

ABSTRACT

TWENTY-SOMETHINGS IN THE CHURCH: THE IMPACT OF A BIBLICAL WORLDVIEW STUDY

by

Deborah Norris Lanier

Less than 1 percent of twenty-somethings in America possess a biblical worldview—a comprehensive perspective of life rooted in Scripture that governs every area of existence. If the Church is to fulfill its mission in the earth, it cannot leave such an alarming statistic unchanged. The purpose of this dissertation is to evaluate changes in attitude and beliefs among individuals between 18 and 32 years of age, resulting from a seven-week small group biblical worldview study with successive three-week peer-mediated gatherings.

The literature review examines the history of biblical worldview, the theological foundations for such a perspective, and some of the benefits related to possessing a Christian worldview. Additionally, the material studies current attitudes and beliefs of twenty-somethings. The literature review also investigates relevant research concerning the necessary components within the mixed-method research design.

Findings suggest that changes in attitudes and beliefs occur among twenty-somethings resulting from the biblical worldview intervention.

DISSERTATION APPROVAL

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CHAPTER 1

PROBLEM

Introduction

American culture is not biblically well. Author and Christian apologist, Charles Colson, proposes that culture is sick because the church is ailing. In essence, the health of the Church determines the health of the culture (Colson and Warren). Michael S. Horton echoes this sentiment declaring, “If the Church is shallow and corrupt in its ministry, the whole society groans with disease and self-destruction” (Horton, *Where in the World* 37). This ideology is not an isolated perspective. Research strengthens its validity. Christianity has an image crisis.

Studies reveal that onlookers to the American church possess distrustful and negative attitudes towards the body of Christ (Kinnaman and Lyons 11). A recent poll discovered that unbelievers perceive the term *evangelical* as extraordinarily negative (25). The reason for such a harmful response deserves consideration. Many people outside the faith admittedly reject Jesus due to the hypocritical lifestyles of countless believers (11).

Research concludes materialism, self-centeredness and immorality in the lives of many American Christians rivals that of unbelievers (Horton, “Beyond Culture Wars” 3). Numerous studies reveal many Christians are failing to demonstrate attitudinal and behavioral evidence of transformed lives (Kinnaman and Lyons 46-47; Ogden 29-31). In other words, if a researcher placed professing Christians and unbelievers in two separate rooms, onlookers could not differentiate the room containing the Christians. Such neglect

and even desertion of biblical living “mocks Christ, undermines evangelism, and destroys Christian credibility” (Sider 15).

Colson maintains believers fail to represent Christ in the earth and pursue His purposes because they do not possess a comprehensive view of life consistent with the Scriptures (Colson and Fickett 9; Colson and Pearcey xi-xii). A worldview represents an individual’s sum total of beliefs about the world. A biblical worldview is “a means of experiencing, interpreting, and responding to reality in light of biblical perspective” (Barna 6). While everyone possesses a worldview, most Christians allow the influence of culture and a lack of biblical understanding to undermine their ability to exemplify the biblical worldview. To address this crisis, Colson annually selects one hundred persons to mentor in the area of biblical worldview through the Chuck Colson Center for Christian Worldview. He terms this one-year intensive study the Centurions Program. I participated in the life-changing experience throughout 2007.

While the Centurions Program is transformative in nature, the course is restricted to only hundred students each year. Selection is limited to a small percentage of the numerous applicants interested in the program. I envisioned the effectiveness of such a program within the local church. More specifically, I considered the impact of a portable Centurions Program targeting those individuals between the ages of 18 and 32. This demographic surpasses other generations in admittedly rejecting biblical teaching and absolute truth (Kinnaman and Lyons 18).

The Barna Research Group contends that less than 1 percent of these individuals embrace a Christian worldview (“Barna Survey”). Persons in this generation are least likely to indicate faith as an important part of life.

Table 1.1. The Outsiders—A Growing Part of Society

Generation	Age (in 2007)	Generation of Outsiders to Christianity (%)	Size of This Segment in US
Adult Mosaics and Busters	18-41	37	34 million
Young Busters	16-29	40	24 million
Boomers	42-60	27	21 million
Elders	61+	23	12 million

Source: Kinnaman and Lyons 18.

If the church does not reach this generation with the message of Christ, the future of the American church will suffer a potentially lethal consequence. Furthermore, if the American church does not cultivate a comprehensive, biblically based view of life targeting this generation, the church will manifest no distinction from culture in future generations.

Purpose

The purpose of this study was to evaluate changes in attitude and beliefs among thirty Rebelution members, individuals between 18 and 32 years of age, within Hope Community Church, resulting from a seven-week biblical worldview study with successive three-week peer-mediated sessions.

Research Questions

In order to fulfill the purpose of this study, evaluation of the following questions must be present.

Research Question #1

What worldview attitudes and beliefs characterized the group prior to the biblical worldview study and subsequent peer-mediated sessions?

Research Question #2

What changes occurred in the group's attitudes and beliefs following the seven-week biblical worldview study and subsequent three peer-mediated sessions?

Research Question #3

Which of the three learning approaches involved in the teaching sessions did the students perceive as most beneficial in prompting attitudinal and belief changes?

Definition of Terms

In this study several terms require definition.

Rebelution is the name of the group within Hope Community Church who engaged in this study. Because the group comprised partial ages within the Mosaic and Buster generations, another term proved necessary. The name exemplifies the rebel nature of this group, choosing to revolt against culture's distorted perspective of truth embraced by most of their generation. These rebels created a revolution within their spheres of influence by personifying a biblical worldview. The term *Rebelution* embodies the blending of both characteristics.

Mosaic is a term used to describe Americans born between 1984 and 2002. Several terms portray this demographic such as Millennials, Generation Y, Net Generation, and Trophy Generation. No single phrase embodies the correct term to describe the demographic. For the purpose of this study, Mosaics describe this demographic.

Buster is a term used to distinguish Americans born between 1965 and 1983. Other descriptions include Generation X, Reagan Generation, and Baby Boomlet.

Twenty-somethings is the expression used to represent individuals between the ages of 18 and 32 (Kinnaman and Lyons 21-22). Although the name does not describe this age group in the technical sense, authors use this term to portray the younger subset of Busters and the older subset of Mosaics. Participants for the study characterize this definition of twenty-somethings.

Worldview is the sum total of an individual's beliefs about the world. Worldview is the big picture that directs daily decisions and actions (Colson and Pearcey 14; Andree 127-32; Bertram-Troost, de Roos, and Miedema 136). Worldview permeates every area of human existence, from individual reflection to all forms of social and cultural activity—family, marriage, labor and management, economic transactions, scientific investigation, technological development, political and judicial practices, arts and entertainment, and leisure and recreational activities (Hoffecker, *Revolutions* x).

Biblical or Christian worldview is a comprehensive life system rooted in Scripture that governs every area of existence (Colson and Pearcey xii). A Christian worldview serves as a foundation by which to experience, interpret, and respond to all of reality through a biblically based perspective (Barna 6).

Participants denote the twenty-somethings at Hope Community who selected to join the ten-week worldview intervention. These individuals completed pre-surveys, post-surveys, and provided the focus group discussion. Thirty people constitute the participant group. Rebelution also appropriately characterizes this group.

Nonparticipants comprise the eighteen eligible twenty-somethings at Hope Community who chose not to join the ten-week study; however, they completed pre-

surveys. This survey information helped to create an accurate view concerning worldview attitudes and beliefs among the twenty-something population of Hope Community.

Population characterizes all eligible twenty-somethings within Hope Community Church who completed a pre-survey. This grouping group combines participants (N=30) and nonparticipants (N=18). Forty-eight individuals form the population for this study.

Ministry Intervention

The study comprised a group of thirty Rebelution members within Hope Community Church, located in Winston-Salem, North Carolina. For ten weeks, the group committed to concentrated engagement with a biblical worldview. This immersion included both teacher-led and peer-mediated teaching, small group discussion, daily devotionals, movie viewing, Internet interaction, and prayer.

Prior to the first session, twenty-somethings within Hope Community Church completed a survey. Questions evaluated existing worldviews. Interested twenty-somethings joined a ten-week worldview study at Hope Community, creating the participant group. In addition to the weekly gathering, including dinner and a sixty-minute learning session, members interacted in discussion boards through a Rebelution page on Facebook. These conversations focused upon the daily devotionals and occurrences throughout the week that coincided with the group's learning. Participants also responded to video clips posted on the Rebelution page for further comprehension of worldview and the subsequent consequences of belief systems. This interaction throughout the week fostered embodiment of the principles discussed.

Rebelution members received a subsequent survey following the ten-week study. The survey emulated the initial survey by assessing attitudinal and belief system modifications since the initial testing.

Upon completion of the seventh week, I appointed two participants demonstrating identifiable growth as leaders for the group. Rebelution continued with meetings directed by the selected peers. Additionally, I integrated small group peer interaction into each session. These peer components of the study addressed twenty-somethings' skepticism toward authority figures and their desire for intimate and genuine connectedness among peers discussed in Chapter 2.

Following the last peer-mediated gathering, I convened a focus group. Participants described which elements of the overall experience most notably affected attitudes and beliefs. This particular study did not intend to measure identifiable behavioral changes due to the brevity of the research design. However, I sought to determine behavioral impact through a few of the focus group questions.

Context

The study emphasized a specific demographic within America's population— younger Busters and older Mosaics. This particular research limited its focus to persons between the ages of 18 and 32. The persons attended church at least once monthly.

More specifically, Hope Community Church in Winston-Salem, North Carolina, served as the location for execution of this study. This congregation is an interdenominational church founded by Dr. Paul and Rev. Debbie Lanier on 2 September 1990. Hope Community embraces a liturgical approach to ministry combined with the vibrancy of the Pentecostal tradition. The parish enjoys diversity, both racially and

denominationally. Hope Community places a strong emphasis on the arts by facilitating a worship and arts academy for dance and drama. Additionally, the congregation stresses the priority of worship and global missions' ministry. The church consistently averages between 250-300 attendees in weekly worship services.

Most specifically, the research primarily involved thirty Rebelution members within the structure of Hope Community Church. These individuals selected to join the ten-week worldview learning intervention. Eighteen other twenty-somethings at Hope Community chose not to participate in the ten-week learning experience; however, they completed a pre-survey. This nonparticipant group helped provide insight into the initial attitudes and beliefs among twenty-somethings at Hope Community.

Methodology

This research design evaluated the impact of a ten-week biblical worldview study upon a group of individuals between 18 and 32 years of age within Hope Community Church using a mixed-method exploratory design. The study assessed participants' and nonparticipants' initial attitudes and beliefs. Upon completion of seven teacher-led sessions, I appointed two participants within the group to lead subsequent meetings. Additionally, small group peer interaction existed in each session. Following the ten-week study, I administered a successive survey to participants only. This tool measured modifications in attitudes and beliefs resulting from the intervention. I convened a focus group to discuss overall learning and ascertain the most beneficial aspects of the experience.

Participants

Participants were individuals between the ages of 18 and 32 who experienced the ten-week study. Eligibility require worship attendance at Hope Community Church at least once monthly. Other twenty-somethings within the congregation completed a pre-survey exclusively, embodying the nonparticipant group. Participant and nonparticipant groups together created the population group for this research design.

The study included three independent variables, a dependent variable, and four potential intervening variables. The independent variables were the seven-week study, the three peer-mediated gatherings, and the small group peer discussions. The dependent variable involved the attitude and belief changes that developed resulting from the intervention.

Intervening variables that possibly affected the outcome of the study included gender, ethnicity, marital status, and education level. Another potential intervening variable concerned the subject's time at Hope Community Church. Because the emphasis of the ministry focused upon kingdom living, those individuals whose parents consistently raised them at Hope Community may not have found the information revolutionary. Additionally, a possible intervening variable related to the biblical worldview exposure some may have possessed due to my 2007 Centurions Program experience. While many of the Rebelution members did not regularly attend midweek service prior to this study, some exposure to my teaching was inevitable.

Data Collection

I contacted potential candidates within Hope Community Church by text messaging, informing them of a subsequent e-mail to provide further explanation. In

addition, I placed an invitation to eligible twenty-somethings in the bulletin for three Sundays and announced the information from the pulpit three consecutive Sundays. The e-mail, bulletin announcement, and vocal invitation urged all twenty-somethings attending Hope Community Church to complete a survey regardless of their decision to participate. Upon completion of the ten-week worldview study, another text, e-mail, bulletin announcement, and vocal message from the pulpit invited only Rebelution members to complete a subsequent survey. In order to protect anonymity, I placed a secured drop box at a specified location in the church for survey returns. A transcription of the focus group discussion performed through audio recording supplied the data collection for the qualitative component.

Data Analysis

The research applied a mixed-method exploratory design. For the quantitative analysis, I implemented comparative analysis with descriptive statistics. For the qualitative analysis, content analysis was necessary.

Generalizability

This biblical worldview study focused on individuals between the ages of 18 and 32 within Hope Community Church. The project was, therefore, limited in its scope. Results from the research certainly enlarged the existing studies related to biblical worldview, identifying the benefits for this particular age group. Additionally, it enhanced local church efforts to engage individuals ages 18 to 32 with biblical worldview teaching.

Theological Foundation

The vast majority of Americans, regardless of age, claim they have embraced the decision to follow Christ. Two-thirds of all adult Mosaics and Busters (65 percent) maintain they have pledged themselves to Christ at some point in their life (Kinnaman and Lyons 74-75). Given this information, the American church struggles to explain its numerical decline and waning influence within culture. The American church has contributed to the predicament by offering a superficial and costless gospel that emphasizes a single conversion decision while discounting the necessity for continuous spiritual growth (Kinnaman and Lyons 75; Wells 25; G. Smith 135; Ogden 47). Gordon T. Smith regards this approach as a minimalist one. He claims believers often diminish Christian faith by seeking to invest the least amount necessary to experience freedom from the horrors of hell and assurance of the glories of heaven (25). Relegating Christian faith to one decision cripples the church's efforts to have a redemptive effect on the surrounding culture (Colson and Pearcey xii; Ogden 47). The Bible depicts the believer's life as a perpetual journey toward spiritual maturity. Scripture describes the authentic Christian life as one encompassing and influencing all of existence.

Matthew 5:13-16

In Matthew 5:13-16, Jesus uses several analogies to explicate the influence every believer is to demonstrate within culture. Christ declares his truth to every Christian:

You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lamp stand, and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. (NAS)

Christ's announcement reveals his intentions for his true followers. He desires that the Church becomes the persuasive agent of change in a fallen world.

Jesus addresses the crowd with the Beatitudes in the initial portion of Matthew 5. This teaching offers hope for the masses and exposes Jesus' countercultural message. However, the conversation progresses from the crowd to Jesus' devoted disciples in verse thirteen. He assumes an intimacy and a spiritual maturity among the disciples he did not enjoy with the multitudes. He expounds upon their purpose in the earth.

Salt. Jesus refers to the disciples as salt. To understand Christ's instruction, readers must recognize the function of salt. It purifies and cleanses. Salt preserves and slows decay (Zodhiates 119). It flavors foods. Ancient civilizations used salt as fertilizer (Barker and Kohlenberger 24). Just as natural salt preserves the life of food, purifies wounds, influences the taste of cooking, and causes its environment to grow, so should true disciples preserve, purify, and positively impact a fallen world for Christ. Christians must represent the person of Christ, influencing culture in a redemptive manner. If salt loses its taste, it becomes useless. Likewise, if disciples lose their sense of kingdom purpose, they prove ineffective for service in the kingdom of God.

Light. Jesus further expounds upon this idea by referring to the disciples as light in the world. He pronounced this same description for himself. In John 8:12, Jesus declares, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." Just as Jesus is the light of the world, he commissioned his followers to become Christ incarnate, shining his light in the dark places of society. Light cannot influence the darkness when it hides from the darkness.

City on a hill. To ensure that no disciple misunderstood the magnitude of this commission, Jesus further develops this principle by referring to the clear visibility of a city on a hill. The elevated location demands immediate attention. Likewise, the believer's life should gain the consideration of unbelievers.

The purpose of this exposure is apparent. Christ desires that the world know the motive for good works. Consequently, God in heaven receives glory. God's light abiding in consecrated lives introduces unbelievers to the Light of the World.

Believers impede this purpose when they maintain that Christianity is concerned with one decision that secures salvation. Christians undermine this God-given assignment when they restrict faith to a personal relationship with Jesus. Scripture requires true discipleship to encompass every facet of life. It necessitates that true believers become agents of change in the earth for God's glory.

Mike Metzger describes this principle with striking clarity:

Being salt and light demands two things: we practice purity in the midst of a fallen world and yet we live in proximity to this fallen world. If you don't hold up both truths in tension, you invariably become useless and separated from the world God loves. For example, if you only practice purity apart from proximity to the culture, you inevitably become pietistic, separatist, and conceited. If you live in close proximity to the culture without also living in a holy manner, you become indistinguishable from fallen culture and useless in God's kingdom. (4)

Christians must live counterculturally yet never isolated from the world God has called his representatives to redeem. The Christian is to exemplify salt and light because "[i]n the total expanse of human life there is not a single square inch of which the Christ, who alone is sovereign, does not declare, 'That is mine!'" (Kuyper, "Sphere Sovereignty" 461).

Related Scriptures

While numerous Scriptures reiterate Jesus' directive to demonstrate holy influence throughout the earth, I selected two texts to demonstrate this recurring theme and will discuss these passages with more detail in Chapter 2. Both Scriptures reside in the Old Testament, revealing the intention of God's heart from the beginning. Genesis 1:28 and Psalm 8:4-6 commission God's people to rule and take dominion over everything created by the divine. God created all of existence; therefore, everything belongs to him. This dominion does not imply a dictatorship model. Rather, God's assignment upon every believer suggests a role of influence in every arena of existence.

The scriptural mandate for every believer requires more than a salvific decision. Christian faith compels more than a hope of things to come. The Christian commission necessitates a comprehensive framework that redemptively affects the surrounding culture for the kingdom of God.

Overview

Chapter 2 reviews selected literature and relevant research. The material considers the biblical and theological foundation for biblical worldview teaching. Subsequent research examines the value of possessing a biblical worldview. Additionally, the research observes defining characteristics within the twenty-something demographic, seeking to understand the most effective means for influencing attitudes and beliefs. Investigation of specific elements within the research design also resides in this chapter.

Chapter 3 presents a detailed explanation of the project's design, the research methods, and the methods of data analysis.

Chapter 4 presents the findings of the study.

Chapter 5 reports the major findings of the study and the practical applications that flow out of the research, offering suggestions for further inquiry and study.

CHAPTER 2

LITERATURE

Introduction

Research reveals that 91 percent of all born-again adults do not possess a biblical worldview. Even more tragic, 98 percent of all born-again teenagers do not possess a biblical worldview (Barna 23). If the American church does not exemplify lives anchored in biblical truth, the church cannot influence culture for the kingdom of God. The purpose of this study was to evaluate changes in attitude and beliefs among thirty Rebelution members, individuals between 18 and 32 years of age, within Hope Community Church, resulting from a seven-week biblical worldview study with successive three-week peer-mediated sessions.

The History of Worldview

For the past twenty years, a myriad of sources have examined the dissonance between worldviews characterizing this present age and culture. David K. Naugle authored an extensive analysis of the worldview concept, discussing the concept and its role in intellectual history. More recently, W. Andrew Hofferger provided a compilation that documents the flow of worldview shifts in Western thought beginning with the Greeks (*Revolutions* v-vi). While *worldview* is a modern term, James Orr and Naugle maintain the reality of worldview is as old as thought itself (Naugle 9).

Immanuel Kant (1724-1804)

Philosopher Immanuel Kant first introduced the worldview concept in 1790 (111-12; see also Orr 367-70; Naugle 58-67; Johnson 44; Hofferger, *Revolutions* xi). He coined the term *Weltanschauung* (*Welt*, meaning world, and *Anschauung*, meaning view).

By using the term *weltanschauung*, he refers to one's empirical perception of the world or one's worldview.

In its initial stages, worldview included a person's sensory and moral aspects of reality. However, the nineteenth century proved to be an explosive season for the term among philosophers in their consideration of the existence of the universe and the meaning of reality. Eventually worldview vocabulary gained the interest of scholars outside the field of philosophy until intellectuals throughout the academic disciplines—language, music, art, theology, history, and the physical sciences—embraced the term (Hoffecker, *Revolutions* xi).

John Calvin (1509-1564)

John Calvin's writings inspired generations of great biblical worldview thinkers by setting forth the Scriptures as a comprehensive structure for understanding God, human beings, and the world. He believed the primary purpose of humanity's existence is zeal to demonstrate the glory of God, and Calvin's writings maintain that the duty of every believer is to make the invisible kingdom of God visible on the earth (Dillenberger 89).

Calvin penned some of his most remarkable contributions early in volume 1 of *Calvin's Selected Works*. He explored the essence of truth, asserting that humanity can know and understand truth, which originates in God (72-120). Additionally, in volume 4, Calvin illuminates God's concern for affairs beyond the church walls, as evidenced through his letters concerning the civil magistrate (442-63). Kingdom ideology permeates Calvin's tracts and letters.

James Orr (1844-1913)

Greatly influenced by Calvin's work, Orr became one of the first English-speaking theologians to undertake biblical worldview in such a comprehensive manner. He claimed that Christianity proved strong enough to address itself to the intelligence as well as the heart (20-21). Orr's opportunity to articulate the Christian faith as an all-inclusive worldview occurred through his presentation of the Kerr Lectures at the United Presbyterian Theological College in Edinburgh in 1891. Orr winsomely articulated Christianity as a systematic and holistic approach to existence by stating:

There is a definite Christian view of things, which has a character, coherence, and unity of its own, and stands in sharp contrast with counter theories and speculations, and ... this world-view has the stamp of reason and reality upon itself, and can amply justify itself at the bar both of history and of experience. I shall endeavor to show that the Christian view of things forms a logical whole which cannot be infringed on, or accepted or rejected piecemeal, but stands or falls in its integrity, and can only suffer from attempts at amalgamation or compromise with theories which rest on totally distinct bases. (16)

Orr understood Christianity's reliability and success resides in its holistic approach. Any attempt to alter God's intended order of existence results in failure and chaos. Biblical worldview elucidates the specifics of life purpose theistically and unites all things into an ordered whole that withstands credible scrutiny from all opposing worldviews.

The significance of Orr's writings prove monumental to the history of biblical worldview. His efforts mark Britain's first attempt to articulate a total Christian worldview against modernist variants (Packer 13). Naugle believes Orr has given to Christians a legacy that encourages believers to recognize the magnificence of their worldview, to live faithfully in harmony with its covenantal requirements, and to proclaim it extensively for the good of humanity and the glory of God (13).

Abraham Kuyper (1837-1920)

Abraham Kuyper was a man of considerable influence in a multiplicity of cultural arenas. His accomplishments varied across a wide spectrum of interests. These successes included positions in journalism, politics, education, and theology. He founded the Free University of Amsterdam in 1890. Kuyper served as prime minister of the Netherlands from 1901-1905.

This great intellect acknowledged Calvin as an influential figure in his theological development. Particularly, Calvin's emphasis upon the sovereignty of God over all aspects of reality, life, thought, and culture intrigued and nourished Kuyper (Naugle 16). Kuyper also studied the writings of James Orr with particular interest. He passionately believed that obedience and disobedience to God stemmed from a specific perception and pattern of life, also known as worldview.

The Church viewed apologetics as the appropriate Christian defense for confronting the intellectual revolt against theism in the nineteenth century; Kuyper disagreed. He contended that such an approach to defending the faith does not advance the Christian effort one single step. Kuyper later lamented that such attempts prove useless and likened it to "a man trying to adjust a crooked window frame when the entire building is tottering on its foundations" (*Christianity* 11, 135-36).

Karl Barth, held a similar view concerning apologetics (Anderson 62-63). Barth and Kuyper lived in an era that endured the assaults of Darwinism, German pantheism, and the French Revolution (64-65). While Barth did not recognize the theological relevance of broadening the sphere of Christian faith to every area of society, Kuyper realized modernists' all-encompassing approach to life demanded more than a piecemeal

apologetic approach that fails to provide a holistic strategy encompassing every part of existence for the Christian.

Perhaps Kuyper's most memorable articulation of this comprehensive worldview appeared in a speech given at the dedication of the Free University: "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: Mine!" ("Sphere Sovereignty" 461). He desired for others to embrace the reality that renewal within the Church comes only through this all-encompassing perspective.

Francis A. Schaeffer (1912-1984)

Francis A. Schaeffer dramatically influenced the Christian worldview discussion by seeking to extend the conversation beyond the halls of academia to the living rooms of common folk. This Swiss missionary, evangelist, and apologist declares biblical worldview as the only logical and plausible response to the intricate problems of modernity:

The Christian system (what is taught in the whole Bible) is a unity of thought; Christianity is not just a lot of bits and pieces—there is a beginning and an end, a whole system of truth, and this system is the only system that will stand up to all the questions that are presented to us as we face the reality of existence. (*God* 178)

Schaeffer encourages and inspires individuals to view not only Christianity but also competing ideologies in terms of worldview. Observing worldviews in this manner exposes inconsistencies. He contends, "Christianity is not simply a religion that tells human beings how they may be forgiven. It is a total world and life view. Christians need to recognize that their faith has important things to say about the whole of human life" (qtd. in Nash, "Life" 68).

Schaeffer expounds upon this worldview ideology in his three initial published writings. This trilogy includes “The God Who is There,” “Escape from Reason,” and “He Is There and He Is Not Silent.” His subsequent works brought even greater clarity and passion to the concept of Christian worldview. He provided the masses of evangelical Christians a systematic understanding of biblical faith that affects every arena of human existence.

Charles W. Colson (1931-present)

Colson is a notable living figure in worldview matters. He follows in the footsteps of Kuyper and Schaeffer, two men whose work made lasting impressions upon his life. As mentioned earlier, Colson mentors one hundred persons each year in the study of biblical worldview. He continues to publish books and articles surrounding the subject. Some of his most influential writings include *How Now Shall We Live?* (Colson and Pearcey), *The Good Life* (Colson), *Loving God* (Colson), and *The Faith* (Colson and Fickett). His daily BreakPoint broadcasts focus upon providing a biblical response to pending cultural issues. Colson’s passion prompted George Barna’s research concerning biblical worldview in 2002 (Barna 27).

Colson contends that understanding the entire cosmos comes only in relation to God. He believes the church’s singular failure in recent decades has been the capacity to see Christianity as a life system, or worldview, which governs every arena of existence. This collapse has crippled our redemptive impact on culture, simultaneously violating the biblical mandate (Colson and Pearcey xi-xii). Colson pleads with the Church to recognize the significance of its restorative purpose:

In every action we take, we are doing one of two things; we are either helping to create a hell on earth or helping to bring down a foretaste of

heaven. We are either contributing to the broken condition of the world or participating with God in transforming the world to reflect his righteousness. We are either advancing the rule of Satan or establishing the reign of God. (Colson and Pearcey 13)

Therefore, the Church must understand that authentic Christianity is abundantly more than a personal relationship with Christ. Christian faith is more than sheer religious practice or observance. True Christianity is a way of seeing and comprehending all reality (Colson and Pearcey 15). The believer's most holy faith is the root of everything else.

Historical Conclusion

The preceding historical account of worldview is not an exhaustive one. Other intellects have offered notable assistance to the discussion. I endeavored to highlight only the primary voices responsible for its emergence.

Additionally, while the contributors described are predominantly from the Reformed persuasion, they are not exclusively responsible for the maturation of biblical worldview theology. Although the Roman Catholic Church has not taken a direct position on the topic of worldview, the ideology manifests itself throughout Catholic thought and life. In fact, Naugle considers the late Pope John Paul II to be a "worldviewish" pope (33). Reformer J. I. Packer asserts that Pope John Paul II comes close to qualifying as Orr's successor (166-67). This pope sought to apply the essence of Catholic faith across the whole spectrum of life, focusing upon the dignity of every person, and seeking to establish enduring transformation within the church extending to secular culture.

I cannot discuss the history of biblical worldview without reflecting upon the enormous contributions John Wesley (1703-1791) offered to his era and subsequent generations. While Wesley did not record a comprehensive worldview as the noted reformers exercised, his theology and subsequent transformative influence upon culture

demonstrated biblical worldview at its finest. Wesley confronted the religious complacency of his day, calling for a genuine holiness of heart and life (Wesley, *Plain Account* 17; Fletcher 23; Scott and Scott 39-45; Logan 15-33). Wesley taught that the character of the Methodist should be one that loves God completely, loves others “as his own soul,” keeps all God’s laws, and does everything in every part of life to the glory of God (*Plain Account* 17). This spreading of scriptural holiness across the land provided the purpose and the rise of Methodism (Collins 120).

This great preacher demonstrated the Christian worldview in every area of human existence including finances, business, leisure, politics, and relationships. Wesley engaged culture in a manner that altered the course of history. Some of his endeavors include serving the poor, helping prisoners, fighting for child labor laws, and seeking to end the brutalities of slavery (“Scripture Way”; “Letter”; Logan 142-44; Pearcey 264-65). He felt so strongly that helping the poor was essential to holiness that he could no more imagine a week without ministry to the poor than he could a week without the Eucharist (Logan 143).

Countless other believers have embodied a biblical worldview throughout the history of the Church. These devoted followers come from a multiplicity of backgrounds and denominational persuasions. However, the Church is indebted to the noted Reformers for providing comprehensive works by which to study and expand upon biblical worldview.

Worldview Definition

Worldview is the underlying motivation in what people think, say, or do. A worldview is the compilation of all an individual’s presuppositions or convictions about

reality that represent their overall view of life (Hoffecker, *Building a Christian Worldview* ix; Colson and Pearcey 14; Holmes 5; Nash, *Worldviews* 16; Weaver 18; Romanowski 59; Olthuis 29). Although every individual possesses these presuppositions, many people are unaware of them. Consequently, their beliefs remain unexamined so they fail to recognize how their views concerning the world govern every dimension of their lives. “Worldviews are like sand at a picnic, they get into everything” (Bevan and Kessel 506).

David A. Noebel describes worldview as referring “to any ideology, philosophy, theology, movement, or religion that provides an overarching approach to understanding God, the world, and man’s relations to God and the world” (8). He specifies ten disciplines that comprise worldview. These arenas include theology, philosophy, ethics, biology, psychology, sociology, law, politics, economics, and history.

Other scholars perceive the issue of worldview to center upon four universal questions that characterize the longings of every human heart. Humanity, regardless of religious, ethnic, or cultural background, seeks answers to the following questions: (1) From where did I come? (2) what went wrong in the world? (3) how can the world be fixed? and (4) how now should I live, or what is my purpose? These questions provide answers concerning origin, meaning, morality, and destiny (Colson and Pearcey xiii; Colson and Warren; Zacharias 93; Colson and Fickett 33-36, 71-80, 83-95, 106-09). Biblical worldview thinkers assert that reflecting upon these questions in a systematic manner helps the individual examine the coherency of their existing worldview.

Similarly, Naugle contends that a worldview is an inescapable occupation of the human heart and is fundamental to the identity of human beings as *imago Dei* (xix).

Because worldview encompasses all of human existence, setting boundaries around such a definition proves challenging. However, in order to evaluate attitudinal and belief changes, this study must communicate a measurable definition for biblical worldview.

Measurable Definition of Biblical Worldview

A biblical worldview assumes that the individual's presuppositions and convictions concerning man, God, and the universe derive from Scripture. Christianity is not just a succession of truths but truth in all matters. Therefore, attitudes, conversations, and daily decisions stem from an abiding commitment to biblical truth.

For the purpose of this study, I utilized the biblical worldview definition George Barna implemented in his worldview research (Barna 19-30; "Barna Survey"). The Barna Group granted permission for its usage. Barna defines a biblical worldview as one in which "a person believes that the Bible is the moral standard, believes that absolute moral truths exist and are conveyed through the Bible, and the person possesses an appropriate point of view regarding six belief statements" (23). These six truths align with Scripture:

1. God is the all-knowing, all-powerful Creator of the universe who still rules the universe today.
2. When Jesus Christ was on earth, He lived a sinless life.
3. Satan is not just a symbol of evil but is a real, living entity.
4. A person cannot earn his or her eternal salvation by being good or doing good things for other people; that salvation is the free gift of God.
5. Every person who believes in Jesus Christ has a personal responsibility to share his or her faith in Him with other people who believe differently.
6. The Bible is totally accurate in all that it teaches. (22-23)

Barna believes that incongruence with any of these statements denotes a rejection of biblical worldview.

Ideally, the definition would include additional essentials to create a more complete profile of an individual's spiritual perspective. However, given the brevity of

my research project, the criterion proves sufficient. Although this definition proves to be limited in its scope, it illuminates key elements within a biblical worldview necessary for this project.

Notable Benefits of Biblical Worldview

Human beings seek to understand the world and their place in it. A myriad of information and conflicting ideas surround humanity throughout every generation. Yet, from the mass of information comes a view of the world and humanity's purpose that guides personal attitudes, conversations, and behaviors. This reality denotes a worldview (Hoffecker, *Building a Christian Worldview* ix-x).

Individuals often articulate particular beliefs, yet personal choices contradict their profession. Timothy M. Warner asserts, "People may not live what they say they believe, but they will always live what they really believe. At the heart of real belief is worldview" (416). The Christian's real belief must derive from Scripture. When believers pursue biblical worldview in a consistent manner, they discover numerous incentives and rewards. This section will attempt to note a portion of the many benefits resulting from embracing and living a biblical worldview.

A Correspondence to Reality

All truth derives from God. His ordained purpose for the earth and those who dwell in it makes sense. Cohesion and coherency exist in God's plan alone. God established principles for all of life and creation. While some worldviews contend that humanity resides in a chaotic and random world, Christians believe the universe enjoys a created order. Believers in Christ also recognize that God's principles for that order are knowable. These principles apply across the continuum of life, and the realization of

these values enriches our lives and affirms God's handiwork (Romanowski 47; Warner 417; Colson and Pearcey 293-305; Noebel 830-42).

The Creator fashioned every aspect of existence with a structure, a character, and a norm called God's laws. These directives include both laws of nature and norms for human life. Most people today function on a fact/value distinction, believing that science discovers facts, which they believe to be reliable and true, while morality and religion are based on values, which they believe to be subjective and relative to the individual. In other words, humanity tends to be convinced about God's laws for nature, such as the laws of gravity, motion and heredity, but appear far less certain about God's laws for the family, education, or the state (Colson and Pearcey 296-97; Noebel 840-52).

Perhaps human beings create a distinction between physical and moral law because people obey norms for society by choice while they obey natural laws involuntarily. In the physical world, stones fall, planets move in their orbits, and seasons change—all without human choice in the matter. God rules directly concerning these natural laws. However, God rules indirectly in society, entrusting human beings with the task of seeking justice, educating children, pursuing lives of integrity, helping those who cannot help themselves, and a host of other daily endeavors. While a stone cannot disregard God's law of gravity, human beings can rebel against God's created order. For life to operate correctly, humanity must learn to live in agreement with God's norms for society just as confidently as they embrace the law of gravity (Colson and Pearcey 296-97).

Essentially, everything God asks of humanity is for good. Conversely, everything God asks his children to avoid is due to its harmful nature toward them. Therefore, living

in alignment with God's purposes becomes "the sanity of holiness" (Boa 106). God's order and design for his creation corresponds to reality. Believers not only benefit from conforming to God's design, they are responsible for pursuing lives aligned with God's order:

As Christians we are not only to know the right worldview, the world view that tells us the truth of what is, but consciously to act upon that worldview so as to influence society in all its parts and facets across the whole spectrum of life, as much as we can to the extent of our individual and collective ability. (Colson and Pearcey 256)

Knowledge of truth without alignment to truth does not elicit correct living.

Generational Faith

Twenty-somethings are leaving the Christian faith once they leave home with little probability of returning to their Christian roots. Research suggests a primary way to alter this exodus is to teach biblical worldview. The church must equip its youth to develop an ability to think and process the complexities of life from a Christian perspective. This learning entails more than mere head knowledge. Such teaching enables individuals to respond to situations and decisions in light of God's principles for life ("Most Twentysomethings").

Studies reveal this teaching and equipping cannot operate in isolation. Parents play the most prominent role in the spiritual development of their children. As parents' lives manifest a biblical worldview, children are more likely to develop similarly ("Most Twentysomethings"). When fathers and mothers live authentically Christian lives, both on Sundays and in daily living, they more readily pass on their faith to their children (Stark, Kent and Doyle 4-24; Stark 163-73; Bader and Desmond 313; Regnerus and Uecker 229; Ringwald 17; Sherkat 151-63; King, Furrow, and Roth 109-20; Bertram-

Troost, de Roos, and Miedema 143-45). Essentially, parents cannot convey a message to their children that says, “do as I say.” Rather, the message must be, “do as I do” for authentic faith to extend to the next generation. Biblical worldview requires explanation and demonstration (“Only Half of Protestant Pastors”). Simply attending church services does not foster faith development. Parents who cultivate a Christian worldview in conversation and behavior most likely extend the transmission of faith to the next generation.

More twenty-somethings not only remain in the Church because of consistent biblical worldview teaching and demonstration, but 10-12 percent of this demographic hold current leadership positions within the Church (Martinson 328). They embrace and respond to the work of the Church, recognizing the expansive implications of biblical worldview throughout daily living.

In addition to a parent’s powerful effect upon twenty-somethings embracing biblical worldview, research contends that the religious consistency between both parents further heightens faith development. If both parents view faith as a priority and live biblically, the potential for faith transmission rises drastically (Myers 863; Regnerus and Uecker 229; Sherkat 151-63). A father’s spirituality influences children more radically than a mother’s spirituality (Baker-Sperry 185-98). Research reveals that the greater the consistency in biblical belief and behavior among the parents, the greater the children’s desire to embrace their parents’ faith as their own (Bader and Desmond 326).

Stronger Commitment to Spiritual Development

Understanding God’s word and his plan for humanity fortifies an individual’s biblical worldview. Therefore, those possessing a Christian worldview demonstrate

higher devotion to spiritual development. Studies reveal that regular church attendance, daily prayer, and Bible reading remain the strongest indicators for possessing a biblical worldview (B. Smith 344). The more Christians participate in these activities, the firmer their worldview becomes. The investment made in the practices of Christianity more securely determines individuals' ability to integrate faith into every area of life (351).

Biblical worldview fosters more than mere cognitive knowledge and right behavior. Such a view cultivates a genuine relationship of intimacy with God based on biblical truth and understanding. Consequently, believers live in accordance with biblical truth because they want to please this God of deep relationship. Therefore, individuals have the capacity to respond to reality in a biblical manner because they understand God's intended order for creation (Warner 417).

High View of Family

Family is one area in which the benefits of a biblical worldview prove worthwhile. When asked about their future goals concerning family, adolescent participants raised in Christian homes spoke much more enthusiastically and specifically about their dreams for marriage and children. The group with no Christian view of family demonstrated uncertainty in their family plans, noting that their primary interests related to career and professional goals. Researchers conclude that participants with a Christian worldview may act more positively toward family because they likely enjoyed a more stable and constructive family experience in their childhood. Also, they lived in an environment that viewed family as a priority, second only to God. Additionally, these Christian adolescents possessed a biblical view of sex, understanding that God created sexual intimacy exclusively for marriage. Therefore, those possessing a biblical

worldview remained sexually pure until their wedding day, as opposed to the non-Christian participants who admittedly engaged freely in casual sexual activity (Good and Willoughby 402).

Positive Familial Relationships

Research concludes that highly religious youth enjoy the highest quality of parent-child relationships in multiple areas. These relationships benefit by increased levels of honesty, acceptance, understanding, and compatibility. Additionally, the youth devoted to their faith demonstrate positive and productive conduct, while engaging in fewer high-risk behaviors (Eisenbarth and Van Treuren 429). Consequently, families profit from investments regarding faith.

Bi-Directional Growth

Although parent/child relationships generally experience a hierarchical dimension, research reveals that parents and children play a major role in influencing one another's faith behavior. In other words, a bi-directional dynamic exist in the parent/child relationship (Garland 68-92; Dollahite and Thatcher 622). Consequently, when both the parent and child seek to live biblically, everyone involved enjoys spiritual growth and continued maturity.

High Tolerance and Respect for Others

Today's culture emphasizes tolerance above truth. As noted earlier, difficulty arises from the current distortion of tolerance. Tolerance does not mean equality of belief systems. Rather, it denotes a respect for differing perspectives in spite of evident conflicts with personal religious beliefs. Genuine tolerance implies a disagreement in view points, yet seeks to respect opposing perspectives. The Christian worldview extends respect and

tolerance to others who differ in beliefs, recognizing that every human being is made in the image of God and worthy of such respect.

The Second Vatican encouraged a new esteem for world cultures, specifically recognizing the significance and changeability of culture (Gremillion 54-62). The document maintains that, because the Church is not bound to any one cultural group, it “can enter into communion with various civilizations, to their enrichment and the enrichment of the Church itself” (58). Christians must guarantee that each culture receives respect, while simultaneously permeating it with an indisputably Christian spirit (n. 61). Such a perspective places reverence, rather than suspicion, at the vanguard of boundary crossing, traditionally called mission (Foley 50).

Good Citizens

Individuals possessing a Christian worldview believe God created humankind with an intended pattern for moral conduct. The Ten Commandments reveal such a code that not only respects God but also views other human beings as made in the image of God and worthy of treatment with dignity and respect (Bufford 294-95; Colson and Pearcey 129-40; Bayer 283-86).

The biblical worldview provides a rigorous defense for human rights. This perspective issues a strong basis for social and political equality. The Christian worldview “condemns not merely all open slavery and systems of caste, but also all covert slavery of women and of the poor” (Kuyper, *Christianity* 14). Defenders of the biblical worldview, such as Kuyper, Wesley, and William Wilberforce, battled against such atrocities in order to reform society to its God-given norm.

Research reveals unusually positive behavioral differences among those possessing a Christian worldview. These behaviors relate to matters such as media use, profanity, gambling, alcohol use, honesty, civility, pornography, and sexual activity outside of marriage (“Young Adults”; Eisenbarth and Van Treuren 429; Bertram-Troost, de Roos, and Miedema, 132-50; Barna, *Think Like Jesus* 28-29). Adolescents who view faith as a priority experience less delinquency than those outside of faith (Baier and Wright 3-21; Tittle and Welch 653-82; Pearce and Haynie 1553).

The qualities that cultivate genuine Christian character are the same attributes that create good citizens. Biblical worldview encourages and produces law-abiding behavior (G. Smith 17-30). Once again, this worldview works in accordance with God’s intended plan for humanity.

Positive View of Work

A Christian worldview perceives vocation in a positive manner, understanding that it is a holy assignment from God (Eisenbarth and Van Treuren 429; Bertram-Troost, de Roos, and Miedema 132-50; Colson and Fickett 83-91; Colson and Pearcey 381-95). Much of Western culture possesses a distinctly Greek view of work. The Greek culture equated the material world with evil and disorder. Therefore, this mind-set perceives labor as denigrated due to its relation to material things. The biblical worldview contends that God made human beings in his image. Therefore, he created people to work—to create, to shape, and to bring order out of disorder (Colson, “In Celebration of Labor”; Colson and Pearcey 387).

Work in its various forms surfaces more than eight hundred times throughout Scripture. Consequently, the Bible mentions work more than all the words used to

express worship, music, praise, and singing combined. In fact, the Hebrew word *avodah* is the root word for both work and worship (Hillman 15).

Work meets a need far deeper than making a living. God intends for labor to address the urge to be creative, a need imprinted in every human heart by the Creator (Colson and Pearcey 395). Vocation epitomizes the dignity and intrinsic purpose bestowed upon the human creature by the Creator.

Jesus came to “seek and save that which was lost” (Luke 19:10). This salvation includes labor (Silvoso 133). Secular jobs prove just as important to God as missionary work in third world countries when offered for the glory of God (Colson and Fickett 83-91; Colson and Pearcey 381-95; Hillman 24-28; Sirico 18-28; Silvoso 27-36). In the same manner that pastors minister God’s transforming power in the context of the church, believers minister in secular vocations through opportunities never afforded the pastor (Silvoso 36).

God never intended for the church to become merely the ambulance of society, relegated to the care of casualties. He called the body of Christ to be the prophetic pioneers, caring for all that concerns God. This mission includes work (Stevens 172). “The church must serve the world precisely because it does not belong to the world. If we start with the world, the church will lose its mission. If we start with God, the church cannot refrain from giving its life for the world” (173). Vocation provides Christians proximity to the world while simultaneously providing the opportunity to exemplify purity among nonbelievers.

God assigns every believer as a minister in his or her sphere of influence, whatever the vocation (Hillman 25). Martin Luther King, Jr. declared this reality in a speech:

If it falls your lot to be a street sweeper, sweep streets like Michelangelo painted pictures, sweep streets like Beethoven composed music, sweep streets like Leontyne Price sings before the Metropolitan Opera. Sweep streets like Shakespeare wrote poetry. Sweep streets so well that all the hosts of heaven and earth will have to pause and say: "Here lived a great street sweeper who swept his job well."

All work provides dignity as an expression of the divine image.

Not only do individuals possessing a biblical worldview embrace a positive view of vocation, they approach work in an ethical manner. These persons recognize that enjoying the benefits of good moral decisions as designed by God is of greater value than merely making money. In fact, these individuals understand that pursuing only money causes the individual to lose both money and self-respect in the end (Whitehead 24; Hillman 29; Silvos 172-73).

Generous Stewards

A Christian worldview promotes good stewardship (Eisenbarth and Van Treuren 429; Bertram-Troost, de Roos, and Miedema 132-50). Because the biblical worldview contends that every human being deserves dignity and respect, those who embrace Christian ideology generously give to their churches in order to fund ministry endeavors. Additionally, Christians give generously to charities beyond the church, including clearly nonreligious groups (Stossel and Kendall). Believers seek to love others as Christ instructed and embrace a personal responsibility for the care of those who cannot help themselves.

Conversely, those of the liberal mind-set verbalize concern and compassion for the less fortunate yet give appreciably less to charity. These individuals generally believe the government has the responsibility to respond to such needs (Stossel and Kendall). Devout religious views prove to be the single greatest predictor of charitable giving. In fact, studies reveal that this demographic gives 40 percent more than other Americans (Stossel and Kendall).

Additionally, biblical worldview thinkers express environmental concerns and implement environmental practices. These individuals perceive the earth as their father's world. As God's stewards, the Christian's responsibility is to care for all that belongs to him. While they do not participate in the extreme environmentalism evident in today's culture that demands outright reverence, they do seek to conserve energy, recycle, and practice other means that demonstrate the preservation of the earth (Colson and Pearcey 132-33).

Provides Coherent Answers Concerning the Basic Questions of Life

The biblical worldview is the only worldview that coherently answers the most basic questions asked by human beings throughout the ages. The human heart longs to know: (1) From where did we come? (2) What has gone wrong in the world? (3) How do we fix it? (4) What happens next and what am I supposed to be doing in the meantime? (Colson and Pearcey xiii; Pearcey 351-78; Colson and Fickett 33-36, 71-80, 83-95, 106-09; Colson and Warren).

While other major worldviews provide conflicting and disjointed answers to such issues that do not cohesively unite, God provides the answers throughout the pages of Scripture. Creation by a personal and supreme God provides the solution for the question

of origin. Sin and the fall explain the disintegration of humanity and God's original intentions for mankind. The redemption of man through the person of Christ makes clear the solution for humanity's dilemma. Finally, every believer's God-given purpose, to restore all that belongs to God, provides meaning for existence. The Scriptures also describe heaven that belongs to every believer upon taking their last breath in this life.

The biblical worldview unequivocally supplies the answers that correspond with reality. This worldview empowers the individual to experience, interpret, and respond to reality in a manner as God intended. Only the Christian worldview has the power to transform the world (Colson and Pearcey 487).

Provides Answers for Every Arena of Culture

Worldview thinkers continually seek to understand the various facets of existence through the lens of their perspective. Noebel researched a systematic analysis of worldviews concerning ten major components. His conclusions heighten the credibility of biblical worldview while further diminishing conflicting worldviews. Concerning the study of theology, Noebel believes the evidence for the existence of God far outweighs any argument for atheism (799-800; Colson and Pearcey 41-144; Pearcey 153-247). The designed and intelligible nature of the universe coupled with the earth that is prepared for human life fortifies the Christian worldview. The view that mind (*logos*) precedes matter is far superior to the atheistic stance of matter preceding mind as discussed in philosophy. Regarding the arena of science, the concept of a living God creating life fits the evidence better than any hint of spontaneous generation and evolution (Noebel 799-800; Colson and Pearcey 41-144; Pearcey 153-247). Considering the field of ethics, the concept that right and wrong are absolutes based on the nature and character of a personal, loving,

holy God is far superior both theoretically and practically to any concept of moral relativism. The perspective that God always (absolutely) hates the perversion of justice is far superior to any theory of legal relativism in matters of law. Within the school of psychology, elements of body, soul, spirit and mind far outweigh physical explanations that reduce mind and brain to random chemical explosions in some kind of supercharged matter. The biblical family of father, mother, and child far transcends any experiments in homosexuality, trial marriages, or other popular affiliations discussed in sociology. Christian belief that human rights are a gift from God protected by government is more logically persuasive, morally appealing, and politically sound than any atheistic theory that maintains that human rights are a largess of the state. Considering the area of economics, the concept of stewardship of private property and using resources responsibly to glorify God is nobler than societal attitudes that cultivate common ownership, which destroys individual responsibility and work incentives. Regarding the worldviews related to history, the veracity of the Bible and its promise of a future kingdom ushered in by Jesus Christ is far more credible than any vague, utopian, global schemes dreamed up by sinful, mortal men (Noebel 799-800).

In every discipline, the Christian worldview shines brighter than its competition. The biblical worldview deems more realistic and better explains man and his place in the universe. This worldview holds true to Scripture. Such a comprehensive view of life demonstrates greater scientific consistency and proves more intellectually satisfying and defensible. Additionally, the Christian worldview remains faithful to the one person who has had the greatest influence throughout the history of the world—Jesus Christ (Noebel 799-800; Colson and Fickett 347-58; Barna 42; Colson and Pearcey 477-87).

Conclusion

Worldviews are totalitarian in their daily, even hourly, intrusion upon life. Like the ceaseless ticking of a clock, individuals' central ideas incessantly invade their living. When people think, choose, and act, or fail to act, they reveal what is most distinctively and intimately their own. Ideas provoke consequences; human beings act as they think (Hoffecker, *Building a Christian Worldview* 319-20). The apostle Paul described this reality by describing daily lives as letters of recommendation "known and read by all men" (2 Cor. 3:2). If daily living is analogous to an open book, private faith is a myth. Public and private behavior and conversation inescapably expose priorities and commitments. In other words, genuine faith cannot reconcile a division between sacred and secular.

If individuals espouse and implement a false worldview, they will inevitably find themselves working against the order of the universe, leading to unbearable consequences, as millions of Americans are discovering. However, when people order their lives in alignment with reality, they will not only find meaning and purpose but also discover that their lives are healthier and more fulfilled (Colson and Pearcey 477).

If persons adhere to the belief that they do not control their own destiny, they exist as ineffective pawns of fate. However, when they desire the awareness of life and purpose that culture rejects, when their mind hungers and their spirit thirsts for something far superior to the quest for things, power, politics, or self, then the biblical worldview provides the singular solution (Roche 358).

Humanity has everything to lose by refusing to pursue biblical worldview and everything to gain by embracing this perspective. Blaise Pascal explains this reality in a

compelling manner. He states if people believe in God and his ways, discovering one day with absolute certainty that God does exist, they experience infinite gain. If individuals wager for God and discover that he does not exist, there is no loss, for still they enjoy the good life filled with integrity and good will towards all men. If people wager against God and yet he does exist, they face infinite loss. If individuals wager against God and discover he does not exist, there is neither loss nor gain (874). In seeking God and his ways, humanity inevitably aligns themselves for the optimal good in life and in death.

Older Mosaic/Younger Buster Demographic

Busters are Americans born between 1965 and 1983. This demographic represents sixty-six million Americans and is termed “Busters” because they are the smaller generation, or the bust, after the baby boom, which is the single largest American-born generation in the history of the United States (McIntosh 122). The purposes of this study will focus upon the latter half of the Buster generation, sometimes called the Boomlet or Generation X. This second phase of births comprise the final seven years of the Buster population, 1977-1983 (123-24).

Mosaics are Americans born between 1984 and 2002. A multiplicity of terms describes this demographic due to its diversity and exposure to the new millennium with all its advances. They represent at least two subgroups: Generation Y and Millennials (McIntosh 162). Predictions suggest Millennials will be the dominant demographic in America by 2010 (Rubel 21). The purposes of this study will target the initial group of Mosaics called Generation Y, encompassing those individuals born between 1984 and 1993.

More specifically, this study will involve individuals between the ages of 18 and 32. I use the term twenty-somethings to define this group in spite of the technical overstep concerning age. Authors typically view college age individuals, as well as the latter phase of Busters, within the definition of twenty-somethings (McIntosh 123-24, 161-62; Kinnaman and Lyons 17-18).

Additionally, while the demographic for this study includes subsets of two different groups, tendencies and perspectives common to both entities surface. Positively influencing twenty-somethings necessitates an understanding of these shared characteristics.

Diversity

Today's twenty-somethings are more ethnically diverse than previous generations. Factors attributing to this reality include the influx of immigrants into American society and the global nature of technology that has fostered a cross-cultural environment (McIntosh 167, 174; Martinson 329; Kohut 33; Wuthnow 50, 52; Melby 4). This generation expects to work alongside minorities. They embrace multicultural interaction. Ethnically diverse marriages are no longer taboo. In fact, 89 percent of white twenty-somethings believe interracial dating is completely appropriate (Kohut 39).

Tolerance

This diversity among twenty-somethings cultivates a tolerance for other points of view. This generation resents judgmental attitudes and insensitivity to others' perspectives, no matter how nontraditional an individual's views may seem (McIntosh 175; Kinnaman and Lyons 23, 181-97; Loyd 22; Dunn 31). Twenty-somethings view life

in a nonlinear, chaotic manner, which means they embrace contradiction and ambiguity (Kinnaman and Lyons 23).

Extremely Individualistic

Today's twenty-somethings enjoy challenging the rules. This phenomenon stems from a fierce pursuit of individualism (Kinnaman and Lyons 21-22; Martinson 329).

Uniqueness is paramount. In this journey towards distinctiveness, this group tends to express themselves in irreverent and blunt ways (Kinnaman and Lyons 21; Martinson 329). Approximately half of all twenty-somethings admit they have tattooed their flesh, pierced their body in unusual places, or dyed their hair a unique color. Tattoos proved to be the most popular of the three activities (Kohut 2, 21; Pershey 62-63).

The standard American dream no longer exists for this group. Individuals tailor dreams personalized to their own interests (McIntosh 169). This demographic watched their parents work obsessively in order to become successful. Twenty-somethings endured the consequences of their parents' choice to divorce. Therefore, this demographic adamantly opposes following in their parent's footsteps (172). Approximately one-third of twenty-somethings resided in single parent households (Yeaton 69).

Skeptical

Considering the lack of integrity throughout society, unsurprisingly, today's twenty-somethings are skeptical. Throughout their lives, this group witnessed widespread moral failure through public scandals involving authorities in every arena of culture including politics, business, athletics, education, and even the Church. This realization prompts twenty-somethings to respond cynically to leaders, products, and institutions

(Kinnaman and Lyons 22-23; McIntosh 176; Martinson 329; Dylhoff 448; Lacey 51; Beaudoin 51-72).

This generation enjoyed being the target of more advertising, media, and marketing than any other generation before them. Due to this constant onslaught, their perception is both unbelievably savvy and unusually jaded (Kinnaman and Lyons 22; Virts 15, 77; Loyd 21). For them, everyone seems to be speaking from a self-promoting position with little concern for others.

Therefore, this generation utilizes an “authenticity barometer,” which remains on high at all times (Breux 45). They want to ensure that an individual is the same person in every instance. They resent Christians using “Christianese” jargon to describe real life issues (45). Additionally, while employers are examining this generation’s resumes, twenty-somethings are also investigating the employer’s credentials (Dylhoff 448). This demographic checks the authenticity of Internet information by a popular Web site called snopes.com (448). Twenty-somethings’ suspicion towards authority and institutions prompts them to take no stranger’s word without careful inspection (Kohut 9).

Twenty-somethings embrace realness on every level and abhor facades that seem too perfect. Viewing everyone as flawed, this generation easily tolerates inadequacies when someone admits their weaknesses. Because most leaders do not make such confessions until forced to do so, twenty-somethings tend to trust only those individuals relationally close to them (McIntosh 176). When asked about heroes and people they admire most, one-fourth of twenty-somethings name someone in their sphere of relationships, while older generations tend to mention historical and well-known individuals (Kohut 9).

Highly Consumerist

Media venues target this generation with more alluring advertisements than any previous generation (“New Research”; McIntosh 293; Brunk 291). Considering that twenty-somethings are kinesthetic learners who need to see and feel in order for engagement to occur, advertisers create commercials that enable the audience to become visually stimulated with a sense of personal fulfillment (McIntosh 134, 138).

The consumerist mentality thrives upon the achievement of desires almost automatically. This mindset perceives gratification as instantaneous (Brunk 293). Such a perspective extends to faith views. Just as an individual can purchase an appliance in the exact shape, size, and color of preference, so too, twenty-somethings believe faith should be pleasing in every detail. Therefore, when a spiritual experience does not produce exactly what this demographic desires, they simply continue their search until they find a suitable match, regardless of the belief system (294).

Additionally, this generation perpetually views their possessions as insufficient. Advertisements pulsate with a simple message throughout various media venues. This message contends individuals are inadequate, thus they need to purchase more things. Obtaining goods diminishes to narcissistic buying motivated by self-loathing (Brunk 292).

Technologically Savvy

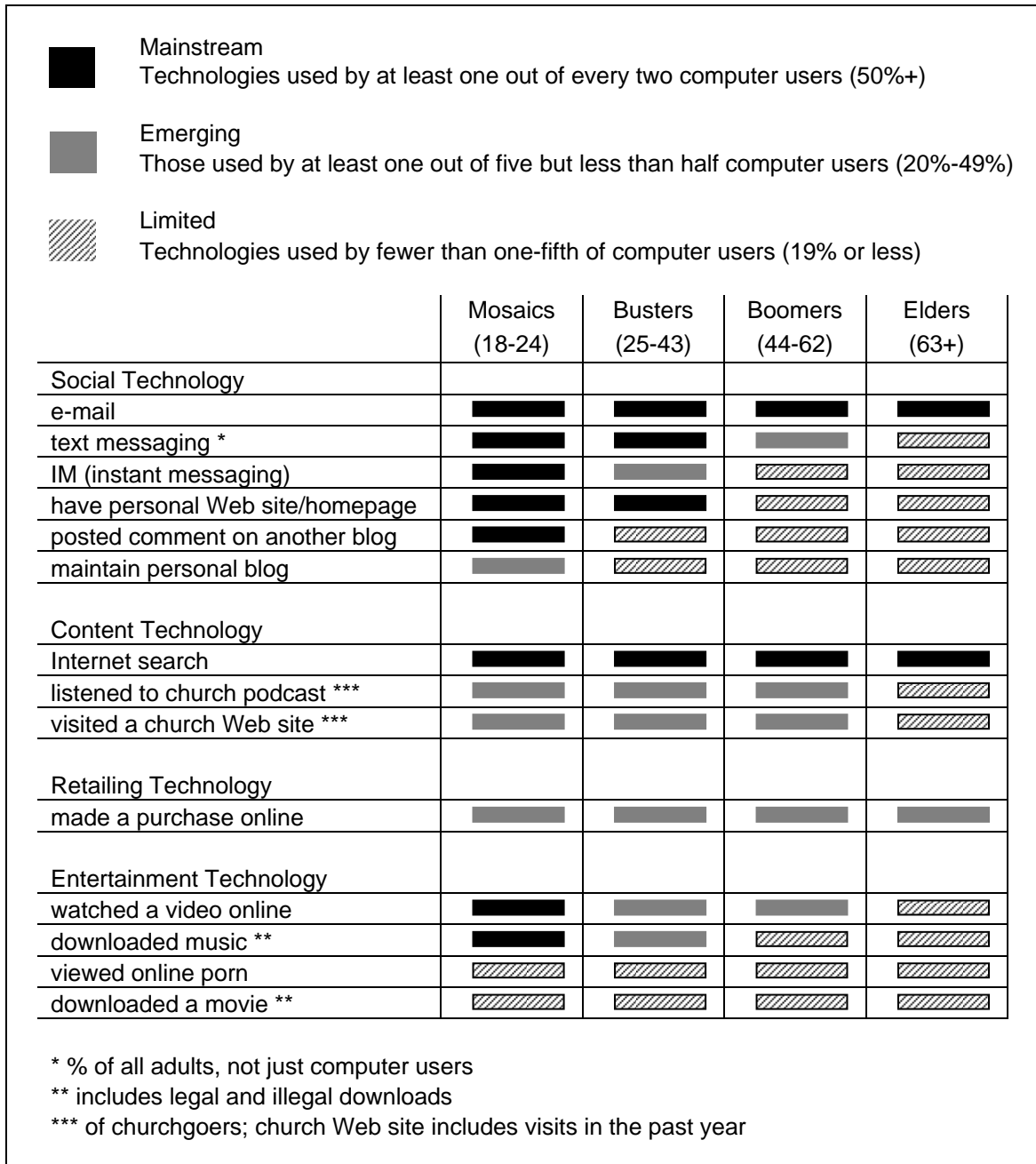
Today’s twenty-somethings are “plugged in.” This “Net Generation” has wires running through their veins (“How the New Generation”; McGlynn 13; Martinson 330; Melby 4; Loyd 23). “Digitally fluent” characterizes this demographic (Fine 22). Cell phones, iPods, laptops, Facebook, and online banking are just a few of the perceived

essentials for this generation. By 2006, research revealed that 40 percent of the world's people used cell phones (S. Alexander). For twenty-somethings, the added features that transform phones into digital cameras, digital music players, Internet Web browsers, and text-messaging devices add enormous appeal. Many of these electronics are now small enough to fit in a pocket, resembling a small card (S. Alexander).

Among Mosaics, more than one-fifth (22 percent) consider owning the latest technology to be a very high priority in life, compared to only 9 percent of older adults. While Mosaics are the most avid technophiles, Mosaics and Busters together are notably more likely than older Americans to desire a lifestyle characterized by innovative technology ("New Research").

Internet Junkies

By 2007, approximately 1.25 billion people connected to the Internet encompassing 19 percent of the global population (Ray). Younger generations led the surge, pushing the technology market forward with unprecedented force. This demographic embraced Internet social networking through the famous MySpace and Facebook phenomenon so enthusiastically that MySpace membership reached seventy million monthly active users in 2007, while Facebook attained twenty million frequent visitors by 2007 (Ray). Despite the technological surge within American society, younger generations greatly surpass older generations in usage (see Figure 2.1).



Source: "New Research."

Figure 2.1. The technological divide—how computer users of each generation have used technology in the past week.

Twenty-somethings chat with six or seven friends on the Internet simultaneously (McIntosh 173; Kohut 5-12). Approximately 21 percent of this age group admit to

posting on someone's Web page within the past twenty-four hours (Kohut 13). Regarding instant messages, 67 percent in this demographic regularly send instantaneous communication (Rossi 51). They access favorite television shows by downloading them with the press of a button. Mobile video usage grows at 125 percent every year (Cameron 10). Twenty-somethings prefer customized daily news bulletins through e-mail rather than the ancient printed news. Among this demographic, 40 percent blog on a daily basis while only 9 percent of thirty-somethings participate in blogging (Zeller). Not surprisingly, due to the magnitude of this generation's interaction with technology, they require little to no Internet managing. Individuals thirty and older are the persons who keep Internet technicians in business (Rapoza 49).

Twenty-somethings desire endless flexibility without commitment (Virts 17). Technology will continue to move toward multimedia gadgets to provide multi-platforms. This expertise enables users to rotate among three or four screens at "eye blink" speed (Cameron 12).

Multiple Media Overload

Twenty-somethings consume more hours of media from more sources than any generation before them (Kinnaman and Lyons 23; Coleman and McCombs 4-5; Virts 15; "New Research"). Media entertainment drives their leisure time and their values. "Mediavore" adequately describes their obsessive consumption of media (Schmotzer 66).

In addition to the amount of continuous media use, this generation devours multiple media simultaneously. Multitasking is an effortless way of life for this group (McGlynn 13; Yeaton 72). Music pulsates through their media gadgets during the entirety of their day. They simply organize an array of preferred music for their custom-made

play list. While twenty-somethings are aware that the excessive use of media breeds less productivity, they become protective of the venues they enjoy (Fuller and Damico 329).

These perceived necessities prove worthwhile in that they cultivate creativity and entrepreneurialism. However, these entities also facilitate a generation characterized with Attention Deficit Hyperactivity Disorder (ADHD) with or without hyperactivity. “Ritalin Generation” is another common term used to describe this group. Twenty-somethings demonstrate short attention spans as they habitually click from one bit of information to another (McIntosh 173).

Obsession With Speed

Everything moves so swiftly that speed is king among this generation. Change is fast-paced, constant, and chaotic (Martinson 331; McIntosh 169; Kohut 1; Loyd 21). The only constant seems to be rapid change (Kohut 1). This ever-changing customization extends to all facets of life, including style. The fashion industry must reinvent itself every six months to meet the latest expectations for this new generation (McIntosh 169). Additionally, this demographic, more than any group before them, utilizes the drive-thru for “fast” food (Holloway and Orr 17).

When asking twenty-somethings the last time they wrote a real letter, read a book they could hold in their hands, or read a tangible newspaper, their responses proved bleak. They view traditional methods as ancient and unbearably slow. Not only is news and information retrieved electronically, academic papers and work related documents are almost exclusively communicated through electronic means (“How the New Generation” B10-15; Coleman and McCombs 4-5; Leung 333-38; Rossi 52).

Desire Connectedness

Despite new technology that provides a myriad of ways for today's twenty-somethings to connect, this generation pursues a continual search for fresh experiences (Kinnaman and Lyons 23; Mays 78). This group desires community and genuine relationships (Nydam 323; Butterfield 51). Twenty-somethings do not feel guilty, they feel empty (Nydam 328).

Current technological devices eliminate the traditional necessity for families to gather in one room for television viewing or radio listening. Now individuals enjoy multiple options for individual engagement in their own private worlds, regardless of how many people are in the area (Brunk 298). This reality breeds isolation that twenty-somethings seek to remedy through the Internet and other devices such as texting.

While older adults tend to use technology for information and convenience, twenty-somethings depend on technology to meet people, expresses themselves, and feel connected. Virtual relationships feed their continual need for association and support (McIntosh 175; Martinson 330; Brunk 296-97; Kohut 5-12; "New Research").

Despite these revolutionary relationship methods, twenty-somethings, more than any group before them, suffer with depression and suicide (Martinson 330). Additionally, in spite of their longing for deep connectedness, this demographic marries later and chooses to parent later in life (Martinson 330; Wuthnow 50). Traditional neighborhood relationships enjoyed among previous generations do not exist among twenty-somethings. Today's generation obtains a sense of community from characters on television sitcoms (Martinson 330). This demographic considers their e-mail or other Internet addresses their most permanent address (Dylhoff 447-48).

Although twenty-somethings seek individualism, they prefer working collaboratively. They favor teamwork that cultivates creativity (McGlynn 15; Yeaton 69; Fine 22; Loyd 20; Schmotzer 65). Today's generation wants to be involved with real life issues that matter to them. Twenty-somethings desire connectedness with anything that feels authentic (McIntosh 141; McGlynn 15; Fine 22).

Learning Preferences

This generation's multi-media overload mentioned earlier in this chapter dramatically affects their learning preferences. Because twenty-somethings are accustomed to interactive technology, they also crave interactive learning in the classroom (Hartman, Moskal, and Dziuban 6.5-6.6; B. Alexander 30). This preference can create perplexities for traditional instructors. Previous generations learned through a rigid top-down model. The instructor lectured while the students operated as programming machines. Twenty-somethings require a new bottom-up style in which the type of interaction and learning changes from programming and commands to exploring and interactive (Lévi-Strauss 19; Turkle 60; Brown 10-11; Hartman, Moskal, and Dziuban 6.4). Consequently, instructors must redesign their sessions to focus upon being student centered and interactive (Hartman, Moskal, and Dziuban 6.10). The networking element does not pertain exclusively to technology. While studies reveal twenty-somethings prefer technological competence by the instructor, they also desire an interactive component among peers (Roberts 3.4).

As mentioned in the previous section, twenty-somethings crave socialization among peers more than any generation before them (Nydam 323; Butterfield 51; Hartman, Moskal, and Dziuban 6.9). They gravitate toward group activity, favoring a

collaborative style (McGlynn 15; Yeaton 69; Fine 22; Loyd 20; Schmotzer 65; Oblinger 2). A demonstration of this reality surfaced in the cumulative results of surveys by The Research Initiative for Teaching Effectiveness at the University of Central Florida. When questioned concerning the effectiveness of students' online learning experiences, this demographic favored the social interaction among peers as the most positive and productive segment of the learning while other generations cited little need for this component (Hartman, Moskal, and Dziuban 6.3).

Considering the preoccupation with interactive education, combined with today's generation's skepticism toward authority figures discussed earlier in this chapter, instructors may assume the teacher-led model would prove incompatible and unsuccessful in training twenty-somethings. Admittedly, this demographic expects certain qualities from instructors. However, they acknowledge a need for instruction through lecturing. When polled concerning their preferences between lecturing and interactive learning, 100 percent of the students rated the balanced environment highest, with 50 percent of each method perceived necessary for effective learning (Roberts 3.4).

Twenty-somethings maintain that valuable instructors must convey an exceptional knowledge of the subject. They must possess expertise and experience with the topic (Hartman, Moskal, and Dziuban 6.11; Roberts 3.3). The proficiency includes the leader's capacity to implement the current technology available for a more clearly communicative presentation (Hartman, Moskal, and Dziuban 6.11; Roberts 3.4). Additionally, the instructor must exude with infectious passion for the topic discussed (Roberts 3.3).

Existing Attitudes and Beliefs

Pop culture's influence upon twenty-somethings cannot be underestimated. The reality is that pop culture is popular. Despite its harmful mass-mediated features, today's generation feels drawn to pop culture's diverse venues, including music, cinema, TV, radio, and a host of new technology forms. Not only do pop culture venues entertain, excite and stimulate Americans, they develop and circulate values and ideals (Guy 16). In essence, "culture" refers to the tastes that rule a particular people. Although there are many subcultures in every culture, the term *culture* generally refers to the broad tendencies that mark a people (Horton, *Where In The World* 39; Lane 16-17).

Religious Disintegration

One trend that currently marks American culture seems to be a move towards religious absence. Only a "substantial minority" of Americans perceive religion as "the most important influence" in their lives (Miller and Thoresen 25). The American Religious Identification Survey of 2008 attempted to detect religious changes over the past generation. The study revealed 15 percent of Americans presently claim no religion, an increase from 14.2 percent in 2001 and 8.2 percent in 1990 (Kosmin and Keysar). Considering the estimated increase of the American adult population since the last census, from 207 million to 228 million, this statistic indicates an additional 4.7 million adults with no religious belief system. Since 1990, Christian faith has diminished from 86.2 percent to 76 percent. Tragically, the non-religious population is the only growing demographic in every state of the union related to religion (Kosmin and Keysar; Kohut 2-3).

While the percentage of Americans outside the Christian faith continues to increase throughout every demographic, the younger generations are signifying the most elevated numbers. Approximately twenty-four million Americans between the ages of sixteen and twenty-nine do not embrace the Christian faith. While roughly one-quarter of Boomers (born 1946-1964) and Elders (born prior to 1946) remain outside Christianity, a startling one-third of Mosaics and Busters do not profess Christian beliefs (Kinnaman and Lyons 18; Kohut 2-3). Only 4 percent in this generation profess any curiosity towards spiritual things (Kohut 2-3).

Religious Disengagement Despite Christian Background

The majority of twenty-somethings do not attend church. A recent ABC News poll revealed that only 28 percent of individuals between the ages of eighteen and thirty attend church at least once a week (Crump). Even more disillusioning, the vast majority (81 percent) in this generation attended church for a period of at least two months during their teenage years. Presently, the greater part of twenty-somethings (61 percent) who enjoyed exposure to Christian faith are now spiritually disengaged. They no longer attend church, read the Bible, or pray. In their view, church seems too confining (Mays 68). Only one-fifth of twenty-somethings (20 percent) maintain the level of spiritual activity congruent with their high school experiences (“Most Twentysomethings”).

For this generation, Christian disengagement is not a temporary phase. This estrangement continues into adulthood. Upon becoming parents, individuals traditionally long to return to church in order to provide spiritual guidance for their children. This traditional impulse is diminishing among the younger demographic (Martinson 327-28; “Most Twentysomethings”; Wuthnow 51). Only one-third of twenty-somethings who are

parents frequently take their children to church, compared with two-fifths of parents in their thirties and half of parents who are 40-years or older (“Most Twentysomethings”).

Among those individuals who remain committed to Christian faith, the majority no longer belong to the central churches of the Protestant Mainline. Some scholars view the death of the mainline churches as the event that distinguishes this time from every other period in American history. They recognize that the mainline churches no longer possess the capacity to set, or even extensively influence, the national vocabulary or direction (Bottum 32-33). Consequently, 42 percent of Americans do not attend church at all or attend minimally throughout their lives (Dolliver 22-23). Additionally, 27 percent of Americans no longer desire a religious funeral at their death (Kosmin and Keysar).

While numerous studies indicate America is growing less religious, other research provides a different conclusion. Some scholars contend that America remains an unusually religious country for an industrial nation with approximately eight in ten adults (78 percent) claiming to identify with the Christian tradition and only 5 percent adhering to other faiths (“Brand Disloyalty” 33).

Customized Belief Systems

For the Americans who remain within the mainline churches, many refuse to embrace the comprehensive theology of any single denomination. They prefer an à la carte approach (Martinson 329; “New Generation”; Bottum 33; Butterfield 66; Dunn 35). Many Christians possess a worldview that reflects a smorgasbord of beliefs drawn from major world religions including Buddhism, Judaism, Hinduism, Islam and secularism. Even among born again Christians, 61 percent chooses a method that does not fully reflect the Christian worldview (“Christianity”).

Evidence of this reality emerges in recent studies surrounding views about the sacredness of Scripture. Younger generations are notably less likely to agree about the inerrancy of Scripture compared to older adults. Only 30 percent of Mosaics and 39 percent of Busters confidently embrace the perspective that the Bible is totally accurate in all of the principles it teaches (“New Research Explores”).

Not surprisingly, individuals under the age of twenty-five lead the way towards customizing beliefs. Four out of five (82 percent) said they develop their own amalgamation of beliefs rather than adopt a church’s prescribed belief system (“Christianity”). In other words, twenty-somethings select theological views that are helpful and disregard beliefs that create personal discomfort. This customization of values creates irreconcilable contradictions. For instance, twenty-somethings accept Christ as their savior, yet also believe that an individual can perform enough good works to earn eternal salvation. They accept that the Bible is completely accurate in all it teaches, but they also believe that Jesus sinned.

Spiritual Development Guided by Emotions

Faith, regardless of variety, is no longer instructive. Experience is paramount (Mays 72; Martinson 331; “Christianity”; Beaudoin 73-95). With people spending less time reading Scripture and engaging less in activities that strengthen their biblical literacy, faith views increasingly derive through dialogue, self-reflection, and observation, rather than instruction. Experience is the primary means of determining truth, primarily among today’s generation (Martinson 331; “Christianity”). Preaching and Bible study participation no longer hold the same significance for twenty-somethings as it did in previous generations (“Christianity”).

Spirituality Without Religion

Despite the evident acceleration of nonreligious people in America, the trend towards spirituality is growing. Twenty-somethings generally consider themselves highly spiritual while not necessarily religious (Kinnaman 21-38; Martinson 329; Cromartie; Savage, Collins-Mayo, and Cray 50-51; Astin and O’Keefe; “Most Twentysomethings”; Drumheller 65; McKinney 151; Wuthnow 52; Butterfield 55). They consider themselves believers without the belonging (Savage, Collins-Mayo, and Cray 50-51).

A six-year UCLA study indicates that, while attendance at religious gatherings drastically decreases among college students, spirituality accelerates throughout their undergraduate experience (Keefe and Astin). For many in this generation, spirituality represents the search for meaning, purpose, values development, and self-understanding. Three out of four students agree that spiritual growth is possible without religion (Astin and O’Keefe). In other words, spirituality derives from within self. God is not necessary for faith development to occur. This perception of spirituality without religion typically grows 12 percent from freshman to junior college years (Astin and O’Keefe).

Due to their professed spirituality without religious affiliation, twenty-somethings are least likely to turn to religious leaders or the Scriptures for advice. This demographic generally relies upon family members for answers to life’s perplexing issues (Kohut 19). Twenty-somethings confess this reliance upon family does not always derive from pure motives. Studies reveal that 23 percent received financial assistance from their parents within the past twelve months (Kohut 19).

While many individuals in this demographic do not affiliate with orthodox Christianity, they do participate in a substantial amount of unorthodox spiritual activity.

Three-quarters of America's teenaged youth have engaged in at least one type of psychic or witchcraft-related activity during their teen years, not including reading horoscopes ("Most Twentysomethings").

Conflicting Data Concerning Religion and Spirituality

While the data concerning the spiritual hunger of twenty-somethings without religious ties proves voluminous, other research unveils a different conclusion. S. Savage, B. Collins-Mayo, and G. Cray conducted research, seeking to discover new approaches to influence this generation towards a biblical worldview. Their findings provoked alarm and controversy. This generation seeks happiness rather than probing the deeper meta-narratives of life. Culture has so secularized their worldview that they signify no curiosity or desire to pursue religious or spiritual quests (50-51; "Most Twentysomethings").

Savage, Collins-Mayo, and Cray's findings strike at the heart of this dissertation endeavor. If twenty-somethings are hopelessly unspiritual, the Church cannot reach them with the gospel. Regardless of these conclusions, I continue this endeavor with tremendous hope that echoes throughout the pages of Scripture. Eternity is set in the heart of every human being by the Creator (Eccles. 3:11).

Tolerance Obsession

Due to the trend towards smorgasbord beliefs derived from various faiths, along with world globalization, spirituality is interfacing among different religions in momentous ways. Interfaith committees no longer serve as the dominate demonstration of tolerance. The trends currently delve much deeper into interfaith marriages and communities (Cromartie).

Twenty-somethings thrive on fresh experiences and new perspectives. They embrace tolerance and inclusiveness on a level that exceeds any generation before them (Virts 18; Martinson 329; B. Smith 341). While education levels, geography, and exposure to other religions affect an individual's perspective towards religious inclusiveness, age remains the strongest predictor for an inclusive worldview (B. Smith 341).

Especially for twenty-somethings, tolerance is the new virtue. They adamantly believe every narrative deserves respect. However, this current view of tolerance goes beyond showing appreciation for all perspectives. Twenty-somethings typically accept all narratives as equal. In other words, truth is not absolute but varies with every situation and individual. Twenty-somethings contend that no single narrative is superior to another. A hierarchy of truth does not exist (Lamirande 5). All narratives are worthy of valid recognition (McKinney 149; Cromartie; Lacey 37).

Moral Collapse

Because twenty-somethings generally perceive truth to be relative, this generation leads the way in redefining what it means to make the correct moral judgments in daily living. The Barna Group collected data from a nationwide study that affirms this reality ("Most Twentysomethings"; "Young Adults"; "Barna Survey"). Researchers asked Americans if they participated in any of eight specified behaviors during the past week. The behaviors included exposure to pornography, using profanity in public, gambling, gossiping, engaging in sexual intercourse with someone to whom they were not married, retaliating against someone, drunkenness, and lying. The majority of adults admitted to engaging in at least one of the eight behaviors throughout the past week. Researchers

conclude that the moral patterns among adults under twenty-five proved the most shocking. The younger generation was more than twice as likely as other adults to participate in behaviors deemed morally wrong by traditional standards. Their decisions made even the Baby Boomers—a group never viewed as an example of traditional morality—look like moral pillars by comparison.

For instance, two-thirds of those under the age of twenty-five (64 percent) used profanity in public, compared to just one out of five Boomers (19 percent). Mosaics were nine times more likely than Boomers to participate in sex outside of marriage (38 percent vs. 4 percent). They were six times more likely to lie (37 percent vs. 6 percent), almost three times more prone to drunkenness (25 percent vs. 9 percent) and twice as likely as Boomers to view pornography (33 percent vs. 16 percent). Additionally, they accelerated in gossip (26 percent vs. 10 percent) and acts of retaliation (12 percent vs. 5 percent; “Young Adults”). Mosaics admittedly download more questionable movies than other generations (“New Research”).

Another study on contemporary ethics and morals discovered 30 percent of students admitted stealing from a store within the past year. The impersonal nature of the act did not drive the incident. Among those individuals in the research study, 23 percent admitted to stealing from a parent or relative, and 20 percent acknowledged stealing from a friend. A majority of students (64 percent) admitted they cheated on at least one test in the classroom, and 38 percent acknowledged dishonesty two or more times during the past year (“Ethics of American Youth”). Almost half (42 percent) confessed they lie to save money, and 83 percent said they lied to their parents about “something significant.” Perhaps the most alarming aspect of the study appeared at its conclusion when 26 percent

of participants admitted to lying on the survey. Students acknowledged they answered one out of three questions dishonestly. Despite the enormous admissions of lying, theft, and cheating from the participants, 93 percent viewed themselves as “satisfied with their personal ethics.” The majority of subjects (77 percent) perceived themselves as better than the greater part of Americans in issues of morality (“Ethics of American Youth”).

Other research suggests this generation participates in binge drinking 69 percent more often than twenty years ago. They use 63 percent more illegal drugs than twenty years ago (Kohut 1). The common twenty-something (64 percent) readily admits that “getting rich” is their number one goal in life (10).

A possible explanation for this moral collapse resides in the limited exposure Mosaics received in traditional moral teaching and the inadequate accountability for such behavior. The consequence for such inadequate visible leadership proves to be a moral system based on convenience, emotions, and selfishness (“Young Adults”). Regardless of its origin, many Americans recognize the moral decline, with 49 percent viewing it as “a very big problem” and 32 percent acknowledging it as at least a “moderately big problem” (Dolliver 23).

Increased Sexual Activity

As mentioned previously, twenty-somethings do not embrace similar views of sexual behaviors as do the generations before them. The attitudes and behaviors of this demographic reflect such a shift. For instance, more than two-thirds of twenty-somethings said that cohabitation and sexual fantasies are morally acceptable behaviors, compared with half of older adults. Most young adults do not perceive sex outside of marriage and viewing pornography as morally problematic. Only one-third in previous

generations agreed. Almost half of Busters, the oldest group in the twenty-something demographic, believed that sexual relationships between people of the same sex are acceptable, compared with one-quarter of older adults (“New Generation”).

Twenty-somethings have 75 percent more casual sex than people twenty years ago (Kohut 1). Sexual activity does not necessitate relationship or intimacy and it certainly does not point towards marriage. This generation does not view oral sex as real sex and often prefers it to avoid disease (Melby 5). Such a reality reiterates the profound influence the Clinton Presidency made upon culture with its mixed ethical messages concerning sexual experiences (McIntosh 130-31).

Moral Restrictions Relegated to Environment

While morality no longer seems to be a concern for twenty-somethings, such an assumption is not altogether correct. Research reveals this generation applies moral judgments in an unprecedented manner. For them, passion equals truth (McKinney 150).

A study from The Hoover Institute revealed that many twenty-somethings engage in increased sexual promiscuity while simultaneously placing stringent moral restrictions on food. A modern young woman may consider living with several different men and having abortions when pregnant as acceptable behaviors while viewing digesting food from a factory farm as immoral (Eberstadt).

Ecology and global sustainability are major concerns for this generation (Martinson 331; Holloway and Orr 17; Kohut 33; Koch 16; Rubel 21). They, more than generations before them, feel morally responsible to care for the planet. However, a recent study discovered that 62 percent of hybrid car owners were over the age of forty-five (Holloway and Orr 17). Perhaps today’s generation does not purchase hybrid

automobiles with energy efficiency due to their elevated costs as compared to traditional cars. Nevertheless, twenty-somethings demonstrate a heightened awareness of environmental responsibilities.

Church Attendance

Loyalty to congregations is one of the casualties of young adulthood. Despite the reality that six out of ten twenty-somethings attended church for at least two months in their teen years, most of this generation disengage from active participation in the Christian faith during their young adult years and even beyond that time (“Most Twentysomethings”). Only 29 percent within this demographic continue regular church attendance (Wuthnow 52).

Twenty-somethings are nearly 70 percent more likely than older adults to strongly assert that if they “cannot find a local church that will help them become more like Christ, then they will find people and groups that will, and connect with them instead of a local church.” They are also considerably less likely to believe that “a person’s faith in God is meant to be developed by involvement in a local church” (“Most Twentysomethings”).

While twenty-somethings demonstrate sensitivity to many personal voices and opinions, they also convey suspicion toward overarching stories and grand themes such as those offered in Scripture. Such skepticism creates deep misgivings toward the exercise of authority and power (Wood 8). Therefore, church involvement remains minimal.

For those who remain faithful to church life, Mosaics are less likely than any other generation to volunteer time to their church, with 12 percent of Mosaics and 23

percent of Busters offering their time. Conversely, 34 percent of America's oldest existing generation, often called Builders, volunteer in their churches ("Most Twentysomethings"). Twenty-somethings prefer involvement in local causes where they can witness instant results due to their involvement (McIntosh 137). This group proves very time conscious and will only volunteer for short-term endeavors (143).

Political Views

Twenty-somethings display lower levels of political interest, paying less attention to media information about government (Coleman and McCombs 7; Kohut 2, 4, 24; Lacey 46). Only one-third of this demographic agree it is their duty as a citizen to vote (Kohut 4, 25). When asked about their primary concerns, 74 percent mentioned their own personal and internal issues while only 2 percent professed concern for national or international issues (8). Perhaps this reality results from a reduction in news viewing. Twenty-somethings are uninformed concerning current events due to their lack of interest in the news (28).

While many studies concur that this generation does not feel obligated to participate in politics, recent polls prove a different reality. More than twice the number of twenty-somethings voted in the 2008 presidential elections as opposed to the 2004 elections. A majority of these individuals voted Democrat (Behnke and Oberwetter 39; Brownstein 3).

Twenty-somethings display passionate feelings towards issues they feel convey intolerance or judgmental positions, such as women's rights to an abortion, homosexual rights, and immigration laws (Kohut 17, 39; Fine 22; Lacey 43). Ironically, their position against intolerance does not always prove coherent. Even young people raised in

Christian homes generally fail to recognize the self-refuting moral propositions offered by culture.

One such example concerns the late Christopher Reeve. Mr. Reeve sat in his wheelchair with a breathing tube, testifying before the United States Senate in defense of embryonic stem cell research. He made the case that the government's purpose is "to serve the greatest good for the greatest number." Because this generation approaches life in a pragmatic way, they generally agree (MacIntosh 139). This generation fails to realize that if the government followed Reeve's philosophy, he would be unable to testify. According to his worldview, spending millions to keep Reeve alive would be better served by helping thousands, rather than one individual alone (Colson and Morse, "Worldview Bootcamp" 17).

Despite the contradictions of intolerance, college students continue to move toward political liberalism the longer they remain in college, especially as politics relate to social issues. More individuals in this generation identify with the Democratic Party than any generation before them (Kohut 4, 25). They more readily embrace equality among religions, with no singular faith possessing truth over the others (B. Smith 349; Kohut 2). Consequently, 49 percent of twenty-somethings view gay marriage as morally and legally right (Kohut 39).

Even among evangelical colleges, views among twenty-somethings shift toward liberal perspectives. Regardless of the educational institution, views on abortion and homosexuality typically become more liberal the longer they remain in the college setting (Astin and O'Keefe).

Conclusion

Exploring the existing attitudes and behaviors of this generation can provoke enormous anxiety for the believer in Jesus Christ. Some may wonder if the effort to bring transformation to this generation proves futile, especially given the latest statistics. Current research concludes that less than one-half of 1 percent of adults in the Mosaic generation possesses a biblical worldview, compared to about one out of every nine older adults (“Barna Survey”). However, the usefulness of this study, along with other parallel research, offers insight into evangelism. Most importantly, retreating would be in direct violation of the Great Commission (Matt. 28:19) and the cultural commission (Gen. 1:28). The Church must move forward with courage and devout obedience.

Additionally, the research concerning existing current attitudes and behaviors provided in this project primarily specifies the twenty-something demographic. However, some of the research does not mention twenty-somethings in particular. Rising trends within America primarily originate from the younger generations. Therefore, the research, regardless of age specificity, signifies current attitudes and behaviors regarding today’s twenty-somethings.

Furthermore, in spite of the despairing attitudes and beliefs towards faith among this generation, research reveals great hope for the Christian endeavor. Because change occurs so continuously, twenty-somethings struggle to discern what is real. Many twenty-somethings show signs of fatigue with trends. This demographic seeks the ritualistic elements of liturgical churches and a connection to the past. Twenty-somethings desire genuine community and moral absolutes in the midst of such uncertain times (Flory and Miller 32; Tennant and Carroll 41-45). They seek the interactive and physical rather than

the passive and cognitive (Flory and Miller 34; Tennant and Carroll 41-45). Twenty-somethings want action rather than contentment with mere attendance. This generation seeks to make a difference in the lives of those who need assistance (Flory and Miller 35).

Theological Research

For evangelicals, the turn towards discipleship represents a growing awareness that the church has too often promoted a gospel reductionism, focusing primarily on conversion and eternal salvation, neglecting a way of life here and now (A. Robinson 23). Dallas Willard calls this diminution of the gospel “vampire Christianity.” A vampire Christian says to Jesus, in effect: “I’d like a little of your blood, but I don’t care to be your student.... In fact, won’t you just excuse me while I get on with my life, and I’ll see you in heaven” (14).

God calls his Church to be the penetrative influence in the earth. He commissions his children to manage all that concerns God in a way that honors him. The following Scriptures reinforce these intentions of godly influence throughout the world.

Matthew 5:13-16 serves as the primary theological foundation for the study. However, I selected to begin this section with related Old Testament passages to demonstrate the continuity of thought throughout Scripture. God’s plan from the beginning emphasized holy influence generating from his people to the world in a redemptive manner that represents his character.

Genesis 1:28

God clearly articulated the cultural mandate for humanity in Genesis, commanding human beings to rule, fill, and transform the earth (Colson and Pearcey 17,

295; Hegeman 21, 29; Hoffercker, *Revolutions In Worldview* 55-56; Romanowski 45-46; Plantinga 31-33; Mouw 16; Williams 201-08; Wolters 36; Johnson 57-60). While God's charge to "be fruitful and multiply" described marital procreation intentions, his instruction to fill the earth and subdue it comes through raising and sending out culture-makers into every corner of creation (Hegeman 29, 42). God bestowed upon human beings the task of being "self-creators," as visible agents of God at work (von Lupke 316). The goal is to serve as co-creators in the earth, bringing the whole of creation back to God. Essentially, humanity continues and completes creation through the various cultural venues on God's behalf (von Lupke 316; Williams 201-08; Hegeman 29; Wolters 36; Johnson 58).

No human being is exempt from this charge. God issues the commission of ruling creation to all human beings, regardless of handicap. Every person, regardless of frailties, receives the mandate to work and take care of the earth (Bayer 280).

Believers exercise this cultural dominion in alignment with our subjection to God's authority over us as his creatures (Hegeman 43; Romanowski 45-46; Hinson-Hasty 393). The word *dominion* in Genesis 1:28 comes from the Hebrew word *radah*, meaning to subdue and rule over (Hinson-Hasty 392). Genuine kingdom people influence culture only as God continues to shape them. Richard J. Mouw describes the cultural mandate as, "God's charge to our first parents to 'transform untamed nature into a social environment' by cultural formation that fits God's design" (16).

Because culture generally represents a secular worldview that demonstrates an absence of faith in Christ, too many Christians remove themselves from culture, choosing to live strictly among like-minded individuals. Others segregate the sacred aspect of life

from the secular. However, believers cannot act selectively in their responsibility to this cultural mandate given by God who lays claim to all of life and creation. Christians cannot try to be faithful in their personal morality and church life but then employ secular tactics, values, goals, and ethical standards for business, politics, education, art, and other arenas of culture (Romanowski 52). God's purpose for humanity is to rule and reign with holy influence over all of creation as defined in Genesis 1:26-28.

The cultural mandate in Genesis 1:26-28 reminds every believer that God values all vocations that seek to honor him, not merely pastoral endeavors. Christians can serve God and glorify him maximally without devoting themselves to a monastery or convent. Work and play, friendship and marriage, business and art, government and education—these facets of existence are things God uses to make his name known in the earth (Plantinga 39). The Christian at the drafting board may be engaged in full-time Christian service as surely as the pastor in a pulpit extends ministry. Believers' goals should be righteous influence through whatever endeavor they employ.

Psalm 8:6-8

The psalmist echoes the cultural mandate penned in Genesis 1:28. The passage reiterates the *imago Dei* of humanity and God's intention for his likeness to rule and reign over all creation (Colson and Pearcey 17, 295; Hegeman 28). The Holy Spirit inspired this scripture after the fall of man recorded in Genesis, signifying that sin did not eradicate the mandate. God restates his instructions for those created in his image. He commands his children to lead with consecrated influence over all creation for his glory.

Everything corrupt needs redemption. This reality includes the natural world, which both sings and groans. God never intended for redemptive activity to exercise

confinement to the sacred zone. The whole world belongs to God. The entire universe experienced the Fall. Thus, the total planet needs redemption. Every single person, place, organization, and program require rescue from sin's grip (Plantinga 96; Hegeman 21; Johnson 59).

The word *dominion* can invoke oppressive thoughts when placed in the hands of human beings. "The power of filling, subjugating, and dominating 'all things,'" is certainly authority and ability that belong to God, yet he entrusts this function of dominion to the church (Barth 365). God intends for the Church to handle it in a manner that reflects his intentions and motives, not its own.

Consequently, a superficial reading of Genesis 1:28 and Psalm 8:6-8 could lead to a distortion of humanity's assigned dominion. Some readers may perceive this God-given dominion as a valuing of the natural world for the way it serves human needs. Therefore, they seek to use this authority in any manner they choose. God's intention does not include such abusive power (Hinson-Hasty 392).

In verse six, the psalmist uses the Hebrew word *masal* to refer to dominion. "You have made him to have dominion over the works of Your hands; You have put all things under his feet" (NKJV). This word differs from the Hebrew word used in Genesis 1:28. However, the notion of dominion in Psalm 8 is noticeably reminiscent of the word in Genesis. Both references suggest God offers this generous gift to humanity with considerable boundaries (Hinson-Hasty 393). God's name and reputation extensively intertwine within the cultural mandate to rule. The focus must remain on the prominent person. The main character in Genesis and in the psalm passages is not a human being; it is God (393).

In the Hebraic worldview, human beings recognize their own limitedness and understand they possess authority only because God offers and assigns it. Nature is not private property to be used as individuals choose; humanity is responsible for honorable stewardship over an earth that belongs to God. The Hebraic worldview realizes that God intends for dominion to operate as a partnership between God and human beings, woven together by the biblical model of covenant. A covenant relationship with God causes individuals to regard their responsibilities in light of their relationship with him (Hinson-Hasty 393).

God-ordained dominion never provides a license to exploit. This authority in the context of covenantal relationship provides a responsibility to value all God values. The assigned dominion requires Christians to care for God's creation in the same manner he has cared for humanity. God extends infinite love so such love must be believers' priority as they influence the world for his purposes.

The tension of this psalm resides not only in the fact that the deeply dependent and needy human receives the highest dignity to rule. The greater wonder is that the one who, in his omnipotence, created the magnificent universe is at the same time the merciful father who considers humanity, a people deeply reliant and even helpless without him. God not only cares for human creatures, he visits with them and chooses to dwell among them (Bayer 281). This reality creates dizziness as readers seek to digest that an omnipotent God entrusts frail human beings with such godlike authority and influence (Edgerton 560). "The fact that humans are simultaneously children and kings, kings and children in personal union-this is a reason to be truly amazed!" (Bayer 282).

This passage provides a deeply Eucharistic moment in the sense that it holds together the gift, the giver, and the gifted. It invites humanity to offer themselves as living sacrifices in response to such grace bestowed by God (Edgerton 561).

Matthew 5:13-16

Humankind's commission to transform the earth through culture-making was radically altered, but not abandoned, by the entrance of sin into the world. The Fall corrupted this mandate but humanity is not unlicensed as a result (Plantinga 32). Jesus Christ was the perfect sacrifice needed to reconcile humanity back to the Father. This restoration occurred so that humankind could return to the mission to rule, fill, work, and keep the creation (Hegeman 64). Through Christ, believers contend that every human being and all of creation is potentially redeemable (Plantinga 35).

Jesus certainly came to earth in order offer unmerited forgiveness for sin. However, he never described the gospel as confined exclusively to his free gift. The overwhelming majority of New Testament scholars, regardless of theological persuasion, agree that the central aspect of Jesus' teaching focused upon the kingdom of God. The words "kingdom of God" or Matthew's equivalent, "kingdom of heaven," appear 122 times in Matthew, Mark, and Luke. Ninety-two of these references come from lips of Christ himself (Sider 60).

This recurring emphasis upon the kingdom signifies that every single facet of life submits to the authority of Jesus Christ. He is Lord above all he created. Scripture continually confirms this reality. While the New Testament writers refer to Jesus as "Savior" sixteen times, they call him "Lord" 420 times (Sider 66-67). Clearly, Christ must be Lord in the believer's heart, home and workplace, attitude, thoughts, desires,

relationships, moral decisions, political convictions, and social conscience. Christians should seek and live the mind and will of God in all of existence (Ogden 28).

Jesus reminds believers of this reality by comparing the influence of Christians to salt and light. He did not say that believers would become salt and light, as if it was something in the future. He said, “You are” (P. Robinson 280-81; Land and Duke 84). Therefore, the mandate is a present reality for every believer, not a future endeavor as spiritual maturity occurs.

Salt. Salt does not exist for itself. It makes a sizeable impact as it interacts with elements beyond itself. Likewise, believers do not exist for themselves (Bruner 160). Only as Christians interact with spheres beyond the walls of the church can they implement kingdom penetration.

The kingdom of God knows no boundaries. No part of the universe and all it contains operate outside the domain of God. In the same way, Christians must make God’s name known and reveal his reign over every creature and every facet of life (P. Robinson 281).

This influence not only extends horizontally to the ends of the earth, but also vertically to every area of life, from top to bottom (P. Robinson 281). The word *earth* used in this passage refers to the totality of life. When the Church fails to live in this reality, the salt becomes tasteless. Therefore, it influences no one. Essentially, the Church proves worthless without moving in its purpose to be salt in the earth (Minear 31).

Jesus reiterates warnings concerning salt losing its taste in Mark 9:50 and Luke 14:34 (Parsons and Hanks 320). Often, translations replace the word *savor* with *flavor* in Matthew 5:13. Earlier writings used *savor*. The actual Greek word for *savor* means “to

make foolish” (Shillington 120; Parsons and Hanks 320). While this definition is dissimilar from most commentary renderings of the passage, the popular view of table salt losing its flavor creates complexities. Salt cannot lose its flavor (Shillington 120; Parsons and Hanks 320; Fitzmyer 1069). When Jesus conveys the ineffectiveness of salt without flavor, he is suggesting that disciples of Christ lose their intended potency in transforming culture when they view their purpose as anything less than carriers of God’s life-giving spirit (Shillington 121).

Light. Jesus’ followers were not unfamiliar with the image of light. Israel understood God as the light (Ps. 18:29; 27:1; Mic. 7:8; Isa. 60:1-3). They treasured the promise of the Messiah who would arrive as the light of the world (Isa. 8:23-9:1). Simeon referred to light (Luke 2:32) and Matthew did the same (Matt. 4:16; 28:20). Subsequent verses throughout the New Testament mention this great light that is to live in every believer (Eph. 5:8; John 12:36; 1 Pet. 2:9) (P. Robinson 282).

Just as salt must touch the object in order to influence and reveal its potency, so must light be close enough in proximity to the darkness (Land and Duke 89). Likewise, followers of Christ must venture beyond places and persons of familiarity in order to influence culture in potent ways.

Public square. Society often recites the separation of church and state mantra to defend its view that the Church should stay out of the public square (Cookson 15). To heed such demands results in hiding the light. If the Church fulfills its assignment, she will be deeply involved in the public arenas, influencing every part with Christ’s redemptive command (P. Robinson 282).

Matthew 5:13-16 reaffirms this reality. Both images of salt and light emphasize active involvement in the public sphere. Collectively, salt and light accentuate transforming activity. Salt fights decay and tastelessness. Light removes darkness. Wherever believers live and work, they must expose evil and help to reconstruct the broken world with the transforming power of Christ. To accomplish this task, believers must break every false dichotomy that intends to prevent them from doing and being what God intended them to become. “Only a church that succeeds in keeping its identity in this changing world, succeeds in being a missionary church” (P. Robinson 284).

Conclusion. Wesley declares, “You know that the great end of religion is to renew our hearts in the image of God, to repair that total loss of righteousness and true holiness which was sustained by the sin of our first parent” (qtd. in Outler 185). Christ repairs and restores those who believe in him and pursue him. This repairing proves impossible without God. However, with God, every individual and every facet of culture has restorative potential. The Church must operate in God’s redemptive power, recruiting people who have made terrible choices, invading the most hopeless lives and filling them with his light (Taylor 38). By God’s power, believers affect the ordinary and the extraordinary moments of existence.

Research Design

This study necessitated a mixed-method exploratory design, utilizing both quantitative and qualitative aspects. The quantitative analysis involved descriptive statistics to measure attitudinal and behavioral changes through the pre-survey and post-survey assessments. The qualitative analysis evaluated content within the focus groups

provided at the conclusion of the peer-mediated gatherings. Consequently, this section discusses both quantitative and qualitative research.

Exploratory Mixed-Method Design

A mixed-method design integrates quantitative and qualitative research designs. Until recent years, researchers did not view mixed-method designs optimally. Many scholars perceived qualitative analysis as scientifically inferior (Calder 355; Kerlinger 270, 272; Mussen, Conger, and Kagan 13; Kvale 66-67). They believed that “paradigm loyalty,” remaining loyal to one approach, proved most credible. These scholars perceived the amalgamation of qualitative and quantitative methods, also known as “methodological eclecticism,” as presenting a risky consequence if not performed correctly (Hammersley 159-74; Richardson 172-74; Scott-Baumann 70).

However, recent researchers in the field view this integration as a form of methodological triangulation, recognizing its potential potency to research (Creswell, *Qualitative Inquiry* 2-3). Both components in the same study add vigor. Because quantitative data does not always provide ample information for the study, researchers believe the addition of the quantitative element facilitates a more robust and rigorous study (Scott-Baumann 71; Tashakkori and Teddlie 14).

Triangulation does not specifically describe the method used in this particular study. I did not evaluate the qualitative and quantitative components simultaneously or with equal priority as required in triangular designs (Creswell, *Educational Research* 557). Exploratory design more accurately describes the method for this research project.

An exploratory mixed-method design, sometimes called a two-phase model, consists of initially gathering quantitative data and then assembling qualitative data to

facilitate the explanation and elaboration of the quantitative results. In other words, the quantitative information receives higher priority and earlier implementation. Upon collection of the quantitative statistics, the researcher utilizes the qualitative method to refine the results disclosed in the quantitative study. The justification for this approach is that the quantitative data and results provide a general understanding of the research problem; more analysis, particularly through qualitative data compilation, refines, extends, and explains the broader picture (Creswell, *Research Design* 203; Creswell and Clark 5; Tashakkori and Teddlie 3-5; Creswell, *Educational Research* 560).

Human Subject Informed Consent

Obtaining informed consent generally precedes any credible study. This step in the process insures the privacy and confidentiality of all participants. Especially in education and social sciences, researchers demonstrate sensitivity to potential harm experienced from participation in the study (Creswell, *Educational Research* 157; Walliman 346-47).

Subjects sign a human subject informed consent document prior to involvement in the research. This documentation guarantees the individual certain rights related to the process. Upon signing the form, the participant agrees to involvement in the study with acknowledgement of protection rights (Creswell, *Educational Research* 159). Many researchers offer a summary of the findings to the participants at the conclusion of the experience (229).

I gained the consent of the Senior Pastor to arrange this research study at Hope Community Church. Additionally, I required human subject informed consent

documentation from every participant in the study as well as all nonparticipants who completed a pre-survey exclusively.

Quantitative Research

The pretest and posttest administered in this study assessed the objective measure of change in attitudes and beliefs among the participants through a quantitative design. This method involves numeric data contained in statistical analysis and offers a more objective and unbiased approach (Creswell, *Educational Research* 380-81; Walliman 270-71). Quantitative research attempts to measure specific data on variables that provide detailed insight (Creswell, *Educational Research* 423). This method forms hypotheses and tests theories offering a closed-ended stance making the process a deductive one (139).

Surveys. Survey research statistically describes the changeability of particular features within a population (Marshall and Rossman 96). The results prove specific and measurable. The intended purpose for such a method includes generalizing and making inferences from the sample to the larger population (Babbie 3, 17; Creswell, *Research Design* 118).

Several advantages exist within the survey method. This mode facilitates research in politically or ethnically sensitive areas. Large surveys focus on susceptible or controversial topics within the public sphere. Notable strengths include accuracy, generalizability, and convenience (Marshall and Rossman 96-97).

Disadvantages exist within this design. Surveys generally offer diminutive value in exploring intricate social relationships or complex patterns of interaction. They cannot guarantee, without supplementary support, that the sample characterizes a broader picture

within society. Surveys potentially prove to be expensive compared to qualitative approaches due to the cost generated by the data collection. Additionally, the results risk an invasion of privacy or possibly produce questionable outcomes in the participant or the community (Marshall and Rossman 97).

Scales of measurement. The quantitative measure used for this study originated from the Barna Group's questionnaire utilized in their research concerning biblical worldview in America (Barna 203-07). Minimal additions provided pertinent demographic information as well as data relevant to Hope Community Church. The survey utilized two types of measuring scales, including nominal scales and interval ratio scales.

Nominal scales offer response options, giving subjects opportunity to check one or more categories that explain their traits, attributes, or characteristics such as male or female. These scales also allow the participant to check his or her position on a particular issue (Fink, *Survey Handbook* 16-17; *How to Analyze Survey Data* 4-5; Creswell, *Educational Research* 175; Patten 87). This study implemented both types of nominal scales.

Interval scales, sometimes called ratio or continuous scales, present continuous response options to questions with assumed distances between options. These scales may offer three, four, or more response options (Fink, *How to Analyze Survey Data* 7; Jaccard and Wan 2-3; Creswell, *Educational Research* 176). The Likert scale is a popular type of interval scale. A notable strength for this device originates from its theoretically equal distance between intervals. It typically provides options from "strongly agree" to

“strongly disagree.” If the options do not prove equivalent in distance, the scale becomes an ordinal scale (Jaccard and Wan 2-3; Creswell, *Educational Research* 176).

Descriptive statistics. The quantitative portion of this study utilized descriptive statistics. These types of statistics denote general tendencies in the data such as the mean, mode, and median. They also reveal the difference in scores including variance, standard deviation, and range. Descriptive statistics offer a comparison of how one score connects to all others through z scores, percentile, and rank. Additionally, these figures identify the independent, dependent, control, and mediating variables (Fink, *How to Analyze Survey Data* 9-10, 16; Creswell, *Educational Research* 190; Walliman 304-05).

Qualitative Research

The qualitative portion of this particular study embodied a focus group that offered a subjective assessment of the overall experience. Qualitative research explains occurrences within the study utilizing words rather than numbers or measures. This approach implements an inductive process, interpreting data generating from a specific situation to a broader conclusion (Wiersma and Jurs 13; Creswell, *Educational Research* 46; Walliman 307-09). The qualitative measure provides a holistic understanding of the study (Wiersma and Jurs 13; Creswell, *Qualitative Inquiry* 14-16; Creswell, *Educational Research* 46).

While quantitative data seeks to measure differences and the extent of those variations among different groups or over time in individuals, qualitative researchers do not compare groups or relate variables. They pursue a deeper understanding of the views held by an individual or group (Creswell, *Educational Research* 139). Unlike quantitative

designs where the researcher is detached from the subject, the qualitative method allows the researcher to interact in personal ways with the participants (*Research Design* 6).

A valuable qualitative study seeks credibility, transferability, dependability, and confirmability. In other words, the process ensures that the data accurately describes the subject. The study demonstrates applicability from one context to another. The researcher seeks to account for the shifting conditions in the experience chosen for study as well as changes in the design created by a progressively more developed perception of the setting. Finally, the study maintains objectivity because the researcher's biases do not invade the process (Lincoln and Guba 296; Marshall and Rossman 142-45).

Focus groups. Precise research methods reside under the broad heading of qualitative research. This specific study implemented the focus group technique. These groups generally comprise four to twelve participants, operating optimally with four to six subjects (Marshall and Rossman 84; Krueger 78; Krueger and Casey 67; Creswell, *Educational Research* 226). When the group exceeds twelve, it can diminish the possibility thirty individual participation (Krueger 78). Because this worldview study comprised thirty members, the focus group exceeded the ideal number of participants. However, the majority of Rebelution members contributed to the focus group discussion.

Group selection derives from shared common characteristics (Marshall and Rossman 84; Creswell, *Educational Research* 226; Stewart, Shamdasani, and Rook 27; Greenbaum 3). Age, affiliation with Hope Community Church, and a willingness to participate compose the mutual characteristics for this study.

Often the researcher poses deceptively simple questions to the focus group. This approach promotes self-disclosure among the participants as the environment becomes

increasingly nonjudgmental and charitable (Marshall and Rossman 84; Greenbaum 6). Such an environment cultivates a natural, real-life atmosphere as opposed to the experimental environment (Marshall and Rossman 84; Morgan and Spanish 260; Krueger 34-35; Krueger and Casey 36; Greenbaum 6-7). Ideally, the validity of the study gains fortitude as the researcher interacts with the participants in this setting (Mariampolski 21; Krueger 30-31; Krueger and Casey 35-38; Greenbaum 10-11).

Focus group advantages. Focus Group methodology enjoys many advantages. First, the results produce high validity because the method fosters understandability and believability (Krueger 44-46; Marshall and Rossman 84-85; Stewart, Shamdasani, and Rook 42-43). Perhaps this reality derives from empowering participants to convey personal perspective in their own words (Krueger 34-35; Kvale 70-71; Greenbaum 10-11). These focus groups seek a conversational tone rather than a formal structure with prearranged response categories (Marshall and Rossman 80; Krueger 34-35; Krueger and Casey 4-6; Stewart, Shamdasani, and Rook 42-43). The setting enables researchers to connect personally with the people they study so that they can more astutely understand existing perspectives and nuances (Kalnins 5-6; Marshall and Rossman 103; Krueger 34-35; Krueger and Casey 4-6; Stewart, Shamdasani, and Rook 10-11; Greenbaum 11).

These groups prove to be productive in gathering large amounts of data quickly because the researcher has the ability to interview multiple participants simultaneously. Finally, the assessment requires relatively little cost (Krueger 35, 44-46; Marshall and Rossman 80-81, 84-85; Stewart, Shamdasani, and Rook 42-43; Greenbaum 13-14).

Focus group disadvantages. While a noteworthy strength among focus groups resides in the researcher's ability to understand participants' worldview, a weakness

generally associated with focus groups derives from the unwillingness of interviewees to share honestly. Additionally, they may be unaware of recurring patterns in their lives that can potentially alter the results (Marshall and Rossman 81; Creswell, *Educational Research* 226). When the participants understand that the reason for their answers is to discern and describe their views on a particular subject, rather than providing correct responses, they may answer more transparently (Marshall and Rossman 81). To maximize transparency in this study, I began the focus group session by discussing the necessity for honesty and explaining the nonexistence of incorrect answers.

Other disadvantages include less control over a group as opposed to an individual. The group interview setting lacks objectivity due to the human interaction inherent in the process (Kvale 64-65; Stewart, Shamdasani, and Rook 43-44). While the researcher encourages each subject to participate in the group discussion, guarantee of this involvement proves unlikely (Creswell, *Educational Research* 396-97; Stewart, Shamdasani, and Rook 43-44). The data can prove challenging to analyze and difficult to assemble. Focus groups require highly trained observer-moderators. Additionally, logistical problems potentially arise due to the need to conduct the discussion in a conversational manner (Krueger 37; Marshall and Rossman 85; Krueger and Casey 13).

Focus group interviewer. For maximum results, interviewers must exemplify excellent listening skills. They must demonstrate skill in personal interaction. The researcher must frame questions appropriately and possess the ability to gently probe for elaboration when necessary (Fowler 107; Marshall and Rossman 81; Krueger 36-37; Stewart, Shamdasani, and Rook 78-81; Greenbaum 23-28). Additionally, the interviewer must maintain control over the discussion without allowing participants to waver from

the research questions (Krueger 36-37; Creswell, *Educational Research* 226-27; Stewart, Shamdasani, and Rook 43-44; Greenbaum 23-28). Scholars do not recommend taking notes exclusively in the session due to the enormity of the conversation. An audio recording proves most helpful (Creswell, *Educational Research* 226-27).

Data collection. Upon collection of the data, the researcher organizes the information into manageable chunks and attempts to condense the data into persistent themes and patterns (Coffey and Atkinson 26, 170; Marshall and Rossman 112-13, 116; Walliman 312-13). Categories emerge that supply rich “context-bound” information leading to patterns or theories that help clarify a phenomenon (Creswell, *Research Design* 7). Subsequently, the researcher determines how the data elucidates the questions being investigated (Coffey and Atkinson 26, 170; Marshall and Rossman 112-13, 116).

Summary

This chapter explored major themes and research pertinent to the success of this project. The biblical worldview study provided the independent variable for the quantitative aspect of this process. More specifically, three independent variables for this research design included the teacher-led learning, the peer-mediated approach, and the small group peer interaction. Attitudinal and belief modifications among Rebelution members resulting from the worldview study provided the dependent variable. Research contained in this chapter provides the reader with knowledge of biblical worldview and twenty-somethings beyond the research sample. Additionally, the research strengthens the theological integrity of my endeavor, as well as the credibility of the research design. The qualitative aspect implemented through the focus group at the conclusion of the

experience provides a holistic understanding of the impact Christian worldview can offer in the lives of twenty-somethings.

CHAPTER 3

METHODOLOGY

Problem and Purpose

Christians often blame culture's powerful influence for its crippling effects upon the church. However, some believers challenge this assumption. "The problem in our culture ... isn't the abortionists. It isn't the pornographers or drug dealers or criminals. It is the undisciplined, undisciplined, disobedient, and biblically ignorant Church of Jesus Christ" (Ogden 25). The American church is modeling culture (Sider, 17-29; Kinnamon and Lyons 34-38; Ogden 28-31). This reality is contrary to everything Christ taught.

Jesus commissioned believers to live counter-culturally, positively influencing culture by holy example. The church's failure to lead culture has most adversely affected the present generation. People between 18 and 32 years of age reject biblical teaching more readily than any generation before them throughout the history of America (Kinnaman and Lyons 18).

Less than one-half of 1 percent of Mosaics embraces a Christian worldview ("Barna Survey"). A biblical worldview experiences, interprets, and responds to reality through a biblical perspective. The purpose of this study was to evaluate changes in attitude and beliefs in thirty Reblution members, individuals between 18 and 32 years of age, within Hope Community Church, resulting from a seven-week biblical worldview study with subsequent three-week peer-mediated sessions.

Research Questions and/or Hypotheses

Three questions guided the research for this dissertation.

Research Question #1

What worldview attitudes and beliefs characterized the group prior to the biblical worldview study and subsequent peer-mediated sessions?

The answer to this research question provided a baseline, measuring the participants' attitudes and belief systems preceding the biblical worldview intervention. I administered a pre-intervention survey for this measurement. The survey consisted of nominal questions and Likert scales with voluntary demographic questions. Other twenty-somethings who selected not to join the study also completed a pre-survey, providing further insight into the initial attitudes and beliefs among this demographic within Hope Community.

Research Question #2

What changes occurred in the group's attitudes and beliefs following the seven-week biblical worldview study and subsequent three peer-mediated sessions?

Upon examination of this question, I sought to prove that understanding and responding to this comprehensive life system, called biblical worldview, changes attitudes and beliefs. Answers to this research question identified the attitudinal and belief system variations resulting from the study and peer mediated gatherings. The post-intervention survey emulated the initial survey. It consisted of nominal questions and Likert scales with voluntary demographic questions, as well as several additional questions related to the learning experience.

The focus group discussion provided further illumination to this question. For those Reblution members who answered correctly in the pre-survey, attitudinal and belief changes prove undetectable. Additionally, survey analysis does not reveal which

aspects of the study created the change. While the quantitative element promised invaluable information, it proved insufficient in revealing the full impact of the study.

Research Question #3

Which of the three learning approaches involved in the teaching sessions did the students perceive as most beneficial in prompting attitudinal and belief changes?

The quantitative and qualitative components of the research design helped answer this question. I added a question in the post-survey to ascertain the most effective approach for overall learning. The options included teacher-led, peer-mediated, and small group peer interaction. Additionally, results from the focus group transcript addressed this issue. The execution of a qualitative approach with content analysis gained through the focus group transcript highlighted recurring themes and patterns.

Population and Participants

The research sample involved individuals between the ages of 18 and 32. I selected this particular demographic due to the alarming statistics surrounding their negative attitudes and beliefs toward Christian faith. If this generation captured the essence of a biblical worldview, it could potentially revolutionize the American church.

More particularly, this study focused on twenty-somethings attending Hope Community Church. Every willing participant within this demographic received a pre-intervention survey. Not all twenty-somethings chose to commit to the ten-week worldview experience. Regardless, I evaluated every pre-survey, noting the individuals who participated in the study and those who did not. This component provided insight concerning the initial attitudes and beliefs within the twenty-something demographic of Hope Community.

Most specifically, this project targeted Rebelution members, individuals between the ages of 18 and 32 at Hope Community, who consented to the ten-week intervention. I measured alterations in Rebelution's pre-survey and post-survey responses to assess changes.

Design of the Study

I implemented a mixed-method exploratory study, utilizing both quantitative and qualitative components. Participants' pre-intervention and post-intervention surveys provided the quantitative data for measuring the attitudinal and belief system changes resulting from the ten-week biblical worldview experience. I evaluated nonparticipant pre-surveys for broader perspective concerning the attitudes and beliefs of the twenty-something demographic within Hope Community.

Subsequent to the seven-week teacher-led learning experience, the group continued the intervention with three peer-mediated sessions. Integrated into every session, Rebelution members enjoyed small group peer interaction. Upon completion, I convened a focus group to ascertain the overall impact. This qualitative element offered a more holistic picture of the study's effectiveness.

Instrumentation

The mixed-method research design initially implemented quantitative measures through a pre-intervention survey (see Appendix A). Every person between 18 and 32 years of age attending Hope Community at least one Sunday a month received an invitation to participate. The majority of eligible candidates agreed to complete the survey. Some twenty-somethings selected not to participate in the biblical worldview training. Regardless of intervention involvement, every response received analysis. The

quantitative analysis differentiated the results between participants and nonparticipants. I combined the pre-survey results from both groups to reveal the population's initial attitudes and beliefs.

Upon conclusion of the ten-week biblical worldview study, I administered a post-intervention survey to Rebelution members exclusively (see Appendix B). The subsequent survey replicated the first survey with two additional questions pertaining to the ten-week experience. These questions inquired about focus group participation and the most effective teaching approach for overall learning in the worldview study. I provided three learning options: teacher-led training, peer-mediated learning, and small group peer interaction.

This quantitative measuring tool originated from the Barna Group. I contacted the Barna agency for permission to use their instrument for the project and received consent. This organization conducted nationwide surveys through telephone interviews utilizing this measuring device in 1995, 2000, 2005, and 2008. Each study included 1,002-1,005 randomly selected adults. The range of sampling error related to a survey of one thousand people is ± 1.5 to ± 3.5 percentage points at the 95 percent confidence level. Each of the surveys utilized minimal statistical weighting to adjust the cumulative sample to known population percentages in relation to numerous crucial demographic variables. Barna researchers conducted the interviews among a sampling of adults in the forty-eight continental states ("Barna Survey").

The Barna Group strategically designed the tool to measure three different aspects of an individual's worldview. The first section sought to establish the salvation status of the subject. The second portion ascertained views concerning absolute moral truth and its

impact on personal decisions. The final segment of the survey attempted to determine the adoption of fundamental biblical truths (Barna 2003-07).

Barna's researchers utilized nominal scales in the first two sections of the survey and a combination of nominal and interval scales for the third portion of the survey. For purposes relegated to Hope Community and this specific study, I added a fourth section that provided demographic information. This segment of the survey utilized a nominal scale to supply greater descriptive analysis.

This research project did not communicate the Barna Group survey in the same manner. Rather than executing telephone interviews, I made announcements in the bulletin and in Sunday morning services, encouraging all twenty-somethings at Hope Community to retrieve a survey from the welcome center. Regardless of the correspondence differentiation, the material contained in the survey remained consistent.

Following the seven-week teacher-led sessions, the group continued meetings for three additional weeks with peer-mediated learning. Throughout each of the ten-week gatherings, small group peer interaction occurred. These elements of the intervention addressed the twenty-somethings' cynicism towards authority figures and their desire for genuine connectedness discussed in Chapter 2.

I appointed two participants, one male and one female who demonstrated identifiable growth as leaders for two teaching sessions. Because the group was racially and ethnically diverse, I selected one leader who was non-Caucasian. The group met for dinner on Thursday evenings and enjoyed peer-mediated teaching from the appointed persons along with small group peer interaction. I remained present but removed myself from much of the discussion unless dialogue necessitated redirection.

Prior to the sessions, I e-mailed a brief outline to the peer leaders that encouraged and empowered them to make the material their own. They met together and worked to add Scripture, video clips, interactive activities, and relevant analogies to the substance of the worldview teaching. This style reflected the teaching style of the previous seven-weeks with the exception of the non-peer authority figure. I reviewed the final outline prior to the session to ensure the group's learning remained consistent with the intended purposes for the study.

The last session incorporated presentations developed by all Rebelution members. The peer leaders and I assigned each participant to one of five groups. Each grouping focused upon one of the five questions discussed in the learning: (1) What is truth? (2) How did I get here? (3) Why is the world so freaking screwed up? (4) How do we fix it? (5) What is my purpose?

Upon completion of the peer-mediated sessions, I convened a focus group. This qualitative element proposed open-ended questions derived from the quantitative data analysis and the learning experience. The focus group assembled for sixty minutes to discuss the overall impact of the study and provided a broader understanding of the research from recurring themes and patterns.

Variables

My research design incorporated three independent variables, a dependent variable, and several intervening variables. Subsequent paragraphs explain each of these variables in a detailed manner.

Independent variable. The independent variable seeks to initiate change in the design. The teacher-led biblical worldview study served as one of the independent

variables in this research endeavor. The three successive peer-mediated gatherings provided an additional independent variable. A final independent variable included the small group peer interaction. Because less than 1 percent of twenty-somethings currently possess a biblical worldview, the prescribed treatment for this dilemma consisted of a worldview training intervention. I led consenting participants through the seven-week learning experience to evoke change in existing worldviews. Group members led the successive learning sessions, additionally influencing the subject's attitudes and beliefs. Small group peer interaction also affected these changes. The independent variables encouraged the individuals to think and believe differently.

Dependent variable. The dependent variable represents any measurable change resulting from the independent variable. Therefore, the dependent variable for this study signified the outcome of the ten-week biblical worldview learning. The measurable difference between participants' pre-intervention and post-intervention surveys revealed the strength of the independent variable in altering the individual's attitudes and beliefs that served as the dependent variable. The measured elements derive from the survey. These attitude and belief changes include (1) viewing God as the all-knowing, all-powerful Creator of the universe who still rules the universe today, (2) believing Jesus lived a sinless life, (3) understanding Satan is a real, living entity, (4) understanding people cannot earn their way to heaven, (5) believing correctly concerning the afterlife, (6) viewing truth as absolute and making daily decisions from that foundation, (7) embracing every believer's personal responsibility to share his or her faith with others who believe differently, and (8) embracing the Bible's accuracy in all its teachings.

Intervening variables. Intervening variables inevitably threatened to affect the study. Possible intervening variables for this project included the subject's length of affiliation with Hope Community Church. Because Hope Community emphasizes kingdom living in every part of life, the biblical worldview message did not prove to be revolutionary, especially for participants with longevity in this local church.

Other impending intervening variables included ethnicity, marital status, and educational level. Additionally, exposure to the university setting intensified the individual's inundation with nonbiblical teaching. I controlled for these intervening variables by incorporating pertinent questions at the end of the survey that addressed these issues.

Another potential intervening variable derived from the kingdom emphasis at Hope Community Church. The senior pastor continually professes the mandate of believers to infiltrate society with kingdom principles established in Scripture. While he does not specifically use the term *worldview*, the message parallels with this worldview study in a general sense. Hope Community does not accentuate the salvation experience as the exclusive component of Christianity. Therefore, regular attendees may enjoy more exposure to worldview or kingdom emphasis than other subjects. The survey addressed this concern by inquiring about the frequency of attendance at Hope Community.

A final intervening variable stemmed from my personal relationship with many of the twenty-somethings within Hope Community. My husband and I planted this church nineteen years ago. Consequently, I enjoy a close relationship with those twenty-somethings who experienced most of life at Hope Community. Additionally, many church attendees know I studied with Colson in worldview matters. These participants

may have answered survey questions in a manner that sought to please or impress me. To compensate for this possibility, I noted on the survey that I would not view the individual documents. An outside source coded the data and submitted the information to me with participant anonymity.

Reliability and Validity

I carefully examined the research design to ensure reliability and validity. The following paragraphs analyze both aspects regarding this study.

Reliability. Reliability refers to consistency within a study. Consistency of scores obtained in Barna's quantitative survey across the forty-eight contiguous states throughout four different research projects revealed consistency for this research tool. Additionally, the survey demonstrated test/retest reliability in this research endeavor. Each participant in the study completed the instrument twice. Rebelution's pre-survey and post-survey responses demonstrated measurable transformation. While nonparticipants completed pre-surveys exclusively, their responses remained separate from participant results. The only combination of statistics occurred when creating the initial attitudes and beliefs among the twenty-something population at Hope Community.

Validity. Test validity addresses the degree to which a test actually measures its intended target variable(s). Content validity is one aspect of this issue that involves the systematic inspection of test questions to ensure the tool sufficiently represents samples of the variable measured. Face validity evaluates the degree by which the measure adequately covers the concept as viewed by knowledgeable individuals (Creswell, *Educational Research* 171-73; Tashakkori and Teddlie 581-82). The Barna Research Group incorporated content validity and face validity by working with notable biblical

worldview specialists such as Colson and Gabe Lyons. Through the advice of numerous scholars in this field, the Barna Group sufficiently covered the necessary content that adequately detects worldview attitudes and beliefs.

The Barna Group verified its reliability and validity in the initial worldview survey administered in 1995. Their three subsequent studies enjoyed that accomplishment. This research project benefited from Barna's work because I chose to implement this tested survey for measurement of biblical worldview attitudes and beliefs.

The quantitative survey addressed internal and external issues. Internal validity seeks to minimize any changes in the dependent variable due to potential intervening variables (Walliman 294). The latter portion of the survey sought to account for these issues. Due to the Barna Group's multiple uses of this survey, as well as the broadness of their research, this project enjoyed external validity.

To ensure validity within the qualitative aspect of this mixed-method design, I audio recorded the focus group discussion. I analyzed the data for frequently discussed topics throughout the conversation. Additionally, my research reflection team studied the recording for recurring patterns and themes. The focus group exemplified consistency with the survey analysis, yet broadened my understanding of the results. Only those twenty-somethings who received the biblical worldview training participated in the focus group.

Data Collection

This section itemizes detailed steps implemented throughout the research process. I noted specifics for my particular study with the hope that other leaders in local churches

throughout the body of Christ can replicate such training. While this study targets twenty-somethings, the teaching will prove vital to Christians of all ages.

Invitation to Participate

Once the senior pastor offered consent for implementation of the study at Hope Community Church, I collected necessary cell phone and e-mail information concerning every registered parishioner who met the age requirement and attended Sunday worship service at least once a month. I contacted eligible subjects through a text message that read, “R U ready for a challenge? Come on, I dare ya! Check your e-mail for exciting info!”

The subsequent e-mail invited each twenty-something to participate in a ten-week learning experience with me (see Appendix C). The e-mail discussed the confusion and fear often experienced when reading daily headlines. I shared the necessity for this demographic to thrive in the midst of surrounding turmoil and uncertainty. I reminded them this season proves to be a pivotal time because their decisions drastically affect the rest of their lives. I discussed the personal commitment necessary for participation in the ten-week experience, as well as lasting personal benefits resulting from the investment.

The e-mail also requested that the twenty-something complete a confidential survey at the welcome center the following Sunday, regardless of their decision to participate. A bulletin announcement and vocal invitation from the pulpit also conveyed the information concerning the survey and worldview experience for three consequent Sundays (see Appendix D). All communication notified individuals of the deadline for survey completion.

Secured Drop Box

To maintain anonymity of the participants, I secured a drop box located in a specified location within the church for all completed forms. Drop box access continued throughout the two weeks and three Sundays, allowing everyone the opportunity to respond, regardless of Sunday morning attendance. For those participants unable to utilize the box, I requested they send the sealed envelope to the church office. I assured each participant that an outside source would read the surveys, presenting me with general data unrelated to specific persons. The data collector utilized the coding system created for this study's survey discussed in the data analysis portion of this chapter. Additionally, I attached a human subject informed consent sheet to each survey (see Appendix E).

Curriculum

I announced the dates for the worldview study through the e-mail, bulletin invitations, and morning announcements. Rebelution members convened on Thursday evenings at Hope Community. The group enjoyed a quick meal together, and then assembled for a sixty-minute session. I integrated learning received in Colson's Centurions Program, as well as aspects of Colson and Rick Warren's *Wide Angle* worldview DVD series (see Appendix F). I incorporated contemporary video segments and current events for deeper discussion.

The curriculum defined worldview and helped students understand that every human being possesses a worldview. It discussed the essence of truth as a major theme, recognizing the capacity to understand and respond to truth. Other major themes within the study reflect the four basic questions of life: (1) How did I get here? (2) Why is the

world so freaking screwed up? (3) How do we fix it? (4) What is my purpose? While these questions are not grammatically correct, I intentionally phrased them in a manner consistent with twenty-somethings.

This study delved into the Christian response as well as other worldview reactions. It exposed inconsistencies in other worldviews and demonstrated that Christianity is the only worldview with a comprehensive and consistent answer for life's most pressing questions.

Daily Devotionals and Movies

Each participant received daily devotionals through Facebook and e-mail that translated to Blackberrys and iPhones. Through the Rebelution Facebook page, I encouraged daily discussion with pertinent questions from the devotionals. I generated the devotions from *How Now Shall We Live? Devotional: 365 Meditations on Daring to Live Boldly for Christ in Today's World* by Colson with Anne Morse, and modified the material for twenty-somethings. These daily devotionals, called "Devote" continued beyond the ten-week experience.

I assigned movies for viewing and integrated scenes from other movies in the weekly sessions (see Appendix G). Rebelution members discussed the worldviews exemplified in the story lines and the ensuing consequences.

Peer-Mediated Gatherings

Upon completion of the seven teacher-led meetings, I appointed two participants, one male and one female, demonstrating identifiable growth as leaders for two teaching sessions. Because the group was racially and ethnically diverse, I selected one leader who was non-Caucasian. The group met for dinner on Thursday evenings and enjoyed peer-

mediated teaching from the appointed persons along with continued small group peer interaction. I remained present but removed myself from much of the discussion unless the dialogue necessitated redirection.

Prior to the sessions, I e-mailed a brief outline to the peer-leaders, encouraging and empowering them to make the material their own. They met together and worked to add Scripture, video clips, interactive activities, small group discussion prompters, and relevant analogies to the substance of the worldview teaching. These collaborative and interactive qualities reflected the format of the previous seven-week sessions. I reviewed the final outline prior to the session to ensure the group's learning remained consistent with the intended purposes of the study.

The last session incorporated presentations developed by all Rebelution members. The peer-leaders and I assigned each participant to one of five groups. Each grouping focused upon one of the five questions discussed in the learning: (1) What is truth? (2) How did I get here? (3) Why is the world so freaking screwed up? (4) How do we fix it? (5) What is my purpose?

Post-Intervention Survey

Upon completion of the ten-week worldview training, participants completed a subsequent survey, replicating the original survey with two additional questions. These questions determined focus group attendance, as well as learning preferences within the weekly sessions. The method of communication for this survey mirrored the initial assessment. I sent a text message, provided a subsequent e-mail, submitted a bulletin announcement, as well as vocalized an invitation from the pulpit. Individuals present for

the final worldview session received post-surveys upon departure. All Rebelution members submitted the surveys within two weeks of my initial request.

Focus Group

Following the peer-mediated sessions, a focus group convened. I led the discussion and implemented questions from the survey analysis and learning experience. The questions sought to discover change in attitudes and beliefs, as well as behaviors. While the brevity of this study impedes a credible measure of behavioral change, I attempted to examine the genesis of such modifications. The focus group also revealed changes in those subjects who answered the initial survey correctly (see Appendix H). The quantitative measures could not assess this aspect.

Through the focus group analysis, I searched for the most influential components of the study that generated modifications in attitudes and beliefs. A digital audio device recorded the discussion for a more thorough evaluation. I listened multiple times to the CD and identified frequent themes and patterns within the discussion. Additionally, a research reflection team reviewed the CD for recurring ideas and responses.

From the genesis of this research endeavor, I organized a research reflection team. The group comprised four professionals within my local church who possessed various strengths needed for the project. This team added additional accountability and credibility to the research endeavor. I, along with my research reflection team, discussed the analysis within the quantitative and qualitative components and drew conclusions from the overall study.

Data Analysis

Assessment for this study required quantitative and qualitative components. The data includes survey and focus group analysis.

Survey Analysis

The pre-intervention and post-intervention surveys measured the results through comparative analysis with descriptive statistics. To guarantee anonymity, the outside source implemented the coding system for both survey analyses. Each answer received a code number (see Appendix I). Additionally, the independent researcher tracked the participants by assigning a number to each survey. She kept records of the survey number given to each subject. Upon survey retrieval, the researcher possessed the capacity to determine which individuals in the database returned a survey without compromising the integrity of the study.

I developed an excel spreadsheet to create a database for the information, utilizing SPSS, a statistical analysis program, for deducing the coding system. To ensure anonymous coding, the outside source placed a number one on the first returned survey. The next survey returned received a number two. This sequence continued throughout the survey retrieval. I included the pre-survey analysis for nonparticipants in the retrieval for comparison observations. Upon completion of the coding interpretation, I measured the data through descriptive statistics and with my research reflection team to ensure accuracy and receive additional insight.

Focus Group Analysis

The qualitative component to this study evaluated the data through content analysis. I led the focus group discussion with questions that surfaced from the survey

data analysis and learning experience, and attempted to discover how the study influenced participants' beliefs in a manner the surveys could not address. I sought to uncover alterations in belief among those twenty-somethings who answered biblically on the initial survey. The subsequent survey revealed no change for those who began the experience with correct responses. However, the focus group afforded me necessary information concerning the growth and confidence in these participants' beliefs following the intervention.

Due to my presence in the focus group, I enjoyed initial insight into the productivity of the overall study. I received the audio recording of the session within twenty-four hours and distributed additional copies to the research reflection team. Following their individual assessments, the team met to discuss results. Once the team assessed the frequent themes and patterns, I transcribed the findings.

Ethical Procedures

I sought to address potential ethical concerns from the outset of this endeavor. Each participant and nonparticipant received anonymity throughout the process. To do so, I issued random numbers to track the participants throughout the data collection and destroyed individual names. I also destroyed the surveys and records upon graduation from the focus group.

The ethical considerations concerning data analysis proved to be comparable to the data collection. Individual names remained anonymous throughout the process. Although particular demographics such as race or ethnicity may enlighten identities more readily, the research reflection team and I kept all data confidential, never allowing access to others. I confirmed consent with each individual by attaching a human subject

informed consent document to each initial survey. Individuals signed the consent form even if they selected to complete the surveys without participation in the study.

CHAPTER 4

FINDINGS

Problem and Purpose

The American church has an identity crisis and an image fiasco. While believers claim to possess transformation because of Christ's work in their lives, their daily living does not reflect such a renovation. Too often, Christians perceive salvation as a single decision, neglecting the continuous growth and maturity Christ intended. Consequently, many outside the faith admittedly reject Jesus due to the hypocritical lifestyles of countless believers.

Many American Christians fail to embody the presence and purposes of Christ in the earth because they do not possess a comprehensive view of life consistent with Scripture. A worldview characterizes an individual's culmination of beliefs about the world. A biblical worldview is "a means of experiencing, interpreting, and responding to reality in light of biblical perspective" (Barna 6). Christians often allow the inundation of cultural influence and a lack of biblical insight to weaken their embodiment of a Christian worldview.

The purpose of this study was to evaluate changes in attitude and beliefs among thirty Rebelution members, individuals between 18 and 32 years of age, within Hope Community Church, resulting from a seven-week biblical worldview study with successive three-week peer-mediated sessions.

Participants

The research population involved forty-eight individuals between the ages of 18 and 32 attending Hope Community Church at least one Sunday each month. This demographic comprises roughly 18 percent of the congregation.

More specifically, the participants for this research endeavor comprised thirty individuals who agreed to join the ten-week study. Rebelution served as the name for the participant group. This collection of people completed pre-intervention surveys, post-instruction surveys, and engaged in a focus group upon completion of the ten-week study.

Among the forty-eight members in the twenty-something population of Hope Community, eighteen people selected to complete the pre-survey exclusively, serving as the nonparticipant group. While the participant analysis proves exclusively sufficient in determining the success of this research endeavor, pre-survey analysis for the nonparticipant group aids in understanding the initial attitudes and beliefs present in this demographic within Hope Community.

Rebelution enjoyed substantial diversity in many demographic categories. An almost equal percentage of males and females comprised the group. Exactly half the participants was 25 years of age and younger, while the other half was over 25. Education level and marital status also manifested substantial deviations. The participant group almost divided equally regarding marital status and educational level (see Figure 4.1).

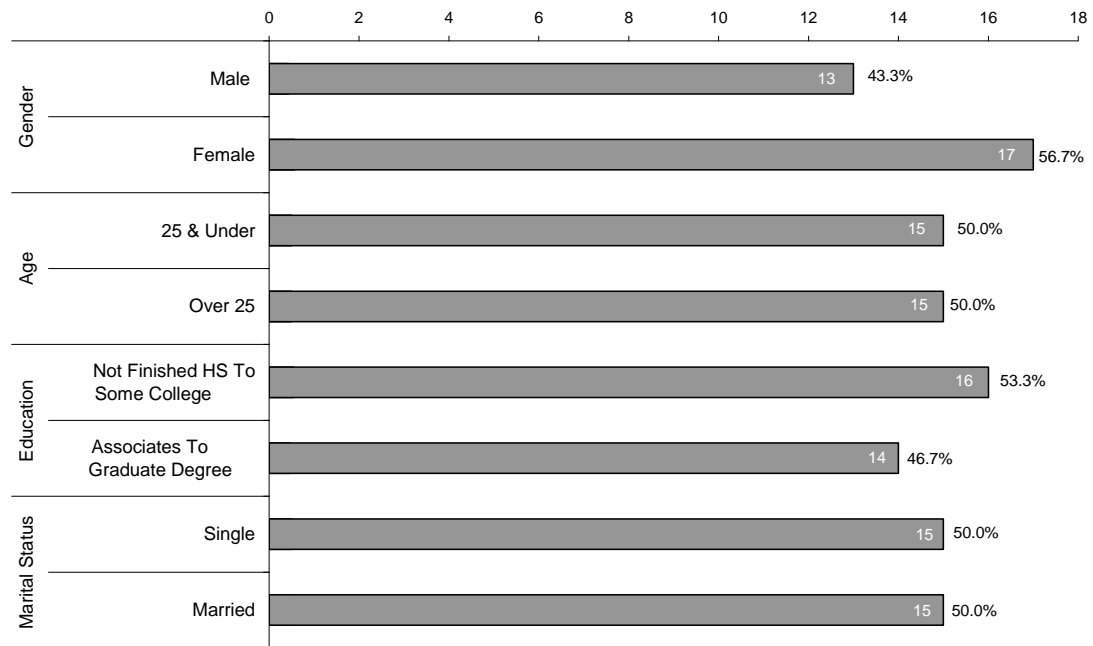


Figure 4.1. Participant demographics (N=30).

Rebelution members displayed closer resemblances in some areas. Twenty-one subjects (70 percent) were Caucasian while only nine (30 percent) classified as other. Similar percentages surfaced when comparing those individuals with children (26.7 percent) and the majority without children (73.3 percent). Concerning income, twelve participants (40 percent) made less than \$25,000 annually, while eighteen people (60 percent) enjoyed an income greater than \$25,000 (see Figure 4.2).

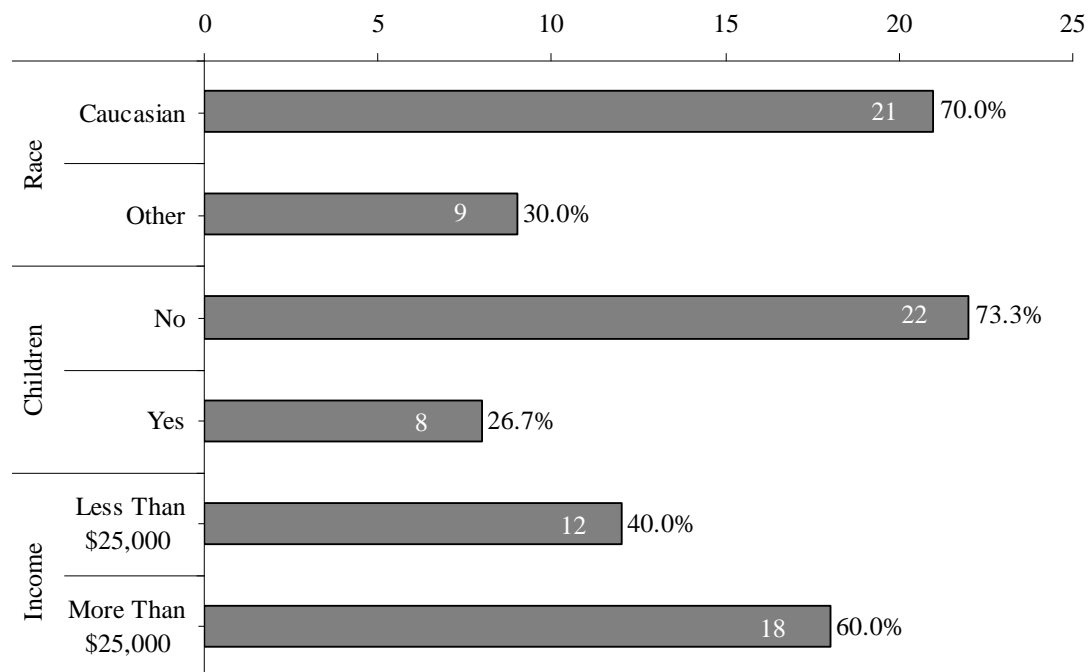


Figure 4.2. Other participant demographics (N=30).

Three demographic questions from the survey focused on Rebelution's relationship with Hope Community Church. These questions included the individual's years at Hope Community, membership status, and frequency of attendance. Similarities within the group surfaced in these areas. The majority of participants were members of the church (86.7 percent), attended six years or less (60 percent), and attended Hope's worship services one to two times each week (96.6 percent; see Figure 4.3).

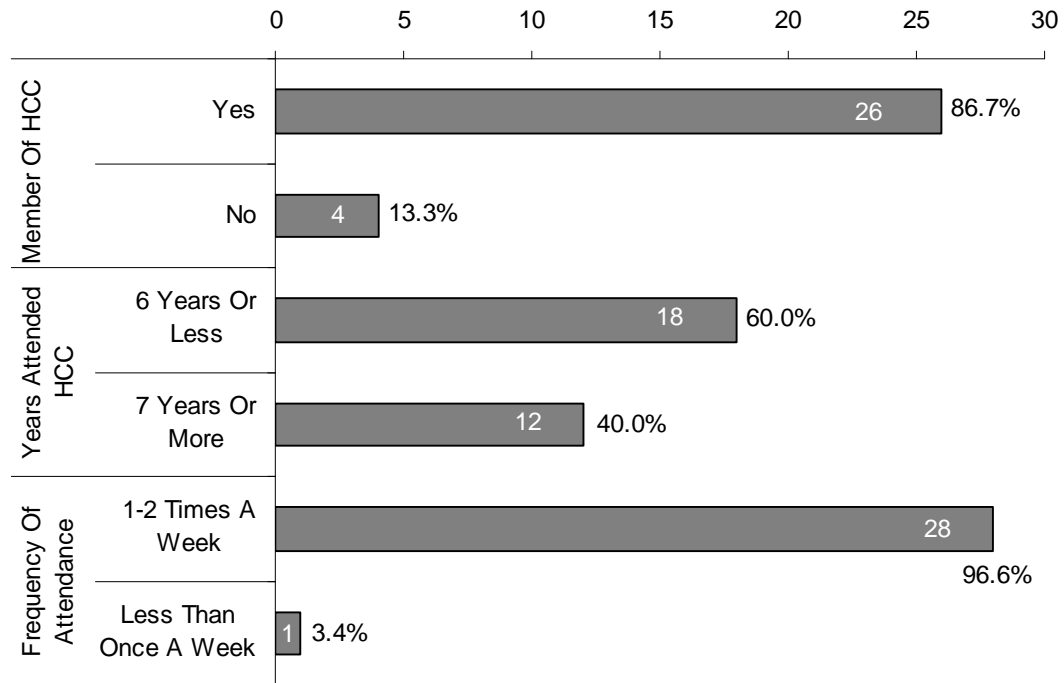


Figure 4.3. Participants' relationship to Hope Community (N=30).

Nonparticipant demographics are necessary only to more fully understand the attitudes and beliefs among twenty-somethings within Hope Community. Statistically significant dissimilarities between Rebellion and nonparticipants emerged concerning age. Fifteen people (83.3 percent) selecting not to participate in the worldview training were 25 years of age and under. Consequently, variations in marital status, income, and education proved substantial. Frequency of attendance at Hope dropped considerably among nonparticipants, with only eleven individuals (64.7 percent) attending one to two times each week. Despite this disengagement with the congregation, thirteen nonparticipants (72.2 percent) claimed affiliation with Hope Community for seven or more years (see Figure 4.4).

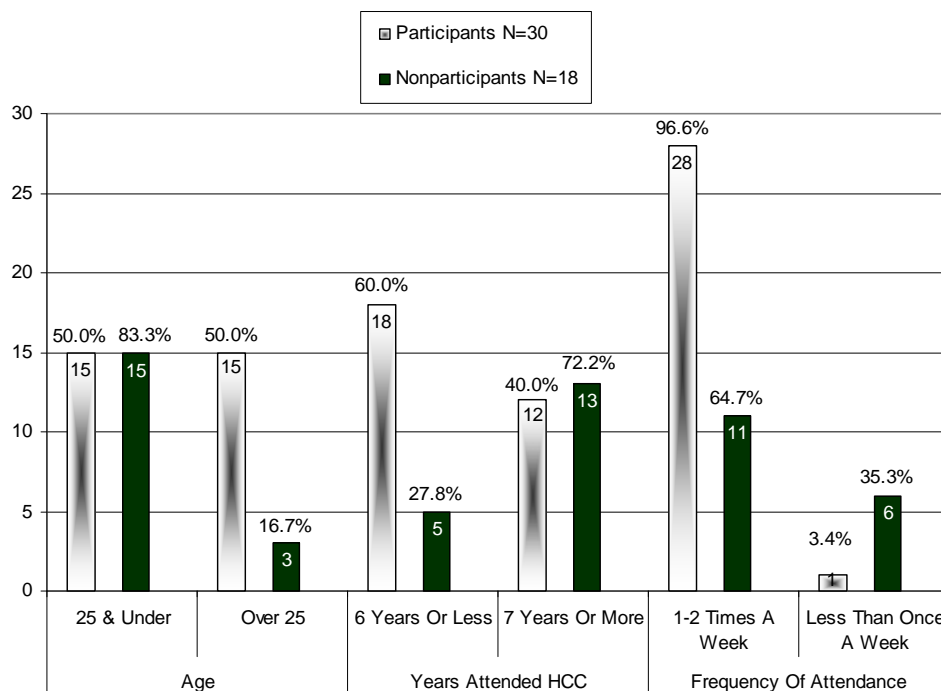


Figure 4.4. Participant (N=30) and nonparticipant (N=18) significant variations.

While nonparticipant data is unnecessary for measuring change resulting from the intervention, understanding this group's attitudes and beliefs assists leaders at Hope Community. Not all individuals eligible for this study demonstrate an interest or commitment to engage. The pre-survey analysis provides perspective concerning the whole population of twenty-somethings, as well as the participant and nonparticipant groups exclusively.

Research Question #1

What worldview attitudes and beliefs characterized the group prior to the biblical worldview study and subsequent peer-mediated sessions?

The findings for this aspect of the research derived from pre-survey responses. For maximum insight, I divided pre-surveys into three groups. These clusters represent

the population (N=48), participants or Rebelution members (N=30), and nonparticipants (N=18). Frequency comparisons among these groups provided further insight for the research design. Although eighteen individuals within the population chose not to join the ten-week study, nonparticipant surveys explore initial attitudes and beliefs within Hope Community's twenty-something generation.

Every individual within the population professed a personal commitment with Jesus Christ. All population subjects believe God is the all-powerful, all-knowing, perfect Creator of the universe who rules the world today. Approximately 90 percent in each grouping believed they would go to heaven because they have accepted Jesus. Other initial attitudes and beliefs did not prove positive.

Moral Truth

Twenty-somethings within the population responded to five questions directly relating to moral truth. When asked how they make moral decisions, participants' responses paralleled the population. Before the intervention, only twenty-one Rebelution members (70 percent) answered correctly, professing reliance upon a specific set of principles. Other students admitted their moral decisions derived from feelings, personal gain, or the expectations of others (see Table 4.1).

Table 4.1. Making Moral Decisions

	How Do You Make Moral or Ethical Decisions					
	Participants Pre (N=30)		Nonparticipants (N=18)		Population (N=48)	
	n	%	n	%	n	%
I do whatever will make the most people happy or create the least conflict	2	6.7	1	5.6	3	6.3
I do whatever I think my family or friends would expect me to do			1	5.6	1	2.1
I follow a set of specific principles or standards I believe in that serve as guidelines for my behavior	21	70.0	11	61.1	32	66.7
I do whatever feels right or comfortable in that situation	4	13.3	3	16.7	7	14.6
I do whatever will produce the most positive outcome for me personally	1	3.3	2	11.1	3	6.3
Other	2	6.7			2	4.2
Total	30	100.0	18	100.0	48	100.0

The survey asked individuals who confessed they did not know how they made ethical choices if the Bible was the source of their principles and standards. Five Rebelution members (41.7 percent) acknowledged the Bible was their source. Three nonparticipants (50 percent) recognized the Bible as their standard. While this question provides some insight for the assessment process, the results demonstrate that many individuals experienced uncertainty concerning the requirement in answering this question (see Figure 4.5).

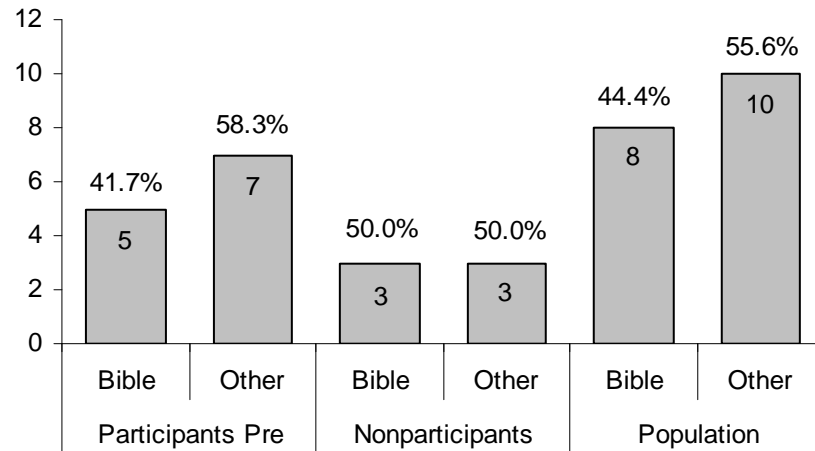


Figure 4.5. Basis for the standard in making moral decisions.

The survey inquired about the nature of moral truth. Eighteen participants (62.1 percent) believed moral truth is absolute. Only seven nonparticipants (38.9 percent) viewed truth as absolute. Other issues directly linked to truth addressed the accuracy of the Bible and the sinless life of Jesus. Twenty-eight Rebelution members (93.3 percent) agreed the Bible is accurate in all its teachings. Twenty-six participants (86.7 percent) believed Jesus lived a sinless life. Percentages for the population, participants and nonparticipants combined, were slightly lower (see Table 4.2).

Table 4.2. Other Truth-Related Questions

Nature of Moral Truth					
Participants Pre (N=30)		Nonparticipants (N=18)		Population (N=48)	
Absolute %	Other %	Absolute %	Other %	Absolute %	Other %
62.1	37.9	38.9	61.1	53.2	46.8
The Bible is Totally Accurate in All its Teachings					
Participants Pre (N=30)		Nonparticipants (N=18)		Population (N=48)	
Strongly Agree %	Other %	Strongly Agree %	Other %	Strongly Agree %	Other %
93.3	6.7	77.8	22.2	87.5	12.5
Jesus Christ Committed Sins Like Other People When He Lived on Earth					
Participants Pre (N=30)		Nonparticipants (N=18)		Population (N=48)	
Strongly Disagree %	Other %	Strongly Disagree %	Other %	Strongly Disagree %	Other %
86.7	13.3	77.8	22.2	83.3	16.7

Other Preliminary Attitudes and Beliefs

Other indicators of preliminary attitudes and beliefs surfaced in response to questions concerning the existence of Satan and the ability to earn a place in heaven. Twenty-five Reblution members (86.2 percent) believe the devil is a living being rather than a symbol. The population response proved slightly lower. Approximately 72 percent of participants and nonparticipants believed they could not earn a place in heaven.

The final aspect of the survey explored a Christian's responsibility to share religious beliefs with others. Only twenty Reblution members (66.7 percent) strongly agreed the believer's duty is to extend personal faith to others. A depressing 27.8 percent in the nonparticipant grouping strongly agreed (see Figure 4.6).

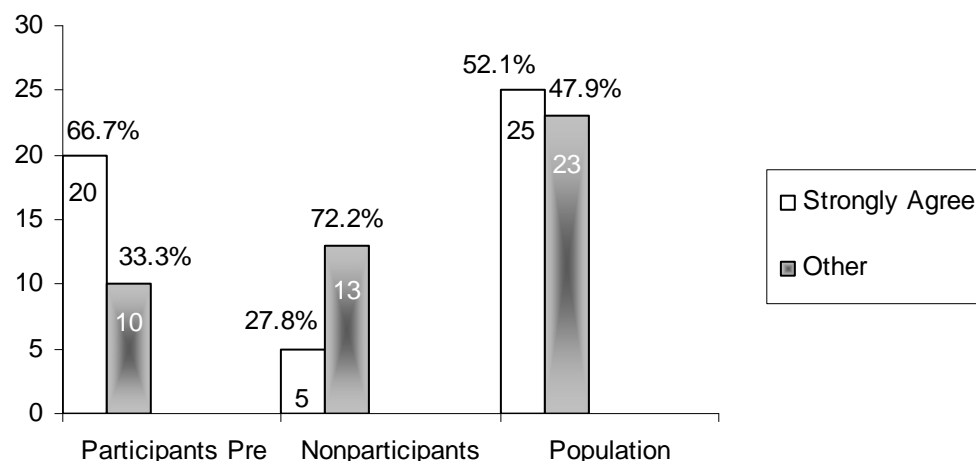


Figure 4.6. Personal responsibility to share faith.

Although initial attitudes and beliefs within the twenty-something population of Hope Community Church (N=48) demonstrate considerably stronger biblical worldview thinking than most people of this generation, the results remain disappointing to the leaders of this local ministry. Rebelution members (N=30) evidenced even greater biblical thinking than the larger twenty-something group at Hope Community. Not surprisingly, the study is unable to help those individuals needing the intervention most because commitment to a ten-week study requires a certain level of devotion to personal faith.

Research Question #2

What changes occurred in the group's attitudes and beliefs following the seven-week biblical worldview study and subsequent three peer-mediated sessions?

Post-survey analyses identified statistically significant progressions toward a biblical worldview in Rebelution members following the ten-week study. The comparison between participants' replies in the pre-survey and post-survey measured

changes resulting from the intervention. Additionally, the focus group discussion examined major attitudinal and belief changes resulting from the worldview intervention undetectable through survey analysis.

Frequency Analysis

Frequency assessments summarized Rebelution's survey reactions. This analysis revealed statistically significant biblical growth in attitudes and beliefs between pre-survey and post-survey responses among participants in the ten-week study (N=30).

Most significant attitudinal and belief changes. Two areas of measurement demonstrated the most momentous modifications in attitudes and beliefs. The surveys inquired about the source for forming ethical decisions if the individual answered with uncertainty about a method for making moral choices. While the results show dramatic change, uncertainty surrounding the question necessitates mentioning. According to the survey, those who answered question number three in any manner other than "Don't Know," were exempt from this question. This instruction excused most participants; however, several responded in spite of the directions.

Notwithstanding the confusion, the results manifest a substantial alteration in attitudes and beliefs. While a minority (41.7 percent) of Rebelution members initially acknowledged the Bible as their source for making moral decisions, the vast majority of participants (87 percent) professed such a belief following the ten-week study. This colossal increase proves statistically significant, especially relative to other twenty-somethings.

Dramatic progressions in attitudinal and belief change occurred in the area of evangelism. The initial survey responses among participants illustrated that only twenty

people (66.7 percent) viewed sharing faith with others as a personal responsibility. Upon completion of the ten-week worldview training, twenty-seven Rebelution members (90 percent) shared such a belief, demonstrating a 24.3 percent increase in biblical thinking (see Table 4.3).

Table 4.3. Most Significant Changes among Participants (N=30)

Basis or Source of Principles and Standard for Making Moral or Ethical Decisions							
Participants Pre (N=30)				Participants Post (N=30)			
Bible		Other		Bible		Other	
n	%	n	%	n	%	n	%
5	41.7	7	58.3	20	87.0	3	13.0
I Have a Personal Responsibility to Tell Other People My Religious Beliefs							
Participants Pre (N=30)				Participants Post (N=30)			
Strongly Agree		Other		Strongly Agree		Other	
n	%	n	%	n	%	n	%
20	66.7	10	33.3	27	90.0	3	10.0

Significant attitudinal and belief changes. Evidence of substantial alterations in attitudes and beliefs surfaced in Rebelution members concerning absolute truth and the basis of moral decisions. Participant's pre-survey answers revealed only eighteen participants (62.1 percent) viewed truth as absolute. Following the ten-week intervention, twenty-two Rebelution members (73.3 percent) acknowledged truth as absolute. While room for improvement exists, participants demonstrate greater biblical thinking than typical twenty-somethings.

Other statistically significant transformations emerged among participants concerning ethical decisions. Pre-survey answers revealed twenty-one Rebelution

members (70 percent) followed a set of principles and standards. Following the ten-week study, twenty-six participants (86.7 percent) held this belief (see Table 4.4).

Table 4.4. Other Significant Changes among Participants (N=30)

How Do You Make Moral or Ethical Decisions							
Participants Pre (N=30)				Participants Post (N=30)			
A Specific Standard		Other		A Specific Standard		Other	
n	%	n	%	n	%	n	%
21	70.0	9	30.0	26	86.7	4	13.3
Moral Truth							
Participants Pre (N=30)				Participants Post (N=30)			
Absolute		Other		Absolute		Other	
n	%	n	%	n	%	n	%
18	62.1	12	37.9	22	73.3	8	26.7

Minor attitudinal and belief changes. Concerning the ability to earn a place in heaven, percentages did not increase substantially after the intervention. Twenty-one participants (72.4 percent) strongly disagreed with the possibility of earning heaven in pre-survey responses. Upon completion of the ten-week intervention, the number of correct responses only increased by two (76.7 percent). While this percentage reflects much stronger biblical thinking than the majority in this generation, the findings do not prove to be considerably higher than other twenty-somethings at Hope Community who did not join the ten-week study (see Table 4.5).

Table 4.5. Views Concerning Heaven

	Good People Will Earn a Place in Heaven			
	Participants Pre (N=30)		Participants Post (N=30)	
	n	%	n	%
Strongly Disagree	21	72.4	23	76.7
Other	8	27.6	7	23.3
Total	29	100.0	30	100.0

Diminished change due to pre-survey accuracy. Only slight elevations occurred in two survey questions. This lack of increase was the result of preliminary correct responses. Twenty-five Reblution members (86.2 percent) initially perceived Satan to be a real living being, rather than a symbol. Consequently, the change in this belief rose modestly. Post-survey findings recorded twenty-seven participants (90 percent) with accurate responses.

Reblution subjects also answered strongly in both surveys concerning the sinless life of Jesus. Twenty-six participants (86.7 percent) held this belief before the intervention. Upon completion of the study, twenty-eight individuals (93.3 percent) possessed such a view (see Table 4.6).

Table 4.6. Views Concerning Jesus Christ and Satan

Jesus Christ Committed Sins Like Other People When he Lived on Earth				
	Participants Pre (N=30)		Participants Post (N=30)	
	n	%	n	%
Strongly Disagree	26	86.7	28	93.3
Other	4	13.3	2	6.7
Total	30	100.0	30	100.0
The Devil is Not a Living Being but is a Symbol of Evil				
	Participants Pre (N=30)		Participants Post (N=30)	
	n	%	n	%
Strongly Disagree	25	86.2	27	90.0
Other	4	13.8	3	10.0
Total	29	100.0	30	100.0

No change due to pre-survey accuracy. The only area that could experience improvement, yet did not increase with post-survey responses addresses the accuracy of the Bible; however, pre-survey answers proved initially strong. Twenty-eight participants (93.3 percent) began the study believing the total reliability of Scripture. The same number of individuals completed the study with this view.

T-Test Analysis

T-test analysis compared differences between pre-survey and post-survey answers within the participant group (N=30). I compared reactions to the seven attitudinal and belief inquiries present in questions two through seven on the survey (see Appendix A) with particular participant demographic characteristics. I analyzed and compared each pre-survey and post-survey score to all demographics except marital status, number of children, race, and membership at Hope Community. The distribution in these groups did not demonstrate enough equality.

Due to the small population size existent in this research endeavor, the t-test analysis may not be without flaws. While these deductions may provide direction, researchers must exercise caution when reviewing their conclusions.

Attitude and belief differences in education levels and years at Hope

Community. T-tests analyses revealed the extent to which participants' education level and years at Hope Community affected their attitudes and beliefs regarding biblical worldview survey questions. In the pre-survey assessment, a statistically significant difference emerged between level of education and views concerning moral truth. While high significance did not emerge regarding the number of years at Hope Community, notable changes exist between participants who attended six years or less as compared to those who attended for seven years or more as it relates to the question of moral truth. These substantial variables did not surface in post-survey responses.

Table 4.7. Significance of Participants' Education and Years at Hope (N=30)

Level of Education							
Question	Group	Mean		SD		Sig. (2-tail)	
		Pre	Post	Pre	Post	Pre	Post
Moral truth	Low—not finished HS to some college	2.00	1.63	1.25	1.20	.035*	0.350
	High—associate's to grad degree	1.21	1.29	0.43	0.61		
Number of Years at Hope Community Church							
Question	Group	Mean		SD		Sig. (2-tail)	
		Pre	Post	Pre	Post	Pre	Post
Moral truth	6 yrs or less	1.88	1.61	1.22	1.20	.099	0.328
	7 yrs or more	1.25	1.25	0.45	0.452		

*p<.05

Attitude and belief differences related to frequency of attendance at Hope Community. The SPSS analysis program detected statistically significant variations in particular attitudes and beliefs between those participants who attended services at Hope Community two times each week and those who attended one time a week to infrequently. The question, “How do you make moral or ethical decisions?” exemplified substantial significance in pre-survey analysis between participants who attended twice weekly and those who did not. Post-survey assessments revealed high statistical differences regarding frequency of attendance with how participants answered questions concerning the inerrancy of Scripture and a personal responsibility to share faith with others (see Table 4.8).

Table 4.8. Significance of Pre- and Post-Survey Regarding Participants’ Frequency of Attendance at Hope Community

Frequency of Attendance at Hope Community Church							
Question	Group	Mean		SD		Sig (2-tail)	
		Pre	Post	Pre	Post	Pre	Post
How do you make moral or ethical decisions	2 times a week	3.10	3.17	1.18	0.834	.013*	0.273
	1 time a week to infrequently	4.44	3.57	1.51	0.787		
The Bible is totally accurate in all its teachings	2 times a week	1.05	1.00	0.22	.000	0.539	.007**
	1 time a week to infrequently	1.11	1.29	0.33	0.488		
I have a personal responsibility to tell other people my religious beliefs	2 times a week	1.33	1.00	0.48	.000	1.00	.000***
	1 time a week to infrequently	1.33	1.43	0.50	0.535		

*p<.05; **p<.01; ***p<.001

Attitude and belief differences due to number of sessions attended. T-Test measurements detected substantial disparities in attitudes and beliefs based on the

number of biblical worldview sessions attended in the ten-week study. Participants attending three or more sessions answered significantly different concerning the manner in which they make moral or ethical decisions, as compared to those individuals present in one to two sessions. This discrepancy surfaced in both pre-survey and post-survey assessments. Statistically significant variations concerning beliefs about the sinless life of Christ and earning a place in heaven appeared in post-survey evaluations. While differences concerning moral truth did not prove highly significant, notable differences emerged in pre-survey responses (see Table 4.9).

Table 4.9. Significance of Pre- and Post-Survey Concerning Participants' Attendance in Ten-Week Study

Number of Sessions Attended							
Question	Group	Mean		SD		Sig (2-tail)	
		Pre	Post	Pre	Post	Pre	Post
How do you make moral or ethical decisions	1-2 sessions	5.00	4.33	0	0.58	.050*	.016*
	3-10 sessions	3.33	3.15	1.39	0.77		
Moral truth	1-2 sessions	2.67	2.33	1.15	1.53	.058	0.105
	3-10 session	1.50	1.37	0.95	0.88		
Jesus Christ committed sins like other people when he lived on earth	1-2 sessions	3.00	3.67	1.00	1.53	1.00	.008**
	3-10 sessions	3.00	3.04	0.28	0.19		
Good people will earn a place in heaven	1-2 sessions	3.67	3.67	0.58	0.67	0.233	.001**
	3-10 sessions	3.12	2.81	0.59	0.48		

*p<.05; **p<.01

T-Tests revealing no significant difference. Other t-test analysis manifested no substantial deviation between attitudes and beliefs as compared to specific demographical information. Categories with no considerable discrepancy include age, income, and number of years at Hope Community.

Focus Group Findings

The qualitative assessment dealt exclusively with the participant group, providing greater understanding indiscernible using the quantitative component. The survey analysis identified the majority of Rebelution members as frequent church attendees, as well as members of Hope Community. Consequently, many participants' pre-survey responses demonstrated accuracy. Survey analysis proved insufficient in detecting statistically significant attitudinal and belief changes in these individuals.

Additionally, although the surveys may discover variations in less mature participants, the testing fails to determine which aspect of the study prompted the change. While the surveys provided invaluable measurements for the research, full consideration of the overall impact necessitated a qualitative component for further examination. Consequently, I convened a focus group to ascertain growth untraceable in the survey analysis. My research reflection team identified recurring ideas and patterns from the recorded focus group session. Following are the major themes that surfaced from the discussion.

Confidence and boldness. A resounding sentiment of confidence in the Christian faith repeatedly surfaced throughout the focus group dialogue. Individuals voiced a certainty in the competence and continuity of Christianity they did not enjoy prior to the intervention. They admitted the university experience, as well as culture's persistent condescending remarks toward the faith, left them feeling inferior. Members assumed Christianity could not answer life's perplexing questions in a coherent manner. Students acknowledged they did not recognize the comprehensive nature of a biblical worldview.

Additionally, they admitted they never considered the myriad of inconsistencies in other prevalent worldviews until the study.

Due to this newly attained confidence, Rebelution members professed a sense of boldness to share their faith, even in hostile climates. They felt not only a desire but also a responsibility to defend Christianity winsomely and persuasively. Students discussed possessing feelings of greater preparation for challenging dialogue concerning faith.

Individuals shared recent instances in which they engaged other twenty-somethings in conversation regarding matters of faith. These participants admitted that prior to the ten-week study they would not have considered such discussions. One student shared an experience that included another Christian who professed allegiance to Christ yet made choices that radically contradicted his faith. The Rebelution member lovingly discussed the incongruence and asked the friend for reciprocal accountability so their lives could shine Christ's light to a darkened world.

A shift concerning view of humanity. The majority of individuals in the focus group vocalized a meaningful alteration in their perspective concerning other human beings. Most members confessed a preoccupation with themselves and their personal world preceding the ten-week intervention. Admittedly, participants did not consider strangers encountered throughout their day as people of value. Prior to the study, subjects viewed other people as irrelevant to personal concerns.

The ten-week experience prompted members to see every human being as made in the image of God. The focus group conversation reverberated with students sharing epiphany moments concerning the value and dignity of every human life. Consequently,

subjects felt compelled to reach beyond themselves with love and grace whenever opportunities arise, embodying the person of Christ to their world.

Students discussed work-related occasions when disgruntled customers or unbelieving coworkers conveyed hostility toward the Rebelution member. Rather than respond in the familiar pattern, participants chose to view these individuals as made in the image of God and in need of Christ. Consequently, they responded redemptively. Other participants shared stories that revealed their new perspective regarding the value of strangers in every facet of culture, including the grocery cashier, the restaurant server, and the person working in retail sales. Rebelution members expressed transformational growth concerning the Christian's appropriate perspective and response to every human being encountered.

Discovery of purpose. The worldview study focused upon five major questions: (1) What is truth? (2) How did I get here? (3) Why is the world so freaking screwed up? (4) How do we fix it? (5) What is my purpose? Considering each of the five major questions, I asked the students in which issue they experienced the greatest personal transformation. While the responses included revolutionary attitudinal and belief modifications concerning all five questions, the students articulated the most drastic transformation in the area of purpose.

The majority of the group admitted they perceived Christian faith as something personal and private. They did not realize every believer's assignment to redeem everything belonging to God. Members confessed they did not view their faith as something that should take preeminence in every area of life. Students conveyed an

emphatic desire and determination to make God's name known in daily living, rather than relegating faith to particular moments of the week.

Several Rebelution members articulated a new perspective of work as it relates to purpose. Prior to the sessions, participants perceived work as laborious and dreadful. The study altered their understanding of vocation, recognizing that God seeks to use the believer in the workplace just as he seeks to use the pastor in the pulpit. Both endeavors should extend the kingdom of God on earth.

Unity. The final theme that continued to resonate with the group focused upon the unity enjoyed among twenty-somethings at Hope Community Church throughout the intervention. Many individuals expressed a sense of disconnectedness and isolation prior to the worldview experience. They felt their struggle to remain faithful to Christianity was dissimilar to other twenty-somethings at Hope Community. Upon completion of the study, members sensed more awareness of one another and stronger relationships within the group.

As the instructor, I witnessed tremendous transformation in the area of unity. The twenty-something group at Hope Community existed before the study; however, several in this demographic declined involvement. The initial sessions proved difficult due to the lack of relationship among peers. Connectedness began to emerge in the third session and grew visibly stronger with each subsequent session.

Participants began to arrange recreational times beyond the scheduled sessions. Interaction on Facebook dramatically increased among Rebelution members. Following the weekly sessions, Facebook posts reverberated with highlights from the evening and enthusiasm concerning the spiritual transformation experienced. Most participants did not

post these responses on the Rebelution page. Members shared these reactions regarding the study and the group connection in a manner visible to nonbelieving friends.

Research Question #3

Which of the three learning approaches involved in the teaching sessions did the students perceive as most beneficial in prompting attitudinal and belief changes?

The ten-week intervention utilized primarily three teaching endeavors. I, a 44 year old adult, led the first seven sessions of the study. This approach characterized a teacher-led method, the first teaching approach. Peers within the group conducted the three remaining gatherings. Appointed peer leadership taught two worldview sessions while the final session consisted of designated small group peer leaders presenting their group's response to one of the five basic questions discussed in the training. This peer-mediated element constituted the second teaching endeavor. Within each session, small groups convened for discussion, representing another element of peer learning. This small group interaction characterized the final teaching approach within the weekly session. I did not appoint peer leaders within the small group interaction.

As discussed in Chapter 2, twenty-somethings struggle with skepticism toward authority figures. Their exposure to pervasive moral failure involving authorities in every arena of culture causes twenty-somethings to respond cynically to leaders and institutions (Kinnaman and Lyons 22-23; McIntosh 176; Martinson 329; Dylhoff 448; Lacey 51; Beaudoin 51-72). They generally prefer a peer-learning environment (Hartman, Moskal, and Dziuban 6.5-6.6; B. Alexander 30). Most specifically, they favor working collaboratively with peers, believing teamwork generates more creativity and authenticity (McGlynn 15; Yeaton 69; Fine 22; Loyd 20; Schmotzer 65). Despite this demographics'

preoccupation with peer interaction combined with their jaded perception of authority figures, research mentioned in Chapter 2 reveals their acceptance of teacher-led learning conducted in moderation (Roberts 3.4).

Due to the cynicism toward authority figures and the preoccupation with peer connections, I chose to integrate the peer-mediated sessions for optimal productivity. Such an approach fostered the peer preferences while eliminating the older hierarchical component. This research question examined participants' views regarding teaching preferences in the worldview weekly sessions.

Survey Results Concerning Teaching Approaches

The survey analysis concluded that the small group peer interaction approach proved only slightly more effective than the teacher-led style in changing attitudes and beliefs. Thirteen Reblution members (50 percent) believed the small group peer interaction component encouraged more learning, while twelve participants (46.15 percent) perceived the teacher-led aspect to be most valuable in the learning experience.

While the variance proved minimal between these two learning approaches, the survey revealed bleak results for the productivity of the appointed peer-mediated experience. Only one individual (3.85 percent) considered this learning style to be most beneficial (see Figure 4.7).

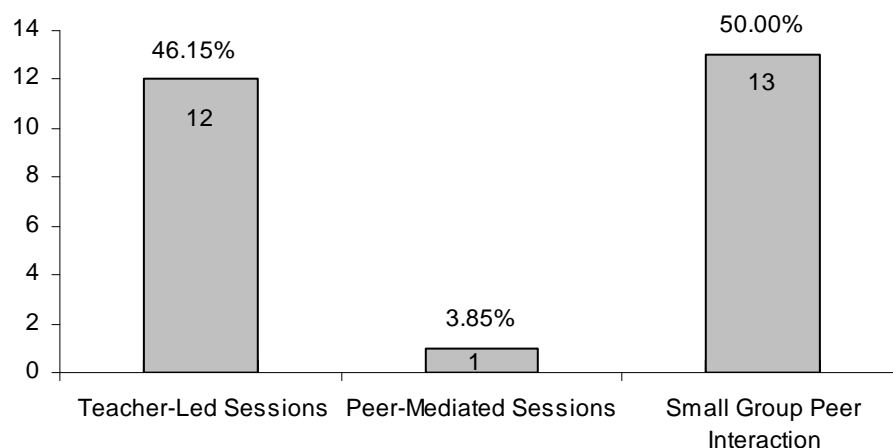


Figure 4.7. Most effective learning approach (N=30).

Focus Group Findings Concerning Teaching Approaches

The focus group participants communicated a response similar to the survey assessment. Initially, the focus group subjects expressed greatest enthusiasm with the small group interaction method. They felt hearing from other peers, while simultaneously articulating their personal experiences and beliefs, encouraged a more productive impact for learning. Prompted by several individuals' responses, participants unanimously agreed exclusive peer learning could potentially pose serious problems. Many subjects admitted that, several times throughout the study, they expressed beliefs in the small group discussion that proved dangerously incorrect upon further instruction from the teacher. They agreed that teacher-led sessions combined with peer learning provided the most impressive overall experience in this study.

Surprisingly, the impact of the peer-mediated learning that resulted from the two appointed peers appeared noticeably low in the qualitative findings and the quantitative assessment. The focus group participants never mentioned this particular element as an

important aspect of the learning. While this particular learning approach did not experience a positive reception, my personal observations from these peer-mediated sessions proved encouraging. The selected leaders embodied competence of the material as well as genuine relationship with the group. Their personalities and teaching styles complemented each other. Despite the minimal effectiveness of the appointed peer leadership, peer learning did occur through the small group peer interaction.

Summary of Major Findings

Upon review of the analysis throughout this chapter, the following major findings emerge.

1. Preliminary beliefs and attitudes among twenty-somethings within Hope Community Church evidenced stronger biblical thinking than views generally espoused by this generation.
2. All twenty-somethings within the population of Hope Community initially professed a personal commitment to Jesus Christ that is still important to their life, as well as the belief that God is the all-powerful, all-knowing, perfect Creator.
3. Substantial discrepancies occurred in moral truth responses based on education level.
4. The more frequently Rebelution members attended the ten-week worldview study, the more their attitudes and beliefs changed, as witnessed in the t-test and focus group results.
5. Participants attending Hope Community's worship services twice a week revealed statistically significant differences regarding several biblical attitudes and beliefs from those who attended once each week or less.

6. Participants' weekly attendance at Hope Community increased resulting from the ten-week intervention.

7. Belief in the inerrancy of Scripture is the only category with growth potential that did not increase among participants following the ten-week study; however, initial results demonstrated strength (93.3 percent).

8. All questions addressing moral truth experienced increase in correct response rate; viewing the Bible as the basis for setting a standard regarding moral decisions exemplified the largest growth among truth-related questions.

9. Considerable advances developed in quantitative and qualitative results concerning the belief that sharing faith with others is a personal responsibility.

10. Focus group findings revealed substantial improvement in participants' sense of purpose and in their view of human beings following the intervention.

11. Focus group results also divulged a robust confidence and boldness regarding faith with a determination to articulate biblical perspectives winsomely and persuasively.

12. A strong sense of unity within the group emerged following the ten-week study.

13. Peer-mediated instruction demonstrated dismal success in providing the most productive learning approach for the worldview sessions.

In the following chapter, I explore implications of the findings, limitations of the study, unexpected observations, and recommendations in detail.

CHAPTER 5

DISCUSSION

Major Findings

The findings in this research endeavor suggest evidence of change in the areas discussed throughout this chapter.

Biblical Thinking and Preliminary Attitudes and Beliefs

Pre-survey results among participants, as well as nonparticipants, within Hope Community displayed more biblical worldview attitudes and beliefs than average twenty-somethings. Research reveals that less than 1 percent of this generation possesses a biblical worldview (“Barna Survey”). In this study, 100 percent of the population professed a personal commitment to Jesus Christ that is still important to their lives as is the belief that God is the all-powerful, all-knowing, perfect Creator.

Number of Sessions Attended

Several noticeable variations occurred in the t-test analysis regarding the number of sessions attended. The disparities existed between members attending three or more sessions compared to those who attended one to two. Responses concerning the method for making ethical decisions demonstrated statistically significant dissimilarities in pre-survey and post-survey analysis. Substantial differences surfaced in post-survey assessments about the sinless life of Christ and the capacity to earn a place in heaven. Statistically significant variations also surfaced in moral truth responses by comparison to number of sessions attended.

The focus group discussions demonstrated dramatically greater levels of biblical perspective by those participants who attended the worldview study regularly. Students

with low attendance remained quiet for much of the focus group interaction. When they added to the conversation, minimally attending subjects did not possess the passion and confidence demonstrated by the regular attendees.

Education Level Influencing Responses

T-tests discovered substantial disparities in particular answers related to the individual's educational level. Considerable variations surfaced regarding moral truth responses ($p < .05$). These differences occurred in the post-survey answers.

This dissimilarity emerged only slightly in the focus group discussion. While all participants expressed considerable changes resulting from the study, individuals with minimal education did not articulate the depth of weekly discussions in a manner comparable to students with higher education.

Views Concerning Scripture

The only category showing room for improvement that did not increase dealt with views regarding the accuracy of Scripture. Twenty-eight Rebelution members (93.3 percent) agreed with the Bible's inerrancy in preliminary testing. Following the ten-week study, the numbers did not change. This percentage among twenty-somethings proves to be enormously high. The Barna Group reports that among this generation, only approximately 30 percent of Mosaics and 39 percent of Busters view the Bible as totally accurate ("New Research Explores").

Frequency of Church Attendance Impacting Responses

Hope Community Church offers two worship opportunities each week. The main worship service convenes on Sunday mornings. The church offers a midweek service on Thursday evenings that incorporates teaching and small groups.

T-test analysis revealed high statistical differences in responses of those who attend Hope worship services twice a week compared to those who attend one time or less each week. These differences surfaced in the post-survey analysis. Participant reactions regarding how they make moral or ethical decisions proved statistically significant among frequent church attendees. Responses concerning the accuracy of Scripture and the personal responsibility to share faith with others revealed even greater variations among those attending Hope worship services twice a week compared to those who attend one time or less weekly.

Beyond the differences discovered, the survey assessments determined that twenty-somethings within Hope Community attend worship services more frequently than typical twenty-somethings. As reported in Chapter 2, a recent ABC News poll revealed only 28 percent of individuals in this demographic attends church at least once a week (Crump). Before the intervention, 80.8 percent of Hope Community's twenty-something population attended at least once each week. Upon completion of the ten-week study, 100 percent of the participants attended at least once weekly with the majority (76.7 percent) attending twice each week.

These findings may correlate with concerns stated in earlier chapters regarding the kingdom emphasis at Hope Community. Because the senior pastor and I speak often about biblical worldview perspective, those twenty-somethings who attend regularly will find this study familiar. The statistical analysis verifies that growth occurred; however, frequency of attendance in this local church fortifies biblical worldview development.

Participants' Church Attendance

Post-survey analysis reveals an increase in church attendance among Rebelution members (4.3 percent). Twenty-eight participants began the study with high attendance of one to two times each week. Upon completion of the study, every member (100 percent) attended Hope Community's worship services this often.

The increase in church attendance may partially result from the sense of unity experienced in the group as discussed in the focus group. Participants expressed tremendous feelings of unity resulting from the ten-week experience. Because the twenty-something group at Hope Community did not thrive prior to this study, some vocalized feelings of isolation in their faith. The connections fostered in the sessions helped them realize they are not alone in their struggles to live biblically. Therefore, this connection to their faith and to each other may be partially responsible for the increase in church attendance.

Additionally, the group's new understanding of purpose resulting from the study may affect the increase in attendance. Participants recognized Christ's desire to address every facet of life. From this awareness, perhaps students realized the necessity for continued instruction and faith encouragement.

As I reflect on the ramifications of this study, I cannot overlook the contrast between participants and nonparticipants in relation to regularity of attendance. Pre-survey results revealed the majority of participants attended church more frequently than nonparticipants (see Figure 4.4, p. 109). However, the majority of nonparticipants belonged to Hope Community for more years (see Figure 4.4, p. 109). This reality

demonstrates that mere affiliation with the congregation does not develop biblical attitudes and beliefs.

Frequent attendees displayed more commitment by accepting the invitation to study biblical worldview, while less regular attendees declined despite their long-standing relationship with the church. Consequently, as these more dedicated individuals attended the sessions regularly, their commitment to church services increased even more as biblical attitudes and beliefs developed. These realities suggest frequency of attendance tremendously affected the individual as well as the success of the study.

Two and a half months have passed since the completion of the ten-week study. I observe the participants as remaining unusually faithful. Increased levels in church attendance persist. Enthusiasm continues to be strong. Participants are among the first at the altar to pray with others. They give generously in tithes and offerings. Rebelution members find ways to get involved in ministry initiatives not evidenced before the study. The congregation witnesses these differences and vocalizes them frequently. Almost weekly, parishioners approach me with exuberance regarding the difference they witness in the twenty-somethings at Hope Community.

I receive several e-mails each week from Rebelution members conveying experiences that afford them opportunities to share faith. The group recently completed a seven-week book club together. They scheduled a workday with Habitat for Humanity and other events to raise money for humanitarian causes. The group monthly dines together after Sunday service.

New people from this generation now attend Hope Community due to the passion evidenced in Rebellion. Twenty-somethings at Hope Community are no longer in the background of the congregation; they are moving to the front lines of ministry.

Moral Truth Accuracy

Among all survey questions related to moral truth, participants' responses increased in accuracy following the study. Views concerning the absolute nature of moral truth increased 11.2 percent. Reactions to the making of moral or ethical decisions corrected by 16.7 percent. Within answers dealing with the source they use as a standard for ethical decisions, participants' accuracy grew 45.3 percent. As mentioned previously, some uncertainty surrounded the requirement to answer this question; however, the statistical growth still demonstrates noteworthy increase.

As noted in Chapter 2, individuals under the age of twenty-five demonstrate a propensity to customize beliefs. Twenty-somethings select supportive theological views and disregard beliefs that create personal discomfort (Martinson 329; "New Generation"; Bottum 33; Butterfield 66; Dunn 35). This study demonstrates success in correcting some of these views toward truth.

Additionally, discussions of confidence in absolute truth emerged in the focus group discussion. Several members admitted that prior to the study, they knew the correct biblical answer regarding moral truth but were not entirely convinced of its rationality regarding daily decisions. Following the intervention, students recognized that the believer cannot relegate truth to circumstances. Truth is a person and his name is Jesus; consequently, moral truth is unchanging.

Personal Responsibility to Share Faith

Pre-survey responses among participants revealed weakness in the biblical principle of sharing faith with others. Only twenty Rebelution members (66.7 percent) originally expressed a strong agreement with this perspective. Upon completion of the intervention, twenty-seven participants (90 percent) strongly believed they possessed a personal responsibility to tell other people their faith.

This understanding surfaced as a predominant finding in the focus group discussion. Prior to the study, participants possessed an individualistic view of faith. They concerned themselves primarily with their personal relationship with God. Students viewed sharing personal faith as intrusive and fanatical. They mentioned the negative reactions often associated with Christian tracks. Rebelution members admitted their own embarrassment associated with tracks, refusing to appear similar to well-meaning, yet often offensive Christians, in sharing personal faith.

The lack of understanding regarding personal responsibility to share faith prior to the study demonstrates the persuasive cultural influence concerning tolerance. This generation adamantly maintains that no single narrative is superior to another. A hierarchy of truth does not exist (Lamirande 5). All narratives are worthy of valid recognition (McKinney 149; Cromartie; Lacey 37). Such a despairing perspective among most twenty-somethings makes the success achieved in this study especially rewarding. Participants unreservedly discussed their new belief that Christ extends hope to the hurting world through those who call him Lord.

While the research reflection team expressed tremendous enthusiasm upon listening to the focus group discussion on CD, they especially marveled at the robust

passion articulated in the group as it related to sharing their faith with others.

Additionally, the team eagerly celebrated the newfound sense of purpose ignited in the hearts of Rebelution members upon the completion of the study. Research reflection team members lamented that the enthusiasm echoed in the focus group discussion proved difficult to capture with mere words on a page. The zeal in participants' responses revealed the depth of change resulting from the study.

Sense of Purpose and Correct View of Humanity

The focus group discussion revealed an understanding of purpose previously misunderstood among Rebelution members. Participants admittedly approached daily living preoccupied with issues pertaining to self before the ten-week study. They did not value other human beings as being made in the image of God. Rebelution members initially failed to recognize God's purpose for their lives, including extending Christ and being Christ to everyone they encountered. They struggled to comprehend the believer's role in redeeming culture for the kingdom of God.

They viewed work as burdensome, with monetary compensation as the only benefit. Students' treatment of coworkers and customers often conflicted with their professed faith. A division between the sacred and secular existed. In the focus group, Rebelution members repeatedly expressed their awareness of others in their sphere of influence that needed Christ. They recognized vocation as a means to extend their life's purpose, which is to be the very presence of Christ, pointing others toward lasting hope. Participants energetically discussed their fresh sense of purpose that subsequently changed their awareness of others and their interaction with all people in daily experiences.

This redemptive and purposed perspective of vocation coincides with Chapter 2 research discussing the benefits of biblical worldview thinking. Colson laments that Western culture holds a Greek view of labor. The Greeks equated the material world with evil and disorder; therefore, they devalued labor due to its material nature. However, as image bearers of the creator, God destined humanity to work by creating, shaping, and bringing order out of chaos in this broken world (“In Celebration of Labor”).

Development in Confidence and Boldness Regarding Faith

This fresh sense of purpose that emerged repeatedly in the focus group discussion affected their boldness and confidence regarding faith. Not only did their understanding of purpose affect this courage, worldview learning helped them understand the coherency of biblical worldview and the perpetual contradictions in other worldviews. Participants shared that such insight nurtured a confidence in sharing their faith that they did not previously possess. They expressed a desire to engage other twenty-somethings in a winsome and persuasive manner concerning matters of faith. Previous findings related to participants’ increase in correct survey responses regarding a personal responsibility to share faith with others correlates with this newfound boldness and confidence regarding faith.

Additionally, earlier research reveals that twenty-somethings want others to hear what they are thinking. They enjoy expressing themselves. With this newfound sense of purpose to be the presence of Christ to everyone they contact, this desire to express themselves may cause this generation to positively impact the kingdom in greater degrees than previously imagined.

Extremely Low Peer-Mediated Learning

Survey analysis and focus group patterns divulged a preference for teacher-led instruction combined with small group peer interaction. These preferences corroborated with earlier findings reported in Chapter 2. While twenty-somethings acknowledge a need for instruction through lecturing, they simultaneously demand a new bottom-up approach in which the nature of interaction and learning adjusts from programming and commands to exploration and interactive learning (Hartman, Moskal, and Dziuban 6.10; Roberts 3.4). Therefore, this generation desires balance in the classroom between teacher-led instruction and peer interaction.

Chapter 2 discussed the intense skepticism felt by twenty-somethings due to widespread moral failures involving public figures in every arena of culture (Kinnaman and Lyons 22-23; McIntosh 176; Martinson 329; Dylhoff 448; Lacey 51; Beaudoin 51-72). Because of this generation's unfavorable perception toward most institutional and authority figures, I presumed they would readily select the peer-mediated learning over the teacher-led approach. Both elements contained instruction; however, the peer-mediated sessions absented the authority figure.

A preference for contemporary leadership did not occur. Despite twenty-somethings' strong desire for peer community coupled with skepticism toward persons in hierarchical positions, only one person (3.85 percent) chose peer-mediated learning as the approach providing the greatest learning experience.

The appointed leaders for the peer-mediated component exuded confidence, competence, and authentic connection with the group. The classroom structure mirrored

the previous seven sessions with instruction and peer interactive elements present.

Regardless, the peer-mediated aspect of the intervention demonstrated minimal efficacy.

While results surrounding the ineffectiveness of the peer-mediated element confuse me, a personal observation deserves mention. Because of my long-standing relationship with many Rebelution members, perhaps the teacher-led element did not adequately evoke the issues normally related with authority figures. Perhaps the existing rapport potentially minimized any cynicism typically present in these contexts.

Implications of the Findings

This study provides further insight into the views among twenty-somethings concerning biblical truth. Additionally, it offers specific material and a format that demonstrates effectiveness in helping this generation think and believe more biblically. According to focus group results, this intervention caused participants to behave differently as well.

This study did not align itself with any particular denomination; therefore, the material is suitable for additional work across denominational settings. The intervention method can assist pastors and church leaders in engaging twenty-somethings in their local congregations, consequently elevating attendance among this demographic. Furthermore, the teaching information utilized for this study may provide material for studies among other age groups in the church for the benefit of developing biblical attitudes and beliefs.

Limitations of the Study

Because this study existed in a church with approximately 250-300 people, the population size for this study may serve as a weakness. Forty-eight people comprised the population group. Among them, thirty individuals comprised the participant group. While

the size of this setting may serve as a strength in that it affords average-sized churches to accomplish such an endeavor, the small numbers could potentially pose research weakness. While the findings may provide direction, researchers must exercise caution in their conclusions.

Another limitation involves the unevenness of race among participants. Hope Community enjoys tremendous diversity within its congregation, both racially and denominationally. Rebelution demonstrated some of this racial mixture. The group included African Americans, Latinos, Asians, and interracial members; however, Caucasians still dominated the group. Due to the lack of equalization, I was unable to run credible t-tests demonstrating response differences linked to race.

A potential inadequacy for this study stems from receiving only pre-surveys from the nonparticipant group. If pre-survey and post-survey assessments occurred regardless of intervention involvement, the benefits of more diverse statistical analysis could further measure the effectiveness of the study. I initially attempted to create a treatment group and a control group. However, those twenty-somethings lacking commitment to the ten-week study proved undedicated in returning both surveys. I received a minimal number of post-surveys from nonparticipants; therefore, I altered the study, using nonparticipants only minimally in the frequency analysis.

A final likely limitation involves the previous worldview teaching at Hope Community Church. Although the pre-survey results demonstrated considerable need for improvement, preliminary findings reflected a level of biblical attitudes and beliefs much stronger than typical twenty-somethings. Frequent exposure to a kingdom emphasis likely influenced the participants, consequently affecting the study. Administering this

study in another church minimally familiar with biblical worldview would provide much greater potential for change.

Unexpected Observations

The major unforeseen observation involved the preferred learning approach. Roberts' research concluded that twenty-somethings favor a balanced classroom, with equal amounts of instruction and peer interaction (3.4). However, research also reveals high levels of skepticism toward authority figures (Kinnaman and Lyons 22-23; McIntosh 176; Martinson 329; Dylhoff 448; Lacey 51; Beaudoin 51-72). Simultaneously, this generation thrives upon peer relationships and genuine connections (Nydam 323; Butterfield 51).

Due to this combined reality, I chose to add three peer-mediated sessions. This component integrated instruction and peer interaction, mirroring the previous seven sessions. I assumed this particular aspect of the study would rank favorably among twenty-somethings. They could receive instruction from peers rather than an older authority figure.

This study's findings revealed grim results for the peer-mediated approach. Only one person (3.85 percent) agreed that peer-mediated learning provided the greatest learning experience. Rebellion favored a balance between teacher-led and peer interaction sessions.

An additional unanticipated observation involves the sustained frequency of attendance to worship services. Upon completion of the intervention, 100 percent of participants attended church one to two times each week, with the vast majority (76.7 percent) choosing to attend twice weekly. This increase continues to exist. Based on

previous research, I assumed twenty-something would remain connected to their peer group; however, I did not anticipate the amalgamation into the larger context so readily and enthusiastically.

The continued fervor among this group exceeds personal expectations. I sought to create a revolution within this demographic at Hope Community but anticipated more resistance. I witness participants' fervor not only by their attendance; evidence also resides in their giving. It manifests in their presence at the altar during times of prayer. They choose to sit near the front of the sanctuary rather than in the final rows. Rebellion members offer themselves in ministry commitments, such as teaching and greeting. They astonish the larger congregation. This generation's visible presence within the broader framework of Hope Community is delightfully refreshing and encouraging.

Recommendations

This study explored effective ways to change attitudes and beliefs among twenty-somethings toward a biblical worldview. While these endeavors proved fruitful, particular recommendations may foster additional success.

The first recommendation addresses the previous exposure many twenty-something enjoyed with biblical worldview due to Hope Community's kingdom emphasis. Implementing this study in congregations without this familiarity may deliver even greater results. Furthermore, executing this study in other locations with other age groups may bring an increase in biblical perspective. Research recorded in Chapter 2 reveals a perpetual decline in biblical living across all generations.

The second recommendation involves further studies on peer-mediated learning as it relates to twenty-somethings in the church. I implemented this component with

expectations for success given this generation's suspicion towards authority and deep longing for peer connection. The results of the study did not coincide with my presumptions. Perhaps the group perceived these appointed peers as authority figures, therefore, dismissing their instruction. This research study did not attempt to determine the reason for the group's responses. Further work may provide insight and resolution to results found in this study.

The final recommendation focuses upon individuals who comprise the group setting. Twenty-somethings are more diverse than any generation in American history (McIntosh 167, 174; Martinson 329; Kohut 33; Wuthnow 50, 52; Melby 4). Because of this mixture, exploring how familial relationships and income levels impact their biblical worldview may prove valuable. Rebelution largely consisted of middle-class twenty-somethings; however, stories of broken families permeated the group. Further investigation into the influence these realities create in biblical worldview training may assist other leaders toward effectiveness.

Postscript

This study has been the merging of several different personal passions colliding into a single endeavor. The biblical worldview mentorship program with Colson profoundly affected my view of the world and my purpose in it. The state of the American church breaks my heart. This lack of Christian maturity is not what God intended for his people. The predominant state of infancy within the Church not only leads to a weakened body unable to redeem culture, it undermines the opportunity to extend genuine Christian faith to the next generation. Believers' lack of authentic biblical living has created tremendous cynicism among the younger generations. Tragically, they

do not always discern the difference between the perfect God and his imperfect church. Too often, God receives the blame.

Despite my disdain for superficial Christianity, honesty compels me to admit that at times, I become that person. I fail miserably to be the very presence of Christ to every person I encounter. I become preoccupied with lesser things and miss opportunities afforded by the Divine. Thankfully, regardless of my frailties, God seeks to use me, as well as every believer, to do his work on earth. He has no back-up plan. He believes in his children and depends upon them that much.

Another passion intertwined in this endeavor relates to the church my husband and I planted in 1991. Through God's unwavering faithfulness, less than thirty twenty-somethings birthed a ministry that continues to thrive today. In recent years, my husband and I, along with the small delegation who began the work, have expressed concern about Hope Community's future. As my generation ages, we wonder if today's twenty-somethings of Hope Community possess a passion for Christ strong enough to continue the ministry eagerly, yet sacrificially. Through this research endeavor, I sought to pour biblical perspective into the souls of Hope's future so that God's work may continue with zeal.

Finally, I delight in the possibilities surrounding this generation. While many people see mentalities of entitlement and self-centeredness upon observances of twenty-somethings, I see something wholly different. As I watch this generation, their deep longing for authenticity, connection, and deep relationship reveal they are hungrier for God than they realize. He is the source of these cravings. The ache in their heart is simply the cry for home. This anguish is the restless soul that cannot rest until it finds its rest in

him. If they could witness God's people embodying his potent love and unshakable truth, such a witness could dramatically influence culture.

The Christians' responsibility and privilege is to enlist in this assignment, transforming our areas of influence with the love and boldness that only comes from the Spirit. My prayer is that the people of God determine, by the power of the Spirit, to live each moment being somewhere doing something that gets somebody to look God's way. Such intentional living is their purpose, for it is the essence of the kingdom.

APPENDIX A

Worldview Survey #1

Pastor Debbie needs your help! She is conducting research for her dissertation and you are a member of the age group she is studying. To guarantee anonymity, Pastor Debbie will not see the survey. An independent researcher will compile the data and provide only the necessary information. Please answer according to your beliefs. Do NOT respond based on what parents taught you or what may please others. Thank you in advance for your contribution.

SECTION 1

1. Have you ever made a personal commitment to Jesus Christ that is still important in your life today?
 - ☐ Yes [GO TO THE NEXT QUESTION]
 - ☐ No [SKIP THE NEXT QUESTION AND GO TO QUESTION 3]
 - ☐ Don't Know [SKIP THE NEXT QUESTION AND GO TO QUESTION 3]

2. The following statements are about what will happen to you after you die. Please indicate which **ONE** of these statements best describes your own beliefs about what will happen to you after you die. Which one comes closest to what you believe?
 - ☐ When I die, I will go to Heaven because I have tried to obey the Ten Commandments.
 - ☐ When I die, I will go to Heaven because I am basically a good person.
 - ☐ When I die, I will go to Heaven because I have confessed my sins and have accepted Jesus Christ as my Savior.
 - ☐ When I die, I will go to Heaven because God loves all people and will not let them perish.
 - ☐ When I die, I will not go to Heaven.
 - ☐ I do not know what will happen after I die.
 - ☐ Other (explain): _____
 - _____
 - ☐ Don't know.

SECTION 2

3. Changing topics for a moment, think about the choices that you make every day. People make their decisions in different ways. When you are faced with a moral or ethical choice, which **ONE** of the following statements best describes how you decide what to do? In other words, which one statement best describes how you usually make your moral or ethical decisions?

- ☐ I do whatever will make the most people happy or create the least conflict.
- ☐ I do whatever I think my family or friends would expect me to do.
- ☐ I follow a set of specific principles or standards I believe in that serve as guidelines for my behavior.
- ☐ I do what I believe most other people would do in that situation.
- ☐ I do whatever feels right or comfortable in that situation.
- ☐ I do whatever will produce the most positive outcome for me personally.
- ☐ Other (explain): _____
- _____
- ☐ Don't know.

****IF THE ANSWER TO QUESTION ONE (1) WAS “Don’t know,”
CONTINUE; OTHERWISE SKIP TO QUESTION FIVE (5)****

4. What is the basis or source of those principles and standards that you take into consideration? In other words, where do those standards and principles come from? Who or what would you turn to in order to discover the appropriate principles? If you answer God, then do you mean that you expect God to speak directly to you or do you mean something else?

- ☐ The law
- ☐ The Bible
- ☐ Values taught by your parents
- ☐ Golden Rule
- ☐ God—speaking directly
- ☐ God—other: _____
- ☐ Personal feelings
- ☐ Lessons learned from past experience
- ☐ Other (explain): _____
- _____

☐ Don't know

5. Some people believe there are moral truths that are absolute, meaning that those truths or principles do not change according to the circumstances. Other people believe that moral truths always depend upon the situation, meaning their moral and ethical decisions depend upon the circumstances. How about you? Do you believe there are moral absolutes that are unchanging, or do you believe moral truth is relative to the circumstances? Or is this something you have never really thought about? If so, is that because you have thought about this matter and have not arrived at a conclusion, or because you have not really thought about this matter? Which statement below best describes your view?

- ☐ Moral truth is absolute.
- ☐ Moral truth is relative to circumstances.
- ☐ Thought about it, and have no conclusion.
- ☐ Never thought about it.
- ☐ Don't know.

SECTION 3

6. These questions pertain to people's beliefs. There are no right or wrong answers, so please check the box that indicates your personal beliefs concerning these matters.

- a. The Bible is totally accurate in all its teachings.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

- b. I, personally, have a responsibility to tell other people my religious beliefs.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

- c. When He lived on earth, Jesus Christ committed sins, like other people.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

d. The devil, or Satan, is not a living being but is a symbol of evil.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

e. If people are generally good or do enough good things for others during their lives, they will earn a place in Heaven.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

7. There are many different beliefs about God or a higher power. Please indicate which **ONE** of the following descriptions comes closest to what you, personally, believe about God.

- ☐ Everyone is god.
- ☐ God is the all-powerful, all-knowing, perfect Creator of the universe who rules the world today.
- ☐ God refers to the total realization of personal, human potential.
- ☐ There are many gods, each with different power and authority.
- ☐ God represents a state of higher consciousness that a person may reach.
- ☐ There is no such thing as God.
- ☐ Don't know.

SECTION 4

The following section is voluntary and will be used only for descriptive demographics and not to identify survey participants. This section is vital for detailed statistical analysis, so please consider completing.

8. What is your gender?

- ☐ Male
- ☐ Female

9. What best describes your race?

- ☐ White
- ☐ African-American
- ☐ Latino
- ☐ Asian-American
- ☐ Native-American
- ☐ Other

10. What is your age group?

- ☐ Under 20 Years Old
- ☐ 20-21
- ☐ 22-23
- ☐ 24-25
- ☐ 26-27
- ☐ 28-29
- ☐ 30 and up

11. What is your highest level of education?

- ☐ Did not finish high school
- ☐ Graduated from high school
- ☐ Some college
- ☐ Associates degree
- ☐ Bachelor's degree
- ☐ Graduate degree

12. What is your income level?

- ☐ Unemployed
- ☐ < \$15,000
- ☐ \$15,000-\$24,999
- ☐ \$25,000-\$34,999
- ☐ \$35,000-\$44,999
- ☐ >\$50,000

13. What is your martial status?

- ☐ Single
- ☐ Married

14. Do you have children?

- ☐ No
- ☐ 1 child
- ☐ 2 or more children

15. Are you a member of Hope Community Church?

- ☐ Yes
- ☐ No

16. How long have you attended Hope Community Church?

- ☐ Less than 1 year
- ☐ 1-3 years
- ☐ 4-6 years
- ☐ 7-9 years
- ☐ 10-13 years
- ☐ More than 14 years

17. On average, how often do you attend services at Hope Community Church?

- ☐ 2 times a week
- ☐ 1 time a week
- ☐ 3 times a month
- ☐ 2 times a month
- ☐ 1 time a month
- ☐ Once a quarter
- ☐ Infrequently

APPENDIX B

Worldview Survey #2

Pastor Debbie needs your help again! Please complete this final survey concerning your beliefs as honestly as possible. Do NOT respond based on what parents taught you or what may please others. Thank you in advance for your contribution.

SECTION 1

1. Have you ever made a personal commitment to Jesus Christ that is still important in your life today?

- ☐ Yes [GO TO THE NEXT QUESTION]
- ☐ No [SKIP THE NEXT QUESTION AND GO TO QUESTION 3]
- ☐ Don't Know [SKIP THE NEXT QUESTION AND GO TO QUESTION 3]

2. The following statements are about what will happen to you after you die. Please indicate which **ONE** of these statements best describes your own beliefs about what will happen to you after you die. Which one comes closest to what you believe?

- ☐ When I die, I will go to Heaven because I have tried to obey the Ten Commandments.
- ☐ When I die, I will go to Heaven because I am basically a good person.
- ☐ When I die, I will go to Heaven because I have confessed my sins and have accepted Jesus Christ as my Savior.
- ☐ When I die, I will go to Heaven because God loves all people and will not let them perish.
- ☐ When I die, I will not go to Heaven.
- ☐ I do not know what will happen after I die.
- ☐ Other (explain): _____
- _____
- ☐ Don't know.

SECTION 2

3. Changing topics for a moment, think about the choices that you make every day. People make their decisions in different ways. When you are faced with a moral or ethical choice, which **ONE** of the following statements best describes how you

decide what to do? In other words, which one statement best describes how you usually make your moral or ethical decisions?

- ☐ I do whatever will make the most people happy or create the least conflict.
- ☐ I do whatever I think my family or friends would expect me to do.
- ☐ I follow a set of specific principles or standards I believe in that serve as guidelines for my behavior.
- ☐ I do what I believe most other people would do in that situation.
- ☐ I do whatever feels right or comfortable in that situation.
- ☐ I do whatever will produce the most positive outcome for me personally.
- ☐ Other (explain): _____
- ☐ Don't know.

****IF THE ANSWER TO QUESTION ONE (1) WAS "Don't know,"
CONTINUE; OTHERWISE SKIP TO QUESTION FIVE (5)****

4. What is the basis or source of those principles and standards that you take into consideration? In other words, where do those standards and principles come from? Who or what would you turn to in order to discover the appropriate principles? If you answer God, then do you mean that you expect God to speak directly to you or do you mean something else?
 - ☐ The law
 - ☐ The Bible
 - ☐ Values taught by your parents
 - ☐ Golden Rule
 - ☐ God—speaking directly
 - ☐ God—other: _____
 - ☐ Personal feelings
 - ☐ Lessons learned from past experience
 - ☐ Other (explain): _____
 - ☐ Don't know

5. Some people believe there are moral truths that are absolute, meaning that those truths or principles do not change according to the circumstances. Other people believe that moral truths always depend upon the situation, meaning their moral and ethical decisions depend upon the circumstances. How about you? Do you believe

there are moral absolutes that are unchanging, or do you believe moral truth is relative to the circumstances? Or is this something you have never really thought about? If so, is that because you have thought about this matter and have not arrived at a conclusion, or because you have not really thought about this matter? Which statement below best describes your view?

- ☐ Moral truth is absolute.
- ☐ Moral truth is relative to circumstances.
- ☐ Thought about it, and have no conclusion.
- ☐ Never thought about it.
- ☐ Don't know.

SECTION 3

6. These questions pertain to people's beliefs. There are no right or wrong answers, so please check the box that indicates your personal beliefs concerning these matters.

- a. The Bible is totally accurate in all its teachings.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

- b. I personally, have a responsibility to tell other people my religious beliefs.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

- c. When He lived on earth, Jesus Christ committed sins, like other people.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

d. The devil, or Satan, is not a living being but is a symbol of evil.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

e. If people are generally good or do enough good things for others during their lives, they will earn a place in Heaven.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>

7. There are many different beliefs about God or a higher power. Please indicate which **ONE** of the following descriptions comes closest to what you, personally, believe about God.

- ☐ Everyone is god.
- ☐ God is the all-powerful, all-knowing, perfect Creator of the universe who rules the world today.
- ☐ God refers to the total realization of personal, human potential.
- ☐ There are many gods, each with different power and authority.
- ☐ God represents a state of higher consciousness that a person may reach.
- ☐ There is no such thing as God.
- ☐ Don't know.

SECTION 4

The following section is voluntary and will be used only for descriptive demographics and not to identify survey participants. This section is vital for detailed statistical analysis, so please consider completing.

8. What is your gender?

- ☐ Male
- ☐ Female

9. What best describes your race?

- ☐ White

- ☐ African-American
- ☐ Latino
- ☐ Asian-American
- ☐ Native-American
- ☐ Other

10. What is your age group?

- ☐ Under 20 Years Old
- ☐ 20-21
- ☐ 22-23
- ☐ 24-25
- ☐ 26-27
- ☐ 28-29
- ☐ 30 and up

11. What is your highest level of education?

- ☐ Did not finish high school
- ☐ Graduated from high school
- ☐ Some college
- ☐ Associates degree
- ☐ Bachelor's degree
- ☐ Graduate degree

12. What is your income level?

- ☐ Unemployed
- ☐ < \$15,000
- ☐ \$15,000-\$24,999
- ☐ \$25,000-\$34,999
- ☐ \$35,000-\$44,999
- ☐ >\$50,000

13. What is your martial status?

- ☐ Single
- ☐ Married

14. Do you have children?

- ☐ No
- ☐ 1 child
- ☐ 2 or more children

15. Are you a member of Hope Community Church?

- ☐ Yes
- ☐ No

16. How long have you attended Hope Community Church?

- ☐ Less than 1 year
- ☐ 1-3 years
- ☐ 4-6 years
- ☐ 7-9 years
- ☐ 10-13 years
- ☐ More than 14 years

17. On average, how often do you attend services at Hope Community Church?

- ☐ 2 times a week
- ☐ 1 time a week
- ☐ 3 times a month
- ☐ 2 times a month
- ☐ 1 time a month
- ☐ Once a quarter
- ☐ Infrequently

18. Will you participate in Pastor Debbie's focus group on Biblical Worldview?

- ☐ Yes
- ☐ No

19. Which element of the worldview sessions provided the greatest learning experience?

- ☐ Teacher-Led Sessions
- ☐ Peer-Mediated Sessions
- ☐ Small Group Peer Interaction

Thank you for your time in completing this survey. To guarantee anonymity as practiced in the previous survey, please return the completed survey to the locked box located outside Pastor Debbie's office or give Mrs. Linda a sealed envelope to be given to the independent researcher. I can't tell you how grateful I am for your input in this study! What a difference you've made!

APPENDIX C

Personal E-Mail Invitation for Potential Rebelution Members

and Survey Participants

Hi _____:

I hope you received my text earlier today. I DO have a challenge for you! Our lives are crazy, running in so many directions. Sometimes, it's hard to know which way is up! The daily headlines can strike fear and uncertainty in our hopes and dreams. It leaves us wondering what's next? How do we make sense of all that is going on around us? How do we thrive in the midst of such turmoil? THIS is such a pivotal time for you with life-altering decisions that greatly impact your future!

I know you and I love you. My heart longs to get where you are. I know that together, we can get where God is. I long to see us right in the middle of what He's trying to do in us and through us. I don't want to miss it and I don't want you to either!

I enthusiastically invite you to participate in a ten-week experience that promises to make a forever kind of difference in our lives. We begin Thursday, September 17, 6:00-7:30. You are so important to me that I am wholly committing these next many weeks to this experience. You are a priority! I encourage you, even now, to commit yourself to this adventure with the same devotion. Make it a priority, then watch and see what God can do when we simply consecrate these few short weeks to Him.

The group will be called "Rebelution." Twenty-somethings are known as rebels who want to make a difference. Together, this group can create a revolution that reverberates far beyond you!

Stay tuned for more information this Sunday and be sure to pick up an envelope with your name on it at the Welcome Center! I need your help! There's a short survey enclosed that helps me to help you. Know that I won't see your answers so please be honest. Do NOT put your name on the survey. An independent researcher will read them and provide me with the necessary information. Even if you choose not to participate in the ten-week experience, please help me by completing the survey. If you have any questions, feel free to e-mail me. Some of your questions will be answered on Sunday in the bulletin and in my announcements. Stay tuned! Great things are on the way!

Together!
Pastor Debbie

APPENDIX D

Bulletin Announcements

30 August 2009

Today is the Day! We kick off an exhilarating adventure for twenty-somethings at Hope Community! Be sure to pick up your envelope at the Welcome Center on your way out this morning. It's got exciting details! And stay tuned for morning announcements. Pastor Debbie will share how this group of twenty-somethings, a.k.a. rebels, can create a revolution! Rebel-ution is more like it! Come join the adventure! You'll never be the same!

6 and 13 September 2009

Twenty-somethings, YOU ARE INVITED to join in a life-changing adventure created just for YOU! It begins August 25! Be sure to pick up your envelope at the Welcome Center on your way out this morning. It's got exciting details! And stay tuned for morning announcements. Pastor Debbie will share how this group of twenty-somethings, a.k.a. rebels, can create a revolution! Rebel-ution is more like it!

If you have already filled out the survey received in the envelope at the Welcome Center, please be sure to drop it in the secured drop box outside Pastor Debbie's office to protect anonymity. Your input is vital! NOW, . . . Come join the adventure! You'll never be the same!

APPENDIX E

Human Subject Informed Consent

Hi (Participant's Name):

I enthusiastically invite you to participate in a research project for my dissertation. Enclosed is a short survey that asks a variety of questions concerning your beliefs. As a great favor to me and this ministry, I am requesting that you complete the survey and drop it in the locked box located outside my office. You must be 18 years of age to participate. September 13 is the deadline for survey completion.

In addition, I ask that you consider joining other twenty-somethings in a ten-week study on Thursday evenings at Hope Community beginning September 17, 2009, 6:00-7:30. We live in a complex world with enormous challenges that can leave us feeling shaken and confused. At times, it seems we are facing these experiences in isolation. What an incredible opportunity to form great relationships with others in the same boat going in the same direction. We'll discuss everyday situations that impact your life, and learn some valuable information that will, not only affect the way you make decisions, it will influence the way you forge towards your future.

The outcome of such an endeavor will affect you personally as well as Hope Community. My hope is that what we learn at Hope will be extended to other ministries so that they can more effectively attend to the needs of twenty-somethings. This is the intention of my dissertation. God has placed within me a heart for your age group. I feel compelled to do all that I can to unite the timeless Gospel with this ever-changing generation.

I am unaware of any risks involved with participation in this survey and study. I am, however, very aware of the potential benefits resulting from such an experience. I so want to see those benefits in you! I promise that your responses will remain confidential EVEN TO ME. An independent researcher will evaluate the surveys, providing me with only the necessary information. *You should NOT put your name on the questionnaire.* If you are not comfortable placing the survey in the locked box, you may give the survey to Mrs. Linda or mail it to the church office. She will give the unopened envelope to the independent researcher.

Please consider taking the time to complete the survey and return it. Your participation is voluntary but so vital to the success of my dissertation, future ministry for twenty-somethings, and prayerfully, it is crucial to your personal growth. If you have any questions or concerns about completing the questionnaire or about participating in the study, please contact me at DebLanier@aol.com. I would be delighted to hear from you.

While all the information is necessary, if you feel uncomfortable with any question, you may skip it. You may also stop at any time. Even if you choose not to participate in the study, I ask that you complete the survey. Please sign below if you consent to participating at any level with the study. I can't wait to spend this time with you!

Together!

Pastor Debbie Lanier

Hope Community Church

_____ Signature _____ Date

APPENDIX F

Curriculum Outline

I. What is worldview? Why does worldview matter?

- A. Everyone has a worldview.
- B. Worldview is how we perceive that the world works and how we fit in it.
- C. A worldview asks the four basic questions of life:
 - 1. How did I get here?
 - 2. Why is the world so freaking screwed up?
 - 3. How do we fix it?
 - 4. What is my purpose?
- D. What differences do worldviews make and are they important?
- F. The biblical worldview integrates all parts of life under God's rule and allows us to live with integrity.
- G. Worldviews contradict one another so they cannot all be true.
- H. Ideas have consequences.

II. How do we know what is true?

- A. Truth vs. relativism
- B. Tolerance
- C. Ways of knowing truth:
 - 1. Revealed truth in the Bible
 - 2. Nature (Romans 1)
 - 3. Conscience (Romans 2)

4. Worldview—compare worldviews to reality and see how well they work.

D. Only the biblical worldview answers the questions correctly; other worldviews collapse.

III. How did I get here?

A. God made us in his image, which gives each of us innate dignity and provides the essential foundation for ethics.

B. Darwinism/Naturalism denies creation and thus, has no basis for human worth.

C. Discuss the growing evidence for Intelligent Design and the mounting proof against Darwinism.

D. Naturalism/Darwinism is not merely a science; it is a worldview.

E. The logical result of Naturalism/Darwinism is Nihilism—the idea that life is purposeless and nothing matters.

F. The image of God gives all human life sanctity, value, meaning, and purpose.

IV. Why is the world so freaking screwed up?

A. The problem in the world begins with us.

B. Until we accept sin and our personal responsibility for it, we will never be able to understand life.

C. God gave us free will so we could love him. Love that is not freely given is not love.

D. We often use our free will to reject the good God offers us, rejecting

that he knows what is best for us.

E. No other worldview has an adequate explanation for the evil in the world.

F. Without God, people can do good things but they cannot be good.

G. Recognizing sin is not being judgmental; we can accept people without approving what they do.

H. God can redeem sin and suffering.

V. How do we fix it?

A. Politics cannot solve the problems the world is facing.

B. Education has not provided the solutions.

C. Money cannot bring ultimate satisfaction, purpose, or meaning.

D. Psychology does not resolve the world's problems.

E. The basic problem people must address is guilt.

F. The only solution is found in surrendering our will to God, which liberates us from brokenness.

G. Reconciliation with God leads to resolution with others.

H. Christians obey God out of gratitude for all he's done, not out of obligation.

VI. What is my purpose?

A. Christians have two commissions: the Great Commission, to make disciples, and the Cultural Commission, to protect and develop God's creation.

B. Our vocation is an area of ministry, no matter what it is.

- C. Business and economics, law and government, and science have all
developed through Christianity's influence upon culture.
- D. The biblical worldview esteems art as reflecting objective standards of
beauty rooted in God.
- E. Christians do not want to impose their views on others; instead, they
want to propose something better.

APPENDIX G

Movie List

1. *Boy in the Striped Pajamas* (Dignity of human life as it relates to race, ethnicity, gender, et cetera)
2. *Hotel Rwanda* (Dignity of human life as it relates to war)
3. *Shawshank Redemption* (Dignity of human life as it relates to prisoners and the least in society)
4. *Seven Pounds* (Guilt, Redemption)
5. *Expelled: No Intelligence Allowed* (Intelligent Design vs. Darwinism)
6. *Pursuit of Happyness* (Redemption, Meaning, Purpose)
7. *Not Easily Broken* or *Madea Goes to Jail* (Marriage, Divorce)
8. *Bucket List* (Death, meaning, purpose, relationships)

* I integrated additional video clips from popular sitcoms and YouTube. Some of the content in these movies and video segments prove inappropriate for Christian viewing. However, the goal was to discuss real-life issues in a manner that relates to twenty-somethings. By getting in their world and unpacking worldviews within the storyline, authentic connection and application occurred. The material forced the group to consider consequences of opposing views and to witness the cohesiveness and integrity of the Christian worldview.

APPENDIX H

Focus Group Questions

Attitudes and Beliefs:

- How has this study changed the way you understand truth?
- How has this experience altered the way you view culture?
- If you answered questions on the surveys similarly in both instances, has there been any variation in your perception of the particular principle? Explain. For instance, if you already believed biblically concerning Satan, Jesus' sinless life, life after death, and God as the Creator, then how has this study intensified those beliefs?
- Which life question (see below) experienced the greatest personal transformation through this study?

Behavior:

- How has this experience changed the way you make decisions? Discuss examples with the group.
- How has your view concerning the responsibility for believers to share their faith with others been altered? What behaviors demonstrate this change?
- How has this study altered your conversations and actions throughout the week as compared to Sunday mornings?
- What aspect of this overall experience prompted the greatest change in your daily living? Was it the teacher's presentations, the peer's presentations, or small group interaction? Why?

Life Questions Include:

1. What is Truth?
2. How Did I Get Here?
3. Why is The World So Freaking Screwed Up?
4. How Do We Fix It?
5. What is My Purpose?

APPENDIX I

Worldview Pre-Survey and Post-Survey

Code Sheet

ID Number: [Random # for Coding]

SECTION 1

1. Have you ever made a personal commitment to Jesus Christ that is still important in your life today?

1 ☒ Yes [GO TO THE NEXT QUESTION]

0 No [SKIP THE NEXT QUESTION AND GO TO QUESTION 3]

2 Don't Know [SKIP THE NEXT QUESTION AND GO TO QUESTION 3]

999 [no response]

2. The following statements are about what will happen to you after you die. Please indicate which **ONE** of these statements best describes your own beliefs about what will happen to you after you die. Which one comes closest to what you believe?

1 ❑ When I die, I will go to Heaven because I have tried to obey the Ten Commandments.

2 ☐ When I die, I will go to Heaven because I am basically a good person.

3 ❑ When I die, I will go to Heaven because I have confessed my sins and have accepted Jesus Christ as my Savior.

4 ☐ When I die, I will go to Heaven because God loves all people and will not let them perish.

5 ❑ When I die, I will not go to Heaven.

6 ☐ I do not know what will happen after I die.

7 ☐ Other (explain): _____

8 Don't know.

999 [no response]

SECTION 2

3. Changing topics for a moment, think about the choices that you make every day. People make their decisions in different ways. When you are faced with a moral or ethical choice, which **ONE** of the following statements best describes how you decide what to do? In other words, which one statement best describes how you usually make your moral or ethical decisions?

- 1 ☐ I do whatever will make the most people happy or create the least conflict.
- 2 ☐ I do whatever I think my family or friends would expect me to do.
- 3 ☐ I follow a set of specific principles or standards I believe in that serve as guidelines for my behavior.
- 4 ☐ I do what I believe most other people would do in that situation.
- 5 ☐ I do whatever feels right or comfortable in that situation.
- 6 ☐ I do whatever will produce the most positive outcome for me personally.
- 7 ☐ Other (explain): _____

- 8 ☐ Don't know.

999 [no response]

****IF THE ANSWER TO QUESTION ONE (1) WAS "Don't know,"
CONTINUE; OTHERWISE SKIP TO QUESTION FIVE (5)****

4. What is the basis or source of those principles and standards that you take into consideration? In other words, where do those standards and principles come from? Who or what would you turn to in order to discover the appropriate principles? If you answer God, then do you mean that you expect God to speak directly to you or do you mean something else?

- 1 ☐ The law
- 2 ☐ The Bible
- 3 ☐ Values taught by your parents
- 4 ☐ Golden Rule
- 5 ☐ God—speaking directly
- 6 ☐ God—other: _____
- 7 ☐ Personal feelings

8 ☐ Lessons learned from past experience.

9 ☐ Other (explain): _____

10 ☐ Don't know

999 [no response]

5. Some people believe there are moral truths that are absolute, meaning that those truths or principles do not change according to the circumstances. Other people believe that moral truths always depend upon the situation, meaning their moral and ethical decisions depend upon the circumstances. How about you? Do you believe there are moral absolutes that are unchanging, or do you believe moral truth is relative to the circumstances? Or is this something you have never really thought about? If so, is that because you have thought about this matter and have not arrived at a conclusion, or because you have not really thought about this matter? Which statement below best describes your view?

1 ☐ Moral truth is absolute.

2 ☐ Moral truth is relative to circumstances.

3 ☐ Thought about it, and have no conclusion.

4 ☐ Never thought about it.

10 ☐ Don't know.

999 [no response]

SECTION 3

6. These questions pertain to people's beliefs. There are no right or wrong answers, so please check the box that indicates if you, personally, agree or disagree strongly with each statement or you don't know.

a. The Bible is totally accurate in all its teachings.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
<i>Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Disagree</i>	<i>Don't</i>	No
<i>Strongly</i>	<i>Somewhat</i>	<i>Strongly</i>	<i>Somewhat</i>	<i>Know</i>	Resp
1	2	3	4	5	999

- b. I personally, have a responsibility to tell other people my religious beliefs.
- | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | |
| <i>Agree</i> | <i>Agree</i> | <i>Disagree</i> | <i>Disagree</i> | <i>Don't</i> | No |
| <i>Strongly</i> | <i>Somewhat</i> | <i>Strongly</i> | <i>Somewhat</i> | <i>Know</i> | Resp |
| 1 | 2 | 3 | 4 | 5 | 999 |
- c. When He lived on earth, Jesus Christ committed sins, like other people.
- | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | |
| <i>Agree</i> | <i>Agree</i> | <i>Disagree</i> | <i>Disagree</i> | <i>Don't</i> | No |
| <i>Strongly</i> | <i>Somewhat</i> | <i>Strongly</i> | <i>Somewhat</i> | <i>Know</i> | Resp |
| 1 | 2 | 3 | 4 | 5 | 999 |
- d. The devil, or Satan, is not a living being but is a symbol of evil.
- | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | |
| <i>Agree</i> | <i>Agree</i> | <i>Disagree</i> | <i>Disagree</i> | <i>Don't</i> | No |
| <i>Strongly</i> | <i>Somewhat</i> | <i>Strongly</i> | <i>Somewhat</i> | <i>Know</i> | Resp |
| 1 | 2 | 3 | 4 | 5 | 999 |
- e. If people are generally good or do enough good things for others during their lives, they will earn a place in Heaven.
- | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | |
| <i>Agree</i> | <i>Agree</i> | <i>Disagree</i> | <i>Disagree</i> | <i>Don't</i> | No |
| <i>Strongly</i> | <i>Somewhat</i> | <i>Strongly</i> | <i>Somewhat</i> | <i>Know</i> | Resp |
| 1 | 2 | 3 | 4 | 5 | 999 |
7. There are many different beliefs about God or a higher power. Please indicate which **ONE** of the following descriptions come closest to what you, personally, believe about God.
- 1 ☐ Everyone is god.
 - 2 ☐ God is the all-powerful, all-knowing, perfect Creator of the universe who rules the world today.
 - 3 ☐ God refers to the total realization of personal, human potential.

- 4 ☐ There are many gods, each with different power and authority.
- 5 ☐ God represents a state of higher consciousness that a person may reach.
- 6 ☐ There is no such thing as God.
- 7 ☐ Don't know.
- 999 [no response]

SECTION 4

The following section is voluntary and will be used only for descriptive demographics and not to identify survey participants. This section is vital for detailed statistical analysis, so please consider completing.

8. What is your gender?

- 0 ☐ Male
- 1 ☐ Female
- 999 [no response]

9. What best describes your race?

- 1 ☐ White
- 2 ☐ African-American
- 3 ☐ Latino
- 4 ☐ Asian-American
- 5 ☐ Native-American
- 6 ☐ Other
- 999 [no response]

10. What is your age group?

- 1 ☐ Under 20 Years Old
- 2 ☐ 20-21
- 3 ☐ 22-23
- 4 ☐ 24-25
- 5 ☐ 26-27
- 6 ☐ 28-29

7 ☐ 30 and up

999 [no response]

11. What is your highest level of education?

1 ☐ Did not finish high school

2 ☐ Graduated from high school

3 ☐ Some college

4 ☐ Associates degree

5 ☐ Bachelor's degree

6 ☐ Graduate degree

999 [no response]

12. What is your income level?

1 ☐ Unemployed

2 ☐ < \$15,000

3 ☐ \$15,000-\$24,999

4 ☐ \$25,000-\$34,999

5 ☐ \$35,000-\$44,999

6 ☐ >\$50,000

999 [no response]

13. What is your martial status?

1 ☐ Single

2 ☐ Married

999 [no response]

14. Do you have children?

1 ☐ No

2 ☐ 1 child

3 ☐ 2 or more children

999 [no response]

15. Are you a member of Hope Community Church?

1 ☐ Yes

0 ☐ No

999 [no response]

16. How long have you attended Hope Community Church?

1 ☐ Less than 1 year

2 ☐ 1-3 years

3 ☐ 4-6 years

4 ☐ 7-9 years

5 ☐ 10-13 years

6 ☐ More than 14 years

999 [no response]

17. On average, how often do you attend services at Hope Community Church?

1 ☐ 2 times a week

2 ☐ 1 time a week

3 ☐ 3 times a month

4 ☐ 2 times a month

5 ☐ 1 time a month

6 ☐ Once a quarter

7 ☐ Infrequently

999 [no response]

Questions on Post-survey only:

18. Did you participate in Pastor Debbie's focus group on Biblical Worldview?

1 ☐ Yes

0 ☐ No

999 [no response]

19. Which element of the worldview sessions provided the greatest learning experience?

- 1 ☐ Teacher-Led Sessions
- 2 ☐ Peer-Mediated Sessions
- 3 ☐ Small Group Peer Interaction

999 [no response]

Notes for coding this survey

I assigned each survey a unique number that did not necessarily coincide with the subject's name. See the below notes. My research assistant entered the data into an excel spreadsheet.

The survey did not contain the participant's name. My colleague destroyed individual forms once she collected and coded the data. The red number signifies the number coding for that particular answer. The number 1 always equals "Yes" and the number 0 always equals "No." The number 99 always equals "Don't Know" and the number 999 always equals "No Response."

My research assistant and I imported the spreadsheet data into SPSS. This program helped provide the statistical analysis.

For totally anonymous coding, the assistant placed a number one on the first returned survey. The next returned survey received a number two. This sequence continued throughout the survey retrieval.

To track the participants, my colleague and I assigned a number to each survey. She kept records of the survey number given to the participant. Upon survey retrieval, the assistant possessed the capacity to determine which individuals in the database returned a survey.

Participation Master Tracking Sheet

[illegible]

Open-Ended Response Sheet

[illegible]

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