

CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

For the last fifteen years, I have been a frequent speaker among youth groups of several Christian churches in and around the Philippines. I have been privileged to be involved on numerous occasions with the youth activities of local churches of the Church of the Nazarene. I have also developed a close relationship with leaders of Nazarene Youth International (NYI) in the Philippines and the youth who participate in events they sponsor. This involvement has allowed me to observe the young Nazarenes, giving me a glimpse of their lifestyle, spirituality, and faith. These experiences have raised questions in my mind. How consistent is the lifestyle of young Filipino Nazarenes with Christian principles? How deep is their faith and spiritual life? Do they understand the core values of the Church of the Nazarene as articulated in the denomination's Articles of Faith, and do they accept those core values as their own and live them out in their daily lives? And are these core values, coming from Wesleyan and foreign traditions, articulated in a way that helps young Filipinos understand what the Articles of Faith are intended to teach?

Background of the Problem

Teaching the faith to our children so that they believe it deeply and live it in their everyday life is not an easy task for the Church. Several things in our culture fight against the essential values and beliefs of the Christian faith. The Church and the local

community of believers are being challenged day after day by the swelling effect of these influences upon young people. As a community, Nazarene local churches are geared toward the nurture of young people and their parents desiring to nurture the spiritual welfare of their respective communities. In general, the Church of the Nazarene in the Philippines endeavors to teach the beliefs of the Nazarene Church to their young people and lead them to live those beliefs in their everyday lives. Some of these spiritual tasks are demonstrated by regular Sunday school classes, discipleship classes, membership classes, and small groups for all ages which are commonly held every Saturday afternoon or early Sunday morning. Youth programs as mentioned above are designed for children and young people. This is an indication that local churches want to pass the faith on to all age groups in their faith community.

However, as indicated above, the Church is not the only institution influencing the beliefs, core values, and lifestyle of young people in the Philippines. Of the many influences, there are three significant concerns that need to be considered.

The Influence of Social Media and Entertainment

The world of technology with its advantages and disadvantages reaches young people in almost all parts of the world. Almost everywhere one goes, children and teenagers are holding a phone or an iPod, giving their full attention to social interactions or entertainment. What attitudes and moral perspectives are communicated through the music they listen to, the movies they watch, and the peer pressure expressed through Facebook posts, tweets and twitter? Is this intense involvement with social media impacting the beliefs and lifestyle of teens in the church? In spite of the powerful

influence of social media and entertainment, how effective are Nazarene churches in the Philippines as they try to pass their faith on to their young people?

The Influence of Western Culture

The Articles of Faith of the Church of the Nazarene were formulated first in the USA. Missionaries carried the message of those articles around the world, and for many years western missionaries taught the theology of the Articles of Faith to pastors in the Philippines and other parts of the world. In short, church leaders developed a western archetype of interpretation in their theological and biblical understanding of the faith. Also, a western orientation has overwhelmed the mind-set of the majority of young people, in matters of worship styles, worldview, and character. Do these western influences help Filipino teenagers understand and live the Articles of Faith of the Church of the Nazarene? Or, are the western perspectives hard to understand? Could the limited contextualization of the Articles of Faith limit their understanding?

The Influence of the Church as a Whole

Does the amount of involvement a teenager have in the whole life of the church make a difference on how well he or she understands the Articles of Faith and practices them in life? In past generations, involvement in the activities of the church played a significant role in the lives of Christian families, including teenagers. I have observed that currently in rural areas, a higher number of young people are more active participants in church attendance and programs as compared to young people in urban settings. This may be because youth in rural areas have fewer alternative activities to choose from. In urban areas, young people live near malls and have many recreational activities to choose from. I also observed that the urban churches tend to give young people alternatives to

regular worship services and activities to keep the youth interested in coming to church. The research in this dissertation examines whether or not the degree of a young person's involvement in the whole life of the church impacts his or her understanding and practice of the Articles of Faith.

The Statement of the Problem

The problem to be addressed in this research is, has the instruction and nurture of the Church of the Nazarene in the Philippines been effective in leading 15 to 18-year-old youth to understand and believe the Articles of Faith of the Church of the Nazarene, and manifest those beliefs in their practices?

The Statement of Purpose

The purpose of this research is to discover how well 15 to 18-year-old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines—namely Districts A, B, and C—understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, and how those beliefs are manifested in their practices.

Research Questions

1. Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, understand the Articles of Faith?
 - a. What comments of the respondents in the Focus Groups indicate understanding of which Articles of Faith?
 - b. What responses of the respondents demonstrate no understanding on the value of denominational faith beliefs?

- c. What responses of the respondents demonstrate understanding on the value of denominational faith beliefs?
2. Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, believe in the Articles of Faith?
 - a. Is there a difference in belief between 15 to 18-year-olds who have taken a membership course and those who have not?
 - b. Is there a difference in belief between 15 to 18-year-olds who participate extensively in the life of the local church and those who do not?
 - c. Is there a difference in belief by sex?
 - d. Is there a difference in belief by age?
 - e. Which of the Articles of Faith are most believed?
 - f. Which of the Articles of Faith are least believed?
 3. Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, apply the Articles of Faith in their daily lives?
 - a. How do the respondents show their application to the Articles of Faith?
 - b. Is there a difference in application to the Articles of Faith in terms of sex of the respondents?

Statement of Null Hypotheses

The primary goal of this research is to determine whether or not young people 15 to 18 years of age in the Church of the Nazarene Philippines understand and believe the denomination's Articles of Faith (as found in the *Manual*) and permit those beliefs to impact the way they live. The following are the null hypotheses of the study:

Null Hypotheses

1. There will be no significant difference in the belief of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines: who have taken a membership course and those who have not; who participate extensively in the life of the local church and those who do not; depending on sex; and depending on age.
2. There will be no difference in the application of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines in terms of the sex of the respondents.

Assumptions

The selected participants represent a cross-section of the youth in the districts of the Church of the Nazarene, Philippines. The respondents would be honest and open in their shared opinions and responses.

Theoretical Framework

Social Judgment Theory, developed by Muzafer Sherif with important input from Carolyn W. Sherif and Carl I. Hovland, provides a frame for interpreting the findings of this study. It is an approach to studying attitudes (Sandi 2006, 141-152).

Social Judgment Theory considers the impact of three elements on the changing of attitude: Message, Ego Involvement, and the Latitude. Message is the concept, belief, or perspective that is being presented to a person. Ego Involvement refers to personal connection or involvement of an individual with an issue, a belief, or perspective. Latitude is the degree of acceptance of the Message.

According to Sherif, the attitude has three zones or latitudes. There is the latitude of acceptance, of believing that the message is worthy of consideration, is true. When a person views a set of ideas to be unreasonable or offensive, that is the latitude of rejection. And, finally, the latitude of non-commitment is represented by the person who does not fully accept nor have major questions about the message.

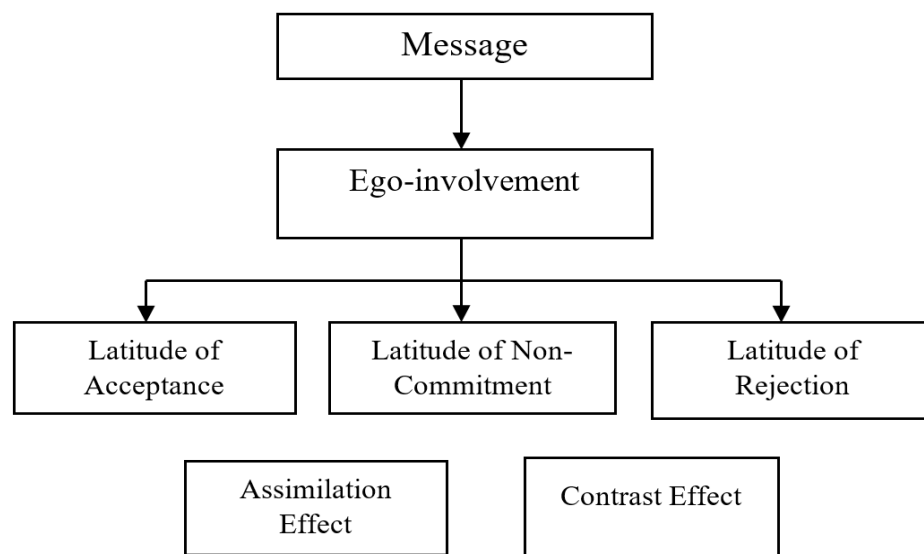


Figure 1: Social Judgment Theory Model

Sherif used Social Judgment Theory to understand and assess the effectiveness of a message in bringing about attitude change. The attitude of people before a message was given to them was compared with their attitude after they had received the message designed to change their attitude.

This study is different from the Sherif study in that it is designed to discover how well selective Nazarene youth who are 15 to 18 years of age understand, believe, and practice the Articles of Faith of the Church of the Nazarene in the Philippines. The study is not looking for attitudinal change, but it does seek to understand the attitudes the young people currently hold. These attitudes have been formed across the years as the youth

have been involved in the church, and received teaching related to the Articles of Faith. The study desires to discover how effective the church has been in forming the cognitive and behavioral attitudes that young people now hold toward the Articles of Faith.

In spite of this difference between Sherif's research and the current project, the researcher believes that portions of Social Judgment Theory provide a helpful Theoretical Framework for this study. In this study, the message will be the Articles of Faith of the Church of the Nazarene. Ego-involvement will be reflected by the involvement of the selected participants in the life of the church and in a membership class offered for teenagers. The attitude being examined is reflected in their understandings, beliefs, and practice of the Articles of Faith and the significance of the youth's involvement in the faith community.

Conceptual Framework

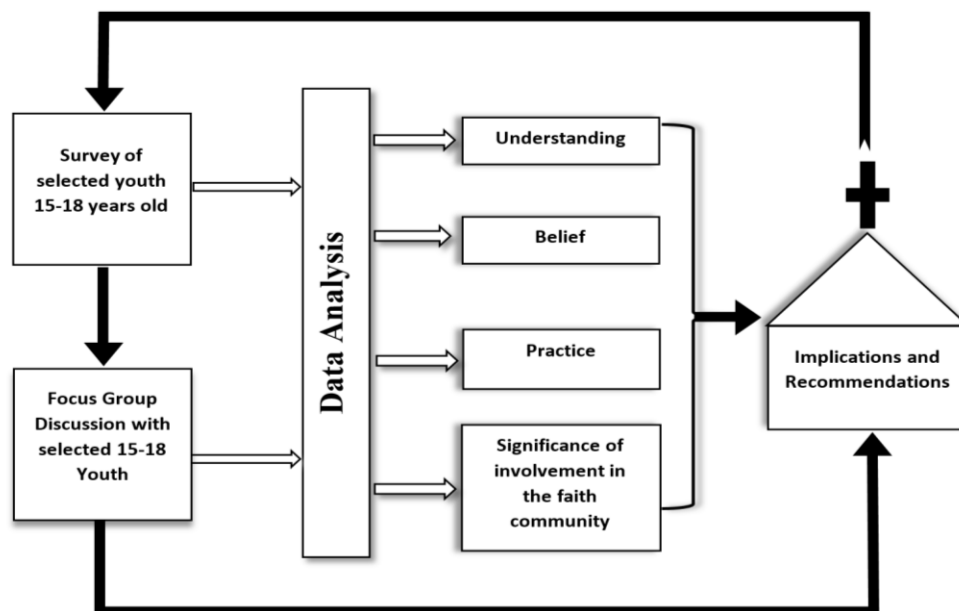


Figure 2. Effectiveness of the Articles of Faith of the Church of the Nazarene as Perceived by Youth 15 to 18 years old

Overview of the Research Design

This section discusses the selection of participating churches, selection of subjects, and a brief explanation on the research methods employed in this study.

Selection of Participating Churches

As the purpose statement indicates, participants were drawn from selected churches in three districts of the Church of the Nazarene in the Philippines, Districts A, B, and C. Six (6) churches were selected from each district. The selections of the districts and the individual churches were guided by the desire for them to represent a cross section of the Church of the Nazarene in the Philippines: small, mid-sized, and large churches, urban and rural, impoverished and more affluent were included.

The respondents were youth who have been attending the selected churches and are 15 to 18 years of age. Some respondents were members of the church and others may or may not been members but do attend the church, and have had opportunity to come to understand, believe and thus, apply the Articles of Faith as core values stated in and specified in the *Manual* of the Church of the Nazarene.

Selection of Subjects

Selection was made through consultation with, recommendation by, and assistance of district youth leaders and local church youth presidents. In this selection of respondents, the study was made available to all the youth 15 to 18 years old in the selected churches and who were willing to participate in the survey. The survey was made available to both church members and nonmembers.

Research Methods

Both quantitative and qualitative research methods were used to determine how well the respondents understand, believe and thus, are able to apply the core values as stated in the Articles of Faith specified in the Manual of the Church of the Nazarene. The quantitative research instrument was a survey completed by all the youth participants. The qualitative method used was a focus group.

This research adapts a study of American youth conducted by James Hampton, “Doctrinal Beliefs and Practices of Freshmen College Students in the Church of the Nazarene: Are their Beliefs and Practices Congruent with the Denomination’s Articles of Faith” (2006). Therefore, the quantitative research instrument is a survey based on the one developed by Hampton; respondents were asked to answer using a five-point Likert scale. There are fifty (50) items designed to discern how well the young respondents understand the Articles of Faith of the Church of the Nazarene, whether or not they believe those articles and apply them in their everyday lives (Hampton 2006).

Questions were adapted to contextualize and communicate more clearly to Filipino youth. The survey was prepared in both English and in Tagalog (Tagalog is the base for Pilipino language, the national language commonly known and spoken throughout the Philippines).

The survey also included a series of (18) eighteen demographic questions which sought to establish the following: respondents’ age, gender, if they considered themselves as Christian, size of the church, frequency of attendance, and whether they were members of a local church. The second part of the survey consisted of (50) fifty questions referring to how respondents understand and believe the Articles of Faith. These questions were all

the same as those of Hampton's. There were also open-ended questions which asked students to explain what their relationship with God was like, and why they chose to attend the Church of the Nazarene. Before administering the survey, the research was explained to district leaders, local church pastors, and NYI leaders. Also, signed consent was received from the parents of the youth who participated, and from the youth themselves.

To gain additional insight into the respondents' understanding of the questions in the survey, a qualitative method was employed. In each of the three districts participating in the study, a focus group, composed of at least six (6) young people, was brought together. An active youth leader representing the district was also included in each focus group. A researcher-designed series of open-ended questions adapted from Hampton's open-ended questions was given to each focus group leader to guide the conversation in the focus group. The questions discussed in the focus group enabled respondents to express, explain, and discuss their answers and gave the researcher deeper insights into their understandings, beliefs, and applications of the Articles of Faith.

The qualitative part of the study involved three (3) focus group discussions (FGD), with one group in each of the three selected districts. Each group was made up of six (6) young people from the district who also responded and participated in the survey, and each group was led by an NYI youth leader from a local church. The qualitative study, as its main purpose, allowed the participating youths to further elaborate on their understanding of the Articles of faith, their belief in them, and which ones they do not understand and how they apply them in their lives.

In Hampton's qualitative instrument, there were three (3) scenarios for the focus groups to discuss. All of the three scenarios or case studies were employed in the focus group discussion. The researcher believed that the three scenarios were relevant in finding pertinent information from the respondents in the study.

Gathering the Data

To gather data on the participants' level of Understanding, Believing, and Practicing the Articles of faith, a survey instrument was used. Information was gathered on the level of youth involvement in the life of the Church and a membership class. As described below, studies, field research, and the following itineraries were directed in following phases.

Phase One

1. Preparatory Stage, October 2015 to February 2016.
2. Informed District Superintendents, Pastors and the Nazarene Youth International of the three districts through mails.
3. Revised Chapter I to Chapter III, March 2016 to August 2016.
4. Identified selected youth respondents aged 15 to 18 years old in three districts, September 2016.

Phase Two

1. Cluster sampling (Best and Khan 2006, 18) of youth aged 15 to 18 years old to gather significant information to help the goal of research among youth in the Church of the Nazarene Philippines identifying youth respondents' demography.

2. Pilot study for validation at Bethany Church of the Nazarene. Consultation with four (4) ordained, full time, and M. Div. graduate Filipino ministers in the Church of the Nazarene for validation of instruments, June up to third or fourth week, 2017.
3. The initial travel of the researcher to each of the three Districts for field investigation was from July 5 to August 15, 2017. Survey instruments were administered, followed by focus group discussions/interviews.
4. Research Staff simultaneously administered the survey questionnaires to respondents: Research staff went to District A, and another to District B. Focus groups in these three districts were personally administered by the researcher assisted by research staff from July 10 to September 2017.
5. Field work in District C was set during semester break between the first week of October until the first week of November 2017 (school semester break). The District Superintendent and his wife and volunteer staff administered the survey among six churches while the researcher conducted the focus group discussion.

Phase Three

The researcher with staff conducted a focus group discussion in District B on August 2017. A focus group was conducted respectively in District A in September 2017 and in District C in October 2017 (See Appendix for a more detailed timeframe of study).

The gathering of data was personally observed by the researcher. The researcher visited the churches, and met and observed the young respondents from each local church where the survey questionnaires were administered. The researcher was visibly present in the area during the survey administration. On the other hand, a research volunteer and

staff were also delegated to administer the survey questionnaires to the respondents. Volunteer youth leaders who serve as staff from each district were trained and briefed by the researcher for the purpose of proper administration of the survey and how to assist the focus group discussion.

Also, the researcher held a meeting with the research staff and demonstrated the proper way to introduce and administer the survey, and find the right approach before administering the survey. Data were gathered, all finished survey questionnaires were collected immediately upon completion and all survey forms were safely gathered and given or sent back to the researcher.

Focus group volunteer staffs were also given a demonstration and script on how to take down notes and listen to conversation and the opportunity to practice the approach. The focus group discussion or the structured conversation was audiotaped for the purpose of keeping the recorded conversation for further transcription and in-depth analysis. All the data were coded according to a group's locality and district while ensuring confidentiality and anonymity of the respondents' personal profiles.

Data Analysis

With the help of an official statistician, the researcher was able to analyze the data gleaned from the research. High, Medium, and Low scores were used to identify the Understanding, Beliefs, and Practices as zones of Latitudes of Acceptance, Non-commitment, and Rejection of an individual. Statistical analysis was compared between High, Medium, and Low scores of Involvements in the life of the church and the membership class, looking at the significance between the two sets. Furthermore, all collected survey questionnaires were analyzed with the help of a statistician. All entries

or the respondents' original profiles were kept safely confidential and in coded form. Instead of the respondent's real identity, respondents were presented in codes as an output of statistical results.

The Quantitative Method

Filipino translation and equivalence were employed in the questionnaires in order that Filipino young respondents might easily grasp the thought of each question asked in the survey form. Prior to going through the data gathered, the researcher needed to check how the Articles of Faith have been understood by the respondents especially those that are seemingly similar, difficult, or hard to understand and thus apply in their everyday lives. This was done with the 50 items given.

The 50 items on the questionnaires were designed to measure both the youths' agreement with Articles of Faith and their practice of them as part of Christian values. Each article was made to be measured with 2 to 4 questions. Descriptions of respondents' age, region, gender, local church, district, participation in membership or discipleship class, what materials or literature were used in the discipleship class, preference of type of music in church, how long and how frequent is this participation and even nationality were included. Also, inputs were drawn from the size of the church and attendance during Sunday worship.

After frequencies were run for each of the statements, the corresponding items for each Article were grouped and a descriptive statistic was employed to know the mean and standard deviation for each Articles of faith. Cross tabulation was conducted for each local church, district, by gender and age. One-way *ANOVAS on T-tests* (independent samples) were run for the Articles of Faith by gender, region, and district, size of church

attendance, church membership and church membership class. If the ANOVAS or T-test appeared that any of the Articles of Faith were significant between the groups, then a *post-hoc test* was administered to find the source of the significance. Lastly, a factor analysis was administered to discover what factors clumped together that could lead for the variance of the variables to be reviewed.

The Qualitative Method

Instead of going thru a full length analysis of the materials obtained from the focus group (Greenbaum 1998, 1-2), or structured conversation, the researcher chose to use the materials or records as largely explanatory. This idea helped the researcher find meanings of the quantitative analysis; how they understand the doctrines, why they believed them, and how much of these articles were applied in their daily life. Toward the end, audio tapes were all transcribed. All data gathered were stored in a secure file and place by the researcher to ensure confidentiality and anonymity of respondents in the research. Every transcript was encoded, analyzed, and transcribed to discover what themes surfaced or appeared in the results.

Definition of Terms

Articles of Faith refer to The Church of the Nazarene's official doctrinal statements of the denomination. These sixteen articles cover the key biblical and theological beliefs of the Church of the Nazarene.

Contextualization is the critical assessment of what makes the context really significant in the light of the Missio Dei. It is the missiological discernment of the signs, of the times, seeing where God is at work and calling us to participate in it—a

conscientization of context in a particular and historic moment in the light of the mission of the Church.

Contextual Theology refers to a theology that realizes that culture, history, and contemporary thought forms are to be considered along with scripture and tradition, as valid sources for theological expressions; in other words, it is the way religion makes sense within a particular culture.

Culture is the general design or recipe for living, or the vast social heritage, it includes all the creations (material culture and non-material) and achievements of man, the past and present gains as a result of living together. Or simply defined, culture is a way of life.

Effective means being successful in yielding the desired results. It is concerned with accomplishing the tasks and attaining the organizational goals (Robbins, DeCenzo, and Coulter 2013, 28).

Filipino Values refer to the unique set of values held by many Filipinos. Values are defined culturally as standards by which people assess desirability, goodness, and beauty. Values influence a person's behavior toward a large class of objects or persons although they are not related to that specific object, person, or group.

Nazarene Youth International (NYI) Ministry is an organization of the Church of the Nazarene to develop and implement a variety of ongoing ministries and special events to nurture and challenge young people to grow as Disciples of Christ, in personal devotion, worship, fellowship, ministry, and leading others to Christ. The traditional ministry focus of the local NYI is to youth ages 12 and older, including college or

university students, and young adults. For the purposes of representation and programing, the local NYI council establishes age divisions in response to local youth ministry needs.

Spiritual Development is a constant, ongoing, dynamic, and sometimes difficult interplay between three core developmental processes: Awareness or awakening, Interconnecting and belonging, and a way of living (Myers 2009, 8-9).

Scope and Delimitations of the Study

This study was limited to young people 15 to 18 years of age from six (6) selected churches in each of the three (3) selected districts of the Church of the Nazarene in the Philippines: Districts A, B, and C. The purpose of the study focuses on how well the selected young people understand, believe, and apply in their lives the Articles of Faith of the Church of the Nazarene. The selection of the districts and churches was designed to represent a cross section of the Church of the Nazarene in the Philippines. It is hoped that insights gained from the respondents will provide helpful understandings for those working with youth in other areas of the church. The timeframe for this study lasted from April 2016 to August 2018.

CHAPTER II

REVIEW OF LITERATURE AND STUDIES

The purpose of this research is to discover whether or not 15-18 year old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, how those beliefs are manifested in their practices, and what the leaders in the selected churches provide to nurture, equip and educate the youth in understanding the articles of faith and how to live out their beliefs practically in their context

This chapter discusses insights from literature both local and foreign which relate to the formation of beliefs during adolescence, with particular attention to insights relevant to 15-18 year old youth who participate in the Church of the Nazarene in the Philippines. Insights from the following fields will be examined: (1) a general history of the Church of the Nazarene in the Philippines, (2) the theological legacy of the Church of the Nazarene, (3) beliefs and how they are formed, (4) beliefs and culture as applied in the Filipino Religious Consciousness, (5) adolescents and religious beliefs, (6) major influences on belief formation, (7) three major influences impacting twenty first century Filipino Teens; (a) Influence of social media and entertainment (b) Influence of Western culture (c) Influence of the church.

The Church of the Nazarene in the Philippines

The Church of the Nazarene entered the Philippines during the mid- 1940s, a decade in which Nazarene leaders expanded the work of missions around the globe, this happened along with other evangelical groups who entered the country, all of which are American missionaries with a sentiment that that has been brewing in the hearts of the Church of the Nazarene and a missional commitment to “Christianize” the Philippines. Both the works of the Methodist Church and the United Church of Christ invaded each other’s territory. Cunningham calls it as the second invasion of America, the post-war years were ones in which Filipinos were willing to try new things and even new denominations. American denominationalism took advantage of the ethnic, linguistic, and social pluralism that already existed in the Philippines (Cunningham 2003, 237 - 240).

Marciano Encarnacion was the first Filipino who became a Nazarene leader. He was a native of Cabanatuan, Nueva Ecija, and married to Epifania, a teacher by profession. During his stay in the United States with his relatives, Encarnacion became familiar with the Church of the Nazarene and the ministry. Later, he also was one of the instrumental figures in bringing progress along with the localities. Coming from his extensive stay in the United States, Encarnacion came back to the Philippines in 1926 and worked in a pharmacy in Baguio while witnessing to his family and friends in Cabanatuan and elsewhere. An American chaplain by the name of A. Bond Woodruff was instrumental in helping Encarnacion to organize Cabanatuan with what was known to be the origin of the earliest Nazarene church in the country.

With leadership ability, most of Encarnacion’s relatives and neighbors were invited and brought to join Cabanatuan church which was officially organized on May

19, 1946 where Encarnacion was appointed as pastor (Cunningham 2003, 239). Later, Encarnacion became the first Filipino pastor of Baguio church in 1953. On the other hand, other early Nazarene leaders have long been serving among holiness churches already and later became a part of the Church of the Nazarene. For example, Encarnacion, Zambrano and Jamandre each had been active in the Pilgrim Holiness Church (Cunningham 2003, 243).

Apparently, this was also the period when Encarnacion was having been active in the ministry with Joseph S. Pitts where they both worked together and further partnered in pioneering the church in Baguio. The Baguio church was composed of former members of different denominations; mostly from Pilgrim Holiness Church, persuaded some members from Evangelical United Brethren Church while the Cabanatuan church members mostly came from Methodist and some were converted from Roman Catholic origin (Cunningham 2003, 244).

Also, there was a great progress of contacts with other Filipino leaders during their time. Pitts is an American missionary who represent extreme teachings and policies on faith particularly on matters of dress and behavior. After several years, it seemed that Encarnacion showed so much of this influence by Pitts' extreme teachings but later on, Encarnacion personally expressed remorse and confessed by writing a letter to Harry Wiese, the then mission director regarding his wrong attitudes, and since then Encarnacion though regularly meet Pitts remained distant from him and so with other Filipino leaders who met a heavy dilemma because of what had happened (Cunningham 2003, 247–249).

The ethical position of the Church led the early believers to focus more on personal rather than a social morality. This emphasis was passed along from the missionaries to the Filipino leaders and pastors. This describes that, “members of the Church of the Nazarene would be known primarily among their neighbors by the limitations the church placed on their behavior, and that obedience to these morals would be a sign of holiness. The Church of the Nazarene was even stricter than other evangelical groups in the Philippines and this behavior clearly separated Nazarene community from the rest of the society” (Cunningham 2003, 257).

Further, at the 1956 Quadrennial General Assembly, reactionaries wanted to ban television from Nazarene homes, but did not succeed in enforcing it. However, there has been a cultural affinity with these norms among the Filipinos. In 1958, a new wave of spiritual highpoint happened. The Philippine Church of the Nazarene regained its balance wherein there were seven Filipino ministers who were ordained, namely: Prisco Contado, Gil Sevidal, Carlino Fontanilla, Geronimo Galindez, Jaime Galvez, Castillo Ongongan, and Andres Valenzuela.

With the above-mentioned, the era of the dawning of new breed of young Filipino Nazarene leaders comes the fresh advancement of Nazarene missions in the Philippine islands. It has been said that the history of the Church of Nazarene in the Philippines indicates that most converts were formerly Roman Catholics, but the leaders by and large had Protestant backgrounds. This only showed the indebtedness of the Nazarene denomination to earlier Protestant work in the Philippines while keeping its unparalleled purity along with the Wesley’s doctrine and biblical perspective on the purity and holiness in the ministry (Cunningham 2003, 259–261).

From a different angle of history, the progression of mission work of the Church of the Nazarene in the Philippines stood unabated. Most of the early Filipino Nazarene leaders with other pioneering American missionaries who joined the denomination were incomparably been tested, proven and indebted by time and history along with other “earlier Protestant work in the country” (Cunningham 2003, 260).

It is a fact that the Church of the Nazarene is known to be countercultural. It seemed that there were tighter relations between the Filipino leaders and the older missionaries. In a nutshell, aside from the strong tradition brought by the Roman Catholic, Protestantism in the Philippines in general has taken its position to grow progressively in terms of population though one strong disagreement perhaps was that, “since Protestantism was associated with American colonialism, nationalist impulses in the Philippines associated Roman Catholicism in spite of its Spanish orientation with what it meant to be a Filipino” (Cunningham 2003, 260).

The first Bible College was formerly known as the Fitkin Memorial Bible College in honor of a former Foreign Missionary Society president Susan N. Fitkin. There were thirty-five students enrolled during the first year of the Bible College in 1952–1953 (Cunningham 2003, 241). On the other hand, it was not until in 1969 did the Philippine courts favorably acted for Bible College property and award the full ownership to the Church of the Nazarene (Cunningham 2003, 249). By practice, the Bible College had already been existing and formulated as early as 1952.

Early records showed that A. W. Rosa was the first president of Nazarene Bible College, but credit was given to the Pattees’ for having laid the foundation of the Bible school (Journal, First Annual District Assembly, May 25–30, 1955. La Trinidad). There

were thirty-six (36) young people enrolled at NBC in that time. Students were given the privilege to attend revival services and meetings, child evangelism and Sunday schools while visiting local churches in the nearby towns and provinces and outskirts of Baguio and Mt. Province (Journal of the Philippine Church of the Nazarene Annual District Assembly, 1955- 1961).

The first Filipino president of Nazarene Bible College of which later became the Luzon Nazarene Bible College in 1952 (LNBC) was Carlino Fontanilla on the year 1974 (1974 – 1976 and 1980 – 1983). Jaime Galindez became the first Filipino pastor to hold a major district-wide office as president of the Nazarene Young People's Society (NYP) which is now known as the Nazarene Youth International (NYI). This happened from 1962 to 1965 in an air of favor coming from missionaries grooming him into district superintendent position. Meanwhile, the Luzon Nazarene Bible College in Baguio became strong and since 2015, LNBC was changed to Philippine Nazarene Colleges.

The Nazarene Young People's Society (NYPS)

History says that Youth Ministry in the Church of the Nazarene began in the very first Church of the Nazarene founded in 1895 by Phineas Breese in Los Angeles, California (Hartke 2005, 2; Church of the Nazarene 2001-2005, 18). In the following section, the journals from the Annual district assembly reports attest how the young Filipino leaders were tasked to become future Nazarene leaders. All in the name of NYPS and still kept on growing in faith by training, equipping and preparing young men and women in the service of God in the ministry of the Church of the Nazarene.

In the Philippines, the Nazarene youth was then known as the Nazarene Young People Society or NYPS, (now recognized to be the NYI or Nazarene Youth International

since 1976). This youth organization during the early years between 1956 and 1961 has been one of the active youth organizations in the Church of the Nazarene since the denomination established its work in the Philippine Islands. The participation of NYPS in the development of Nazarene leadership and missions marked the foundation of the present Filipino leadership in the denomination. The Journal of the Annual Assembly of the Church of the Nazarene from 1956 up to 1961 attests to NYPS presence in the Church Nazarene early history in the country (The Church of the Nazarene District Assembly 1956–1961).

Further, this youth Nazarene organization was consistently supported by the Nazarene leaders. In that year, there were eight NYPS presidents all over the country all in all who represented the Church of the Nazarene in the First Annual Assembly of the Philippine District along with seven licensed ministers present during the event. Supported and motivated by missionaries, this is the mark where young Filipino leaders took significant responsibilities in the making of the Church of the Nazarene in the Philippine islands.

The second annual assembly of the Philippine District (March 12–18, 1956, La Trinidad, Mt. Province) reports that there were thirteen licensed ministers who joined the ranks of Nazarene ministry. NYPS has eleven presidents that represented Nazarene churches all over the country. Statistical reports, chaired by Joe Russel Pitts show that NYPS was organized as early as 1955 to 1956 and NYPS committee reports that there were 251 members registered in 1956. On the other hand, in the same year, the Nazarene Bible College had thirty (30) students enrolled but eight of them did not complete their studies.

The third annual assembly (March 12–16, 1957, La Trinidad, Mt. Province) reports that there were ten (10) NYPS presidents who represented the regions in the country. In the same year, the Nazarene Bible College had experienced new direction of spiritual revival, with Rev. Roy Copelin serving as adviser, the Young Peoples' work of the district has moved forward with new life and activity. The Young Peoples' Institute conducted at the Bible School fetched about 55 to 60 young people in attendance. In addition, with Rev. Bob McCrosky serving as chairman, it was proposed that next the NYPS institute was to be held on the 22nd to the 29th of April. All in all, ten (10) NYPS presidents represented different regions and there were total of 305 NYPS members and 311 associates around the country.

With the aim of preparing young people for full time services in the ministry, this pace has arrived in its right time. In the first semester, 29 students attended the Bible School while 31 students attended the second semester. This was the same year when the first class graduating students finished the course. They were; Esmeraldo Factor and Castillo Ongogan, who received a Christian Worker's Diploma while Carlino Fontanilla, Rebecca Fontanilla, Jaime Galvez, Edison Jamandre and Theodore Cabancla received a Bachelor of Theology degree. Roy C. Copelin was then the president of Nazarene Bible College. The Bible School has reached a new mile-stone in its history with the graduation of its first class of seniors (Third District Annual Assembly 1957, 35).

The fourth annual assembly (March 13– 6, 1958) was another indication of the shifting growth of the Church of the Nazarene in the Philippines. J. W. Pattee initiated the celebration of the fiftieth year of the Church of the Nazarene denomination in the Philippines, but focused specifically on the tenth anniversary of the beginning of

Nazarene work in the country. Remarkable events happened during that year. Gil Servidal committed his life in the Lord and later was in charge in Cabanatuan church. It was also during that year when Mr. Fontanilla became Superintendent of the Sunday school in the Church of the Nazarene. In all the active work of these young Nazarene leaders, there were several challenges that tried to prevent the work of the Lord in the Negros Island, “before long the people were leaving the shows and dances to listen to Pilgrim’s Progress and the preaching of the Gospel.” Reports revealed that a Catholic priest tried to drown out the meeting with his loudspeaker to get the evangelists out of town plaza” (Fourth District Annual Assembly 1958, 32).

In remembrance of God’s manifold work, it was on January 8, 1955 about 5:30 in the afternoon that the contract for the Bible School was signed and the down payment was made. Pitts left on furlough in March while Pattee received all the responsibility for building the Bible School. The first chapel service was held on August 5, 1952 and classes began the next day. There were 37 students enrolled in the Bible School. From March to September, during vacation Bible School students were brought to the community. In 1954, Rev. and Mrs. Copelin arrived in the country and the next year they took charge of the Bible School. On the other hand, the NYPS held the Boys’ and Girls’ Camp on April 8 – May 5, 1958 particularly those of the ages of 14 through 40. There were 286 NYPS members and associates and ten NYPS presidents from Church of the Nazarene around the Philippine islands.

The fifth annual assembly was held in in La Trinidad, Mt Province was held in March 4–6, 1959 (Fifth District Annual Assembly 1959). The Nazarene Bible College president was Rev. Roy Copelin. Licensed ministers were ten and those who applied for

renewal was eleven. There were 16 NYPS presidents from all the Church of the Nazarene representing the islands and the District president of NYPS was Rev. Andres Valenzuela. Activity followed by NYPS was Boys' and Girls' Camp which was held from April 6 – 10, preferably to those who are eight to 40-year-old youth.

The sixth district annual assembly was held in May 17–21, 1960. The president of Nazarene Bible College was Stanley Wilson. Reports say that there were nine licensed ministers presented. Also, there were only five NYPS presidents present out of eight districts while Rev. Andres Valenzuela served as district president. Another youth activity, Boys' and Girls' Camp was followed in April 3–7, particularly designed for youth ages eight to forty (8-40). Statistically, NYPS has 87 members and 188 associates registered.

The seventh annual district assembly was held on May 16–19, 1961 at La Trinidad, Mt. Province. The Nazarene Bible College was headed by the then president Rev. Roy Copelin. Records show that there were fourteen licensed ministers presented. The NYPS presidents represented five of the eight NYPS districts. The suggested follow up for NYPS Institute project was Boys' and Girls' Camp held during the first week of April. The main goal of the camp is to promote young people ages eight to forty years old to spiritual revival.

The Church of the Nazarene Progresses

The decade beginning 1970 was another hopeful year in the Church of the Nazarene. Rev. Wilfredo Manaois, a Filipino ordained minister who had attended extensions of Fuller Theological Seminary, was appointed to lead the Visayan – Mindanao District. The district became one of the fastest growing districts of the Church

of the Nazarene in the world. Aside from the Panay and Western Visayas, the Luzon District matured and according to a survey in 1979, 94% of the district's full-time workers were graduates of the Nazarene Bible Colleges. On the other hand, Filipino women ministers were also ordained as pastors. It says that in 1979, out of 29 pastors on the district, seven were women.

Further, in 1985, the district Luzon District became self-supporting and achieved "regular" status under the leadership of District Superintendent Meliton Bernabe. Apparently, the Church of the Nazarene was found to be slower in exerting effort for Metro Manila in the middle of 1970 under the leadership of David Browning, Peter Burkhardt and Andres Valenzuela. These key leaders brought pastors from Ilocano-speaking pastors from the Luzon District. However, the church found its greatest source of growth in the Tagalog area east of Taytay, Rizal, and gradually, the balance of members and leaders in the Metro Manila District shifted from Ilocanos to Tagalogs (Cunningham 2003, 59)

In summary, the Journal of the Philippine District Church of the Nazarene records from 1955 until 1961 do not represent the whole majority of records of the Church of the Nazarene mission work and ministry in the Philippines. These recorded early events serve and will continue to serve as platforms for today's generation. Shaped by time and space and framed by the history of the Church of the Nazarene, these records will continue to connect those days throughout the coming ages. Several years of mission work have been delivered and engraved on the map of the Philippine islands and each year will serve a manifold reflection of what God has been doing among the Nazarene churches and Nazarene communities in the country. There have been various challenges too, perhaps in

every portion of event happening in the denomination but they all unite to one mission and context – the furtherance and advancement of the Gospel to the Filipinos, much more with the upcoming young generations.

The design of Church of the Nazarene ministry programs from Bible schools to the Church of Nazarene churches like; organizing, designing, implementing policies for spiritual development for the youth in particular, do not differ so much from time to time. Evangelism, reading of the Word of God, prayer and fasting meetings, discipleship class, youth camps, revivals, prayer gathering and Sunday worship were already been designed as concrete patterns prepared for spiritual empowerment. To make these programs attractive, understandable, real, and applicable among young people in the present times is another massive challenge to the emerging leaders in the Church of the Nazarene denomination in the contemporary period. Undeniably, the young people's organization in the Church of the Nazarene also called the Nazarene Youth International serves as the backbone in reaching out more young individuals in bringing them to God.

To date, there are three Nazarene Bible Colleges and Educational Institutions existing in the Philippines. The Visayan Nazarene Bible Colleges (VNBC) at Apas, Cebu City, Cebu, The Philippine Nazarene Colleges (PNC) located in La Trinidad, Mt. Province and the Asia Pacific Nazarene Theological Seminary (APNTS) which is situated in Taytay, Rizal.

Understanding Beliefs and How They Form

Belief is often associated with religion but beliefs relate to much more than our faith. In a study conducted by James K. Hampton (2006, 24), he says that in a general sense, beliefs can be used in science, politics, philosophy and many other fields. They are

basic and relatively stable ideas about the nature of reality. Also, as cited by Hampton, Taylor (1983) stated that beliefs convey what one believes about God and religious matters, and according to Volf (2002, 247), religious beliefs are equivalent to authentic doctrines.

In Hampton's study, he quoted Rokeach stating that each belief has these three components:

a cognitive component, because it represents a person's Knowledge, held with varying degrees of certitude, about what is true or false, good or bad, desirable or undesirable; an effective capable of arousing effect of varying intensity centering around the ;object of the beliefs, around other objects . . . or around the belief itself, when its validity is seriously questioned, as in a an argument; and behavioral component, because a response disposition of varying threshold, must lead to some action when it is suitably activated (Cited in Hampton 1968, 29).

The importance of human participation involves expression and clear understanding of-beliefs. This belief is instinctive. For example, in Hampton's study, Frijda, Manstead, and Bem (2000, 24), point out that when it comes to issues of emotional importance, convincing someone to change his or her existing beliefs appear to be a virtually hopeless undertaking. Why do emotions have such a profound impact on beliefs? They contend that the link between emotions and action (practice) is stronger than the link between belief and action. Fiedler and Bless (2000, 30) argue that positive emotions adopt accommodation while negative emotions support accommodation.

When endeavoring to communicate the Articles of Faith to young people, it is important to remember how imperative for them to participate in the process of understanding the articles, and the importance of positive emotions toward the belief if the youth are going to make the belief their own and apply it in their lives. Rokeach's in

his work *Beliefs, Attitudes and Values*, also identifies five types of belief (Rokeach 1968, 113).

Type A - Primitive Beliefs. These are basic truths assumed to be shared by everyone without question or doubt. They are often not even thought of as beliefs but are assumption based on experience, taken for granted, and the person may not be aware of them.

Type B - Primitive Beliefs do not have consensual support. They are the beliefs one holds in spite of the opinion of others. Primitive beliefs, formed early in life are important, often influencing the formation of other beliefs and actions based on unquestioned beliefs.

Type C –Beliefs are formed based on a person’s understanding of self in relationship to certain groups or persons.

Type D Beliefs are natural outgrowths of Type C beliefs or of the character of the groups or persons that are their sources.

Type E Inconsequential Beliefs are beliefs do not matter to the person holding them. However, they are sometimes vehemently defended (Rokeach 1968, 66-67). These different kinds of beliefs are helpful as we consider the factors influencing the religious beliefs of adolescents.

Where and how a person acquires beliefs is an important inquiry. According to Hampton, beliefs can be learned or acquired in several ways. Some beliefs may be adapted from the beliefs of other people or, according to Wolterstorff as cited by Hampton (2006, 26), belief may be acquired from a simple rumor, or recognized

specialists, from careful examination of the evidence, as well as other ways. Some beliefs develop and change as we mature.

John Westerhoff identifies and describes two kinds of faith that are important to the faith formation of adolescents. He describes the faith of younger teenagers as Affiliative Faith. They sense the need to participate in and belong to an “accepting community with a clear sense of identity.... The sense that they [we] are wanted, needed, accepted, and important to the community,” is crucial. The teenagers also need a community that has authority. That it is a “community that affirms a story and a way of life that judges and inspires its actions” (Westerhoff 2000, 90-91).

Hampton also says belief is communally based. During adolescence, peers are important, and a young person’s community of friends can be significant in forming their beliefs and communities can be intentional about participating in the formation of the beliefs of teenagers. Gustafson observes that when a community deliberately shares the meaning of their words, symbols, stories, and actions in ways that are meaningful for a particular age group and context, participants in such a community will understand and recall the beliefs.

Hampton points out that to understand what beliefs are we must consider the following; that belief can be gained both consciously and unconsciously. Belief can also have its own conflict or contradictions. Sometimes young people have formed or been given beliefs that do not make sense to them, but the belief still rules in their hearts and minds, possibly in negative ways. Hampton shares, “at the end of the day, it is the strongest beliefs that win out” (Patient and Orr 2003). It is important for the church to

take seriously the responsibility of nurturing the formation and maturing of the religious beliefs of the children and adolescents in their care.

Westerhoff sees another form of faith developing in the later teen years, Searching Faith. First searching faith may begin to doubt or critically judge the earlier faith the young person has had. For some the coming of doubt may be painful, and others may seem to enjoy passing judgement. In this phase of faith development, some may feel the need to experiment with other ways of understanding and expressing faith. Another component of Searching Faith is the need to “commit our lives to persons and causes.” Although adults may be concerned by the questioning and various commitments of Searching Faith, Westerhoff urges adults to encourage these teens to stay within the faith community, and walk with these searchers (Westerhoff 2000, 93-95).

Challenges the Church Faces in Reaching Youth

In this paper, the researcher discusses that there have been massive challenges happening among young generation that affect their faith. Not only the challenge of social media and entertainment, or the foreign influences that primarily comes from the western world, but most of all, the challenges that the Church as a whole faces every day to keep the young people well-informed with their faith.

Earlier it was said that teaching the faith to our children so that they believe it deeply and live it in their everyday life is not an easy task for the Church. In this present generation, the church and its leaders alike are facing the challenge of how to bring the faith among young people and lived it up in their lives. In this high-technologically inclined generation, young people are vulnerable in making and creating friends and

peers inside and outside the church. Social media plays important role in bringing the young people back to the church and learn the faith.

A study by Terence M. Lustana was written on the relationship between computer-mediated communication (CMC) and perceived level of intimacy (PLI) of adolescents of Taytay First Church of the Nazarene (TFCN), Taytay, Rizal Philippines. This research was aimed to examine the perceived levels of intimacy in CMC among adolescents in Taytay, Rizal, First Church of the Nazarene, Philippines.

With its quantitative approach to the study among 60 young people, respondents were asked to choose a CMC friend (person with whom they communicate on a daily basis using CMC) and investigated the respondents' PLI via CMC. Summarizing the research findings, it shows that PLI had no correlation with the respondents' age, depth of communication, or breadth of communication.

The study also suggests that Taytay First Church of the Nazarene "considers CMC as a platform for adolescents to express themselves and at the same time continue to encourage face-to-face meetings and interactions such as cell groups, Bible study groups, and accountability partners."

The study conducted by Lustana is another piece of contribution in analyzing and comparing the young people's inter-personal communication by using medium called communications gadgetry. While this approach is fondly effective to gather inputs among adolescents, it does not guarantee that all communication activities speak mostly about their faith. The study also suggested "face-to-face" meetings and interactions which really should be the main avenue if it is happening in church context. This is because adolescents would learn the difference of creating peers and groups and understand the

faith, learn from its values and be able to apply them using the CMC platform. In turn, the process would center on the main agenda of the church while keeping the minor roles of any youth activity or program, specifically designed at Taytay First Church of the Nazarene (Lustana 2018).

Another study by Mark Joshua Obedoza (2018), among adolescents aimed to identify the different factors that contribute to a group of young people called Generation Congregation (Gen Con). The factors are the deciding points to why and how youth become members of the Taytay First Church of the Nazarene, how decide about it, what are the possible stages, the process that comes up in their minds and why commit themselves at GenCon. GenCon was identified as a youth program having separate worship hour aside from other church services. The study used a probability sampling for quantitative survey trying to discover the significant difference GenCon attenders and know why they attend the GenCon and what bring them unto becoming members.

Findings show that the factors that led young people to join Gencon and those who attend the church showed no significant difference. The significant comparative difference showed that those who have attending and becoming members of GenCon grew in their spiritual commitment. It also showed that growing in their spiritual habits and ministry involvement is one of their desires. This is highest factor found among those who attended and eventually became church members.

The study suggests that GenCon needs to enhance its ministry and redesign, create and explore programs to bring more young people to attend and eventually become committed members of GenCon. On the other hand, the study also suggests that

membership of young people at GenCon must be updated, and be identified aside from the general membership of Taytay First Church of the Nazarene (Obedoza 2018).

The two studies written by Lustana and Obedoza seemed to focus more on the behavior and responses of young adolescents about themselves, their peers and how they re-join when they visit or attend a youth organization. Lustana, by means of social media as medium, discusses more on inter-personal relationship among youth while taking the church as venue of their participation and presence. Obedoza described how young people attending the GenCon develop spiritual habit that would make them participate in the church and become members. These spiritual habits need further elaboration to keep the youth connected and be able to know ‘why’ they are attending the church. Further, it is also imperative to remember that young people must discover their faith according to what has been learned and understood all from the point of view of the Bible, not on opinion or trends influenced by people. On the other hand, it is timely that GenCon has been created as a spiritual avenue for the young people attending the TFCN. This young people’s organization can serve as a strong arm in reaching out and mission adolescents if only given the time to evaluate for further improvement. While there has been an active participation of youth at GenCon worship services, one may ask the following inquires; *“As far as the Bible is concerned which is the only expected center of discussion in the church, what does GenCon teach among those who attend?”* Possibly, another would ask. *“What are the young people been doing in the church? “Do they worship or is it just a youth gathering?”* How do they indulge in worship? *“If so, is the Word of God been preached or purely singing and fellowship?”* One curious mind would also ask, *“All the*

while there has been inter-generational worship, but why did the church still design a separate youth worship service?

This insight is important. Donald Joy, a former colleague of Cathy Stonehouse at Asbury believed that one of the powerful transformative elements in the Methodist revival in England was not only the preaching, and the small groups, but songs written by Charles and John Wesley. Early Methodists sang their faith, and singing the faith moved it from just head knowledge, into their hearts” (shared by Dr. Cathy Stonehouse).

Several views on having young people in this fashion or trend of church life are always turning heads to debate. While it is respectable and admirable to think that there are leaders who were advocates of young people, one cannot avoid thinking of going back to the mainstream of experiencing and understanding who God is in worship as the highest and chief end goal of man.

Young people needed to be taught with the principles of the Bible, not to be pampered or drowned with programs just to make them stay in church. While worship among youth in the country sprouts in several interpretations because of their known predecessors and models they see around, it’s safe to communicate with young generation that the only equipping part of faith to grow is to understand what is believed of, understanding it how this faith can be lived by daily.

Nurturing Process of Beliefs

The presence of the young people or adolescents in the Church is believed to be a blue print of tomorrow’s direction of a church or even a denomination. This norm applies in the Church of the Nazarene in the Philippines. If this is true, how we nurture the faith of our children and teenagers is critical, not only to them but the future of the church.

Holistic nurture for the youth involves leading them into the Bible to come to know our loving, faithful God and God's plan for living. As we have noted, community is important in the development of beliefs. Programs and activities that the church offers can provide a community that is important for the faith formation of youth. Through discipleship training, young people are taught the truth which leads them to develop a relationship with God and find meanings in life. They can come to understand the values behind their beliefs. Their beliefs can be sustained by those values, and their community of Christian friends, both peers and adults, can support them in living out those beliefs and values. In part, these values serve as inspiration in finding meaning in life. Through their beliefs, their faith can remain strong in times of unpredictable struggles and pressures that may come.

Belief is a big challenge to many young people but with the help and guidance of church leaders, religious values and beliefs eventually become support systems for them to become future leaders who will take part in the spiritual enterprise of the Church. The church is mandated to discover a sense of religious liberty for young people where gifts, skills and devotion are enhanced. When belief matures in the minds of young people, they find themselves in a realm to appreciate, enjoy and grow. Through the Scriptures, young people respond appropriately for they were able to realize how God has been truly faithful to secure, assure and value them with His unconditional love.

Belief and Culture

What is culture, and how is culture formed within humans? It is important to answer that question before we begin to discuss the relationship of beliefs and culture.

In *Organizations and Cultures, Software of the Mind*, Geert Hofstede et al. (Hofstede et al. 2010) define culture as “patterns of thinking, feeling, and acting.” Culture, they say is like the software in our computers. Cultural ways of thinking, feeling and acting are automatic responses to experiences. The authors also describe the process of cultural formation. They state that “Human physiology provides a receptive period of 10-12 years when quickly and largely unconsciously the child absorbs necessary information from the environment.” Children are sensitive to their environment and are, in this mainly unconscious way, learning the “symbols, rituals and values of their culture, and who the heroes are.” Much of culture is learned easily in early childhood, and those early learnings are difficult to change (Hofstede et al. 2010, 4-5, 8-9).

This dissertation focuses on 15-18 year old adolescents, not younger children, and formation during the early years of life will not be discussed. However, one must be aware that what has taken place in the early years of life does impact teenagers. Stonehouse states that if the church and the home do not take seriously attend the spiritual formation of young children, they will have missed the opportunity of providing their teenagers with a strong foundation on which to continue to build a maturing faith (Stonehouse, class presentation, May 8, 2018).

Understanding the culture in which one is serving can be a missing link that hinders our effectiveness in our mission work. In order to understand and appreciate the personality of a church, Hesselgrave and Rommen (1989, 165) explain that we need to be aware of the fact that there are three layers of contexts according to anthropologists; the cultural, social, and situational. The context of Culture assumes there is an integrating body of knowledge and language and behavior shared by a number of groups or

communities. Social context, on the other hand, refers to the individual's membership in a community. It implies familiarity, often unconscious, with cultural values and beliefs, institutions and forums, roles and personalities, and the history of ecology to the community. Context of situation is the most specific layer of context. It is the individual's relationship to the immediate situation in which he or she is involved (Hesselgrave and Rommen 1989, 165). One's language is a crucial factor for understanding the values of a culture and communicating accurately within the culture.

The importance of language in communicating and understanding concepts raises questions when we consider how well Filipino 15-18 years of age understand the Articles of Faith of the Church of the Nazarene. These Articles have been framed and written by English speaking westerners. Even though the Articles of Faith on the surveys were written in both English and Tagalog, the question still lingers, may the English origin of the Articles of Faith make it more difficult for the teens to understand the concepts they endeavor to articulate? May the words and concepts of holiness in the Filipino young mind, and sometimes even to some adults have differing understands. Is it possible the cultural values and patterns of understanding faith, would lead Filipino youth to understand the words entire sanctification or holiness somewhat differently from westerners? Might the understanding of Filipino values enhance the interpretation of the Articles of Faith for Filipino teens and even adults?

Melba Maggay is a Filipina anthropologist who was raised in the Roman Catholic Church, but has become Protestant. From her awareness as an anthropologist, she has raised questions relating to the impact of western missionaries in the Philippines. *The Gospel in Filipino Context* (1987), and *Filipino Religiousness: Some Implications to*

Missions (1999), are two of her significant works. But it was in her book, *Clash of Cultures* (2011) where Maggay gives voice to churches in the Two-Thirds World that have raised the issue of context, challenging western theologies and methods of communication and stirring awareness of culture as a controlling principle in the reading and teaching of scripture. It has been said that there is no such thing as indigenization of theology. Many have believed that if we are talking of the same God, then it must be the same knowledge in all cultures. But Maggay would say this understanding fails to take into account the cultural conditioning of our statements about the one God that is revealed in the Scriptures. Maggay states:

In the West the stress on justification by faith as a legal abstraction has been attributed to Luther's tortured need to be sure that he was saved apart from the rigorous discipline of monastic life. Third World Christians insist that there are no 'unengaged' readings of Scripture; all need to exercise some 'hermeneutical suspicion' as the Latin Americans say with regard to our socio-historical situations and for formulations of theological themes (Maggay 1999, 8-9).

Maggay would urge Westerners to listen to their brothers and sisters from other cultures, and come to understand the insights they discover as they read scripture.

In *The 3D Gospel, Ministry in Guilt, Shame, and Fear Cultures*, author Jayson George points out that the perspectives of persons from different cultures lead them to see different aspects of sin and salvation. He sees the gospel as "a many sided diamond," because "God wants people in all cultures to experience his complete salvation."

"Western Christians emphasize one aspect of salvation, forgiveness of sin, and neglect other facets of the gospel.... but most people in the Majority World desire honor to cover shame and power to mitigate fear.... The cultures of the biblical world were primarily shame-based and fear based. Consequently, honor and power are prominent

features of the biblical story” (Georges 2014, 13). Georges is calling western cultures, in particular, but other cultures also, to look again at scripture to discover “God’s complete” gospel to be found there.

Three Major Influences Impacting 21st Century Filipino Teens

In the succeeding section we begin to discuss the three (3) major influences that are affecting the life and growth of faith, character and spiritual well-being of the youth in the Church of the Nazarene in the Philippines. These three influences cannot be underestimated. They are (1) the influence of Social media and Entertainment, (2) the influence of western culture and (3) the influence of the Church as a whole. Further, advantages and disadvantages of the three influences will be presented;

The Influence of Social Media and Entertainment

In the early 2000’s, the Web became much more personal as social networking websites were introduced and embraced by the society. Social networking sites are defined as web-based services that allow individuals to construct a public or semi-public profile within a limited system, articulate a list of other users with whom they share a connection, and view and traverse their list of connections and those made by others within the system. The nature and terms of these connections may vary from site to site. Social media is the most recent form of media with many features and different characteristics. By texting, images sharing, audio and video sharing, can quickly link and directly connect with persons all over the world. It is also the cheapest and fastest access to the world so it is very important for people of all ages.

The majority of young people in all age groups are shifting speedily from electronic media like television viewing and radio listening to the social media. This shift is rapidly increasing the influences of social media on youth. The craze of social media has raised many questions regarding its impact on individuals and the society. There is broad agreement that the social media affects people's lives. However, the major question is which influences are positive, and which are negative?

In this section we will discuss the advantages and disadvantages of social media offers teenagers, particularly in regard to the spiritual life of the youth. But first, let me present several issues reflecting the reality of social media in the lives of many adolescents.

Advantages of Social Media among Adolescents

a. Communication Empowered

One of the advantages of social media found in the recent study by Shabir et.al cited in Kaplan (2010, 47) is a set of internet-based application that permit the design and exchange of user generated content. This allows users to share, and exchange information and ideas in virtual communities and networks. In general sense, there is a dynamic relationship between media content and the social world communicating models of norms, values and behaviors and many ideologies (Croteau 1997, 7-161).

b. Social Media as useful resource for teens

An article shares that social media can also have a positive effect however, for example, teens can freely enjoy social media as a useful resource." Finding social support when they are struggling with life issues is one reason. To the youth social media provides a place where they freely express themselves. Some teens believe that this is a

place to build real friendships with people they only know through social media. One researcher, Michelle Colder Carras pointed out that social media helps teenagers who play video games disproportionately. Heavy gamers who have a network of friends on social media seem to do better than those who play the games a lot and don't have similar social networks. They seem to be less likely to experience feelings of depression and worry, in fact, Carras opined, that it is not always clear whether social media is really the cause of the problem or never had any idea whether the teens already had mental health problems. It also didn't try to determine if those problems could have been linked to something else" (Sun 2017).

c. Texting can be a positive and powerful force

In Washington Post (2018), the article opines that "when texting tends to be in the news, people aren't usually singing its praises.' In fact, it often gets blamed for fostering social isolation or decreasing teens' attention spans. Other days, it's driving down self-esteem or damaging the spine, a phenomenon known as "text neck." Still, some technological and medical experts say the negativity is unfair. Texting can and should be a positive force in people's lives, both in terms of emotional and physical health, they say—so long as it's used correctly.

Massachusetts Institute of Technology (MIT) psychologist Sherry Turkle wrote the book, *Reclaiming Conversation: The Power of Talk in a Digital Age*, which analyzes how we communicate. She says "the problem really isn't that people have this new, interesting, intimate way of touching base ... the trouble is what happens to face-to-face conversation if your phone is always there." If done well, Turkle and other experts said,

“texting can improve interpersonal relationships. It can also help people deal with traumatic events and connect different generations of people.”

d. Medical Uses of Texting

The article also emphasized that “Texting eases the difficulty of communication with doctors, advances research as an easy and accurate way of gathering patient information in scientific studies, and can offer support to at-risk or suicidal individuals via instant-response crisis text lines.” Eric Topol is digital health expert at the Scripps Research Institute in La Jolla, California and admitted he's not a huge fan of texting—but said even he has been forced to “acknowledge its benefits.” It all comes down to when and how you text, according to Turkle and Tchiki Davis (2019), who study, write and consult on well-being technology. Both said there's one key rule of texting: Don't do it when you're around other people.”

e. Reaching Out in Time of Need

Turkle and Davis write:

Be thoughtful about who and what you text. Think of texting friends and family and consider who might be feeling lonely or confronting a difficult situation. If you yourself are struggling, texting a loved one is a great way to handle it. Studies have shown that people who text and reach out to others experience less pain. It can be used to cope and just kind of deal with challenging situations (Turkle and Tchiki Davis 2019).

f. Keeping Parents in the Loop

Further advantages of social media in texting as Turkle said “is an especially good way for parents to connect with their adult children. Turkle's daughter recently went shopping for a wedding dress without Turkle, so she sent her mom pictures of different dresses. Turkle said the messages made her feel close to her daughter. More and more

doctors, scientific researchers and mental-health advocates are using texting in their everyday work and are realizing its benefits, Topol said. For physicians and their patients, texting offers a quick and non-intrusive way of getting in touch. Turkle remembered one night recently when she noticed a rash on her leg. It would have been a big deal to call her doctor past 9 p.m. at night—so instead, she texted him a picture of the rash and asked whether she needed to visit the emergency room. He quickly replied, you ate something, don't worry, Turkle said. She thinks sending photographs is going to be a big part of the future of medicine. The ease, speed, and universality of texting also make it powerful for research (Turkle and Tchiki Davis 2019).

g. It Allows Immediate Feedback, Help

It's easy to gather data because as survey says, “70 percent of the world likely has cellphones, which makes it easier for participants to get involved and respond to researchers. It allows for immediate feedback. People are also more likely to reply to a text than an email. Texting is also affecting the mental-health world. In recent years, suicide and mental-health support lines have been launched that exclusively offer text-based support. On the other hand, Lean On Me offers an all-hours support service specifically targeted to help college students. The organization, launched in 2016 by current and former MIT students, connects texters with volunteer peer supporters. Since its founding, Lean On Me has expanded to seven college campuses, including MIT's. The article added, "Sometimes students need a quick outlet to vent about their day, talk about a frustration, or simply hold a conversation," Lean On Me staffer Shaye Carver wrote in an email. I don't think vulnerability necessarily requires face-to-face interaction. Texting

allows users to respond in a minute or an hour and take as much time as they want to reflect on how they feel” (Post 2018).

The advantages of social media mentioned above are far more accessible have become more available and practical to all and they do better things and serve as support systems to adolescents most of the time. Nowadays, social media is a multifunction system in the field of arts, fashion, food, and all types of designing—from industrial to mechanical designing.

The Disadvantages of Social Media among Adolescents

If there were advantages extended from social media, there are also disadvantages that adolescent users may not avoid. While moderation has always been predicted as the right management and approach in using the social media, chances are adolescents never realize the harmful effects of it until something happened while using the social media.

First of all, survey says that more and more young people are into using the social media. An article shares the following. Drew Pate is an expert on the mental and emotional health of teenagers. Whenever he speaks to teen patients or their parents, one question always arises: “Is social media bad for teens? Parents wonder if their children's constant use of Instagram, Facebook or Snapchat is healthy. Teenagers talk about the pressure to post the perfect photo or to compete with the perfect lives their friends present on the Internet. Doctors are hearing more and more about the damage being caused by social media, said Pate, “Almost any teen involved in social media has probably been harmed by it in some way” (Sun 2017).

a. Depression tendencies and behavioral problems

The article testifies that more “studies have shown the around-the-clock world of social media takes a mental and emotional toll on some young people. It has been linked to increased worrying and feelings of depression. Depression is more serious than sadness. It can feel like an inability to be happy. Depression is often caused by physical imbalances of chemicals in the brain. Sometimes, though, outside factors such as social media can affect ones’ mood and worsen depression.

b. Personality imbalance

The article also added that there are negative effects of too much use. For example, one recent study states that the more time teens spend on social media, the more likely they are to feel depressed and have problems sleeping. Researchers have also found a link between social media use and poor body image, which can lead to eating disorders. A recent survey conducted by London's Royal Society for Public Health suggests that “Instagram and Snapchat are the most likely to cause body-image problems among teens. Young women, in particular, are bombarded with images of perfect bodies. Many of those images are digitally edited to mask people's flaws and imperfections.” Dr Pate further shared, “Teenagers are already self-conscious and easily affected by what others say and they may start comparing their lives to those of people on social media. They may think comments people make on social media are directed at them when they are not. Or, they may misinterpret what someone says” (Sun 2017).

c. Social media called dangerously addictive

The more loaded with images a social media site is, and the more rapidly content changes, “the greater the chance of an addiction,” said Bankole Johnson. He

continues, “Teens who get hooked on such forms of social media find it hard to spend too much time away from them. Their schoolwork can suffer as a result. So, can their personal relationships and their moods.” However, some experts warn against seeing social media as purely harmful. They point to studies that have found positive effects.”

d. Teen suicide rates rising, study says social media use could be a factor

The Article gave its position that Suicide rates for teens rose between 2010 and 2015, according to data from the federal Centers for Disease Control and Prevention (CDC). Suicide rates had declined for nearly two decades before. Why the rates went up isn't known. The study doesn't answer the question for certain. However, it suggests one factor could be rising social media use. “Recent teen suicides have been blamed on cyberbullying. Social media posts showing “perfect” lives may be taking a toll on teens' mental health, researchers say. Experts say that “often mental illness is what leads to suicide. Mental illness refers to a range of mental health conditions, which are disorders that can affect mood, thoughts and behavior. Examples include depression, anxiety and eating disorders. Many people have mental health concerns at some point. What distinguishes a mental illness, such as depression, from normal feelings such as sadness, is that mental illnesses cause ongoing stress and severely interfere with a person's ability to function.”

In one of the cases on teen’s problem shares one story of a teenager “After hours of scrolling through Instagram feeds, I just feel worse about myself because I feel left out,” said Caitlin Hearty, a 17-year-old Littleton, Colorado, high school senior. Hearty helped organize an offline campaign last month after several local teen suicides. “No one posts the bad things they're going through,” said Chloe Schilling, also 17, who helped

with the campaign. Along with Hearty and Schilling, hundreds of teens agreed not to use the Internet or social media for one month.

The article imparts that “the authors of the new study looked at suicide reports from 2009-2015 from the CDC. They also used the results of two surveys given to U.S. high school students to measure attitudes, behaviors and interests. About half a million teens ages 13 to 18 were involved. They were asked about use of electronic devices, social media, print media, television and time spent with friends. Questions about mood included frequency of feeling hopeless and considering or attempting suicide.” However, Christine Moutier said that the researchers didn't examine circumstances surrounding individual suicides is the chief medical officer at the American Foundation for Suicide Prevention. To Moutier, the study provides weak evidence for a popular theory about social media's influence and that many factors influence teen suicide. Also, Victor Strasburger, a teen medicine specialist at the University of New Mexico, said the study only implies a connection between teen suicides, depression and social media. It shows the need for more research on new technology (*Journal Clinical Psychological Science*) November 14, 2017.)

Another article shares that in 2015, 36 percent of all teens reported feeling desperately sad or hopeless, or thinking about, planning or attempting suicide. The increase is from 32 percent in 2009. For girls, the rates were higher. They increased from 40 percent in 2009 to 45 percent in 2015. In 2009, 58 percent of 12th grade girls used social media every day or nearly every day. By 2015, 87 percent used social media every day or nearly every day. They were 14 percent more likely to be depressed than those

who used social media less frequently” (Newsela Staff. 08/15/2017.

<https://newsela.com/read/teen-screen-time-linked-to-adhd/id/44914>).

e. Study finds link between heavy use of digital media and ADHD in teens

The article reviews, “Parents might worry about their teens spending too much time online.” New research supports that worry.” It suggests that teens who spend more time on digital media platforms show attention difficulties. Investigators from three universities in California studied a group of Los Angeles-area high school students. These students “showed no sign of attention challenges at the start. Researchers found that those who engaged in more digital media activities reported a rising number of symptoms linked to attention deficit hyperactivity disorder (ADHD). People with ADHD have a hard time focusing and often feel restless and fidgety.” It appears that “the association between digital media use and ADHD symptoms in teens was limited. However, it was clear enough that it could not be dismissed. On average, with each notch a teen climbed up the scale of digital use, his or her average level of reported ADHD symptoms rose by about 10 percent.”

The article further added, “When almost all teens have access to a smartphone and nearly half said they are online ‘almost constantly,’ the study raises concerns about how well teens can pay attention.” “The findings come as mental health professionals are rethinking their understanding of ADHD. It’s a condition that was long thought to start in early childhood. ADHD is estimated to affect about 7 percent of all children and teens. However, the condition is increasingly being diagnosed in older teens and adults. Whether its symptoms were missed earlier, developed later or are brought on by certain events is unclear.” The research involved 2,587 students at public schools in Los Angeles

County. It suggests that, for some, ADHD symptoms are brought on or made worse by the stimulation that is always available online.

Those included “checking social media sites, posting or commenting on online content, texting, playing games, video chatting and streaming TV or movies.” Students were also asked whether they had experienced 18 ADHD symptoms. Those included problems with organization, completing work or trouble staying still. If they acknowledged having any six of them, they were considered to be “ADHD symptom-positive.” At times in the study, anywhere from 4.8 percent to 6.9 percent of the students met this criterion. Jean M. Twenge of San Diego State University has done research on teens and smartphone use. She was not involved in the new work. Twenge said, “The study suggests that if a teen who is a heavy digital user gives up his devices, he might cut his risk of significant ADHD symptoms by as much as half” (available from <https://newsela.com/read/teen-screen-time-linked-to-adhd/id/44914>).

But the question that remains to be answered is this, “How can social media be used by Church leaders ministering with 15-18 year old teens to help them grow spiritually? And what guidance do parents and youth workers need to communicate to teens to protect them from the dangers there are out in the social media? Stonehouse shared a sad story:

Just a couple of weeks ago a pastoral couple shared with me how, when their 11 or 13 year old daughter was looking for something else on her phone she accidentally clicked on a pornographic site, and by the time her parents found out, she was addicted and totally ashamed of herself. Fortunately, her parents have been supporting her and the addiction is being broken. Every perspective possible is out there. I could see the faith that had begun to develop in childhood being undermined by beliefs being declared on social media (Stonehouse 2018, n.p.).

Stonehouse continued, “Too many lonely young people in the US are being radicalized, and some have become murderers. I think that parents and youth leaders need to consider how to provide constructive involvement in social media, how to use it for communication with the teens and give them a way to connect with their youth leaders. And they need to be helping teens to question what they see in social media, and to broaden their lives beyond the screen of their phone.” Elana Pearl Ben-Joseph, MD suggests:

It's important for parents to be aware of what your kids do online. But snooping can alienate them and damage the trust you've built together. The key is to stay involved in a way that makes your kids understand that you respect their privacy but want to make sure they're safe. Consider making a "social media agreement" with your kids—a real contract they can sign. In it, they agree to protect their own privacy, consider their reputation, and not give out personal information. They also promise not to use technology to hurt anyone else through bullying or gossip (Ben-Joseph 2019).

In a related topic, “How Social Media Can Ruin Your Teens,” Josh Glymph (2015) shares the following realities that should encourage every parent think deeply about the journey on social media casually visited by their children. With specific headings he gave ten items on how the parents in the church help or supervise their young people.

1. Your teen DOES NOT need a smart phone or to be on social media.
2. If adults make poor decisions with social media, and often times do not handle it properly (I have been guilty,) then what kind of fool are we if we give it to a 13 or 14 year old.

3. If you allow your daughter to post pictures of herself in a bikini on social media, grown and even married men will look at these pictures as a form of pornography.
4. Social Media will lead your kid to pornography.
5. Social Media can lead your teen to find their identity in a number.
6. Your teen WILL BELIEVE what they read on social media, true or not.
7. Your teen will witness, be part of, or be the victim of bullying as a result of them being on social media.
8. Social media handicaps a teen's social skills.
9. It's evident that you don't follow your teen on social media by the language they use.
10. If your teens are not responsible enough to drive a car, they are not responsible enough to handle social media properly.

Drew Pate as an expert on the mental and emotional health of teenagers remind, "Parents can also help by limiting the amount of time their children spend on social media. It boils down to what the kids can manage and handle when it comes to the stress created by these sites. We want the kids to individualize their own approach" (Sun 2017).

God created us as relational beings, in His image to be in relationship with Him. This is a good thing. Social media was created to a relational end but it is much more than that now. I use social media and believe, managed properly it is a great tool, as well as a way to stay connected. I have been greatly encouraged through it as well as humbled at times. Wisdom and discernment are needed though for anyone who chooses to use these

devices. And two areas teens really need help in are the areas of wisdom and discernment. Guide them well” (Glymph 2015, n.p.).

The Influence of Western Culture

It has been said, the western influence can be seen in almost all of human life in the Philippines; simply put, from food to fashion or from technology to lifestyle. While culture comes with a vague structure to discuss the western thought of spiritual infilling in the Philippines, particularly among the youth, culture is ambiguously defined, developed and corroborated among them. For one, the life of faith honed from a foreign pattern as communicated to the Filipinos if not unclear comes out to be distant and as unconsciously taken as the format of religion most of the time.

Western Influence and its Advantage to Adolescents

a. Spiritual Awareness and Development

There have been various spiritual formations that happened among Filipinos. These are the benefits of realizing the progress of spiritual development and education. For one, history says as Cannell remarks, “In looking at the religions of the Philippines it is clear that the west has played a major role. Both Islam and Christianity were brought to the indigenous people of the Philippines by westerners who helped convert the Filipinos. Yet, in taking a closer look at how Filipinos practice and understand their spiritual world it is clear that they have created a unique combination of both western religions and indigenous spiritual beliefs” (Cannell 1999, n. p.).

In fact, as one report says, “The Filipino philosophies are basically Western in orientation. Such a historical path is brought about necessarily by the people’s colonial

experience such as Christian religion, English language and Western philosophical ideas and carried over to contemporary times.” Accordingly, “In the view of some scholars, the 16th-century Protestant Reformation was a driving force for public education in Europe. Protestant reformers promoted literacy because of their contention that everyone needed to read the Bible, which they viewed as the essential authority on doctrinal matters as well the translation of the Bible into local languages.”

In a wider perspective, “Protestantism’s major impact was through its role in the transmission of American values and institutions to a society which had just fought for its independence from Spanish rule, only to lose it again through American intervention. If the American military conquest of the Philippines was in part brutal and even uncalled for, it was Protestantism which restored the dignity of American humanitarian efforts through a benevolent form of imperialism which focused on mass education as the vehicle of cultural progress” (Yengoyan, “Christianity and Austronesian Transformations: Church, Polity and Culture in the Philippines and the Pacific” n.d.). <http://press-files.anu.edu.au/downloads/press>.

b. Social, Economic and Intellectual Partnership

Another way looking on the advantage of Western influence to Filipinos is framed on alliance and partnership. In his article, “Filipinos helped shape America of today”, writer Gabriel Garcia shares, “Filipinos have been part of American history for many centuries. The first Filipinos landed on the continent in 1587, several decades before the Pilgrims arrived. Garcia further elaborates:

Filipino-Americans have made significant contributions to our nation. In the early 1920s, many Filipinos, called the *manongs*, left their native country and their family to work in the plantations of Hawaii and California and the fisheries of Washington and Alaska. During WWII,

Filipinos, both here and in the Philippines, fought with and for the U.S. to help protect our freedom and secure peace in our world. In the late '60s and '70s, many Filipino professionals left their native country to help fill the workforce of our rapidly growing technology and health industry. As the families of the *manongs*, veterans and professionals grew, their family members took on the critical jobs that helped in the development of our nation's health and economy. Filipino-Americans worked in the health field, service industry, hospitality, technology, education, government, armed forces and construction, among many others (Garcia 2016).

The article capitulates how the first young skilled and young professionals benefited from what opportunity of life offers among those who did not lose the advantage of gaining more knowledge and further education in America.

Consequently, prosocial behavior of the Filipino mind has grown a lot. Batara inferred that “although religiosity is consistently associated with prosocial behavior, most Western studies found that religiosity is more related to helping close others whereas spirituality is associated to helping both close and unknown others.” Batara further elaborated, result on moderated hierarchical regression analysis shows that “religious prosociality among Filipinos does not depend on the social categorization of the target of help. Together, these results reflect the dynamics of religiosity and prosocial behavior among Filipinos.”

Hence, “to this day, most of these small field hospitals and infirmaries still operate, though the personnel are now primarily Filipino. Thus, the legacy of American Protestantism in the Philippines is essentially not religious, but lies in the establishment of medical facilities and schools through which Protestantism and Americanism combined to offer the fruits and benefits of Western civilization” (Yengoyan, n.d.; available from <http://press-files.anu.edu.au/downloads/press>).

c. Adolescents' Religious Education and Formation

One spiritual advantage among adolescent Filipinos was studied by Rito Baring. In his article, he revealed that recent data from two local empirical studies on religion (Baring et al. 2018) and the sacred (Baring et al. 2017) show how an imminent shift in Filipino youth attitudes articulates new perspectives on religion, religiosity, and spirituality. The study is on the analysis of three emerging peculiar characterizations of religious experience by young students culled from two previous empirical studies. These newfound descriptions indicate a departure from traditional binary religious categories (e.g., sacred–profane, religious–spiritual). Baring explains:

The first describes a peculiar interpretation of religious experience indicating an epistemological shift from an exclusive definition to a diffused interpretation of religious–spiritual categories: as “personal religiosity” and “institutional spirituality”. Personal religiosity reports an unexpected combination of personal ethical forms of de-institutionalized religious views of students. Institutional spirituality represents beliefs that honor institutional affiliation. The second describes the emergence of personal–communal poles discerned from their notions of religion and sacred. The third highlights the ethical orientation of students' religious perceptions. These peculiar conceptual shifts may have pastoral and theological implications (Baring 2018).

d. Modernizing the Young People through Mass media

Another advantage is the westernized and modernization on technology; the need for nurture of young adolescents regardless of its forms and occurrence, even in the Philippines was again once heard and dealt head on through academic modernization and mass media exposure.

For example, extensive research among young adolescents and how they can be heard once again. Gerry Lanuza imparts:

Through the procession of information technology, Filipino youth today can have a glimpse and share the culture of the youths from different geographical regions (Miller 2000; Bennet 2000). The Internet is making communication faster and faster. Data transfer is a matter of minutes, even seconds. One can chat with another person at the other side of the globe via the modem. An estimated 10,000 to 20,000 Filipinos are using the Internet. Three out ten households have access to Internet (Buenaventura 2001,133). It provides encyclopedic resources for youth in all areas of life –from sexual information to intimate relations, from educational information to anime icons, from state-of-the-art products to business information. This has created an alternative expert system that is now competing with traditional authority figures. However studies so far show that youth use the Internet primarily for emails and chatting (Agbayani 1998; Bustos 1998; Duenas 1998; Gargarita 2001; Reyes 2000), Cyberspace allows young people to experiment with their own identities and re- invent existing ones (Alvarez and Valbuena 2003; Valdez 2003). Thus, to some extent, it is true to claim that new information technologies empower the youth (Abalena 2003; Saloma 2003; Lanuza 2019).

There are plenty of advantages brought by the West to the Philippines. To sum them up, the following are collected. The blog reports, “In 1934, the Tydings/McDuffie Law was passed, making the Philippines commonwealth of the U.S. The United States agreed to give the Philippines 10 years to prepare for their complete independence. But because of WWII and the Japanese invasion of the Philippines, that promise was not realized until 1946. On July 4, 1946, the United States declared the Philippines an independent nation. Now, the relation between Americans and Filipinos are very friendly and warm. Filipinos love America and Americans.”

1. Religious Freedom. When the United States took over the Philippines, the people began to be free to join whatever religion they wanted. (During the Spanish rule, the Catholic Church was established as the national religion and was strongly enforced). Because of this new found religious freedom, there began to be many different churches besides Catholicism. Today, it’s

remarkable to see just how many different Christian churches there are in the Philippines – this religious diversity has become a big part of the culture.

2. Free Education. Americans introduced the idea of free education to the Philippine islands. The United States even sent teachers to help establish schools where the Filipino children could have a free education. A large group of these teachers were called “Thomasites,” named after the boat that they came on, called Thomas.
3. English - During this time, English began to be taught in the schools, and this is the language that the teachers would use. Even today, most Filipinos can’t help but mix in English words when they speak. “Taglish” has literally become part of the culture. In fact, English is now the second national language. Lots of English words have made their way into the Tagalog language. Often they are pronounced the same, but the dictionary spelling is *Filipino-ized*. The abovementioned were just some of the western influence Filipinos patronized and practice even at present. Other influences fall on areas of clothing and fashion, music, arts, sports and food.
4. Faith, Missions and the Church of the Nazarene

In the context of the Church of the Nazarene mission work in the Philippines, there has been a massive significant western influence in the name of technology that contributed to the redesigning, upgrading, reshaping and advancing the personality of their churches to express and communicate the faith to almost everyone in their community.

On the other hand, it is a fact that the main goal of the Church of the Nazarene is not only to plant and pioneer various mission works in the Philippines, but the Church of the Nazarene also has been instrumental in developing, equipping and training young Filipino leaders until today. As churches were being built, Bible schools and religious institutions have been established, young Filipino disciples who stood and committed themselves in the work of the Nazarene missions; from leadership to academic institutions of the denomination flourished dynamically and abundantly both in local and international field.

Apparently, local church ministers and young leaders were commended for being faithful and full commitment for the cause of the church of the Nazarene. History can attest to this (consult Floyd Cunningham's, *Expressing A Nazarene Identity, Holiness Abroad: Nazarene Missions in Asia* and *Our Watchword and Song: The Centennial History of the Church of the Nazarene*).

The rise and multiplication of Filipino church leaders, ministers, and church workers in the church of the Nazarene is a solid image of western influence radiated among Filipinos, even among the young generations. Records and literature share that in the Church of the Nazarene, Christian education programs, Sunday schools and spiritual activities and other church programs were kept abreast with the Nazarene mission and vision. These are major influences of the West to the Philippines, all in the name of missions.

Looking into the archives of the Church of Nazarene during early years of their ministry (read also, *Archives on the Church of the Nazarene, District Assembly, 1956 – onwards*), what we see is the massive wave of transformation of young people in the

Philippines that has become emblematic figure of spiritual nurture, empowerment and growth in the Philippines. Through biblical education, orientation and discipleship programs, more adolescents and youth leaders participate in the growing influence of the holiness faith in the Philippines.

Disadvantage of Western Influence

The Filipino mind has always been privileged to discover new things from all around the globe as carried by the Western world. Filipino adolescents never miss a moment to open and get connected to the continuing advancement of Western influence in the Philippine, whether it's about technology, fashion, music and the arts, philosophy or education. In short, everything "new" that comes from the West is best accommodated by young people in the Philippine soil. The following are several disadvantages observed that the west has brought into the country and particularly among the adolescents.

a. Colonial Mentality

Zialcita argues," the Filipino openness to Western ways of thinking and doing is often attributed solely to colonialism. Moreover, even Filipinos characterize their culture as 'imitative or derivative' (Zialcita 2005, 181). In Canella's works, it shared, "to understand how Christianity is practiced in the Philippines it is important to look at the unique ways Filipinos manifest their spirituality, how gender plays a role, and less common religious nuances that characterize Christianity in the Philippines. A discussion of religion in the Philippines would not be complete without paying attention to the unique place of Muslims in the Philippines. Through this discussion it will become clear that religion in the Philippines is indeed very influenced by western religions but still maintains a distinct Southeast Asian flavor in their spiritual beliefs and practices. One big

picture of this colonial mentality was found. Cannel further said colonial mentality as manifested in particularly skin-whitening has been on many Filipinos' minds lately

In another story E. J. R. David, relates his study," It is also where I saw the pervasive vestiges of western colonial influences, from the widespread use of English and the regard of it as the language of the educated or upper class, to the abundance of western restaurants and shops that make Manila seem more Americanized than many places in America itself. All of these, of course, are remnants of the Philippines' long history of colonization under Spain and the United States. So colonialism, and its most insidious legacy, colonial mentality, have been on my mind."

So how is it passed down intergenerationally? David supports, 'Research suggests that our peers, family, and community seem to influence the development of Colonial Mentality (CM) among Filipino Americans. Overall 96 percent of Filipino immigrants to the United States report being exposed to Filipino inferiorizing messages while they were still living in the Philippines. Specifically, 85 percent reported seeing CM from their family, 88 percent from their friends, and 90 percent from their general community" (David 2017).

The above review from David also speaks of how some local churches were being stereotyped by having selective preferences on church programs; English worships services for the 'elite", while keeping the vernacular *Bisaya* or *Ilocano* dialects for the common "*madla*" or "*masa*" (people) this has been observed whether the church is located in an urban or rural space.

The past history of western influence can never be repeated but it will always linger in the minds of those who get confused because they always think the current

trends are admirably the best. As Cannell shares, “many recent Protestant missionaries, in contrast, fail to recognize the value of supporting indigenous customs, and simply attack local religious practices as evil. Their meager success in attracting converts speaks to the need for understanding the context in which American religious practice can flourish” (Cannell 1999).

b. Misinterpretation and Misunderstanding of Religious Patterns

One disadvantage of western culture is in the area of religious advancement. Hargrove added that religion also became more problematic after the Protestant Reformation and particularly where that reformation continued by groups unwilling to serve a state church. Likewise, Mcguire agrees that in western societies, much emphasis is placed on formal beliefs. Religious education consists of informing children of what one’s group believes; children read religious textbooks of exploration, learn catechisms (i.e. statements of propositions to which a believer should assent) study scripture, hear sermons. In fact, as what Fernando G. Elesterio understands, the religious culture of the Filipinos is so varied and complex that for one who is not immersed in the culture, a thorough understanding of it would be most difficult (Elesterio 1989, 15).

c. Western Cultural Infusion: A De -Synthesized Cultural Pattern

According to Floyd Cunningham (2003), the flow of events in the country turn has been an image borne out of the Filipino mindset that consistently shapes our people, our churches, and where the young generation acts as passive agents for unintentionally change. American Protestant groups that entered after the war represented a kind of American neo-colonial influence. Aside from its theological confines, operative of

culture comes first in order to accommodate a clear understanding of kind of beliefs are accommodated by the Filipino people.

Another area of de-synthesized cultural pattern is the on-going and growing nature, image and western forms of expression of youth worship among the Christian churches in the Philippines. Majority or 70% of those youth respondents surveyed in this research were asked on what type of music they prefer in church, almost all agreed to English and contemporary music, and only few mentioned of Filipino or *tagalog* songs or hymns.

While contemporary and English songs are found to be effective among adolescents, literature shares that the findings reflect a view of strong western influence on pattern of music and many other western artistic infusions among the youth gathering in their churches. In truth “there is much believing today without really belonging without participating very often in religious activities of a particular group “(e.g. Bibby 1987; Davie 1994; Roof 1999). Many observers have suggested that “virtual communities are nothing more than pseudo communities” (e.g. Lockard 1997; McLoughlin Osborne and Smith 1995; and Slouka 1995). This and more are the disadvantages of the westernized minds of adolescents among the Christian churches in the Philippines.

Meanwhile, Bruner said, the first American Missionaries flooding the Philippine Island hurt the Filipino frontrunners “Americans impose their religious norms, and culture and ignored Filipino heads for their future plans. The Americans had overstayed their usefulness and were in danger of “suffocating” the Filipino church.” A sense of nationalism and tensions between Filipinos and American begun to rise as it resulted on some major schism and distrust between denominations.

As a result, as Gerry Lanuza (2019) added, “of this phenomenal development youth culture is now moving beyond the simple tension between modernity and tradition. Now, youth culture is being transformed by the new cultural waves of late modernity. It is here that crevices of resistance, or even new forms of conformism, can materialize that might eventually lead to the development of new youth subcultures.”

In a paper presented by Tae-Kyun Oh, on the 7th International Conference of Christian Education in a Multicultural Society. Oh asserts:

Ethnicity is the culturally different groups while race is the physically different groups. Biblical Multiculturalism is fundamental to our belief that all people are equal. Acceptance gives people a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures. It encourages racial and ethnic harmony and cross cultural understanding, and discourages ghettoization, hatred, discrimination and violence. Through biblical multiculturalism, the majority recognizes the potential of all people, encouraging them to integrate into their society and take an active part in its social, cultural, economic and political affairs (Oh 2007, 1-6).

d. Religious and Spiritual Franchisement

Dennis Teague finds another disadvantage of western influence, he pointed out “cultural blindness creates unnecessary barriers that hinder the proclamation of the Gospel and the expansion of God’s Kingdom. He says, even if we are aware of the relevance of culture in international mission work, we often overlook the importance of cross-cultural communication skills in our own country (Teague 1996, 111). Like Zialcita says he, “identity has several dimensions. Depending on the situation you chose to affirm an identity based on for instance, any of the following; family, religion, class, gender, or nation. Preoccupation with a national identity has intensified among us educated Filipinos, since Independence in 1946.” In essence this can be applied to Filipino adolescents. Stonehouse encourages, “It is apparent that pastors, children’s ministry

leaders, sponsoring agencies and children's ministers have every opportunity to look beyond in doing 'church'" (Stonehouse and May 2010, 8), or to be exact, "understand the essence of a contextualized theology" (White 2010, 9), and perhaps go through an objective process of biblical contextualization for this process should have been initiated among the youth and children in their appropriate contexts" (Hesselgrave 1991, 143-144).

The adolescents of today would and may not know of the deep importance and historical patterns of religion in the Philippines. Alisa Pierson imparts the disadvantage, "a discussion of religion in the Philippines would not be complete without paying attention to the unique place of, for example, Muslims in the Philippines. Through this discussion it will become clear that religion in the Philippines is indeed very influenced by western religions but still maintains a distinct Southeast Asian flavor in their spiritual beliefs and practices."

The Influence of the Church as a Whole

This is the third and last influence to be discussed that affects the faith development of the youth in the Church of the Nazarene in the Philippines. The last paragraph in Article of Faith X, the Church, says that "*Participating in the means of grace, especially the fellowship, disciplines, and sacraments of the Church, believers grow in grace and in wholehearted love to God and Neighbor.*" Participating in the life of the church is a high priority in the Church of the Nazarene both for the young as well as older adults.

A Biblical View on the Influence of the Church

What was God's plan for the Church's influence in the spiritual formation of children and youth? In Deuteronomy chapters 5 and 6, we find Moses addressing this question in the Old Testament setting. Interestingly, we find more specific guidance for the spiritual nurture of children and youth in the Old Testament than in the New Testament. In Deuteronomy Moses explains to God's people how they are to live and pass faith in their God on to future generations so that they will live in obedience and relationship with God.

In Deuteronomy 5 we learn that Moses summoned the people of Israel as a whole to hear the decrees and laws God wanted them to hear, learn, and obey (Deut. 5:1). God had commanded Moses to teach these laws to the people so that they, their children, and their children would fear (reverence) the Lord all their lives (Deut. 6:1-2). All of God's people were responsible to pass the faith on to the next generation. How will this be done? Moses begins his instructions by commanding the Israelites to Love the Lord their God with their whole being, and "keep his words ... in their hearts." After addressing the spiritual vitality of the whole congregation, Moses commanded the parents to recite the commandments to their children and talk about them in the flow of life (Deut. 6:7).

In verses 16 to 23 Moses challenges the people of God to live in faithful obedience to God. Then Moses instructs the Israelites, "When your children ask you the meaning of" God's commands, tell them what God has done for you. When the community of God's people lived in God's ways, their children would notice that their lives were different from others and begin asking questions about the faith. Yes, parents

had responsibility for the spiritual nurture of children and youth. But parents were not to work at this task alone.

They were to be supported by the faithful lives of the community of faith. Today the Church is the corporate faith community. It is God's plan that children and youth will come to faith in a family with a vital faith supported by a larger vital faith community. The Church is a people, not a place. It is a body, united with Christ who is the head. It is a family, joined together by adoption through Christ. Zikmund states that young people are struggling to know what to believe or how to behave rightly (1983, 12-17). The church is a keeper of values, and is to pass them on from generation to generation.

What the Church Has to Offer

What does the church have to offer our youth? How important is the influence of the church? Since its founding in 1958, the Search Institute has studied and worked to "strengthen youth success in schools, youth programs, families, and communities," including churches.

What is Search Institute? Search Institute is a nonprofit organization that studies and works to strengthen youth success in schools, youth programs, families, and communities. Search Institute was a pioneer in using social science to understand the lives, beliefs, and values of young people. Since that time, more than 5 million children and adolescents have participated in Search Institute studies and projects. Search Institute founder, Merton Strommen, said many years ago still holds true today. "We came to see ourselves as an agency of change that used the mirror of research to show disparities between the 'is' and the 'ought' for church, school, life, and community. Our mission

was to present these findings in the language and through patterns of practitioners through books, speeches, and workshops.”

In the 1990s they began research that led to the identification of Developmental Assets® which are needed if children and young people are going to thrive. These assets have been examined in more than 33 countries and translated into 29 languages. The assets that young people need, point to the importance of the church’s influence in their lives. Search has identified 40 Developmental Assets needed for 12-18 year old youth if they are to thrive. Here are the assets that relate to the resources, interests and concerns of the church for the young person:

- Receives support from three or more nonparent adults.
- Spends one or more hours per week in activities in a religious institution.
- Places high value on helping other people.
- Acts on convictions and stands up for her or his beliefs.
- Tells the truth even when it is not easy.
- Believes it is important not to be sexually active or to use alcohol or other drugs.
- Reports that “my life has a purpose” (Search Institute).

Eugene Roehlkepartain, one of the Search Institute’s researchers, and his colleagues believe that congregations are “Crucibles for the spiritual development of young people. These congregations offer “complex, dynamic, multifaceted systems in which spiritual development is influenced through a web of relationships, rituals, expectations, and other interactions and processes across time.” They also identify essential elements that must be present in the congregation if it is to be effective in the spiritual development of youth.

Roehlkepartain et al. explain, “There must be a sense of responsibility among everyone in the church . . . to be attentive to nurturing children and adolescents through

formal and informal relationships. The youth have the opportunity to build sustained relationships with ‘sages of the faith,’ and ‘supportive peer relationships.’ And congregations are more likely to nurture faith when they have a climate that is warm and caring, encourages thinking, expects service to others, and has minimal conflict” (Roehlkepartain et al. 2006, 327, 329).

Another advantage the church has to offer is its primary role to let people see the Christian life of others, and sense that God is in their midst. To sense God’s presence in the congregation they must be there. Can teens sense God’s presence when they are with their peers and only a few adult leaders? Certainly, but intergenerational gatherings and worship where God’s presence is real, are important if youth have the asset of building “sustained relationships with “sages of the faith,” as well as “supportive peer relationships.”

These findings are important for churches to consider as they evaluate the effectiveness of their influence on their 15-18 year old youth. And they point to the importance of intergenerational interaction within the church. Young people also come to church with a desire to understand what faith is, how religion connects with their lives and to find meaning in living. Helping 15-18 year old teens understand and live in accordance with the Articles of Faith is one way in which the church can fulfill these desires of the teens (Roehlkepartain et al. 2006, 327- 329).

Challenges the Church Faces in Reaching Youth

The researcher discusses that there have been massive challenges happening among young generation that affect their faith. Not only the challenge of social media and entertainment, or the foreign influences that primarily comes from the western world, but

most of all, the challenges that the Church as a whole faces every day to keep the young people well-informed with their faith. Earlier it was said that teaching the faith to our children so that they believe it deeply and live it in their everyday life is not an easy task for the Church.

In this present generation, the church and its leaders alike are facing the challenge of how to bring the faith among young people and lived it up in their lives. In this high-technologically inclined generation, young people are vulnerable in making and creating friends and peers inside and outside the church. Social media plays important role in bringing the young people back to the church and learn the faith.

These spiritual habits need further elaboration to keep the youth connected and be able to know ‘why’ they are attending the church. Further, it is also important to remember that young people must discover and understand their faith according to what has been learned and all from the point of view of the Bible, not on opinion or trends influenced by their peers or people around them. However, it is timely that GenCon has been created as a spiritual avenue for the young people attending the TFCN. This young people’s organization can serve as a strong arm in reaching out and missioning adolescents. Things just needed some time to evaluate for further improvement.

While there has been an active participation of youth at GenCon worship services, one may not avoid ask the following inquires; “As far as the Bible is concerned which is the only expected center of discussion in the church, what does GenCon teaches among those who attend?” Possibly, another would ask. “What are the young people been doing in the church? “Do they worship or is it just a youth gathering?” How do they indulge in worship? “If so, is the Word of God been preached or purely singing and fellowship?”

One curious mind would also ask, “All the while there has been inter-generational worship, but why did the church still design a separate youth worship service?”

Several views on having young people in this fashion or trend of church life are always turning heads to debate on the issues like the topic on worship. While it is respectable and admirable to think that there are leaders who were advocates of young people, one cannot avoid thinking of going back to the mainstream of experiencing and understanding who God is in worship as the highest and chief end goal of man. Young people need the essence of faith through the Bible, so that they would avoid being pampered or drowned with programs just to make them stay in church.

Also, as observed worship among youth in the country sprouts in several interpretations because of the known models they see around. Years ago, the issue on worship and how it is being understood has been challenging churches in the US and in the Philippines. This is too obvious not only among evangelicals but also in the Church of the Nazarene. The following are significant issues to consider.

Religious Beliefs and Church Attendance

According to Dever, it is believed that when a person becomes a Christian, he or she does not just join a local church because it is a good habit for growing in spiritual maturity, but he or she joins a local church because it is the expression of what Christ is doing making him or her a member of the body of Christ (2007, 26). It is said that, creedal affirmations and conversion experiences were significant elements in John Wesley’s ecclesiology, but in themselves they did not suffice. Accordingly, Wesley wanted to see Methodists who were the visible saints, living witnesses to every part of the Christianity he preached, so that the world could see and believe.

On the other hand, it's not only church attendance that matters among young people, but something deeper, imminent and vulnerable is seen as potential needs to be addressed by the Church. Specifying the advantages and/ or disadvantages of the influence of the Church only means that people always seek for harmony, serenity, comfort, acceptance and affirmation from the community of faith.

Advantage of the Church among Adolescents

a. The Church Provides Spiritual, Emotional Shelter

An article on what the church can do to any, especially the adolescents says, “the role of the modern church in the life of the 21st-century believer is critical because it fills a void only the church can. If a car needs fixing, it is brought to the mechanic shop. If someone is sick, the health center or hospital is the best place to seek medical attention. Church is where people should go if they are in need of a “spiritual fix.” The church is really a hospital for sinners and not an exclusive club for saints.” At some point this is not being realized by many, the church indeed brings out every advantage among those who seek emotional and spiritual comfort.

Monrose continued, “Regardless of what is said about churches, people expect that their life problems can be addressed in some fashion or form. With all the weight and pressures of their world weighing down on their minds, people expect the church to provide Bible-based answers that no other institution can provide” (Monrose 2012).

Hampton refers to the studies presented by, Hoge and Roozen (1979). They show that a number of studies have documented that persons in their teens and twenties have the lowest rates of church attendance of all age groupings. Implied in this is the idea that young people become less accepting of the traditional practices and beliefs of their

parents as they move through adolescence and young adulthood. Studies have found that, during their college years, students become less favorable toward the church, more questioning of the reality of God, less conservative or orthodox, and less religiously committed (Caplovits and Sherrow 1977; Feldman and Newcombe 1969; Levine 1980).

In reviewing the literature, it is found that religiousness, and/or membership in a church group was associated with greater sexual responsibility, lower sexual activity, higher self-concept, less depression, lower level of cigarette and alcohol use and more prosocial behavior and attitudes (Hampton 2006, 42-43). In the light of these findings, involving 15-18 year old youth in the faith community is crucial for their spiritual formation.

Ingersol shares that one essence of Methodism is that Wesleyanism accents the church as a community of faith. It speaks of social holiness as genuine and essential to faith. The principles of Christian fellowship demonstrated in the societies, classes, bands, mentoring pairs and love feast characterize genuine Wesleyanism” (Ingersol 1998, 37).

b. The Church: Transforming, Building and Caring People

Another advantage of the church is the primary role to let people see that God is in their midst. Young people come to church and desire to understand what faith brings upon them and desire to find meanings of how religion takes place in their life without hurdles or difficulty.

Nielson (August 18, 2011) in his article, “Youth Ministry Done Well for the Benefit of the Church,” shares the following, “Christian fathers and mothers must both be called to these spiritual responsibilities and intentionally equipped by the church to perform them and one tendency for people who strongly agree with the family-focused

idea is to begin seeing the family as the place for one's fundamental spiritual identity, with the church existing merely to provide some "spiritual tools" as the real work gets done in the home. That is not a correct understanding of the family's interaction with the church." Nielson supports "when a youth ministry is done well, it has great value to the life of the local church and to the life-long discipleship here is what's going to happen" Nielson pointed out the following advantages the Church can do.

1. Young people hear voices. "There comes a point when every young person begins listening to voices other than theirs. Even kids who avoid raunchy television shows and attend Christian schools begin to be influenced by other ways of thinking. A youth ministry that teaches the Bible, engages culture in light of the gospel, and, yes, exposes students to some younger adults in the church who care deeply about their souls can add valuable additional (sometimes even "cool") truthful voices to their lives."
2. Young people need to learn to minister the gospel to others. "Same-age peer group can provide a wonderful opportunity for students to learn to interact as "independent" churchmen and churchwomen in ways that will prepare them for a life of service to the local church. Youth begin to find others in the same stage of life with whom they can have honest conversation, prayer, confession, and accountability. A youth ministry can thus become a kind of training ground for service, leadership, and ministry as adults in the church."
3. Young people encourage each other. "Students often share common interests, as well as common struggles; they know what others in their situation are going through. It is hard to live for Jesus in the context of homecoming dances, gossip-

filled hallways, and football locker rooms. Age-based church ministry for students or youth provides a wonderful opportunity for gospel support and encouragement, provided that it is guided carefully by God’s Word.”

4. Young people will grow up. Neilsen predicts, “When the youth ministry is connected with—and in submission to—the wider church body, it can become an effective mechanism for equipping, training, and ideally, sending students into ministry and service opportunities in the church even during their junior high and high school years. Those activities, along with sound biblical teaching and training, are preparing them to love and serve the body of Christ when they grow up.” And lastly,
5. Young people share the gospel. “Young people often seem to lead the way in evangelism, even by simply bringing a friend to youth group to hear the Bible taught. Students from non-Christian homes often first hear the good news of Jesus Christ in youth group meetings. They are simply more likely to attend youth group with a friend than a corporate worship service on their own.”

Disadvantage of the Church among Adolescents

Everyone would agree that there is not even a single disadvantage that might occur from the church that would affect the adolescents in any way. To the unbelieving; the atheists and skeptics the church is seen as otherwise unimportant or invaluable. To most of the young people and students there could be other reasons.

a. The Youth Are Growing, Advancing and Exploring New Things

In an article, “The Real Reasons Young Adults Drop Out of Church,” Ed Stetzer shares, “A few years ago, LifeWay Research examined the issue, looking at some of the

things that help young adults stick, stay, and have a robust faith. We wanted to know what it takes for a student to continue his or her faith through high school, college, the career years and beyond.” The article stresses:

We looked at the faith of students who attended a Protestant church (mainline or evangelical) twice a month or more for at least one year in high school. Here’s what we found: About 70% of young adults ages 18 to 22 stopped attending church regularly for at least one year. Is that a 70% dropout rate? With all the nuances and with all the caveats, we’d say so. That’s a dropout rate, a much too high dropout rate. Other research and studies among evangelical youth, however, indicate that number is almost certainly much lower. And it should be noted that we found almost two-thirds of those who left in our Protestant study were back in church by the end of the study (Stetzer, LifeWay Research).

Further, “we also asked young adults why they dropped out of church. Of those who dropped out, about 97% stated it was because of life changes or situations. That’s a pretty substantial number. Among their more specific reasons: (a) They simply wanted a break from church (27 %). (b) They had moved to college (25 %). (c) Their work made it impossible or difficult to attend (23 %). About 58% percent of young adults indicated they dropped out because of their church or pastor.

The above findings can be inferred to as what the respondents experienced, anticipated and expected to what the church can do, however, things brought up the scenario into disadvantage affecting the church. In summary, there may be inconsistencies, shortcomings and responsibilities the church had neglected. Nevertheless, these reasons should have been seen as opportunities of church leadership growth and development. In the context of the Philippines, this finding may differ significantly because of cultural, familial and community ties that make adolescents stick together regularly in the community of the church.

Joe McKeever, refutes and responds to the above finding saying that not all adolescents leave churches. “I'm not challenging the statistics. However, I know a great many people who emerged from the church's youth program into full adulthood without missing a Sunday of worship and Bible study. Only those who have internalized the gospel message, who have settled once and for all that Jesus Christ is alive and within them and that He hears their prayers and is intimately concerned about the minutest details of their lives, only these can be counted on to hang tough through these difficult years of transition and growth.”

The sixteen Articles Faith serve as spiritual guidelines in the confirmation growth and consistent contribution of Christian doctrines to the Churches of the Nazarene. Henry Spaulding, the president of Mt. Vernon Nazarene University shares in his “Conversations”, an expanded explanation about the 16 Articles of Faith in the Church of the Nazarene and ethical position of what the sixteen Articles are representing in our faith. In summary, Spaulding’s explanation about the importance of the Article of Faith is noteworthy:

The sixteen doctrines of the Church of the Nazarene express our kinship with the universal church, but it also names our particularity. Our faith has been hammered out by faithful men and women who have learned to listen to the scripture and the Holy Spirit. While some doctrines have been more difficult to finally settle in the Church of the Nazarene, the continued work of its theologians can be trusted. But we begin in our journey with the understanding that the Church of the Nazarene has doctrines worth understanding. A mind enlivened by the Holy Spirit and disciplined by scripture, tradition, reason and experience is capable of giving the reason for the hope within (Farthing n.d., 1- 57).

However, there has been another view that seemingly opposes the aforementioned. In December 1997, the *New York* magazine devoted itself to the topic of religion in the United States. A cover story in an article entitled “God –de center” was

viewed that focus with religion was popular again. It cited the fact that church attendance was higher than it had been since the 1950s. But yet, the article pointed out, what was not popular was belief. It doesn't matter what you believe, the article implied, as long as you were attending church. Attendance, not belief, was the criteria by which religiously was measured (Hampton 2006, 47-52).

The Importance of Doctrines

In the following section, there is again a restatement on what doctrines bring or influences among young people. One may ask just what is the identity the Nazarene has been building up around the globe? It is remarkable that several scholarly writings make a pivotal reference to John Wesley's Methodist, but how does this apply to the contemporary minds? or specifically the young people? In a sense, Crutcher points out:

The Wesleyan roots of our identity are a necessary part; they are there, and they are not going anywhere anytime soon. But they are not sufficient; there are other pieces in play as well, and we cannot ignore them while expecting to move forward. If we Nazarenes can admit to and begin to own the theological language we do speak—our own unique Wesleyan creole—then we could begin to figure out what it would mean to speak that language as best we can, and use it to proclaim a version of the gospel that is, in all counts, Christian, holiness, and missional—a message the world needs to hear (Crutcher, 2015, 1-2).

For Durkheim, this eternal something concerns the role religion plays in facilitating the efforts of a society to meet its need of upholding and reaffirming at regular the eternal aspects of religion are the beliefs and practices which unite into one single moral community, all those adhere to them. In other words, the eternal aspect is the role of religious creeds in the normative integration of a society, that is, in the processes which advance societal unity and order through adherence to common normative and cultural elements. Whatever the changes in the specific content of religious creeds, their

function, that is their role in the normative integration of society, will persist (Durkheim 1965, 61 - 62). In short, this justifies the attention to doctrine as a community building force.

Creeds and doctrines, because they have this eternal aspect in their function, are important elements in the church. Building on this idea, Lohse's (1966) argument that faith without dogma, without confession, is continually in danger of no longer knowing what it really believes, and therefore of falling to the level, and likewise Rainer (2004), in a study of over 300 people, found that doctrine (the content of belief) was very important to the unchurched. What was unexpected was that the study also found that the formerly unchurched indicated a greater interest in doctrinal issues than longer-term Christians. It shows how strong people hold the belief (Lohse 1966, 57).

Gallup (1992) found that young women are more likely to read the bible and pray than their male counterparts. Buchko (2004) found that prayer and meditation tended to be a more regular part of women's daily lives, whereas men tend to pray more during times of stress or need. Kim and Sedlacek (1995), in a study that examined the gender among incoming African-American freshmen on academic and social expectation, discovered that significantly more females than males felt that everyone should be involved in volunteer work and campus groups, including religious activities (Hampton 2006, 37). Similar to the study above, the researcher believes that Filipino women are somewhat spiritually sensitive than men.

Based on the same observation, however, the difference is very slim between those who held strong religious beliefs and those who did not. Several theories have been formulated on the issues of gender. One focuses on differential socialization and argues

that females are taught to be more submissive, passive, obedient, and nurturing than are males, and that these traits are associated with higher levels of religiosity (Mol 1985; Suziedelis and Potvin 1981).

A second explanation argues that females are more religious than males because of their structural location in society. In general, this perspective argues that lower participation in the labor force (Luckman 1967; Martin 1967) and greater responsibility for the upbringing of children lead women toward greater involvement in religion (Glock, Ringer, and Babble 1967). However, in a comprehensive comparison of these theoretical explanations, Cornwall (1989) showed that gender difference in a variety of religion measures persist even when controlling for socialization and location in the social structure (Hampton 2006, 37-39).

In the Philippines, young females are perceived as having the privileges in the believing community. While several issues may be included, including culture and its implications for Filipino identity, females are active participants in most church programs and activities, outnumbering the young males. Culturally, this is an appropriate tradition among Filipino women.

While the above study for Filipino women may be true, this does not apply with Filipino men. There was no known study ever written yet on the difference of belief between men and women. The research mentioned above share most favorably on women more highly significant in belief than men, however the findings in this research, show that there is no significance on the belief level of respondents when it comes to gender and age. The researcher did not research any much further the comparison of males and females and their belief difference.

The Relationship of Beliefs and Practices

Having explored the nature of religious beliefs and the establishment of creeds and doctrines, especially as found in the Church of the Nazarene, we can now turn our attention to the question: Do Christian beliefs shape Christian practices or do Christian practices shape beliefs? According to Volf, “Practices are essentially belief-shaped, and beliefs are essentially practices-shaping” (2002, 254). The Church is referred to in two ways, as the church visible or local and the Church invisible, the household of God, the Body of Christ, and the temple of the Holy Spirit. The function of nurturing beliefs and practices may take several forms, However, no agency other than the church visible is going to nurture Christians and help them find their place as a viable part of the Body of Christ (Case 2000, 79-83).

The Definition of Practice

The term discipline is virtually synonymous with the term practices. Disciplines are practices, and all practices have a disciplinary nature to them. Hampton cites Dykstra’s (1999, 48) definition of religious practices as an ongoing shared activity of a community of people that partly defines and partly makes them who they are. Bass (Bass 1997, 5) states that “wherein Christian practices and beliefs constitute the normative pattern for the Christian life; they are mutually implicated ways of knowing and responding to God’s active presence for the life of the world.

Practices are done together over time in response to and in the light of God’s active presence for the life of the world. They are designed to help individuals and communities grow and develop in moral character and substance. Christian practices are ways of doing ‘Life Together’ in which and through which human life is given direction,

meaning, and significance and through which our very capacities to do good things well are increased” (Dykstra 1999, 70). “Practices and disciplines are means of grace whereby the community collectively and individually finds new life in God.” Bass and Dykstra

Religion, Beliefs and Nurture of Youth

a. Understanding Beliefs and How They Formed.

Lessons from Deuteronomy 6:5-7 says, “Love the Lord your God with all your heart, with all your soul, and with all your strength. These words that I am giving you today are to be in your heart. Repeat them to your children. Talk about them when you sit in your house and when you walk along the road, when you lie down and when you get up.” In other words, we must first love God with everything we have, and then we must demonstrate to the next generation how to do the same. This is specifically addressed to parents on how to help their kids grow steadfastly in their faith.

Tiffany Francis (2018) who works with CentriKid camps tells about distractions that sometimes make it hard to stay focused on what is most important. But, serving with kids can be very humbling. Tiffany suggests three patterns:

1. Do your Bible reading in an open area in your house. When your kids see you at the kitchen table reading your Bible or completing a Bible study, tell them about what you’re studying. You have a great opportunity and a great responsibility to share your faith with your children. The more you involve your children with your personal faith, the more they can take ownership of their own faith. Kids love how they are loved, teach how they are taught, and they will follow in your footsteps as they see how you study the Bible.

2. Start a family devotional time at night or pray regularly as a family. Creating habits of Bible reading and prayer as a family can help your children grow a love of God's Word and a desire to read their Bible on their own.
3. Choose a time to serve in your church or community as a family. This can be such a fun hands-on way to get your kids involved in loving others through their actions. It will also open up so many opportunities for conversations on why we sacrifice and serve others with our time and resources. You might be surprised by the creative ideas your kids come up with to serve others as well!

It is also right that God intends parents, and the faith community to work together in nurturing the beliefs and faith of young people. Teaching the faith to our children so that they believe it deeply and live it in their everyday life is not an easy task for the Church. Several things in our culture fight against the essential values and beliefs of the Christian faith. Literature says that the young people needed to know their position on this matter and one of the major thoughts of why a church can freely deliver a vibrant, enjoyable and heartwarming characteristic.

This is called as the 'intergenerational' concept of "doing' church. Rendle explains that intergenerational church is a "way of seeing." It's not the absolute formula to bring people to God- but has developed a new way of "seeing." And this would shape many things of which most of them are related to the generation of which we are a part (Rendle 2008, 55). According to Lawrence Richards, the book of Proverbs clearly fixes responsibility on the family and suggests that there are spiritual tools every family would use such as instruction, modeling and discipline (Richards 1983, 26). Richards emphasizes that nurture demands apparatuses and these are the instructional component;

the teacher, the family and the daily life. It is hoped that the findings from this research will provide insights into the beliefs of the selected 15-18 year old young people, and how the church and families can nurture their beliefs even more effectively. But one would ask somehow, “How do young adolescents understand, come to believe and willingly accept their faith in such a way that they can practice or apply it in their daily life?

This nurture process interplays with the biblical, holistic and practical training of youth in the Church. The consistency of teaching, training and discipleship demands the kind of materials developed as apparatuses of the Church and the family as a whole. If we were to adopt a similar a pattern today among our churches we would seek to develop a ministry with children that, (1) takes place in the context of loving, holy community (2) features participation by children in the life of the community (3) calls for instruction by and within the family unit (Richards 1983, 26).

Religious beliefs and practices have the potential of influencing many aspects of life including family life and parenting. Although, religiosity has been associated with protective factors that strengthen families (Utting 2007, 9), the negative influences of religious beliefs and practices on child-rearing have received the most attention.

Originally emerging in the mid nineteenth century, secularization theory dominated thinking in Western Europe and the USA in the latter part of the twentieth century, with regard to the place of religion in modern society (Sherkat and Ellison 1999, 363-94). This resulted in minimal research about the influence of religion on such areas as family life and parenting (Mahoney et al. 2001, 559-596). However, in the post-modern world policy-makers, academics and professionals are becoming increasingly

aware that religious beliefs and practices appear to play a significant part in the life of many people (Frosh 2004, 98-109).

Furthermore, religious beliefs and practices do not appear to be disappearing as predicted; rather the meaning of religion is changing (Blasi 2002, 267-89; Pargament et al. 2005, 665-87; Voas and Crockett 2005, 11-28). Pargament et al. argue that the construct of religion is changing from one that included the institution to one that focuses more on human potential, with an increase in forms of religiousness outside religious institutions: in other words, 'believing without belonging' (Davie 1994, 2007; Voas and Crockett 2005, 11-28).

In another view Dean Kelly speaks about the traits of strong religion, and strong leadership, Kelly argues, if Christian churches are dying; why not explain their plight in Christian terms rather than sociological ones. His idea focuses on what he believes that religious organizations have succeeded splendidly with the most diverse formulations of the sound leadership and insist that he does not want to seem to limit successful religious functioning to past or present Protestant or Christian or even Western traditions (Kelly 1996, xi).

If this is the case, it is inevitable that religious beliefs and practices, whether focusing on the beliefs themselves or practices including active membership of a faith community, have influenced and will continue to influence family life (Mahoney et al. 2001, 559; Mercer 2004, 161).

b. Religion and Parenting

Religion and parenting is an under-researched area (Frosh 2004, 98-109; Phoenix and Husain 2007). In the past practitioners have tended to consider religion as an 'add-

on' when exploring parenting or believed that value systems are similar when it comes to child-rearing. However, the need to know more about these influences is increasing for a number of reasons.

First, as religion is a significant and in some respects a growing influence, its study is important to enable understanding of how it informs the construction of childhood and parenthood. Second, there is a need to understand the influence of different religious values in order to be able to advocate for and support, at professional and political levels, members of different faith communities. Third, conceptually and practically child welfare professionals should understand how religious beliefs and practices influence child-rearing in order to understand how the needs of children are being met.

Finally, little is known about the developmental trajectories for children reared in religious families: without this knowledge we do not know if there are advantages or disadvantages to being brought up with religious beliefs and practices (Frosh 2004, 98-109; Phoenix and Husain 2007). The influence of religious beliefs and practices on family life is particularly significant in adolescence, with the young person developing their own identity, 'world view' and beliefs. This overlaps particularly with the cognitive and emotional changes of adolescence and with social changes and cultural practices which may find a focus through religious practices, including rites of passage. Adolescence can also be a period of change for the family as a whole and in the ways parents fulfill their formative role. In contrast to parenting younger children, where roles and responsibilities tend to be well defined and understood, there seems to be greater uncertainty in relation to parenting adolescents.

Youths' style of attachment to parents determines how likely they are to follow in their parents' religious footsteps. Securely attached youth are likely to adopt the faith (or lack of faith) of their parents. Insecurely attached youth are likely to distance themselves from their parents either by ceasing religious attendance or by joining a different religious organization and seeking attachment and family there (Kirkpatrick and Shaver 1990, 315-334).

Adolescents also change their pattern of religious involvement because of peer invitation or to avoid cliques, but peers do not have a strong influence on youths deeply held spiritual beliefs. When motivated to change religious affiliation, youth generally switch to as similar of organizations as they can find that have the desired characteristics that were missing in the ones they left.

According to a Youth Development perspective on religion and spirituality, the appropriate role of concerned adults is to serve as a resource and facilitate a process over which youth themselves have ultimate control (Ream and Witt 2003, 49-74). If parents compel religious attendance strongly enough to damage the youth-parent relationship, it will likely have the opposite effect to the one intended. The strength and stability of youths' relationships to religious parents, other involved adults, and peers motivates them to invest in those relationships via religious participation. This helps them to begin or strengthen an existing personal relationship to God and higher powers to which they are introduced by religious attendance.

Should they develop such a relationship, it usually becomes their main motivation for religious participation. This relationship is important if the goal is to ensure that they will remain involved in religion and continue to receive its benefits

across major life transitions, such as going to college, when pre-existing personal ties can no longer hold them to a religious affiliation on their own.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This chapter provides an overview of the research design for this study. It discusses the selection of the subjects who participated in the project, the research methodologies employed, the instruments designed in gathering the data, and how the data were analyzed.

With its primary purpose, the research was undertaken to discover how well 15 to 18-year-old youth in three selected districts of the Church of the Nazarene in the Philippines, designated District A, B, and C, understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, how those beliefs are manifested in their practices, and how they live out their beliefs practically in their context. In summary, there are eleven (11) districts in the Church of the Nazarene in the Philippines. Church members in all eleven districts total 17, 208, and members of Nazarene Youth International (NYI) total 6704 (General Secretary's Reports in the Church of the Nazarene Growth 2005-2015).

Description of Subjects

As indicated in the purpose statement, the subjects in this study were 15 to 18-year-old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines. All of the respondents were members of the Nazarene Youth

International and attended the selected churches. All respondents came from Nazarene Districts A, B, and C.

This study is an adaptation of James K. Hampton's research which he conducted among adolescents in the Church of the Nazarene in the USA. In Hampton's study, respondents were first-year students in Nazarene colleges and were ages 17 to 19 years old. The responses of these first-year college or university students represented what they had learned about the Articles of Faith in their home churches, and the influence of those churches on their beliefs and living of their faith.

However, the setting of this study is quite different because there were only two Nazarene Bible Schools in the country and the number of students in the Bible Colleges is too few to provide an adequate number of subjects for the study. Therefore, the researcher opted to study young people who have been attending Nazarene churches and are in a similar age bracket as the respondents in Hampton's study, but only with 15 to 18-year-olds.

The choice of subjects in the 15 to 18-year-old age bracket was significant due to the fact that the researcher was building a frame of academic philosophy in the holistic child development program, and the research project must focus on children. In the field of Holistic Child Development, persons 1 to 18 years of age are considered as children. A study of 15 to 18-year-old youth therefore could make a significant contribution to the understanding of Holistic Child Development.

Selecting Participants or Population Sample

All respondents were described as Filipino youth and members of the Nazarene Youth International (NYI), who have been attending local churches and have actively participated in NYI. Membership in Nazarene Youth International includes all persons participating in Nazarene youth ministry who choose to embrace the Church's stated vision and values. Selection of participants has been done through cluster sampling. This study was designed to learn from a cross-section of the youth in the Church of the Nazarene in the Philippines particularly those who are 15 to 18 years of age. Sampling selection has been made through cluster sampling. The process of planning for the research began by contacting denominational leaders and pastors. The researcher intentionally informed all the eleven District Superintendents of the Church of the Nazarene about the study, its primary goals, and its major contributions to the denomination. The presented goals of the research received positive responses from the majority of Nazarene leadership. With that affirmation, the planning of the research design moved forward.

Selecting Districts to Participate

There were eleven (11) districts in the Church of the Nazarene in the Philippines. However, to make the research project manageable as well as significant, three (3) districts were chosen to participate in the study. For the sake of confidentiality of the findings, the districts are identified as Districts A, B, and C. These selected districts are located in different parts of the Philippines and have been chosen to provide input from a cross section of the youth in the Church of the Nazarene in the Philippines.

The Selection of Churches Who Participated

Participants in the study were drawn from six (6) churches in each of the three (3) districts. The church selection from each district was made when the researcher obtained membership statistics from each local church in each of the three districts. Based on this information, two (2) churches were selected to represent each of the smaller, mid-size, and larger churches in each of the three districts. To make the selections, the researcher calculated the large churches, the median size of the mid-size churches, and the median size of the smaller churches. If the churches selected were not available, inactive, or no longer connected to the denomination, selection went to the next church that was in line based on the rationale for selecting church respondents.

District A Respondents

District A is the second largest district among the eleven districts in the Church of the Nazarene in the Philippines. It has a total number of 2, 999 church members (General Secretary's Reports in the Church of the Nazarene Growth 2005-20115. Churches in this district are both in rural and urban settings). Six (6) selected churches in the Luzon district were selected. The table below shows the number of 15 to 18-year-old youth in the selected churches who participated in the study. The total number of respondents aged 15 to 18 years old in District A was 58. There were 41 girls and 17 boys. The total number of NYI members in District A was 994 (General Secretary's Reports in the Church of the Nazarene Growth 2005-2015).

Table 1: District A

Church Name	Population of youth 15 - 18 years old	Number of Girls	Number of Boys
Church # 1	2	2	0
Church # 2	5	5	0
Church # 3	20	15	5
Church # 4	10	8	2
Church # 5	10	5	5
Church # 6	11	6	5

District B Respondents

The second selected district was the District B of the Church of the Nazarene; has a total number of church members of 3,495 (General Secretary's Reports in the Church of the Nazarene Growth 2005-2015). The churches in the districts were located and situated in urban communities. Six (6) churches in District B were selected. The total number of youth respondents aged 15 to 18 years old was 50, 24 were girls and 26 boys. The total number of NYI members for District B was 1, 492 (General Secretary's Reports in the Church of the Nazarene Growth 2005-2015).

Table 2: District B

Church Name	Population of youth 15 - 18 years old	Number of Girls	Number of Boys
Church # 1	13	4	9
Church # 2	8	5	3
Church # 3	4	1	3
Church # 4	8	4	4
Church # 5	14	8	6
Church # 6	3	2	1

District C Respondents

The third selected district was District C. District C had an overall total church membership of 2,700 (General Secretary's Reports in the Church of the Nazarene Growth 2005-2015). District C is located where churches are also found in rural and urban communities. The total number of churches in District C was 39 with a total of 1, 920 church members. The mission work of the Church of the Nazarene in this district began in the earliest period of Nazarene coming to the Philippines.

Six (6) selected churches participated in this study. The number of girls was 43 and the number of boys was 25. The total number of youth respondents aged 15 to 18 years old was 68. The total number of NYI members in District C was 767 (General Secretary's Reports in the Church of the Nazarene Growth 2005-2015).

Table 3: District C

Church Name	Population of 15 - 18 years old	Number of Girls	Number of Boys
Church # 1	5	3	2
Church # 2	5	3	2
Church # 3	15	7	8
Church # 4	14	9	5
Church # 5	10	6	4
Church # 6	19	15	4

Validity of the Sample Size

Cluster sampling (Best and Khan 2006, 18) of youth aged 15 to 18 years old was employed; it gathered significant information that helped the goal of the research. The total number of respondents, youth ages 15 to 18 years old among the 18 selected

churches from the three (3) selected districts, was 176 in all, 108 girls and 68_boys.

According to the General Secretary's Reports in the Church of the Nazarene Growth 2005-2015 Annual Statistics, the number of Nazarene Youth International members who attended the Church of the Nazarene in the Philippines was 6,704. This is the latest count of the youth that was available, and this total includes young people from ages 15 to 18. In discussing the sample size needed, Younts (2015, 7) gave guidelines for an adequate sample size related to the size of the total population the sample is designed to represent. For a total population of 5,001 to 10, 000, the sample should be 3% of the total population. This guideline was applied to the years 2005-2015 with a total of 6,704 NYI members; hence, 3% would be 201.

The total number of youth ages 15 to 18 in Nazarene Churches in the Philippines was not available, however, it seemed reasonable to expect that they represented more than of the total membership. Based on that assumption, a sample of 176 ($x .3\% = 51.3$) youth was an adequate number of respondents for this study.

Research Methodology and Instruments

The research instruments discussed herein were adapted from Hampton but some were modified to discover the idea of contextualization. Gathered data specifically identified the respondents' gender, nationality, age, church attendance, and participation in the learning capacity regarding their views on the Articles of Faith of the Church of the Nazarene.

As stated in Chapter I, both quantitative and qualitative methods have been used in this study. Chapter I also explained that this study was adapted to the Philippine

context from a study conducted by Hampton in the USA. Since Hampton used a survey instrument to gather quantitative data, Hampton's survey was adapted to the Filipino setting and was used to gather quantitative data. To gather qualitative data, this study used the focus group discussion method. Likewise, Hampton's qualitative instruments were also employed. In the focus group discussion, Scenarios 1, 2, and 3 made by Hampton were all used in this research.

The Survey Instrument: First Section

The quantitative questionnaires of Hampton have two parts. The first part has 14 demographic questions of which some of the questions were modified for the purpose of finding contextualized results while some were retained. A few items were added by the researcher and later revised, while other questions were deleted; the demographic questions remained at 18.

The first item was question 3 under the category of race by Hampton. Since all respondents were Filipino youth who resided in the Philippines, the researcher modified it and used the terms "urban" and "rural," instead of Hampton's "race," that identified the community the respondents represented. Items 4, 5, 6, and 7 referred to the name of the local church and location of the respondent before coming to college, and these were modified. In this research, the questions were modified based on the respondents' church attendance, not referring to any college or school. Further, questions were modified since respondents were mostly still in high school since they belonged to the 15 to 18 years old age bracket. Hampton's questions 9, 10, 11, 13, and 14 were retained. Question 12 asks about the specific lesson or materials that were used in the church in the course of the respondents' attendance in a discipleship class. Choice of answers given were as follows:

(a) vital connections, (b) vital belief, (c) discovering my faith, (d) adventures in faith, not sure/don't know, and (f) did not participate). Item 13 focused on how the respondents thought of their relationship with God. Added questions by the researcher were 7, 15, 16 and 18. All of the fourteen (14) items in Hampton's survey were used by the researcher in this study. Hence, the demographic questions were eighteen (18) in all (see Appendix L).

Survey Instrument: Second Section

Questions on Beliefs and Applications

The second section of the survey questionnaire contained the fifty (50) statements developed by Hampton relating to the Articles of Faith, the basic beliefs of the Church of the Nazarene. Participants responded to each item on a five-point Likert scale. In this section, all of Hampton's entire survey was translated into Tagalog (a Pilipino language commonly used in and around the country). The survey instrument has both English statements with an equivalent Tagalog version included right at the end of each question. All the fifty (50) quantitative questions' second section in Hampton's study was adapted for use in this research. For the survey instrument, refer to Appendix L.

The Focus Group

In this study, the semi-structured questions and case studies prepared by James Hampton were used to gather the qualitative data. In Hampton's qualitative instrument, there were three (3) cases/scenarios for the focus groups to discuss. All of these three (3) scenarios were used and maintained in this research.

The main purpose of the focus group discussion was to conduct a qualitative study which allowed the participants to elaborate on issues related to the results found in

the quantitative study. The open-ended questions and case studies guided and stimulated the discussions, allowed the researcher to gain a deeper understanding of what the young people believed, and whether or not those beliefs were applied to their daily lives. The use of the qualitative method of Focus Group discussion provided several advantages because of the authority role of the moderator. The face-to-face involvement of a qualified moderator ensured that the conversation was always on track; participants in the focus group were encouraged to engage in the discussion without any individual dominating the meeting. Another advantage was the ability of group participants to interact with each other when respondents were stimulated to discuss. Consequently, the group dynamics generated new thinking about a topic which resulted in a much more in-depth dialogue.

The group discussion was conducted in Tagalog. All the focus group questions were translated into Tagalog, while there were equivalent guide questions in the English language. Translation was important so that Filipino respondents would be more familiar and comfortable in sharing their answers to each question asked. It seemed that by using Tagalog in the course of group conversation, the respondents were encouraged to share more elaborate, honest, and practical thoughts that built deeper understanding during the discussion.

Given this cultural desire, it is supposed that participants responded honestly and with self-confidence. The follow-up inquiry that probed and asked for specific examples were needed to either flesh out answers given or to ask for clarification (Kvale, 1996) and led to additional insights.

Focus Group Protocol

Like the survey questionnaires, all three (3) focus groups were conducted and administered inside the church campus or premises convenient to both respondents and researchers. A one-page letter outlining all permits, consent, and recommendations was approved and signed by the District leaders, pastors, parents of respondents, and youth respondents in the Church of the Nazarene. The letters assured all respondents of full confidentiality and anonymity for whatever the research did in their midst. It was also explained to everyone that all audio recorded were safely collected, kept, and analyzed for the research. All recorded data were analyzed and reviewed by the researcher with the help of an official statistician and the research adviser.

The researcher was able to establish a cordial atmosphere among youth respondents by reading a one page letter indicating the significance of participation in the study. Another important explanation was given about research procedures and research results gathered in the study, including the policy of doing the research in the Holistic Child Development graduate program, in full respect of human experimentation. Each respondent was given a one-page consent form and signed by them specifying that they participated in the research willingly without being forced to, neither influenced by church leaders or friends, nor paid by the researcher. Finally, the researcher provided food and snacks to compensate and express appreciation for the respondents' contribution to the focus group discussion activity.

Ethical Issues

The ethical standard in the process of conducting research was imperative. In the planning phase for this study, caution was taken to communicate with Nazarene

denominational leaders: District Superintendents, NYI district presidents, local church pastors, and NYI local church presidents. Their approval was obtained before the study had begun. Research involving human subjects was taken with great care in respect to the respondents with consent obtained from them to participate in the research. Since young people under 18 years of age were not adults, parental consent was arranged with a signed waiver collected before they participated in the study. Also, research procedures were designed to protect the participants' privacy. The youth were also asked to give their signed consent; the signed forms were returned to the research team.

Through a letter, the parents or guardians of the respondents were given information about the research study, indicating the intention of the research, its benefits among respondents and most of all, the significant contribution it would contribute to the denomination. Copies of the letters and consent forms are in Appendix G.

The Survey Questionnaire

To maintain full confidentiality in the process of conducting the research, no names were included on the completed surveys. Codes were assigned to each district, church, and to each respondent as an appropriate mark for identification. Only the researcher has a copy of all the names of all research respondents. In the survey form, each local church was coded according to its district and name of church.

With the filled-out survey questionnaire forms, all the names of respondents were coded according to: district, name of church, and number of the participants.

The Focus Group Discussion

Like the above given example, coding for the focus group discussion (FGD) had the following initials that indicated the following items: district, name of the church, focus group- gender, respondent's number (1- 6), age, and years of membership in the Church of the Nazarene. Confidentiality, anonymity, and identity of respondents did not appear in any manner in any published materials related to the research.

Prior to field work, all correspondence and consent letters were prepared and then sent to respective church leaders and concerned individuals (e.g. District leaders, church pastors, parents of youth respondents, and NYI leaders). The letter sent to Nazarene leaders identified the significance of the study in its aim to discover a deeper understanding of how young people perceive the Articles of Faith. Further, the goal was to find out how these Articles have been effectively applied to their daily lives. More importantly, how might church leaders help young adolescents respond to faith and discover their level of understanding of the Articles of Faith in the Nazarene denomination. It is perceived that a new and fresh challenge would bring out significant advancement in the denomination on how to keep the youth spiritually equipped, by understanding the faith, believing it, and being able to live it out according to the Articles of Faith.

Validity

While all the survey instruments were gleaned from James Hampton's study, all revisions to the survey instruments involved a three-member (3) consultation team, namely: Ms. Ernalyn L. Fausto, Ptr. Elsid Paragas, and Ptr. Jackson Natividad. The aforementioned were key national and district leaders and have been serving in the

Church of the Nazarene and have had worked and some were still functioning with the Nazarene Youth International- Philippines for a number of years.

To check the validity of the survey questionnaires, four (4) ordained Nazarene pastors were consulted for a theological review of the questions. The four pastors were all licensed ministers and graduated from the Master of Divinity program of Asia Pacific Nazarene Theological Seminary (APNTS). In addition, the four ministers have long pastored local Nazarene churches up to present. If the majority of these pastors suggested that there were necessary changes to be made to clarify the questions, they were changed. However, when three of them (majority) suggested keeping the questions as they were, the questions were retained. Although the survey instruments from Hampton's study were validated in that study, the instruments had to be revalidated for this study since the respondents in this research were from a different culture than those in Hampton's study and English was their second, not primary, language. Validation of the instruments for this research was done through pilot testing.

Pilot Study

The pilot study was conducted at Bethany Church of the Nazarene which was located in the nearby town of Antipolo City. The reason for choosing Bethany Church of the Nazarene was the availability of young people aged 15 to 18 years old and was largely derived from different categories or levels both in their economic stand, culture, and education. Further, the young people at Bethany church represented the urban and rural type of congregation which exactly identified the precise category of respondents in the study.

Bethany church was not involved with those who were included in the research. Six (6) selected youth, ages 15 to 18 years, participated in the pilot study. The pilot study participants completed the survey questionnaire forms and also participated in a focus group discussion. Upon completion of the pilot study (survey and focus Group discussion), the researcher spent time and talked with each youth to discern how they understood the questions, what they felt about the research, and whether or not any of them were unclear. If it was necessary, adaptations of questions were made. However, respondent's views showed that all the questions used in the instruments were found to be clear and balanced. The pilot study was done on the last week of June 2017.

Data Gathering Instruments

Table 4: Variables Matrix

Variables	Sub-variables	Measurement Tools
Demographic Profile of the Respondents	<ul style="list-style-type: none"> • Age • Gender • District • Attending the Church of Nazarene • Membership in the Nazarene Youth International • Motivation for Joining the Nazarene Youth International • Attending the Membership Class • Frequency of Involvement in Church Activities • Music Used by Nazarene Youth International • Membership in the Church of Nazarene • Length of Membership in the Church of Nazarene • Relationship to God • Distinctive of Nazarene Youth • Importance of National Identity • Core Values of the Articles of Faith • Effect of Nazarene Youth International 	This will be a quantitative survey of 51 respondents using an interview questionnaire administered in the national Filipino language and the English language.

Issues in the Articles of Faith	<ul style="list-style-type: none"> • Understanding the Articles of Faith • Knowledge from previous studies • Using the Articles of Faith 	This will be a quantitative survey of 51 respondents using an interview questionnaire administered in the national Filipino language and the English language
Significant Factors to the Articles of Faith		Data will be gathered from the stakeholders and the other interested groups using focus group discussions

Table 5: Matrix of Sub-variables and Measurement Tools

Sub-variables	Measurement Tools
Age	How old are you?
Gender	Mention your gender.
District	Mention your district and church name.
Attending the Church of Nazarene	How long have you been attending the Church of the Nazarene? 1-6 months 7 months – 1 year 2-5 years 6-10 years Since birth
Membership in the Nazarene Youth International	Are you a member of the Nazarene Youth International? If yes, how long? 1-6 months 7 months – 1 year 2-5 years 6-10 years Since birth
Motivation for Joining the Nazarene Youth International	As you attend the NYI fellowship which part, parts of their program interest you most? Music Games Prayer Word of God Meet fellow youth
Attending the Membership Class	Do you or did you attend membership class?

<p>Frequency of Involvement in Church Activities:</p> <p>a. discipleship class</p> <p>b. membership class</p> <p>c. prayer meetings</p> <p>d. Sunday school</p> <p>e. NYI</p> <p>f. Sunday worship</p>	<p>How often do you attend the following church activities?</p> <p>Regularly</p> <p>Twice a month</p> <p>Once a month</p> <p>Very seldom</p> <p>Occasional</p>
<p>Music Used by Nazarene Youth International</p>	<p>What kind of music do you think is likeable among young people's activities in the NYI? Can you give some songs that youth commonly sing during NYI activities?</p> <p>Hymns</p> <p>Contemporary</p> <p>Gospel Music</p> <p>Filipino Worship</p> <p>Music in Other Dialects</p>
<p>Membership in the Church of Nazarene</p>	<p>Are you a member of the Church of the Nazarene? If not, from what group do you belong?</p>
<p>Length of Membership in the Church of Nazarene</p>	<p>If you are a member of your local church, how many years have you been a member?</p> <p>0-1</p> <p>2-4</p> <p>5-7</p> <p>8-10</p> <p>11 and up</p>
<p>Relationship to God</p>	<p>Briefly explain what your relationship to God is like. In your own opinion, God can also become a</p> <p>Model</p> <p>Father</p> <p>Friend</p> <p>Guardian</p> <p>Inspiration</p> <p>Other</p>
<p>Distinctive of Nazarene Youth</p>	<p>If the Nazarene youth is distinctive among other denominational groups, in your own opinion, what do you think this should be? Explain in brief.</p>
<p>Importance of National Identity</p>	<p>National identity is important in faith as a Filipino Nazarene member.</p> <p>Yes</p> <p>No</p> <p>Sometimes</p> <p>It Doesn't Matter</p> <p>No Opinion</p>

Core Values of the Articles of Faith	Do you think you are following the core values stated in the Articles of Faith? If yes or no, explain briefly.
Effect of Nazarene Youth International	According to your own opinion, has the NYI in your district been able to help the youth in their spiritual life? Kindly explain in brief.

Instructions to Research Staff/Research Volunteers

The researcher provided each focus group volunteer with instructions and a protocol to guide the discussion, plus the date, time, and location for the focus group in each district. The date, time, and location were arranged to fit the schedules of those participating in the study. These events for the youth were scheduled during school vacation, since almost all respondents were commonly available only on weekends, specifically Sunday.

To administer the survey questionnaire, two volunteer staff members supervised the survey question administration to the young respondents in each local church. To keep a pleasant setting with the six (6) youth respondents in the focus group, the researcher invited an NYI youth pastor or an NYI leader if the former was not available. The NYI leader served as an observer and sat in a convenient spot within the focus group setting. This background was an indication of a quiet and comfortable place for both the researchers and the focus group participants.

The focus group was held inside church premises and away from any possible distraction or unnecessary noise. The researcher began to introduce the focus of the study and after which reassured the respondents of the researcher's excitement and appreciation for the youth respondents' group. An audio recorder were installed and prepared in an ideal spot or on a table making sure to clearly cover and record the group's conversation and discussion. All focus group members freely spoke in Tagalog in response to whatever

the guide questions specified. A volunteer staff member assisted the researcher by sitting down close to the focus group, took notes, and carefully observed the group discussion from the time it started until it finished. Instructions for introducing and guiding the Focus Group discussion are in Appendix D. The instructions to research staff can be found in Appendix M.

Administration of Survey Questionnaires And Focus Groups

The researcher and trained NYI volunteer leaders in each church-respondent created codes on all the completed surveys. Prior to this, all consent letters, permits and endorsements were distributed and sent to the district leaders (District superintendent, pastors, and NYI leaders, parents of respondents, and youth respondents). However, as indicated above, aside from the identification codes of respondents, only the researcher has the master copy with all the names and records of all research participants. All information was kept confidential and secured by the researcher himself. In each situation, the volunteer staff from each district, who successfully assisted the researcher in administering the survey questionnaires, also collected the filled out forms and met and arranged the focus groups according to the schedule. For the Focus Group Discussion Protocol, refer to Appendix M.

Data-Gathering Procedures

In Chapter I, the researcher presented the timetable of the study. Upon confirmation of the timetable, the researcher immediately gathered the volunteer staff from the three districts and started administering the survey questionnaires among the six

selected churches in three (3) districts. The survey among district respondent churches was accomplished in nearly three months. All filled-out survey forms were given back to the researcher. The District A survey was accomplished in four months. All filled-out survey forms were sent thru LBC courier to the researcher. The survey administration in District C was handled by a district officer and his wife. Survey administration was successfully accomplished in two months and a half and was sent via courier to the researcher. This way, the researcher was able to find more time to prepare the focus group discussion schedule.

In this timetable, the researcher spent a couple of days in each district where the field study was held, except for district B respondents. The length of stay in a district location was extended or shortened upon completion of the field work. Lengthy travel by land, sea and air was expected especially from Manila to two other districts since these districts were in opposite geographic locations.

In District A, a youth pastor and staff volunteered to administer the survey. The research team gathered all filled-out survey forms, packed them safely, and sent them via mail directly to the researcher. All filled-out survey forms were gathered in four months and kept safely by the researcher. The focus group discussion in District A was held and scheduled at a local church. All of the focus group respondents resided not very far from the church and were assisted by a youth pastor. To make sure that the six participants in the FGD would come on time and be available, the researcher provided transport expenses for all of them. Expenses also included their transportation allowance. Field work, both for the survey and Focus Group discussion in the Luzon district, was held in

August 2017. Snacks and refreshments were served to respondents after the focus group discussion.

In District A, there were six (6) youth respondents who participated in the focus group. The focus group respondents all gathered in local church premises. The researcher conducted the focus group discussion, with the help of volunteer research staff, for almost two hours. All recorded audio materials were gathered and kept for analysis.

In District B, there were two (2) focus group discussions conducted between July and September 2017. Transport expenses of respondents, to and from their place of origin, were provided. Snacks and refreshments were also served to respondents. Initially, consent letters and signed permits were all distributed before any survey administration and focus group activities. All recorded audio materials were personally gathered by the researcher after the focus group. In District B, a research staff member and one NYI youth leader were in charge in administering the survey among the six selected churches. Aside from the NYI youth leader, there were also youth pastors in the district who volunteered during survey administration to the six the churches mentioned. Survey Field work was handled by a research staff member and volunteer staffs were able to accomplish the survey in ten (10) respective Sundays. The survey was administered during Sundays, because school classes have started in the country and most of the young people would only be available only on Sundays after worship services. Snacks and refreshments were served to respondents and volunteer staff after the survey. All filled-out survey forms were accomplished in a period of three months, gathered and then given back to the researcher.

There were only four (4) respondents who participated in the focus group from District B; two (2) young people were unable to attend. There were two (2) focus group discussions held. The first scheduled focus group was attended by only two young people and another scheduled focus group was also attended by two respondents. The interval between the two focus groups was three weeks and these were all held at the Asia Pacific Nazarene Theological Seminary campus. All recorded audio were gathered and kept for analysis.

Lastly, District C was the last district to be visited by the researcher. The survey question administration was handled by a district officer and his wife since the researcher lives a distance away from District C. The survey administration was fulfilled in two and a half months. It took the district officer and his wife about nine (9) weeks to complete and gather all filled-out survey questionnaires from six selected churches in District C. Prior to this, the researcher sent an amount to the district officer for the snacks and transportation allowance of all survey respondents and those who would be in the focus group discussion. All filled-out survey questionnaires were sent to the researcher by the district officer during the last week of September 2017.

The focus group discussion in District C lasted for one hour and a half with six youth respondents. In all the three districts, there were no youth activities held or organized. In all of the above field work done, there were important research instructions that needed to be imparted and cautiously guarded by research volunteers and staff before, during, and after administering research. These are the following:

Research staff must be well acquainted with the survey instruments themselves before field work. Also, staff must watch out for overfamiliarity with respondents.

Remember to always become observant; this must happen before, during, and after administration of instruments. The research team should be prepared with good notepads, keep a record of what went on during survey administration or during focus group discussion, and secure all gathered data and give them to the researcher.

Subsequently, these precautions ensured that each respondent seriously participated in the research, and properly understood and also completely and correctly filled out the questionnaires in the survey. For the focus group discussion, it was also important that research staff were prepared to write and take notes directly from the output produced by the discussion.

It was also important that the researcher render several times of practice to simulate the instruments with the volunteer teams in any way possible. This happened either through social media, phone calls, or upon the researcher's early arrival in the area since his length of stay in the location were extended days before the investigation. This idea gave the researcher the opportunity to observe, review, and gather pertinent information about the subjects. Instructions for volunteer staff could be found in Appendix K.

Data Analysis

The research goals with this category of data analysis is called "operationalization," it is the "analysis section that describes how measurements will be reduced to meaningful form" (Walpole et. al. 2012). For quantitative studies, "meaningful form" refers to number-statistical results like "t-value of 2. 5, or F-value of 4. 68, or Pearson - r (Walpole et. al. 2012) correlation coefficient of +0.82." These numbers have specific meanings in the context of collected data since this will yield a probability value

(p-value) of less than or equal to the level of significance (α). In this study, the level of significance is 0.05. For qualitative and historical studies, “meaningful form” refers to words—verbal descriptions of events and trends. In either case, the variables in the study cannot be measured or analyzed until they are defined in measurement terms. This process is called operationalization.

Quantitative

The 50 items on the questionnaire were designed to measure both young people’s agreement with the 16 Articles of Faith, as well as their practice of these Articles. Each Article of Faith was intended to be measured by anywhere from 2-4 questions.

Descriptive statistics for the demographic profile, such as age, gender, region or province (rural or urban), local church, membership, frequency of participation in a church membership class, years of membership in the church, and size of church by Sunday morning attendance, will be discussed. After frequencies were run for each of the individual statements, the corresponding items for each Article were grouped and descriptive statistics run to discover the mean and standard deviation for each Article of Faith.

Cross-tabulations were conducted for each local church by gender, region or district, by gender and age. One-way Analysis of Variance (ANOVA) or Independent Samples T-tests were run for the Articles of Faith by gender, region (urban or rural), size of church (Sunday morning) attendance, church membership and discipleship class. I got the explanation of the statistical treatment from Walpole which goes:

The purpose of One-way ANOVA is to test the significant difference in the mean among 3 or more independent samples. It can also determine whether the sample means are indicative of experimental

treatment effects or merely reflect chance variation. Two statistical variations are possible. Either the null hypothesis (H_0), that is, $H_0: \mu_1 = \mu_2 = \dots = \mu_k$ is tenable (means of the k groups are statistically equal), or it is rejected (there exists at least two of the k groups have means which are different). A significant F -ratio and probability value (p -value) leads to the rejection of the null hypothesis, but it does not tell us which means differ significantly from others (Walpole, et. al., 2012).

The null hypothesis (H_0) will be rejected if the p -value is less than or equal to the level of significance, which is equal to 0.05. Otherwise, the null hypothesis (H_0) will be accepted. If the ANOVAs or T -tests showed that any of the Articles were significant between groups, then a post-hoc test was administered to find the source of the significance. Finally, a factor analysis was administered to discover what factors clumped together and could account for the variance of the variables under review.

Qualitative

The researcher chose to use the material as illustrative, using it to exemplify the findings of the quantitative analysis. Toward the end of the interview, the audio recorded data were transcribed by the researcher. These transcripts were then compared with the audio tapes to try and fill in any missing ideas. This is because the researcher wants to hear about scenes, situations, and events the respondent witnessed in their internal states which would be useful in the study.

In addition, audio recording helped and provided contextual information such as dialects used by respondents' thoughts. This way it helped the researcher to get familiar with the respondents' personality and appearance. Each transcript collected were all coded and analyzed in an attempt to discover what themes would arise. While the researcher chose to wait till after all of the focus groups were concluded to begin the

transcription, subsequent formal analysis was observed in the second and third focus groups discussion.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

The purpose of this research is to discover how well 15 to 18-year-old youth in selected churches from three districts of the Church of the Nazarene in the Philippines—Districts A, B and C—understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, and how those beliefs are manifested in their practices.

This chapter presents the results of the study. First, the findings on the understanding of the respondents on the Articles of Faith are discussed. Responses from the FGDs give light on how and what Articles of Faith were understood by the research participants. Second, findings from the survey data in response to the belief levels of the respondents are presented. Finally, this chapter contains the data on the responses of the research participants on the application of the Articles of Faith.

This current study adapts the research conducted by Hampton. The study of Hampton focuses on examining the congruency of the Articles of Faith to practice among freshmen students age 17–19 years old and who attended universities and colleges sponsored by the Church of the Nazarene. This research focused in analyzing the understanding, belief, and application of the Articles of Faith among respondents who are 15–18 years old, regardless if they are students or out of school. Hence, some similarities and differences would indicate similar themes (Article of Faith) but differing statistical results.

The similarities between Hampton's research and this current research are the following: (1) the respondents are adolescents; (2) the research was done in the context of the 16 Articles of Faith; (3) random sampling of respondents (males and females); (4) the research design used was mixed methods, i.e., employing qualitative and quantitative approaches; (4) both research wanted to find out whether or not belief and practice are congruent; and lastly (5) statistical instruments and analysis were both employed.

The differences between Hampton's and this current research are the following. First, there is a difference on the demographic profiles of the respondents. The current research has younger respondents, i.e., age 15–18, an age bracket that is related to holistic child development philosophy while Hampton's participants were College level students. Second, the respondents of this current research are all Filipino youth living in the Philippines while Hampton's respondents are students from different races living in the United States. Third, there is a difference in time frame. This current research is done in 2018 while Hampton's was conducted in 2006. Finally, this research is done among the three districts of the Church of the Nazarene in the Philippines while Hampton's research was conducted in a controlled frame of environment or laboratory which is the university.

Demographic Profile of the Respondents

One hundred and seventy-three youth (Table 6) 15 to 18 years of age participated in this study.

Distribution According to District

Table 6 shows the distribution of the respondents according to district of the Church of the Nazarene in the Philippines. The majority of the respondents, 37.57%, are

from District C. Fifty-eight (58) respondents, or 33.53%, are from District A. Fifty (50) respondents, or 28.90%, are from District B.

Table 6. Distribution of Respondents According to District

District	Frequency	Percentage
District A	58	33.53%
District B	50	28.90%
District C	65	37.57%
Total	173	100.00%

Distribution According to Sex

Table 7 shows the sex profile of the respondents grouped by districts; out of 173 respondents, 65 or 37.60% were male, 108 or 62.40% were female (Table 7). The majority of the respondents from District A, 24.30% (n=42), were female; the majority from District B, or 15.60% (n=27), were male; and the majority from District C, 24.90% (n=65), were female.

Table 7. Sex Profile of the Respondents Grouped by District

Sex		District			Total
		A	B	C	
Male	Frequency	16	27	22	65
	Percentage	24.5%	41.5%	34%	100%
Female	Frequency	42	23	43	108
	Percentage	39%	21%	40%	100%
Total	Frequency	58	50	65	173
	Percentage	33.50%	28.90%	37.60%	100.00%

In this study, there are more females than males. In general, this perspective argues that lower participation in the labor force (Luckman 1967; Martin 1967) and greater responsibility for the upbringing of children lead women toward greater involvement in religion (Glock, Ringer, and Babble 1967). However, in a comprehensive comparison of these theoretical explanations, Cornwall (1989) showed that gender

difference in a variety of religion measures persist even when controlling for socialization and location in the social structure (Hampton 2006, 37-39).

Distribution According to Age

Table 8 shows the age profile of the respondents grouped by district. Out of 173 respondents, 52 or 30.10% were 15 years old, 44 or 25.40% were 16 years old, 44 or 25.40% were 17 years old, and 33 or 19.10% were 18 years old. The majority of the respondents from District A or 11.60% (n=20) were 15 years old; majority of the respondents from District B or 9.20% (n=16) were 17 years old; and majority of the respondents from the District C or 12.10% (n=21) were 15 years old.

Table 8. Age Profile of the Respondents Grouped by District

Age		District			Total
		A	B	C	
15 years old	Frequency	20	11	21	52
	Percentage	38.5%	21.15%	40.35%	100%
16 years old	Frequency	15	13	16	44
	Percentage	34%	30%	36 %	100%
17 years old	Frequency	13	16	15	44
	Percentage	30%	36%	34%	100%
18 years old	Frequency	10	10	13	33
	Percentage	30%	30%	40%	100 %
Total	Frequency	58	50	65	173
	Percentage	33.50%	28.90%	37.60%	100%

The selection of respondents is best assumed the representation of young adolescents in investigating the understanding belief on the Articles of Faith and how these Articles been applied and manifest in their lives. Since the p-values of Articles 6, 8, 11, 12, 13, 14, 15 and 16 are less than 0.05 then the researcher rejects the null hypothesis one. This result shows that there is a significant difference in the belief on Articles 6, 8, 11, 12, 13, 14, 15 and 16 of the respondents when they are grouped according to district.

Distribution According to Attendance in Membership Class

Since all the p-values of Articles of Faith are greater than 0.05 then the researcher fails to reject the null hypothesis one. There is no significant difference in the belief on the Articles of Faith of the respondents when they are grouped according to age.

Table 9 shows the attendance in membership class profile of the respondents grouped by district. It can be seen that, out of 173 respondents, 108 or 62.40% attended membership class; 65 or 37.60% did not attend membership class. It can be observed that majority of the respondents from District A or 23.70% (n=41) attended membership class; majority of the respondents from District B or 15.00% (n=26) attended membership class; and majority of the respondents from the District C or 23.70% (n=41) attended membership class.

Table 9. Membership Class Attendance

Sex		District			Total
		A	B	C	
Male	Frequency	16	27	22	65
	Percentage	25%	41%	34%	100%
Female	Frequency	42	23	43	108
	Percentage	39%	21%	40%	100%
Total	Frequency	58	50	65	173
	Percentage	33.50%	28.90%	37.60%	100%

The selection of district respondents has been made through a process of comparing between the high memberships of all eleven districts in the Church of the Nazarene. It is also the best assumption that the three districts selected represent a cross section of the denomination and thus bring to light the main purpose of the study. Based on the table below, it appears that more females are regularly attending membership class

as compared to males. Districts A and C has almost the same number of youth attending membership class and the least comes from District B.

Since the p-values of Articles 7 and 14 are less than 0.05 then the researcher rejects the null hypothesis one. There is a significant difference in the belief on Articles VII and XIV of the respondents when they are grouped according to attendance in membership class.

Distribution According to Attendance in Worship

Table 10 shows the frequency of the respondents' worship service attendance grouped by districts.

Table 10. Frequency of Worship Service Attendance

Frequency of Attendance in Worship Service		District			Total
		A	B	C	
Regularly	Frequency	44	32	44	120
	Percentage	37%	27%	37%	100%
Seldom	Frequency	6	4	13	23
	Percentage	26%	17%	57%	100%
Occasional	Frequency	8	14	8	30
	Percentage	27%	47%	27%	100%
Total	Frequency	58	50	65	173
	Percentage	33.5%	28.9%	37.6%	100.00%

It can be seen that out of 173 respondents, 120 or 69.40% of the total population regularly attended worship service; 23 or 13.30% seldom attended worship service; and 30 or 17.30% occasionally attended worship service. It can be observed that majority of the respondents from District A or 25.40% (n=44) regularly attended worship service; majority of the respondents from District B or 18.50% (n=32) regularly attended worship

service; and majority of the respondents from District C or 25.40% (n=44) regularly attended worship service.

Attendance of youth to church service carries some reasons. Several things in our culture limit the young people to see the value of the faith. A young person finds interests in coming to church and eventually becomes regular worshiper for he learns to find his or her identity among those in the congregation. This process sometimes takes time and promotion from both the church and the community.

Young people needed to know their position on this matter as one of the major thoughts to find if a church can freely deliver a vibrant, enjoyable and heartwarming characteristic. With an environment of young people, teens and young adults, this is a kind of Filipino setting that challenges the beliefs the youth once hold.

This is called as the ‘intergenerational’ concept of “doing’ church. Rendle explains that intergenerational church is a “way of seeing.” It’s not the absolute formula to bring people to God- but has developed a new way of “seeing.” And this would shape many things of which most of them are related to the generation of which we are a part (Rendle 2008, 55). Also, Richards says that the book of Proverbs clearly fixes responsibility on the family and suggests that there are spiritual tools every family would use such as instruction, modeling and discipline. Richards emphasizes that nurture demands apparatuses and these are the instructional component; the teacher, the family and the daily life (Richards 1983, 26).

Table 10 shows that the frequency of attendance in worship service regularly is led by district A and district C with both 44%% while district A has 18.50% the least frequency of regular attendance. District A has the highest attendance on occasional, 8.

10%, followed by districts A and C with the same frequency of 4.60%. All the three districts have low frequency of seldom attendance of worship service, first is district C, 13.30%, district A, 3.50% and least is district B, 2.30%. Since the p-values of Articles I, II, VIII and XVI are less than 0.05 then the researcher rejects the null hypothesis one.

There is a significant difference in the belief on Articles I, II, VIII and XVI of the respondents when they are grouped according to frequency of attendance in worship service.

Distribution According to Attendance in Discipleship Class

Table 11 shows the frequency of discipleship class attendance profile of the respondents grouped by district.

Table 11. Frequency of Discipleship Class Attendance

Frequency of Attendance in Discipleship Class		District			Total
		A	B	C	
Regularly	Frequency	22	15	19	56
	Percentage	39%	27%	34%	100%
Seldom	Frequency	11	11	31	53
	Percentage	21%	21%	58%	100%
Occasional	Frequency	25	24	15	64
	Percentage	39%	38%	23%	100%
Total	Frequency	58	50	65	173
	Percentage	33.5%	28.9%	37.6%	100%

Out of 173 respondents, 56 or 32.40% of the total population regularly attended discipleship class; 53 or 30.60% seldom attended discipleship class; and 64 or 37.00% occasionally attended discipleship class. It can be observed that majority of the respondents from District A or 14.50% (n=58) occasionally attended discipleship class; majority of the respondents from District B or 13.90% (n=50) occasionally attended

discipleship class; and majority of the respondents from the District C or 17.90% (n=31) seldom attended discipleship class.

Since the p-values of Articles 2, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14 and 16 are less than 0.05, this study rejects the first null hypothesis one that says: “There will be no significant difference in the belief of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines: who have taken discipleship class and those who have not.” There is a significant difference in the belief on Articles 2, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14 and 16 of the respondents when they are grouped according to frequency of attendance in discipleship class. It means that attendance of membership course affects the belief levels of the respondents.

Looking into the archives of the Church of Nazarene during early the years of its ministry (read also, Archives on the Church of the Nazarene, District Assembly, 1956 – onwards), one can see the massive transformation of young people in the Philippines that has become emblematic figure of spiritual nurture, empowerment and growth in the Philippines through discipleship programs. Youth in the Church of the Nazarene have begun to conduct their own separate worship activities as an identity of their presence in their own churches. It is observable that since the NYI in the Philippines has already been holding their separate youth worship service, this may come as a new avenue to invite more youth to join their youth worship service. The conceptual framework in this study directs this to the element of “ego involvement” as the involvement of respondents to the church. This is pointed out as that part of social judgement theory based on Sharif’s theory (Chapter I, Conceptual Framework)).

Table 11 represents the frequency of discipleship class attendance, led by regular attendance; District A, 12.70%, district C, 11.00%, and district B, 8.70%. Both district A and B has seldom attendance with the same frequency, 6.40%. But the highest seldom frequency is district C, 17.90%. However, those who attend occasionally have higher scores; district A, 14.50%, B, 13.90%, and C 8.70%. This means that there are more young people attending discipleship class occasionally than seldom or regularly.

Distribution According to Attendance in Sunday School

Table 12 shows the frequency of Sunday school attendance profile of the respondents grouped by district.

Table 12. Frequency of Sunday school Attendance

Frequency of Attendance in Sunday School		District			Total
		A	B	C	
Regularly	Frequency	43	20	44	107
	Percentage	40%	19%	41%	100%
Seldom	Frequency	10	7	9	26
	Percentage	38%	27%	35%	100%
Occasional	Frequency	5	23	12	40
	Percentage	13%	58%	30%	100%
Total	Frequency	58	50	65	173
	Percentage	33.5%	28.9%	37.6%	100%

It can be seen that out of 173 respondents, 107 or 61.80% regularly attended Sunday school; 26 or 15.00% seldom attended Sunday school; and 40 or 23.10% occasionally attended Sunday school. It can be observed that majority of the respondents from District A or 24.90% (n=43) regularly attended Sunday school profile; majority of the respondents from District B or 13.30% (n=23) occasionally attended Sunday school

profile; and majority of the respondents from District C or 25.40% (n=44) regularly attended Sunday school profile.

In the early part of 1990, a research began that led to the identification of Developmental Assets® which are needed if children and young people are going to thrive. Search has identified 40 Developmental Assets needed for 12-18 year old youth if they are to thrive. Here are some of the assets that relate to the resources, interests and concerns of the church for the young person: receives support from three or more nonparent adults; spends one or more hours per week in activities in a religious institution; places high value on helping other people; and reports that “my life has a purpose” (Search Institute 1990).

Since the p-values of Articles 1, 6, 8, 13 and 16 are less than 0.05 then the null hypothesis one which says, “There will be no significant difference in the belief of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines: who attend Sunday school class and those who have not” is rejected. There is a significant difference in the belief on Articles 1, 6, 8, 13 and 16 of the respondents when they are grouped according to frequency of attendance in Sunday school class. This means that those who attend Sunday school classes have high belief levels on Articles 1, 6, 8, 13 and 16. The significant difference on the frequency of Sunday school attendance speaks a lot of how respondents have been regularly participating in church Sunday school class. While it's one of the strengths of the Church of the Nazarene, young people are joining the Sunday school for several reasons. This participation is an indication of the frequency of attendance in the church Sunday school.

There must be a sense of responsibility among everyone in the church to be attentive to nurturing children and adolescents through formal and informal relationships. The youth have the opportunity to build sustained relationships with ‘sages of the faith,’ and ‘supportive peer relationships.’ And congregations are more likely to nurture faith when they have a climate that is warm and caring, encourages thinking, expects service to others, and has minimal conflict” (Roehlkepartain et al. 2006, 327, 329).

Frequency of Membership Class Attendance

Table 13 shows the frequency of membership class attendance profile of the respondents grouped by district.

Table 13. Frequency of Membership Class Attendance

Frequency of Attendance in Membership Class		District			Total
		A	B	C	
Regularly	Frequency	23	14	28	65
	Percentage	35%	22%	43%	100%
Seldom	Frequency	10	9	14	33
	Percentage	30%	27%	42%	100%
Occasional	Frequency	25	27	23	75
	Percentage	33%	36%	31%	100%
Total	Frequency	58	50	65	173
	Percentage	33.5%	28.9%	37.6%	100%

It can be seen that out of 173 respondents, 65 or 37.60% regularly attended membership class; 33 or 19.10% seldom attended membership class; and 75 or 43.40% occasionally attended membership class. Majority of the respondents from District A, or 14.50% (n=25), occasionally attended membership class; majority of the respondents from District B, or 15.60% (n=27), occasionally attended membership class; and majority

of the respondents from the District C, or 16.20% (n=28), regularly attended membership class.

The Filipino adolescents are mostly shy and lack self-confidence; hence they are limited when joining a church. The frequency of attendance in membership class is one bonding moment among teens in the church. District C has the highest score of attendance in membership class and this is important to note as a church ministry among adolescents. Religiousness, and/or membership in a church group were associated with greater sexual responsibility, lower sexual activity, higher self-concept, less depression, lower level of cigarette and alcohol use and more prosocial behavior and attitudes (Hampton 2006, 42-43).

Since the p-values of Articles 7 and 11 are less than 0.05, the null hypothesis one which says, "There will be no significant difference in the belief of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines who attend membership classes and those who have not" is rejected. There is a significant difference in the belief on Articles 7 and 11 of the respondents when they are grouped according to frequency of attendance in membership class. This means that attending membership classes affect the belief levels of the respondents.

Frequency of NYI Attendance Profile of the Respondents

Table 14 shows the frequency of NYI attendance profile of the respondents grouped by district.

Table 14: Frequency of NYI Attendance Profile

Frequency of Attendance in Nazarene Youth International		District			Total
		A	B	C	
Regularly	Frequency	48	29	48	125
	Percentage	38%	23%	38%	100%
Seldom	Frequency	5	6	6	17
	Percentage	29%	35%	35%	100%
Occasional	Frequency	5	15	11	31
	Percentage	16%	48%	35%	100%
Total	Frequency	58	50	65	173
	Percentage	33.5%	28.9%	37.6%	100%

Since the p-values of Articles 6, 8, 9, 13 and 16 are less than 0.05 then the researcher rejects the null hypothesis one. There is a significant difference in the belief on Articles 6, 8, 9, 13 and 16 of the respondents when they are grouped according to frequency of attendance in Nazarene Youth International.

Out of 173 respondents, 125 or 72.30% regularly attended Nazarene Youth International; 17 or 9.80% seldom attended Nazarene Youth International; and 31 or 17.90% occasionally attended Nazarene Youth International. Majority of the respondents from District A, or 27.70% (n=48), regularly attended Nazarene Youth International; majority of the respondents from District B, or 16.80% (n=29), regularly attended Nazarene Youth International; and majority of the respondents from District C, or 27.70% (n=48), regularly attended Nazarene Youth International.

NYI is one of the fast growing youth organizations in the Church of the Nazarene. In Sharif's social judgement theory, what we see in the community of young adolescents pouring down to their churches is an indication of the level of latitude mentioned by Sharif. In the context of this research, this is the latitude of attitude. Adolescents come to

their churches and participate. Participating in the means of grace, especially the fellowship, disciplines, and sacraments of the Church, believers grow in grace and in wholehearted love to God and neighbor in the community of believers (Article X, last par). The attitude of commitment and oneness of perspective is committed to understand what the Church has for their spiritual welfare. Table shows the majority of attendance of youth attending the NYI activity.

Frequency of Prayer Meeting Attendance

Table 15 shows the frequency of prayer meeting attendance profile of the respondents grouped by district.

Table 15. Frequency of Prayer Meeting Attendance

Frequency of Attendance in Prayer Meeting		District			Total
		A	B	C	
Regularly	Frequency	21	17	34	72
	Percentage	29%	24%	47%	100%
Seldom	Frequency	20	9	10	39
	Percentage	51%	23%	26%	100%
Occasional	Frequency	17	24	21	62
	Percentage	27%	39%	34%	100%
Total	Frequency	58	50	65	173
	Percentage	33.50%	28.90%	37.60%	100%

Out of 173 respondents, 72 or 41.60% regularly attended a prayer meeting; 39 or 22.50% seldom attended a prayer meeting; and 62 or 35.80% occasionally attended a prayer meeting. Majority of the respondents from District A, or 12.10% (n=21), regularly attended a prayer meeting; majority of the respondents from District A, or 13.90% (n=50), occasionally attended a prayer meeting; and majority of the respondents from the District C, or 19.70% (n=34), regularly attended a prayer meeting.

Since the p-values of Articles 6, 8, 15 and 16 are less than 0.05, the null hypothesis one that says, “There will be no significant difference in the belief of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines who attend prayer meeting and those who have not” is rejected. There is a significant difference in the belief on Articles 6, 8, 15 and 16 of the respondents when they are grouped according to frequency of attendance in prayer meeting.

The Understanding of the Respondents on the Articles of Faith

The first research question of the study goes: Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, understand the Articles of Faith? Data gathered from the FGDs would give light to this particular item in the research. The researcher analyzed the comments gleaned from the focus group respondents.

All respondents in the three (3) focus groups were members of the Church of the Nazarene. There were six (6) focus group respondents from District A, four (4) respondents from District B, and six (6) from District C. District A was represented by two males and four females. District B had one male and three female participants. In District C, two males and four females participated in the FGD. Respondents were referred to by their ID codes, to protect their privacy. The findings from all three groups are presented for Scenarios 1, 2, and 3.

All data gathered from three scenarios were captured on audio recordings, and then transcribed and translated by the researcher. Worksheets containing the comments of all respondents were developed for each scenario. This allowed the researcher to compare and contrast the comments of the respondents.

Scenario 1

During a Sunday school lesson, Don, the teacher, stated, “The Church of the Nazarene believes that once you are entirely sanctified, you lose the ability to sin. Entire Sanctification makes people perfect; therefore, we will then live sin-free lives.

Question: do you agree with what Don said? Why or why not?

It is important to note that teacher Don’s statement-includes a falsehood “you lose the ability to sin.” This was done to make the respondents wrestle with what they believe and how to respond to the question. The Church of the Nazarene does not believe that “once you are entirely sanctified, you lose the ability to sin. Entire Sanctification makes people perfect; therefore, we will then live sin-free lives.” One respondent, AX6FG6_16 –12, had no answer. The respondents’ statements, regarding Scenario 1, were clustered with similar responses from other participants who shared a point of view.

CLUSTER #1: Agree that it is possible not to sin and states what is needed to live without sin. The responses of 4 respondents fall in this cluster.

AX4FG4_18 – 18 stated: *“I agree there should be no sin because once you were committed you need to give all your life and heart without any doubt to the Lord, nothing must be left, that full commitment is what is “needed to prevent.”* The respondent’s statement was concerned with how to avoid sinning, while his whole thought was on total surrender to God.

AX3FG3_17 – 6 believed it is possible not to sin, but difficult *“It reminds me about the life of Job in the Bible, he was able to avoid sin although it was hard to prevent it.”*

BY1FG1_16 – 7 also agreed that it is possible to live without sinning. What makes it possible? *“The Holy Spirit and being attuned with God, “having “God’s mindset. Her understanding of sanctification comes, in part from her experience. “I agree because I am sanctified already, I can live freely without sin... the Holy Spirit fills my heart and my thoughts are fixed on God.... I don’t care what people think about me as long as I am attuned with God and my mindset is with God.” “I see as a reflection of my character that I don’t retaliate against anyone who mistreats me or judges me. Instead I pray for them even if I see or hear unpleasant comments, I don’t give attention to it.”*

CZ1FG1_18 – 5 reflected, *“Maybe we” should not “make sin our focus but holiness our goal always...if we are entirely and completely sanctified we trust that God’s grace is more than our weaknesses.”*

This first group of respondents acknowledged that living without sin is not easy, but possible when one is fully committed to the Lord with the help of The Holy Spirit and having the mind of Christ. If one really loves God, he or she will not choose to do something that is wrong.

CLUSTER #2: Agree, but are concerned with unintentional sins.

AX2FB2_16 – 6 raised the issue of unintentional sin. *“Maybe you should avoid (sin).” However, “there are instances when that sin is unintentional and it’s different.”* He went on to explain, *“when we have entire sanctification given to us already, our soul is purified, maybe the best way to deal with unintentional sin is to ask forgiveness every day for the sins we’ve done.”*

AX5FG5_17 – 6 also had questions about unintentional sin. *“Maybe, others are right that you can avoid sin...but there comes a time that you sin unintentionally and you don’t know it yourself.”*

BY3FG3_18 – 5, when wrestling with unintentional sins, named a challenge that thinking we are perfect might lead us to being self-righteous. *“There are intentional and unintentional sins I commit, even if we receive entire sanctification. What I know is that sins could come our way every day without knowing it. We are not perfect beings. Although we were sanctified, we still sin in some ways perhaps.”* When someone believes that *“if you are entirely sanctified you don’t have sins anymore...and always think that they are perfect...this is a kinda kind of becoming self-centered.”*

The three respondents in Cluster #2 identified the reality of unintentional sins in the life of even a sanctified Christian. One respondent commented that Christians regularly ask God to forgive any unintentional sins they have committed. The second respondent simply stated the fact that sometimes we all commit sin unintentionally. The third respondent sees the danger of believing that sanctification makes it impossible to sin, of being self-centered.

CLUSTER # 3: Claims to Disagree

BY2FB2_17 – 7, stated, *“I don’t agree...as long as we are here on earth we cannot avoid committing sins. “Entire sanctification only happens if we come together with God in His presence in heaven. As long as the soul is in Jesus, to me entire sanctification is impossible to happen while we live on earth.”*

This respondent disagreed with teacher Don, but also made clear that he also disagreed with the Church of the Nazarene belief in Sanctification.

CZ2FG2_18 – 18 began by stating, “*I disagree;*” her comments indicated that what she believed was in agreement with the beliefs of the Church of Nazarene. “*You can't say that you're already perfect the moment you've been saved. From what I've understood you can choose not to sin, but in this world, we can never say that we won't commit sin anymore. We always need to turn back to the Lord; we have to ask for His forgiveness because of these temptations. Maybe if we obey God's laws. HmmmOf course, if we really love God, we will not choose to do something wrong or bad.*”

CZ6FB6_18 – 18 also claimed to disagree. However, both of his statements were true to the Nazarene understanding. “*I disagree. We are not perfect. Only Jesus Christ is perfect. The entire sanctification is God's way of changing a man's sinful nature into a holy one.*”

Only one of the three who claimed to disagree actually did disagree with the Church of Nazarene beliefs on Entire Sanctification. Both CZ2FG2 and CZ6FB6 correctly disagreed with teacher Don’s statement and shared their correct understandings of Sanctification.

CLUSTER #4: Agree but are somewhat confused.

AX1FB1_17 – 10 began with two statements that were true, “*You will still sin, ahm... But when you have entire sanctification, you will be able avoid it.*” But his remaining comments seemed quite confused. “*We cannot go to heaven if we don't have 100% faith in the Lord... although we cannot give that. However, although you have 99% and a 1 % doubt, all is nonsense...you will not go to heaven ... since it's you alone who have accepted the Lord, you alone should avoid sin.*”

BY4FG4_17 – 1 gave a seemingly confused explanation, *“At first I thought I believe and agreed with it...But later I realized that it still depends on the person...Believing in entire sanctification, it depends. I have 60% thinking that I don’t believe and only 40% belief of agreement about the teaching on entire sanctification... what I know is that even if we come to church it doesn’t mean that we don’t sin anymore definitely...you would commit sin again.”* To her, what is really important is that *“we come to church to lift up and glorify God, not the way that we think we don’t sin any more if we are entirely sanctified.”*

In summary, all respondents were aware of the concept of entire sanctification. The false statement in the Scenario, on losing the ability to sin, did lead the respondents to wrestle with what they believe and how to respond to the question. Some of the respondents seemed to bring their understanding of Articles V, on Sin, into their answer to Scenario 1, indicating their ability to use their broader understandings of the Articles of Faith that they responded to Scenario 1.

Scenario 2

You are eating lunch with a group of friends who attend various church denominations. The discussion turns to what various churches believe. Sally, one of the persons at the table, speaks up: “Personally, I don’t think it really matters what the different denominations believe. As long as we all believe that God loves us and we do our best to live for him that is what is really important.”

For the analysis of scenario 2, the responses were clustered into three groups, (a) agreed with Sally (b) disagreed with Sally, and (c) “Other responses.” There were seven (7) respondents who agreed; four (4) respondents did not agree. One (1) respondent was

not sure or somewhat confused, and four (4) did not give any response to the issue presented in Scenario 2.

Respondents Who Agreed

AX5FG5_17 – 6 stated that this matter is personal; *“It is not based on your religion, it is up to you.”*

AX4FG4_18 – 18 also agreed that what was really important was not about religion or denomination, *“God loves us and we give it back to Him.”* She had second thoughts, *“You can give all the best to others...ahm... it seems that I have doubt about it; you cannot give your best if you don’t understand it, and what best is.”* This may point to a dawning awareness of the value of denominational beliefs. This may point to denominational beliefs, though not specifically mentioned—that it is what it is.

Also, BY1FG1_16 – 7 began by saying, *“to me it’s not important to have denominations as long as our faith is intact” and visible “in our life.”* She continued to reflect on the issue. *“I just thought that even in the Church of Nazarene, there are several different teachings”* But she did not identify those differences. It shows, however, that she is aware of differing teachings in the denomination. Her reflections led her to finally state, *“Of course teachings of the denomination are important because these teachings serve as the foundation in knowing, understanding, and believing what God teaches us.”*

Respondent BY2FB2_17 – 7 strongly agreed that the denomination had no bearing *“as far as obeying God is concerned.”* He believed that some people are focused on maintaining the denomination instead of the principles of faith as stated in Scripture, and this only leads to becoming *“unnecessarily critical of other denominations.”*

Another respondent, BY3FG3_18 – 5, agreed with Sally. She believed that too much concern with religion or denomination will possibly bring trouble or conflict with others. She also appreciated what her Pastor advises, to focus on *“our personal relationship with God and not our denomination.”* *“Our personal relationship with God, keeping the faith, letting people see how we share the love of God, and what God did to us”* These were what she believed to be most important.

BY4FG4_17 – 1 also said that she was, *“fine with what Sally says. She identifies with the situation, we share together with our friends....some of them are already Christians and some are Catholics.”*

CZ4FG4_15 -15 stated that she agreed with Sally but did not-add any opinion of her own.

CZ6FB6_ 18 – 18 strongly agreed with Sally. To him *“no religion on earth can save us but only making Jesus your Savior.”*

Respondents Who Disagreed

There were four (4) respondents who disagreed with the statement of Sally. First was CZ2FG2_18 – 18, she did not agree with Sally. She believed that the doctrine the denomination teaches about *“Jesus Christ” is important because, “the teachings will make us united....to let everyone see who we are,” and this will be revealed in “our life naturally when we socialize with others.”*

Also, CZ1FG1_18 – 5 shared that she did not agree with Sally, and clearly states that *“right teaching about Jesus matters.”* *She was aware of beliefs taught by other denominations, “Other denominations strongly teach that once they accept Jesus Christ they think that they are already saved.”* Although she did not name it, she was referring

to the belief of eternal security. She continued, *“It’s the belief in Jesus that matters...obeying him...following him with all your heart.”*

To her, *“Salvation does not stop after accepting Jesus.”* After salvation; *“everything will be all about obeying, following, and living in Jesus with all our heart.”* Furthermore, *“young people in the Church of the Nazarene need to know and take seriously the basic teachings of the denomination.”*

The last respondent who gave her disagreement on the issue was CZ3FG3_15 – 15. She clearly stated, *“No, I don’t agree,-we should teach important lessons so we (young people) can come to know God better. It’s very important to know how much the Lord loves us.”* She believed that those results come from the teaching of the church. However, she ended her comments with the following statement, *“religion doesn’t really matter, it’s important that our faith and belief are seen. It is important to teach the basic lessons that help young people know more about God. But there is more, our faith must be reflected in our lives.”*

Respondents with “Other Answers”

One teen, AX3FG3_17 – 6 responded, *“It’s 50/50.... To me it’s a fifty against fifty percent agree.”* She was unable to decide whether or not she agreed, or maybe she saw reasons to agree, and reasons to disagree. However, she gave no further explanation.

Four (4) respondents did not give answers on the topic discussed in Scenario 2. They are AX6FG6_16 – 12, AX1FB1_17 – 10, AX2FB2_16 – 6 and CZ4FG4_15 -15.

In summary, four (4) focus group members gave no answer to Scenario 2, and one (1) saw reasons to agree and to disagree, but did not state those reasons. The other focus group respondents seemed to engage with the situation. Five (5) respondents clearly

stated their belief in the importance of teaching the beliefs of the church. Two (2) others agreed with Sally that denominational beliefs, which they referred to as religion, were not important. However, they went on to identify what they did believe was important, showing that they valued some of the denominational beliefs. Four (4) respondents made no statement of value for denominational teaching. These respondents seem to be accepting post-modern perspectives. There is no foundation but personal preference. The respondents seem to value youth activities or gatherings and agreeing with one another. However, they don't value and embrace the teachings of the church.

Results from this scenario leads to the idea that respondents in the scenario 2, understands that denominational doctrines matter to them. Those respondents who agree to disagree are convinced that the teachings of the church help them to guard what they believed to themselves. Whatever the changes in the specific content of religious creeds, their function, that is their role in the normative integration of society, will persist (Durkheim 1965, 61-62). In short, this justifies the attention to doctrine as a community building force.”

Scenario 3

Jon has been raised in a Christian home and he accepted Jesus Christ at a summer youth camp. He has been taught what it means to be a Christian and just finished a class on what the Church of the Nazarene believes. However, recently Jon has been questioning some of the things he was taught. One of the things he has begun to question is the idea that Christianity is the only true religion. He has good friends who are not Christians but who are religious. These are good people, Jon thinks. How can I believe they are going to hell? As Jon considers what he has been taught and how what he believes differs from that, he is confused and wonders what to do.

Questions: Do you think Jon is right or wrong to question what the Church of the Nazarene believes? Why or why not?

Three (3) of the respondents did not answer the Scenario 3 question. None of the respondents actually answered the Scenario 3 question directly, on whether or not it was right for Jon to question the beliefs of the denomination. However, the responses of ten (10) Focus Group participants seem to infer that it is appropriate to seek answers from someone who can help them understand beliefs they question.

AX1FB1_17 – 10 agreed that *“It is right, Jon should ask his Pastor to help him understand this matter, to clarify his questions.”*

AX2FB2_16 – 6 commented, *“Yes, of course,” and then began reflecting on his own friends “who don’t know about Christ” and concluded, “I need to invite them to know Christ.”* (He seems to be personalizing the Scenario.)

BY1FG1_16 – 7 answered this question, *“Yes, it’s right,” for Jon to ask an elder or pastor “to enlighten him about the matter.”*

BY2FB2_17 – 7 responded *“Yes, it’s just right...that Jon should ask an elder or pastor to enlighten him about this matter.”*

BY3FG3_18 – 5 replied, *“Yes, Jon is right to ask church leaders about the issue, to help him understand.”*

BY4FG4_17 – 1 claimed, *“Nothing is wrong with asking... Jon should know what to do if he wants to keep his friends... share his faith and tell about salvation.”*

CZ2FG2_18 – 18 stated, *“it’s fine to ask a pastor or church leaders if you don’t understand,” and she went on to explain the importance of understanding. “Because*

good works can't save a person, only his faith to God can do so. If Jon doesn't want his friends to be in hell, he must try to reach them and share the truth of the Bible."

CZ3FG3_15 – 15 believes *"it is important to clarify everything about this case from a church leader so that he or she could explain it to Jon so that he could understand the Articles of faith and to be able to share them effectively."*

CZ1FG1_18 – 5 agreed with CZ3FG3_15 – 15. Three (3) respondents simply supported the denominational position on what is necessary to go to heaven: AX3FG3_17 – 6, AX5FG5_17-0, and AX4FG4_18 - 18

In summary, everyone in the focus groups agreed that it was right for Jon to discuss his questions and doubts with a leader of the church and receive counsel. However, none of the teens answered the question, "is it right or wrong to question what the Church of the Nazarene teaches. That part of the question did not seem to register with them. The respondents realized the importance of participating in the mission work of the church by bringing their "unbelieving" friends to the Lord, and they believed it is important to understand the plan of salvation and how to lead their friends to Jesus.

On the other hand, like what was commented by one reader to this research and of this specific scenario 3, he is not convinced of the appropriateness of this scenario in the Philippine context, even wonder if the scenario will have a connection to any Articles of Faith.

While the above comments by a readers of this study are important. The researcher agrees with the reader and cannot hypothesize that the answers of respondents on scenario 3 would mean leading to Articles of Faith. It may only be that sympathy and Filipino values of "hiya" or shame is meant to confront them mentally at the moment the

scenario was presented to respondents. The case may just be interpreted as cultural matter rather than faith issues. At any rate, it is important to see the reactions of the respondents that they adhere to the submission of their thoughts that the Church can always be the best avenue to address the issue Jon and his friends mentioned in the Scenario.

What Comments of the Respondents in the Focus Group Indicate Understanding of which Articles of Faith?

Scenario 1. Although Scenario 1 focuses the discussion on Article X (Entire Sanctification), the respondents' comments pointed to their understanding of Article III. (The Holy Spirit), Article V. Sin Original and Personal and Article VI. Atonement, Article VII, Prevenient Grace, and Article VIII, Repentance in addition to Article X. As they discussed their understanding of Entire Sanctification, they integrated understandings from other Articles.

Although some of the respondents said they agreed with teacher Don's statement, none of them supported his statement "*you lose the ability to sin,*" which as stated earlier is not a belief of the Church of the Nazarene. The following section discusses the comments of the respondents and what those comments indicate of their understanding of the Articles of Faith.

Only one of the respondents believed that, "*as long as we are here on earth, we cannot avoid committing sins. Entire sanctification only happens if we come together with God in His presence in heaven... To me entire sanctification is impossible to happen while we live on earth*" (BY2FB2_17-7).

One other respondent, who had only been attending the Church of the Nazarene for one year, struggled to articulate what she believed about Entire Sanctification and its

impact on sin (BY4FG4 _17-1). The other respondents indicated that they believed it was possible to choose not to sin, and provided insights into their understanding of several Articles of Faith.

On Article III (The Holy Spirit, Article X Entire Sanctification), one respondent (BY1FG1_18-7) stated, *“I am sanctified already, I can live freely without sin.”* And what makes it possible? *“The Holy Spirit would fill my heart and keep my thoughts affixed on God... Ahm....I don’t care whatever people think about me as long as I am attuned with God and my mindset is with God.”* *“It is possible to live without sinning.”* *“The Holy Spirit and being attuned with God, having God’s mindset.”* This respondent was the only one to mention the work of the Holy Spirit making it possible to live without sin. She articulated her understanding of the work of the Holy Spirit as stated in Articles III and X.

Article III (The Holy Spirit) states, *“We believe in the Holy Spirit sanctifying believers, and guiding them into all truth as it is in Jesus.”* Article X (Entire Sanctification) declares, *“We believe that entire Sanctification . . . is wrought by the baptism of the Holy Spirit, cleansing the heart from sin and the abiding, indwelling presence of the Holy Spirit empowering the believer for life and service.”*

As respondents struggled to articulate their understanding of entire sanctification, they turned to other Articles for help, Article V, Sin, Original and Personal, -Article VII, Prevenient Grace, and Article VIII Repentance. Several respondents brought up the issue of unintentional sins. One male respondent (AX2FB2_16 – 6) shared, *“Maybe you should avoid (sin),”* however, *“there are instances when that sin is unintentional and it’s different. When we have entire sanctification given to us already, our soul is purified,*

maybe the best way to deal with unintentional sin is to ask forgiveness every day for the sins we've done."

A female respondent, (AX4FG4_18 – 18), made a similar comment, *"need to give all your life and heart without any doubt to the Lord, nothing must be left, and all of it must be there. "Needed to prevent from sinning."*

Another female respondent (AX5FG5_17 – 6) shared, *"others are right that you can avoid sin...but there comes a time that you sin unintentionally and you don't know it yourself. There are intentional and unintentional sins I commit, even if we receive entire sanctification. What I know is that sins could come our way every day without knowing it. We are not perfect beings. Although we were sanctified, we still sin in some ways perhaps."*

Other respondents identified the danger of assuming "you will no longer sin," *"if you are entirely sanctified you don't [believe you] have sins anymore...and always think that you are perfect.... this is a kind of becoming self-centered"*-(AX2FB2-16-6, AX5FG5-17-6, BY3FG3-18-5, CZ2FG2-18-18).

Article V, Sin, Original and Personal, states, "We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the fall.

On Article VII Preventive Grace, (AX1FB1_17 – 10) comments, "You will still sin, but when you have entire sanctification you will be able to avoid it, Article VII, Preventive Grace attests, we also believe that the grace of God through Jesus Christ is

freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.”

Several of the young respondents explained what they believe is needed for a person to live without sin. Here are their insights. *“I agree there should be no sin...once you are committed you need to give all your life and heart without any doubt to the Lord, nothing must be left, that full commitment is what is needed to prevent [sin]”* (AX4FG4_18-8).

As noted in the preceding section, another respondent understood that *“The Holy Spirit filling her heart and attuning her thoughts to God, made it possible for her to not sin* (BY1FG1_16-7). Another focus group member shared this wise advice, *“We should not make sin our focus but holiness our goal always...if we are entirely and completely sanctified, we trust that God’s grace is more than our weaknesses”* (CZ1FG1-18-5). *“If we really love God,”* claims another, *“we will not choose to do something wrong”* (CZ2FG2_18-18). *“We are not perfect. Only Jesus Christ is perfect. Entire sanctification is God's way of changing a man's sinful nature into a holy one”* (CZ6FB6-18-18).

The understandings of all these respondents are in harmony with Article X Christian Holiness and Entire Sanctification, which states: It “is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with 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.”

Article IX – Justification, Regeneration, and Adoption

A female respondent, (BY1FG1_16 – 7), had an understanding resultant from Article IX. She shared, *“I don’t care what people think about me as long as I am attuned with God and my mindset is with God. I see a reflection of my character that I don’t retaliate to anyone who mistreats me or judges me. Instead, I pray for them even if I see or hear unpleasant comments, I don’t give attention to it.”* Article IX states, “We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.”

In summary, in Scenario 1, the young people do have significant understandings related to Entire Sanctification, and are able to integrate understandings from different Articles in a constructive way. However, they do not demonstrate a full understanding of Article X.

Looking at the responses to Scenario 2, it appears that the respondents let us see whether or not the selected teens understood the value of denominational beliefs. Respondents shared differing opinions on the importance of specific teachings of a denomination. Three (3) sets of responses were analyzed: (a) Those who agreed with Sally that do not understand the value denominational beliefs, (b) those who disagreed with Sally and understand the value denominational beliefs and (c) “Other responses” or without understanding of denominational beliefs.

Responses of the Respondents that Demonstrated No Understanding
of the Value of Denominational Beliefs

The following respondents agreed with Sally indicating that they have no understanding of the value of denominational beliefs.

A female 17-year-old (AX5FG5_17-6) stated that this matter is personal *“It is not based on your religion, it is up to you.”* It is an understanding that this is influenced by post-modern thinking. She was followed by another female age 18, (AX4FG4_18-18) who had been a church member since birth, who said *“what is really important is not about religion or denomination, “God loves us and we give it back to Him.” But she had a second thought, “You can give all the best to others... it seems that I have a doubt about it, you cannot give your best if you don’t understand it.”*

Another respondent (BY1FG1_16-7) commented, *“I just thought, even in the Church of Nazarene, there are several different teachings.” She did not identify or specify those different teachings.”* She went on to say, *“Of course teachings of the denomination are important because these teachings serve as the foundation in knowing, understanding, and believing what God teaches us.”* Another male respondent age 17 (BY2FB2_17-7) strongly agreed that denomination has no bearing *“as far as obeying God is concerned.”* He believes that some people are focused on *maintaining the denomination* instead of the principles of faith as stated in Scripture, and this only leads to becoming *“unnecessarily critical of other denominations.”*

I see two interesting understandings in these last comments. First, the respondent apparently has never been introduced to the Scripture foundations of the Articles of Faith. I expect that is true in the lives of many teenagers, and quite a few adult church members. Second, his concern about promoters of their own denomination sometimes becomes very

critical of other denominations. I think these two points are worth mentioning. The first one may suggest something important that has been overlooked in his introduction to the Articles. The second is a valid caution to keep in mind.

Also, another female, age 18 (BY3FG3_18-5), agreed with Sally, *“because if we will only be concerned with denominations or religion.... we would certainly meet up with conflicts and would turn gatherings into trouble.”* This is another negative view on the value of discussing denominational beliefs with friends who have a different understanding. A female respondent (BY4FG4_17-7) says she is fine with what Sally is saying. She also identifies with the situation, *“We share together with our friends ... some of them are already Christians and some are Catholics.”* A female respondent (CZ6FB6_18 – 18) strongly agreed with Sally. *“No religion on earth can save us but only making Jesus your Savior.”* Her statement is true that we can be saved only by making Jesus our Savior.

Responses that Demonstrated Understanding on the Value of Denominational Beliefs

The following respondents disagreed with Sally indicating an understanding on the value of denominational beliefs.

A female respondent (CZ2FG_18 – 1) stated, *“the teachings will make us united....to let everyone see who we are, and this will be revealed in our life naturally when we socialize with others.* This also points to understanding what Article II, Jesus Christ teaches, *“We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man’s nature.”* As I understand the respondent’s statement, Jesus Christ in his humanity has brought the manifold ministry of connecting people in *“all things*

appertaining.” The respondent understood that she testifies to the presence of Jesus in a much better way when she mingles with other people.

The following comments of this respondent more clearly support the Article II statement.

A female respondent (CZ1FG1_1-5) supported this, *“Right teaching about Jesus matters,”* she emphasized. *“Other denominations strongly teach that once they accept Jesus Christ, they think that they are already saved. Salvation does not stop after accepting Jesus. After salvation, everything will be all about obeying, following, and living in Jesus with all our heart.”*

She added, *“Young people in the Church of the Nazarene need to know and take seriously the basic teachings of the denomination.”* Article II, Jesus Christ teaches that *“Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man’s nature, wherewith He ascended into heaven and is there engaged in intercession for us.”* This also indicates a sense of application by the respondent.

Another female respondent (CZ3FG3_15-15), who has been a member since birth, clearly stated, *“No, I don’t agree we should teach important lessons so we, the young people would come to know God better. It’s very important to know how much the Lord loves us... religion doesn’t really matter, it’s important that our faith and belief are seen.”* *It is important to teach the basic lessons that help young people know more about God. But there is more, our faith must be reflected in our lives.”* This is another indication of application.

On Article XII (Baptism), one male respondent (BY2FB2_17 – 7) understood the significance of Baptism in salvation. *“I believe good deeds will not save men from hell but only by salvation and baptism in the name of the Lord.”* Article XII, Baptism, *“a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness.”*

Finally, the cluster of “no responses” shares a comment from one female respondent (AX3FG3_17-6) saying *“she wasn’t sure of this idea,”* while three (3) respondents did not give any opinion on this topic (AX6FG6_16-1, AX1FB1_17-10, AXFB2_16-6).

In summary, analyzing the above responses in Scenario 2, which focused on what should be discussed with friends at school, there are several strong indications in the responses that several of the young people consider “religion” and “Beliefs” less important than other things, such as: knowing that *“God loves us and we are to give it back to Him,”* and *“obeying God and not being critical of other denominations.”*

However, others did identify the value of denominational beliefs: “Young people in the Church of the Nazarene need to know and take seriously the basic teachings of the denomination;” “It is important to teach the basic lessons that help young people know more about God. But there is more, our faith must be reflected in our lives.” This young respondent articulated the importance of denominational beliefs and knowing about God and also living out our faith. Another understood the significance of Article XII Baptism in salvation. The researcher believed that respondents have limited knowledge and understanding on baptism.

Other respondents shared that there are relationships more important than Beliefs and Religion. For example, *“It is not based on your religion, it is up to you.”* Another strongly agreed that denomination has no bearing *“as far as obeying God is concerned.”* He believed that some people are focused on maintaining the denomination which leads to becoming *“unnecessarily critical of other denominations. “Other denominations strongly teach that once they accept Jesus Christ, they think that they are already saved).”* *“Salvation does not stop after accepting Jesus. After salvation, everything will be all about obeying, following, and living in Jesus with all our heart.”* *“Young people in the Church of the Nazarene need to know and take seriously the basic teachings of the denomination.”* *“It is important to teach the basic lessons that help young people know more about God. But there is more, our faith must be reflected in our lives.”* This is also a demonstration of understanding and application of the value of denominational beliefs. Other answers obviously do not give any opinion on Scenario 2.

On Scenario 3, the responses of the participants do give a glimpse into their understanding of at least three Articles of Faith: Article XI. The Church, Article VI Atonement, and Article VIII Repentance. Six of the respondents believed that it was right for Jon to talk to the Pastor or church lay leaders, so that they could help him understand the situation better. They seemed to understand that leaders of the church were responsible for discipling young people, helping them understand what the church believes.

The majority of all focus group respondents agreed that Jon needed to consult church leaders: pastors, elders, and those who might be of help to him in understanding clearly the situation and the doctrine taught by the Church of the Nazarene, *“Jon should*

ask his pastor or an elder who could help him understand this issue and it is important to clarify everything about this case from a church leader so that he or she could explain it to Jon and he might understand very well the Articles of faith and to be able to share them effectively.” This was the common response shared by these respondents:

(AX3FG3_17 – 6), (AX1FB1_17 – 10), (AX2FB2_16 – 6), (AX5FG5_17 – 6), (BY2FB2_17 – 7), (BY1FG1_16 – 7), (BY3FG3_18 – 5), (CZ2FG2_18 – 18), (CZ5FB5_16 – 5), (CZ3FG3_15 – 15), and (CZ1FG1_18 – 5).

In analysis, respondents were more focused on the necessity of friends getting to heaven: *“I feel that if you have friends like Jon... they must really be kind indeed. But there are good people, yet you don’t see their real intentions. What I’m saying is, maybe Jon is bothered because they are his friends. But what they cannot see is that doing good things will not bring them to heaven”* (AX3FG3_17 – 6). *“If Jon’s friends are not Christians, they would surely be destined to hell. I believe good deeds will not save men from hell, but only by salvation and baptism in the name of the Lord”* (BY2FB2_17 – 7). *“Even if you are religious, but don’t have Jesus Christ in life, you’ll still be left for hell”* (BY3FG3_18 – 5). *“If Jon really wants to keep his friendship with his friends, he must share what his faith tells about life and salvation”* (BY4FG4_17 – 1), *“If Jon doesn’t want his friends to be in hell, he must try to reach them, and share the truth of the Bible.”* (CZ2FG2_18 – 18).

The above responses, describe Article VI, Atonement, *“that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual”* and Article VIII, Repentance, *“ a sincere and*

thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin.”This is a total surrender of a person to God by faithfully trusting what Jesus has already been fulfilled and avail the salvation by grace.

Belief Level on the Articles of Faith

The second research question says: Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, believe in the Articles of Faith? The following statistical presentation would give light to this partiualr question in the research.

Table 16 shows the belief level on the Articles of Faith as perceived by the respondents. The full Articles of Faith are found in Appendix A. On the tables that follow, the focus of the belief is identified along with the number.

Table 16. Belief Levels of the Articles of Faith

Article	Perception					Weighted Mean	Verbal Interpretation
	SA	A	NO	D	SD		
	5	4	3	2	1		
Article 1 Trinity	21	75	48	27	2	3.50	No Opinion
Article 2 Jesus Christ	50	110	9	3	1	4.18	Agree
Article 3 Holy Spirit	4	76	79	13	1	3.40	No Opinion
Article 4 Scripture	65	97	9	1	1	4.29	Agree
Article 5 Sin	58	111	3	1	0	4.31	Agree
Article 6 Atonement	45	116	11	1	0	4.18	Agree
Article 7 Prevenient Grace	6	126	40	1	0	3.79	Agree
Article 8 Repentance	53	110	9	1	0	4.24	Agree
Article 9 Justification	106	63	3	0	1	4.58	Strongly Agree
Article 10 Sanctification	16	142	14	1	0	4.00	Agree

Article 11 The Church	77	72	22	1	1	4.29	Agree
Article 12 Baptism	92	48	26	6	1	4.29	Agree
Article 13 Lord's Supper	2	6	48	55	62	2.02	Disagree
Article 14 Healing	27	57	86	3	0	3.62	Agree
Article 15 Second Coming	78	62	33	0	0	4.26	Agree
Article 16 Resurrection	35	76	60	2	0	3.83	Agree
Average						3.93	Agree

Legend: “SD=Strongly Disagree (1.00-1.50),” “D=Disagree (1.51-2.50),” “NO=No Opinion (2.51-3.50),” “A=Agree (3.51-4.50),” “SA=Strongly Agree (4.51-5.00).”

On average, the respondents had a mean score of 3.93 which falls in the range of “Agree.” The most strongly believed Article of Faith was Article 9, (Justification) having a weighted mean score of 4.58 which falls in the range of “Strongly Agree.” The next most believed Article of Faith was Article 5 (Sin) with a weighted mean of 4.31 which falls in the range “Agree.” This is then followed by Articles 4 (Scripture), 11 (The Church) and 12 (Baptism), each with a weighted mean of 4.29 which falls in the range of “Agree.” The four (4) least believed Articles of Faith were Article 14 (Healing), with a weighted mean of 3.62 which falls in the range “Agree,” Article 1 (Trinity) with a weighted mean of 3.50 which falls in the range “No Opinion,” Article 3 (Holy Spirit) with a weighted mean of 3.40 which falls in the range of “No Opinion,” and Article 13 (Lord's Supper) with a weighted mean of 2.02 which falls in the range of “Disagree.”

In sum, the strongly or most believed Articles of Faith are; Article IX, Article XI, Article V and Article IV, while those least believed are Articles XIII, III, XVI and Article VII.

Summary on the Perception of Belief Level of the Articles of Faith

Based on the weighted mean scores of this research, both Article 1 which is about the Trinity and Article III, The Holy Spirit, suggest uncertainty on the part of the respondents regarding these two Articles of Faith which are so important to the Church of the Nazarene. The majority of respondents framed their thought on the Trinity by saying “The Father, the Son, and Holy Spirit” without any further explanations. Only one 17-year-old male respondent shared more insight regarding the Trinity. He explains:

God is the Holy Spirit. Yes, I do believe that our God manifested Himself in three personas but they are only one. For me, they all have a relationship with each other. They co-exist and function in different settings. The three persons of the Godhead work in the same power, purpose, and design.

These results indicate that teachings on the above Articles (I and III) are somewhat unclear to the young respondents, or they do not bear much meaning for them. Indication of unfamiliarity with Articles 1, The Trinity and the Article III is found among respondents on the belief level of respondents. It is perceived that on some occasions these doctrines have not been treated fully among adolescents in the church. Going back to Sharif’s theoretical framework, the three elements of social judgment theory can be concluded as the starting point to understand this status among the adolescents.

In a sense, the study seeks to understand the attitudes the young people currently hold. These attitudes have been formed across the years as the youth have been involved in the church, and received teaching related to the Articles of Faith. As mentioned above, Articles I and III seem to be unclear to respondents, hence, this indicates a momentum to review and assess the youth’s point of interest on the Articles of Faith.

Summary on the Significant Difference on the Articles of Faith

Decision Rule says about the following results. If the probability value (p-value) is less than or equal to the level of significance, which is 0.05, then the null hypothesis one (H_0) is rejected. If the p-value is greater than the level of significance, then we fail to reject the null hypothesis one. The following is a summary of all the data presented on the tables.

Significant Difference According to District

Since the p-values of Articles 6 (Atonement), 8 (Repentance), 11 (The Church), 12 (Baptism), 13 (Lord's Supper), 14 (Healing), 15 (Second Coming), and 16 (The Resurrection) are less than 0.05, then the researcher rejects the null hypothesis one. There is a significant difference in belief in Articles 6, 8, 11, 12, 13, 14, 15, and 16 by the respondents when they are grouped according to district. While Articles 7, Prevenient Grace, 9 Justification, Regeneration, and Adoption 10, Christian Holiness and Entire Sanctification are not significant in belief when grouped according to District.

Findings in this section appear that when respondents are grouped according to district, some Articles may have been believed like the three mentioned above, as common to respondents according to how they have been taught to them by their church leaders, while some Articles may not have been clearly taught or imparted.

Significant Difference According to Age of the Respondents

Since all the p-values of the Articles of Faith are greater than 0.05, then the researcher fails to reject the null hypothesis one. There is no significant difference in belief in the Articles of Faith by the respondents when they are grouped according to age.

This concludes that respondents, regardless of their age level and bracket possess common understanding on the Articles of Faith and may have similar perception.

Significant Difference According to Sex and Age of the Respondents

Since all the p-values of Articles of Faith are greater than 0.05 then the researcher fails to reject the null hypothesis one. There is no significant difference in belief in the Articles of Faith by the respondents when they are grouped according to sex and age.

Both in the grouping of sex and age did respondents show no significant difference in their belief of Articles of Faith. This findings show that regardless of the respondents' sex and age, they are attuned to understand Articles of Faith imparted to them by their leaders. On the other hand, if there is no seen significant difference, we may hypothesize that during the course of time and involvement; adolescents may have imitated, adapted, and or copied their opinions from their peers in bringing out their ideas about the faith.

This can also indicate a common understanding and knowledge by respondents of the Articles imparted to them by their respective churches. Therefore the null hypothesis one has been kept. It can be recalled that the impact of three elements on the conceptual framework on changing of attitude: Message, Ego Involvement, and the Latitude has been demonstrated. The message is the Article of Faith, the Ego Involvement refers to the personal connection to or involvement of an individual with an issue and the Latitude is the degree of acceptance of the Message.

Significant Difference According to Membership Class Attendance

Since the p-values of Articles 7 (Atonement) and 14 (Healing) are less than 0.05, then the researcher rejects the null hypothesis one. There is a significant difference in belief in Articles 7 and 14 by the respondents when they are grouped according to membership class attendance. This findings specifically point to differing understanding and belief of Articles of Faith among respondents – those who attend membership class whether regularly, occasionally or seldom. It may now be calculable why respondents have differing opinions on Articles VII, Prevenient Grace, Article XI, The Church and Article XIV Divine Healing when it comes to membership class attendance.

Significant Difference According to Frequency of Worship Service Attendance

Since the p-values of Articles I, II, VIII and XVI are less than 0.05 then the researcher rejects the null hypothesis one. There is a significant difference in the belief on Articles I, II, VIII and XVI of the respondents when they are grouped according to frequency of attendance in worship service.

Hoge and Roozen (1979) show that a number of studies have documented that persons in their teens and twenties have the lowest rates of church attendance of all age groupings. Implied in this is the idea that young people become less accepting of the traditional practices and beliefs of their parents as they move through adolescence and young adulthood.

Studies have found that, during their college years, students become less favorable toward the church, more questioning of the reality of God, less conservative or orthodox, and less religiously committed (Caplovits and Sherrow 1977; Feldman and Newcombe

1969; Levine 1980). Of those who dropped out, about 97% stated it was because of life changes or situations. That's a pretty substantial number. Among their more specific reasons: (a) they simply wanted a break from church (27 %). (b) They had moved to college (25 %). (c) Their work made it impossible or difficult to attend (23 %). About 58% percent of young adults indicated they dropped out because of their church or pastor (Stetzer, 2015, n.p.)

Young people come to church to understand what faith brings upon them and desire to find meanings of how religion takes place in their life helping them over hurdles or through difficulty. Greathouse (2013, 26-30) believed the holiness of God in worship quickens our spirit; nourishes the mind by the truth coming from God. It purifies human imagination by Gods beauty, opens the heart to know the love God offers, and it willfully surrenders to the purpose of God, and even brings out a selfless emotion as the remedy for human self-centeredness bounded by sin but requires biblical and theological disciplines to be imparted to all the young people participating in church.

Significant Difference According to Frequency of Discipleship Class Attendance

Since the p-values of Articles 2 (Jesus Christ), 5 (Sin), 6 (Atonement), 7 (Prevenient Grace), 8 (Repentance), 9 (Justification), 10 (Sanctification), 11 (The Church), 12 (Baptism), 13 (Lord's Supper), 14 (Healing), and 16 (The Resurrection) are less than 0.05, then the researcher rejects the null hypothesis one. There is a significant difference in belief in Articles 2, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, and 16 by the respondents when they are grouped according to frequency of discipleship class attendance.

This significant difference would allow rejecting the hypothesis set upon, and reviewing the reasons behind why adolescents fail or continue to attend discipleship classes. It may be that certain reasons like location, demography and faith level may indicate the significant difference. Further, it may now be inferred that in Discipleship classes, Articles of Faith, 2, 6, 7, 9, 10, 11, 13, 14, 15, and 16 are significant to be taught and imparted among respondents fully during discipleship class.

Significant Difference According to Frequency of Sunday School Class Attendance

Since the p-values of Articles 1 (Trinity), 6 (Atonement), 8 (Repentance), 13 (Lord's Supper), and 16 (Resurrection) are less than 0.05, then the researcher rejects the null hypothesis one. There is a significant difference in belief in Articles 1, 6, 8, 13, and 16 by the respondents when they are grouped according to frequency of Sunday school class attendance.

The above Articles are significantly different from the situation and belief level of respondents. The youth's presence in the church and participation shows how and what level of belief do they perceive when Articles of Faith are taught in Sunday school classes.

Nielsen supports "when a youth ministry is done well, it has great value to the life of the local church and to the life-long discipleship. Nielsen views that young people will grow up. He also predicts, "When the youth ministry is connected with—and in submission to—the wider church body, it can become an effective mechanism for equipping, training, and ideally, sending students into ministry and service opportunities in the church even during their junior high and high school years. Those activities, along

with sound biblical teaching and training, are preparing them to love and serve the body of Christ when they grow up”(Nielsen 2011).

Significant Difference According to Frequency of Membership Class Attendance

Since the p-values of Articles 7 (Prevenient Grace) and 11 (The Church) are less than 0.05, then the researcher rejects the null hypothesis one. There is a significant difference in belief in Articles 7 and 11 by the respondents when they are grouped according to frequency of attendance in membership class.

Church membership to some adolescents seems important. Young people find several advantages that the Church can do to them. Like any other church activities, church membership is adequately understood by respondents for Articles 7 and 14 speak of belief establish by the young people’s belief as part of a believing community.

According to Dever (2007, 26), it is believed that when a person becomes a Christian, he or she does not just join a local church because it is a good habit for growing in spiritual maturity, but he or she joins a local church because it is the expression of what Christ is doing making him or her a member of the body of Christ. It is said that, credal affirmations and conversion experiences were significant elements in John Wesley’s ecclesiology, but in themselves they did not suffice. Accordingly, Wesley wanted to see Methodists who were the visible saints, living witnesses to every part of the Christianity he preached, so that the world could see and believe.

Significant Difference According to Frequency of NYI Attendance

Since the p-values of Articles 6 Atonement, 8 (Repentance), 9 (Justification), 13 (Lord's Supper), and 16 (The Resurrection) are less than 0.05, then the researcher rejects the null hypothesis one. There is a significant difference in belief in Articles 6 (Atonement), 8 (Repentance), 9 (Justification), 13 (Lord's Supper), and 16 (The Resurrection) by the respondents when they are grouped according to frequency of attendance in Nazarene Youth International.

This is one of the well participated church activities of the Church. To reject the null hypothesis one means there is an unlimited sense of belief and understanding on the faith among respondents. Articles referring to be significantly different according to attendance are a sign of interest among young people and a growing attendance in the church.

John Westerhoff identifies and describes two kinds of faith that are important to the faith formation of adolescents. He describes the faith of younger teenagers as Affiliative Faith. They sense the need to participate in and belong to an "accepting community with a clear sense of identity.... The sense that they [we] are wanted, needed, accepted, and important to the community," is crucial. The teenagers also need a community that has authority. That it is a "community that affirms a story and a way of life that judges and inspires its actions" (Westerhoff 2000, 90-91). The finding on NYI attendance is quite a majority and a growing direction for adolescents in the Church of the Nazarene.

Significant Difference According to Frequency of Prayer Meeting Attendance

Since the p-values of Articles 6 (Atonement), 8 (Repentance), 15 (Second Coming), and 16 (The Resurrection) are less than 0.05, then the researcher rejects the null hypothesis one. There is a significant difference in belief in Articles 6, 8, 15 and 16 by the respondents when they are grouped according to frequency of attendance in prayer meeting. In spite of the significant difference in prayer meeting attendance in prayer meetings, respondents are familiar in the importance of Articles, 8, 15 and 1 in their spiritual life. Tradition in the Church of the Nazarene in the Philippines shows that the church family coming to prayer meetings also the same families coming from their homes.

There is a layer of faith every teen will have gone through. An article on what the church can do to any, especially the adolescents says, “the role of the modern church in the life of the 21st-century believer is critical because it fills a void only the church can. . . If someone is sick, the health center or hospital is the best place to seek medical attention. Church is where people should go if they are in need of a “spiritual fix.” The church is really a hospital for sinners and not an exclusive club for saints.” At some point this is not being realized by many, the church indeed brings out every advantage among those who seek emotional and spiritual comfort.

Monrose continued, “regardless of what is said about churches, people expect that their life problems can be addressed in some fashion or form. With all the weight and pressures of their world weighing down on their minds, people expect the church to provide Bible-based answers that no other institution can provide” (Monrose 2012).

Significant Difference on the Belief Level of Articles of Faith

Table 17 presents the results of the one-way Analysis of Variance on the significant differences related to the levels of belief in the Articles of Faith when the respondents were grouped according to district.

Table 17. Results of One-Way Analysis of Variance on the Belief Levels of the Articles of Faith When Grouped According to District

Article	District	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	A	58	3.53	0.76	0.25	0.78	Not Significant
	B	50	3.53	0.96			
	C	65	3.43	0.89			
Article 2 Jesus Christ	A	58	3.95	0.70	2.29	0.10	Not Significant
	B	50	4.10	0.65			
	C	65	4.19	0.57			
Article 3 Holy Spirit	A	58	3.43	0.47	1.72	0.18	Not Significant
	B	50	3.23	0.58			
	C	65	3.36	0.61			
Article 4 Scripture	A	58	4.23	0.51	0.00	1.00	Not Significant
	B	50	4.22	0.63			
	C	65	4.23	0.51			
Article 5 Sin	A	58	4.28	0.40	2.28	0.11	Not Significant
	B	50	4.13	0.52			
	C	65	4.30	0.39			
Article 6 Atonement	A	58	3.90	0.39	11.01	0.00	Significant
	B	50	3.95	0.58			
	C	65	4.27	0.44			
Article 7 Prevenient Grace	A	58	3.94	0.46	2.34	0.10	Not Significant
	B	50	3.86	0.46			
	C	65	3.76	0.48			
Article 8 Repentance	A	58	3.95	0.45	7.00	0.00	Significant
	B	50	4.04	0.61			
	C	65	4.28	0.47			
Article 9 Justification	A	58	4.51	0.44	1.51	0.23	Not Significant
	B	50	4.44	0.66			
	C	65	4.61	0.43			
Article	District	N	Mean	SD	F-value	p-value	Remark
Article 10 Sanctification	A	58	4.08	0.47	0.78	0.46	Not Significant
	B	50	3.97	0.51			
	C	65	4.02	0.37			
Article 11 Church	A	58	4.43	0.55	3.62	0.03	Significant
	B	50	4.11	0.78			
	C	65	4.29	0.65			

Article 12 Baptism	A	58	3.91	0.92	5.96	0.00	Significant
	B	50	4.02	1.07			
	C	65	4.45	0.77			
Article 13 Lord's Supper	A	58	1.72	0.78	5.20	0.01	Significant
	B	50	1.76	0.82			
	C	65	2.18	0.98			
Article 14 Healing	A	58	3.28	0.53	6.33	0.00	Significant
	B	50	3.27	0.54			
	C	65	3.62	0.76			
Article 15 Second Coming	A	58	3.89	0.78	3.15	0.05	Significant
	B	50	4.11	0.83			
	C	65	4.23	0.69			
Article 16 Resurrection	A	58	3.51	0.61	12.31	0.00	Significant
	B	50	3.53	0.63			
	A	65	4.03	0.71			

The probability values (p-value) of Articles 6 (Atonement), 8 (Repentance), 11 (The Church), 12 (Baptism), 13 (Lord's Supper), 14 (Healing), 15 (Second Coming), and 16 (The Resurrection) were less than the level of significance, which was 0.05. The null hypothesis one was then rejected, since there was a significant difference in the belief level of the Articles of Faith, specifically on Articles 6, 8, 11, 12, 13, 14, 15, and 16 when the respondents were grouped according to district. On the other hand, the probability values (p-value) of Articles 1 (Trinity), 2 (Sin), 3 (Holy Spirit), 4 (Scripture), 5 (Jesus Christ), 7 (Prevenient Grace), 9 (Justification), and 10 (Sanctification) were greater than the level of significance, indicating that there was no significant difference in the belief levels of Articles 1, 2, 3, 4, 5, 7, 9, and 10 when the respondents were grouped according to district. Therefore, the researcher failed to reject the null hypothesis one.

Significance difference on the belief level of respondents was seen from two different poles. First pole look upon the set of Articles 6, 8 11, 1, 13, 14, 15 and 16 that show less significance of belief when grouped according to district and the null hypothesis one is rejected, while the second pole when respondents are grouped

according to district points to the probability value of Articles 1, 2, 3, 4, 5, 7, 9, and 10. This could only mean the null hypothesis one is rejected. This pattern shows respondents have different orientation and means of resource in understanding and believing what the Articles are clear understandable to them.

Since there was a significant difference in the belief levels of Articles of Faith 6 (Atonement), 8 (Repentance), 11 (The Church), 12 (Baptism), 13 (Lord's Supper), 14 (Healing), 15 (Second Coming), and 16 (Resurrection), when the respondents were grouped according to district, further analysis was done. Table 18 shows the result of the Post-Hoc test on the significant difference for pairwise comparison of the three (3) districts. There was a significant difference in the belief levels of Articles 6, 12, 13, 14, and 16 between Districts A, B and C since the p-values were less than the level of significance, which is 0.05.

Articles 6, 12, 13, 14, and 16 from District C was statistically higher than Districts A and B, since the mean differences were both negative. There was a significant difference also in the belief level of Article 8 between District B and District C since the p-value was less than the level of significance. Since the mean difference was negative, then the belief level of Article 8 from District C was statistically higher than District B. Lastly, there was a significant difference in the belief levels of Articles 11 (The Church) and 15 (Second Coming) between District A and District B since the p-values were less than the level of significance, which is 0.05. Moreover, the belief levels of Articles 11 and 15 from District C were statistically higher than District A since the mean difference was negative.

Table 18. Results of Post-Hoc Analysis on the Belief Levels of Articles 6, 8, 11, 12, 13, 14, 15, and 16 when Grouped According to District

Article	District		Mean Difference	p-value	Remark
Article 6 Atonement	A	B	-0.05	0.85	Not Significant
	A	C	-0.36	0.00	Significant
	B	C	-0.32	0.00	Significant
Article 8 Repentance	A	B	-0.09	0.65	Not Significant
	A	A	0.09	0.65	Not Significant
	B	C	-0.24	0.03	Significant
Article 11 Church	A	B	0.14	0.53	Not Significant
	A	C	-0.32	0.02	Significant
	B	C	0.18	0.31	Not Significant
Article 12 Baptism	A	B	-0.11	0.79	Not Significant
	A	C	-0.54	0.00	Significant
	B	C	-0.43	0.04	Significant
Article 13 Lord's Supper	A	B	-0.04	0.96	Not Significant
	A	C	-0.46	0.01	Significant
	B	C	-0.42	0.03	Significant
Article 14 Healing	A	B	0.01	1.00	Not Significant
	A	C	-0.35	0.01	Significant
	B	C	-0.35	0.01	Significant
Article 15 Second Coming	A	B	-0.22	0.29	Not Significant
	A	B	-0.34	0.04	Significant
	B	C	-0.12	0.68	Not Significant
Article 16 Resurrection	A	B	-0.01	1.00	Not Significant
	A	C	-0.52	0.00	Significant
	B	C	-0.51	0.00	Significant

Table 19 presents the results of the one-way Analysis of Variance on the significant difference on the assessment of the belief levels of the Articles of Faith when the respondents were grouped according to age.

Table 19. Results of One-Way Analysis of Variance on the Belief Levels of the Articles of Faith when Grouped According to Age

Article	Age	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	15 years old	52	3.40	0.86	2.41	0.07	Not Significant
	16 years old	44	3.35	0.91			
	17 years old	44	3.79	0.77			
	18 years old	33	3.42	0.90			
Article 2 Jesus Christ	15 years old	52	3.95	0.72	1.32	0.27	Not Significant
	16 years old	44	4.19	0.62			
	17 years old	44	4.08	0.58			
	18 years old	33	4.16	0.64			
Article 3 Holy Spirit	15 years old	52	3.35	0.60	0.02	1.00	Not Significant
	16 years old	44	3.33	0.53			
	17 years old	44	3.35	0.63			
	18 years old	33	3.36	0.47			
Article 4 Scripture	15 years old	52	4.13	0.60	0.93	0.43	Not Significant
	16 years old	44	4.28	0.40			
	17 years old	44	4.29	0.45			
	18 years old	33	4.23	0.73			
Article 5 Sin	15 years old	52	4.20	0.46	0.34	0.80	Not Significant
	16 years old	44	4.23	0.29			
	17 years old	44	4.29	0.42			
	18 years old	33	4.27	0.59			
Article 6 Atonement	15 years old	52	4.02	0.52	0.39	0.76	Not Significant
	16 years old	44	4.11	0.47			
	17 years old	44	4.02	0.46			
	18 years old	33	4.07	0.55			
Article 7 Prevenient Grace	15 years old	52	3.83	0.52	0.52	0.67	Not Significant
	16 years old	44	3.92	0.38			
	17 years old	44	3.85	0.48			
	18 years old	33	3.80	0.49			
Article 8 Repentance	15 years old	52	4.07	0.52	0.46	0.71	Not Significant
	16 years old	44	4.17	0.49			
	17 years old	44	4.05	0.51			
	18 years old	33	4.11	0.60			
Article	Age	N	Mean	SD	F-value	p-value	Remark
Article 9 Justification	15 years old	52	4.51	0.45	0.18	0.91	Not Significant
	16 years old	44	4.55	0.39			
	17 years old	44	4.56	0.47			
	18 years old	33	4.48	0.76			
Article 10	15 years old	52	4.06	0.48	0.58	0.63	

Sanctification	16 years old	44	3.97	0.33			Not Significant
	17 years old	44	4.07	0.41			
	18 years old	33	3.99	0.57			
Article 11 The Church	15 years old	52	4.25	0.70	0.18	0.91	Not Significant
	16 years old	44	4.27	0.62			
	17 years old	44	4.33	0.62			
	18 years old	33	4.23	0.77			
Article 12 Baptism	15 years old	52	4.08	0.98	1.11	0.35	Not Significant
	16 years old	44	4.33	0.80			
	17 years old	44	4.17	0.89			
	18 years old	33	3.95	1.11			
Article 13 Lord's Supper	15 years old	52	1.98	0.89	1.07	0.36	Not Significant
	16 years old	44	1.75	0.82			
	17 years old	44	1.83	0.86			
	18 years old	33	2.08	1.02			
Article 14 Healing	15 years old	52	3.51	0.68	0.70	0.56	Not Significant
	16 years old	44	3.39	0.62			
	17 years old	44	3.35	0.67			
	18 years old	33	3.33	0.60			
Article 15 Second Coming	15 years old	52	4.04	0.74	0.33	0.81	Not Significant
	16 years old	44	4.09	0.84			
	17 years old	44	4.17	0.77			
	18 years old	33	4.02	0.76			
Article 16 Resurrection	15 years old	52	3.69	0.79	2.20	0.09	Not Significant
	16 years old	44	3.75	0.67			
	17 years old	44	3.53	0.60			
	18 years old	33	3.93	0.68			

All probability values (p-value) of the Articles of Faith were greater than the level of significance, which was 0.05. Therefore, the researcher failed to reject the null hypothesis one. There was no significant difference in the belief level of Articles of Faith when the respondents were grouped according to age.

These findings indicate that regardless of the age of respondents there was no significant difference in the belief levels of the Articles of Faith. This may indicate that

ages from 15 years old to 18 years old possess the same or similar level of belief on the doctrines found in the sixteen Articles of Faith and they continue to grow in faith.

Children perceive faith even at earlier stage of life and continuously grow in their faith. This is called spiritual development. It means it is a constant, ongoing, dynamic, and sometimes difficult interplay between three core developmental processes:

Awareness or awakening, Interconnecting and belonging, and a way of living (Myers 2009, 8-9). In Hampton's study, he quoted Rokeach stating that each belief has these three components:

a cognitive component, because it represents a person's knowledge, held with varying degrees of certitude, about what is true or false, good or bad, desirable or undesirable; an effective capable of arousing effect of varying intensity centering around the ;object of the beliefs, around other objects... or around the belief itself, when its validity is seriously questioned, as in an argument; and behavioral component, because a response disposition of varying threshold, must lead to some action when it is suitably activated (Cited in Hampton 1968, 29).

Table 20 presents the results of the independent T-test relating to the significant differences between the beliefs levels of the Articles of Faith when the respondents were grouped according to sex.

Table 20. Results of Independent T-Test on the Belief Levels of the Articles of Faith when Grouped According to Sex

Article	Sex	N	Mean	SD	t-value	p-value	Remark
Article 1 Trinity	Male	65	3.51	0.92	0.19	0.85	Not Significant
	Female	108	3.48	0.84			
Article 2 Jesus Christ	Male	65	3.98	0.70	-1.59	0.11	Not Significant
	Female	108	4.15	0.61			
Article 3 Holy Spirit	Male	65	3.37	0.46	0.37	0.71	Not Significant
	Female	108	3.34	0.62			
Article 4 Scripture	Male	65	4.13	0.67	-1.78	0.08	Not Significant
	Female	108	4.28	0.45			
Article 5 Sin	Male	65	4.18	0.52	-1.55	0.12	Not Significant
	Female	108	4.28	0.38			
Article 6 Atonement	Male	65	3.96	0.54	-1.88	0.06	Not Significant
	Female	108	4.11	0.46			

Article 7 Prevenient Grace	Male	65	3.81	0.52	-0.97	0.33	Not Significant
	Female	108	3.88	0.44			
Article 8 Repentance	Male	65	4.02	0.58	-1.44	0.15	Not Significant
	Female	108	4.14	0.48			
Article 9 Justification	Male	65	4.44	0.65	-1.70	0.09	Not Significant
	Female	108	4.58	0.40			
Article 10 Sanctificatio n	Male	65	3.98	0.54	-1.17	0.24	Not Significant
	Female	108	4.06	0.38			
Article 11 The Church	Male	65	4.22	0.75	-0.78	0.44	Not Significant
	Female	108	4.30	0.61			
Article 12 Baptism	Male	65	4.18	0.95	0.46	0.64	Not Significant
	Female	108	4.12	0.94			
Article 13 Lord's Supper	Male	65	2.03	0.96	1.48	0.14	Not Significant
	Female	108	1.82	0.85			
Article 14 Healing	Male	65	3.48	0.62	1.14	0.25	Not Significant
	Female	108	3.36	0.66			
Article 15 Second Coming	Male	65	3.95	0.78	-1.69	0.09	Not Significant
	Female	108	4.16	0.76			
Article 16 Resurrection	Male	65	3.63	0.70	-1.23	0.22	Not Significant
	Female	108	3.76	0.70			

All probability values (p-value) of the Articles of Faith were greater than the level of significance, which was 0.05. Therefore, the researcher failed to reject the null hypothesis one since there was no significant difference in the belief levels of Articles of Faith when the respondents were grouped according to age.

Likewise, the above findings indicate that regardless of the sex of respondents there was no significant difference in the belief levels of the Articles of Faith. This may indicate that respondents either male or female have the capacity or similar level belief on the doctrines found in the sixteen Articles of Faith.

Although literature says that women are more capable of living the faith effectively. Cornwall (1989) showed that gender difference in a variety of religion

measures persist even when controlling for socialization and location in the social structure (Hampton 2006, 37-39). In the Philippines, young females are perceived as having the privileges in the believing community. While several issues may be included, including culture and its implications for Filipino identity, females are active participants in most church programs and activities, outnumbering the young males. Culturally, it is believed that this is an appropriate tradition among Filipino women.

Table 21 presents the results of the independent T-test used to identify significant differences between the belief levels of the Articles of Faith when the respondents were grouped according to membership classes' attendance.

Table 21. Results of Independent T-Test on the Belief Levels of the Articles of Faith when Grouped According to Membership Class Attendance

Article	Attending Membership Class	N	Mean	SD	t-value	p-value	Remark
Article 1 Trinity	Yes	108	3.40	0.82	-1.89	0.06	Not Significant
	No	65	3.65	0.93			
Article 2 Jesus Christ	Yes	108	4.07	0.64	-0.44	0.66	Not Significant
	No	65	4.11	0.65			
Article 3 Holy Spirit	Yes	108	3.38	0.57	0.93	0.35	Not Significant
	No	65	3.30	0.54			
Article 4 Scripture	Yes	108	4.22	0.53	-0.10	0.92	Not Significant
	No	65	4.23	0.58			
Article 5 Sin	Yes	108	4.28	0.41	1.50	0.14	Not Significant
	No	65	4.18	0.49			
Article 6 Atonement	Yes	108	4.09	0.47	1.24	0.22	Not Significant
	No	65	3.99	0.53			
Article 7 Prevenient Grace	Yes	108	3.91	0.42	1.99	0.05	Significant
	No	65	3.76	0.53			
Article 8 Baptism	Yes	108	4.16	0.48	1.90	0.06	Not Significant
	No	65	4.00	0.58			
Article 9 Justification	Yes	108	4.56	0.43	1.18	0.24	Not Significant
	No	65	4.47	0.63			
Article 10	Yes	108	4.06	0.41	1.22	0.22	Not Significant

Sanctification	No	65	3.97	0.50			
Article 11 The Church	Yes	108	4.31	0.64	1.02	0.31	Not Significant
	No	65	4.21	0.72			
Article 12 Baptism	Yes	108	4.12	0.92	-0.46	0.64	Not Significant
	No	65	4.18	0.99			
Article 13 Lord's Supper	Yes	108	1.82	0.85	-1.48	0.14	Not Significant
	No	65	2.03	0.96			
Article 14 Healing	Yes	108	3.31	0.57	-2.39	0.02	Significant
	No	65	3.55	0.73			
Article 15 Second Coming	Yes	108	4.09	0.74	0.26	0.80	Not Significant
	No	65	4.06	0.82			
Article 16 Resurrection	Yes	108	3.76	0.72	1.29	0.20	Not Significant
	No	65	3.62	0.67			

The probability values (p-value) of Articles 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 15, and 16 were greater than the level of significance, and the researcher failed to reject the null hypothesis one. There was no significant difference in the belief levels of those Articles of Faith, specifically Articles 1 (Triune God), 2 (Jesus Christ), 3 (The Holy Spirit), 4 (The Holy Scriptures), 5 (Sin), 6 (Atonement), 8 (Repentance), 9 (Justification, Regeneration and Adoption), 10 (Christian Holiness and Sanctification), 11 (The Church), 12 (Baptism), 13 (The Lord's Supper), 15 (Second Coming of Christ), and 16 (Resurrection, Judgment, and Destiny), when the respondents were grouped according to membership class attendance. However, the probability values (p-value) of Articles 7 (Prevenient Grace) and 14 (Healing) were less than the level of significance, indicating that there was a significant difference in the responses to Articles 7 and 14 when the respondents were grouped according to membership class attendance. Therefore, the null hypothesis one was rejected.

Furthermore, there was a significant difference in the belief levels of the Articles of Faith, specifically on Articles 7 and 14. The mean score for Article 7 for those

attending the membership class was greater than those not attending. The mean score for Article 14 for those not attending the membership class was greater than those attending. Hence, the belief level of Article 7 for those attending the membership class was statistically higher than those who did not attend. However, the belief level of Article 14 for those who did not attend the membership class was statistically higher than those who did.

Findings on respondents when grouped according to membership class attendance give significant difference. The significant difference level on Article 7 and 14 by those who attend membership classes is much higher than those who do not attend membership classes regularly.

When endeavoring to communicate the Articles of Faith to young people, it is important to remember how imperative for them to participate in the process of understanding the articles, and the importance of positive emotions toward the belief if the youth are going to make the belief their own and apply it in their lives. Rokeach's in his work *Beliefs, Attitudes and Values*, also identifies five types of belief (Rokeach 1968, 113).

Type A - Primitive Beliefs. These are basic truths assumed to be shared by everyone without question or doubt. They are often not even thought of as beliefs but are assumption based on experience, taken for granted, and the person may not be aware of them.

Type B - Primitive Beliefs do not have consensual support. They are the beliefs one holds in spite of the opinion of others. Primitive beliefs, formed early in life are

important, often influencing the formation of other beliefs and actions based on unquestioned beliefs.

Type C –Beliefs are formed based on a person’s understanding of self in relationship to certain groups or persons.

Type D Beliefs are natural outgrowths of Type C beliefs or of the character of the groups or persons that are their sources.

Type E Inconsequential Beliefs are beliefs do not matter to the person holding them. However, they are sometimes vehemently defended (Rokeach 1968, 66-67). These different kinds of beliefs are helpful as we consider the factors influencing the religious beliefs of adolescents.

Table 22 presents the results of the one-way Analysis of Variance on the significant difference on the assessment of the belief levels of Articles of Faith when the respondents were grouped according to frequency of worship service attendance.

Table 22. Results of One-Way Analysis of Variance on the Belief Levels of the Articles Of Faith When Grouped According to Frequency of Worship Service Attendance

Article	Frequency of Attendance in Worship Service	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	Regularly	120	3.34	0.81	6.43	0.00	Significant
	Seldom	23	3.86	0.85			
	Occasional	30	3.82	0.97			
Article 2 Jesus Christ	Regularly	120	4.14	0.60	3.39	0.04	Significant
	Seldom	23	4.17	0.57			
	Occasional	30	3.81	0.81			
Article 3 Holy Spirit	Regularly	120	3.33	0.58	0.31	0.73	Not Significant
	Seldom	23	3.43	0.39			
	Occasional	30	3.34	0.61			
Article 4 Scripture	Regularly	120	4.19	0.50	0.98	0.38	Not Significant
	Seldom	23	4.33	0.38			
	Occasional	30	4.29	0.78			
Article 5 Sin	Regularly	120	4.25	0.41	0.25	0.78	Not Significant
	Seldom	23	4.26	0.28			

	Occasional	30	4.19	0.64			
Article 6 Atonement	Regularly	120	4.10	0.48	2.40	0.09	Not Significant
	Seldom	23	4.02	0.43			
	Occasional	30	3.88	0.57			
Article 7 Prevenient Grace	Regularly	120	3.82	0.46	0.80	0.45	Not Significant
	Seldom	23	3.94	0.35			
	Occasional	30	3.90	0.57			
Article 8 Repentance	Regularly	120	4.16	0.51	3.88	0.02	Significant
	Seldom	23	4.08	0.47			
	Occasional	30	3.87	0.58			
Article 9 Justification	Regularly	120	4.53	0.43	0.49	0.62	Not Significant
	Seldom	23	4.59	0.39			
	Occasional	30	4.46	0.82			
Article 10 Sanctification	Regularly	120	4.01	0.42	0.16	0.85	Not Significant
	Seldom	23	4.06	0.26			
	Occasional	30	4.06	0.64			
Article 11 The Church	Regularly	120	4.29	0.63	0.24	0.79	Not Significant
	Seldom	23	4.20	0.51			
	Occasional	30	4.23	0.91			
Article 12 Baptism	Regularly	120	4.18	0.91	0.24	0.78	Not Significant
	Seldom	23	4.07	0.83			
	Occasional	30	4.07	1.14			
Article 13 Lord's Supper	Regularly	120	1.90	0.86	1.72	0.18	Not Significant
	Seldom	23	2.17	0.91			
	Occasional	30	1.72	0.98			
Article 14 Healing	Regularly	120	3.40	0.66	0.03	0.97	Not Significant
	Seldom	23	3.43	0.61			
	Occasional	30	3.40	0.65			
Article 15 Second Coming	Regularly	120	4.09	0.77	0.13	0.88	Not Significant
	Seldom	23	4.11	0.71			
	Occasional	30	4.02	0.85			
Article 16 Resurrection	Regularly	120	3.80	0.70	4.00	0.02	Significant
	Seldom	23	3.62	0.69			
	Occasional	30	3.42	0.64			

The probability values (p-value) of Articles 1 (Trinity), 2 (Jesus Christ), 8 (Repentance), and 16 (Resurrection, Judgment, and Destiny) were less than the level of significance when the respondents were grouped according to frequency of worship

service attendance, and the null hypothesis one was rejected for Articles 1, 2, 8, and 16. The probability values (p-value) of Articles 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, and 15 were greater than the level of significance, indicating that there was no significant difference in the belief levels of Articles of Faith 3 (The Holy Spirit), 4 (The Holy Scriptures), 5 (Sin), 6 (Atonement), 7 (Prevenient Grace), 9 (Justification, Regeneration and Adoption), 10 (Christian Holiness and Sanctification), 11 (The Church), 12 (Baptism), 13 (The Lord's Supper), 14 (Divine Healing), and 15 (Second Coming of Christ), when the respondents were grouped according to frequency of worship service attendance. Thus, the researcher failed to reject the null hypothesis one.

Since there was a significant difference in the belief levels of the Articles of Faith, specifically on Articles 1 (Trinity), 2 (Jesus Christ), 8 (Repentance), and 16 (Resurrection), when the respondents were grouped according to frequency of worship service attendance, then further analysis was done.

Table 23 shows the result of the Post-Hoc test on the significant difference for pairwise comparison of the three (3) frequencies of worship service attendance options given in the survey, regularly, seldom, and occasionally.

Table 23. Results of Post-Hoc Analysis on the Belief Levels of Articles 1, 2, 8 and 16 when Grouped According to Frequency of Worship Service Attendance

Article	Frequency of Attendance in Worship Service		Mean Difference	p-value	Remark
Article 1 Trinity	Regularly	Seldom	-0.52	0.02	Significant
	Regularly	Occasional	-0.48	0.02	Significant
	Seldom	Occasional	0.03	0.99	Not Significant
Article 2 Jesus Christ	Regularly	Seldom	-0.04	0.96	Not Significant
	Regularly	Occasional	0.33	0.04	Significant
	Seldom	Occasional	0.36	0.10	Not Significant
Article 8 Repentance	Regularly	Seldom	0.08	0.76	Not Significant
	Regularly	Occasional	0.29	0.02	Significant
	Seldom	Occasional	0.21	0.31	Not Significant
Article 16	Regularly	Seldom	0.18	0.48	Not Significant

Resurrection	Regularly	Occasional	0.39	0.02	Significant
	Seldom	Occasional	0.20	0.54	Not Significant

There was a significant difference in the belief level of Article 1 between those attending the worship service regularly and seldom and those regularly and occasionally, since the p-values were less than the level of significance, which is 0.05.

Moreover, the belief level of Article 1 for those who attend worship service seldom and occasionally were statistically higher than for those attending regularly, since the mean differences were both negative. There was a significant difference also in the belief levels of Articles 2 (Jesus Christ), 8 (Repentance), and 16 (Resurrection) between attending worship service regularly and occasionally since the p-values were less than the level of significance. Since the mean differences were positive, then the belief levels of Articles 2, 8, and 16 for those attending worship services regularly were statistically higher than those attending occasionally.

Table 24 presents the results of the one-way Analysis of Variance on the significant difference on the assessment of the belief levels of Articles of Faith when the respondents were grouped according to frequency of discipleship class attendance.

Table 24. Results of One-Way Analysis of Variance on the Belief Levels of the Articles Of Faith when Grouped According to Frequency of Discipleship Class Attendance

Article	Frequency of Attendance in Discipleship Class	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	Regularly	56	3.45	0.87	1.19	0.31	Not Significant
	Seldom	53	3.38	0.82			
	Occasional	64	3.62	0.90			
Article 2 Jesus Christ	Regularly	56	4.10	0.54	5.55	0.01	Significant
	Seldom	53	4.29	0.62			
	Occasional	64	3.90	0.71			
Article 3 Holy Spirit	Regularly	56	3.38	0.62	0.52	0.59	Not Significant
	Seldom	53	3.28	0.50			

	Occasional	64	3.38	0.55			
Article 4 Scripture	Regularly	56	4.34	0.47	1.72	0.18	Not Significant
	Seldom	53	4.18	0.43			
	Occasional	64	4.17	0.67			
Article 5 Sin	Regularly	56	4.37	0.42	5.78	0.00	Significant
	Seldom	53	4.27	0.32			
	Occasional	64	4.11	0.51			
Article 6 Atonement	Regularly	56	4.13	0.46	8.27	0.00	Significant
	Seldom	53	4.19	0.44			
	Occasional	64	3.86	0.51			
Article 7 Prevenient Grace	Regularly	56	4.01	0.36	5.55	0.01	Significant
	Seldom	53	3.73	0.47			
	Occasional	64	3.81	0.51			
Article 8 Repentance	Regularly	56	4.21	0.54	6.91	0.00	Significant
	Seldom	53	4.21	0.47			
	Occasional	64	3.91	0.50			
Article 9 Justification	Regularly	56	4.64	0.40	4.40	0.01	Significant
	Seldom	53	4.58	0.42			
	Occasional	64	4.38	0.63			
Article 10 Sanctification	Regularly	56	4.18	0.37	5.42	0.01	Significant
	Seldom	53	3.97	0.38			
	Occasional	64	3.94	0.53			
Article 11 Church	Regularly	56	4.55	0.54	7.99	0.00	Significant
	Seldom	53	4.12	0.60			
	Occasional	64	4.15	0.76			
Article	Frequency of Attendance in Discipleship Class	N	Mean	SD	F-value	p-value	Remark
Article 12 Baptism	Regularly	56	4.07	0.96	3.74	0.03	Significant
	Seldom	53	4.42	0.76			
	Occasional	64	3.97	1.02			
Article 13 Lord's Supper	Regularly	56	1.59	0.85	8.46	0.00	Significant
	Seldom	53	2.26	0.81			
	Occasional	64	1.88	0.90			
Article 14 Healing	Regularly	56	3.20	0.54	8.11	0.00	Significant
	Seldom	53	3.67	0.72			
	Occasional	64	3.37	0.60			
Article 15 Second Coming	Regularly	56	4.06	0.83	1.78	0.17	Not Significant
	Seldom	53	4.24	0.63			
	Occasional	64	3.97	0.81			
Article 16 Resurrection	Regularly	56	3.85	0.76	10.32	0.00	Significant
	Seldom	53	3.92	0.64			
	Occasional	64	3.41	0.60			

The probability values (p-value) of Articles 2 (Jesus Christ), 5 (Sin), 6 (Atonement), 7 (Prevenient Grace), 8 (Repentance), 9 (Justification, Regeneration and Adoption), 10 (Christian Holiness and Sanctification), 11(The Church), 12 (Repentance), 13 (The Lord's Supper), 14 (Divine Healing), and 16 (The Resurrection) were less than the level of significance.

The null hypothesis one was rejected since there was a significant difference in the belief levels of the Articles of Faith, specifically on Articles 2, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, and 16 when the respondents were grouped according to frequency of discipleship class attendance. Also, the probability values (p-value) of Articles 1 (Trinity), 3 (Holy Spirit), 4 (Scripture), and 15 (Second Coming) were greater than the level of significance and the researcher failed to reject the null hypothesis one. The differences were not significant in the belief levels of Articles 1, 3, 4, and 15 when the respondents were grouped according to frequency of discipleship class attendance.

So therefore, it would appear that the above findings indicate the importance of attendance in the church which then becomes a barometer in discovering the significance of the Articles of Faith according to frequency of attendance in worship service by respondents.

Since there was a significant difference in the belief levels of the Articles of Faith, specifically on Articles 2, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, and 16 when the respondents were grouped according to frequency of discipleship class attendance, further analysis was done. Table 25 shows the result of the Post-Hoc test on the significant difference for pairwise comparison of the three (3) attendance frequency options in discipleship class, that is, regularly, seldom, and occasionally.

There was a significant difference in the belief levels of Articles 2 (Jesus Christ), 12 (Baptism), 13 (The Lord's Supper), and 14 (Divine Healing) between attending the discipleship class seldom and occasionally since the p-values were less than the level of significance, which is 0.05. Moreover, the belief levels of Articles 2, 12, 13, and 14 for those who attend discipleship class seldom were statistically higher than those who attend occasionally, since the mean differences were all positive. There was a significant difference also in the belief levels of 5 (Sin), 6 (Atonement), 7 (Prevenient Grace), 8 (Repentance), 9 (Justification, Regeneration and Adoption), 10 (Christian Holiness and Sanctification), 11 (The Church), and 16 (The Resurrection), between attending discipleship class regularly and occasionally since the p-values were less than the level of significance. Since the mean differences were positive, then the belief levels of Articles 5, 6, 7, 8, 9, 10, 11, and 16 for those attending discipleship classes regularly were statistically higher than those attending occasionally.

Table 25. Results of Post-Hoc Analysis on the Belief Levels of Articles 2, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, and 16 when Grouped According to Frequency of Discipleship Class Attendance

Article	Frequency of Attendance in Discipleship Class		Mean Difference	p-value	Remark
	Regularly	Seldom			
Article 2 Jesus Christ	Regularly	Seldom	-0.19	0.27	Not Significant
	Regularly	Occasional	0.20	0.19	Not Significant
	Seldom	Occasional	0.39	0.00	Significant
Article 5 Sin	Regularly	Seldom	0.10	0.47	Not Significant
	Regularly	Occasional	0.26	0.00	Significant
	Seldom	Occasional	0.17	0.10	Not Significant
Article 6 Atonement	Regularly	Seldom	-0.06	0.79	Not Significant
	Regularly	Occasional	0.27	0.01	Significant
	Seldom	Occasional	0.33	0.10	Not Significant
Article 7 Prevenient Grace	Regularly	Seldom	0.28	0.12	Not Significant
	Regularly	Occasional	0.20	0.05	Significant
	Seldom	Occasional	-0.08	0.58	Not Significant

Article 8 Repentance	Regularly	Seldom	0.00	1.00	Not Significant
	Regularly	Occasional	0.30	0.01	Significant
	Seldom	Occasional	0.30	0.22	Not Significant
Article 9 Justification	Regularly	Seldom	0.05	0.85	Not Significant
	Regularly	Occasional	0.26	0.02	Significant
	Seldom	Occasional	0.20	0.08	Not Significant
Article 10 Sanctification	Regularly	Seldom	0.21	0.10	Not Significant
	Regularly	Occasional	0.25	0.01	Significant
	Seldom	Occasional	0.04	0.89	Not Significant
Article 11 Church	Regularly	Seldom	0.43	0.30	Not Significant
	Regularly	Occasional	0.40	0.00	Significant
	Seldom	Occasional	-0.03	0.96	Not Significant
Article 12 Baptism	Regularly	Seldom	-0.35	0.12	Not Significant
	Regularly	Occasional	0.10	0.82	Not Significant
	Seldom	Occasional	0.46	0.02	Significant
Article 13 Lord's Supper	Regularly	Seldom	-0.67	0.23	Not Significant
	Regularly	Occasional	-0.29	0.17	Not Significant
	Seldom	Occasional	0.39	0.04	Significant
Article 14 Healing	Regularly	Seldom	-0.47	0.40	Not Significant
	Regularly	Occasional	-0.17	0.29	Not Significant
	Seldom	Occasional	0.30	0.03	Significant
Article 16 Resurrection	Regularly	Seldom	-0.08	0.82	Not Significant
	Regularly	Occasional	0.43	0.00	Significant
	Seldom	Occasional	0.51	0.11	Not Significant

Table 26 presents the results of the one-way Analysis of Variance on the significant difference of belief levels of the Articles of Faith when the respondents were grouped according to frequency of Sunday school attendance.

Table 26. Results of One-Way Analysis of Variance on the Belief Levels of the Articles of Faith when Grouped According to Frequency of Sunday School Attendance

Article	Frequency of Attendance in Sunday School	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	Regularly	10 7	3.73	0.82	3.44	0.03	Significant
	Seldom	26	3.67	0.85			
	Occasional	40	3.36	0.96			
Article 2 Jesus Christ	Regularly	10 7	4.12	0.59	2.15	0.12	Not Significant

	Seldom	26	4.21	0.65			
	Occasional	40	3.91	0.77			
Article 3 Holy Spirit	Regularly	10 7	3.35	0.58	0.02	0.98	Not Significant
	Seldom	26	3.36	0.44			
	Occasional	40	3.33	0.59			
Article 4 Scripture	Regularly	10 7	4.22	0.47	0.57	0.57	Not Significant
	Seldom	26	4.14	0.56			
	Occasional	40	4.29	0.72			
Article 5 Sin	Regularly	10 7	4.29	0.39	1.89	0.16	Not Significant
	Seldom	26	4.15	0.42			
	Occasional	40	4.17	0.55			
Article 6 Atonement	Regularly	10 7	4.16	0.45	7.19	0.00	Significant
	Seldom	26	3.95	0.43			
	Occasional	40	3.84	0.56			
Article 7 Prevenient Grace	Regularly	10 7	3.85	0.46	0.18	0.83	Not Significant
	Seldom	26	3.90	0.44			
	Occasional	40	3.83	0.52			
Article 8 Repentance	Regularly	10 7	4.20	0.49	6.22	0.00	Significant
	Seldom	26	3.99	0.45			
	Occasional	40	3.89	0.59			
Article 9 Justification	Regularly	10 7	4.58	0.39	2.23	0.11	Not Significant
	Seldom	26	4.51	0.53			
	Occasional	40	4.38	0.74			
Article 10 Sanctification	Regularly	10 7	4.05	0.35	0.33	0.72	Not Significant
	Seldom	26	3.98	0.54			
	Occasional	40	4.00	0.59			
Article 11 The Church	Regularly	10 7	4.32	0.61	0.67	0.52	Not Significant
	Seldom	26	4.21	0.65			
	Occasional	40	4.19	0.82			
Article 12 Baptism	Regularly	10 7	4.22	0.88	1.03	0.36	Not Significant
	Seldom	26	3.96	0.95			
	Occasional	40	4.05	1.09			
Article 13 Lord's Supper	Regularly	10 7	1.90	0.89	3.99	0.02	Significant
	Seldom	26	2.29	0.83			

	Occasional	40	1.66	0.89			
Article 14 Healing	Regularly	10 7	3.43	0.68	1.18	0.31	Not Significant
	Seldom	26	3.50	0.57			
	Occasional	40	3.28	0.59			
Article 15 Second Coming	Regularly	10 7	4.15	0.76	1.11	0.33	Not Significant
	Seldom	26	3.96	0.75			
	Occasional	40	3.98	0.82			
Article 16 Resurrection	Regularly	10 7	3.87	0.70	8.77	0.00	Significant
	Seldom	26	3.62	0.62			
	Occasional	40	3.36	0.62			

The probability values (p-value) of Articles 1 (The Triune God), 6 (Atonement), 8 (Repentance), 13 (The Lord's Supper), and 16 (The Resurrection) were less than the level of significance, and the null hypothesis one was rejected since there was a significant difference in the belief levels of the Articles of Faith specifically on Articles 1, 6, 8, 13, and 16 when the respondents were grouped according to frequency of Sunday school attendance.

Also, the probability values (p-value) of Articles 2 (Jesus Christ), 3 (The Holy Spirit), 4 (The Holy Scriptures), 5 (Sin), 7 (Prevenient Grace), 9 (Justification, Regeneration and Adoption), 10 (Christian Holiness and Sanctification), 11 (The Church), 12 (Baptism), 14 (Divine Healing), and 15 (The Second Coming of Christ) were greater than the level of significance. Therefore, the researcher failed to reject the null hypothesis one since there was no significant difference in the belief levels of the Articles of Faith specifically on Articles 2, 3, 4, 5, 7, 9, 10, 11, 12, 14, and 15 when the respondents were grouped according to frequency of Sunday school attendance.

Since there was a significant difference in the belief levels of the Articles of Faith specifically on Articles 1 (Trinity), 6 (Atonement), 8 (Repentance), 13 (Lord's Supper),

and 16 (Resurrection) when the respondents were grouped according to frequency of Sunday school attendance, further analysis was done.

Table 27 shows the result of the Post-Hoc test on the significant difference for pairwise comparison of the three (3) response options regarding frequency of Sunday school attendance, that is, regularly, seldom and occasionally.

Table 27. Results of Post-Hoc Analysis on the Belief Levels of Articles 1, 6, 8, 13 and 16 when Grouped According to Frequency of Sunday School Attendance

Article	Frequency of Attendance in Sunday School		Mean Difference	p-value	Remark
Article 1 Trinity	Regularly	Seldom	-0.31	0.23	Not Significant
	Regularly	Occasional	0.38	0.05	Significant
	Seldom	Occasional	-0.07	0.95	Not Significant
Article 6 Atonement	Regularly	Seldom	0.20	0.13	Not Significant
	Regularly	Occasional	0.32	0.00	Significant
	Seldom	Occasional	0.11	0.61	Not Significant
Article 8 Repentance	Regularly	Seldom	0.21	0.14	Not Significant
	Regularly	Occasional	0.31	0.00	Significant
	Seldom	Occasional	0.10	0.70	Not Significant
Article 13 Lord's Supper	Regularly	Seldom	-0.39	0.11	Not Significant
	Regularly	Occasional	0.23	0.32	Not Significant
	Seldom	Occasional	0.63	0.02	Significant
Article 16 Resurrection	Regularly	Seldom	0.25	0.20	Not Significant
	Regularly	Occasional	0.51	0.00	Significant
	Seldom	Occasional	0.26	0.28	Not Significant

There was a significant difference in the belief levels of Articles 1, 6, 8, and 16 between attending Sunday school regularly and occasionally since the p-values were less than the level of significance, which is 0.05. The belief levels of Articles 1, 6, 8, and 16 for those who attend Sunday school regularly were statistically higher than attending occasionally, since the mean differences were positive. There was a significant difference also in the belief level of Article 13 between attending Sunday school seldom and occasionally since the p-value was less than the level of significance. Since the mean

difference was positive, the belief level of Article 13 for those attending Sunday school seldom was statistically higher than attending occasionally.

Table 28 presents the results of the one-way Analysis of Variance on the significant difference on the assessment of the belief levels of the Articles of Faith when the respondents were grouped according to frequency of membership class attendance.

Table 28. Results of One-Way Analysis of Variance on the Belief Levels of the Articles Of Faith When Grouped According to Frequency of Membership Class Attendance

Article	Frequency of Attendance in Membership Class	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	Regularly	65	3.31	0.90	2.90	0.06	Not Significant
	Seldom	33	3.47	0.80			
	Occasional	75	3.66	0.84			
Article 2 Jesus Christ	Regularly	65	4.10	0.57	0.38	0.69	Not Significant
	Seldom	33	4.15	0.64			
	Occasional	75	4.04	0.71			
Article 3 Holy Spirit	Regularly	65	3.30	0.60	0.48	0.62	Not Significant
	Seldom	33	3.40	0.46			
	Occasional	75	3.37	0.57			
Article 4 Scripture	Regularly	65	4.28	0.54	0.63	0.54	Not Significant
	Seldom	33	4.16	0.47			
	Occasional	75	4.20	0.58			
Article 5 Sin	Regularly	65	4.28	0.42	0.53	0.59	Not Significant
	Seldom	33	4.26	0.37			
	Occasional	75	4.21	0.49			
Article 6 Atonement	Regularly	65	4.11	0.48	0.84	0.43	Not Significant
	Seldom	33	4.05	0.47			
	Occasional	75	4.00	0.51			
Article 7 Prevenient Grace	Regularly	65	3.99	0.38	4.81	0.01	Significant
	Seldom	33	3.73	0.48			
	Occasional	75	3.79	0.51			
Article 8 Repentance	Regularly	65	4.17	0.47	1.06	0.35	Not Significant
	Seldom	33	4.10	0.52			
	Occasional	75	4.04	0.56			
Article 9 Justification	Regularly	65	4.62	0.40	1.76	0.18	Not Significant
	Seldom	33	4.52	0.41			
	Occasional	75	4.45	0.62			

Article 10 Sanctification	Regularly	65	4.11	0.39	2.86	0.06	Not Significant
	Seldom	33	4.06	0.38			
	Occasional	75	3.94	0.51			
Article 11 Church	Regularly	65	4.45	0.61	3.90	0.02	Significant
	Seldom	33	4.23	0.67			
	Occasional	75	4.14	0.69			
Article 12 Baptism	Regularly	65	4.15	0.97	1.07	0.35	Not Significant
	Seldom	33	4.33	0.74			
	Occasional	75	4.05	1.00			
Article 13 Lord's Supper	Regularly	65	1.75	0.79	2.07	0.13	Not Significant
	Seldom	33	2.12	0.98			
	Occasional	75	1.94	0.93			
Article 14 Healing	Regularly	65	3.27	0.52	2.66	0.07	Not Significant
	Seldom	33	3.56	0.83			
	Occasional	75	3.45	0.64			
Article 15 Second Coming	Regularly	65	4.09	0.74	0.47	0.63	Not Significant
	Seldom	33	4.18	0.73			
	Occasional	75	4.03	0.82			
Article 16 Resurrection	Regularly	65	3.81	0.68	1.18	0.31	Not Significant
	Seldom	33	3.70	0.65			
	Occasional	75	3.63	0.74			

The probability values (p-value) of Articles 7 (Prevenient Grace) and 11 (The Church) were less than the level of significance and the null hypothesis one was rejected since there was a significant difference in the belief levels of the Articles of Faith, specifically on Articles 7 (Prevenient Grace) and 11 (The Church) when the respondents were grouped according to frequency of membership class attendance. Also, the probability values (p-value) of Articles 1 (Trinity), 2 (Jesus Christ), 3 (Holy Spirit), 4 (Scripture.), 5 (Sin), 6 (Atonement), 8 (Repentance), 9 (Justification), 10 (Sanctification), 11(The Church), 12 (Baptism), 13 (Lord's Supper), 14 (Healing), 15 (Second Coming), and 16 (Resurrection) were greater than the level of significance. The researcher failed to reject the null hypothesis one since there was no significant difference in the belief levels of the Articles of Faith specifically on Articles 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13, 14, 15, and

16 when the respondents were grouped according to frequency of membership class attendance.

Since there was a significant difference in the belief levels of Articles 7 (Prevenient Grace) and 11 (The Church) when the respondents were grouped according to frequency of membership class attendance, further analysis was done.

Table 29 shows the result of the Post-Hoc test on the significant difference for pairwise comparison of the three (3) options given regarding frequency of membership class attendance, regularly, seldom and occasionally.

Table 29. Results of Post-Hoc Analysis on the Belief Levels of Articles 7 and 11 when Grouped According to Frequency of Membership Class Attendance

Article	Frequency of Attendance in Membership Class		Mean Difference	p-value	Remark
Article 7 Prevenient Grace	Regularly	Seldom	0.26	0.02	Significant
	Regularly	Occasional	0.20	0.03	Significant
	Seldom	Occasional	-0.06	0.81	Not Significant
Article 11 Church	Regularly	Seldom	0.21	0.28	Not Significant
	Regularly	Occasional	0.31	0.02	Significant
	Seldom	Occasional	0.09	0.77	Not Significant

There was a significant difference in the belief level of Article 7 between attending the membership class regularly and seldom, and regularly and occasionally since the p-values were less than the level of significance, which is 0.05. The belief level of Article 7 for those who attend membership class regularly were statistically higher than for those attending seldom and occasionally, since the mean differences were positive. There was a significant difference also in the belief level of Article 14 between attending membership class regularly and occasionally since the p-values were less than the level of significance. The mean differences were positive, indicating that the belief

level of Article 14 for those attending membership class regularly were statistically higher than for those attending occasionally.

Table 30 presents the results of the one-way Analysis of Variance on the significant difference on the assessment of the belief levels of the Articles of Faith when the respondents were grouped according to frequency of attendance in Nazarene Youth International.

Table 30. Results of One-Way Analysis of Variance on the Belief Level of Articles of Faith when Grouped According to Frequency of Attendance in Nazarene Youth International

Article	Frequency of Attendance in Nazarene Youth International	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	Regularly	125	3.77	0.81	3.37	0.04	Significant
	Seldom	17	3.75	0.78			
	Occasional	31	3.39	1.04			
Article 2 Jesus Christ	Regularly	125	4.12	0.59	1.94	0.15	Not Significant
	Seldom	17	4.18	0.78			
	Occasional	31	3.88	0.75			
Article 3 Holy Spirit	Regularly	125	3.33	0.55	0.24	0.79	Not Significant
	Seldom	17	3.41	0.40			
	Occasional	31	3.39	0.68			
Article 4 Scripture	Regularly	125	4.24	0.47	1.43	0.24	Not Significant
	Seldom	17	4.02	0.59			
	Occasional	31	4.28	0.77			
Article 5 Sin	Regularly	125	4.28	0.39	1.82	0.17	Not Significant
	Seldom	17	4.14	0.47			
	Occasional	31	4.14	0.59			
Article 6 Atonement	Regularly	125	4.12	0.46	5.08	0.01	Significant
	Seldom	17	3.90	0.43			
	Occasional	31	3.85	0.57			
Article 7 Prevenient Grace	Regularly	125	3.84	0.44	0.09	0.91	Not Significant
	Seldom	17	3.85	0.43			
	Occasional	31	3.88	0.60			
Article 8 Repentance	Regularly	125	4.18	0.49	5.76	0.00	Significant
	Seldom	17	3.91	0.48			
	Occasional	31	3.87	0.60			

Article 9 Justification	Regularly	125	4.59	0.39	3.84	0.02	Significant
	Seldom	17	4.35	0.55			
	Occasional	31	4.35	0.82			
Article 10 Sanctification	Regularly	125	4.06	0.38	1.12	0.33	Not Significant
	Seldom	17	3.92	0.54			
	Occasional	31	3.96	0.63			
Article 11 The Church	Regularly	125	4.31	0.60	0.98	0.38	Not Significant
	Seldom	17	4.08	0.65			
	Occasional	31	4.23	0.91			
Article 12 Baptism	Regularly	125	4.12	0.92	0.27	0.76	Not Significant
	Seldom	17	4.29	0.75			
	Occasional	31	4.16	1.13			
Article 13 Lord's Supper	Regularly	125	1.88	0.83	3.07	0.05	Significant
	Seldom	17	2.38	0.96			
	Occasional	31	1.74	1.05			
Article 14 Healing	Regularly	125	3.39	0.64	0.12	0.89	Not Significant
	Seldom	17	3.47	0.70			
	Occasional	31	3.42	0.66			
Article 15 Second Coming	Regularly	125	4.11	0.76	0.67	0.51	Not Significant
	Seldom	17	4.12	0.78			
	Occasional	31	3.94	0.82			
Article 16 Resurrection	Regularly	125	3.83	0.69	9.96	0.00	Significant
	Seldom	17	3.71	0.59			
	Occasional	31	3.23	0.59			

The probability values (p-value) of Articles 1 (The Triune God), 6 (Atonement), 8 (Repentance), 9 (Justification), 13 (The Lord's Supper), and 16 (The resurrection) were less than the level of significance, and the null hypothesis one was rejected. There was a significant difference in the belief level of Articles 1, 6, 8, 9, 13, and 16 when the respondents were grouped according to frequency of attendance in Nazarene Youth International. Also, the probability values (p-value) of Articles 2, 3, 4, 5, 7, 10, 11, 12, 14, and 15 were greater than the level of significance, and the researcher failed to reject the null hypothesis one since there was no significant difference in the belief levels of

Articles 2, 3, 4, 5, 7, 10, 11, 12, 14, and 15 when the respondents were grouped according to frequency of attendance in Nazarene Youth International.

Since there was a significant difference in the belief levels of the Articles of Faith, specifically on Articles 1 (The Triune God), 6 (Atonement), 8 (Repentance), 9 (Justification), 13 (The Lord's Supper), and 16 (The Resurrection) when the respondents were grouped according to frequency of attendance in Nazarene Youth International, further analysis was done.

Table 31 shows the result of the Post-Hoc test on the significant difference for pairwise comparison of the three (3) response options regarding frequency of attendance in Nazarene Youth International, that is, regularly, seldom, and occasionally.

Table 31. Results of Post-Hoc Analysis on the Belief Levels of Articles 1, 6, 8, 9, 13, and 16 When Grouped According to Frequency of Attendance in Nazarene Youth International

Article	Frequency of Attendance in Nazarene Youth International		Mean Difference	p-value	Remark
	Regularly	Seldom			
Article 1 Trinity	Regularly	Seldom	-0.36	0.24	Not Significant
	Regularly	Occasional	0.39	0.05	Significant
	Seldom	Occasional	-0.03	0.99	Not Significant
Article 6 Atonement	Regularly	Seldom	0.23	0.17	Not Significant
	Regularly	Occasional	0.28	0.01	Significant
	Seldom	Occasional	0.05	0.94	Not Significant
Article 8 Repentance	Regularly	Seldom	0.27	0.11	Not Significant
	Regularly	Occasional	0.31	0.01	Significant
	Seldom	Occasional	0.04	0.96	Not Significant
Article 9 Justification	Regularly	Seldom	0.24	0.16	Not Significant
	Regularly	Occasional	0.24	0.05	Significant
	Seldom	Occasional	0.00	1.00	Not Significant
Article 13 Lord's Supper	Regularly	Seldom	-0.51	0.07	Not Significant
	Regularly	Occasional	0.13	0.73	Not Significant
	Seldom	Occasional	0.64	0.05	Significant
Article 15 Second Coming	Regularly	Seldom	0.12	0.75	Not Significant
	Regularly	Occasional	0.60	0.00	Significant
	Seldom	Occasional	0.47	0.05	Not Significant

There was a significant difference in the belief levels of Articles 1, 6, 8, 9, and 16 between attending the Nazarene Youth International regularly and occasionally since the p-values were less than the level of significance, which is 0.05. Moreover, the belief levels of Articles 1, 6, 8, 9, and 16 for those who attend Nazarene Youth International regularly were statistically higher than attending occasionally, since the mean differences were positive. There was a significant difference also in the belief level of Article 13 between attending Nazarene Youth International seldom and occasionally since the p-value was less than the level of significance. The mean difference was positive, the belief level of Article 13 for those attending Nazarene Youth International seldom were statistically higher than attending occasionally.

Table 32 presents the results of the one-way Analysis of Variance on the significant difference on the assessment of the belief levels of the Articles of Faith when the respondents were grouped according to frequency of prayer meeting attendance.

Table 32. Results of One-Way Analysis of Variance on the Belief Levels of the Articles of Faith When Grouped According to Frequency of Prayer Meeting Attendance

Article	Frequency of Attendance in Prayer Meeting	N	Mean	SD	F-value	p-value	Remark
Article 1 Trinity	Regularly	72	3.34	0.76	2.28	0.11	Not Significant
	Seldom	39	3.50	0.87			
	Occasional	62	3.66	0.96			
Article 2 Jesus Christ	Regularly	72	4.15	0.58	0.66	0.52	Not Significant
	Seldom	39	4.07	0.60			
	Occasional	62	4.02	0.74			
Article 3 Holy Spirit	Regularly	72	3.29	0.55	0.73	0.48	Not Significant
	Seldom	39	3.36	0.53			
	Occasional	62	3.41	0.59			
Article 4 Scripture	Regularly	72	4.26	0.46	0.43	0.65	Not Significant
	Seldom	39	4.16	0.54			
	Occasional	62	4.23	0.64			
Article 5	Regularly	72	4.31	0.42	1.59	0.21	

Sin	Seldom	39	4.23	0.37			Not Significant
	Occasional	62	4.17	0.50			
Article 6 Atonement	Regularly	72	4.19	0.47	5.48	0.01	Significant
	Seldom	39	3.97	0.40			
	Occasional	62	3.94	0.54			
Article 7 Prevenient Grace	Regularly	72	3.84	0.47	0.06	0.94	Not Significant
	Seldom	39	3.86	0.43			
	Occasional	62	3.86	0.50			
Article 8 Repentance	Regularly	72	4.24	0.52	6.12	0.00	Significant
	Seldom	39	4.10	0.52			
	Occasional	62	3.93	0.49			
Article 9 Justification	Regularly	72	4.62	0.38	2.91	0.06	Not Significant
	Seldom	39	4.54	0.44			
	Occasional	62	4.41	0.66			
Article 10 Sanctification	Regularly	72	4.07	0.38	0.79	0.46	Not Significant
	Seldom	39	4.04	0.43			
	Occasional	62	3.97	0.53			
Article 11 The Church	Regularly	72	4.31	0.66	0.50	0.61	Not Significant
	Seldom	39	4.30	0.60			
	Occasional	62	4.20	0.73			
Article 12 Baptism	Regularly	72	4.31	0.91	2.05	0.13	Not Significant
	Seldom	39	4.03	0.83			
	Occasional	62	4.02	1.02			
Article 13 Lord's Supper	Regularly	72	1.83	0.79	1.28	0.28	Not Significant
	Seldom	39	2.10	0.97			
	Occasional	62	1.85	0.96			
Article 14 Healing	Regularly	72	3.53	0.69	2.64	0.07	Not Significant
	Seldom	39	3.38	0.66			
	Occasional	62	3.27	0.56			
Article 15 Second Coming	Regularly	72	4.33	0.70	8.77	0.00	Significant
	Seldom	39	4.09	0.72			
	Occasional	62	3.79	0.79			
Article 16 Resurrection	Regularly	72	3.95	0.75	10.37	0.00	Significant
	Seldom	39	3.72	0.55			
	Occasional	62	3.43	0.62			

The probability values (p-value) of Articles 6 (Atonement), 8 (Repentance), 15 (Second Coming), and 16 (Resurrection) were less than the level of significance and the

null hypothesis one was rejected. There was a significant difference in the belief levels of Articles 6, 8, 15, and 16 when the respondents were grouped according to frequency of prayer meeting attendance. The probability values (p-value) of Articles 1 (Trinity), 2 (Jesus Christ), 3 (Holy Spirit), 4 (Scripture), 5 (Sin), 7 (Prevenient Grace), 9 (Justification), 10 (Sanctification), 11 (The Church), 12 (Baptism), 13 (Lord's Supper), and 14 (Healing) were greater than the level of significance. The researcher failed to reject the null hypothesis one. There was no significant difference in the belief levels of Articles 1, 2, 3, 4, 5, 7, 9, 10, 11, 12, 13, and 14 when the respondents were grouped according to frequency of prayer meeting attendance.

Since there was a significant difference in the belief levels of the Articles of Faith specifically on Articles 6 (Atonement), 8 (Repentance), 15 (Second Coming), and 16 (Resurrection) when the respondents were grouped according to frequency of prayer meeting attendance; further analysis was done.

Table 33 shows the result of the Post-Hoc test on the significant difference for pairwise comparison of the three (3) options offered for frequency of prayer meeting attendance, regularly, seldom, and occasionally.

Table 33. Results of Post-Hoc Analysis on the Belief Levels of Articles 6, 8, 15, and 16 when Grouped According to Frequency of Prayer Meeting Attendance

Article	Frequency of Attendance in Prayer Meeting		Mean Difference	p-value	Remark
	Regularly	Seldom			
Article 6 Atonement	Regularly	Seldom	0.22	0.06	Not Significant
	Regularly	Occasional	0.26	0.01	Significant
	Seldom	Occasional	0.04	0.92	Not Significant
Article 8 Repentance	Regularly	Seldom	0.14	0.33	Not Significant
	Regularly	Occasional	0.31	0.00	Significant
	Seldom	Occasional	0.16	0.26	Not Significant
Article 15 Second Coming	Regularly	Seldom	0.24	0.24	Not Significant
	Regularly	Occasional	0.54	0.00	Significant
	Seldom	Occasional	0.30	0.12	Not Significant

Article 16 Resurrection	Regularly	Seldom	0.23	0.18	Not Significant
	Regularly	Occasional	0.52	0.00	Significant
	Seldom	Occasional	0.29	0.09	Not Significant

There was a significant difference in the belief levels of Articles 6, 8, 15, and 16 between attending prayer meeting regularly and occasionally since the p-values were less than the level of significance. Since the mean differences were positive, then the belief level of Articles 6, 8, 15, and 16 for those attending prayer meeting regularly were statistically higher than attending occasionally.

Summary on the Differences According to Age and Sex of the Respondents

There were no significant differences and the null hypothesis one was accepted. Since all the p-values of the Articles of Faith are greater than 0.05, then the researcher fails to reject the null hypothesis one. There is no significant difference in belief by the respondents in the Articles of Faith when they are grouped according to sex.

According to age, since all the p-values of the Articles of Faith are greater than 0.05, then the researcher fails to reject the null hypothesis one. There is no significant difference in belief by the respondents in the Articles of Faith when they are grouped according to age.

Summary on the Difference in Belief on the Articles of Faith

The first sub-problem for research question 2 says: “Is there a difference in belief between 15 to 18-year-olds who have taken a membership course and those who have not?” Significant difference was seen in the belief levels of Articles VII Prevenient Grace and Article XI Divine Healing of the respondents when they were grouped according to

membership class attendance. There was a significant difference in the belief level of Article 7 Prevenient Grace between those attending the membership class regularly and seldom, and regularly and occasionally.

The belief level of Article 7 for those who attended membership class regularly was statistically higher than for those attending seldom and occasionally. There was a significant difference also in the belief level of Article 14 Divine Healing between those attending membership classes regularly and occasionally. The mean differences were positive, indicating that the belief level of Article 14 for those attending membership class regularly were statistically higher than for those attending occasionally.

The second sub-problem for research question 2 says: "Is there a difference in belief between 15 to 18-year-olds who participate extensively in the life of the local church and those who do not?" When grouped according to frequency of discipleship class attendance, there are significant differences in Articles 2 (Jesus Christ), 5 (Sin), 6 (Atonement), 7 (Prevenient Grace), 8 (Repentance), 9 (Justification), 10 (Sanctification), 11 (The Church), 12 (Baptism), 13 (Lord's Supper), 14 (Healing), and 16 (The Resurrection). None of the ministries of the church the youth participated in made a statistically significant difference in their response to Article II (Jesus Christ).

When grouped according to Sunday school attendance, there were significant differences in Articles 1 (Trinity), 6 (Atonement), 8 (Repentance), 13 (Lord's Supper), and 16 (Resurrection). Null hypothesis one one is rejected.

When grouped according to frequency of NYI attendance, there were significant differences in Articles 6 (Atonement), 8 (Repentance), 9 (Justification), 13 (Lord's Supper), and 16 (The Resurrection). Null hypothesis one one is rejected.

When grouped according to frequency of prayer meeting attendance, there were significant differences in Articles 6 Atonement, 8 Repentance, 15 Second Coming, and 16 The Resurrection. Null hypothesis one one is rejected.

When grouped according to sex, there were no significant differences and the null hypothesis one was accepted. Also, when grouped according to age, there were no significant differences, and Null hypothesis one one is accepted.

All in all, the tables presented show that scores are significantly higher for those who attend church more frequently. This significant difference particularly the increase of attendance also suggests that the level of agreement also increases. Involvement of the teens in different ministries of the church seemed to have varying degrees of impact on their beliefs with regard to different Articles of Faith.

Based on the weighted mean scores of this research, both Article I which is about the Trinity and Article III the Holy Spirit suggest uncertainty on the part of the respondents regarding these two Articles of Faith which are so important to the Church of the Nazarene. The majority of respondents framed their thought on the Trinity by saying “The Father, the Son and Holy Spirit” without any further explanations. Only one 17-year-old male respondent shared more insight regarding the Trinity. Of all the groups done on church activities mentioned, it’s only on respondents’ age and sex that have no significant difference in their belief of the Articles of Faith.

Which Articles of Faith are Most Believed?

The most strongly believed in Article of Faith was Article 9 (Justification), with a range of “Strongly Agree.” The next most believed Article of Faith was Article 5 (Sin),

which falls in the range “Agree.” This is then followed by Articles 4 (Scripture), 11 (The Church), and Article 12 (Baptism) which also fall in the range of “Agree.”

Which Articles of Faith are Least Believed?

The three (3) least believed Articles of Faith were Article XIII (Lord’s Supper) that received an overall score in the range of “Disagree,” Article I (Trinity), and Article III (Holy Spirit) which received an overall score in the range of “No Opinion Articles.” It appears that the three least believe three Articles of Faith with disagree and no opinion answers lead to unclear understanding of respondents. Trinity for example, was not familiar with the adolescents. This basic Article teaches that states, “we believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose. The God who is holy love and light is Triune in essential being, revealed as Father, Son, and Holy Spirit.”

This is interesting for even in the Catholic tradition, Trinity has been fairly addressed and known to be the Father, Son and the Holy Spirit. Like wise, Article III, the Holy Spirit is somewhat too, but seemed difficult for the respondents to believe. However, the “no opinion” answer would mean other thing in the minds of respondents. It is understood that these two Articles of Faith have not been discussed, taught and explained to respondents quietly.

The Respondents and Their Application on the Articles of Faith

This is the final research question of the study and it asks: Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, apply the Articles of Faith in their daily lives? Responses for this particular research question were taken from statements 13, 18, 25, 27,

30, 32, 36 and 37. Hampton noted that these statements in the questionnaire refer to “adherence,” meaning, one of practice rather than belief (Hampton 2006, 237-241). The researcher also gleaned from the statements of the respondents in the FGD to answer this particular question in the current research.

Table 34 presents the responses of the research participants on the “application” statements in the questionnaire.

Table 34: “Application” Responses of the Research Participants

#	WHICH ARTICLE OF FAITH?	ADHERENCE STATEMENT	Weighted Mean	Verbal Interpretation
13	IV- Scripture	I devote time to reading and studying the Bible	4.27	Agree
18	V, VII, X (Sin), (Prevenient Grace), (Sanctification)	I sin every day in either word, thought, or deed.	3.37	No Opinion
25	V to IX V (Sin); VI (Atonement) VII (Prevenient Grace) VIII (Repentance) IX (Justification)	I have personally repented of my sin and accepted Jesus Christ as my Savior.	4.76	Strongly Agree
27	V TO X V (Sin); V (Sin); VI (Atonement) VII (Prevenient Grace) VIII (Repentance) IX (Justification) X (Sanctification)	If sin, I immediately ask God’s forgiveness.	4.48	Agree
30	X (Sanctification)	I seek out opportunities to help me grow spiritually.	4.19	Agree
32	XI (The Church)	I regularly participate in the ministries and program of the church.	4.12	Agree
36	XII (Baptism)	I have been baptized.	4.20	Agree

37	XIII (Lord's Supper)	When our church offers the Lord's Supper, I eat the bread and drink the juice.	1.58	Disagree
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The respondents strongly agreed (with a weighted mean of 4.76) on the statement, "I have personally repented of my sin and accepted Jesus Christ as my Savior." This statement corresponds with the following Articles of Faith: V (Sin); VI (Atonement); VII (Prevenient Grace); VIII (repentance); and ix (Justification). This is the only statement that was rated "strong agree." This implies that most of the respondents have personally know Christ. This is a good indication and could provide commendation to the ministries of the Church of the Nazarene on how they nurtured the faith of the young people. This has affected how they relate with their friends who are unbelievers. Some of the young people responding to Scenario 3 identified what they should be doing for their friends who are not Christians. *"Because most of my friends are not Christian, I'm sad, but sometimes what comes up to my mind is that I need to invite them to know Christ"* (AX2FB216 – 6). *"But friends are just banking so much on generosity, kindness- all to keep the friendship alive. Yet, they're still sinners. I too have friends like that, they're kind, and it's true that some have no idea about the Bible, about God. Being their friend, I feel sad about that"* (AX5FG517 – 6). *"We need to apply Christlikeness. So, we need to do it instead of being a hindrance to other people; we need to be a blessing for them, to do our part in reaching out for our friends to come to know Christ"* (AX4FG4_18 –18). *"Jon should know what to do. If he really wants to keep his friendship with his friends, he must share what his faith tells about life and salvation"* (BY4FG4_17 – 1). All of the above responses indicate what Article XI, The Church states, *"the community that*

confesses Jesus Christ as Lord.... The mission of the Church in the world is to continue the redemptive work of Christ in the power of the Spirit through holy living, evangelism.”

These teenagers are applying the mission of the Church to their lives.

In the responses to Scenario 2, there are also strong applications of the above mentioned and *“after salvation, everything will be all about obeying, following, and living in Jesus with all our heart.” “Young people in the Church of the Nazarene need to know and take seriously the basic teachings of the denomination” (CZ1FG1_1-5).*

Another respondent shared, *“It is important to teach the basic lessons that help young people know more about God. But there is more, our faith must be reflected in our lives” (CZ3FG3_15-15).*

The respondents rated “agree” on the following statements: “I devote time to reading and studying the Bible;” “If sin, I immediately ask God’s forgiveness;” “I seek out opportunities to help me grow spiritually;” “I regularly participate in the ministries and program of the church; and “I have been baptized.” These somehow show a sense of spiritual awareness on the part of the young people. Various Articles of Faith correspond to these statements.

The respondents rated “agree” on the following statements: “I devote time to reading and studying the Bible;” “If sin, I immediately ask God’s forgiveness;” “I seek out opportunities to help me grow spiritually;” “I regularly participate in the ministries and program of the church; and “I have been baptized.”

The respondents rated “No Opinion” on the statement, “I sin every day in either word, thought, or deed.” This shows a “neutral” rating on the Likert Scale. In a way, this corresponds to some statements in the FGD that reflect on the respondents’ comments

that even though they are Christians, there is still the tendency to commit sin.

Furthermore, most of them disagreed on the statement, “When our church offers the Lord’s Supper, I eat the bread and drink the juice.” This probably shows that not all respondents partake of the Lord’s Supper.

Table 35 shows how the female respondents rated the application statements.

Table 35: “Application” Responses of the Female Participants

#	WHICH ARTICLE OF FAITH?	ADHERENCE STATEMENT	Weighted Mean	Verbal Interpretation
13	IV- Scripture	I devote time to reading and studying the bible	4.50	Agree
18	V, VII, X (Sin), (Prevenient Grace), (Sanctification)	I sin every day in either word, thought, or deed.	3.23	No Opinion
25	V to IX V (Sin); VI (Atonement) VII (Prevenient Grace) VIII (Repentance) IX (Justification)	I have personally repented of my sin and accepted Jesus Christ As my Savior.	4.8	Strongly Agree
27	V TO X V (Sin); V (Sin); VI (Atonement) VII (Prevenient Grace) VIII (Repentance) IX (Justification)	If sin, I immediately ask God’s forgiveness.	4.62	Strongly Agree

	X (Sanctification)			
30	X (Sanctification)	I seek out opportunities to help me grow spiritually.	4.17	Agree
32	XI (The Church)	I regularly participate in the ministries and program of the church.	4.10	Agree
36	XII (Baptism)	I have been baptized.	4.28	Agree
37	XIII (Lord's Supper)	When our church offers the Lord's Supper, I eat the bread and drink the juice.	1.50	Strongly Disagree

According to the female respondents, six Articles have the highest weighted mean: (4.62) in the range of “strongly agree” and these are Articles 5 – 10. These Articles are; Sin, Original and Personal, Atonement, Prevenient Grace, Repentance, Justification, Regeneration, and Adoption (also the most strongly believed Article, slide 22) and Christian Holiness and Entire Sanctification. The above findings show that the respondents are fully aware in applying these doctrines in their life.

This is followed by five Articles; 5 - 9, and 10 with a weighted mean of (4.8; 4.6) and response of “strongly agree. These are articles on, Sin, Original and Personal, Atonement, Prevenient Grace, Repentance, Justification, Regeneration, and Adoption. Findings also show that female respondents have had applied the theme of Article 8, Repentance in their life more than any of each Articles. The statement, “If I sin I immediately ask God’s forgiveness” points to Articles 5 – 10, while the statement ‘I personally repented of my sin and accepted Jesus Christ as my Savior’ comprises, also under Articles 5 – 9. The similarity of answers on items #25 and #27 from the female respondents agrees with the emergence of the doctrine of Article 6, Repentance.

There are four responses of “agree” from female respondents. With the weighed mean of (4.50), Article 4. The Holy Scriptures. Article 10, Christian Holiness and Entire Sanctification with a weighted mean of (4. 17). Article 11 has weighted mean of (4.10).The Church and Article 12, (4. 28) Baptism.

Articles 5 – 7 Sin, Original and Personal, Atonement, and Prevenient Grace was rated, “no opinion” answer, with a weighed mean of (3. 23) it seems that responses on these doctrines are somewhat unsure or just fairly had no opinion. This is also on the other end of Article 13, The Lord’s Supper, (also the least strongly believed) which gained a “strongly disagree’ opinion from female adolescents, with weighted mean of (1. 50), “When our church offers the Lords supper, I eat the bread and drink the juice.”

The responses from female respondents reveal the frequently applied Articles are Articles 5 – 10 while Articles 12, 11, 13 and 4, been mentioned last by respondents. Interestingly, the Article 4, The Holy Scriptures, has the second highest weighted mean score of (4. 50). This response is significant for it shows that this female response was not found among the male responses. This may infer to the idea that there are more females spending time in reading the Bible. This Article points to the only foundation of all the doctrines which is the Word of God.

Table 36 presents how the male respondents rated the application statements of the questionnaire.

Table 36: “Application” Responses of the Male Participants

#	WHICH ARTICLE OF FAITH?	ADHERENCE STATEMENT	Weighted Mean	Verbal Interpretation
13	IV- Scripture	I devote time to reading and studying the bible	3.86	Agree
18	V, VII, X	I sin every day in either word, thought, or deed.	3.84	Agree

	(Sin), (Prevenient Grace), (Sanctification)			
25	V to IX V (Sin); VI (Atonement) VII (Prevenient Grace) VIII (Repentance) IX (Justification)	I have personally repented of my sin and accepted Jesus Christ as my Savior.	4.62	Strongly Agree
27	V TO X V (Sin); V (Sin); VI (Atonement) VII (Prevenient Grace) VIII (Repentance) IX (Justification) X (Sanctification)	If sin, I immediately ask God's forgiveness.	4.25	Agree
30	X (Sanctification)	I seek out opportunities to help me grow spiritually.	4.32	Agree
32	XI (The Church)	I regularly participate in the ministries and program of the church.	4.25	Agree
36	XII (Baptism)	I have been baptized.	3.99	Agree
37	XIII (Lord's Supper)	When our church offers the Lord's Supper, I eat the bread and drink the juice.	1.66	Disagree

The Articles of Faith that are frequently applied according to male respondents are the following: with the weighted mean of (4.62) and a range of 'strongly agree' on

item #25 are Articles V to IX. These are; Sin, Original and Personal, Atonement, Prevenient Grace, Repentance, and Justification, Regeneration, and Adoption (also the most strongly believed).

Articles 5- 11, are considered to be consistent in agreement with a weighted mean of (4.25 and 4. 32). This is a significant response or opinion from male respondents with a range of “agree.” The consistency of application of Articles 5–11 is impressive while Article 11 emphasizes the application by means of, “I regularly participate in the ministries and program of the church.”

Participation of adolescents in the church brings empowerment to themselves and to others, “there must be a sense of responsibility among everyone in the church . . . to be attentive to nurturing children and adolescents through formal and informal relationships. The youth have the opportunity to build sustained relationships with ‘sages of the faith,’ and ‘supportive peer relationships.’ And congregations are more likely to nurture faith when they have a climate that is warm and caring, encourages thinking, expects service to others, and has minimal conflict” (Roehlkepartain et al. 2006, 327, 329).

The next set of “agree” opinion are Articles 12 Baptism, (3. 99) Article 4 The Holy Scriptures with the following weighted mean of (3. 86 - #13; 3.84 - #18; 4.25 - #27: 4.3 - #30; 4.25-#32; and 3.99- #37).). Followed by Article 4, 5, 7, 10, 11and 12. These Articles are (4) The Holy Scriptures (fourth most strongly believed -slide 22), (5) Sin, Original and Personal (third most strongly believed -slide 22), (7) Prevenient Grace (fourth least believed -slide 22), (10) Christian Holiness and Entire Sanctification (11) The Church (second most strongly believed –slide) and (12) Baptism.

There is an Article among male respondents that received a ‘disagree’ response that is identified as Article 13, The Lord’s Supper. It is noticeable that this Article both received disagreement from Female and male respondents. It is just a matter of curiosity how this Article would stand unclear and not agreeable between males and females had it been taught clearly, practiced and applied in the church. This is quite interesting because the Articles mentioned above that gained affirmatively among respondents are somewhat more difficult to articulate, yet been manifested and understood by males. Hypothetically, we can just apply the idea that the Lord’s Supper has not been practiced regularly among the churches where respondents are involved, or perhaps, the Lord’s Supper, though being applied was not clearly taught and hence manifests those opinions herein. It is assumed, something must be behind the fact that one of the sacraments of the Church must have been left unclear among adolescents – the participants in the Body of Christ. To conclude the analysis, we can say that the overall responses of male respondents and female respondents are coherently classified and considered as “grown up to maturity” level of applied Articles of Faith of the Church of the Nazarene.

By looking at the tables 35 to 36, the null hypothesis 2 which says, “There will be no difference in the application of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines in terms of the sex of the respondents,” is rejected. This means that there are differences on the perceptions of the female and male respondents when it comes to how they show their application or adherence to the various Articles of Faith.

This chapter presented, analyzed and interpreted the data findings based on the research questions posed in the study. Based on the general findings of the study, the

Church of the Nazarene through its various ministries to the youth has been effective in teaching the Articles of Faith to the youth. Looking at both the qualitative narrative of the respondents as well as the survey findings, in more ways than one, the youth have shown understanding, belief, and practised the Articles of Faith in their lives.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The main statement of the problem of the research says: “has the instruction and nurture of the Church of the Nazarene in the Philippines been effective in leading 15 to 18-year-old youth to understand and believe the Articles of Faith of the Church of the Nazarene, and manifest those beliefs in their practices?” Based on the data provided by the questionnaire and the responses using the scenarios, the instruction and nurture of the Church of the Nazarene in the Philippines has been effective in leading 15 to 18-year-old youth to understand and believe the Articles of Faith of the Church of the Nazarene, and manifest those beliefs in their practices.

This effectiveness of Articles of Faith can be found on the results of findings herein; both in the quantitative and qualitative results. Respondents demonstrated an understanding on several Articles of Faith in the denomination. In spite of the respondents’ struggles to articulate other Articles in their minds, it is affirmative to consider that respondents have been informed of these Articles in their various contexts.

As stated in Chapter 1, the purpose of this research is to discover how well 15 to 18-year-old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines, identified as Districts A, B, and C, understand the Articles of

Faith of the Church of the Nazarene, whether or not they believe them, and how those beliefs are manifested in their practices. In Chapter 2, pertinent literature was reviewed and presented through collected literature; books, studies, journals, and magazines—both from local and foreign sources. Chapter 3 covers research methodology and procedures. This provides the overview of the research design for this study, the selection of the subjects, research methodologies employed, the instruments designed to gather the data, and how the data were analyzed.

In Chapter 4, the findings and results from the quantitative research method (through the surveys), and the qualitative (done by focus group discussions), were all analyzed, interpreted, and presented. Chapter 5 presents the summary, conclusion, and recommendations gleaned from the research.

Summary

There were two null hypotheses posed in the study: (1) There will be no significant difference in the belief of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines: who have taken a membership course and those who have not; who participate extensively in the life of the local church and those who do not; depending on sex; and depending on age. Based on the findings of the research, this null hypothesis is rejected. There are significant differences among variables that were studied. And (2) there will be no difference in the application of the Articles of Faith by 15 to 18-year-olds in the Church of the Nazarene in the Philippines in terms of the sex of the respondents. According to the tabulations based on the responses of the participants, this null hypothesis is also rejected. There are differences between the

responses of male and female on how they rated their adherence or application to the Articles of Faith.

The following Research Questions guide the discussion of the findings and conclusions.

1. Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, understand the Articles of Faith?

- a. What comments of the respondents in the Focus Groups indicate understanding of which Articles of Faith?

Various statements reflected that the respondents do have an understanding of the Articles of Faith. Some comments reflected on the role of the Holy Spirit in entire sanctification, the need to surrender their whole life to Christ, to ask for forgiveness, and the opportunities that they have in sharing Jesus to others.

- b. What responses of the respondents demonstrate no understanding on the value of denominational faith beliefs?

There were respondents of the FGD who did not fully understand the teachings of the Church of the Nazarene. Some say, “Even in the Church of the Nazarene there are several different teachings.” There are respondents who think that “if they focus on their denomination, they can become unnecessarily critical.” These give some hints that more instruction is need in terms of the teachings of the Church of the Nazarene especially on the different Articles of Faith.

- c. What responses of the respondents demonstrate understanding on the value of denominational faith beliefs?

Many statements of the respondents reveal that they demonstrate understanding on the value of denominational faith beliefs. These range from the value of accepting Christ into one's life, the importance of holiness, personal choice, and sharing Jesus to those who have not accepted Him into their lives yet among others.

2. Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, believe in the Articles of Faith?

- a. Is there a difference in belief between 15 to 18-year-olds who have attended a membership course and those who have not?

Based on the findings of the study, there is a significant difference in belief in Articles 7 and 14 by the respondents when they are grouped according to attendance in membership class.

- b. Is there a difference in belief between 15 to 18-year-olds who participate extensively in the life of the local church and those who do not?

Summary of findings indicates that there is no statistically significant difference when all the activities of the church were combined. There is no significant difference in belief in the Articles of Faith by the respondents when they are grouped according to age. There is no significant difference in belief in the Articles of Faith by the respondents when they are grouped according to sex. However, when respondents were

grouped according to district, there are significant differences in belief in some Articles of Faith.

i. Discipleship Group

There is a significant difference in belief in Articles 2, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14 and 16 by the respondents when they are grouped according to frequency of attendance in discipleship class.

ii. Sunday School

There is a significant difference in belief in Articles 1, 6, 8, 13 and 16 by the respondents when they are grouped according to frequency of attendance in Sunday school class.

iii. Worship

There is a significant difference in belief in Articles 1, 2, 8 and 16 by the respondents when they are grouped according to frequency of attendance in worship service.

iv. NYI

There is a significant difference in belief in Articles 6, 8, 9, 13 and 16 by the respondents when they are grouped according to frequency of attendance in Nazarene Youth International.

v. Prayer meeting

There is a significant difference in the belief on Articles 6, 8, 15 and 16 of the respondents when they are grouped according to frequency of attendance in prayer meeting.

- c. Is there a difference in belief according to the sex of the respondents?

There is no significant difference in belief in the Articles of Faith by the respondents when they are grouped according to the sex of the respondents.

- d. Is there a difference in belief by age?

There is no significant difference in belief in the Articles of Faith by the respondents when they are grouped according to age.

- e. Which of the Articles of Faith are most believed?

The most strongly believed Articles of Faith were Article 9, (Justification) with a range of “Strongly Agree.” The next most believed Article of Faith was Article 5 (Sin) which falls in the range of “Agree.” This was then followed by Articles IV (Scripture), XI (The Church), and Article XII (Baptism) which also fell in the range of “Agree.” Out of sixteen (16) Articles, the youth strongly agreed on only one (1), Article IX, Justification, Regeneration, and Adoption.

- f. Which of the Articles of Faith are least believed?

There are three (3) least believed Articles of Faith. Article XIII (Lord’s Supper) received an overall score in the range of “Disagree;”

Article I (Trinity) and Article III (Holy Spirit) received an overall score in the range of “No Opinion.”

3. Do 15 to 18-year-olds in the Church of the Nazarene, Philippines, apply the Articles of Faith in their daily lives?

- a. How do the respondents show their application to the Articles of Faith?

The respondents were able to show how they applied the Articles of Faith in their daily lives by rating whether they strongly agree, agree, no opinion, disagree or strongly disagree on statements that imply application of the Articles of Faith. Respondents strongly agreed that they have “personally repented of their sins and accepted Jesus Christ as their Savior.” This statement adheres to Articles of Faith that relate to sin, atonement, prevenient grace, repentance and justification. The respondents disagreed on “eating the bread and drinking the juice when our church offers the Lord’s Supper.” This reflects that Article XIII (The Lord’s Supper) needs to be more explained to the youth.

- b. Is there a difference in application to the Articles of Faith in terms of sex of the respondents?

Yes, females and males varied in their responses. Females strongly agreed on two statements: receiving Christ and asking forgiveness. The males strongly agreed on one statement: accepting Christ. Both sexes disagreed on the statement that relates to the Lord’s Supper.

Findings

What do the findings indicate that is being done well? While respondents showed some initial limitations and shyness at the survey and focus group discussions, I would say that these opportunities for young people to share, speak openly, and answer questions from the researcher was of great importance in the study and, I trust, beneficial to them. The willingness of the District leaders to work with me in setting up and conducting the research was greatly appreciated.

Conclusions

The theoretical framework, based on Social Justice Theory, considers the impact of three elements on the changing of attitude. In this study, the Message is the Articles of Faith, the Ego Involvement the participation of the respondents in the life of the church, and the Latitude their attitude toward the Articles of Faith.

Although the statistical analyses of the combined involvement of the respondents did not prove to be statistically significant, the analysis of the respondents' participation in various church related activities did show statistically significant differences when the students were grouped by Districts. These significant findings seem to indicate the importance of their involvement in the life of the church.

Other Conclusions

- a. Respondents have differing views on several Articles of Faith. The youth respondents were somewhat familiar with most of the Articles of Faith. However, they had difficulty articulating their full understanding of the Articles.

- b. Respondents who attend and participate regularly in several church and youth activities have significantly higher scores than those who attend occasionally or who seldom attend.
- c. Judging from the responses of the 15 to 18-year-old participants in this research, particularly in the Focus Group Discussions, which I facilitated, I believe they desire to understand, believe, and apply the Articles of Faith in their daily lives. Their responses also point to some difficulties in some beliefs and understandings to be addressed.

There are three significant things that I have learned from the research. *First*, I came to realize that the Nazarene youth who participated in this study are more than willing to understand the Articles of Faith. *Second*, I also have learned that the Nazarene youth who got involved in this study have differing views on faith, particularly on the Articles of Faith. While majority of young respondents have long been members of their local churches, results of the research show that although many of them can articulate some understanding and valuing of the articles of faith, most did not respond with a full understanding of the Articles of Belief. *Third and last*, I also have learned the importance of the ministry of the church as a whole as to how and why the young people need to be shepherded adequately and regularly by church leaders so that the young people may be able to understand, believe, and apply the doctrines stated in the Articles of Faith in their daily lives.

Recommendations

In light of the research findings, the following recommendations are offered.

1. That a group of Youth Leaders and Pastors from the Church of the Nazarene in the Philippines gather together to review the findings of this research and discuss the implications of the study for their youth ministry. Attention should be drawn to the Articles with the lowest levels of belief—The Lord’s Supper, The Trinity, and the Holy Spirit.
2. That a research study be developed to probe more deeply into the understanding that 15 to 18-year-old youth in the Church of the Nazarene in the Philippines have of the Articles of Faith and how they apply their beliefs in everyday life.

In Chapter II, particularly the writing of Melba Maggay raised the concern about the effectiveness of simply translating Articles of Faith developed in English for a Western audience directly into the Philippine Language. This new study should include the assessment of how the Articles of Faith developed in the west are being interpreted and applied by Filipino youth, and whether or not The Articles of Faith if translated into the Philippine language, considering the richness of that language, and the culture of the Philippines, would articulate significant insights that are being missed in the English language and the western culture.

3. That a study be conducted to discover how children and youth are being taught the Articles of Faith in Nazarene Churches in the Philippines. Who most often takes the responsibility for this teaching? What resources are being used, and what resources are needed? What resources and practices are most effective?

4. That Youth Leaders and Pastors be encouraged to seek to understand how the 15 to 18-year-olds in their congregations understand, believe, and apply the Articles of Faith of the Church of the Nazarene in the Philippines and where they are in their relationship with God.

APPENDIX A

THE ARTICLES OF FAITH FOR THE CHURCH OF THE NAZARENE

Article I

I. THE TRIUNE GOD

1. We believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose. The God who is holy love and light is Triune in essential being, revealed as Father, Son, and Holy Spirit. (Genesis 1; Leviticus 19:2; Deuteronomy 6:4-5; Isaiah 5:16; 6:1-7; 40:18-31; Matthew 3:16-17; 28:19-20; John 14:6-27; 1 Corinthians 8:6; 2 Corinthians 13:14; Galatians 4:4-6; Ephesians 2:13-18; 1 John 1:5; 4:8)

II. JESUS CHRIST

2. We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man. We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us. (Matthew 1:20-25; 16:15-16; Luke 1:26-35; John 1:1-18; Acts 2:22-36; Romans 8:3, 32-34; Galatians 4:4-5; Philippians 2:5-11; Colossians 1:12-22; 1 Timothy 6:14-16; Hebrews 1:1-5; 7:22-28; 9:24-28; 1 John 1:1-3; 4:2-3, 15)

III. THE HOLY SPIRIT

3. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus. (John 7:39; 14:15-18, 26; 16:7-15; Acts 2:33; 15:8-9; Romans 8:1-27; Galatians 3:1-14; 4:6; Ephesians 3:14-21; 1 Thessalonians 4:7-8; 2 Thessalonians 2:13; 1 Peter 1:2; 1 John 3:24; 4:13)

IV. THE HOLY SCRIPTURES

4. We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith. (Luke 24:44-47; John 10:35; 1 Corinthians 15:3-4; 2 Timothy 3:15-17; 1 Peter 1:10-12; 2 Peter 1:20-21)

V. SIN, ORIGINAL AND PERSONAL

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

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

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

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

(Original sin: Genesis 3; 6:5; Job 15:14; Psalm 51:5; Jeremiah 17:9-10; Mark 7:21-23; Romans 1:18-25; 5:12-14; 7:1-8:9; 1 Corinthians 3:1-4; Galatians 5:16-25; 1 John 1:7-8
Personal sin: Matthew 22:36-40 {with 1 John 3:4}; John 8:34-36; 16:8-9; Romans 3:23; 6:15-23; 8:18-24; 14:23; 1 John 1:9-2:4; 3:7-10)

VI. ATONEMENT

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

(Isaiah 53:5-6, 11; Mark 10:45; Luke 24:46-48; John 1:29; 3:14-17; Acts 4:10-12; Romans 3:21-26; 4:17-25; 5:6-21; 1 Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; 1 Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; 1 Peter 1:18-21; 2:19-25; 1 John 2:1-2)

VII. PREVENIENT GRACE

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

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

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

(Godlikeness and moral responsibility: Genesis 1:26-27; 2:16-17; Deuteronomy 28:1-2; 30:19; Joshua 24:15; Psalm 8:3-5; Isaiah 1:8-10; Jeremiah 31:29-30; Ezekiel 18:1-4; Micah 6:8; Romans 1:19-20; 2:1-16; 14:7-12; Galatians 6:7-8

Natural inability: Job 14:4; 15:14; Psalms 14:1-4; 51:5; John 3:6a; Romans 3:10-12; 5:12-14, 20a; 7:14-25

Free grace and works of faith: Ezekiel 18:25-26; John 1:12-13; 3:6b; Acts 5:31; Romans 5:6-8, 18; 6:15-16, 23; 10:6-8; 11:22; 1 Corinthians 2:9-14; 10:1-12; 2 Corinthians 5:18-19; Galatians 5:6; Ephesians 2:8-10; Philippians 2:12-13; Colossians 1:21-23; 2 Timothy 4:10a; Titus 2:11-14; Hebrews 2:1-3; 3:12-15; 6:4-6; 10:26-31; James 2:18-22; 2 Peter 1:10-11; 2:20-22)

VIII. REPENTANCE

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

(2 Chronicles 7:14; Psalms 32:5-6; 51:1-17; Isaiah 55:6-7; Jeremiah 3:12-14; Ezekiel 18:30-32; 33:14-16; Mark 1:14-15; Luke 3:1-14; 13:1-5; 18:9-14; Acts 2:38; 3:19; 5:31; 17:30-31; 26:16-18; Romans 2:4; 2 Corinthians 7:8-11; 1 Thessalonians 1:9; 2 Peter 3:9)

IX. JUSTIFICATION, REGENERATION, AND ADOPTION

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

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

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

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

(Luke 18:14; John 1:12-13; 3:3-8; 5:24; Acts 13:39; Romans 1:17; 3:21-26, 28; 4:5-9, 17-25; 5:1, 16-19; 6:4; 7:6; 8:1, 15-17; 1 Corinthians 1:30; 6:11; 2 Corinthians 5:17-21; Galatians 2:16-21; 3:1-14, 26; 4:4-7; Ephesians 1:6-7; 2:1, 4-5; Philippians 3:3-9; Colossians 2:13; Titus 3:4-7; 1 Peter 1:23; 1 John 1:9; 3:1-2, 9; 4:7; 5:1, 9-13, 18)

X. CHRISTIAN HOLINESS AND ENTIRE SANCTIFICATION

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

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

It is wrought by the baptism with or infilling of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by grace through faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian perfection," "perfect love," "heart purity," "the baptism with or infilling of the Holy Spirit," "the fullness of the blessing," and "Christian holiness."

10.1. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace.

We believe that the grace of entire sanctification includes the divine impulse to grow in grace as a Christ like disciple. However, this impulse must be consciously nurtured and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor, one's witness may be impaired and the grace itself frustrated and ultimately lost.

Participating in the means of grace, especially the fellowship, disciplines, and sacraments of the Church, believers grow in grace and in wholehearted love to God and neighbor.

(Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; John 7:37-39; 14:15-23; 17:6-20; Acts 1:5; 2:1-4; 15:8-9; Romans 6:11-13, 19; 8:1-4, 8-14; 12:1-2; 2 Corinthians 6:14-7:1; Galatians 2:20; 5:16-25; Ephesians 3:14-21; 5:17-18, 25-27; Philippians 3:10-15; Colossians 3:1-17; 1 Thessalonians 5:23-24; Hebrews 4:9-11; 10:10-17; 12:1-2; 13:12; 1 John 1:7, 9)

("Christian perfection," "perfect love": Deuteronomy 30:6; Matthew 5:43-48; 22:37-40; Romans 12:9-21; 13:8-10; 1 Corinthians 13; Philippians 3:10-15; Hebrews 6:1; 1 John 4:17-18)

"Heart purity": Matthew 5:8; Acts 15:8-9; 1 Peter 1:22; 1 John 3:3

"Baptism with the Holy Spirit": Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; Acts 1:5; 2:1-4; 15:8-9

"Fullness of the blessing": Romans 15:29 "Christian holiness": Matthew 5:1-7:29; John 15:1-11; Romans 12:1-15:3; 2 Corinthians 7:1; Ephesians 4:17-5:20; Philippians 1:9-11; 3:12-15; Colossians 2:20-3:17; 1 Thessalonians 3:13; 4:7-8; 5:23; 2 Timothy 2:19-22; Hebrews 10:19-25; 12:14; 13:20-21; 1 Peter 1:15-16; 2 Peter 1:1-11; 3:18; Jude 20-21)

XI. THE CHURCH

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

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

The mission of the Church in the world is to share in the redemptive and reconciling ministry of Christ in the power of the Spirit. The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God.

The Church is a historical reality that organizes itself in culturally conditioned forms, exists both as local congregations and as a universal body, and also sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ.

(Exodus 19:3; Jeremiah 31:33; Matthew 8:11; 10:7; 16:13-19, 24; 18:15-20; 28:19-20; John 17:14-26; 20:21-23; Acts 1:7-8; 2:32-47; 6:1-2; 13:1; 14:23; Romans 2:28-29; 4:16; 10:9-15; 11:13-32; 12:1-8; 15:1-3; 1 Corinthians 3:5-9; 7:17; 11:1, 17-33; 12:3, 12-31; 14:26-40; 2 Corinthians 5:11-6:1; Galatians 5:6, 13-14; 6:1-5, 15; Ephesians 4:1-17; 5:25-27; Philippians 2:1-16; 1 Thessalonians 4:1-12; 1 Timothy 4:13; Hebrews 10:19-25; 1 Peter 1:1-2, 13; 2:4-12, 21; 4:1-2, 10-11; 1 John 4:17; Jude 24; Revelation 5:9-10)

XII. BAPTISM

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

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

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

(Matthew 3:1-7; 28:16-20; Acts 2:37-41; 8:35-39; 10:44-48; 16:29-34; 19:1-6; Romans 6:3-4; Galatians 3:26-28; Colossians 2:12; 1 Peter 3:18-22)

XIII. THE LORD'S SUPPER

13. We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

(Exodus 12:1-14; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; John 6:28-58; 1 Corinthians 10:14-21; 11:23-32)

XIV. DIVINE HEALING

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

(2 Kings 5:1-19; Psalm 103:1-5; Matthew 4:23-24; 9:18-35; John 4:46-54; Acts 5:12-16; 9:32-42; 14:8-15; 1 Corinthians 12:4-11; 2 Corinthians 12:7-10; James 5:13-16)

XV. SECOND COMING OF CHRIST

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

(Matthew 25:31-46; John 14:1-3; Acts 1:9-11; Philippians 3:20-21; 1 Thessalonians 4:13-18; Titus 2:11-14; Hebrews 9:26-28; 2 Peter 3:3-15; Revelation 1:7-8; 22:7-20)

XVI. Resurrection, Judgment, and Destiny

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

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

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

(Genesis 18:25; 1 Samuel 2:10; Psalm 50:6; Isaiah 26:19; Daniel 12:2-3; Matthew 25:31-46; Mark 9:43-48; Luke 16:19-31; 20:27-38; John 3:16-18; 5:25-29; 11:21-27; Acts 17:30-31; Romans 2:1-16; 14:7-12; 1 Corinthians 15:12-58; 2 Corinthians 5:10; 2 Thessalonians 1:5-10; Revelation 20:11-15; 22:1-15)

APPENDIX B

LETTER TO METRO MANILA DISTRICT SUPERINTENDENT

To: _____
 District Superintendent
 District Church of the Nazarene

Date _____

Dear Rev. _____

Greetings in the name of our Lord and Savior Jesus Christ. Hoping that all is well with you and your family.

I am Rogelio Y. Macabuhay, a graduating student in the Ph. D. program, in the field of Holistic Child Development at AGST-APNTS. I am presently writing my dissertation with a title, "DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?" The purpose of this research is to discover how well 15-18 year old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines namely; district A, B and C understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, and how those beliefs are manifested in their practices.

In light of the above, I come to your good office to request your permission and recommendation to conduct my study to the following selected six (6) local churches in your district, their church pastors and NYI church presidents/youth leaders. These churches are the ff:

Church Name	Address	Pastor	Population of youth 15 - 18 years old	Number of Girls	Number of Boys
Church # 1			2	2	0
Church # 2			5	5	0
Church # 3			20	15	5
Church # 4			10	8	2
Church # 5			10	5	5
Church # 6			11	6	5

This study will have been done from April 2017 to August 2018. Your prayers and support is very much appreciated. Expecting your soonest reply. Thank you very much and more power. You may contact me through my email: rodzbuhay@yahoo.com and mobile # 0927545732.

APPENDIX C

LETTER TO PANAY DISTRICT SUPERINTENDENT

To: _____
 District B District Superintendent
 Church of the Nazarene

Date _____

Dear Rev. _____

Greetings in the name of our Lord and Savior Jesus Christ. Hoping that all is well with you and your family. I am Rogelio Y. Macabuhay, a graduating student in the Ph. D. program, in the field of Holistic Child Development at AGST-APNTS. I am presently writing my dissertation with a title, "DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?" The purpose of this research is to discover how well 15-18 year old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines namely; District A, B and C, understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, and how those beliefs are manifested in their practices.

In light of the above, I come to your good office to request your permission and recommendation to conduct my study to the following selected six (6) local churches in your district, their church pastors and NYI church presidents/youth leaders. These churches are the ff:

Church Name			Population of youth 15 - 18 years old	Number of Girls	Number of Boys
Church # 1			13	4	9
Church # 2			8	5	3
Church # 3			4	1	3
Church # 4			8	4	4
Church # 5			14	8	6
Church # 6			3	2	1

This study will have been done from April 2017 to August 2018. Your prayers and support is very much appreciated. Expecting your soonest reply. Thank you very much and more power. You may contact me through my email: rodzbuhay@yahoo.com and mobile # 0927545732.

APPENDIX D

LETTER TO LUZON DISTRICT SUPERINTENDENT

To: _____

District C Superintendent
Church of the Nazarene

Date _____

Dear Rev. _____

Greetings in the name of our Lord and Savior Jesus Christ. Hoping that all is well with you and your family. I am Rogelio Y. Macabuhay, a graduating student in the Ph. D. program, in the field of Holistic Child Development at AGST-APNTS. I am presently writing my dissertation titled “DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?”

The purpose of this research is to discover how well 15-18 year old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines namely; District C,B, and C, understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, and how those beliefs are manifested in their practices.

In line with the above, I come to your good office to request your permission and recommendation to conduct my study to the following selected six (6) local churches in your district, their church pastors and NYI church presidents/youth leaders. These churches are the ff:

Church Name	Address	Pastor	Population of 15 - 18 years old	Number of Girls	Number of Boys
Church # 1			5	3	2
Church # 2			5	3	2
Church # 3			15	7	8
Church # 4			14	9	5
Church # 5			10	6	4
Church # 6			19	15	4

This study will have been done from April 2017 to August 2018. Your prayers and support is very much appreciated. Expecting your soonest reply. Thank you very much and more power. You may contact me through my email: rodzbuhay@yahoo.com and mobile # 0927545732.

APPENDIX E**LETTER TO DISTRICT NYI PRESIDENT**

Dear Sir/ Madam,

Date_____

Greetings in the name of our Lord and Savior Jesus Christ. Hoping that all is well with you and your family. I am Rogelio Y. Macabuhay, a graduating student in the Ph. D. program, in the field of Holistic Child Development at Asia Graduate School of Theology/Asia-Pacific Nazarene Theological Seminary (AGST-APNTS). A huge part of my academic fulfillment in the program is to write a dissertation with the title,

“DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?”

To be able to achieve successful results, there are six (6) selected churches in your district that will be participating in the study. In line with the above, request your permission and recommendation to conduct my research among selected youth (*NYI, members and non-members*) aged 15 – 18 years of age in selected churches in your district. Further, I would certainly appreciate if you can recommend one NYI leader from each church to serve as volunteer/staff to assist me in administering survey questionnaires and other tasks related to the study.

Looking forward to meeting you in the soonest future. God bless you and more power.

This study will have been done from April 2017 to August 2018. Your prayers and support is very much appreciated. Expecting your soonest reply. Thank you very much and more power. You may contact me through my email: rodzbuhay@yahoo.com and mobile # 0927545732.

APPENDIX E

LETTER TO CHURCH PASTOR

Dear Pastor,

Date_____

Greetings in the name of our Lord and Savior Jesus Christ. Hoping that all is well with you and your family.

I am Rogelio Y. Macabuhay, a graduating student in the Ph. D. program, in the field of Holistic Child Development at Asia Graduate School of Theology (AGST-APNTS). A huge part of my academic fulfillment in the program is to write a dissertation with the title, “DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?”

To be able to achieve successful results, there are six (6) selected churches from your district that will be participating in the study. Your church is one of the selected respondents in the said project.

In line with the above, I would like to request your permission to conduct my research among selected youth (*NYI, members and non-members*) aged 15 – 18 years old in your church. Further, I would certainly appreciate if you can recommend one NYI leader to serve as volunteer/staff to assist me in administering survey questionnaires and field study.

Looking forward to meeting you in the soonest future. God bless you and more power.

This study will have been done from April 2017 to August 2018. Your prayers and support is very much appreciated. Expecting your soonest reply. Thank you very much and more power. You may contact me through my email: rodzbuhay@yahoo.com and mobile # 0927545732.

APPENDIX F

INFORMED CONSENT STATEMENT

DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?

Introduction

The Asia Graduate School of Theology and the Asia-Pacific Nazarene Theological Seminary faithfully support the practice of child protection/ human subjects participating in research. The following information is provided for you to decide if you want to participate **or** allow your son or daughter to participate in the above mentioned research. You may refuse to sign this form and not participate in this study. Even if you agree to participate, you are free to withdraw at any time. If you decide to withdraw from this study, it will not affect your relationship with the Church of the Nazarene or the AGST and APNTS.

Purpose of the Study

The purpose of this research is to discover how well 15-18 year old youth in selected Nazarene Churches from three districts of the Church of the Nazarene in the Philippines namely; District A, B and C, understand the Articles of Faith of the Church of the Nazarene, whether or not they believe them, and how those beliefs are manifested in their practices.

Procedure

Participants will be answering a survey questionnaire with demographic items to be answered, and each participant will also be given statements regarding various beliefs within the Church of the Nazarene. The participant will be asked to respond to each statement by indicating how strongly they agree or disagree with the statement. It will require about 40 minutes to one hour to finishing the survey.

Benefits of Participating in the Study

Participation in this study is a big contribution to the Church of the Nazarene to determine whether it is being effective in equipping, transmitting and teaching the doctrinal beliefs to youth aged 15 – 18 years. This study will help the Church of the Nazarene in the Philippines discover new programs, ministries relevant to youth in the present period and focus to assist in the process of youth spiritual development.

Payments to Participants

Participants will NOT receive any payment for being a part of this study.

Information to be collected

To be able to conduct this study, the researcher will collect information about the participants and their beliefs regarding various doctrinal statements. The information will be obtained from questionnaires that will be completed by the participant.

The name of the participants will not be associated in anyway with the information they have provided. The participant's name will be removed from their survey and replaced by a code.

This code will also be used to identify any other comments made by the participant. Only the researcher will have the list of the codes that are connected with the names. This will guarantee confidentiality.

Risks

There are no risks seen for any participant in this study.

Use of Information

The information collected from the participants will be used by the following.

- 1). Rogelio Y. Macabuhay
- 2). Dr. Cathy Stonehouse, adviser to Diss. Writing
- 3). Dr. Nativity Petallar, Program Director HCD
- 4) Dean – Asia Graduate School of Theology
- 5). Academic Dean – Asia Pacific Nazarene Theological Seminary

Also, the researcher may share the information gathered in the study with the following groups:

- 1). Office of the Nazarene Youth International Philippines NYI
- 2). Office of the Church of the Nazarene Philippines

The purpose of sharing the information with these two groups is to allow them to develop better youth programs, ministries, and resources to help local church leaders transmit the core beliefs of the Church of the Nazarene effectively among young people in the Filipino setting. Further, your name would not be associated in any way with the information disclosed to these individuals.

By signing this form, you give permission to the researcher for the use and disclosure of your information for the purposes of this study at any time in the future.

PARENT/GUARDIAN CERTIFICATION

Participant

I have read this Consent and Authorization form. I was able to ask questions to clarify the information and the purpose of the study, the disclosure of information FROM MY SON OR DAUGHTER and I received clear ANSWERS. I understand that MY SON OR DAUGHTER'S participation in this study WILL contribute significantly ~~in~~ to the research.

I hereby attest my signature as an agreement FOR MY SON OR DAUGHTER to take part in this study. I further agree to the uses and disclosures of the information described above. My signature testifies that I have received a copy of this Consent and Authorization form

*YES, I allow my son/daughter _____
to participate in the focus group discussion for research purposes.*

Signature / Guardian/Parent

Sincerely,

PARTICIPANT CERTIFICATION

Participant

I have read this Consent and Authorization form. I was able to ask questions to clarify information about the purpose of the study, the disclosure of information about me and I received clear answers from the researcher. I understand that my participation in this study would contribute significantly in the research.

I here hereby attest my signature as an agreement to take part in this study. I further agree to the uses and disclosures of my information as described above. My signature testifies that I have received a copy of this Consent and Authorization form.

Name in print/participant

Date

Participant's Signature

APPENDIX G
CONSENT FORMS - FOCUS GROUP
(DISTRICT A)
CONSENT LETTER FOR GUARDIANS AND PARENTS

Date _____

Dear Sir, Madam,

Thank you for allowing your son/daughter to participate in my research about, "DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?"

In addition to the questionnaire that all participants completed, I will gather insights from a selected group of participants through a focus discussion group. From each of the participating churches, one young person has been selected to participate in the Focus Group for your district.

I am requesting your consent for (Name of participant) _____ to represent your church in the Focus Group.

For District A the Focus group will meet at _____ Church of the Nazarene located at _____ on September 9, 2017 Saturday. The Focus group discussion will begin at 9:00 in the morning until 12:00 noon. Each participant will be provided with transportation fare (to and from). He or she may also be accompanied by one guardian to come to the venue to join the group of respondents and they will be assisted by the researcher, a research staff, a NYI leader and youth pastor..

Kindly sign below to affirm or approve this request. Thank you very much and God richly bless you.

YES, I allow my son/daughter _____
to participate in the focus group discussion for research purposes.

Signature / Guardian/Parent

Sincerely,
 Rogelio Y. Macabuhay
 PhD, HCD, Candidate, Asia Graduate School of Theology
 Asia Pacific Nazarene Theological Seminary
 1920 Kaytikling, Ortigas Ave. Extension, Taytay, Rizal
 Philippines,rodzbuhay@yahoo.com - Mobile #0927545732

APPENDIX H
CONSENT FORMS - FOCUS GROUP
(DISTRICT B)
CONSENT LETTER FOR GUARDIANS AND PARENTS

Date _____

Dear Sir, Madam,

Thank you for allowing your son/daughter to participate in my research about, **DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?**

In addition to the questionnaire that all participants completed, I will gather insights from a selected group of participants through a focus discussion group. From each of the participating churches, one young person has been selected to participate in the Focus Group, for your district.

I am requesting your consent for (Name of participant) _____ to represent your church in the Focus Group.

For the District B, the Focus Group will be held at the Asia Pacific Nazarene Theological Seminary (APNTS) located at 1920 Ortigas Ave Ext. Kaytikling, Taytay Rizal on August 12, 2017, Saturday. The Focus group discussion will begin at 9:00 until 12:00 noon. Each participant will be provided with transportation fare (to and from) and would be requested to come at APNTS to join the other FGD respondents. Since most of the respondents in the FGD are relatively near to the venue, it will be the participant's discretion to bring a companion or one guardian to the venue. All participants will be assisted by the researcher, the research team led by a research staff and an NYI volunteer.

Kindly sign below to affirm or approve of our request. Thank you very much and God richly bless you.

YES, I allow my son/daughter _____
to participate in the focus group discussion for research purposes.

Signature / Guardian/Parent

Sincerely

Rogelio Y. Macabuhay

PhD, HCD, Candidate, Asia Graduate School of Theology

Asia Pacific Nazarene Theological Seminary

1920 Kaytikling, Ortigas Ave. Extension, Taytay, Rizal

Philippines,rodzbuhay@yahoo.com - Mobile #0927545732

APPENDIX I
CONSENT FORMS - FOCUS GROUP
(DISTRICT C)
CONSENT LETTER FOR GUARDIANS AND PARENTS

Date _____

Dear Sir, Madam,

Thank you for allowing your son/daughter to participate in my research about, “DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH IN THEIR LIVES?”

In addition to the questionnaire that all participants completed, I will gather insights from a selected group of participants through a Focus Group discussion. From each of the participating churches, one young person has been selected to participate in the Focus Group, during a youth workshop to be held in one local church in Panay. (Final timetable and venue to be announced later).

I am requesting your consent for _____ to represent your church in the Focus Group.

For District C, the Focus group will be held in/at _____ Church of the Nazarene on October 24, 2017, Tuesday. The Focus Group discussion will begin at 9:00 in the morning until 12:00 noon. Each participant in the focus group will be provided with transportation fare (to and from) and snacks and would be requested to come at the venue to join the respondents for FGD). They will be assisted by the researcher, the research team, a NYI district officer and/or NYI volunteer.

Kindly sign below to affirm or approve of our request. Thank you very much and God richly bless you.

YES, I allow my son/daughter _____
to participate in the focus group discussion for research purposes.

Signature / Guardian/Parent

Sincerely

Rogelio Y. Macabuhay

PhD, HCD, Candidate, Asia Graduate School of Theology

Asia Pacific Nazarene Theological Seminary

1920 Kaytikling, Ortigas Ave. Extension, Taytay, Rizal

Philippines,rodzbuhay@yahoo.com - Mobile #0927545732

APPENDIX J

CONSENT LETTER FOR FOCUS GROUP DISCUSSION PARTICIPANTS

Youth aged 15-18 years old

Date _____

Dear _____

Thank you for participating in my research about,
 “DOCTRINAL BELIEFS AND PRACTICES OF SELECTED 15-18 YEAR-OLD
 YOUTH IN THE PHILIPPINE CHURCH OF THE NAZARENE: DO THEY
 UNDERSTAND, BELIEVE, AND APPLY THE ARTICLES OF FAITH
 IN THEIR LIVES?”

In addition to the questionnaire that all participants completed, I will gather insights from a selected group of participants through a Focus Group discussion. From each of the participating churches, one young person has been selected to participate in the Focus Group, during a youth workshop to be held in one local church in Panay. (Final timetable and venue to be announced later).

I am requesting your consent to represent your church in the Focus Group. For District C, the Focus group will be held in/at _____ Church of the Nazarene on October 24, 2017 at 9:00 in the morning until 12:00 noon. Each participant in the focus group will be provided with transportation fare (to and from) and snacks and would be requested to come at the venue to join the respondents for FGD). They will be assisted by the researcher, the research team, NYI district officers and volunteers in Panay district. Since the research will be conducted in a workshop set up, all the pastors of the six local churches will be present to accompany the youth participants during the workshop.

Kindly sign below to affirm or approve of our request. Thank you very much and God richly bless you.

YES, I am willing to participate in the focus group discussion for research purposes.

Name of Youth participant Focus Group participant

Signature of Youth Participant Focus Group participant

Rogelio Y. Macabuhay
 PhD, HCD, Candidate, Asia Graduate School of Theology
 Asia Pacific Nazarene Theological Seminary
 1920 Kaytikling, Ortigas Ave. Extension, Taytay, Rizal
 Philippines, rodzbuhay@yahoo.com - Mobile #0927545732

APPENDIX K

INSTRUCTIONS TO RESEARCH STAFF

Preparation and Assessment of Research Administration

The following instructions would be of help in preparing the volunteering staff or Research team in the gathering of data.

1. It is important to remember that all selected respondents in the study are youth aged 15 – 18 years old and who are actively attending the Nazarene churches in the three districts given. The selected youth respondents may or may not necessarily be members of the NYI. Thus, the respondents are actively participating and attending the Church of the Nazarene.
2. To get an overview of the research, kindly review the draft of my paper particularly the summary, purpose statement and the description of the process, questionnaires/ survey instruments. Copy of these items will be sent to you personally or to your email address.
3. In due time, I will find ways to meet you wherever possible to discuss, present and do briefing with you on how to administer the survey, assist on how to conduct focus group discussion and other important ethical matters regarding the study. This means, we will talk about the most practical, easy, and effective and appropriate way of conducting the field research so as to gather credible data. Prepare a good notebook, journal where you can keep records, further instructions and pertinent observations in preparation, during and after meeting the respondents. Further the following are also important to consider:
 - Make sure that coordination with selected churches has been made through our correspondence; letters, permits, etc. for confirmation and follow-up.
 - Make a list of all names of churches, name of pastor and NYI president in the district selected in the study.
 - Help me in selecting “six matured” youth leaders, aged 15 – 18 year olds, who have also been participated in the survey the questionnaire to become a part in the FGD.
 - Check which church is a good place or location to conduct a focus group discussion. If possible the room or place must be quiet, away from any distraction or noise (people are visibly passing by across the respondents sitting place)
4. Check the church area for electrical supply and other electronics accessibility.
5. Keep a record of all phone numbers, email addresses of all pastors of respondents and/ or youth leaders. Secure and find a church in the district where Dr. Rodz can possibly stay for a number of days while doing field research.
6. Finally, as part of the researcher’s reciprocation, before the field work, kindly coordinate with NYI leaders and organize a onetime event; seminar, conference or meetings together with Dr. Rodz as the speaker of the event.

7. Constant communication is needed amongst us; researcher and volunteering teams. Kindly send me all your email addresses, phone numbers and church locations.

Administration of Survey Questionnaires and Focus Groups

Trained volunteers in each church were responsible for adding the codes to the completed surveys. Only the researcher has a copy of the names and the code for each name and-knows who gave specific responses. And this information will be kept confidential.

Survey Administration

Likewise, while the survey forms require identifiable data from participants, all names of respondents in the survey forms shall also be coded. For example for District code, the First letter of the District will be used (e.g. Luzon =L), for the church's name will be initials, (e.g. Blessed Church of the Nazarene will be BCON). Name codes appear likewise: DISTRICTS are coded as A, B and C. Respondents in the survey will be coded by numbers – 1- 30 or more, depending on the number of participants in each church of the district. Hence, codes will appear likewise: MMBCON1 onwards. Name codes appear likewise: DISTRICT – ex. Luzon will be “L.” Panay – “P” and Metro Manila – MM; Church – ex. Blessed Church of the Nazarene will be LBCON1. Hence, codes will appear likewise: MMBCON1 onwards.

Focus Group Discussion

For Focus Group coding ID will replaced all personal names. For the three (3) districts, codes of A, B, C, will be used. For the name of church, code of 1 – 6 are used. And for the youth respondent, each one is coded as F for female and M for male. Their numbers from 1 – 6 corresponds to how many participants are there. There are six churches and six youth respondents included in the focus group. The last code describes the age of each respondent and the number of membership in the church. Hence, as a sample, the code ID would appear , AX1FB1_17 – 10. This code ID is applied to all the three district respondents.

This will be done as part of confidentiality, anonymity and the identity of the respondents and will never appear in any manner or as published outcomes. All original surveys and filled out forms will be safely kept by the researcher himself. With the selected youth respondents, administration of surveys questionnaires will only be handed immediately and distributed to them upon or before the survey begins.

APPENDIX L

DEMOGRAPHIC QUESTIONS PROTOCOL

1. Edad /Age _____ CODE: _____
2. Kasarian/Gender : M ____ F _____
3. Name of Church _____
4. District _____
5. How long have you been attending the Church of the Nazarene? (check)
Gaano na katagal ang iyong pagdalo sa Church of the Nazarene?
 1 -6 months 7months- I year 2 – 5 yrs, 6 – 10 years, all my life
6. Are you a member of the Nazarene Youth International? If yes, how long?
Ikaw ba ay miembro ng NYI? Kung oo, gaano ka na katagal na miembro?
 1-6 months, 7 months– 1 yr., 2 – 5 yrs., 6 – 10 years, all my life,
7. Sa iyong pagdalo sa Nazarene Youth International na pagtitipon, para sayo Ipaliwanag kung ano ang mahalagang bahagi sa mga gawain o programa nila? Maari kang pumili sa mga sumusunod at lagyan ng grado ayon sa iyong interes mula 1 – 6 na bilang.

As you attend NYI fellowship which part, parts of their program interest you most? You may grade your interest by assigning the following numbers: 1 – least interests. 2 – likely interests, 3 – commonly interests , 4 - highly interests, - 5 – most favorably interests, - 6 – Other interests.
 Music games prayer Word of God meet fellow youth
 other
8. Dumadalo ka ba ng membership class ? do you or did you attend membership class?
 Yes No
9. Gaano ka kadalas dumalo sa mga gawaing nabanggit?
How often do you attend the following church activities?

Worship S. regular twice/month, once/month very seldom
occasional

Disc. Class---- regular twice/month, once/month very seldom
occasional

Sun. School - regular twice/m~~o~~h, once/month very often occasional

Mem. Class - regular twice/ month, once/month very often
occasional

NYI - regular twice/ month, once/month very often
occasional

Prayer Meeting - regular twice/month, once/month very often
occasional

10. Sa iyong palagay anong musika ang kinagigiliwan ng mga kabataan sa mga gawain ng NYI? Maari ka bang magbigay ng mga awit na madalas kantahin ng mga kabataan sa gawain?

What kind of music do you think is likeable among young people's activities in the NYI? Can you give some songs commonly sang by youth during NYI activities?

Hymns contemporary gospel music, Filipino worship music in other dialects

11. Miyembro ka ba ng Church of the Nazarene? kung hindi, saang grupo ka miyembro?
Are you a member of the Church of the Nazarene? If not, from what group do you belong? (please state the denomination group or sect) _____

Yes No Not Sure

Kung ikaw ay miyembro ng inyong simbahan, ilang taon ka nang miyembro?
If you are a member of your local church, how many years have you been a member?

0-1, 2-4, 5-7, 8 – 10, 11 - and up

12. . Sa maikling sagot, ipaliwanang mo ang iyong relasyon sa Panginoon.
Briefly explain what your relationship to God is like.

13. Para sa iyo, ang Panginoon ay maaring ituring na isang

In your own opinion, God can also become a...(check all that apply)

Model, Father, Friend, Guardian, Inspiration Other

14. Kung nakadalo ka na sa Nazarene na simbahan, paki-paliwanang ng maikli kung bakit ka dumadalo na hindi naman sinasang-ayunan ng ibang simbahan?

If you attend a Nazarene church, briefly explain why you attend this church as opposed to another denominational church.

15. May dapat bang pagkakakilanlan ang Pilipinong kabataang Nazarene kaysa ibang pananampalataya? Kung meron man ano ito sa palagay mo? Ipaliwanag sa maikling sagot.

If the Nazarene youth is distinctive among other denominational, in your own opinion, what do you think this should be? Explain in brief.

16. Mahalaga ang kasarinlan sa pananampalataya bilang isang miembro ng Nazarene National identity is important in faith as a Filipino Nazarene member

Yes No Sometimes It does not matter No opinion

17. Ayon sa iyong palagay, nakakasunod ka ba sa mga itinuturo ng Articles of Faith? Ipaliwanag sa maikling sagot. Kung oo o hindi man, maari mo bang ipaliwanag?

Do you think you are following the core values stated in the Articles of Faith? If yes or no, explain briefly.

Yes No

18. Ayon sa iyong palagay, Papaano nakakatulong ang NYI sa inyong distrito para sa espiritwal na kapakanan ng mga kabataan ? ipaliwanag sa maikilng sagot.

According to your own opinion, has the NYI in your district been able to help the youth in their spiritual life? kindly explain in brief.

SURVEY QUESTIONNAIRE

The following statements are given that describe differing beliefs a person might have. For each statement, kindly answer to what degree you agree or disagree with what the statement says using the following scale from 1 to 5. You may encircle your answer.

1 = Strongly Disagree; 2 = Disagree; 3 = No Opinion; 4 = Agree; 5 = Strongly Agree

Ang mga sumusunod na pahayag ay naglalarawan ng iba't ibang paniniwala ng isang tao. Sa bawat pahayag, pakilagay kung anong antas ang iyong pagsang-ayon o di pagsang-ayon sa mga pahayag gamit ang proporsyon na ito. Maari kang pumili mula 1 hanggang 5 ayon sa iyong pagsangayon sa sinasabi ng mga sumusunod. Maari mong bilugan ang iyong sagot.

**1 = malakas na di pagsang-ayon; 2 = di – sumasangayon; 3 = walang opinion;
4 = sumasang-ayon; 5 = alakas na pagsang-ayon.**

1 = Strongly Disagree; 2 = Disagree; 3 = No Opinion; 4 = Agree; 5 = Strongly Agree.

1. Ang Panginoon ay laging umiiral.
God has always existed. 1 2 3 4 5

2. Meron tatlong iba't-ibang Diyos—Diyos, Hesu-Kristo at Banal na Espiritu
There are three different Gods-God, Jesus Christ, and the
Holy Spirit. 1 2 3 4 5

3. Ang mga Muslim, Buddhists, Kristiyano, Hudyo at iba pang tao ay nananalangin
sa parehas na diyos, kahit iba iba ang gamit nilang pangalan sa kanilang diyos
Muslims, Buddhist, Christians, Jews, and all other People pray to the same god,
even Though they use different names for their god. 1 2 3 4 5

4. Imposible na si Hesu-Kristo ay isangdaang porsiyentong Diyos at isangdaang
posiyenyo na tao.
It is impossible that Jesus Christ was both 100% God and
100% man. 1 2 3 4 5

5. Naniniwala ako na si Hesu-Kristo ay anak ng Diyos na namatay sa krus at
nabuhay muli mula sa mga patay
I believe that Jesus Christ is the son of God who died on a cross and rose again
from the dead. 1 2 3 4 5

6. Si Hesu-Kristo ay nag-iisa lamang na makakapagpatawad ng mga kasalanan.
Jesus Christ is the only one who can forgive our sins. 1 2 3 4 5

7. Naunang dumating ang Panginoon, sumunod si Hesu-Kristo at huli lang ang Banal na Espiritu.
God came first, then Jesus Christ, and later the Holy Spirit. 1 2 3 4 5
8. Ang Banal na Espiritu ay simbolo ng presensya ng Pangioon o kapangyarihan pero hindi sa katauhan.
The Holy Spirit is a symbol of God's presence or power but is not a living entity. 1 2 3 4 5
9. Ang Bibliya ay nagbibigay ng maliwanag at naiintindihang larawan ng plano ng Diyos para sa sangkatauhan alang-alang sa kaligtasan.
The Bible provides a clear and understandable picture of God plan for Humanity in regards to its salvation 1 2 3 4 5
**1 = malakas na di pagsang-ayon; 2 =di – sumasangayon; 3 = walang opinion;
4 = sumasang-ayon; 5 = alakas na pagsang-ayon.**
- 1 = Strongly Disagree; 2 = Disagree; 3 = No Opinion; 4 = Agree; 5 = Strongly Agree.**
10. Ang Bibliya ay nagbibigay ng praktial na panuntunan para sa pamumuhay sa kasalukyang panahon.
The bible provides practical standards for living in today's world. 1 2 3 4 5
11. Ang mga manunulat sa Bibliya ay lubusang hindi aktibong instrumento ng Panginoon para isulat ang kanyang mga salita.
The writers of bible were completely passive instruments God used to write down his word. 1 2 3 4 5
12. Ang Bibliya ay nagbibigay ng lubos na katotohanan sa etikita na totoo sa lahat ng tao.
The bible provides absolute moral truths that are true for all humans 1 2 3 4 5
13. Pinaglalaanan ko ng panahon ang pagbabasa at pag-aaral ng Biblia.
I devote time to reading and studying the bible 1 2 3 4 5
14. Tinutulungan ako ng Bibliya upang malaman kung ano ang tama at mali.
The bible helps me determine what is right and wrong. 1 2 3 4 5
15. Lahat tayo ay ipinanganak na makasalanan.
All of us our born in state of sin. 1 2 3 4 5
16. Ang mga katagang “orihinal na kasalanan” at “personal na kasalanan” ay magkasingkahulugan.

The original terms “original sin” and ‘personal sin” mean the same thing.

1 2 3 4 5

17. Ang maaring kahulugan ng kasalanan ay anu mang paglabag sa kalooban ng Diyos.

/Sin can be defined as any violation of God’s will. 1 2 3 4 5

18. Nagkakasla ako araw-araw sa pamamagitan ng salita, sa kaisipan o sa gawa.

/I sin every day in either word, thought, or deed. 1 2 3 4 5

19. Kung ang isang tao ay mabuti o gumagawa ng mga mabubuting gawa para sa iba sa buong buhay niya, mayroon siyang paglalagyan sa langit.

/if a person is generally good, or does enough good things for others during his or her life, he or she will earn a place in heaven 1 2 3 4 5

1 = malakas na di pagsang-ayon; 2 =di – sumasangayon; 3 = walang opinion;

4 = sumasang-ayon; 5 = alakas na pagsang-ayon.

1 = Strongly Disagree; 2 = Disagree; 3 = No Opinion; 4 = Agree; 5 = Strongly Agree.

20. Ang pagbabayad ng kasalanan na iniaalay ni Kristo ay siyang pinanggalingan ng kaligtasan.

/The atonement offered by Christ is the only source of salvation. 1 2 3 4 5

21. Kapag ang isang tao ay ligtas na, hindi na sila makakalayo sa Diyos.

/once a person has been saved, they cannot fall away from God. 1 2 3 4 5

22. Ang tao ay may abilidad na iligtas ang sarili sa pamamagitan ng mabubuting gawa.

/Humans have the ability to save themselves through doing good works. 1 2 3 4 5

23. Kalalip ng pagsisisi ay ang pagbabago ng isip sa pagtingin sa kasalanan.

/Repentance only involves a change of the mind in regard to sin. 1 2 3 4 5

24. Naniniwala ako na ang Banal na Espiritu ay gumagawa sa aking buhay.

/I believe that the Holy Spirit is at work in my life . 1 2 3 4 5

25. Ako ay personal na nagsisi sa aking mga kasalaan at tinanggap si Hesu-Kristo bilang aking Tagapagligtas.

/I have personally repented of my sin and accepted Jesus Christ as my Savior. 1 2 3 4 5

26. Maaari akong mamuhay na walang kasalanan sa pamamagitan ng kapangyarihan ng Banal na Espiritu.

/I can live a life free from sin through the power of the Holy Spirit

- 1 2 3 4 5
27. Kung ako ay magkakasala, kaagad akong humihingi ng kapatawaran sa Panginoon.
/If sin, I immediately ask God's forgiveness. 1 2 3 4 5
28. Ang pagpapakabanal ay nangyayari sa loob ng mahabang panahon.
/Entire sanctification only happens over a long period of time. 1 2 3 4 5
29. Kapag ang isang tao ay naging banal na, hindi na siya maaaring magkasala.
/Once a person has been entirely sanctified, he or she no longer can sin. 1 2 3 4 5
30. Naghahanap ako ng mga pagkakataon para matulungan akong lumago sa aking espiritwalidad.
/I seek out opportunities to help me grow spiritually. 1 2 3 4 5
31. Ang misyon ng simbahan ay magbigay ng lugar para ang mga Kristiyano ay makapagtipon sa fellowship at pagpapalakas-loob.
/the mission of the church is to provide a place where Christians can gather together for fellowship and encouragements. 1 2 3 4 5
32. Regular akong nakakadalo sa mga gawain at programa ng simbahan.
/I regularly participate in the ministries and program of the church. 1 2 3 4 5
33. Nag-e-enjoy ako sa pagdalo sa simbahan.
/I enjoy attending church. 1 2 3 4 5
34. Napakahalaga sa akin na maging miyembro ng Church of the Nazarene.
/It is important for me to be a member of the church of Nazarene. 1 2 3 4 5
35. Ang isang tao ay maaari lamang mabautismuhan pagkatapos niyang tanggapin si Hesus bilang Diyos at Tagapagligtas.
/A person can only be baptized after they have accepted Jesus Christ as their lord and savior. 1 2 3 4 5
36. Ako ay nabautismuhan na.
/I have been baptized. 1 2 3 4 5
37. Kung nagbibigay ng Lord's Supper, kumakain ako ng tinapay at umiinom ng juice.
/When our church offers the Lord's Supper, I eat the bread and drink the juice. 1 2 3 4 5

38. Sa Lord's Supper, ang tinapay ay nagiging katawan ni Kristo, at ang juice ay nagiging dugo ni Kristo.
/In the Lord's Supper, the bread actually becomes the physical body of Christ, and the juice actually becomes the physical blood of Christ. 1 2 3 4 5
39. Ang banal na pagpapagaling ay higit na pangangailangan kaysa kailanganin ang siyentipikong medical.
/Divine healing discounts the need for medical science. 1 2 3 4 5
40. Ang Panginoon ay nagpapagaling pa rin sa pisikal na aspeto ng tao hangang sa kasalukuyan.
/God still miraculously physically heals people today. 1 2 3 4 5
- 1 = malakas na di pagsang-ayon; 2 =di – sumasangayon; 3 = walang opinion;
4 = sumasang-ayon; 5 = alakas na pagsang-ayon.**
1 = Strongly Disagree; 2 = Disagree; 3 = No Opinion; 4 = Agree; 5 = Strongly Agree.
41. Kapag babalik muli ang Panginoong Hesus, ang mga namatay na ay mabubuhay na muli sa katawan.
/When Jesus Christ comes back again, those who have died will be bodily resurrected. 1 2 3 4 5
42. Kapag babalik muli ang Panginoong Hesus, ang mga hindi naniwala at sumunod kay Kristo ay magdudusa sa impiyerno sa magpawalang-hanggan.
/When Jesus Christ comes back again, those who have not believed in followed Christ will suffer eternally in hell. 1 2 3 4 5
43. Ang mga naitapon sa impiyerno, pagkatapos ng libong taon, ay pupunta din sa langit.
/All those cast into hell, after suffering for thousands of years, will also be brought to heaven. 1 2 3 4 5
44. Ang isang tao ay maaring maging isang Kristiyano at May paniniwala din sa muling pagkakatawang-tao.
/One can be Christian and believe in reincarnation. 1 2 3 4 5
45. Lahat ng pananampalataya ay nagtuturo ng pare-parehas na katotohanan.
/All religious faiths teach equally valid truths. 1 2 3 4 5
46. Ang iyong pananampalataya ay dapat na may epekto sa iyong pag-uugali.
/Your religious beliefs should impact the way you behave. 1 2 3 4 5
47. Kung ano ang naituro na pananampalataya sa akin ay nakakatulong sa akin para malaman ang tama at mali.

/What I have been taught about my denomination's beliefs helps me to know right from wrong. 1 2 3 4 5

48. Sa aking pagtanda, ang pang-unawa ko sa Panginoon ay nagbabago.
/as I grow older, my understanding of God changes 1 2 3 4 5

49. Ang pagiging kasapi ng Nazarene ay napakaimportante sa aking karanasan sa pananampalataya.
/Being a Nazarene is important to my faith experience. 1 2 3 4 5

50. Naalala ko ang tiyak na panahon kung kailan binago ng aking pananampalataya ang aking pag-uugali.
/ I can think of specific times when my religious beliefs actually change the way I behaved. 1 2 3 4 5

APPENDIX M

FOCUS GROUP DISCUSSION PROTOCOL

The Qualitative Questionnaire

Hi guys and gals... first of all I am grateful of your presence and participation in this research. I have been studying about the NYI particularly on how the youth in your church decide on the following....shall we say... Your view about the faith “How often do you attend the following church activities?” you may choose from: worship service, Discipleship class, Sunday school, Membership class, NYI, prayer meeting.... You have most of these questions in the Demographic survey....

As a student at APNTS, I am very delighted to have you here with me participating in my project... am very glad that you would be willing to help me...your information, comments and suggestions would be very significant to my research..... especially those areas like “What kind of music do you think is likeable among young people’s activities in the Nazarene Youth International?”you can have every option to choose from; hymns, contemporary Christian music, gospel music, Filipino worship music, songs/music in other dialects or whatever genre you prefer..... I also want to know your opinion on what or who God is like to you.....well... there are given examples or guides you may choose from like.... God as my mode,” “Father”, “friend”, “guardian”, “inspiration” If you have any other ideas in your mind you may share it with me... I would love to hear your answer....

I also would like to know your opinion if the Nazarene youth is distinctive among other denominations, in your opinion, what do you think this should be? Kindly explain it to meSurely.... I believe there’s something cool about being a Nazarene youth... but according to what I have been hearing about Nazarene youth.... They seem to act and behave like “westerners or American” to be exact Specifically, in their faith and expression in the church, it’s likely the choice of music I guess... do you agree with this? Why... please share your thoughts on this.....if it’s so... then do you think that National identity or being a Filipino is important in faith as a Filipino Nazarene youth?...you may choose from: yes, no, sometimes, it does not matter, no opinion.” These and many more are the most interesting questions I would want to ask from you.....which of course would identify what and how the district has been doing in helping the youth to grow in their spiritual life..... This will be an exciting discussion.....don’t you think so? but if may suggest... First...I have prepared snacks for all of you....and I want you to enjoy it

“Now, I know some of you have likely been connected for a while.... Others of you are relatively new. You all have valuable perspectives... a lot to contribute. So, to start off, I would like to hear how long you have been connected... and how you would describe Church of Nazarene to someone?’.....

‘There is wide ranges of experience represented here... some of you attend Sunday worship, perhaps attend discipleship classes or Sunday school... others might attend..... What are some of the key issues or things you are learning about?’ I may want to introduce to you the Articles of faith.....

FOCUS GROUP DISCUSSION PROTOCOL
The Qualitative Questionnaire

1. Demographic questions
 - a. State your name, age, whether you are a member of the Church Nazarene, and if a member, for how long. (*pangalan, edad, ekisan kung member ng CON, kung member guano an katagal.*)
 - b. If you are a member of the Church of the Nazarene, did you attend a membership class? (*kung myembro ka,, dumadalo kaba ng membership class?*)
 - c. If you attended a membership class, do you know what, if any, curriculum was used?
(*Naalala mo ba kung anung ginamit na lesson o materyales sa membership class/*)

2. Why does the church of the Nazarene have its Articles of Faith? (*bakit may Articles of Faith ang Church of the Nazarene*)
 - a. PROBE: Are the Articles important to believe in? Why or why not?(*mahalaga bang paniwalaan ang mga Articles of Faith? Bakit? o bakit hindi?*)
 - b. PROBE: is it possible to not believe all Articles of Faith and still choose to be a member of the Church of the Nazarene? Why or Why not? (*posible bang hindi maniwala sa lahat ng Articles of Faith pero maari pa ding maging myembro ng CON*)
 - c. PROBE: how effective is your local church in teaching you the core beliefs of the Church of the Nazarene? (*Gaano ba kaepektibo ang inyong lokal na iglesia sa pagtututro ng mga mahahalagang saligan ng pananampalatayagng CON*)

3. Does is really matter what a person believes about issues like God, sin, and salvation? Why or why not? (*May saysay ba ang pinanampalatayanan ng tao sa mga isyung tulad ng Diyos, kasalanan at kaligtasan*)
 - a. PROBE: Do you agree or disagree with the following statement: My religious beliefs should impact the way I live. Why or why not?(*Sumasangayon ka ba o hindi sa mga pahayag na; ang aking pananampalataya ay dapat may kaugnayan sa aking pamumuhay. Oo o hinde, Bakit ?*)
 - b. PROBE: It is possible to hold the following beliefs at the same time? Each person has to define what sin is for him or himself. Sin separates us from God.(*Maaring panghawakan ang mga sumusunod na paniniwala ng sabay sabay. Kailangang malaman ng tao kung ano ang kasalanan sa kanyang sarili o para sa kanya. Ang kasalanan ay nagpapahiwalay sa tin mula sa Diyos*)

4. How do you personally decide whether something is true or not? (*Paano mo binibigyan ng katwiran ang iyong sarili para masabi mung ang isang bagay ay totoo o hindi*)

5. In one study, survey says that over 80% of students agree or strongly agree with the statement “I sin every day in word, thought and deed.” Why do you think is the case? (*Ayon sa pagaara na sinulat ni Hampton, 80% ng mga magaaral ay sumasangayon o di kaya labis sa di sumasangayon sa pahayag na, “akoy nagkakasala araw araw, sa salita, sa isip at sa gawa)*)
6. Tell me what you know about the Trinity? (*Maari bang sabihin mo nga sa akin, anung alam mo sa Trinity?*)
7. [Other questions were used that emerged from the previous question.](*Mga ibang sumususnod na katanungan,,,*)

Now let me read to you some various scenarios which might be of help in telling me more about the Nazarene youth.....and then ask you some question regarding those scenarios... I believe you can relate to these scenarios as you would tell me your opinion about them.....here are some of them...(Ang mga sumusunod ay mga tagpo na maaring mangyari din sa atin sa loob at labas ng ating mga komunidad, maging ng ating mga iglesia...marahan nating pakiddingan at unawain...)

Scenario 1:

During a Sunday school lesson, Don, the teacher, stated, “The Church of the Nazarene believes that once you are entirely sanctified, you lose the ability to sin. Entire Sanctification makes people perfect; therefore, we will then live sin-free lives. “

Question: do you agree with what Don said? Why or why not?

Tagalog: “Minsan sa isang panglingguang pag-aaral, si Don ang guro ay nagsabi ng ganito, Ang Church of the Nazarene ay nananampalataya na... pag ikaw ay ganap ng pinabanal, wala ka nang kakayahang magkasala. Ang katuruang ito ay gagawin kang ganap kung kaya nga maari na tayong mamuhay ng malaya mula sa kasalanan”sumasang-ayon ba kayo lay Don? Oo o hindi bakit?

Scenario 2:

You are eating lunch with a group of friends who attend various church denominations. The discussion turns to what various churches believe. Sally, one of the persons at the table, speaks up: “Personally, I don’t think it really matters what the different denominations believe. As long as we all believe that God loves us and we do our best to live for him that is what is really important.”

Questions: Do you agree with Sally? Why or Why not? Do specific beliefs of denominations really matter? Why or why not?

Tagalog : “Kayo at ang inyong mga kaibigan na dumadalo sa ibat- ibang denominasyon ay sama- samang kumakain at ang usapan ay napunta sa mga katuruan na tinututo ng iba – ibang iglesia. Sinabi ni Sally, naniniwala ako na hindi mahalaga kung iba iba ang paniniwala ng mga denominasyon, basta tayong lahat ay naniniwalang mahal tayo ng Diyos at gawin lang natin ang mabuhay para sa kanya..”

Sumasangayon ba kayo kay Sally?Bakit o bakit hindi? Mahalaga ba ang bawat katuruan ng isang denominasyon?Bakit ?o bakit hindi?

Scenario 3

Jon has been raised in a Christian home and he accepted Jesus Christ at a summer youth camp. He has been taught what it means to be a Christian and just finished a class on what the Church of the Nazarene believes. However, recently Jon has been questioning some of the things he was taught. One of the things he has begun to question is the idea that Christianity is the only true religion. He has good friends who are not Christians but who are religious. These are good people, Jon thinks. How can I believe they are going to hell? As Jon considers what he has been taught and how what he believes differs from that, he is confused and wonders what to do.

Questions: Do you think Jon is right or wrong to question what the Church of the Nazarene believes? Why or why not?

Tagalog: Si Jon ay lumaki sa isang kristyanong pamilya at tinanggap nya si Hesus sa isang summer youth camp. Siya ay tinuruan kung ano ang ibig sabihin ng isang pagiging Kristyano sa isang katatapos lamang na pag-aaral na sinasampalatayan ng mga Nazarenes. Ganunpaman, kamakailan lamang si Jon ay may mga naging katanungan sa mga naituro sa kanya. May mga kaibigan syang mabubuti at relihiyoso pero di naman kristyano. Ang mga ito ay mabubuting mga tao sa pakiwari ni Jon. Kaya syay nakapag-isip ng ganito, “Papaano ako maniniwalang sila ay pupunta sa impyerno? Habang inaalala ni Jon ang mga itinuro sa kanya sa simbahan ang kanya namang sariling palagay ay naiiba. Nalilito si Jon at nagtataka kung ano ang gagawin.

Sa inyo bang palagay tama ba o mali si Jon kung syay magtatanong kung ano ang pinaniniwala ng Church of the Nazarene tungkol dito? Kung oo, Bakit?kung hindi, bakit?

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 Date of Birth: 20th of May 1958
 Place of Birth: San Fernando, Pampanga, Philippines
 Church: Blessed Gift Worship Center
 Address: Barangay Sulucan, Santiago, Gen. Trias Cavite
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Education

PhD in Holistic Child Development
 November 2009 - May 4, 2019
 Asia-Pacific Nazarene Theological Seminary
 In Partnership with the Asia Graduate School of Theology
 Ortigas Ave. Extension Kaytikling
 1920 Taytay Rizal

Doctor of Ministry
 June 2005 – March 2008
 Union Theological Seminary–Philippine Christian University
 1648 Taft Avenue Corner Pedro Gil, Manila

Master of Divinity
 June 2002 – March 2005
 Presbyterian Theological Seminary
 Dasmariñas, Cavite

Bachelor of Arts in Theology
 June 1996 – March 2000
 Presbyterian Theological Seminary
 Dasmariñas, Cavite

Work Experience

Missionary, Director

December 2012 - Present
 Kanlungan Sining Samba Holistic Child Development
 Salitran, Dasmariñas, Cavite
 Philippines

Professor - Undergraduate (2013 – 2014)

Philippine International College, Sitio Bayogo,
 San Isidro, Antipolo City, Philippines, Antipolo City

Professor – Doctor of Ministry

Philippine International College, Sitio Bayogo, Antipolo City

Missionary/ Church Leadership Training

December 2007 – Present

Consultant - Church Programmatic Planning and Management
Brgy. Sulucan, Santiago, Gen. Trias Cavite

Professor - Sociology and Humanities

June – November 2006

Presbyterian Theological Seminary
P.O. Box 1, Dasmariñas, Cavite

Church Planter, Missionary

June 1998 – 2010

Patnubay Family Christian Church

1915 M.E. Jose Abad Santos, Salitran II, Dasma. Cavite 4114 – Philippines

May 2017 - Present

Blessed Gift Worship Center, Brgy. Sulucan, Santiago, Dasma. Cavite

Sales Supervisor

September 1991 – January 1994

Overseas Contract Worker

The Center, Qatar, Middle East

Commissary Supervisor

April 1985 – 1990

Saline Water Conversion Corporation

Al Jubail Kingdom of Saudi Arabia

Underground Missionary, October 1988 – 1994

- Kingdom Saudi Arabia
- Qatar, Middle East

Volunteer Involvement Experience

- Trainor – Coach: Values Formation: Youth Ministry For The Patnubay Family Christian Church
Dasmariñas, Cavite
(1998 – 2017)
Blessed Life Worship Center
Barangay Sulucan, Santiago, Gen. Trias, Cavite, Philippines
(2017 – present)
- “Operation “Mabiyayang Tahanan” (TESDA)
Church –based Community Program) Non-Formal Vocational
Training and Livelihood - Outreach Program
Patnubay Family Christian Church

- (2004– 2005)
- Director, Founder :Kanlungan Holistic Youth and Child Development Incorporated Creative Arts Ministry
Brgy Sulucan, Santiago, Gen. Trias Cavite
(2000 – present)
- Youth Conference and Camp Speaker
- Lecturer - Speaker on Worship in the Filipino Context
- Stage and Theater Directing

TRAININGS, CERTIFICATES, AWARDS

December 25, 2016 – Certificate of Appreciation, **Mentor- Trainor**
Blessed Church of the Nazarene
Dec. 25, 2016, Pecson Ville Subd. San Jose Del Monte

December 25, 2016 – Certificate of Appreciation, **Guest Speaker**
Church 7th Year Anniversary. Blessed Church of the Nazarene.
Dec. 25, 2016, Pecson Ville Subd. San Jose Del Monte, Bulacan

April 6, 2016 – Certificate of Appreciation **Resource Speaker**
Retreat 2016, Global Reciprocal Colleges
GRC Bldg. Rizal Ave. cor. 9th Ave, Grace Park, Caloocan City
April 6, 2016 – Rizal Recreation Center, Laguna

March 16, 2016 - Certificate of Appreciation – **Guest Speaker**
Commencement Exercises and Moving up 2016,
“Kabataang Mula K to 12, Tagapagdala ng Kaunlaran sa Bansang Pilipinas”
Potter and Caly Nazarene Academy Inc.
C. Lawis East, Dalisay, San Isidro, Antipolo City, Rizal, Philippines
March 16, 2016, Blue Acacia, Tapales St. Circumferential Road
Brgy. Dalig, Antipolo City, Rizal

February 20, 2016 – Certificate of Appreciation – **Lecturer**
Church Board Retreat and Strategic Planning
Blessed Church of the Nazarene
HanPhil Dream Mission Center, Blk 4a lot 10-11, West Minister St.
Town and Country Estates, Brgy, Sta Cruz, Sumulong Highway Antipolo City
February 20, 2016

May 2, 2015 – Certificate of Recognition – **Lecturer**
Spiritual and Biblical Integration - Search and Rescue Operation Course
AFRESCOM Training Group and Church of the Nazarene
April 27 – May 2, 2015 – Pico Road, Benguet.
Nazarene Disaster Response /Office of the Civil Defense
Philippine – Micronesia Field
October 8, 2014- Certificate of Recognition - **Awardee, Excellent Teaching**

World Teachers' Day, Rating of 98% (Rank 4 out of 40)
 Philippine International College
 Antipolo City, Philippines

May 11, 2012- Certificate of Appreciation – *Speaker, Workshop Facilitator*
 CAMP ROCK, “The Heart of Worship”
 Cavite Alliance Youth, District of Southern Tagalog II CAMACOP, Inc.
 Colossians Garden, Tagaytay City, Philippines

December 22, 2011 – Certificate of Appreciation – *Main Speaker*
 ‘The Promise’ Worship Camp 2011
 Mt. Peniel Prayer Mountain, Brgy. Patling, O Donnel Camp, Capas, Tarlac

November 29, 2009 – Certificate of Appreciation – *Resource Speaker*
 ABCCOP Singles Armed with Passion (ASAP) 3rd National Congress
 Tagaytay Missions Camp and Conference Center, Tagaytay City

November 14, 2009 – Plaque of Appreciation – *Resource Speaker*
 “Christian Educators and Enhancing Christian Values and Spirituality
 Through God’s Living Word”
 Pampanga, Nueva Ecija, Bulacan Districts – Christian Education Committee
 City of Cabanatuan, Province of Nueva Ecija

August 08, 2008 – Certificate of Appreciation, *Resource Speaker*
 “Programmatic Planning and Leadership Progress”, Strategic Planning Workshop
 of the Top Level Personnel of the General Services Office, Provincial Government
 of Cavite
 Corregidor Island, Cavite

May 28, 2008 – Certificate of Appreciation, *Resource Speaker*
 “Reset Relationship”, CBCC BBCC Youth Camp
 Pasong Kawayan, Nasugbu, Batangas

May 15, 2008 – Certificate of Appreciation, *Resource Speaker*
 “More than Meets the Eye”, ABCCOP National Youth Ministry Camp
 Rizal Recreation Center, Laguna

August 3-4, 2007 – Certificate of Appreciation, *Resource Speaker*
 “Values Formation Seminar”, Cooperative Bank of Cavite
 Charles Huang, Conference Hall, Batulao, Batangas

March 26, 2007 – Certificate of Appreciation, *Resource Speaker*
 “Buhay na Pag-asa Program Child Care and Learning Center 22nd Moving –up and
 Graduation Ceremonies,” Tanauan Bible Church, Tanauan City, Batangas.

March 22-33, 2007 – Certificate of Appreciation, **Resource Speaker**
 “1st PAGSO (Philippine Association of General Services Officers)
 SOUTHERN TAGALOG REGIONAL CONFERENCE (CALABARZON),”
 Development Academy of the Philippines, Tagaytay City

April 1, 2005 – Certificate of Appreciation, **Resource Speaker:**
 The First Uniting Christian School 6th Graduation Exercises
 UNIDA Christian Center, Silang Cavite.

August 14, 2002 – Certificate of Appreciation, **Resource Speaker:**
 “Man As Knower” Department of Liberal Arts, Technological University of the
 Philippines, Cavite.

March 2, 2002 – Certificate of Attendance, **Delegate**
 “Christian Teachers: Molders of Dreams, Builders of Change”
 Christian Education Seminar
 PTS Seminar Room, Dasmariñas, Cavite

June 29, 2001 - Certificate of Appreciation – **Special Guest**
 Cultural Presentation during the 18th Foundation Day and Installation of the new
 Seminary President. Presbyterian Theological Seminary, Dasmariñas, Cavite

February, 2000 – Certificate of Appreciation, **Resource Speaker:**
 VALUES FORMATION: “Identity Crisis, Who Am I?” Technological University
 of the Philippines, Cavite

October 13, 1999 - Certificate of Appreciation, **Resource Speaker:**
 “Current Issues and Trends of the Philippine Society”, Languages and Social
 Sciences Department, Technological University of the Philippines, Cavite

October 8, 1999 - Certificate of Appreciation, **Theater Consultant:**
 “Tampalasan”, Languages and Social Sciences Department, Technological
 University of The Philippines, Cavite

March 15, 1999 - Certificate of Appreciation, **Resource Speaker:**
 “Responsible Parenthood towards the Next Millennium”, Technological
 University of the Philippines, Cavite

April 22, 1998 – Certificate of Appreciation, **Special Lecturer/Speaker**
 “HERE AM I SEND ME”, Southern Luzon Presbytery of the Presbyterian Church
 of the Philippines, Presbyterian Theological Seminary, Dasmariñas, Cavite

January 31, 1997 – Certificate of Recognition, *1st Place in the Photojournalism (Filipino) category*

4th Tertiary Schools Press Conference

Commission on Higher Education

Southern Luzon Polytechnic College, Lucban, Quezon.

January 31, 1997 – Certificate of Recognition, *7th Place in the Newswriting (Filipino) category*

4th Tertiary Schools Press Conference

Commission on Higher Education

Southern Luzon Polytechnic College, Lucban, Quezon.

Language Proficiencies:

English, Tagalog, Pampango