to me and to forgive me for my failings..... ① ② ③ ④ ⑤
125. I seek out opportunities to help me grow spiritually ..... ① ② ③ ④ ⑤
126. I think I should be recognized for all that I have done for the sake of the Church ..... ① ② ③ ④ ⑤

- Strongly Agree  
Agree  
Undecided  
Disagree  
Strongly Disagree
127. God can remove evil thoughts from us in this life..... ① ② ③ ④ ⑤
128. I sense that I am in a right relationship with God ..... ① ② ③ ④ ⑤
129. If I have a broken relationship with another person in my church it does not affect my personal relationship with God ..... ① ② ③ ④ ⑤
130. I often talk with other people about my faith ..... ① ② ③ ④ ⑤
131. I have the continual witness of the spirit in my life that I am a child of God ..... ① ② ③ ④ ⑤
132. God seems to understand that my needs are more important than those of most people ..... ① ② ③ ④ ⑤
133. I love God with all of my heart, mind, and soul ..... ① ② ③ ④ ⑤
134. One can be a Christian and still struggle with evil thoughts ..... ① ② ③ ④ ⑤
135. An individual's choice to either become a member of their local church or not to become a member has no effect upon their spiritual life..... ① ② ③ ④ ⑤
136. It is possible to conform one's life completely to God's will ..... ① ② ③ ④ ⑤
137. I completely trust and have surrendered my life to God ..... ① ② ③ ④ ⑤
138. Most Christians sin in word, thought, and deed every day ..... ① ② ③ ④ ⑤
139. I have a good sense of the direction in which God is guiding me ..... ① ② ③ ④ ⑤

*Thank you.*

APPENDIX C  
SURVEY INSTRUCTIONS

## **Pastor,**

Thank you for your willingness to participate in this research project. As mentioned in previous correspondence please set a time in March or April to administer the *Congregational Survey* to your congregation and return it along with the *Pastoral Survey* in the enclosed box using the prepaid postage that has been provided. If possible it should be **postmarked by April 2, 2007**.

Please read through the instructions for both the *Pastoral Survey* and the *Congregational Survey* in advance of the survey date and notify me if you have any questions. Anyone who is at least 18 years old is encouraged to participate. Membership is not a requirement, but rather the intent of this research is to survey the entire adult worshipping congregation. **If you have not already done so it would be helpful if you could notify me by email or phone in regards to the date you plan on administering the survey in your church.**

Most of you have already decided as to the setting in which you will give the survey (e.g., Morning Worship, Sunday School, Small Groups, etc.), however if you have questions regarding this issue don't hesitate to contact me. You will need to allow at least 30 minutes for the congregation to take the survey and extra time for instructions. It is important that the entire survey is completed. **Please make sure that whatever setting is selected to administer the survey the *Congregational Survey Instructions* (white sheet) are communicated to the congregation.** In most cases this should involve the individual administering the survey reading the instructions to them and then answering any questions.

The following items are enclosed in this box. Pencils for the *Congregational Survey* are coming in a separate shipment and should arrive shortly if you have not already received them.

## **Contents of this Box**

### **Enclosed Items to Return Once Survey Is Completed**

- Pastoral Survey(s)* (Ivory Colored Booklet)
- Congregational Surveys* (White Booklet with Blue Print)

### **Other Items Enclosed**

- Prepaid Return Postage Label and Return Instructions (Marked White Envelope)
- Congregational Survey* Instructions (White Paper)
- Pastoral Survey* Instructions (Yellow Paper)

### **Items Shipped Separately**

- Pencils with "Church of the Nazarene" Imprint
  - Do not return Pencils

If items are missing or if you have questions please contact Dirk Ellis at **603-589-6540** or by email **[nazarenesurvey@comcast.net](mailto:nazarenesurvey@comcast.net)**.

## ***Congregational Survey Instructions***

Please read the following instructions to the congregation before administering the survey. In situations where the congregation is not taking the survey together please make copies to distribute so that everyone taking the survey receives these instructions before participating. **It is very important everyone is given these instructions either orally or in written form.**

### **Please Read the Following Instructions**

1. Everyone who is at least 18 years old or older is encouraged to participate in this survey. Membership is not required.
2. There is no right or wrong answer. Answer each item according to your own experience, practice and beliefs and not what you believe is the “appropriate” answer.
3. Be sure to answer every item, but only select one choice unless the instructions indicate otherwise.
4. Only use the “undecided” option if you really do not know. Please try to make a decision from the other options and use “undecided” sparingly.
5. Be sure to blacken in each bubble completely. The entire circle should be filled with your pencil mark.
6. Do not write your name on the survey.
7. Do not write anywhere on the survey except in the areas specified.
8. Use only the pencil that has been provided to you or a #2 pencil.
9. **Do not use pen.**
10. You should be able to complete this survey in 20 to 30 minutes.
11. When you have completed the survey please return it to your pastor or the individual assigned to administer the survey.
12. **Very Important:** At this time please write the number below in the in the space provided on bottom of the first page of the survey and fill in the corresponding bubbles. This is the Worship Service Identification Number.

\_\_\_\_\_ Digit 1

\_\_\_\_\_ Digit 2

\_\_\_\_\_ Digit 3

**Now you may begin by reading the first page of the survey and answering each item on the following pages. Thank you for participating!**

## Instructions for the *Pastoral Survey*

Please read the following instructions before beginning the *Pastoral Survey*. **The *Pastoral Survey* is booklet on the ivory colored paper.** In most cases there will only be one survey enclosed.

### Please Read the Following Instructions

1. Your anonymity will be protected. The information will be used for doctoral research, however you and your church's identity will be held in the strictest confidence.
2. There is no right or wrong answer. Answer each item according to your own experience, practice and beliefs and not what you believe is the "appropriate" answer.
3. Be sure to answer every item, but only select one choice unless the instructions indicate otherwise.
4. Follow the instructions in the survey and mark your responses clearly. Depending on the item either circle the number representing the appropriate response or place a check in the appropriate box.
5. Do not write your name on the survey.
6. Do not write anywhere on the survey except in the areas specified.
7. You should be able to complete this survey in 30 to 45 minutes.
8. **Very Important:** Be sure that when the *Congregational Survey* is administered the congregation receives the Worship Service Identification Number printed on the first page of your survey and on the *Congregational Survey Instructions*. **They must write this number on the first page of their survey and fill in the corresponding bubbles.**
9. Please be sure to read the instructions on the first page of the *Pastoral Survey* and then begin.

If you have questions concerning this survey please contact me at **603-589-6540** or by email at **[nazarenesurvey@comcast.net](mailto:nazarenesurvey@comcast.net)**.

**Thank you for participating in this study!**

# Instructions for Returning Completed Surveys

## Important

- Please keep original box to return completed surveys.
- Do not return pencils, but only completed surveys. (Anything extra in the box will make it too heavy for the pre-paid postage.)
- Use the Pre-paid postage label attached to these instructions.

## Please Follow These Steps

1. Enclose all of the completed *Congregational Surveys*. It is not necessary to return the uncompleted surveys.
2. Enclose the completed *Pastoral Survey(s)* [most churches will have only one *Pastoral Survey*].
3. Secure the contents of the box and seal it.
4. Remove the old label completely and mark out or remove any existing address or bar codes on the box.
5. Attach the postage paid return address label.
6. The Pre-paid Postage label should contain the following address:

Dirk Ellis  
27 Chadwick Circle, Apt. E  
Nashua, NH 03062

If you have any questions please contact **Dirk Ellis at 603-589-6540** or by email at **[nazarenesurvey@comcast.net](mailto:nazarenesurvey@comcast.net)**.

APPENDIX D

TABLES OF SURVEY DATA

**Table 19. Shape of the liturgy: characteristics of the eucharist in the liturgy, all worshipping congregations (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
*16a	Use of <i>Manual</i> for the administration of the eucharist	54	3.35	1.430	50.0
*16b	Use of the <i>CRH</i> (Nazarene) for the administration of the eucharist	54	1.78	1.110	11.1
*16c	Use of the <i>BCP</i> for the administration of the eucharist	54	1.24	.512	0.0
*16e	Use of the <i>UMBW</i> for the administration of the eucharist	54	1.13	.516	1.9
*16d	Use of the <i>Roman Catholic Sacramentary</i> for the administration of the eucharist	54	1.06	.302	0.0
*16f	Use of the <i>Book of Common Worship</i> for the administration of the eucharist	54	1.04	.191	0.0
*16g	Use of the <i>Lutheran Book of Worship</i> for the administration of the eucharist	54	1.02	.136	0.0
16i	Speak spontaneously without prepared ritual	52	2.58	1.304	28.8
17a	Use of Individual Communion Cups	54	4.65	.850	94.4
17b	Use of communion chalice	53	1.45	.911	3.8
18a	Worshippers kneel at the communion rail to receive elements	54	2.07	1.257	13.0
18b	Elements are delivered to worshipers in pew	54	3.56	1.341	59.3
19b	Eucharist is offered to all seeking God's grace	54	3.13	1.716	53.7
20b	Pastor believes that in eucharist one experiences the real presence of Christ	54	4.02	1.107	75.9
20c	Pastor believes eucharist is an individual spiritual experience	54	3.98	1.019	85.2
26c	Eucharist is administered spontaneous without ritual from prayer book resource	54	2.24	1.345	27.8
26d	Eucharist is administered without the Institution Narrative	54	1.57	.944	9.3

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.



**Table 20. Shape of the liturgy: frequency of the implementation of eucharist in the liturgy, all worshipping congregations (categorical variable)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	n	%
51	<b>Frequency of eucharist</b>		
	Less than quarterly	1	1.9
	Quarterly	18	33.3
	Bimonthly (every other month)	11	20.4
	Monthly	16	29.6
	Monthly plus some special service (but less than biweekly)	8	14.8

**Table 21. Shape of the liturgy: characteristics of baptism in the liturgy, all worshipping congregations (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	n	M	SD	%
24a	Pastoral preference is infant dedication, rather than infant baptism	53	4.00	1.160	79.2
24c	Adults baptized in Catholic Church should be rebaptized	54	2.28	1.123	16.7
24e	Sometime receive members who have never been baptized in any church	54	3.87	.972	81.5
24f	Encourage those baptized as infants to be rebaptized as adults	54	3.50	1.209	64.8
26a	Communion is offered to those receiving baptism	54	1.46	.719	0.0
26g	Parents are encouraged to baptize infants rather than dedicate	54	1.57	.860	5.6
26h	Restrict communion to the baptized	54	1.04	.191	0.0
*27a	Use of <i>Manual</i> to administer adult baptism	53	3.47	1.353	56.6
*28a	Use of the <i>CRH</i> (Nazarene) to administer adult baptism	54	1.78	1.144	14.8
*29a	Use of the <i>BCP</i> to administer adult baptism	54	1.19	.585	1.9
*31a	Use of the <i>UMBW</i> to administer adult baptism	54	1.15	.563	1.9
*30a	Use of the Roman Catholic Order of Christian Initiation to administer adult baptism	54	1.02	.136	0.0
*32a	Use of the <i>Book of Common Worship</i> to administer adult baptism.	54	1.02	.136	0.0
*33a	Use of the <i>Lutheran Book of Worship</i> to administer adult baptism.	53	1.04	.192	0.0

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.

**Table 22. Shape of the liturgy: characteristics of the implementation of prayer in the liturgy, all worshipping congregations (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
36b	Use of personally written pastoral prayer	54	1.89	.816	3.7
36c	Use of written prayers from a worship resource book	53	1.75	.853	1.9
36f	Use of a collect	50	1.86	.969	6.0
36h	Use of prayers of lament	54	1.61	.787	1.9
36i	Use of litanies	54	1.46	.636	0.0
36l	Use of prayers of intercession and petition	54	3.87	.972	75.9
37h	Praying what God lays upon my heart without outside resources	54	4.19	1.011	85.2
*37a	Use of the <i>CRH</i> (Nazarene) for prayer	54	1.54	.770	1.9
*37b	Use of <i>BCP</i> for prayer	54	1.35	.705	1.9
*37d	Use of the <i>UMBW</i> for prayer	54	1.17	.575	1.9
*37g	Creation of your own prayers using a variety of resources	53	2.81	1.374	41.5
*37c	Use of the <i>Roman Catholic Sacramentary</i> for prayer	54	1.04	.272	0.0
*37e	Use of the <i>Book of Common Worship</i> for prayer	54	1.09	.293	0.0
*37f	Use of the <i>Lutheran Book of Worship</i> for prayer	54	1.07	.328	0.0

631

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.

**Table 23. Shape of the liturgy: characteristics of the implementation of the creeds in the liturgy, all worshipping congregations (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
26b	Creeds are recited following baptism	54	1.57	1.143	11.1

**Table 24. Shape of the liturgy: characteristics of the implementation of the creeds in the liturgy, all worshipping congregations (categorical variables)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	<i>n</i>	%
38a	<b>Frequency of reciting the Apostles' Creed in unison</b>		
	Never	8	14.8
	Less than once a year	16	29.6
	Once a year	15	27.8
	Once every 6 months	7	13.0
	Once every quarter	4	7.4
	Bimonthly	3	5.6
38d	<b>Frequency of reciting the Nicene Creed in unison</b>		
	Never	32	59.3
	Less than once a year	14	25.9
	Once a year	6	11.1
	Once every 6 months	1	1.9
	Once every quarter	1	1.9

**Table 25. Shape of the liturgy: characteristics of the implementation of the Word in the liturgy, all worshipping congregations (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

<b>Item No.</b>	<b>Item</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b>%</b>
42a	Scripture is selected at random	53	2.06	.989	9.4
42c	Scripture is selected according to the church year	54	3.48	.885	59.3
42f	Scripture is selected according to a lectionary	54	2.13	1.289	22.2
43a	Sermon is created from a brief study of one or two verses	54	2.76	.775	13.0
*43b	Sermon is created from a study of one passage of several verses	54	3.67	.673	70.4
*43c	Sermon is created from 2 or more passages	54	3.11	.718	27.8
*43d	Sermon is created from Old Testament text only	54	2.76	.910	18.5
*43e	Sermon is created from New Testament text only	54	3.13	.891	37.0
*43f	Sermon is created from paired texts	54	3.37	.760	38.9

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.

**Table 26. Shape of the liturgy: characteristics of the implementation of the Word in the liturgy, all worshipping congregations (categorical variables)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	n	%
<b>40a</b>	<b>Scripture is read responsively with the congregation</b>		
	Never	2	3.8
	Less than once a year	6	11.5
	Once a year	3	5.8
	Once every 6 months	10	19.2
	Once every quarter	7	13.5
	Bimonthly	5	9.6
	Monthly	4	7.7
	Biweekly	7	13.5
	Weekly	8	15.4
<b>40b</b>	<b>Scripture is read to the congregation by the pastor</b>		
	Never	1	1.9
	Less than once a year	1	1.9
	Once every 6 months	1	1.9
	Once every quarter	1	1.9
	Biweekly	5	9.6
<b>40d</b>	<b>Scripture is read to the congregation by a lay person</b>		
	Never	5	9.6
	Less than once a year	7	13.5
	Once a year	6	11.5
	Once every 6 months	4	7.7
	Once every quarter	7	13.5
	Bimonthly	1	1.9
	Monthly	3	5.8
	Biweekly	6	11.5
	Weekly	13	25.0

**Table 26—Continued.**

<b>Item No.</b>	<b>Item</b>	<b>n</b>	<b>%</b>
<b>40e</b>	<b>Scripture is acted out dramatically</b>		
	Never	22	42.3
	Less than once a year	12	23.1
	Once a year	12	23.1
	Once every 6 months	2	3.8
	Once every quarter	2	3.8
	Bimonthly	1	1.9
<b>40f</b>	<b>Scripture is presented through a dramatic reading</b>		
	Never	23	44.2
	Less than once a year	9	17.3
	Once a year	12	23.1
	Once every 6 months	4	7.7
	Once every quarter	4	7.7
<b>45</b>	<b>Minutes pastor preaches</b>		
	16-20 minutes	3	5.6
	21-25 minutes	14	25.9
	26-30 minutes	16	29.6
	31-40 minutes	18	33.3
	41-50 minutes	3	5.6

**Table 27. Shape of the liturgy: characteristics of participation in the liturgy, all worshipping congregations (scaled items)**

Percentages are of those congregations where the following often or always occurs in the liturgy of the worshipping congregation.

<b>Item No.</b>	<b>Item</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b>%</b>
36d	Prayer is offered that provides opportunity for the congregation to pray audibly	54	2.96	1.045	33.3
36e	Provide periods of silence for prayer	54	2.74	.828	16.7
47a	Use of communion rail to pray	54	3.80	.919	68.5
47b	During prayer people kneel at their seats to pray	54	1.98	.739	3.7
47c	People kneel when receiving communion	54	2.37	1.121	13.0
47d	When moved by the Spirit people respond with “Amen” or similar expression	54	3.48	.818	53.7
47e	People respond to music provided by adults with clapping	54	3.89	.904	70.4
47i	People become blessed with the Spirit and raise their hands	54	3.52	.966	57.4
47l	During an altar call people respond by coming forward to the communion rail	52	3.48	.852	50.0

**Table 28. Shape of the liturgy: characteristics of participation in the liturgy, all worshipping congregations (categorical variables)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	<i>n</i>	%
<b>39a</b>	<b>Frequency of using responsive readings from Nazarene hymnal</b>		
	Never	12	23.1
	Less than once a year	2	3.8
	Once a year	4	7.7
	Once every 6 months	6	11.5
	Once every quarter	8	15.4
	Bimonthly	10	19.2
	Monthly	6	11.5
	Biweekly	2	3.8
	Weekly	2	3.8
<b>39b</b>	<b>Frequency of using responsive readings from other worship resources</b>		
	Never	18	34.6
	Less than once a year	7	13.5
	Once a year	6	11.5
	Once every 6 months	4	7.7
	Once every quarter	5	9.6
	Bimonthly	5	9.6
	Monthly	4	7.7
	Biweekly	1	1.9
	Weekly	2	3.8

**Table 29. Shape of the liturgy: characteristics of adherence to the liturgical year, all worshipping congregations (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
44d	I use a lectionary to choose my sermon text	54	1.98	1.157	13.0
44f	During national holidays I preach on those themes	54	3.17	.863	33.3
44g	On commemorative days I preach a sermon on those themes	54	3.35	.955	40.7
44k	During the Sundays between Easter Sunday and Pentecost the sermon text reflects the season of Easter	54	3.13	.953	31.5
44l	I preach a Christmas sermon the Sunday immediately following December 25 <sup>th</sup>	54	3.06	1.250	42.6
44o	The Sundays before December 25 <sup>th</sup> the sermon text is based upon Christmas themes	54	4.26	.894	87.0



**Table 30. Shape of the liturgy: characteristics of adherence to the liturgical year, all worshipping congregations (categorical variables)**

<b>Item No.</b>	<b>Item</b>	<b><i>n</i></b>	<b>%</b>
48d	<b>Frequency of Ash Wednesday Service</b>		
	Never	47	87.0
	Five years or more	1	1.9
	Yearly	6	11.1
48e	<b>Frequency of Maundy Thursday Service</b>		
	Never	29	53.7
	Five years or more	1	1.9
	Every four years	2	3.7
	Every three years	3	5.6
	Every two years	4	7.4
	Yearly	15	27.8
48f	<b>Frequency of Good Friday Service</b>		
	Never	16	29.6
	Five years or more	5	9.3
	Every four years	3	5.6
	Every three years	3	5.6
	Every two years	1	1.9
	Yearly	26	48.1
48g	<b>Frequency of Great Easter Vigil</b>		
	Never	48	88.9
	Five years or more	2	3.7
	Every three years	1	1.9
	Every two years	1	1.9
	Yearly	2	3.7

**Table 31. Shape of the liturgy: characteristics of the eucharist in the liturgy, grouped by liturgical type (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
*16a	Use of <i>Manual</i> for the administration of the eucharist	44	3.43	1.516	54.5	6	3.17	1.169	50.0	4	2.75	.500	0.00
*16b	Use of the <i>CRH</i> (Nazarene) for the administration of the eucharist	44	1.61	1.104	11.4	6	2.50	1.049	16.7	4	2.50	.577	0.0
*16c	Use of the <i>BCP</i> for the administration of the eucharist	44	1.09	.291	0.0	6	1.50	.548	0.0	4	2.50	.577	0.0
*16e	Use of the <i>UMBW</i> for the administration of the eucharist	44	1.00	.000	0.0	6	1.17	.408	0.0	4	2.50	1.291	25.0
*16d	Use of the <i>Roman Catholic Sacramentary</i> for the administration of the eucharist	44	1.05	.302	0.0	6	1.17	.408	0.0	4	1.00	.000	0.0
*16f	Use of the <i>Book of Common Worship</i> for the administration of the eucharist	44	1.02	.151	0.0	6	1.00	.000	0.0	4	1.25	.500	0.0
*16g	Use of the <i>Lutheran Book of Worship</i> for the administration of the eucharist	44	1.00	.000	0.0	6	1.00	.000	0.0	4	1.25	.500	0.0
16i	Speak spontaneously without prepared ritual	42	2.55	1.400	33.3	6	2.83	.983	16.7	4	2.50	.577	0.0
17a	Use of Individual Communion Cups	44	4.89	.321	100	6	4.50	.548	100	4	2.25	1.500	25.0
17b	Use of communion chalice	43	1.16	.374	0.0	6	1.83	.753	0.0	4	4.00	1.155	50.0
18a	Worshippers kneel at the communion rail to receive elements	44	2.20	1.322	15.9	6	1.50	.837	0.0	4	1.50	.577	0.0
18b	Elements are delivered to worshipers in pew	44	3.73	1.301	65.9	6	3.17	1.169	33.3	4	2.25	1.500	25.0
19b	Eucharist is offered to all seeking God's grace	44	2.95	1.765	52.3	6	4.00	1.549	66.6	4	3.75	.957	50.0

**Table 31—Continued.**

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
20b	Pastor believes that in eucharist one experiences the real presence of Christ	44	4.05	1.120	75.0	6	3.67	1.366	66.6	4	4.25	.500	100
20c	Pastor believes eucharist is an individual spiritual experience	44	4.14	.930	88.6	6	3.67	.816	83.3	4	2.75	1.500	50.0
26c	Eucharist is administered spontaneous without ritual from prayer book resource	44	2.18	1.402	27.3	6	2.67	1.033	33.3	4	2.25	1.258	25.0
26d	Eucharist is administered without the Institution Narrative	44	1.64	1.014	11.4	6	1.33	.516	0.0	4	1.25	.500	0.0

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.

**Table 32. Shape of the liturgy: frequency of the implementation of eucharist in the liturgy, grouped by liturgical type (categorical variable)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	Type I		Type II		Type III	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>51</b>	<b>Frequency of eucharist</b>						
	Less than quarterly	1	2.3	0	0.0	0	0.0
	Quarterly	15	34.1	3	50.0	0	0.0
	Bimonthly (every other month)	10	22.7	1	16.7	0	0.0
	Monthly	14	31.8	1	16.7	1	25.0
	Monthly plus some special service (but less than biweekly)	4	9.1	1	16.7	3	75.0

**Table 33. Shape of the liturgy: characteristics of baptism in the liturgy, grouped by liturgical type (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
24a	Pastoral preference is infant dedication, rather than infant baptism	43	4.28	.934	86.0	6	3.67	.816	83.3	4	1.50	.577	0.0
24c	Adults baptized in Catholic Church should be rebaptized	44	2.48	1.131	20.5	6	1.50	.548	0.0	4	1.25	.500	0.0
24e	Sometime receive members who have never been baptized in any church	44	3.98	.927	86.4	6	3.17	1.329	50.0	4	3.75	.500	75.0
24f	Encourage those baptized as infants to be rebaptized as adults	44	3.73	.997	70.5	6	3.00	1.549	50.0	4	1.75	1.500	25.0
26a	Communion is offered to those receiving baptism	44	1.32	.601	0.0	6	2.17	.753	0.0	4	2.00	1.155	0.0
26g	Parents are encouraged to baptize infants rather than dedicate	44	1.36	.685	2.3	6	1.83	.408	0.0	4	3.50	.577	50.0
26h	Restrict communion to the baptized	44	1.02	.151	0.0	6	1.17	.408	0.0	4	1.00	.000	0.0
*27a	Use of <i>Manual</i> to administer adult baptism	43	3.51	1.420	55.8	6	3.50	.837	66.7	4	3.00	1.414	50.0
*28a	Use of the <i>CRH</i> (Nazarene) to administer adult baptism	44	1.55	1.022	9.1	6	2.50	1.225	33.3	4	3.25	.957	50.0
*29a	Use of the <i>BCP</i> to administer adult baptism	44	1.07	.255	0.0	6	1.00	.000	0.0	4	2.75	1.258	25.0
*31a	Use of the <i>UMBW</i> to administer adult baptism	44	1.02	.151	0.0	6	1.00	.000	0.0	4	2.75	1.258	25.0
*30a	Use of the Roman Catholic Order of Christian Initiation to administer adult baptism	44	1.00	.000	0.0	6	1.00	.000	0.0	4	1.25	.500	0.0
*32a	Use of the <i>Book of Common Worship</i> to administer adult baptism.	44	1.02	.151	0.0	6	1.00	.000	0.0	4	1.00	.000	0.0
*33a	Use of the <i>Lutheran Book of Worship</i> to administer adult baptism.	44	1.02	.151	0.0	6	1.00	.000	0.0	3	1.33	.577	0.0

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.

**Table 34. Shape of the liturgy: characteristics of the implementation of prayer in the liturgy, grouped by liturgical type (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
36b	Use of personally written pastoral prayer	44	1.75	.781	4.50	6	2.33	.816	0.00	4	2.75	.500	0.00
36c	Use of written prayers from a worship resource book	43	1.58	.731	0.0	6	2.00	.894	0.0	4	3.25	.500	25
36f	Use of a collect	40	1.78	1.000	5.0	6	2.33	.816	16.7	4	2.00	.816	0.0
36h	Use of prayers of lament	44	1.52	.762	2.30	6	1.83	.753	0.0	4	2.25	.957	0.0
36i	Use of litanies	44	1.34	.526	0.0	6	1.83	.753	0.0	4	2.25	.957	0.0
36l	Use of prayers of intercession and petition	44	3.91	.936	79.5	6	3.33	1.211	50.0	4	4.25	.957	75.0
37h	Praying what God lays upon my heart without outside resources	44	4.27	1.065	88.6	6	4.17	.408	100	4	3.25	.500	25.0
*37a	Use of the <i>CRH</i> (Nazarene) for prayer	44	1.43	.695	0.0	6	1.50	.548	0.0	4	2.75	.957	25.0
*37b	Use of <i>BCP</i> for prayer	44	1.18	.446	0.0	6	1.50	.837	0.0	4	3.00	.816	25.0
*37d	Use of the <i>UMBW</i> for prayer	44	1.05	.302	0.0	6	1.17	.408	0.0	4	2.50	1.291	25.0
*37g	Creation of your own prayers using a variety of resources	43	2.67	1.393	37.2	6	3.33	1.211	66.7	4	3.50	1.291	50.0
*37c	Use of the <i>Roman Catholic Sacramentary</i> for prayer	44	1.00	.000	0.0	6	1.33	.816	0.0	4	1.00	.000	0.0
*37e	Use of the <i>Book of Common Worship</i> for prayer	44	1.09	.291	0.0	6	1.00	.000	0.0	4	1.25	.500	0.0
*37f	Use of the <i>Lutheran Book of Worship</i> for prayer	44	1.05	.302	0.0	6	1.17	.408	0.0	4	1.25	.500	0.0

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.

**Table 35. Shape of the liturgy: characteristics of the implementation of the creeds in the liturgy, grouped by liturgical type (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation being described.

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
26b	Creeds are recited following baptism	44	1.25	.719	2.3	6	2.17	1.472	16.7	4	4.25	.500	100

**Table 36. Shape of the liturgy: characteristics of the implementation of the creeds in the liturgy, grouped by liturgical type (categorical variables)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	Type I		Type II		Type III	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
38a	<b>Frequency of reciting the Apostles' Creed in unison</b>						
	Never	8	18.2	0	0.0	0	0.0
	Less than once a year	16	36.4	0	0.0	0	0.0
	Once a year	12	27.3	3	50.0	0	0.0
	Once every 6 months	5	11.4	2	33.3	0	0.0
	Once every quarter	1	2.3	0	0.0	3	75.0
	Bimonthly	2	4.5	1	16.7	0	0.0
38d	<b>Frequency of reciting the Nicene Creed in unison</b>						
	Never	30	68.2	1	16.7	1	25.0
	Less than once a year	12	27.3	1	16.7	1	25.0
	Once a year	2	4.5	3	50.0	1	25.0
	Once every 6 months	0	0.0	0	0.0	1	25.0
	Once every quarter	0	0.0	1	16.7	0	0.0

**Table 37. Shape of the liturgy: characteristics of the implementation of the Word in the liturgy, grouped by liturgical type (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
42a	Scripture is selected at random	43	2.05	1.022	11.6	6	2.50	.837	0.0	4	1.50	.577	0.0
42c	Scripture is selected according to the church year	44	3.32	.883	50.0	6	4.00	.000	100	4	4.50	.577	100
42f	Scripture is selected according to a lectionary	44	1.82	1.063	11.4	6	2.83	1.329	50.0	4	4.50	.577	100
43a	Sermon is created from a brief study of one or two verses	44	2.86	.632	13.6	6	2.83	1.169	16.7	4	1.50	.577	0.0
*43b	Sermon is created from a study of one passage of several verses	44	3.68	.601	70.5	6	4.00	.632	83.3	4	3.00	1.155	50.0
*43c	Sermon is created from 2 or more passages	44	3.09	.709	29.5	6	3.33	.816	16.7	4	3.00	.816	25.0
*43d	Sermon is created from Old Testament text only	44	2.77	.831	18.2	6	3.17	.983	16.7	4	2.00	1.414	25.0
*43e	Sermon is created from New Testament text only	44	3.09	.830	34.1	6	3.67	.816	50.0	4	2.75	1.500	50.0
*43f	Sermon is created from paired texts	44	3.30	.765	34.1	6	3.83	.753	66.7	4	3.50	.577	50.0

\* Variables were merged together into one variable for the purposes of typing each worshipping congregation.

**Table 38. Shape of the liturgy: characteristics of the implementation of the Word in the liturgy, grouped by liturgical type (categorical variables)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	Type I		Type II		Type III	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>40a</b>	<b>Scripture is read responsively with the congregation</b>						
	Never	2	4.8	0	0.0	0	0.0
	Less than once a year	6	14.3	0	0.0	0	0.0
	Once a year	2	4.8	1	16.7	0	0.0
	Once every 6 months	10	23.8	0	0.0	0	0.0
	Once every quarter	6	14.3	0	0.0	1	25.0
	Bimonthly	4	9.5	1	16.7	0	0.0
	Monthly	3	7.1	1	16.7	0	0.0
	Biweekly	3	7.1	2	33.3	2	50.0
	Weekly	6	14.3	1	16.7	1	25.0
<b>40b</b>	<b>Scripture is read to the congregation by the pastor</b>						
	Never	1	2.4	0	0.0	0	0.0
	Less than once a year	0	0.0	1	16.7	0	0.0
	Once every 6 months	1	2.4	0	0.0	0	0.0
	Once every quarter	0	0.0	0	0.0	1	25.0
	Biweekly	4	9.5	1	16.7	0	0.0
Weekly	36	85.7	4	66.7	3	75.0	
<b>40d</b>	<b>Scripture is read to the congregation by a lay person</b>						
	Never	5	11.9	0	0.0	0	0.0
	Less than once a year	7	16.7	0	0.0	0	0.0
	Once a year	6	14.3	0	0.0	0	0.0
	Once every 6 months	4	9.5	0	0.0	0	0.0
	Once every quarter	6	14.3	1	16.7	0	0.0
	Bimonthly	1	2.4	0	0.0	0	0.0
	Monthly	2	4.8	1	16.7	0	0.0
	Biweekly	5	11.9	1	16.7	0	0.0
	Weekly	6	14.3	3	50.0	4	100



**Table 38—Continued.**

Item No.	Item	Type I		Type II		Type III	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>40e</b>	<b>Scripture is acted out dramatically</b>						
	Never	20	47.6	2	33.3	0	0.0
	Less than once a year	11	26.2	0	0.0	1	25.0
	Once a year	7	16.7	2	33.3	3	75.0
	Once every 6 months	2	4.8	0	0.0	0	0.0
	Once every quarter	1	2.4	1	16.7	0	0.0
	Bimonthly	0	0.0	1	16.7	0	0.0
	Monthly	1	2.4	0	0.0	0	0.0
<b>40f</b>	<b>Scripture is presented through a dramatic reading</b>						
	Never	22	52.4	1	16.7	0	0.0
	Less than once a year	6	14.3	2	33.3	1	25.0
	Once a year	10	23.8	0	0.0	2	50.0
	Once every 6 months	3	7.1	0	0.0	1	25.0
	Once every quarter	1	2.4	3	50.0	0	0.0
<b>45</b>	<b>Minutes pastor preaches</b>						
	16-20 minutes	1	2.3	0	0.0	2	50.0
	21-25 minutes	10	22.7	3	50.0	1	25.0
	26-30 minutes	12	27.3	3	50.0	1	25.0
	31-40 minutes	18	40.9	0	0.0	0	0.0
	41-50 minutes	3	6.8	0	0.0	0	0.0

**Table 39. Shape of the liturgy: characteristics of participation in the liturgy, grouped by liturgical type (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
36d	Prayer is offered that provides opportunity for the congregation to pray audibly	44	2.98	1.000	31.8	6	3.67	1.033	66.7	4	1.75	.500	0.0
36e	Provide periods of silence for prayer	44	2.70	.851	15.9	6	2.83	.408	0.0	4	3.00	1.155	50.0
47a	Use of communion rail to pray	44	3.80	.904	65.9	6	4.33	.516	100	4	3.00	1.155	50.0
47b	During prayer people kneel at their seats to pray	44	2.00	.778	4.5	6	2.00	.632	0.0	4	1.75	.500	0.0
47c	People kneel when receiving communion	44	2.39	1.185	13.6	6	2.67	.816	16.7	4	1.75	.500	0.0
47d	When moved by the Spirit people respond with "Amen" or similar expression	44	3.55	.848	59.1	6	3.50	.548	50.0	4	2.75	.500	0.0
47e	People respond to music provided by adults with clapping	44	3.93	.925	70.5	6	3.83	.983	83.3	4	3.50	.577	50.0
47i	People become blessed with the Spirit and raise their hands	44	3.57	1.021	61.4	6	3.50	.548	50.0	4	3.00	.816	25.0
47l	During an altar call people respond by coming forward to the communion rail	42	3.60	.857	57.1	6	3.17	.753	33.3	4	2.75	.500	0.0

**Table 40. Shape of the liturgy: characteristics of participation in the liturgy, grouped by liturgical type (categorical variables)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	Type I		Type II		Type III	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
39a	<b>Frequency of using responsive readings from Nazarene hymnal</b>						
	Never	10	23.8	0	0.0	2	50.0
	Less than once a year	1	2.4	1	16.7	0	0.0
	Once a year	4	9.5	0	0.0	0	0.0
	Once every 6 months	6	14.3	0	0.0	0	0.0
	Once every quarter	6	14.3	1	16.7	1	25.0
	Bimonthly	7	16.7	3	50.0	0	0.0
	Monthly	4	9.5	1	16.7	1	25.0
	Biweekly	2	4.8	0	0.0	0	0.0
Weekly	2	4.8	0	0.0	0	0.0	

**Table 40—Continued.**

Item No.	Item	Type I		Type II		Type III	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>39b</b>	<b>Frequency of using responsive readings from other worship resources</b>						
	Never	16	38.1	2	33.3	0	0.0
	Less than once a year	7	16.7	0	0.0	0	0.0
	Once a year	5	11.9	0	0.0	1	25.0
	Once every 6 months	4	9.5	0	0.0	0	0.0
	Once every quarter	3	7.1	1	16.7	1	25.0
	Bimonthly	3	7.1	2	33.3	0	0.0
	Monthly	2	4.8	1	16.7	1	25.0
	Biweekly	1	2.4	0	0.0	0	0.0
	Weekly	1	2.4	0	0.0	1	25.0

**Table 41. Shape of the liturgy: characteristics of adherence to the liturgical year, grouped by liturgical type (scaled items)**

Percentages are of those pastors that either often or always include the following in the liturgy of the worshipping congregation.

Item No.	Item	Type I				Type II				Type III			
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%
44d	I use a lectionary to choose my sermon text	44	1.70	.954	4.5	6	2.67	1.211	33.3	4	4.00	.816	75.0
<u>44f</u>	During national holidays I preach on those themes	44	3.27	.788	34.1	6	3.17	.983	50.0	4	2.00	.816	0.0
<u>44g</u>	On commemorative days I preach a sermon on those themes	44	3.50	.902	45.5	6	3.17	.753	33.3	4	2.00	.816	0.0
44k	During the Sundays between Easter Sunday and Pentecost the sermon text reflects the season of Easter	44	3.00	.940	27.3	6	3.17	.408	16.7	4	4.50	.577	100
44l	I preach a Christmas sermon the Sunday immediately following December 25 <sup>th</sup>	44	2.91	1.254	36.4	6	3.17	.983	50.0	4	4.50	.577	100
<u>44o</u>	The Sundays before December 25th the sermon text is based upon Christmas themes	44	4.43	.661	90.9	6	4.33	.516	100	4	2.25	1.258	25.0

**Table 42. Shape of the liturgy: characteristics of adherence to the liturgical year, grouped by liturgical type (categorical variables)**

Frequencies and percentages indicate those pastors who selected the corresponding category to define the liturgy of the worshipping congregation.

Item No.	Item	Type I		Type II		Type III	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
48d	<b>Frequency of Ash Wednesday Service</b>						
	Never	43	97.7	4	66.7	0	0.0
	Five years or more	0	0.0	1	16.7	0	0.0
48e	<b>Frequency of Maundy Thursday Service</b>						
	Yearly	1	2.3	1	16.7	4	100
	Never	27	61.4	2	33.3	0	0.0
48f	<b>Frequency of Good Friday Service</b>						
	Five years or more	1	2.3	0	0.0	0	0.0
	Every four years	2	4.5	0	0.0	0	0.0
	Every three years	3	6.8	0	0.0	0	0.0
	Every two years	4	9.1	0	0.0	0	0.0
	Yearly	7	15.9	4	66.7	4	100
	Never	14	31.8	2	33.3	0	0.0
48g	<b>Frequency of Great Easter Vigil</b>						
	Five years or more	5	11.4	0	0.0	0	0.0
	Every four years	3	6.8	0	0.0	0	0.0
	Every three years	3	6.8	0	0.0	0	0.0
	Every two years	1	2.3	0	0.0	0	0.0
	Yearly	18	40.9	4	66.7	4	100
48g	<b>Frequency of Great Easter Vigil</b>						
	Never	43	97.7	3	50.0	2	50.0
	Five years or more	1	2.3	1	16.7	0	0.0
	Every three years	0	0.0	0	0.0	1	25.0
	Every two years	0	0.0	0	0.0	1	25.0
	Yearly	0	0.0	2	33.3	0	0.0

**Table 43. Congregational participation in the liturgy: all subjects**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
9d, 10d, 11d	These items relating to baptismal experience are categorical variables rather than scaled items; therefore they appear on a separate table following this one.				
56	When communion is served I partake of the bread.	1515	4.83	.585	97.1
57	When communion is served I partake of the cup.	1513	4.83	.597	97.0
54	During prayer I kneel at the communion rail (altar) to pray.	1505	2.54	.972	13.9
64	During prayer in the worship service I attend I kneel at my seat to pray.	1511	1.84	.929	5.3
69	During prayer time in our worship service I pray silently while the person who is leading prayer prays out loud.	1517	3.88	.890	70.2
62	When either the Apostle's or Nicene Creed is read in unison during worship I read it out loud with the congregation.	1481	3.98	1.339	70.8
63	I listen intently to the words spoken during the public reading of Scripture in worship.	1511	4.35	.783	89.7
65	When Scripture is read in worship I follow along in another Bible.	1515	3.63	1.167	61.2
59	In worship I sing only those songs I am most familiar with.	1501	2.45	1.226	23.0
61	When the congregation sings choruses in worship I sing with them.	1521	4.43	.913	86.8
66	When the congregation sings hymns in worship I sing with them.	1521	4.59	.809	91.7
53	When the pastor is preaching I listen to the sermon.	1520	4.49	.705	93.4
58	While the pastor is preaching I find myself dwelling upon things other than the sermon.	1507	2.57	.819	10.2

**Table 44. Congregational participation in dedication, baptism, and rebaptism: all subjects (categorical variables)**

	<i>n</i>	%
<b>Dedication Experience</b>		
Unknown	219	14.8
Dedicated as infant (birth to 5 years)	554	37.4
Dedicated as a child (6 to 12 years)	97	6.6
Dedicated as a teen (13 to 19 years)	105	7.1
Never Dedicated	505	34.1
<b>Baptism Experience</b> (stated as original baptism and not rebaptism)		
Unknown	37	2.5
Baptized as an infant (birth to 5 years)	245	16.2
Baptized as a child (6 to 12 years)	330	21.9
Baptized as a teen (13 to 19 years)	365	24.2
Baptized as an adult (20 and above)	431	28.5
Never Baptized	102	6.8
<b>Rebaptism Experience</b>		
Unknown	59	4.0
Rebaptized as a child (6 to 12 years)	23	1.6
Rebaptized as a teen (13 to 19 years)	46	3.1
Rebaptized as an adult (20 and above)	267	18.1
Rebaptized more than once	39	2.6
Never Rebaptized	1042	70.6

**Table 45. Congregational outlook of the liturgy: all subjects**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
16	Communion gives me the opportunity to think about what Christ has accomplished for us.	1520	4.50	.728	94.4
21	Communion provides an opportunity to thank God for God's continuing saving work in the world.	1519	4.34	.812	91.2
25	Regular participation in communion is an essential part of Christian faith.	1518	4.40	.792	91.7
30	I often wish communion would be served more frequently in the worship service I attend.	1516	3.00	1.106	34.0
29	In baptism faith is important.	1505	4.49	.711	94.5
33	Infants should always be baptized in a public gathering, like worship, rather than privately such as in someone's home.	1507	2.99	1.197	35.9
34	In baptism God gives a gift of grace that can never be taken away.	1493	3.32	1.342	51.9
43	Someone baptized as an infant should be rebaptized as an adult believer.	1496	3.62	1.171	60.5
3	Spontaneous prayers (unwritten prayers), spoken by the pastor or another individual during worship are important to the spiritual well-being of the congregation.	1518	4.41	.795	90.1
6	During prayer in worship it is important for the pastor to offer extended periods of silence in order that members of the congregation can reflect upon worship and pray.	1510	3.54	1.000	55.6
11	Written prayers, thoughtfully read by the pastor or another individual during worship, are important to the spiritual well-being of the congregation.	1513	2.99	1.170	37.5
20	I enjoy praying the Lord's Prayer as the person leading the prayer prays with us.	1508	3.80	.892	71.0
22	Written prayers, read in unison by the congregation during worship, are important to the spiritual well-being of the congregation.	1509	3.01	1.050	34.1
46	Prayers in which members of the congregation are provided the opportunity to audibly pray does/would enhance our worship service.	1496	3.63	.858	64.0
49	I believe praying in a common/corporate setting, such as in public worship, is as important as private prayer.	1507	3.91	.996	77.5
7	I find the reading of either the Apostles' or Nicene Creed in worship important to my spiritual well-being.	1499	3.02	1.015	29.5
37	The Apostles' and Nicene Creeds speak to me about what I believe.	1488	3.65	.911	61.2
47	I think the Apostles' and Nicene Creeds are too old to have much value in worship.	1476	2.16	.951	6.4
4	It is important for people other than the pastor to lead the public reading of Scripture in worship.	1513	3.61	1.051	57.4
9	The best way to present Scripture in worship is for the pastor to read it to the congregation.	1506	3.30	1.126	48.4
19	The dramatic reading of Scripture in worship would/does make the Scripture come to life.	1508	3.45	.967	49.5
45	If done well the dramatic acting out of some Scripture passages does/would enhance our worship.	1488	3.59	.932	60.6
14	Although music is important; a worship service can be meaningful without it.	1519	2.74	1.310	40.3
26	I dislike the choruses we sing in our worship service.	1520	1.95	1.131	12.5
36	I would rather listen to others sing in church than participate in the congregational singing.	1511	2.10	1.089	14.8

**Table 45—Continued.**

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
15	The worship service I attend would be enhanced if the pastor preached shorter sermons.	1514	2.14	.989	11.0
23	The worship service I attend would be enhanced if the sermon addressed Scripture more fully.	1502	3.35	1.079	50.5
32	The worship service I attend would be enhanced if the pastor preached longer sermons.	1515	2.31	.916	10.2

**Table 46. Congregational experience of the liturgy: all subjects**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
55	When I receive communion I offer myself to Christ.	1502	4.29	.919	82.2
70	During the celebration of the Lord's supper I sense that I am in communion with God.	1506	4.15	.900	79.5
73	During the Lord's supper I sense a deeper communion with the persons around me.	1508	3.14	1.081	37.1
24	When I witness the baptism of someone else I often reflect upon the significance of my own baptism.	1508	3.90	.911	76.2
31	When I can see the water at a baptismal service and hear its sound the meaning of baptism is enriched for me.	1504	3.26	1.049	44.3
42	I find the manner in which the baptismal services are conducted in our church meaningful.	1493	3.89	.801	74.8
5	I am often moved emotionally by the pastoral prayer.	1501	3.74	.988	68.4
12	During times of prayer in worship it is as if heaven comes down to earth.	1517	3.59	.956	61.1
40	Prayer in the worship service of our church instills within me a sense of awe and wonder.	1508	3.72	.870	69.0
28	The reading of the Apostles' or Nicene Creed fills me with a renewed sense of hope.	1494	3.43	.924	49.2
39	When the Apostles' or Nicene Creed is read in worship it gives me a sense of assurance in my Christian faith.	1493	3.54	.927	58.4
13	When I hear the words of the Gospel read during worship I imagine what it would be like to be one of the characters in the story.	1515	3.43	.970	56.0
27	I find the reading of Scripture boring.	1513	1.67	.970	6.4
38	During the reading of Scripture in the worship service I attend I sense that God is very near to me.	1514	3.85	.785	76.3
44	During the public reading of Scripture in worship it seems as if God is speaking to me.	1502	3.78	.774	72.4
51	I find delight in hearing the Scripture as it is presented in the worship service I attend.	1505	4.12	.753	86.2
1	I find the choruses we sing in our worship service meaningful.	1515	4.18	.919	85.5
2	Sometimes I sense that God is very near to me during the congregational singing at our church.	1519	4.27	.870	88.0
10	Singing hymns does nothing for me.	1500	1.56	.941	6.2
17	I love to sing the hymns that are a part of our worship service.	1523	4.31	.894	87.8
18	I often sense God speaking to me during the sermon.	1514	4.06	.836	83.8
35	When the pastor is preaching my attention is completely drawn into the message.	1518	3.72	.927	71.5



**Table 47. Congregational experience of the Eucharist: all subjects**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

<b>Item No.</b>	<b>Item</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b>%</b>
<b>74-83</b>	<b>Please select a number from the scale below to indicate how accurately each word or phrase describes your experience of the Lord's supper in the worship service you attend.</b>				
74	Experience of Christ's presence near me	1490	3.93	.859	73.2
75	Meaningful	1482	4.28	.754	88.3
76	Stimulating to the senses	1464	3.50	1.057	52.7
77	Solemn	1460	3.78	1.040	63.7
78	Joyous	1465	3.78	.994	64.3
79	Mysterious	1441	2.58	1.353	27.0
80	Evoking of emotion	1444	3.53	1.078	54.9
81	Routine	1445	2.03	1.173	13.3
82	Peaceful	1475	4.08	.875	77.6
83	An experience to think upon deeply	1480	4.34	.846	84.4

**Table 48. Congregational participation in the liturgy: grouped by liturgical type**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
56	When communion is served I partake of the bread.	1174	4.82	.623	199	4.84	.427	142	4.89	.425	.940	.391
57	When communion is served I partake of the cup.	1171	4.82	.623	199	4.82	.545	143	4.90	.416	1.107	.331
54	During prayer I kneel at the communion rail (altar) to pray.	1164	2.56	.977	198	2.59	1.008	143	2.27	.841	5.950	.003*
64	During prayer in the worship service I attend I kneel at my seat to pray.	1170	1.86	.935	198	1.70	.895	143	1.90	.909	2.869	.057
69	During prayer time in our worship service I pray silently while the person who is leading prayer prays out loud.	1176	3.91	.886	199	3.74	.911	142	3.85	.878	3.472	.031
62	When either the Apostle's or Nicene Creed is read in unison during worship I read it out loud with the congregation.	1143	3.88	1.388	195	4.11	1.192	143	4.59	.883	19.195	.000*
63	I listen intently to the words spoken during the public reading of Scripture in worship.	1172	4.37	.783	196	4.35	.752	143	4.18	.810	3.539	.029
65	When Scripture is read in worship I follow along in another Bible.	1173	3.63	1.167	199	3.73	1.104	143	3.49	1.244	1.749	.174
59	In worship I sing only those songs I am most familiar with.	1164	2.50	1.244	196	2.33	1.201	141	2.22	1.063	4.371	.013
61	When the congregation sings choruses in worship I sing with them.	1180	4.41	.927	198	4.47	.859	143	4.50	.871	.756	.470
66	When the congregation sings hymns in worship I sing with them.	1178	4.59	.819	200	4.58	.804	143	4.64	.735	.342	.711
53	When the pastor is preaching I listen to the sermon.	1177	4.52	.695	200	4.50	.626	143	4.27	.841	7.879	.000*
58	While the pastor is preaching I find myself dwelling upon things other than the sermon.	1169	2.54	.801	198	2.54	.847	140	2.83	.881	7.885	.000*

\* Indicates significance at .004 and below using Bonferroni application.

**Table 49. Congregational Participation in dedication, baptism, and rebaptism: grouped by liturgical type (categorical variables)**

	Type I		Type II		Type III	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
<b>Dedication Experience</b>						
Unknown	180	15.7	30	15.5	9	6.2
Dedicated as infant (birth to 5 years)	403	35.3	65	33.7	86	59.7
Dedicated as a child (6 to 12 years)	78	6.8	15	7.8	4	2.8
Dedicated as a teen (13 to 19 years)	90	7.9	8	4.1	7	4.9
Never Dedicated	392	34.3	75	38.9	38	26.4
<b>Baptism Experience</b> (stated as original baptism and not rebaptism)						
Unknown	29	2.5	4	2.0	4	2.8
Baptized as an infant (birth to 5 years)	165	14.1	56	28.1	24	16.8
Baptized as a child (6 to 12 years)	233	19.9	43	21.6	54	37.8
Baptized as a teen (13 to 19 years)	290	24.8	39	19.6	36	25.2
Baptized as an adult (20 and above)	373	31.9	41	20.6	17	11.9
Never Baptized	78	6.7	16	8.0	8	5.6
<b>Rebaptism Experience</b>						
Unknown	49	4.3	7	3.6	3	2.2
Rebaptized as a child (6 to 12 years)	16	1.4	3	1.6	4	2.9
Rebaptized as a teen (13 to 19 years)	37	3.2	3	1.6	6	4.3
Rebaptized as an adult (20 and above)	216	18.9	38	19.7	13	9.4
Rebaptized more than once	30	2.6	8	4.1	1	0.7
Never Rebaptized	796	69.6	134	69.4	112	80.6

**Table 50. Congregational outlook of the liturgy: grouped by liturgical type**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
16	Communion gives me the opportunity to think about what Christ has accomplished for us.	1178	4.50	.740	199	4.48	.717	143	4.55	.647	.343	.709
21	Communion provides an opportunity to thank God for God's continuing saving work in the world.	1176	4.33	.821	199	4.34	.786	144	4.41	.770	.560	.571
25	Regular participation in communion is an essential part of Christian faith.	1175	4.39	.809	200	4.37	.732	143	4.50	.721	1.229	.293
30	I often wish communion would be served more frequently in the worship service I attend.	1175	3.06	1.102	198	2.85	1.075	143	2.75	1.129	7.277	.001*
29	In baptism faith is important.	1166	4.48	.712	196	4.50	.720	143	4.50	.691	.108	.897
33	Infants should always be baptized in a public gathering, like worship, rather than privately such as in someone's home.	1166	2.98	1.193	198	2.91	1.225	143	3.23	1.173	3.379	.034
34	In baptism God gives a gift of grace that can never be taken away.	1154	3.31	1.352	197	3.31	1.294	142	3.46	1.324	.853	.426
43	Someone baptized as an infant should be rebaptized as an adult believer.	1158	3.69	1.129	195	3.56	1.264	143	3.12	1.253	15.473	.000*
3	Spontaneous prayers (unwritten prayers), spoken by the pastor or another individual during worship are important to the spiritual well-being of the congregation.	1173	4.45	.773	200	4.37	.810	145	4.16	.903	8.782	.000*
6	During prayer in worship it is important for the pastor to offer extended periods of silence in order that members of the congregation can reflect upon worship and pray.	1169	3.51	1.009	197	3.58	.989	144	3.74	.922	3.668	.026
11	Written prayers, thoughtfully read by the pastor or another individual during worship, are important to the spiritual well-being of the congregation.	1170	2.93	1.165	199	3.06	1.160	144	3.46	1.127	13.782	.000*
20	I enjoy praying the Lord's Prayer as the person leading the prayer prays with us.	1168	3.75	.891	196	3.79	.880	144	4.19	.813	16.270	.000*
22	Written prayers, read in unison by the congregation during worship, are important to the spiritual well-being of the congregation.	1169	2.95	1.049	196	2.99	1.018	144	3.50	.975	18.155	.000*

Table 50—Continued.

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>P</i>
46	Prayers in which members of the congregation are provided the opportunity to audibly pray does/would enhance our worship service.	1157	3.64	.854	196	3.69	.910	143	3.50	.804	2.145	.117
49	I believe praying in a common/corporate setting, such as in public worship, is as important as private prayer.	1168	3.92	1.012	196	3.84	1.013	143	3.95	.834	.621	.537
7	I find the reading of either the Apostles' or Nicene Creed in worship important to my spiritual well-being.	1159	2.95	.997	196	2.96	.989	144	3.62	1.003	29.085	.000*
37	The Apostles' and Nicene Creeds speak to me about what I believe.	1152	3.61	.893	194	3.59	.974	142	4.04	.874	15.180	.000*
47	I think the Apostles' and Nicene Creeds are too old to have much value in worship.	1141	2.22	.946	192	2.16	.902	143	1.74	.955	16.132	.000*
4	It is important for people other than the pastor to lead the public reading of Scripture in worship.	1170	3.51	1.051	198	3.66	.951	145	4.30	.908	38.982	.000*
9	The best way to present Scripture in worship is for the pastor to read it to the congregation.	1165	3.40	1.123	197	3.25	1.061	144	2.54	.923	39.751	.000*
19	The dramatic reading of Scripture in worship would/does make the Scripture come to life.	1168	3.41	.973	196	3.46	.902	144	3.75	.957	8.107	.000*
45	If done well the dramatic acting out of some Scripture passages does/would enhance our worship service.	1152	3.54	.939	193	3.65	.896	143	3.95	.842	13.275	.000*
14	Although music is important; a worship service can be meaningful without it.	1177	2.74	1.316	199	2.73	1.294	143	2.73	1.290	.020	.980
26	I dislike the choruses we sing in our worship.	1176	1.96	1.154	200	1.85	1.036	144	1.99	1.064	.928	.395
36	I would rather listen to others sing in church than participate in the congregational singing.	1171	2.12	1.098	197	1.99	.992	143	2.05	1.140	1.314	.269
15	The worship service I attend would be enhanced if the pastor preached shorter sermons.	1173	2.14	1.006	198	2.17	1.011	143	2.14	.810	.071	.932
23	The worship service I attend would be enhanced if the sermon addressed Scripture more fully.	1164	3.39	1.085	194	3.30	1.084	144	3.15	1.006	3.298	.037
32	The worship service I attend would be enhanced if the pastor preached longer sermons.	1174	2.34	.928	199	2.27	.903	142	2.17	.825	2.318	.099

\* Indicates significance at .002 and below using Bonferroni application.

**Table 51. Congregational experience of the liturgy: grouped by liturgical type**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
55	When I receive communion I offer myself to Christ.	1162	4.33	.902	197	4.12	.982	143	4.13	.936	6.695	.001*
70	During the celebration of the Lord's supper I sense that I am in communion with God.	1167	4.18	.886	197	4.02	.971	142	4.15	.902	2.712	.067
73	During the Lord's supper I sense a deeper communion with the persons around me.	1169	3.14	1.075	198	3.08	1.117	141	3.25	1.070	1.055	.348
24	When I witness the baptism of someone else I often reflect upon the significance of my own baptism.	1166	3.91	.901	198	3.85	.938	144	3.92	.954	.417	.659
31	When I can see the water at a baptismal service and hear its sound the meaning of baptism is enriched for me.	1167	3.26	1.036	195	3.24	1.072	142	3.36	1.126	.686	.504
42	I find the manner in which the baptismal services are conducted in our church meaningful.	1153	3.87	.811	197	3.98	.749	143	3.97	.778	2.409	.090
5	I am often moved emotionally by the pastoral prayer.	1162	3.78	.973	196	3.83	1.008	143	3.31	.987	15.471	.000*
12	During times of prayer in worship it is as if heaven comes down to earth.	1176	3.64	.955	197	3.54	.992	144	3.29	.860	8.692	.000*
40	Prayer in the worship service of our church instills within me a sense of awe and wonder.	1167	3.75	.852	198	3.71	.904	143	3.49	.941	5.635	.004
28	The reading of the Apostles' or Nicene Creed fills me with a renewed sense of hope.	1155	3.41	.916	196	3.36	.904	143	3.62	.999	3.807	.022
39	When the Apostles' or Nicene Creed is read in worship it gives me a sense of assurance in my Christian faith.	1155	3.52	.912	196	3.44	.988	142	3.89	.889	12.040	.000*
13	When I hear the words of the Gospel read during worship I imagine what it would be like to be one of the characters in the story.	1174	3.46	.958	197	3.31	1.026	144	3.37	.973	2.130	.119
27	I find the reading of Scripture boring.	1173	1.67	.988	199	1.69	.949	141	1.64	.839	.137	.872

**Table 51—Continued**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
38	During the reading of Scripture in the worship service I attend I sense that God is very near to me.	1173	3.88	.758	198	3.80	.855	143	3.69	.875	4.591	.010
44	During the public reading of Scripture in worship it seems as if God is speaking to me.	1163	3.79	.770	196	3.77	.819	143	3.66	.741	1.764	.172
51	I find delight in hearing the Scripture as it is presented in the worship service I attend.	1165	4.13	.751	197	4.11	.761	143	4.04	.768	.782	.457
1	I find the choruses we sing in our worship service meaningful.	1174	4.15	.955	196	4.24	.830	145	4.28	.702	1.824	.162
2	Sometimes I sense that God is very near to me during the congregational singing at our church.	1177	4.28	.882	197	4.29	.848	145	4.11	.792	2.570	.077
10	Singing hymns does nothing for me.	1161	1.53	.929	198	1.57	.994	141	1.74	.952	3.290	.038
17	I love to sing the hymns that are a part of our worship service.	1179	4.33	.877	200	4.30	.919	144	4.12	.981	3.357	.035
18	I often sense God speaking to me during the sermon.	1172	4.10	.824	199	4.02	.873	143	3.81	.839	8.138	.000*
35	When the pastor is preaching my attention is completely drawn into the message.	1177	3.75	.901	198	3.72	.992	143	3.39	.993	9.880	.000*

\* Indicates significance at .002 and below using Bonferroni application.

**Table 52. Congregational experience of the Eucharist: grouped by liturgical type**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
<b>74-83</b>	<b>Please select a number from the scale below to indicate how accurately each word or phrase describes your experience of the Lord's supper in the worship service you attend.</b>											
74	Experience of Christ's presence near me	1154	3.95	.859	195	3.82	.906	141	3.90	.787	2.057	.128
75	Meaningful	1148	4.28	.760	193	4.23	.777	141	4.33	.671	.733	.481
76	Stimulating to the senses	1130	3.55	1.038	193	3.30	1.096	141	3.45	1.130	4.695	.009
77	Solemn	1127	3.80	1.027	193	3.75	1.080	140	3.64	1.081	1.575	.207
78	Joyous	1133	3.80	.982	191	3.75	1.060	141	3.66	.999	1.322	.267
79	Mysterious	1115	2.56	1.346	188	2.58	1.364	138	2.75	1.392	1.287	.277
80	Evoking of emotion	1113	3.56	1.073	191	3.52	1.090	140	3.38	1.089	1.695	.184
81	Routine	1116	2.00	1.153	190	2.14	1.290	139	2.20	1.150	2.726	.066
82	Peaceful	1142	4.09	.875	193	4.06	.931	140	4.07	.792	.143	.867
83	An experience to think upon deeply	1146	4.37	.837	193	4.28	.857	141	4.23	.900	2.119	.121

199

None are significant. Significance is at .005 and below using Bonferroni application.



**Table 53. Congregational participation in the liturgy: grouped by the subject's perceived experience of entire sanctification**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<i>P</i>
56	When communion is served I partake of the bread.	488	4.79	.681	95.5	953	4.88	.470	98.5	-2.659	.008
57	When communion is served I partake of the cup.	487	4.78	.703	95.3	953	4.88	.462	98.4	-2.963	.003*
54	During prayer I kneel at the communion rail (altar) to pray.	486	2.36	.978	11.9	948	2.67	.951	15.8	-5.782	.000*
64	During prayer in the worship service I attend I kneel at my seat to pray.	487	1.74	.937	5.7	948	1.90	.921	5.3	-3.250	.001*
69	During prayer time in our worship service I pray silently while the person who is leading prayer prays out loud.	490	3.74	.949	62.9	953	3.97	.831	74.8	-4.437	.000*
62	When either the Apostle's or Nicene Creed is read in unison during worship I read it out loud with the congregation.	475	3.70	1.432	62.9	939	4.15	1.244	75.4	-5.802	.000*
63	I listen intently to the words spoken during the public reading of Scripture in worship.	490	4.20	.820	84.7	947	4.44	.739	92.0	-5.621	.000*
65	When Scripture is read in worship I follow along in another Bible.	489	3.33	1.201	50.3	951	3.79	1.114	67.3	-7.155	.000*
59	In worship I sing only those songs I am most familiar with.	485	2.41	1.214	21.6	944	2.45	1.221	22.9	-.571	.568
61	When the congregation sings choruses in worship I sing with them.	491	4.33	.969	84.1	953	4.50	.849	88.9	-3.422	.001*
66	When the congregation sings hymns in worship I sing with them.	490	4.46	.909	88.8	955	4.68	.705	93.7	-4.629	.000*
53	When the pastor is preaching I listen to the sermon.	489	4.42	.722	92.2	956	4.55	.676	94.6	-3.356	.001*
58	While the pastor is preaching I find myself dwelling upon things other than the sermon.	487	2.64	.813	10.9	946	2.52	.818	9.4	2.785	.005

\* Indicates significance at .004 and below using Bonferroni application.

**Table 54. Congregational participation in dedication, baptism, and rebaptism: grouped by the subject's perceived experience of entire Sanctification (categorical variables)**

	Non-Entirely Sanctified		Entirely Sanctified	
	<i>n</i>	%	<i>n</i>	%
<b>Dedication Experience</b>				
Unknown	87	18.0	120	14.8
Dedicated as infant (birth to 5 years)	145	30.0	387	37.4
Dedicated as a child (6 to 12 years)	34	7.0	59	6.6
Dedicated as a teen (13 to 19 years)	43	8.9	57	7.1
Never Dedicated	175	36.2	313	34.1
<b>Baptism Experience</b> (stated as original baptism and not rebaptism)				
Unknown	20	4.1	15	2.5
Baptized as an infant (birth to 5 years)	110	22.5	122	16.2
Baptized as a child (6 to 12 years)	85	17.4	236	21.9
Baptized as a teen (13 to 19 years)	99	20.3	255	24.2
Baptized as an adult (20 and above)	125	25.6	287	28.5
Never Baptized	49	10.0	40	6.8
<b>Rebaptism Experience</b>				
Unknown	32	6.5	24	4.0
Rebaptized as a child (6 to 12 years)	5	1.0	17	1.6
Rebaptized as a teen (13 to 19 years)	15	3.1	30	3.1
Rebaptized as an adult (20 and above)	92	18.8	167	18.1
Rebaptized more than once	13	2.7	25	2.6
Never Rebaptized	332	67.9	664	70.6

**Table 55. Congregational outlook of the liturgy: grouped by the subject's perceived experience of entire sanctification**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<i>P</i>
16	Communion gives me the opportunity to think about what Christ has accomplished for us.	493	4.44	.757	92.5	960	4.55	.698	95.8	-2.588	.010
21	Communion provides an opportunity to thank God for God's continuing saving work in the world.	493	4.30	.816	90.1	958	4.37	.809	92.1	-1.543	.123
25	Regular participation in communion is an essential part of Christian faith.	490	4.34	.817	89.8	962	4.45	.768	93.0	-2.510	.012
30	I often wish communion would be served more frequently in the worship service I attend.	489	2.96	1.121	30.9	952	3.02	1.107	36.1	-1.118	.264
29	In baptism faith is important.	489	4.45	.720	93.9	940	4.52	.687	95.2	-1.701	.089
33	Infants should always be baptized in a public gathering, like worship, rather than privately such as in someone's home.	480	2.91	1.203	31.9	953	3.03	1.192	37.8	-1.715	.087
34	In baptism God gives a gift of grace that can never be taken away.	486	3.55	1.249	60.1	933	3.20	1.374	47.7	4.883	.000*
43	Someone baptized as an infant should be rebaptized as an adult believer.	480	3.59	1.127	56.5	941	3.60	1.207	61.8	-.212	.832
3	Spontaneous prayers (unwritten prayers), spoken by the pastor or another individual during worship are important to the spiritual well-being of the congregation.	494	4.28	.835	86.0	955	4.49	.750	92.7	-4.595	.000*
6	During prayer in worship it is important for the pastor to offer extended periods of silence in order that members of the congregation can reflect upon worship and pray.	493	3.60	.988	59.8	952	3.52	1.007	53.7	1.543	.123
11	Written prayers, thoughtfully read by the pastor or another individual during worship, are important to the spiritual well-being of the congregation.	489	3.15	1.116	43.4	959	2.91	1.187	34.6	3.711	.000*
20	I enjoy praying the Lord's Prayer as the person leading the prayer prays with us.	489	3.79	.911	70.1	953	3.81	.882	71.9	-.418	.676
22	Written prayers, read in unison by the congregation during worship, are important to the spiritual well-being of the congregation.	490	3.01	1.028	33.7	956	3.01	1.058	34.3	.156	.876

Table 55—Continued.

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<i>P</i>
46	Prayers in which members of the congregation are provided the opportunity to audibly pray does/would enhance our worship service.	478	3.53	.872	58.6	946	3.68	.852	67.2	-3.119	.002*
49	I believe praying in a common/corporate setting, such as in public worship, is as important as private prayer.	482	3.87	.982	74.9	950	3.93	.998	78.9	-1.122	.262
7	I find the reading of either the Apostles' or Nicene Creed in worship important to my spiritual well-being.	486	3.05	.998	28.4	948	3.01	1.033	30.9	.717	.473
37	The Apostles' and Nicene Creeds speak to me about what I believe.	480	3.52	.907	53.1	940	3.71	.908	65.5	-3.605	.000*
47	I think the Apostles' and Nicene Creeds are too old to have much value in worship.	475	2.24	.898	4.8	932	2.12	.980	7.2	2.131	.033
4	It is important for people other than the pastor to lead the public reading of Scripture in worship.	493	3.55	1.069	54.6	952	3.64	1.047	59.2	-1.452	.147
9	The best way to present Scripture in worship is for the pastor to read it to the congregation.	490	3.41	1.080	51.0	952	3.24	1.142	46.6	2.755	.006
19	The dramatic reading of Scripture in worship would/does make the Scripture come to life.	490	3.43	.987	48.0	954	3.47	.957	50.9	-.763	.446
45	If done well the dramatic acting out of some Scripture passages does/would enhance our worship service.	481	3.53	.942	57.2	938	3.62	.923	62.0	-1.772	.077
14	Although music is important; a worship service can be meaningful without it.	491	2.74	1.314	38.9	960	2.74	1.302	41.1	-.033	.974
26	I dislike the choruses we sing in our worship service.	494	1.88	1.108	11.9	960	1.97	1.132	12.2	-1.416	.157
36	I would rather listen to others sing in church than participate in the congregational singing.	488	2.25	1.163	18.6	947	2.01	1.033	12.2	3.821	.000*
15	The worship service I attend would be enhanced if the pastor preached shorter sermons.	490	2.10	.969	9.6	955	2.14	.986	11.3	-.760	.447
23	The worship service I attend would be enhanced if the sermon addressed Scripture more fully.	489	3.22	1.090	42.9	950	3.42	1.072	54.7	-3.283	.001*
32	The worship service I attend would be enhanced if the pastor preached longer sermons.	485	2.42	.940	12.6	954	2.26	.899	9.0	3.049	.002*

\* Indicates significance at .002 and below using Bonferroni application.

**Table 56. Congregational experience of the liturgy: grouped by the subject's perceived experience of entire sanctification**

Percentages are based upon those who either often or always participate in the following or agree or strongly agree with each statement.

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<i>P</i>
55	When I receive communion I offer myself to Christ.	479	4.00	1.027	71.6	951	4.45	.802	88.2	-8.409	.000*
70	During the celebration of the Lord's supper I sense that I am in communion with God.	488	3.87	1.003	67.2	943	4.33	.773	86.9	-8.916	.000*
73	During the Lord's supper I sense a deeper communion with the persons around me.	486	3.07	1.110	34.6	947	3.20	1.054	39.1	-2.250	.025
24	When I witness the baptism of someone else I often reflect upon the significance of my own baptism.	491	3.76	.974	68.0	951	3.99	.861	81.1	-4.573	.000*
31	When I can see the water at a baptismal service and hear its sound the meaning of baptism is enriched for me.	484	3.26	1.016	42.4	948	3.28	1.061	45.8	-.436	.663
42	I find the manner in which the baptismal services are conducted in our church meaningful.	481	3.81	.807	69.6	944	3.95	.797	78.2	-3.072	.002*
5	I am often moved emotionally by the pastoral prayer.	491	3.72	1.009	66.8	947	3.76	.966	69.9	-.701	.483
12	During times of prayer in worship it is as if heaven comes down to earth.	490	3.46	.986	53.3	958	3.68	.924	66.4	-4.205	.000*
40	Prayer in the worship service of our church instills within me a sense of awe and wonder.	486	3.60	.897	62.6	948	3.79	.837	73.4	-3.826	.000*
28	The reading of the Apostles' or Nicene Creed fills me with a renewed sense of hope.	485	3.37	.878	44.9	942	3.46	.945	51.6	-1.715	.087
39	When the Apostles' or Nicene Creed is read in worship it gives me a sense of assurance in my Christian faith.	483	3.47	.900	53.0	940	3.59	.931	62.2	-2.236	.025
13	When I hear the words of the Gospel read during worship I imagine what it would be like to be one of the characters in the story.	492	3.46	.999	58.9	957	3.42	.944	55.0	.733	.464
27	I find the reading of Scripture boring.	489	1.79	.947	6.3	949	1.58	.959	6.0	3.867	.000*
38	During the reading of Scripture in the worship service I attend I sense that God is very near to me.	490	3.71	.850	67.3	951	3.94	.723	82.1	-5.178	.000*
44	During the public reading of Scripture in worship it seems as if God is speaking to me.	482	3.62	.840	62.7	946	3.86	.712	78.1	-5.484	.000*
51	I find delight in hearing the Scripture as it is presented in the worship service I attend.	485	4.05	.796	82.9	947	4.17	.712	88.7	-2.909	.004

**Table 56—Continued.**

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<b>P</b>
1	I find the choruses we sing in our worship service meaningful.	493	4.23	.850	88.2	954	4.18	.915	85.0	.943	.346
2	Sometimes I sense that God is very near to me during the congregational singing at our church.	495	4.16	.833	85.3	956	4.36	.840	90.9	-4.294	.000*
10	Singing hymns does nothing for me.	486	1.66	1.028	8.0	949	1.49	.866	4.8	3.246	.001*
17	I love to sing the hymns that are a part of our worship service.	493	4.24	.922	84.4	964	4.35	.856	90.1	-2.308	.021
18	I often sense God speaking to me during the sermon.	493	3.93	.886	77.1	955	4.15	.780	88.4	-4.891	.000*
35	When the pastor is preaching my attention is completely drawn into the message.	490	3.65	.956	66.7	954	3.76	.904	74.4	-2.069	.039

\* Indicates significance at .002 and below using Bonferroni application.

**Table 57. Congregational experience of the eucharist: grouped by the subject's perceived experience of entire sanctification**

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<b>P</b>
<b>74-83</b>	<b>Please select a number from the scale below to indicate how accurately each word or phrase describes your experience of the Lord's supper in the worship service you attend.</b>										
74	Experience of Christ's presence near me	481	3.69	.913	60.9	938	4.06	.790	80.3	-7.504	.000*
75	Meaningful	479	4.14	.815	83.9	935	4.38	.688	91.1	-5.743	.000*
76	Stimulating to the senses	477	3.38	1.056	47.0	922	3.59	1.040	56.6	-3.536	.000*
77	Solemn	477	3.70	1.072	59.5	919	3.83	1.015	66.9	-2.298	.022
78	Joyous	483	3.61	1.073	59.4	917	3.88	.927	67.2	-4.695	.000*
79	Mysterious	479	2.52	1.301	23.2	897	2.61	1.384	29.2	-1.197	2.32
80	Evoking of emotion	474	3.46	1.062	50.6	904	3.59	1.077	58.2	-2.222	.026
81	Routine	475	2.13	1.180	13.7	907	1.96	1.163	12.8	-2.505	.012
82	Peaceful	481	3.97	.901	73.6	925	4.17	.837	80.5	-4.112	.000*
83	An experience to think upon deeply	484	4.19	.943	78.5	928	4.44	.759	88.1	-4.906	.000*

899

\* Indicates significance at .005 and below using Bonferroni application.

**Table 58. Congregational beliefs relating to the doctrine of Christian perfection: all subjects**

Percentages are based upon those who either agree or strongly agree with each statement.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
99	Temptation is a part of every Christian's life.	1491	4.35	.765	93.0
102	Christians face some temptations that are impossible to resist.	1483	2.07	1.141	15.7
105	Immature Christians have a natural tendency to depart from the will of God.	1476	3.33	.950	51.7
116	God always provides a way of escape so that when someone is tempted they don't have to submit to that temptation.	1483	4.38	.809	90.3
127	God can remove evil thoughts from us in this life.	1489	4.00	.998	79.4
134	One can be a Christian and still struggle with evil thoughts.	1483	4.05	.860	84.6
136	It is possible to conform one's life completely to God's will.	1484	4.12	.998	82.3
138	Most Christians sin in word, thought, and deed every day.	1480	2.83	1.239	35.1

**Table 59. Congregational attitudes relating to the doctrine of Christian perfection: all subjects**

Percentages are based upon those who either agree or strongly agree with each statement.

Facet of C.P.	Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
Faith	94	I find greater pleasure in doing God's will than in satisfying my own desires.	1497	4.32	.705	91.0
Faith	95	I believe my life is pleasing to God.	1497	3.86	.742	76.8
Hope	97	In my darkest days, I know that God gives me the power to endure.	1500	4.63	.630	96.1
Hope	103	Things may go wrong in this world, but I believe God is in control.	1501	4.72	.637	96.7
Faith	107	My faith shapes how I think and act each day.	1495	4.41	.681	94.4
Love	108	I do not feel any carnal pride in my heart.	1474	2.96	1.060	33.2
Hope	110	I am aware of God attending to me in time of need.	1498	4.50	.705	94.5
Love	111	When someone that I know is in need I feel it is my responsibility to try and help them.	1495	4.21	.705	90.3
Love	112	I feel no sin in my life, but only love.	1483	2.75	1.129	30.1
Humility	117	I am content even when I don't receive praise for my achievements.	1483	4.04	.772	84.7
Humility	118	I do not have the power to transform my own life.	1469	3.88	1.270	73.3
Humility	126	I think I should be recognized for all that I have done for the sake of the Church.	1481	1.69	.828	4.2
Faith	128	I sense that I am in a right relationship with God.	1488	4.08	.802	83.9
Faith	131	I have the continual witness of the Spirit in my life that I am a child of God.	1483	4.09	.802	82.7
Humility	132	God seems to understand that my needs are more important than those of most people.	1480	1.85	.912	6.5
Love	133	I love God with all of my heart, mind, and soul.	1484	4.55	.698	94.0
Faith	137	I completely trust and have surrendered my life to God.	1481	4.28	.830	86.5
Faith	139	I have a good sense of the direction in which God is guiding me.	1491	3.90	.824	76.0



**Table 60. Congregational behaviors relating to the doctrine of Christian perfection: all subjects**

Percentages are based upon those who either agree or strongly agree with each statement.

Facet of C.P.	Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
Love	96	I pray for those who mistreat me.	1493	3.91	.783	79.5
Love	98	I am often critical of other people.	1483	2.82	1.011	33.1
Faith	119	I am often too busy to spend time reading the Bible.	1476	2.69	1.094	32.5
Love	120	In my free time I help people who have problems or needs.	1474	3.55	.882	62.8
Humility	123	If I have wronged someone I go and seek their forgiveness.	1475	3.96	.733	82.4
Humility	124	Every Day I ask God to be merciful to me and to forgive me for my failings.	1483	3.89	.993	75.6
Faith	125	I seek out opportunities to help me grow spiritually.	1471	4.00	.778	80.8
Faith	130	I often talk with other people about my faith.	1483	3.67	.906	68.9

**Table 61. Items measuring corporate and privatized faith: all subjects**

Percentages are based upon those who either agree or strongly agree with each statement.

Item No.	Item	<i>n</i>	<i>M</i>	<i>SD</i>	%
100	The church is an important part of Christian life, but one can be a Christian without regularly attending church.	1493	2.81	1.240	36.9
113	My personal devotional life is more important than corporate worship.	1490	3.27	1.069	46.4
115	If other Christians in my church lovingly confronted me because they were concerned over my Christian behavior, then they would be intruding where they do not belong.	1484	2.18	.945	11.2
121	My own relationship with God stands apart from any official church teaching.	1457	3.02	1.184	38.0
129	If I have a broken relationship with another person in my church it does not affect my personal relationship with God.	1478	2.20	1.116	17.1
135	An individual's choice to either become a member of their local church or not become a member has no effect on their spiritual life.	1485	2.97	1.189	38.3
101	If available I would be a part of a small group of Christians that pray for one another.	1492	3.92	.882	73.7
104	Corporate worship is more important than personal devotions.	1493	2.24	.967	11.1
106	I cannot be saved and sanctified without the church.	1488	2.48	1.152	22.7
109	If one existed, I would be interested in joining a small group of Christians I trusted, where each person confidentially shared their temptations and failures.	1480	3.54	1.054	56.2
114	It is important for Christians to become a member of a local church.	1496	4.11	.906	84.5
122	Regular attendance at corporate worship is necessary for my spiritual walk.	1481	4.13	.875	86.3

**Table 62. Congregational beliefs relating to the doctrine of Christian perfection: grouped by liturgical type**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
99	Temptation is a part of every Christian's life.	1155	4.33	.777	195	4.35	.734	141	4.43	.699	.910	.403
102	Christians face some temptations that are impossible to resist.	1150	2.07	1.143	192	2.12	1.173	141	2.02	1.085	.342	.711
105	Immature Christians have a natural tendency to depart from the will of God.	1147	3.36	.950	190	3.21	.946	139	3.21	.936	3.383	.034
116	God always provides a way of escape so that when someone is tempted they don't have to submit to that temptation.	1155	4.40	.782	189	4.33	.911	139	4.26	.871	2.292	.101
127	God can remove evil thoughts from us in this life.	1158	4.04	.981	193	3.91	1.045	138	3.83	1.057	3.628	.027
134	One can be a Christian and still struggle with evil thoughts.	1152	4.01	.880	192	4.16	.842	139	4.23	.652	6.111	.002*
136	It is possible to conform one's life completely to God's will.	1152	4.15	.989	193	3.99	.995	139	4.04	1.055	2.500	.082
138	Most Christians sin in word, thought, and deed every day.	1151	2.78	1.240	192	2.99	1.234	137	2.99	1.207	3.716	.025

\* Indicates significance at .006 and below using Bonferroni application.

**Table 63. Congregational attitudes relating to the doctrine of Christian perfection: grouped by liturgical type**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		n	M	SD	n	M	SD	n	M	SD	F	P
94	I find greater pleasure in doing God's will than in satisfying my own desires.	1160	4.35	.688	195	4.31	.731	142	4.10	.765	8.042	.000*
95	I believe my life is pleasing to God.	1163	3.86	.743	192	3.89	.736	142	3.80	.736	.528	.590
97	In my darkest days, I know that God gives me the power to endure.	1163	4.63	.635	195	4.69	.590	142	4.54	.637	2.339	.097
103	Things may go wrong in this world, but I believe God is in control.	1167	4.75	.622	193	4.74	.635	141	4.52	.723	7.662	.000*
107	My faith shapes how I think and act each day.	1161	4.40	.702	193	4.47	.595	141	4.40	.608	.831	.436
108	I do not feel any carnal pride in my heart.	1144	3.02	1.065	189	2.75	1.031	141	2.76	.992	8.591	.000*
110	I am aware of God attending to me in time of need.	1162	4.53	.681	195	4.50	.728	141	4.33	.842	4.762	.009
111	When someone that I know is in need I feel it is my responsibility to try and help them.	1160	4.22	.706	194	4.17	.681	141	4.23	.733	.452	.637
112	I feel no sin in my life, but only love.	1151	2.83	1.146	192	2.53	1.068	140	2.39	.957	13.616	.000*
117	I am content even when I don't receive praise for my achievements.	1152	4.06	.757	192	4.04	.771	139	3.91	.884	2.424	.089
118	I do not have the power to transform my own life.	1142	3.89	1.273	190	3.79	1.296	137	3.94	1.211	.676	.509
126	I think I should be recognized for all that I have done for the sake of the Church.	1150	1.69	.833	193	1.69	.845	138	1.68	.764	.010	.990
128	I sense that I am in a right relationship with God.	1156	4.08	.815	193	4.12	.730	139	4.00	.789	.909	.403
131	I have the continual witness of the Spirit in my life that I am a child of God.	1153	4.10	.798	191	4.16	.781	139	3.94	.844	3.466	.032
132	God seems to understand that my needs are more important than those of most people.	1153	1.86	.923	191	1.86	.927	136	1.70	.782	1.942	.144
133	I love God with all of my heart, mind, and soul.	1155	4.57	.697	192	4.52	.701	137	4.43	.694	2.796	.061
137	I completely trust and have surrendered my life to God.	1149	4.30	.822	193	4.21	.877	139	4.22	.826	1.248	.287
139	I have a good sense of the direction in which God is guiding me.	1159	3.90	.821	193	3.92	.759	139	3.80	.934	1.092	.336

\* Indicates significance at .003 and below using Bonferroni application.

**Table 64. Congregational behaviors relating to the doctrine of Christian perfection: grouped by liturgical type**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
96	I pray for those who mistreat me.	1158	3.93	.754	193	3.88	.893	142	3.77	.837	2.729	.066
98	I am often critical of other people.	1147	2.82	1.006	195	2.77	1.037	141	2.92	1.022	.964	.382
119	I am often too busy to spend time reading the Bible.	1145	2.67	1.094	193	2.76	1.092	138	2.78	1.101	1.025	.359
120	In my free time I help people who have problems or needs.	1143	3.57	.875	192	3.55	.903	139	3.39	.905	2.695	.068
123	If I have wronged someone I go and seek their forgiveness.	1144	3.96	.733	192	3.96	.726	139	3.92	.752	.218	.804
124	Every Day I ask God to be merciful to me and to forgive me for my failings.	1153	3.93	.967	193	3.73	1.067	137	3.69	1.054	6.554	.001*
125	I seek out opportunities to help me grow spiritually.	1142	4.00	.771	192	3.99	.831	137	3.97	.757	.100	.905
130	I often talk with other people about my faith.	1153	3.71	.891	191	3.57	1.002	139	3.55	.878	3.281	.038

\* Indicates significance at .006 and below using Bonferroni application.

**Table 65. Items measuring corporate and privatized faith: grouped by liturgical type**

Item No.	Item	Type I			Type II			Type III			ANOVA	
		<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<b>F</b>	<b>P</b>
100	The church is an important part of Christian life, but one can be a Christian without regularly attending church.	1160	2.79	1.243	194	2.81	1.237	139	2.93	1.220	.779	.459
113	My personal devotional life is more important than corporate worship.	1157	3.31	1.077	193	3.23	1.026	140	2.99	1.028	5.815	.003*
115	If other Christians in my church lovingly confronted me because they were concerned over my Christian behavior, then they would be intruding where they do not belong.	1154	2.17	.918	191	2.13	1.013	139	2.30	1.054	1.544	.214
121	My own relationship with God stands apart from any official church teaching.	1131	3.00	1.188	189	3.20	1.168	137	2.92	1.157	2.936	.053
129	If I have a broken relationship with another person in my church it does not affect my personal relationship with God.	1149	2.22	1.132	191	2.25	1.152	138	2.00	.904	2.588	.075
135	An individual's choice to either become a member of their local church or not become a member has no effect on their spiritual life.	1153	2.96	1.178	193	3.09	1.213	139	2.88	1.207	1.526	.218
101	If available I would be a part of a small group of Christians that pray for one another.	1157	3.93	.866	195	3.90	.941	140	3.86	.931	.365	.694
104	Corporate worship is more important than personal devotions.	1159	2.23	.986	194	2.17	.897	140	2.39	.887	2.297	.101
106	I cannot be saved and sanctified without the church.	1156	2.51	1.154	192	2.27	1.101	140	2.49	1.178	3.821	.022
109	If one existed, I would be interested in joining a small group of Christians I trusted, where each person confidentially shared their temptations and failures.	1149	3.53	1.050	191	3.45	1.131	140	3.79	.943	4.623	.010
114	It is important for Christians to become a member of a local church.	1165	4.12	.919	192	4.05	.942	139	4.18	.725	.824	.439
122	Regular attendance at corporate worship is necessary for my spiritual walk.	1149	4.13	.888	193	4.09	.792	139	4.14	.881	.194	.824

\* Indicates significance at .004 and below using Bonferroni application.

**Table 66. Congregational beliefs relating to the doctrine of Christian perfection: grouped by the subject's perceived experience of entire sanctification**

Percentages are based upon those who either agree or strongly agree with each statement.

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<i>P</i>
99	Temptation is a part of every Christian's life.	480	4.41	.743	92.9	939	4.32	.753	93.3	2.237	.025
102	Christians face some temptations that are impossible to resist.	480	2.31	1.179	20.4	933	1.95	1.101	13.2	5.702	.000*
105	Immature Christians have a natural tendency to depart from the will of God.	479	3.29	.943	48.0	927	3.35	.960	53.9	-1.045	.296
116	God always provides a way of escape so that when someone is tempted they don't have to submit to that temptation.	480	4.23	.816	86.7	934	4.47	.798	92.3	-5.238	.000*
127	God can remove evil thoughts from us in this life.	482	3.97	.972	79.0	935	4.04	1.002	82.4	-1.292	.196
134	One can be a Christian and still struggle with evil thoughts.	481	4.18	.787	89.0	931	3.98	.883	82.4	4.256	.000*
136	It is possible to conform one's life completely to God's will.	479	3.97	1.025	76.2	933	4.22	.955	86.6	-4.562	.000*
138	Most Christians sin in word, thought, and deed every day.	480	3.35	1.110	50.8	930	2.55	1.219	26.5	12.338	.000*

\* Indicates significance at .006 and below using Bonferroni application.

**Table 67. Congregational attitudes relating to the doctrine of Christian perfection: grouped by the subject's perceived experience of entire sanctification**

Percentages are based upon those who either agree or strongly agree with each statement.

CP Facet	Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
			<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<i>P</i>
Faith	94	I find greater pleasure in doing God's will than in satisfying my own desires.	483	4.07	.757	82.2	944	4.47	.624	96.1	-10.614	.000*
Faith	95	I believe my life is pleasing to God.	484	3.52	.818	56.6	942	4.05	.613	88.4	-12.568	.000*
Hope	97	In my darkest days, I know that God gives me the power to endure.	486	4.47	.720	92.6	946	4.71	.546	98.4	-6.494	.000*
Hope	103	Things may go wrong in this world, but God is in control.	484	4.61	.732	94.4	943	4.79	.563	98.2	-4.614	.000*
Faith	107	My faith shapes how I think and act each day.	484	4.21	.704	89.7	943	4.53	.629	97.3	-8.712	.000*
Love	108	I do not feel any carnal pride in my heart.	476	2.61	.901	14.5	933	3.16	1.093	43.3	-10.095	.000*
Hope	110	I am aware of God attending to me in time of need.	483	4.35	.756	90.7	944	4.59	.653	96.8	-6.042	.000*
Love	111	When someone that I know is in need I feel it is my responsibility to try and help them.	482	4.12	.737	87.1	943	4.26	.678	92.5	-3.675	.000*
Love	112	I feel no sin in my life, but only love.	479	2.26	.951	11.5	933	3.02	1.133	40.6	-13.275	.000*
Hmlty	117	I am content even when I don't receive praise for my achievements.	479	3.86	.806	76.8	933	4.14	.740	88.6	-6.509	.000*
Hmlty	118	I do not have the power to transform my own life.	475	3.56	1.356	62.3	923	4.07	1.178	79.7	-7.050	.000*
Hmlty	126	I think I should be recognized for all that I have done for the sake of the Church.	477	1.73	.888	5.5	933	1.67	.804	3.8	1.362	.173
Faith	128	I sense that I am in a right relationship with God.	481	3.61	.844	63.0	936	4.33	.649	95.5	-16.405	.000*
Faith	131	I have the continual witness of the Spirit in my life that I am a child of God.	480	3.74	.857	66.2	936	4.30	.675	92.3	-12.631	.000*
Hmlty	132	God seems to understand that my needs are more important than those of most people.	481	1.93	.944	7.1	928	1.81	.894	6.1	2.327	.020
Love	133	I love God with all of my heart, mind, and soul.	478	4.32	.816	88.1	934	4.69	.569	97.5	-8.988	.000*
Faith	137	I completely trust and have surrendered my life to God.	476	3.80	.913	69.3	934	4.54	.638	96.3	-15.897	.000*
Faith	139	I have a good sense of the direction God is guiding me.	483	3.63	.887	64.8	935	4.04	.751	82.7	-8.859	.000*

\* Indicates significance at .003 and below using Bonferroni application.

**Table 68. Congregational behaviors relating to the doctrine of Christian perfection: grouped by the subject's perceived experience of entire sanctification**

Percentages are based upon those who either agree or strongly agree with each statement.

CP Facet	Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
			<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<b>P</b>
Love	96	I pray for those who mistreat me.	483	3.62	.857	66.7	942	4.07	.687	86.3	-9.895	.000*
Love	98	I am often critical of other people.	482	3.14	.973	46.3	928	2.64	.995	25.8	9.111	.000*
Faith	119	I am often too busy to spend time reading the Bible.	476	2.91	1.101	41.2	930	2.58	1.071	27.8	5.540	.000*
Love	120	In my free time I help people who have problems or needs.	475	3.35	.925	52.4	929	3.65	.841	68.1	-6.109	.000*
Hmlty	123	If I have wronged someone I go and seek their forgiveness.	476	3.71	.817	70.2	928	4.10	.641	89.4	-9.010	.000*
Hmlty	124	Every Day I ask God to be merciful to me and to forgive me for my failings.	481	3.80	1.018	70.5	934	3.95	.968	79.1	-2.582	.010
Faith	125	I seek out opportunities to help me grow spiritually.	474	3.75	.842	68.8	928	4.14	.692	87.9	-8.765	.000*
Faith	130	I often talk with other people about my faith.	480	3.40	.983	56.7	932	3.83	.812	76.6	-8.355	.000*

677

\* Indicates significance at .006 and below using Bonferroni application.



**Table 69. Items measuring corporate and privatized faith: grouped by the subject's perceived experience of entire sanctification**

Percentages are based upon those who either agree or strongly agree with each statement.

Item No.	Item	Non-Entirely Sanctified				Entirely Sanctified				T Test	
		<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>n</i>	<i>M</i>	<i>SD</i>	%	<i>t</i>	<i>P</i>
100	The church is an important part of Christian life, but one can be a Christian without regularly attending church.	483	2.95	1.235	41.2	938	2.71	1.232	34.1	3.464	.001*
113	My personal devotional life is more important than corporate worship.	484	3.26	1.057	45.0	938	3.29	1.076	47.3	-.424	.672
115	If other Christians in my church lovingly confronted me because they were concerned over my Christian behavior, then they would be intruding where they do not belong.	482	2.34	.950	14.3	931	2.10	.936	9.8	4.572	.000*
121	My own relationship with God stands apart from any official church teaching.	476	2.97	1.122	33.6	916	3.04	1.210	40.6	-1.041	.298
129	If I have a broken relationship with another person in my church it does not affect my personal relationship with God.	479	2.38	1.127	21.1	930	2.10	1.090	14.5	4.501	.000*
135	An individual's choice to either become a member of their local church or not become a member has no effect on their spiritual life.	480	3.01	1.194	38.3	934	2.92	1.180	37.8	1.361	.174
101	If available I would be a part of a small group of Christians that pray for one another.	480	3.69	.899	63.3	942	4.06	.822	80.4	-7.569	.000*
104	Corporate worship is more important than personal devotions.	483	2.25	.924	9.1	941	2.23	.984	12.0	.426	.670
106	I cannot be saved and sanctified without the church.	482	2.62	1.162	25.7	938	2.41	1.143	21.1	3.210	.001*
109	If one existed, I would be interested in joining a small group of Christians I trusted, where each person confidentially shared their temptations and failures.	481	3.44	1.078	52.0	929	3.62	1.029	59.2	-3.084	.002*
114	It is important for Christians to become a member of a local church.	481	4.07	.894	84.2	942	4.15	.898	85.2	-1.511	.131
122	Regular attendance at corporate worship is necessary for my spiritual walk.	479	3.94	.965	79.3	933	4.23	.809	89.9	-6.113	.000*

\* Indicates significance at .004 and below using Bonferroni application.

## BIBLIOGRAPHY

## BIBLIOGRAPHY

### Nazarene Periodicals and Archived Sources

#### Anonymous Articles and Sources

- "Anniversary Day." *Nazarene Messenger*, October 22, 1903, 3.
- "At the First Church, Los Angeles." *Nazarene Messenger*, December 29, 1904, 3.
- "At the Tabernacle." *Nazarene Messenger*, March 26, 1908, 8.
- "At the Tabernacle." *Nazarene Messenger*, November 22, 1906, 8.
- "At the Tabernacle." *Nazarene Messenger*, July 25, 1907, 8.
- "At the Tabernacle." *Nazarene Messenger*, October 8, 1908, 8.
- "At the Tabernacle." *Nazarene Messenger*, January 4, 1906, 3.
- "At the Tabernacle." *Nazarene Messenger*, April 12, 1906, 8.
- "At the Tabernacle: Los Angeles." *Nazarene Messenger*, February 7, 1907, 8.
- "Bailey Camp Meeting." *Beulah Christian*, June 23, 1906, 11.
- "Berkeley Notes." *Nazarene Messenger*, January 7, 1904, 10.
- "Beverly, Mass." *Beulah Christian*, May 6, 1911, 2.
- "Bible School Notes." *The Holiness Evangel*, February 1, 1907, 7.
- "Brooklyn." *Beulah Christian*, August 1902, 8.
- "Brooklyn, N. Y." *Beulah Christian*, January 1, 1910, 6.
- "Brooklyn, N. Y." *Beulah Christian*, December 9, 1905, 14.
- "Brooklyn, N. Y." *Beulah Christian*, December 21, 1907, 9.

"Camp Hebron Closing Camp for 1909." *Beulah Christian*, September 4, 1909, 8.

"Chicago." *Pentecostal Advocate*, December 23, 1909, 16.

"Chicago, Ill." *Nazarene Messenger*, January 13, 1910, 4.

"Christmas." *Nazarene Messenger*, December 31, 1903, 3.

"Christmas Day." *Nazarene Messenger*, January 2, 1902, 6.

"Christmas Love Feast." *Nazarene Messenger*, December 11, 1902, 6.

"Christmas Love Feast." *Nazarene Messenger*, December 30, 1909, 7.

"Christmas Love Feast." *Nazarene Messenger*, December 10, 1903, 6.

"Christmas Love-Feast." *Nazarene Messenger*, December 28, 1905, 10.

"Church Dedication." *Pentecostal Advocate*, June 24, 1909, 7.

*Church Manual: First Peoples' Church of Brooklyn, New York*. Brooklyn, NY, 1906.

"Compton Avenue Church." *Nazarene Messenger*, December 23, 1909, 8.

"Compton Avenue Church." *Nazarene Messenger*, November 18, 1909, 8.

"Decoration Day." *Nazarene Messenger*, May 31, 1900, 5.

"Douglas Camp Meeting." *Beulah Christian*, September 29, 1906, 9.

"Editorial: Christmas Love-Feast." *Nazarene Messenger*, December 14, 1905, 8.

"Editorial: Fanaticism." *Nazarene Messenger*, January 17, 1907, 6-7.

"Editorial: Fanaticism and Humbugs." *Nazarene Messenger*, June 27, 1907, 6-7.

"Editorial: Forms of Worship." *Nazarene Messenger*, February 11, 1909, 6.

"Editorial: Organize." *Nazarene Messenger*, July 11, 1907, 6-7.

"Editorial: Short Sermons." *Nazarene Messenger*, December 14, 1905, 8.

"Editorial: The Use of the Hymn." *Nazarene Messenger*, September 5, 1907, 6-7.

"Fifty-Seven Minutes." *Herald of Holiness*, August 5, 1946, 13.

"Fourth of July." *Nazarene Messenger*, July 5, 1900, 6.

"The Fourth of July." *Nazarene Messenger*, June 27, 1907, 8.

"The Fourth of July." *Nazarene Messenger*, July 11, 1901, 6-7.

"Franklin, N. H." *Beulah Christian*, June 11, 1910, 8.

"From Cannon, Tex." *Pentecostal Advocate*, January 10, 1907, 10.

"Fruitless Ministry." *Beulah Christian*, July 10, 1909, 6.

"The Good Old Hymns." *Nazarene Messenger*, October 24, 1901, 7.

"Grand Avenue Church." *Nazarene Messenger*, April 9, 1908, 8.

"Grand Avenue Church." *Nazarene Messenger*, August 6, 1908, 8.

"Grand Avenue Church." *Nazarene Messenger*, February 18, 1909, 8.

"The Great Union General Assembly." *Nazarene Messenger*, October 22, 1908, 2.

"Holiness Church Annual Council and General Assembly Nazarene Church." *Pentecostal Advocate*, October 29, 1908, 6.

"Hyde Park, N. Y." *Beulah Christian*, April 1899, 4.

"In This Issue." *The Preacher's Magazine* 60, no. 2 (December-February 1984-85): 1.

"Installation at Malden, Mass." *Beulah Christian*, May 8, 1909, 6.

"July 4th 1902." *Nazarene Messenger*, July 3, 1902, 6.

"July 4th 1902." *Nazarene Messenger*, July 10, 1902, 4.

"Leicester, Vt., Camp Meeting." *Beulah Christian*, June 9, 1906, 11.

"Lincoln Place, Pa." *Beulah Christian*, July 8, 1905, 14.

"The Lord's Supper." *The Preacher's Magazine* 23, no. 4 (July-August 1948): 5.

"Los Angeles." *Nazarene Messenger*, August 3, 1899, 4.

"Maintaining the Form and Spirit of Reverence." *Herald of Holiness*, August 27, 1924, 1-2.

- Manual [1906]*. Los Angeles: Nazarene Publishing Company, 1906.
- Manual [1908]*. Los Angeles: Nazarene Publishing Co., 1908.
- Manual [1915]*. Kansas City, MO: Nazarene Publishing House, 1915.
- Manual [1928]*. Kansas City, MO: Nazarene Publishing House, 1928.
- Manual [1968]*. Kansas City, MO: Nazarene Publishing House, 1968.
- Manual [2009]*. Kansas City: Nazarene Publishing House, 2009.
- Manual Holiness Church of Christ*. Pilot Point, TX: The Holiness Evangel, 1907.
- Manual of the First Pentecostal Church of Lynn, Mass.* Providence, RI: Pentecostal Printing Co., 1898.
- Manual: Church of the Nazarene 2009-2013*. Kansas City: Nazarene Publishing House, 2009.
- "Mission Church." *Beulah Christian*, May 1892, 4.
- "My Complaints About Worship Services." *The Preacher's Magazine* 55, no. 3 (March-May 1980): 10-11, 55.
- "Northwest District Assembly." *Nazarene Messenger*, June 25, 1908, 2.
- "Notes and Personals." *Nazarene Messenger*, December 11, 1902, 6.
- "Notes and Personals." *Nazarene Messenger*, December 4, 1902, 3.
- "Notes and Personals." *Nazarene Messenger*, March 31, 1904, 3.
- "Notes and Personals." *Nazarene Messenger*, January 8, 1903, 3.
- "Notes and Personals." *Nazarene Messenger*, January 8, 1902, 3.
- "Notes and Personals: First Church, Los Angeles." *Nazarene Messenger*, April 17, 1902, 3.
- "Notes and Personals: Los Angeles, Cal." *Nazarene Messenger*, October 20, 1904, 3.
- "Observing the Sacrament of the Lord's Supper." *Herald of Holiness*, January 19, 1927, 3.
- "The Oklahoma District Assembly." *Pentecostal Advocate*, November 24, 1910, 8.

"Personals." *Beulah Christian*, January 11, 1908, 5.

"The Question Box." *Herald of Holiness*, February 6, 1952, 17.

"The Quinnebaug Camp Meeting." *Beulah Christian*, November 1897, 2.

"Reports from the Field." *The Holiness Evangel*, December 9, 1908, 3.

"Reports from the Field." *The Holiness Evangel*, February 1, 1908, 3.

"Revivals." *Beulah Christian*, January 1895, 4.

"Sabbath." *Nazarene Messenger*, August 8, 1901, 7.

"The Sabbath." *Nazarene Messenger*, September 6, 1900, 4.

"Sabbath." *Nazarene Messenger*, December 21, 1899, 4.

"The Sabbath." *Nazarene Messenger*, September 17, 1903, 3.

"Sabbath at First Church." *Nazarene Messenger*, October 9, 1902, 3.

"Sabbath at First Church." *Nazarene Messenger*, July 7, 1904, 3.

"Sabbath at First Church." *Nazarene Messenger*, December 10, 1903, 3.

"Sabbath at First Church." *Nazarene Messenger*, May 11, 1905, 10.

"Sabbath Services." *Nazarene Messenger*, October 12, 1899, 4.

"Sabbath, July 6th." *Nazarene Messenger*, July 10, 1902, 7.

"Sacrament of Baptism." *Beulah Christian*, October 21, 1911, 3.

"Sacramental Service." *Nazarene Messenger*, May 3, 1900, 5.

"Sag Harbor, N. Y." *Beulah Christian*, November 7, 1908, 8.

"Salem, Mass." *Beulah Christian*, January 22, 1910, 5.

"San Francisco District Camp-Meeting." *Nazarene Messenger*, July 30, 1908, 4.

"School Notes." *The Holiness Evangel*, December 16, 1906, 7.

"Shout!" *Beulah Christian*, May 4, 1907, 5-7.

- "Singing in the Church Service." *Herald of Holiness*, November 10, 1915, 2.
- "South Providence." *Beulah Christian*, October 1890, 4.
- "Spokane, Wash." *Nazarene Messenger*, April 14, 1904, 5.
- "Spokane, Wash." *Nazarene Messenger*, January 21, 1904, 5.
- "Spokane, Washington." *Beulah Christian*, December 21, 1907, 9.
- "Stockton, Cal." *Nazarene Messenger*, February 25, 1904, 10.
- "Suggested Rules for Preachers." *Nazarene Messenger*, December 31, 1903, 6.
- "Sunday." *The Holiness Evangel*, March 24, 1909, 3.
- "Sunday, October 4th." *Beulah Christian*, October 24, 1908, 1.
- "Texas Holiness University." *Pentecostal Advocate*, May 7, 1908, 5.
- "Thanksgiving at First Church." *Nazarene Messenger*, November 18, 1909, 8.
- "Tuesday New Year's Meeting." *Nazarene Messenger*, January 3, 1901, 4-5.
- "Victory Day." *Nazarene Messenger*, May 9, 1901, 4.
- Visitor's Edition Delegate Handbook: Twenty-Seventh General Assembly Church of the Nazarene*. Kansas City, MO: Nazarene Publishing House, 2009.
- Visitor's Edition: Delegate's Handbook Twenty-Sixth General Assembly Church of the Nazarene*. Kansas City, MO: Nazarene Publishing House, 2005.
- "Watch Night." *Nazarene Messenger*, January 7, 1904, 3.
- "Watch Night." *Nazarene Messenger*, December 26, 1901, 6.
- "Wesley and Singing." *Beulah Christian*, August 1893, 4.
- "West Somerville, Mass." *Beulah Christian*, November 26, 1910, 6.
- "Where the Written Sermons Would Have Failed." *Herald of Holiness*, November 26, 1913, 4.



### Articles Listed by Author's Last Name

- Adams, John D. "A Mourners' Bench or." *The Preacher's Magazine* 43, no. 6 (June 1968): 10-11.
- Bangs, Carl. "A Spiritual Vocabulary." *Herald of Holiness*, March 14, 1949, 7.
- Barber, Grant. "The Spiritual Significance of Lent." *Herald of Holiness*, March 8, 1933, 8-9.
- Barbieur, Carrie. "Old-Time Singing." *Herald of Holiness*, March 3, 1920, 13.
- Bearse, J. C. "John Wesley Church, Brooklyn." *Nazarene Messenger*, October 28, 1909, 5.
- \_\_\_\_\_. "Notes from Malden, Mass." *Beulah Christian*, October 1895, 2.
- Benson, Mrs. J. T. "The Home: Fasting and Lent." *Herald of Holiness*, August 18, 1920, 8.
- Bresee, Phineas F. "Chicago, Ill." *Nazarene Messenger*, September 8, 1904, 6.
- \_\_\_\_\_. "Further Suggestions to Preachers." *Herald of Holiness*, September 4, 1912, 5.
- \_\_\_\_\_. "The Lamb Amid the Blood-Washed." *Nazarene Messenger*, March 6, 1902, 1-2, 7.
- Brokhoff, John R. "Make the Advent Season Count." *The Preacher's Magazine* 56, no. 2 (December-February 1980-81): 30.
- Brown, H. D. "The Scripture Lesson." *Herald of Holiness*, September 3, 1938, 12, 18.
- Brown, H. N. "All-Day Meetings in Brooklyn." *Beulah Christian*, January 1902, 8.
- Brunson, F. A. "The Bread-breaking Love Feast." *The Preacher's Magazine* 36, no. 9 (September 1961): 33-34.
- Bryant, A. K. "Cundy's Harbor, Me." *Beulah Christian*, January 9, 1909, 8.
- Basic, David, and Jeren Rowell. "Preacher to Preacher." *Preacher's Magazine* (Lent-Easter 2002): 1.
- Byron, Lloyd B. "Preaching." *The Preacher's Magazine* 6, no. 6 (June 1931): 15-16.
- Cain, C. N. "Pittsburgh District Assembly." *Beulah Christian*, June 6, 1908, 2.

- Carey, F. S. "Harvest Hallelujahs: Morrisville, Vt." *Beulah Christian*, September 26, 1908, 8.
- Cartey, F. W. "Cortland, N. Y." *Beulah Christian*, April 30, 1910, 8.
- Chapman, James B. "Capitalizing the Incidentals." *Herald of Holiness*, January 11, 1922, 1.
- \_\_\_\_\_. "The Colorful Preacher." *Herald of Holiness*, January 2, 1924, 2.
- \_\_\_\_\_. "Concluding the Service." *The Preacher's Magazine* 12, no. 1 (January 1937): 1-3.
- \_\_\_\_\_. "Editorial: Make the Sermon Prominent." *Herald of Holiness*, September 3, 1924, 2.
- \_\_\_\_\_. "Editorial: Making a Special Point of Holiness." *Herald of Holiness*, April 6, 1927, 4.
- \_\_\_\_\_. "Editorial: The Preaching Preacher." *Herald of Holiness*, October 11, 1922, 1-2.
- \_\_\_\_\_. "Editorial: The Word Must Be Preached in Power." *Herald of Holiness*, November 8, 1922, 1.
- \_\_\_\_\_. "Editorial: We May Sing the Victor's Song." *Herald of Holiness*, February 4, 1925, 1-2.
- \_\_\_\_\_. "Editorial: We Must Preach Doctrine." *Herald of Holiness*, February 29, 1928, 4.
- \_\_\_\_\_. "Getting the Service Ready for the Message." *The Preacher's Magazine* 7, no. 11 (November 1932): 1.
- \_\_\_\_\_. "If Preachers Would Try." *Herald of Holiness*, June 29, 1921, 3.
- \_\_\_\_\_. "Leading the Public Prayer." *Herald of Holiness*, February 29, 1936, 1.
- \_\_\_\_\_. "A Program of Worship." *The Preacher's Magazine* 9, no. 12 (December 1934): 1-2.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, April 21, 1934, 14.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, July 31, 1944, 7.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, February 3, 1947, 13.

- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, March 25, 1946, 2.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, January 3, 1944, 2.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, June 21, 1941, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, October 14, 1946, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, January 24, 1944, 2.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, April 15, 1939, 12.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, February 12, 1938, 12.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, January 6, 1940, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, July 29, 1946, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, July 27, 1942, 11.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, August 7, 1944, 8.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, December 23, 1939, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, August 13, 1938, 10.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, April 26, 1941, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, March 19, 1945, 4.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, August 19, 1939, 12.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, April 6, 1942, 11.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, July 1, 1946, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, October 12, 1935, 12.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, October 14, 1945, 8.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, October 21, 1946, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, October 22, 1945, 7.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, September 30, 1939, 13.

- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, March 4, 1946, 7.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, November 25, 1946, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, November 10, 1947, 14.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, April 2, 1945, 8.
- \_\_\_\_\_. "Questions and Answers." *Herald of Holiness*, December 9, 1925, 2.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, March 18, 1925, 6.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, February 7, 1923, 3.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, December 14, 1921, 2.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, January 16, 1924, 3.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, January 30, 1924, 2.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, September 1, 1926, 15.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, December 13, 1922, 2.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, August 29, 1923, 2.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, October 6, 1926, 14.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, May 17, 1922, 3.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, May 31, 1922, 3.
- \_\_\_\_\_. "Questions Answered." *Herald of Holiness*, May 16, 1923, 3.
- \_\_\_\_\_. "A Well Planned Worship Service." *The Preacher's Magazine* 14, no. 6 (June 1939): 2-3.
- \_\_\_\_\_. "What of the Church Year." *The Preacher's Magazine* 3, no. 1 (January 1928): 2.
- \_\_\_\_\_. "Why the Long Sermon." *Herald of Holiness*, June 18, 1919, 7.
- Ciprico, H. H. B. "Church Music." *Herald of Holiness*, January 28, 1920, 7.
- Collins, J. S. "Reports from the Field: Fair View." *The Holiness Evangel*, March 1, 1907, 3.

- Corlett, D. Shelby. "Editorial: Notes and Comments." *Herald of Holiness*, October 14, 1939, 4.
- \_\_\_\_\_. "Editorial: Pastoral Prayers." *Herald of Holiness*, October 26, 1940, 4.
- \_\_\_\_\_. "Editorial: Preaching Holiness." *Herald of Holiness*, November 25, 1939, 2-3.
- \_\_\_\_\_. "Editorial: Public Reading of the Bible." *Herald of Holiness*, July 31, 1937, 3.
- \_\_\_\_\_. "Extremes to Be Avoided." *Herald of Holiness*, March 11, 1939, 4.
- \_\_\_\_\_. "The Lenten Season." *Herald of Holiness*, March 15, 1941, 2-3.
- \_\_\_\_\_. "Pentecost Sunday." *Herald of Holiness*, May 4, 1940, 4.
- \_\_\_\_\_. "Spiritual Demonstration." *Herald of Holiness*, September 21, 1935, 4.
- Cornell, C. E. "Long-Winded Preachers." *Herald of Holiness*, September 25, 1912, 5.
- \_\_\_\_\_. "Nazarenes and Shouting." *Herald of Holiness*, March 10, 1926, 7.
- \_\_\_\_\_. "Nazarenes and Shouting." *Herald of Holiness*, January 24, 1934, 8.
- \_\_\_\_\_. "Preaching Without Results." *Nazarene Messenger*, June 11, 1908, 2.
- \_\_\_\_\_. "Shouting." *Herald of Holiness*, April 23, 1913, 6.
- \_\_\_\_\_. "Shouting Not the Fashion in the Churches." *Herald of Holiness*, October 31, 1923, 3.
- Cowan, H. G. "Shouting or Rejoicing." *Herald of Holiness*, January 21, 1925, 6.
- Cowles, C. S. "Advent Sermon: The Astonishing Christmas Miracle." *The Preacher's Magazine* 65, no. 2 (December-February 1989-90): 42-44.
- Dalton, Tom. "From Correspondents: Lowell, Mass." *Beulah Christian*, August 12, 1905, 15.
- Davey, Randall E. "Worship and Preaching Helps." *The Preacher's Magazine* 68, no. 2 (December-February 1992-93): 54-80.
- Davidson, James M. "Bradford, Pa." *Beulah Christian*, March 4, 1911, 8.
- Davis, C. Howard. "Experience Profession." *Beulah Christian*, September 15, 1904, 4.
- \_\_\_\_\_. "Rock Camp Meeting." *Beulah Christian*, August 1893, 3.

- Day, E. L. "Church Music: Its Use and Abuse." *Herald of Holiness*, December 26, 1928, 7-8.
- Dodge, Kenneth L. "The Evangelistic Invitation and the Altar Service." *The Preacher's Magazine* 43, no. 6 (June 1968): 11ff.
- Domina, F.W. "Dennisport, Mass." *Beulah Christian*, June 22, 1907, 13.
- \_\_\_\_\_. "Harvest Hallelujahs: Dennisport, Mass." *Beulah Christian*, November 14, 1908, 8.
- Du Bois, Lauriston J. "Prayer and Worship." *The Preacher's Magazine* 36, no. 6 (June 1961): 5-7, 28.
- \_\_\_\_\_. "The Scriptures in Worship." *The Preacher's Magazine* 36, no. 5 (May 1961): 2-4.
- Dunn, Thos. J. "First Church, Los Angeles." *Nazarene Messenger*, February 25, 1909, 8.
- Finch, Oscar J. "The Church in Worship." *Herald of Holiness*, August 12, 1946, 7-8.
- Fisher, William E. "Through the Holidays with Him." *Pentecostal Advocate*, January 16, 1908, 2.
- Fletcher, Joseph. "Harvest Hallelujahs: Brooklyn, N. Y." *Beulah Christian*, March 21, 1908, 8.
- Galloway, Fletcher. "The Lord's Supper as a Means of Grace." *The Preacher's Magazine* 23, no. 4 (July-August 1948): 12-14.
- Girvin, E. A. "Seven Characteristics of Our Church." *Nazarene Messenger*, October 22, 1903, 7.
- Goodwin, John W. "Plain Words to Preachers." *The Preacher's Magazine* 12, no. 3 (March 1937): 25-27.
- \_\_\_\_\_. "San Diego, Cal." *Nazarene Messenger*, January 2, 1908, 7.
- \_\_\_\_\_. "Southern California District Camp-Meeting." *Nazarene Messenger*, September 2, 1909, 8.
- Gould, J. Glenn. "Music and the Church Service." *Herald of Holiness*, January 23, 1929, 7-9.
- Green, Carl C. "The Pastoral Prayer." *The Preacher's Magazine* 71, no. 4 (June-August 1996): 16-17.

- Grider, J. Kenneth. "Baptism: The Doctrine and Its Practice." *The Nazarene Preacher* 44, no. 3 (March 1969): 12-14.
- Hay, John Jr. "Introduction." *The Preacher's Magazine* 69, no. 4 (June-August 1994): 54.
- Haynes, B.F. "Editorial: Doctrinal Preaching." *Herald of Holiness*, December 4, 1912, 3.
- \_\_\_\_\_. "Editorial: Great Hymns for Holiness." *Herald of Holiness*, October 20, 1915, 2.
- \_\_\_\_\_. "Editorial: Missing an Opportunity." *Herald of Holiness*, December 23, 1914, 4.
- \_\_\_\_\_. "Editorial: The Proper Length of a Sermon." *Herald of Holiness*, June 19, 1912, 3.
- \_\_\_\_\_. "Helpful Suggestions for Young Preachers." *Herald of Holiness*, July 12, 1922, 3.
- Hess, Weaver W. "The Pastor in the Communion Service." *The Preacher's Magazine* 18, no. 3 (May-June 1943): 41-3.
- Higgins, A. H. "Harvest Hallelujahs: Peabody, Mass." *Beulah Christian*, April 18, 1908, 8.
- Hills, A. M. "Pastoral Theology: Public Prayer." *The Preacher's Magazine* 3, no. 9 (September 1928): 7-10.
- Hoople, William Howard. "New York District Assembly." *Beulah Christian*, May 6, 1911, 5.
- Hosley, H. B. "Clintondale, N. Y." *Beulah Christian*, June 1900, 8.
- Huff, Will H. "The Altar Service." *The Preacher's Magazine* 38, no. 3 (March 1963): 3-4.
- Jernigan, C. B. "Oklahoma District Assembly Program." *Pentecostal Advocate*, November 3, 1910, 5.
- Kiefer, R. J. "Lenten Retirement." *Herald of Holiness*, February 14, 1934, 8.
- Lanpher, C. P. "Lowell, Mass." *Beulah Christian*, January 9, 1909, 8.
- Leach, John H. "Keene, N. H." *Beulah Christian*, May 1894, 3.
- Lehman, F. M. "Shouting." *Herald of Holiness*, August 30, 1916, 7.

- Leth, Carl M. "In Spirit and in Truth: The Search for True Worship." *The Preacher's Magazine* 70, no. 3 (March-May 1995): 12-13.
- Lewis, A. R. "West Somerville, Mass." *Beulah Christian*, April 8, 1911, 8.
- \_\_\_\_\_. "West Somerville, Mass." *Beulah Christian*, August 1901, 8.
- Lewis, Burt W. "Syracuse, N. Y." *Beulah Christian*, August 14, 1909, 8.
- Lillenas, Haldor. "The Literature of Hymnology." *Herald of Holiness*, November 15, 1941, 7-8.
- Linaweaver, P. G. "Oakland, Cal." *Nazarene Messenger*, January 9, 1908, 4.
- \_\_\_\_\_. "Watch Night Around the Bay." *Nazarene Messenger*, January 10, 1907, 3-4.
- Lint, Richard A. "The Altar and How to Use It." *The Preacher's Magazine* 70, no. 3 (March-May 1995): 10-11.
- London, A. S. "Music and Education." *Pentecostal Advocate*, September 29, 1910, 2.
- Manning, C. S. "Brandon, Vt." *Beulah Christian*, December 16, 1905, 14.
- Marsh, L. W. "Method of Divine Worship." *Herald of Holiness*, September 17, 1913, 6-7.
- \_\_\_\_\_. "Release the Accelerator, Please." *Herald of Holiness*, February 7, 1923, 9.
- McBride, J. B. "Des Arc, Mo., Holiness College." *Pentecostal Advocate*, June 17, 1909, 6.
- McCall, Charles R. "The Heritage of Lent." *The Preacher's Magazine* 61, no. 3 (March-May 1986): 4-6.
- McGraw, James. "The Seasonal Sermon." *The Preacher's Magazine* 52, no. 11 (November 1977): 1-2.
- McNeill, Alexander J. "Evangelistic Echoes: Salem, Mass." *Beulah Christian*, October 20, 1906, 14.
- Messer, E. D. "Some Present Day Nazarene Leaders." *The Preacher's Magazine* 8, no. 10 (October 1933): 12-13.
- Milligan, Herbert F. "Harvest Hallelujahs: Cliftondale, Mass." *Beulah Christian*, April 4, 1908, 8.



- Morgan, Bernice. "Shouting Christians." *Herald of Holiness*, January 12, 1948, 8.
- Morgan, S. L., Sr., "Our Poor Public Prayers." *The Preacher's Magazine* 34, no. 5 (May 1959): 34-35.
- Norberry, John. "New York District Assembly." *Beulah Christian*, May 20, 1911, 2.
- \_\_\_\_\_. "Portsmouth, R. I., Campgrounds." *Beulah Christian*, August 19, 1911, 5.
- Oliver, J. W. "The Sermon." *Herald of Holiness*, December 15, 1915, 6.
- Paul, Mary Rearick. "Worship and Preaching Helps." *The Preacher's Magazine* 69, no. 3 (March-May 1994): 54.
- Peel, J. E. "Peoria, Ill." *Nazarene Messenger*, April 23, 1908, 4.
- Pierce, D. Rand. "Editorial: New England Assembly." *Beulah Christian*, May 21, 1910, 1.
- \_\_\_\_\_. "Farewell at Lynn." *Beulah Christian*, January 19, 1905, 7.
- \_\_\_\_\_. "A Great Day." *Beulah Christian*, January 5, 1905, 4.
- Pierce, Robert. "The Christmas Lovefeast." *Nazarene Messenger*, December 27, 1906, 7.
- \_\_\_\_\_. "Editorial: Some Suggestions on Peaching." *Nazarene Messenger*, July 18, 1907, 6-7.
- Read, Mrs. J. E. "Silver Lake, Vermont, Campmeeting." *Beulah Christian*, July 10, 1909, 2.
- Reed, Louis A. "The History and Significance of the Lord's Supper." *The Preacher's Magazine* 23, no. 4 (July-August 1948): 10-12.
- Reid, Isaiah. "The Altar Service." *The Preacher's Magazine* 38, no. 5 (May 1963): 10-11, 21.
- Reynolds, Hiram F. "Overland Letters: Annual Outing." *Beulah Christian*, August 8, 1908, 2.
- Reynolds, Marshall T. "A Grand Revival." *Beulah Christian*, December 5, 1908, 7.
- \_\_\_\_\_. "North Scituate, R. I." *Nazarene Messenger*, December 17, 1908, 13.
- Richards, Henrietta. "Missionary Bulletin: Mexico." *Pentecostal Advocate*, May 12, 1910, 10.

- Rickert, H. H. "Goshen, Vt." *Beulah Christian*, January 19, 1905, 15.
- Riggs, A. B. "From Lowell, Mass." *Beulah Christian*, February 26, 1910, 6.
- \_\_\_\_\_. "Lowell, Mass." *Beulah Christian*, January 22, 1910, 6.
- \_\_\_\_\_. "Lowell, Mass." *Beulah Christian*, April 1900, 6.
- Riley, John. "The Church's One Continuing Sacrament." *The Preacher's Magazine* 29, no. 2 (February 1954): 12-14, 17.
- Ruth, C. W. "The Altar Service." *The Preacher's Magazine* 38, no. 1 (January 1963): 7-8, 37.
- \_\_\_\_\_. "Concert Praying, or United Praying." *Herald of Holiness*, July 27, 1932, 5-6.
- Schurman, W. G. "Lynn, Mass." *Beulah Christian*, October 16, 1909, 8.
- \_\_\_\_\_. "Manchester, N. H." *Beulah Christian*, February 26, 1910, 8.
- Scott, J. D. "Editorial: Experimental Religion." *The Holiness Evangel*, September 15, 1909, 4.
- Shepard, W. E. "The Christmas Lovefeast." *Nazarene Messenger*, December 28, 1899, 6.
- Solberg, Edw. "Spokane, Wash." *Nazarene Messenger*, February 13, 1902, 10.
- Staples, Rob L. "What About Applause in Worship." *The Preacher's Magazine* 64, no. 3 (March-May 1989): 48-49, 57.
- Stowe, Eugene. "The Responsive Reading." *The Preacher's Magazine* 29, no. 7 (July 1954): 23.
- Strang, C. B. "Conducting the Communion Service." *The Preacher's Magazine* 23, no. 4 (July-August 1948): 15-17.
- Suddarth, Fannie E. "The Lord's Work at Pilot Point." *Pentecostal Advocate*, April 9, 1908, 7.
- Sumner, Mary M. "West Chester, PA." *Herald of Holiness*, May 25, 1940, 26.
- Toler, Stan. "Worship and Preaching Helps." *The Preacher's Magazine* 68, no. 1 (September-November 1992): 58.
- Trowbridge, L. B. "Why Do Holiness People Shout." *Herald of Holiness*, September 25, 1912, 5.

- Trumbauer, Horace G. "Horace G. Trumbauer Diary [inserted pages]." In *H.G. Trumbauer Collection*. Lenexa, KS: Nazarene Archives, 1907.
- Vardaman, David L. "Lectionary Preaching." *The Preachers' Magazine* 69, no. 4 (1989).
- Waldie, Margaret. "Beverly, Mass." *Beulah Christian*, February 16, 1907, 15.
- Ward, George. "Correspondence: Troy, Ohio." *Nazarene Messenger*, November 4, 1909, 4.
- White, Stephen S. "Editorial: Water Baptism." *Herald of Holiness*, February 5, 1951, 13.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, December 19, 1949, 9.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, November 14, 1951, 11.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, May 29, 1950, 11.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, September 11, 1950, 20.
- \_\_\_\_\_. "The Question Box." *Herald of Holiness*, May 16, 1949, 9.
- Wilcox, Vernon L. "The Pastoral Prayer in the Worship Service." *The Preacher's Magazine* 55, no. 3 (March-May 1980): 14.
- Wiley, H. Orton. "Editorial: Observing the Lenten Season." *Herald of Holiness*, March 8, 1933, 4.
- \_\_\_\_\_. "Editorial: Protestants and Lenten Observance." *Herald of Holiness*, March 16, 1932, 2.
- \_\_\_\_\_. "Editorial: Public Worship." *Herald of Holiness*, January 12, 1935, 2-3.
- \_\_\_\_\_. "Editorial: The Value of Special Days." *Herald of Holiness*, September 24, 1930, 3.
- \_\_\_\_\_. "From Easter to Pentecost." *Herald of Holiness*, March 30, 1932, 2.
- \_\_\_\_\_. "Strongly, Constantly, Explicitly." *Herald of Holiness*, May 31, 1933, 3.
- Williams, R. M. "Notes From Willimantic Camp Ground." *Beulah Christian*, September 1891, 3.
- Williams, R. T. "After Which." *Herald of Holiness*, November 10, 1934, 5.

Wordsworth, E. E. "The Pastoral Prayer." *The Preacher's Magazine* 32, no. 2 (February 1957): 23.

\_\_\_\_\_. "Shouting." *Herald of Holiness*, January 11, 1933, 6.

\_\_\_\_\_. "Singing with the Spirit." *Herald of Holiness*, September 4, 1937, 11-12.

Wynkoop, Mildred Bangs. "Rules for Public Prayer." *The Preacher's Magazine* 9, no. 11 (November 1934): 30.

Young, Samuel. "Lengthen That Altar." *Herald of Holiness*, September 3, 1951, 1.

### **General Primary and Secondary Sources**

Alreck, Pamela L., and Robert B. Settle. *The Survey Research Handbook*. 2nd ed. The Irwin Series in Marketing. Chicago: Irwin, 1995.

Anderson, E. Byron. *Worship and Christian Identity: Practicing Ourselves*. Colleagueville: Liturgical, 2003.

\_\_\_\_\_. "Worship and Belief: Liturgical Practice as a Contextual Theology." *Worship* 75, no. 5 (Spring 2001): 432-52.

\_\_\_\_\_. "Liturgical Catechesis: Congregational Practice as Formation." *Religious Education* 92 (Summer 1997): 349-62.

Arnheim, Rudolf. "The Double-edged Mind: Intuition and the Intellect." In *Learning and Teaching: The Ways of Knowing*, 77-96. Chicago: National Society for the Study of Education, 2001.

Asbury, Francis. *The Letters*. Vol. 3. 3 vols. The Journal and Letters of Francis Asbury, Edited by Elmer T. Clark, J. Manning Potts and Jacob S. Payton. Nashville: Abingdon Press, 1958.

Baker, Frank. *John Wesley and the Church of England*. London: Epworth Press, 2000.

Bangs, Carl. *Phineas F. Bresee: His Life in Methodism, The Holiness Movement, and the Church of the Nazarene*. Kansas City: Beacon Hill Press, 1995.

Bassett, Paul. "Church of the Nazarene." In *The Renewal of Sunday Worship*, edited by Robert E. Webber, 37-40. Peabody, MA: Hendrickson Publishers, 1993.

Bauman, Richard. "Performance." In *Folklore, Cultural Performances, and Popular Entertainments: A Communications-Centered Handbook*, edited by Richard Bauman, 41-49. New York: Oxford University Press, 1992.

- Belenky, Mary Field, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule. *Women's Ways of Knowing: The Development of Self, Voice, and Mind*. New York: Basic Books, 1997.
- Belenky, Mary Field, and Ann V. Stanton. "Inequality, Development, and Connected Knowing." In *Learning As Transformation: Critical Perspectives on a Theory in Progress*, 71-102. San Francisco: Jossey-Bass, 2000.
- Bell, Catherine. *Ritual Theory, Ritual Practice*. New York: Oxford University Press, 1992.
- \_\_\_\_\_. *Ritual Perspectives and Dimensions*. New York: Oxford University Press, 1997.
- Benefiel, Ron, and John Wright. "Consumer Versus Commitment Based Congregations in the Church of the Nazarene, 1992-1996: Sociological and Theological Reflections."  
<http://www.nazarene.org/ministries/administration/ansr/author/display.aspx>  
 (accessed October 15 2007).
- Benson, Louis FitzGerald. *The English Hymn: Its Development and Use in Worship*. New York: Hodder & Stoughton, 1915.
- Blevins, Dean G. "John Wesley and the Means of Grace: An Approach to Christian Religious Education." PhD dissertation, Claremont School of Theology, 1999.
- \_\_\_\_\_. "The Means of Grace and Ways of Knowing: A Wesleyan Approach to Sacramental Learning." *Christian Education Journal* 4, no. 1 (Spring 2000): 7-40.
- Bond, Jim. "This We Believe." In *US/Canada Theology Conference Church of the Nazarene*. Kansas City, MO: N.p., 2004.
- Borgen, Ole E. *John Wesley on the Sacraments: A Theological Study*. Grand Rapids, MI: Francis Asbury Press, 1985.
- Bradshaw, Paul F. "Difficulties in Doing Liturgical Theology." *Pacifica* 11 (June 1998): 181-94.
- Campbell, Ted A. *The Religion of the Heart: A Study of European Religious Life in the Seventeenth and Eighteenth Centuries*. Columbia: University of South Carolina Press, 1991.
- \_\_\_\_\_. "Means of Grace and Forms of Piety." In *The Oxford Handbook of Methodist Studies*, edited by William J. Abraham and James E. Kirby, 280-91. New York: Oxford University Press, 2009.

- \_\_\_\_\_. "John Wesley and the Asian Roots of Christianity." *The Asia Journal of Theology* 8, no. 2 (October 1994): 281-94.
- Church, Michael G. L. "The Law of Begging: Prosper at the End of the Day." *Worship* 73, no. 5 (Spring 1999): 442-53.
- Clark, J. C. D. "The Eighteenth-Century Context." In *The Oxford Handbook of Methodist Studies*, edited by William J. Abraham and James E. Kirby, 3-29. New York: Oxford University Press, 2009.
- Collins, Kenneth J. "Why the Holiness Movement Is Dead." *Asbury Theological Journal* 54, no. 2 (1999): 27-35.
- Connerton, Paul. *How Societies Remember*. Cambridge: Cambridge University Press, 1989.
- Crow, Charles D., and Kenneth E. Crow. "The Church Growth Movement and the American Dream."  
<http://www.nazarene.org/ministries/administration/ansr/author/display.aspx>  
(accessed July 20 2007).
- Crow, Kenneth E., "The Corps of Pastors of the Church of the Nazarene."  
<http://www.nazarene.org/ministries/administration/ansr/author/display.aspx>  
(accessed July 20 2007).
- \_\_\_\_\_. "A Network of Congregations: Congregation Size in the Church of the Nazarene." *Journal of the American Society for Church Growth* 16, no. 1 (Spring 2005): 55-77.
- Cunningham, Floyd, ed. *Our Watchword & Song*. Kansas City, MO: Beacon Hill Press, 2009.
- Davies, Rupert E., ed. *The Methodist Societies: History, Nature, and Design*. Vol. 9, The Works of John Wesley. Nashville: Abingdon, 1989.
- Dawn, Marva J. *Reaching Out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture*. Grand Rapids, MI: W.B. Eerdmans, 1995.
- Dayton, Wilber T. "Christian Perfection." In *Beacon Dictionary of Theology*, edited by Richard S. Taylor, 106-07. Kansas City, MO: Beacon Hill Press, 1983.
- Deasley, Alex R. G. "Entire Sanctification and the Baptism with the Holy Spirit: Perspectives on the Biblical View of the Relationship." *Wesleyan Theological Journal* 14, no. 1 (Spring 1979): 27-44.

- Dieter, Melvin. *The Holiness Revival of the Nineteenth Century*. Studies in Evangelicalism. Edited by Kenneth E. Rowe and Donald W. Dayton. Metuchen, NJ: Scarecrow Press, 1980.
- Douglas, Mary. *Natural Symbols*. New York: Routledge Classics, 2008.
- \_\_\_\_\_. *Purity and Danger*. New York: Routledge Classics, 2010.
- Dray, John R. P. "Church and Chapel in a Cornish Mining Parish: 1743 to the Death of John Wesley." *Evangel* 26 (Summer 2008): 48-61.
- Drury, Keith, Richard S. Taylor, Kenneth J. Collins, and Wallace Thornton Jr. *Counterpoint: Dialogue with Drury on the Holiness Movement*. Salem, OH: Schmul Publishing Company, 2005.
- Dunning, H. Ray. *Grace, Faith, and Holiness: A Wesleyan Systematic Theology*. Kansas City, MO: Beacon Hill Press, 1988.
- \_\_\_\_\_. "Christian Perfection: Toward a New Paradigm." *Wesleyan Theological Journal* 33, no. 1 (Spring 1998): 151.
- Eisner, Elliot W. "Aesthetic Modes of Knowing." In *Learning and Teaching: The Ways of Knowing*, 23-36. Chicago: National Society for the Study of Education, 2001.
- Eskew, Harry, and Hugh T. McElrath. *Sing with Understanding: An Introduction to Christian Hymnology*. Nashville: Church Street Press, 1995.
- Estep, Bradley K. "Baptismal Theology and Practice in the Church of the Nazarene: A Preservation of Plurality." PhD dissertation, Union Theological Seminary, 2000.
- Felton, Gayle Carlton. *The Gift of Water: The Practice and Theology of Baptism Among Methodists in America*. Nashville: Abingdon Press, 1992.
- Fitzgerald, James Nelson. "Weaving a Rope of Sand: The Separation of the Proclamation of the Word and the Celebration of the Eucharist in the Church of the Nazarene." PhD dissertation, Vanderbilt University, 1999.
- Gallaway, Craig B. "The Presence of Christ with the Worshipping Community: A Study in the Hymns of John and Charles Wesley." PhD dissertation, Candler School of Theology, 1988.
- Gardner, Howard. *Multiple Intelligences: New Horizons Completely Revised and Updated*. New York: Basic Books, 2006.
- Girvin, E. A. *Phineas F. Bresee: A Prince in Israel*. Kansas City: Nazarene Publishing House, 1982.

- González, Justo L. *The Reformation to the Present Day*. The Story of Christianity. San Francisco: Harper & Row, 1984.
- Greathouse, William. "The Present Crisis in Nazarene Worship." Lenexa, KS: Nazarene Archives, 1989.
- Grider, J. Kenneth. *A Wesleyan-Holiness Theology*. Kansas City, MO: Beacon Hill Press, 1994.
- \_\_\_\_\_. "Spirit-Baptism the Means of Sanctification: A Response to the Lyon View." *Wesleyan Theological Journal* 14, no. 2 (Fall 1979): 31-50.
- Grimes, Ronald L. "Ronald L. Grimes: Modes of Ritual Sensibility." In *Foundations in Ritual Studies: A Reader for Students of Christian Worship*, edited by Paul Bradshaw and John Melloh, 131-65. Grand Rapids, MI: Baker Academic, 2007.
- Gunter, Nina. *God—What in the World Are You Doing?* MP3 Recording. Kansas City, MO: N.p., 2007.
- Heitzenrater, Richard P. *Wesley and the People Called Methodists*. Nashville: Abingdon Press, 1995.
- Hildebrandt, Franz, Oliver A. Beckerlegge, and James Dale, eds. *A Collection of Hymns for the Use of the People Called Methodists*. Vol. 7, The Works of John Wesley. Nashville: Abingdon Press, 1983.
- \_\_\_\_\_. "Introduction." In *A Collection of Hymns for the Use of the People Called Methodists*, edited by Franz Hildebrandt, Oliver A. Beckerlegge and James Dale, 7, 1-69. Nashville: Abingdon Press, 1983.
- Hill, Peter C., and Ralph W. Hood. *Measures of Religiosity*. Birmingham, AL: Religious Education Press, 1999.
- Hohenstein, Charles R. "Lex Orandi, Lex Credendi: Cautionary Notes." *Wesleyan Theological Journal* 32, no. 2 (Fall 1997): 140-57.
- Hoskins, Steven T. "The Wesleyan/Holiness Movement in Search of Liturgical Identity." *Wesleyan Theological Journal* 32, no. 2 (Fall 1997): 121-39.
- Hunter, Kent R. *Confessions of a Church Growth Enthusiast: An Evangelical, Confessional Lutheran Takes a Hard Look at the Church Growth Movement*. Lima, OH: CSS Pub., 1997.
- Ingersol, Stanley. "Christian Baptism and the Early Nazarenes: The Sources That Shaped a Pluralistic Baptismal Tradition." *Wesleyan Theological Journal* 27 (1992): 161-80.



- Irwin, Kevin W. *Context and Text: Method in Liturgical Theology*. Collegeville, MN: Liturgical Press, 1994.
- Jacob, W. M. *Lay People and Religion in the Early Eighteenth Century*. New York: Cambridge University Press, 1996.
- Jared, Robert Joseph. "The Formation of a Sunday School Philosophy for the Church of the Nazarene, 1907—1932." EdD dissertation, The Southern Baptist Theological Seminary, 1989.
- Jasper, Ronald C. D., and G. J. Cuming. *Prayers of the Eucharist: Early and Reformed*. Collegeville, MN: Liturgical Press, 1990.
- Jennings, Theodore. "On Ritual Knowledge." *The Journal of Religion* 62, no. 2 (April 1982): 111-27.
- Johnson, Maxwell E. "Can We Avoid Relativism in Worship? Liturgical Norms in the Light of Contemporary Liturgical Scholarship." *Worship* 74, no. 2 (March 2000): 135-55.
- Jones, Dale E., "The Effect of the Church Growth Movement on the Church of the Nazarene." [http://nazarene.org/files/docs/jones\\_01.pdf](http://nazarene.org/files/docs/jones_01.pdf) (accessed July 12, 2012).
- Kapferer, Bruce. *A Celebration of Demons: Exorcism and the Aesthetics of Healing in Sri Lanka*. Providence, RI: Berg Publishers, 1983.
- Kavanagh, Aidan. *On Liturgical Theology*. Collegeville, MN: Liturgical Press, 1992.
- Keck, Leander E. *The Church Confident*. Nashville: Abingdon Press, 1993.
- Knapp, Jeffery H. "Throwing the Baby Out with the Font Water: The Development of Baptismal Practice in the Church of the Nazarene." *Worship* 76, no. 3 (May 2002): 225-44.
- Knight III, Henry H. *The Presence of God in the Christian Life: John Wesley and the Means of Grace*. Pietist and Wesleyan Studies. Metuchen, NJ: Scarecrow Press, 1992.
- \_\_\_\_\_. "The Significance of Baptism for the Christian Life: Wesley's Pattern of Christian Initiation." *Worship* 63, no. 2 (March 1989): 133-42.
- Kolb, David A. *Experiential Learning: Experience as the Source of Learning and Development*. Upper Saddle River, NJ: Prentice Hall, 1984.
- LaCugna, Catherine Mowry. *God for Us: The Trinity and Christian Life*. 1st ed. San Francisco: HarperSanFrancisco, 1991.

- LaFountain, Phillip N. "Narratives of Nazarene Identity: The Sanctified Person in the Church of the Nazarene." ThD dissertation, Boston University, 2010.
- Larson, Darrell. "When We All Get to Heaven: The Ecumenical Influence of the American Gospel Song." *Restoration Quarterly* 36, no. 3 (January 1994): 154-72.
- Lathrop, Gordon W. *Holy Things: A Liturgical Theology*. Minneapolis: Fortress Press, 1993.
- Lyon, Robert W. "The Baptism of the Spirit—Continued." *Wesleyan Theological Journal* 15, no. 2 (Fall 1980): 69-77.
- \_\_\_\_\_. "Baptism and Spirit-Baptism in the New Testament." *Wesleyan Theological Journal* 14, no. 1 (Spring 1979): 14-26.
- Maddox, Randy L. *Responsible Grace: John Wesley's Practical Theology*. Nashville, TN: Kingswood Books, 1994.
- \_\_\_\_\_. "John Wesley and Eastern Orthodoxy: Influences, Convergences, and Differences." *The Asbury Theological Journal* 45, no. 2 (Fall 1990): 29-53.
- Marthaler, Berard. *The Creed: The Apostolic Faith in Contemporary Theology*. Mystic, CT: Twenty-Third Publications, 1993.
- Marty, Martin E. "Baptistification Takes Over." *Christianity Today*, September 2, 1983, 33-36.
- McMillan, James H., and Sally Schumacher. *Research in Education: A Conceptual Introduction*. 5th ed. New York: Longman, 2001.
- Middendorf, Jesse C. *The Church Rituals Handbook*. Kansas City, MO: Beacon Hill Press, 1997.
- Miettinen, Reijo. "The Concept of Experiential Learning and John Dewey's Theory of Reflective Thought and Action." *International Journal of Lifelong Education* 19, no. 1 (January 2000): 54-71.
- Mitchell, Nathan D. "Nathan D. Mitchell: New Directions in Ritual Research." In *Foundations in Ritual Studies*, edited by Paul Bradshaw and John Melloh, 103-30. Grand Rapids, MI: Baker Academic, 2007.

- Muller, Richard A. *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology*. Grand Rapids, Mich.: Baker Book House, 1985.
- Mund, Fred A. *Keep the Music Ringing: A Short History of the Hymnody of the Church of the Nazarene*. Kansas City, MO: Nazarene Publishing House, 1979.
- Murphy, Debra Dean. *Teaching That Transforms: Worship as the Heart of Christian Education*. Grand Rapids: Brazos Press, 2004.
- Neill, Stephen. *Anglicanism*. 4th ed. New York: Oxford University Press, 1977.
- Niebuhr, Reinhold. *Essays in Applied Christianity*. New York: Meridian Books, 1959.
- Noakes, K. W. "Initiation: From New Testament Times Until St. Cyprian." In *The Study of Liturgy*, edited by Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold SJ and Paul Bradshaw, 112-27. New York: Oxford University Press, 1992.
- Outler, Albert Cook, ed. *John Wesley, A Library of Protestant Thought*. New York: Oxford University Press, 1964.
- \_\_\_\_\_, ed. *Sermons I*. Vol. 1, The Works of John Wesley. Nashville, TN: Abingdon Press, 1984.
- \_\_\_\_\_, ed. *Sermons II*. Vol. 2, The Works of John Wesley. Nashville, TN: Abingdon Press, 1985.
- \_\_\_\_\_, ed. *Sermons III*. Vol. 3, The Works of John Wesley. Nashville: Abingdon Press, 1986.
- Peterson, Brent David. "A Post-Wesleyan Eucharistic Ecclesiology: The Renewal of the Church as the Body of Christ to Be Doxologically Broken and Spilled Out for the World." PhD dissertation, Garrett-Evangelical Theological Seminary, 2009.
- \_\_\_\_\_. *Created to Worship: God's Invitation to Become Fully Human*. Kansas City, MO: Beacon Hill Press, 2012.
- Plummer, Alfred. *The Church of England in the Eighteenth Century*. London: Methuen & Co., 1910.
- Price, Ross E. *Nazarene Manifesto*. Kansas City, MO: Nazarene Publishing House, 1968.
- Purkiser, W. T. *Called Unto Holiness: The Second Twenty-Five Years, 1933-58*. Vol. 2. Kansas City, MO: Nazarene Publishing House, 1983.

- Quanstrom, Mark R. *A Century of Holiness Theology: The Doctrine of Entire Sanctification in the Church of the Nazarene: 1905 to 2004*. Kansas City, MO: Beacon Hill Press, 2004.
- Rack, Henry D. *Reasonable Enthusiast: John Wesley and the Rise of Methodism*. 2nd ed. Nashville: Abingdon Press, 2002.
- Rattenbury, J. Ernest. *The Eucharistic Hymns of John and Charles Wesley*. Akron, OH: OSL Publications, 1996.
- Rothenbusch, Esther. "Is Not This the Land of Beulah? The Search for the Holy Spirit in American Gospel Hymns." *Review and Expositor* 94, no. 1 (Winter 1997): 53-77.
- Routley, Erik. *The Musical Wesleys*. Studies in Church Music. London: Jenkins, 1968.
- Ruth, Lester. *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings*. Nashville: Kingswood Books, 2000.
- \_\_\_\_\_. *Early Methodist Life and Spirituality: A Reader*. Nashville: Kingswood Books, 2005.
- \_\_\_\_\_. "Liturgical Revolutions." In *The Oxford Handbook of Methodist Studies*, edited by William J. Abraham and James E. Kirby, 313-31. New York: Oxford University Press, 2009.
- \_\_\_\_\_. "Reconsidering the Emergence of the Second Great Awakening and Camp Meetings Among Early Methodists." *Worship* 75, no. 1 (July 2001): 334-55.
- Saliers, Don E. *Worship as Theology: Foretaste of Glory Divine*. Nashville: Abingdon Press, 1994.
- \_\_\_\_\_. "Afterword: Liturgy and Ethics Revisited." In *Liturgy and the Moral Self*, edited by E. Byron Anderson and Bruce T. Morrill, 209-24. Collegeville, MN: Liturgical Press, 1998.
- \_\_\_\_\_. "Seasons of the Gospel: An Overview of the Liturgical Year." *Reformed Liturgy & Music* 25, no. 1 (Winter 1991): 11-14.
- Sanders, Paul Samuel. "An Appraisal of John Wesley's Sacramentalism in the Evolution of Early American Methodism." ThD dissertation, Union Theological Seminary, 1954.
- Schaefer, Mary M. "Lex Orandi, Lex Credendi: Faith, Doctrine and Theology in Dialogue." *Studies in Religion/Sciences Religieuses* 26, no. 4 (1997): 467-79.

- Schmemmann, Alexander. *For the Life of the World: Sacraments and Orthodoxy*. Rev. ed. Crestwood, NY: St. Vladimir's Seminary Press, 1973.
- Searle, Mark. "Ritual." In *Foundations in Ritual Studies*, edited by Paul Bradshaw and John Melloh, 9-16. Grand Rapids: Baker Academic, 2007.
- Shoemaker, Robert Brink. *The London Mob: Violence and Disorder in Eighteenth-Century England*. London: Hambledon and London, 2004.
- Smith, Timothy Lawrence. *Called Unto Holiness: The Story of the Nazarenes*. Kansas City: Nazarene Publishing House, 1962.
- \_\_\_\_\_. "John Wesley's Religion in Thomas Jefferson's America." In *The 19th Century Holiness Movement*, edited by Melvin Dieter, 31-39. Kansas City: Beacon Hill Press, 1998.
- Snyder, Howard A. "John Wesley and Macarius the Egyptian." *The Asbury Theological Journal* 45, no. 2 (Fall 1990): 55-60.
- Spilka, Bernard. *The Psychology of Religion: An Empirical Approach*. 3rd ed. New York: Guilford Press, 2003.
- Staples, Rob L. *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality*. Kansas City, MO: Beacon Hill Press, 1991.
- \_\_\_\_\_. "Things Shakeable and Things Unshakeable in Holiness Theology." In *Edwin Crawford Lecture*, 1-9. Nampa, ID: Northwest Nazarene University, 2007.
- Stookey, Laurence Hull. *Baptism: Christ's Act in the Church*. Nashville: Abingdon, 1982.
- \_\_\_\_\_. *Eucharist: Christ's Feast with the Church*. Nashville: Abingdon Press, 1993.
- \_\_\_\_\_. *Calendar: Christ's Time for the Church*. Nashville: Abingdon Press, 1996.
- \_\_\_\_\_. *Let the Whole Church Say Amen: A Guide for Those Who Pray in Public*. Nashville: Abingdon Press, 2001.
- Sugarman, Leonie. "Kolb's Model of Experiential Learning: Touchstone for Trainers, Students, Counselors, and Clients." *Journal of Counseling and Development* 64, no. 4 (December 1985): 264-68.
- Sykes, Stephen, John E. Booty, and Jonathan Knight. *The Study of Anglicanism*. rev. ed. London: SPCK/Fortress Press, 1998.

- Tambiah, Stanley J. "A Performative Approach to Ritual." In *Readings in Ritual Studies*, edited by Ronald L. Grimes, 495-511. Upper Saddle River, NJ: Prentice Hall, 1996.
- Taves, Ann. *Fits, Trances, & Visions: Experiencing Religion and Explaining Experience from Wesley to James*. Princeton, NJ: Princeton University Press, 1999.
- Taylor, Richard S. "Why the Holiness Movement Died." *God's Revivalist and Bible Advocate* 111, no. 2 (2005): 6-27.
- Tucker, Karen B. *Westerfield American Methodist Worship*. New York: Oxford University Press, 2001.
- Turner, George Allen. "The Baptism of the Holy Spirit in the Wesleyan Tradition." *Wesleyan Theological Journal* 14, no. 1 (Spring 1979): 60-76.
- Tyerman, Luke. *The Life and Times of the Rev. John Wesley, M.A., Founder of the Methodists*. Vol. 2. 2nd ed. London: Hodder and Stoughton, 1872.
- Van Dyken, Tamara J. "Singing the Gospel: Evangelical Hymnody, Popular Religion, and American Culture; 1870-1940." PhD dissertation, University of Notre Dame, 2008.
- Wace, Henry, and William C. Piercy, eds. *A Dictionary of Early Christian Biography*. Peabody, MA: Hendrickson Publishers, 1999.
- Wade, William Nash. "A History of Public Worship in the Methodist Episcopal Church and Methodist Episcopal Church, South, From 1785 to 1905." PhD dissertation, Notre Dame, 1981.
- Wainwright, Geoffrey. *Doxology: The Praise of God in Worship, Doctrine, and Life*. New York: Oxford University Press, 1980.
- Walker, Williston. *A History of the Christian Church*. 3rd ed. New York: Charles Scribner's Sons, 1970.
- Ward, W. Reginald, and Richard P. Heitzenrater, eds. *Journal and Diaries II*. Vol. 19, The Works of John Wesley. Nashville: Abingdon Press, 1990.
- \_\_\_\_\_, eds. *Journal and Diaries IV*. Vol. 21, The Works of John Wesley. Nashville, TN: Abingdon Press, 1992.
- \_\_\_\_\_, eds. *Journal and Diaries VI*. Vol. 23, The Works of John Wesley. Nashville: Abingdon Press, 1995.

Watson, Richard, and Thomas O. Summers. *The Life of the Rev. John Wesley: To Which Are Subjoined Observations on Southey's Life of Wesley*. Nashville: Smith & Lamar, agents, for the Methodist Episcopal Church, South, 1912.

Wesley, John. *The Letters of the Rev. John Wesley, A.M.* Vol. 6. 8 vols., Edited by John Telford. London: Epworth Press, 1931.

\_\_\_\_\_. "Tensions within the Church of England: An Earnest Appeal to Men of Reason and Religion." In *John Wesley*, edited by Albert Cook Outler. New York: Oxford University Press, 1964.

\_\_\_\_\_. "Preface." In *A Collection of Hymns for the Use of the People Called Methodists*, edited by Franz Hildebrandt, Oliver A. Beckerlegge and James Dale, 7, 73-75. Nashville: Abingdon Press, 1983.

\_\_\_\_\_. "The Circumcision of the Heart." In *Sermons I*, edited by Albert Cook Outler, Vol. 1, 398-414. Nashville: Abingdon Press, 1984.

\_\_\_\_\_. *John Wesley's Sunday Service of the Methodists in North America* Quarterly Review Reprint Series. Nashville: United Methodist Publishing House, 1984.

\_\_\_\_\_. "Letter of September 10, 1784." In *John Wesley's Sunday Service of the Methodists in North America*, i-iii. Nashville: United Methodist Publishing House, 1984.

\_\_\_\_\_. "The Means of Grace." In *Sermons I*, edited by Albert Cook Outler, Vol. 1, 376-97. Nashville: Abingdon Press, 1984.

\_\_\_\_\_. "Sermons on Several Occasions: Preface." In *Sermons I*, edited by Albert Cook Outler, Vol. 1, 103-07. Nashville: Abingdon Press, 1984.

\_\_\_\_\_. "Upon Our Lord's Sermon on the Mount, VI." In *Sermons I*, edited by Albert Cook Outler, Vol. 1, 572-91. Nashville: Abingdon, 1984.

\_\_\_\_\_. "The Way to the Kingdom." In *Sermons I*, edited by Albert Cook Outler, Vol. 1, 217-32. Nashville: Abingdon Press, 1984.

\_\_\_\_\_. "Christian Perfection." In *Sermons II*, edited by Albert Cook Outler, Vol. 2, 97-124. Nashville: Abingdon Press, 1985.

\_\_\_\_\_. "The Nature of Enthusiasm." In *Sermons II*, edited by Albert Cook Outler, Vol. 2, 44-60. Nashville: Abingdon Press, 1985.

\_\_\_\_\_. "The Scripture Way of Salvation." In *Sermons II*, edited by Albert Cook Outler, Vol. 2, 153-69. Nashville: Abingdon Press, 1985.

- \_\_\_\_\_. "The Duty of Constant Communion." In *Sermons III*, edited by Albert Cook Outler, Vol. 3, 427-39. Nashville: Abingdon Press, 1986.
- \_\_\_\_\_. "The Important Question." In *Sermons III*, edited by Albert Cook Outler, Vol. 3, 181-98. Nashville: Abingdon Press, 1986.
- \_\_\_\_\_. "An Extract of the Rev. Mr. John Wesley's Journal from February 1, 1737 to August 1738." In *Journals and Diaries I*, edited by Reginald W. Ward and Richard P. Heitzenrater, Vol. 18, 218-97. Nashville: Abingdon Press, 1988.
- \_\_\_\_\_. "A Farther Appeal to Men of Reason and Religion: Part I." In *The Appeals to Men of Reason and Religion and Certain Related Open Letters*, edited by Gerald R. Cragg, Vol. 11, 95-202. Nashville: Abingdon Press, 1989.
- \_\_\_\_\_. "The Nature, Design, and General Rules of the United Societies." In *The Methodist Societies; History, Nature, and Design*, edited by Rupert E. Davies, Vol. 9, 67-75. Nashville: Abingdon Press, 1989.
- \_\_\_\_\_. "Reasons Against a Separation from the Church of England." In *The Methodist Societies; History, Nature, and Design*, edited by Rupert E. Davies, Vol. 9, 332-49. Nashville: Abingdon Press, 1989.
- \_\_\_\_\_. "An Extract of the Rev. Mr. John Wesley's Journal from November 1, 1739, to September 3, 1741." In *Journals and Diaries II*, edited by Reginald W. Ward and Richard P. Heitzenrater, Vol. 19, 116-224. Nashville: Abingdon, 1990.
- \_\_\_\_\_. "An Extract of the Rev. Mr. John Wesley's Journal from October 29, 1762, to May 25, 1765." In *Journals and Diaries IV*, edited by Reginald W. Ward and Richard P. Heitzenrater, Vol. 21, 394-518. Nashville: Abingdon Press, 1992.
- \_\_\_\_\_. "An Extract of the Rev. Mr. John Wesley's Journal from January 1, 1776, to August 8, 1779." In *Journals and Diaries VI*, edited by Reginald W. Ward and Richard P. Heitzenrater, Vol. 23, 2-142. Nashville: Abingdon Press, 1995.
- \_\_\_\_\_. "An Extract of the Rev. Mr. John Wesley's Journal from June 29, 1786 to October 24, 1790." In *Journals and Diaries VI*, edited by Reginald W. Ward and Richard P. Heitzenrater, Vol. 23, 403-28. Nashville: Abingdon Press, 1995.
- \_\_\_\_\_. "An Extract of the Rev. Mr. John Wesley's Journal from September 4, 1782 to June 28, 1786." In *Journals and Diaries VI*, edited by Reginald W. Ward and Richard P. Heitzenrater, Vol. 23, 253-401. Nashville: Abingdon Press, 1995.
- \_\_\_\_\_. "An Extract of the Rev. Mr. John Wesley's Journal from January 1, 1787 to October 24, 1790." In *Journals and Diaries VII*, edited by Reginald W. Ward and Richard P. Heitzenrater, Vol. 24, 2-195. Nashville: Abingdon Press, 2003.



- \_\_\_\_\_. *Addresses, Essays, and Letters*. Vol. 8. 14 vols. The Works of John Wesley. Grand Rapids: Baker Books, 2007.
- \_\_\_\_\_. "Directions Concerning Pronunciation and Gesture." In *Letters*, Vol. 13, 518-27. Grand Rapids, 2007.
- \_\_\_\_\_. *Journals*. Vol. 2. 14 vols. The Works of John Wesley. Grand Rapids: Baker Books, 2007.
- \_\_\_\_\_. "Letter on Preaching Christ." In *Thoughts, Addresses, Prayers, and Letters*, Vol. 11, 486-92. Grand Rapids, MI: Baker Books, 2007.
- \_\_\_\_\_. "Minutes of Several Conversations." In *Addresses, Essays, and Letters*, Vol. 8, 299-338. Grand Rapids, MI: Baker Books, 2007.
- \_\_\_\_\_. *Thoughts, Addresses, Prayers, and Letters*. Vol. 11. 14 vols. The Works of John Wesley. Grand Rapids: Baker Books, 2007.
- \_\_\_\_\_. "Annual Minutes of Some Late Conversations, 1766." In *The Methodist Societies: The Minutes of the Conference*, edited by Henry D. Rack, Vol. 10, 302-542. Nashville: Abingdon Press, 2011.
- White, James F. "Introduction." In *John Wesley's Sunday Service of the Methodists in North America*, 9-21. Nashville: United Methodist Publishing House, 1984.
- \_\_\_\_\_. "How Do We Know It Is Us." In *Liturgy and the Moral Self*, edited by E. Byron Anderson and Bruce T. Morrill, 55-65. Collegeville, MN: Liturgical Press, 1998.
- Wiley, H. Orton. *Christian Theology*. Vol. 3. 3 vols. Kansas City, MO: Beacon Hill Press, 1943.
- Wiseman, Neil B., ed. *Two Men of Destiny: Second Generation Leaders in the Nazarene Movement*. Kansas City, MO: Beacon Hill Press, 1983.
- Wood, Laurence. "Exegetical—Theological Reflections on the Baptism with the Holy Spirit." *Wesleyan Theological Journal* 14, no. 2 (Fall 1979): 51-76.
- Wren, Brian. *Praying Twice: The Music and Words of Congregational Song*. Louisville, KY: Westminster John Knox Press, 2000.
- Wulff, David M. *Psychology of Religion: Classic and Contemporary*. 2nd ed. New York: John Wiley & Sons, 1997.
- Wynkoop, Mildred Bangs. *A Theology of Love: The Dynamic of Wesleyanism*. Kansas City, MO: Beacon Hill Press, 1972.

Yarnold, Edward. *The Awe-Inspiring Rites of Initiation*. Collegeville, MN: Liturgical Press, 1994.

VITA

## Dirk Ray Ellis

7 Silver Avenue  
Hooksett, NH 03106  
D.O.B. September 21, 1961

(603) 315-2029  
dirk61@comcast.net

### EDUCATION

- 2012            PhD in Religious Education  
Seventh-day Adventist Theological Seminary  
Andrews University, Berrien Springs, MI
- 1989            Master of Divinity  
Asbury Theological Seminary, Wilmore, KY
- 1983            B.A. Religion  
Olivet Nazarene University, Bourbonnais, IL

### PROFESSIONAL EXPERIENCE

- 2008—Present    Pastor: Grace Chapel Church of the Nazarene, Hooksett, NH
- 2006—2007      Adjunct Professor/Department of Religion and Philosophy  
Eastern Nazarene College, Quincy, MA
- 2005—2007      Adjunct Professor for Adult Studies  
Eastern Nazarene College, Quincy, MA
- 2000—2003      Adjunct Professor in Biblical Studies  
Olivet Nazarene University, Bourbonnais, IL
- 1996—2000      Pastor: Bradley Church of the Nazarene, Bradley, IL
- 1994—1996      Pastor: Worth Church of the Nazarene, Worth, IL
- 1992—1994      Associate/Youth Pastor  
Ritter Avenue Free Methodist Church, Indianapolis, IN
- 1989—1992      Pastor: Sheakleyville Church of the Nazarene, Sheakleyville, PA
- August 1991      Ordination: Elder  
Pittsburgh District Church of the Nazarene
- 1983—1984      Associate/Youth Pastor  
Clinton Church of the Nazarene, Clinton, IL