

ABSTRACT

SCRIPTURAL AND RATIONAL PIETY:

THE DEVELOPMENT AND USE OF A CURRICULUM FOR TEACHING

AUTHENTIC WESLEYAN WORSHIP

by

Todd Alan Stepp

In its earliest days, the Church of the Nazarene uncritically adopted the revivalistic pattern of the camp meeting as its form of worship. The Church of the Nazarene has never had an official theology of worship. As the culture has changed, many Nazarenes have sought new worship forms, but many have done so with an insufficient and often faulty criterion for planning and assessing worship. This pursuit has most often been self-focused and reliant upon pragmatism and emotionalism as its major criteria.

If Nazarenes are to experience the worship of God in an authentically Wesleyan way, changes must take place in their knowledge of Wesleyan criteria for worship and in their sense of the importance of the Wesleyan criteria. The purpose of this research was to evaluate the changes in the participants' knowledge of and sense of importance concerning the Wesleyan criteria for worship as a result of a series of eleven lessons on authentic Wesleyan worship taught during the Sunday school hour at the Greencastle (Indiana) Church of the Nazarene over a thirteen-week period. This project was an evaluative study in the quasi-experimental mode that utilized a pretest-posttest design with no comparison group.

The project was an eleven-session teaching series conducted during the 9:30 a.m. Sunday school hour. Those in attendance for at least six of the eleven sessions served as the test group.

The findings indicated that those participating in the study increased in their ability to identify the Wesleyan criteria for planning and assessing worship. However, this increase was the only statistically significant change in the participants' knowledge of the Wesleyan criteria for authentic Christian worship. The participants did not show any statistically significant change in their sense of the importance concerning the Wesleyan criteria for planning and assessing worship.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
SCRIPTURAL AND RATIONAL PIETY:
THE DEVELOPMENT AND USE OF A CURRICULUM FOR TEACHING
AUTHENTIC WESLEYAN WORSHIP

presented by

Todd Alan Stepp

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

April 19, 2007

Mentor

Date

April 19, 2007

Internal Reader

Date

April 19, 2007

Representative, Doctor of Ministry Program

Date

April 19, 2007

Dean, Doctor of Ministry Program

Date

SCRIPTURAL AND RATIONAL PIETY:
THE DEVELOPMENT AND USE OF A CURRICULUM FOR TEACHING
AUTHENTIC WESLEYAN WORSHIP

A Dissertation
Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by
Todd Alan Stepp
May 2007

© 2007

Todd Alan Stepp

ALL RIGHTS RESERVED

TABLE OF CONTENTS

	Page
List of Tables	vii
Acknowledgements.....	viii
Chapter	
1. Problem.....	1
Introduction.....	1
The Problem.....	2
The Purpose	6
Research Questions.....	6
Definition of Terms.....	7
Authentic Wesleyan Worship	7
Knowledge	8
Sense of Importance.....	8
Context of the Study	8
Description of the Project	11
Methodology	12
Subjects.....	12
Variables	12
Instrumentation and Data Collection	13
Delimitations of the Study	14
Biblical/Theological Foundations.....	14
Overview of the Study	20
2. Literature.....	21

Introduction.....	21
Scriptural Piety.....	23
The Meaning of “Scriptural”	23
The Book of Common Prayer as Scriptural.....	24
Rational Piety.....	29
The Meaning of “Rational”.....	30
The Book of Common Prayer as Rational	33
Continuity with the Primitive Church.....	35
Identity of the Primitive Church	36
Continuity in Worship.....	37
Experience of the Presence and Identity of God.....	41
The Presence of God.....	42
The Identity of God.....	43
Current Worship Trends	43
Research Methodology	47
Summary	47
3. Methodology.....	48
The Problem Restated.....	48
The Purpose Restated.....	49
Research Questions.....	49
Research Question #1	49
Research Question #2	50
Research Question #3	50

Research Question #4	51
Research Question #5	51
Methodology	51
Population and Sample	53
Instrumentation	53
Validity	55
Data Collection	56
Confidentiality and Anonymity	56
Questionnaire Administration	56
Variables	57
Data Analysis	58
4. Findings.....	59
Profile of Subjects.....	59
Descriptive Data.....	60
Knowledge	60
Importance	62
Changes in Knowledge	64
Changes in Sense of Importance.....	68
Variables	70
Intervening Variables.....	71
Independent Variables	71
Anecdotal Observations	72
Questionnaire Responses	72

Class Discussions.....	74
Other Comments	76
Summary	77
5. Discussion.....	78
Major Findings.....	78
Change in Knowledge.....	79
Change in Sense of Importance	83
Anecdotal Comments.....	87
Limitations of the Study.....	88
Further Studies	91
Conclusion	92
Appendixes	
A. Pre-Teaching Series Questionnaire.....	94
B. Post-Teaching Series Questionnaire.....	100
C. Teaching Series	107
D. Questions According to Category Scales.....	118
E. Posttest Detailed Question Results.....	120
Works Cited	124
Works Consulted.....	128

LIST OF TABLES

4.1 Mean Differences: Pretest Group (N=38) versus Posttest Group (N=15)	65
4.2 T-Test for Equality of Means.....	66
4.3 Paired Samples T-Test	67
4.4 Paired Samples T-Test: Individual Knowledge/Rational Questions	68
4.5 Paired Samples T-Test: Individual Importance/Rational Questions.....	71
4.6 Method of Instruction	72

ACKNOWLEDGEMENTS

My deepest appreciation goes to:

My Faculty Mentor and professor, Lester Ruth. What a privilege it has been to study under you. Thank you for your support, encouragement, and guidance throughout this project.

My Dissertation Defense Committee, which, in addition to Lester Ruth includes my professor, Michael Pasquarello, Tony Headley, and Leslie Andrews. Your encouragement has kept me on this journey.

Asbury's Editor, Judy Seitz, who must keep the red ink industry in business! Thank you for all of your help.

The staff of the Doctor of Ministry Office. Your genuine care for and interest in the D.Min. students has not gone unnoticed. You have been a vessel of God's grace.

My statistician, Peter Rosen. I'm so glad someone understands statistics, and was willing to take on this project's statistical analysis! Thank you.

My Field Mentor and pastor, Garry Pate. You have influenced me in so many ways: as a pastor, a mentor, and a friend. Thank you for your support, not only in this project, but ever since my days in high school.

Other professors and pastors throughout the years whose influence has shaped me for ministry, especially H. Ray Dunning, Rob Staples, Paul Bassett, and Randall Davey. Also, William Greathouse and Robert Webber whose writings, workshops, and ministry have greatly influenced me. Because of people like you, I have come to have a great love for Wesleyan theology, Wesleyan sacramental/liturgical theology and practice, and those great saints of the early Church.

My local Research Reflection Team: Matt Bumgardner, Christine Huggler, Marsha Osburn, Rev. Wesley Sampson, and Neva Belle York. Thank you for your unwavering, prayerful support throughout this process.

The good people of the Greencastle Church of the Nazarene who supported me in my doctoral endeavor. Thank you for your patience, love, and prayers.

The good people of the Evansville Grace Church of the Nazarene who supported a new pastor in the completion of this dissertation project.

My parents, Ralph and Phyllis Stepp. A simple “Thank you” is far too insufficient for all of your encouragement, love, support, influence, and prayers. Nevertheless, thank you, Mom and Dad! I love you!

My family: my wife, Bobbie and my children, Sarah and Matthew. You have been on this long journey with me. Without your understanding and support I could not be where I am today. How blessed I am to have such a supportive wife and wonderful family! I love you dearly! Thank you, and ...praise the Lord, we’ve made it!

My God, most of all. It is only by your grace that this project has come to fruition. It is for your glory and the sake of Your Church that I offer up this dissertation in the name of the Father and of the Son and of the Holy Spirit. May the name of Jesus be lifted high, and may your Church always worship you in spirit and in truth. Amen.

CHAPTER 1

PROBLEM

Introduction

At the beginning of my sophomore year of undergraduate work, I transferred to Trevecca Nazarene College (now University). There, I was introduced to classical Wesleyan theology by Dr. H. Ray Dunning who had been approved by the Board of General Superintendents of the Church of the Nazarene to produce a systematic theology in the Wesleyan tradition for the denomination. That grounding in classical Wesleyan theology began my interest in John Wesley, eighteenth-century Anglican priest and spiritual father of the Methodist tradition.

While working on my Master of Divinity degree at Nazarene Theological Seminary, I was introduced to Wesley's sacramental and liturgical side. As I studied Wesleyan Sacramental Theology under Rob L. Staples and was introduced to the theologies and practices of those in the early Church by Paul Bassett, my love for the sacraments and the liturgy increased. While attending Overland Park Church of the Nazarene, pastored by the Rev. Randal Davey, I experienced the most "liturgical" Church of the Nazarene I had ever attended.

During that time, I began studying the works of Robert E. Webber on the ancient fourfold pattern of worship. What I discovered in this pattern, in Wesley, and in the early Church fathers, was a depth in worship I had never experienced before. Worship in Wesley's Anglicanism, like that of the early Church fathers, was much more than the "preliminaries" followed by preaching and an altar call. It was God centered, and the "preliminaries" were not preliminaries at all. They were an integral part of the worship of

God by the people of God through Jesus Christ and in the power of the Holy Spirit. Far from being merely about style, what I found in the fourfold pattern, in Wesley, and in the early Church fathers was depth and content and purpose in worshipping God.

From those early days in seminary until the present, I have pursued the study and practice of worshipping and leading others in worshipping God in Spirit and in truth. The dissertation that follows is an extension of that pursuit.

The Problem

The Church of the Nazarene was born out of the nineteenth-century American holiness movement, which was a revival of John Wesley's emphasis on Christian perfection. The Church of the Nazarene can be described as a Wesleyan-holiness expression of Methodism. Although the United Methodist Church is the largest denomination in the broader Wesleyan tradition, the Church of the Nazarene is the largest of the denominations typically identified as being specifically Wesleyan-holiness in theological orientation.

When the Pentecostal Church of the Nazarene (the original name of the denomination) was born in 1908, the three parent bodies that merged to form the new denomination each originated within a Methodist context ("Church"). Most of the denomination's principal founders had a background in the Methodist Episcopal Church or the Methodist Episcopal Church, South. While some came from other denominational backgrounds, all came together around the Wesleyan doctrine and experience of entire sanctification.

Though concessions were made over certain doctrines and practices not considered essential, the founders of the denomination strove to be Wesleyan in their

doctrine. Confirmation of their intention to be Wesleyan can be found in the claim of early Nazarene theologian, and former Presbyterian, A. M. Hills that “the Church of the Nazarene is the fairest flower that has ever bloomed in the Methodist garden, the most promising ecclesiastical daughter the prolific Mother Methodism has ever given to the world” (10). General Superintendent E. F. Walker, a former Congregationalist, insists, “Scratch a real Nazarene, and you will touch an original Methodist; skin a genuine Methodist, and behold a Nazarene” (7). Though they have made some nineteenth-century modifications, Nazarenes have consciously attempted to stick to traditional Wesleyan teachings.

Nevertheless, they have strayed far from Mr. Wesley concerning their understanding and practice of worship. While Nazarenes have been quick to embrace Wesley’s warmhearted faith, they have failed to be as enthusiastic about his liturgical/sacramental inclinations. American Methodism in general had early traded in Wesley’s version of *The Book of Common Prayer*, which he titled *The Sunday Service of the Methodist in North America (The Sunday Service)*, for American frontier revivalism (*John Wesley’s Prayer Book*). As camp meetings were adopted by holiness proponents, entire sanctification became the focal point. Immediacy of experience, spontaneity, and feelings played a primary role in this movement.

Concern that people experience the new birth and that believers go on to experience entire sanctification has led the Church of the Nazarene to adopt a revivalistic mode of preaching with corresponding altar calls in order to lead people into these Christian experiences. The prizing of a sense of the Holy Spirit’s presence and

spontaneity have led to the diminishing importance of sacramental worship, the latter of which is often seen as a part of formal, non-spiritual, or dead religion.

As Brad Estep says, “The holiness movement of the nineteenth century was not a movement of liturgical reform; it was, rather, the revival of a doctrinal emphasis perceived to have been lost” (98). James R. Spruce, after reflecting upon various early accounts of Nazarene worship, concludes by saying, “Thus, Nazarenes worshiped—or even more accurately, celebrated!” (39). He understands his comment to be positive, but I see it as the issue at hand. What those early Nazarenes did is more accurately described as celebration, not worship. As a denomination, the early Nazarenes did not operate out of a conscious theology of worship. Even today, Nazarenes have no official theology of worship. Each pastor and congregation decide how they will worship God. As culture has changed, many Nazarenes have found that the worship forms of the nineteenth-century camp meetings are no longer viable. They have, therefore, sought guidance from various sources:

With the 1970’s advent of the Church Growth movement, the Kennedy School of Evangelism and the 1980’s Willow Creek phenomena, Nazarenes have become increasingly eclectic in worship to the discomfort of some, the displeasure of others and the delight of not a few.

After ninety years of relative silence on the rubrics of worship, Nazarenes are ripe for the “take over.” With their pragmatic bent and penchant for innovation, they have pressed the extremes of “spirit” and “structure,” driven by an ardent desire to “grow the church.” (Davey 12)

One missing source as Nazarenes have sought guidance in the area of worship is the denominations spiritual forefather, John Wesley.

When they look to Wesley for guidance concerning worship, they encounter a stark contrast with the sources above. Wesley was certainly the father of warmhearted religion. He was committed to evangelism. He was concerned about the genuine

presence of the Holy Spirit in the lives of worshippers, but the pattern found in Wesley is that of “spirit *via* [original emphasis] structure” (Staples 288). This same warmhearted evangelical was also a “High Churchman, the son of a High Churchman” (Wesley, *Journal* 325):

Both [original emphasis] spirit and structure were important, and they were not mutually exclusive. Structure was not opposed to spirit but its very conduit. Forms of worship, ordered services, the *Book of Common Prayer*, hymns that directed the soul to God, ancient creeds, written prayers, and the like were the very channels through which God could send His convicting, regenerating, sanctifying Spirit. They were “means of grace.” (Staples 288)

If Nazarenes were to look to John Wesley for guidance concerning worship, they would discover a very different kind of criteria than those presently adopted by many Nazarenes.

Lester Ruth rightly points out that, for Wesley, neither personal satisfaction nor excitement were to be the sole criteria for assessing worship (140). Rather, Wesley’s criteria included the extent to which that worship service could be characterized as reflecting a “solid, scriptural, rational piety” (Wesley, *John Wesley’s Prayer Book* A1). In addition, following the “primitive church” in worship was important (iii). That Methodists avail themselves not only of those means of grace that encourage openness to experience the *presence* of God, but also those means of grace that encourage the experience of the *identity* of God was of vital importance to Wesley (Knight 13).

Nazarenes, as typified above, have used insufficient and often faulty criteria for planning and assessing worship. If Nazarenes are to experience the worship of God in an authentically Wesleyan way, changes must take place in their knowledge of Wesleyan criteria for worship and their sense of the importance of the Wesleyan criteria for

worship.

The Purpose

Given the lack of sufficient criteria within the Church of the Nazarene for planning and assessing worship from a Wesleyan perspective, the goal of this project sought to promote the worship of God from an authentically Wesleyan perspective. Therefore, the purpose of the research was to evaluate the changes in the participants' knowledge of and sense of importance concerning the Wesleyan criteria for worship as a result of a series of eleven lessons on authentic Wesleyan worship taught during the Sunday school hour of the Greencastle (Indiana) Church of the Nazarene over a thirteen-week period. The curriculum developed for this project can be used by other congregations in the Wesleyan/Methodist tradition in order to enrich their worship of God.

Research Questions

In order to fulfill the purpose of this study, five research questions have been identified.

1. What knowledge about Wesleyan criteria for worship characterized the congregation prior to the implementation of the teaching series?
2. What knowledge about Wesleyan criteria for worship characterized the congregation subsequent to the teaching series?
3. How important were the Wesleyan criteria for worship to the congregation prior to the implementation of the teaching series?
4. How important were the Wesleyan criteria for worship to the congregation subsequent to the teaching series?

5. What other intervening variables might correlate with the observed changes?

Definition of Terms

The following definitions will allow this study to be understood better.

Authentic Wesleyan Worship

Various opinions abound as to what constitutes authentic Wesleyan worship. For some, any service in which the worshippers' hearts are strangely warmed may be identified as authentic Wesleyan worship. For others, authentic Wesleyan worship takes place in any service that promotes Wesleyan doctrinal distinctives such as entire sanctification. For still others, authentic Wesleyan worship can only be experienced through the use of the *Book of Common Prayer*.

Many identify authentic Wesleyan worship with a particular style of worship/music. Some argue for the use of hymns written by Charles or John Wesley. Others insist that the Wesleys put words to popular tunes. They, therefore, argue that "contemporary" musical styles are truly in the Wesleyan tradition.

This study is not concerned with particular musical styles. The intent of this work is not to promote the exclusive use of the *Book of Common Prayer*. The focus is not on certain Wesleyan doctrinal distinctives, nor solely on a sense of warmheartedness in worship. Rather, for the purpose of this study, *authentic Wesleyan worship* is understood to be the worship of God undergirded by the criteria derived from Wesley's writings and identified in this study. That criteria includes

1. Scriptural piety,
2. Rational piety,
3. Continuity with the primitive Church, and

4. Experience of the presence and identity of God.

Chapter 2 describes what is meant by each criterion.

Knowledge

For the purpose of this study, knowledge is understood to refer to that which has been perceived, learned, understood, or discovered. Therefore, in evaluating the changes in the participants' knowledge of the Wesleyan criteria, I am seeking to evaluate the transformation of their ability to identify the Wesleyan criteria, to perceive the use of the criteria within services of worship, and to identify worship elements that are reflective of the Wesleyan criteria.

Sense of Importance

For the purpose of this study, sense of importance is understood to refer to the degree to which the participants value particular aspects of worship as contributing toward a meaningful and fulfilling service of worship. Therefore, in evaluating the changes in the participants' sense of importance concerning the Wesleyan criteria, I am seeking to evaluate the transformation in the degree to which the participants value aspects of worship that correspond to the Wesleyan criteria as contributing toward a meaningful and fulfilling service of worship.

Context of the Study

This study took place in a local Church of the Nazarene in Greencastle, Indiana. The Church of the Nazarene is a Wesleyan-holiness expression of Methodism. Although its roots go through the American holiness tradition, Methodism, and into Wesley's Anglican tradition, "Nazarene worship has been influenced in its historical development by the revivalistic approach to worship" (Bassett 37).

Until recent decades, the worship patterns found throughout the Church of the Nazarene in the United States varied little. “The experience tends to be emotionally driven and rather self-focused. In other words, we have gathered to be fed spiritually rather than to offer ourselves in worship to a Holy God” (Pendleton 11-12). Randall E. Davey rightly asserts, “In the early Nazarenes’ zeal to promote holiness and minister to the poor, it seems fair to say that they uncritically embraced a worship form framed by pragmatism, rationalism, self-reliance, personal piety and innovations” (3-4).

In recent years, as the nineteenth-century forms of worship have lost their effectiveness, many Nazarenes have sought new worship patterns. Like their early Nazarene heritage, this pursuit has often been led by an uncritical pragmatism that has prized an emotionalism tending to be self-focused. One sign of exception to the uncritical nature of this pursuit is Spruce’s book, *Come Let Us Worship: A Concerned Call to Appraisal*. As the title indicates, he is seeking to promote a critical appraisal. Nevertheless, he does not address the worship situation from the perspective of the Wesleyan criterion identified in this study.

The genesis of the Greencastle Church of the Nazarene began in the winter of 1917, in Greencastle, Indiana. At that time, a little band of Christians met who believed in the Bible doctrine of entire sanctification as a second definite work of grace wrought in the heart of a believer by the Holy Ghost subsequent to conversion. After seeking God’s guidance in prayer, they secured a large tent in which they held revival meetings for five weeks. From that beginning, the Greencastle Church of the Nazarene was born. The church was officially organized on 7 October 1917 with thirty-six charter members. After the use of several different kinds of facilities over a number of years, the Rev. E. F.

Singhurse led the congregation in 1937 to purchase ground, and a new church building was constructed. In 1977 the church moved to its present location on twenty-one acres of land just outside of the city limits.

From the beginning, the purpose of the Church of the Nazarene in Greencastle was made clear. The distinctly spiritual goal was to see the lost converted to Christ and believers entirely sanctified. True to its Nazarene heritage, the church specifically sought to reach out to the poor and the needy of the area. Over the years many have joined the church from various theological and denominational backgrounds. Their experiences of church, its organization, its function, etc., have not always been consistent with those who have been lifelong Nazarenes, particularly those who have been reared in the Greencastle church. Nevertheless, all have joined the church embracing the fact that the Greencastle Church of the Nazarene stands firmly within the Wesleyan-holiness theological tradition.

As of the date of this project, the church had had twenty-one pastors in its eighty-nine year history. The average pastoral tenure has been just under four years. The shortest pastorate was seven months. Having served the church for nearly 12½ years, I hold the longest pastoral tenure in the church's history.

The city of Greencastle has a population of nearly ten thousand. Of this population, 20.2 percent is under the age of eighteen. Another 27.3 percent is between the ages of eighteen and twenty-four. Those between the ages of twenty-five to forty-four make up 22.2 percent of the population. Another 25.9 percent is between the ages of forty-five and sixty-four, and 14.3 percent of the population is sixty-five years of age or

older. Of the population, 93.9 percent are white, 2.7 percent African-American, and 1.4 percent Asian (“Greencastle”).

Located just fifty minutes from downtown Indianapolis, the Greencastle community has maintained a small-town atmosphere. Despite being the home of DePauw University, only 20 percent of those who are over the age of twenty-four and who live within the township have earned a bachelor’s degree or higher. The median household income is \$29,798 (“Greencastle”).

In comparison, five of the church’s regular attendees (excluding my family) have earned bachelor’s degrees. All of the church’s seventy-two members are white. Of our regular Sunday school attendance, approximately 56 percent are under twenty. The other 44 percent are split nearly evenly between those between twenty-four and forty, and those sixty-five and older. Only approximately 10 percent are between forty-one and sixty-four. The majority of members are in the lower-middle economic class.

At the end of the summer of 2003, the church entered into a formal refocusing process. This refocusing process was expected to take approximately five years to complete.

Description of the Project

This project consisted of my developing a curriculum of eleven lessons designed to describe and promote the Wesleyan criteria for developing and assessing worship, as described above. The eleven worship lessons were taught over a period of thirteen weeks. The lessons were taught during the 9:30 a.m. Sunday school hour at the Greencastle Church of the Nazarene.

I designed the lessons for an average presentation of thirty to forty minutes. This

duration was consistent with the amount of time spent on previous teaching series during the Sunday school hour at the Greencastle Church of the Nazarene. The actual time spent with each lesson varied dependent upon the number of questions and the amount of discussion by the participants.

Methodology

The purpose of the research was to evaluate the changes in the participants' knowledge of and sense of importance concerning the Wesleyan criteria for worship as a result of a series of eleven lessons on authentic Wesleyan worship taught during the Sunday school hour of the Greencastle (Indiana) Church of the Nazarene over a thirteen-week period. This was an evaluative study in the quasi-experimental mode utilizing a pretest-posttest design with no comparison group.

Subjects

The subjects of this study were those (18 years of age or older) who attended the 9:30 a.m. adult Sunday school class at the Greencastle Church of the Nazarene, as well as those who listened to the class session on audiocassette tape. For this study, the population and the sample were the same.

Variables

The independent variable of this research project was the series of eleven lessons on authentic Wesleyan worship. These eleven lessons were taught over a period of thirteen weeks during the Sunday school hour and were recorded on audiocassette tape for those participants who were unable to attend the class.

The dependent variables of this study were the changes in the knowledge of and sense of importance concerning the Wesleyan criteria experienced by the subjects who

were taught these lessons.

Instrumentation and Data Collection

I used a researcher-designed pretest/posttest questionnaire in the study to measure the effects of the teaching series in the lives of the subjects (see Appendixes A and B). I distributed the pre-teaching series questionnaire to the subjects during the week prior to the beginning of the teaching series. This questionnaire served as a pretest to provide a baseline on the respondents' knowledge and sense of importance of authentic Wesleyan worship.

I designed each lesson based on the Wesleyan criterion for assessing worship as identified in this study (see Appendix C).

The final distribution of the questionnaire took place immediately following the teaching of the final lesson. This post-teaching series questionnaire was identical to the pre-teaching series questionnaire except for one addition. A series of five questions were added at the end of the questionnaire in order to solicit their thoughts and feelings concerning the subject matter of the lessons and their participation in the study.

Subject-created codes ensured confidentiality as well as anonymity. Both surveys included instructions concerning how to create the same code. The codes allowed me to track changes in the individual respondents.

The questionnaire served as the primary source of data collection for the dependent variables. The various comments recorded during class participation and outside of the class setting provided a secondary source of data collection for the dependent variables.

Delimitations of the Study

This study was birthed from a personal passion for worshipping God. It emerged out of the desire to equip those within the Church of the Nazarene, as well as others within the Wesleyan/Methodist tradition, with insight and tools by which their worship of God might be enriched.

This study was not exhaustive. It was limited by the perspective of one congregation within the context of the Church of the Nazarene, but it presents criteria for planning and assessing worship that may be used by all within the Wesleyan/Methodist tradition.

The study was conducted during the church's regular Sunday school hour, which has a smaller attendance than the regular Sunday morning worship service. At the time of the project, I had served as pastor of this church for over twelve years. A church where the pastor has only served for a short period of time may demonstrate a different receptivity level concerning these lessons. Additionally, the Greencastle Church of the Nazarene was in the midst of a formal refocusing process involving considerable tensions within the congregation at the time of these lessons. A congregation not going through such a process may exhibit a different degree of receptivity to these lessons. Nevertheless, while the results of this study are limited to one particular congregation, the criteria identified in this study should be applicable to all who worship within the Wesleyan tradition.

Biblical/Theological Foundations

The fundamental task of the Church is the worship of God. The first question in the "Westminster Shorter Catechism" seeks to identify the chief aim of humankind. The

answer given in the Catechism is exactly right: “to glorify God and enjoy him forever” (200). The order of the content of that answer is significant. Glorifying God is first.

Examples of Scripture passages that command or call people to worship are numerous. One such passage is 1 Chronicles 16:29: “Ascribe to the Lord the glory due his name; bring an offering, and come before him. Worship the Lord in holy splendor” (NRSV). Of course, the Scriptures include other commands, and many within the Church would point to the Great Commission. They would argue that the fundamental task of the Church is evangelism. The fact is, both are important, and neither can be left out. Nevertheless, when people look at Matthew 28:17, they discover that the Great Commission is given in the context of worship. Further, Jesus summarizes all of the commandments in the Great Commandment: “You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30). That passage is a worship command.

The first four of the Ten Commandments assume people’s role as worshippers:

I am the LORD your God; you shall have no other gods before me. You shall not make for yourself an idol.... You shall not bow down to them or worship them; for I the LORD your God am a jealous God.... You shall not make wrongful use of the name of the LORD your God.... Remember the Sabbath day, and keep it holy.... But the seventh day is a Sabbath to the LORD your God. (Exod. 20:2-10)

Creation demands that worship be seen as people’s fundamental activity. The idea that people were created calls them to stand in awe of their Creator, to adore their Creator, and to worship their Creator.

Jesus tells the Samaritan woman that the Father seeks worshippers who will worship him in spirit and in truth (John 4:24). Jesus, during his wilderness temptations, tells the devil that “[i]t is written, ‘Worship the Lord your God, and serve only him’”

(Luke 4:8). Jesus is seen as supporting Israel's worship practice in the temple, the synagogue, and in observing religious feasts.

The New Testament Church emphasized the importance of worship. Throughout the book of Acts and the epistles, readers see the continuing involvement of Christians with the established Jewish patterns of worship. In addition to the services of the Word found in synagogue worship, early Christians gathered in homes to celebrate the Eucharist. Further, Hebrews 10:25 warns Christians not to neglect meeting together, which Wesley understood to mean the meeting together for worship (*Explanatory Notes* 585).

Because worship is the fundamental task of the Church and since the Church's worship is to be directed towards God, then worship demands Christians' utmost consideration. In fact, Wesley understood corporate worship to be so essential to Christianity that in his fourth discourse, "Upon our Lord's Sermon on the Mount," he says, "By Christianity I mean that method of worshipping God which is here revealed to man by Jesus Christ" (*Works Bicentennial* 1: 533). Mark Horst is correct in stating that, for the Wesleyan tradition, worship in its broadest sense "encompasses not only public rituals and private devotions, but the Christian life in all its fullness" (297). Nevertheless, essential to that Christian life is corporate worship. Wesley argues that "Christianity is essentially a social religion, and that to turn it into a solitary religion is indeed to destroy it" (*Works Bicentennial* 1: 533).

Wesley, according to James F. White, espoused a vision for the Christian life that built firmly upon the foundation of "the God-given means of grace, particularly sacrament, scripture, and prayer" (Introduction 9). Wesley based his pattern for the

Christian life on “a community gathering each Sunday for morning and evening prayer, and celebrating the Lord’s Supper ‘on every Lord’s day’” (9).

Wesley developed such an understanding of worship within the Christian life from such passages of Scripture as Acts 2:42: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of the bread and the prayers.” When commenting on this verse, Wesley says, “So their daily church communion consisted in these four particulars: 1. Hearing the word; 2. Having all things common; 3. Receiving the Lord’s Supper; 4. Prayer” (*Explanatory Notes* 281).

In speaking from Colossians 2:20, Wesley insists this passage refers to a freedom from Jewish ordinances. He further insists that Christians are still obligated to observe the ordinances of Christ:

Consequently this has no reference to the *ordinances of Christ* [original emphasis], such as prayer, communicating, and searching the Scriptures. (3) That Christ himself spake that “Men *ought* [original emphasis] always to pray,” and commands “not to forsake the assembling ourselves together,” to “search the Scriptures,” and to eat bread and drink wine “in remembrance of him.” (4) That the *commands* [original emphasis] of Christ *oblige* [original emphasis] all who are called by his name, whether (in strictness) believers or unbelievers, seeing “whosoever breaketh the least of these commandments shall be called least in the kingdom of heaven.” (*Works Bicentennial* 19: 156)

Thus, Wesley bases his understanding of many of the acts of worship upon the clear commands of Christ. By tying the Lord’s words about prayer from Luke 18:1 to the command concerning the assembling together from Hebrews 10:25, Wesley demonstrates his presupposition that the command to pray includes prayer within the context of corporate worship.

Further, Wesley understands such acts of corporate worship to be means of grace. He says, “For God hath in Scripture ordained prayer, reading or hearing, and receiving

the Lord's Supper, as the ordinary means of conveying his grace to man" (*Works Bicentennial* 19: 157). In order to demonstrate prayer as a means of grace, Wesley refers to Matthew 7:7 and Luke 11: 9 where Christ insists that if Christians ask in prayer, they will receive (157). Wesley demonstrates that reading and hearing the Scriptures are means of grace by pointing to Romans 10:17 and 2 Timothy 3:16-17. He says that every believer knows by experience that "'all Scripture is profitable,' or a means to this end, 'that the man of God may be perfect, thoroughly furnished to all good works'" (158).

Wesley insists that in the ancient Church all baptized believers participated in the sacrament of the Lord's Supper every day. This statement is buttressed by referring to Acts 2:46's report that they "all continued daily in the breaking of bread and prayer" (*Works Bicentennial* 19: 158). In his *Explanatory Notes*, Wesley comments upon this passage: "*Continuing daily—breaking the bread—*[original emphasis] in the Lord's supper, as did many churches for some ages" (Acts 2:46). He further insists that "the Lord's Supper was ordained by God to be a *means of conveying* [original emphasis] to men either *preventing* [original emphasis] or *justifying* [original emphasis], or *sanctifying grace* [original emphasis], according to their several necessities" (*Works Bicentennial* 19: 159).

Wesleyan worship, therefore, is more than mere outward forms. Wesleyan worship brings worshippers into the presence of God where they lovingly contemplate God's holiness (Horst 297):

Whether they appear in the great congregation to "pay him honour due unto his name, and worship him in the beauty of holiness;"... whether they search the oracles of God, or hear the ambassadors of Christ proclaiming glad tidings of salvation; or by eating of the bread and drinking of that cup "show forth his death till he come" in the clouds of

heaven. In all these his appointed ways they find such a near approach as cannot be expressed. (*Works Bicentennial* 1: 514)

Wesleyan worship uses outward forms to bring us to God.

As demonstrated above, Wesley understands Scripture to teach that Christian worship involves the unity of “inward power and outward form” (Horst 297). As Horton Davies says, Wesleyan worship blends “the Spirit and the Liturgy” (240). On the one hand, “The nature of religion is so far from consisting in ... forms of worship, or rites and ceremonies, that it does not properly consist in any outward actions of what kind so ever” (*Works Bicentennial* 1: 219). On the other hand, if one does not mistake “the means for the end,” then Wesley argues that Christians should “use all outward things; but use them with a constant eye to the renewal of your soul in righteousness and true holiness” (545). The outward forms are not *ends* in themselves, but Scripture indicates that they are given by God to be used as *means* of grace. As demonstrated above, Wesley evidenced a biblical theology of worship wherein the Spirit works through the forms of worship.

Scripture demonstrates that worship is the fundamental task of the Church; thus, worship demands Christians’ utmost consideration. The biblical theology of worship seen in Wesley was formed around the understanding that God revealed to the Church through Scripture his desire for the Church’s worship. In particular, Wesley focused upon God having given to the Church the Word and the sacrament of the Lord’s Supper, along with prayer, as means of grace. Thus, Christian worship consists of the interplay between the Church and God. As the Church worships according to God’s revelation, God’s grace is poured out to the Church. Such a revelation from God, as seen in Scripture, demonstrated by the primitive Church, worked out by reason, and confirmed by experience, forms the foundation for Christian worship that may be understood to be authentically Wesleyan.

Overview of the Study

Chapter 2 of this dissertation provides a biblical, historical, and theological review of the literature related to this study. It establishes and clarifies the Wesleyan criteria for assessing worship. Chapter 3 develops the material presented in Chapter 1, providing a detailed design for this study. Chapter 4 reports the findings of the study, and Chapter 5 presents a summary and interpretation of the study results.

CHAPTER 2

LITERATURE

Introduction

In 1784 Wesley sent to the people called Methodist living in North America his revision of the *Book of Common Prayer* of the Church of England. He titled it, *The Sunday Service of the Methodists in North America (The Sunday Service)*. In his letter to Coke, Asbury, and the Methodists in North America, Wesley indicates that his revision of the *Book of Common Prayer* was made in response to the advice sought by American Methodists in order that “those poor sheep in the wilderness” might be fed and guided (*John Wesley’s Prayer Book* a-ii). In his preface to *The Sunday Service*, Wesley writes, “I believe that there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England” (A1).

This statement indicates that Wesley assessed the value of particular forms of worship based, at least in part, upon two branches of what Albert C. Outler identifies as the Wesleyan Quadrilateral (7-18). The Church’s worshipping of God in a way that was “Scriptural and rational” was vitally important for Wesley. In the letter that accompanied *The Sunday Service*, Wesley says that the American Methodists “are now at full liberty, simply to follow the scriptures and the primitive church” (iii). Thus, he added a third leg of the quadrilateral to his basis for evaluating forms of worship. Karen Westerfield Tucker adds the final leg of the quadrilateral by saying that Wesley’s theological criteria for his revision of the Anglican prayer book included evangelical experience (*Sunday Service* 19).

Wesley was not satisfied with the “worship” of the Methodist societies alone. He considered them, apart from Anglican worship, to be essentially defective. As Ruth indicates, Wesley argued that they lacked the kind of breadth found in the services of worship in the Church of England, and apart from the worship of the established church, Methodist worship was an unbalanced diet (140).

Wesley’s vision for the Christian life, as demonstrated within his prayer book revision, according to White, was “firmly built upon the God-given means of grace, particularly sacrament, scripture, and prayer” (Introduction 9). The pattern espoused for the Christian life was “based on a community gathering each Sunday for morning and evening prayer, and celebrating the Lord’s Supper ‘on every Lord’s day’” (9). It took seriously Acts 2:42: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of the bread and the prayers,” and it understood “the breaking of the bread” to be the sacrament of the Lord’s Supper.

I enthusiastically agree with Henry H. Knight, III’s argument that “it is the necessity of experiencing the presence and identity of God in a relationship with God that implicitly underlies Wesley’s insistence on the patterning of the means of grace” (11). I am contending that that which Tucker identifies as “evangelical experience” (*Sunday Service* 19) ought to be expanded to include this same principle of the necessity of experiencing both the presence and the identity of God. This expansion of the understanding of experience helps to form the criteria whereby worship can be assessed as being authentically Wesleyan.

Scriptural Piety

The first Wesleyan criterion for planning and assessing worship is that of a scriptural piety (cf., Wesley, *John Wesley's Prayer Book* A1). The first question that must be answered is what Wesley means when he uses the term “scriptural.” The second question that must be answered is how this term applies to the *Book of Common Prayer* of the Church of England. By answering these two questions, “scriptural piety” will be established as a Wesleyan criterion for assessing worship.

The Meaning of “Scriptural”

As indicated above, Wesley tended to look to four main sources as theological norms, though he certainly did not use such a term as “quadrilateral.” Wesley inherited the first three from his own Anglican tradition. To these three he added the norm of experience. The one leg of the quadrilateral that held preeminence above the other three was that of Scripture. As H. Ray Dunning correctly states, “Properly understood, the three auxiliary sources [of theology] directly support the priority of biblical authority” (77).

Wesley refers to himself as *homo unius libri*, a man of one book (*Works* Bicentennial 1: 105). In fact, he claims such a term for all of those in the “holy club”:

From the very beginning, from the time that four young men united together, each of them as *homo unius libri*—a man of one book. God taught them all to make his “Word a lantern unto their feet, and a light in all their paths.” They had one, and only one rule of judgment with regard to all their tempers, words, and actions, namely, the oracles of God. They were one and all determined to be *Bible-Christians* [original emphasis]... And indeed to this day it is their constant endeavour to think and speak as the oracles of God. (3: 504)

From this statement, and in this sense, Scott J. Jones declares that for Wesley “Scripture alone is the authority for Christian faith and practice. On this point Wesley is definite. It

is the Bible that serves as the final court of appeal” (41). Any student of Wesley will readily agree with Jones that “it is fair to characterize Wesley’s writings as embedded with scriptural quotations and allusions” (43). He illustrates this point by referring to one representative sample of Wesley’s writings wherein he quotes the Bible 2,181 times. In that same writing, other early Church sources are only referred to fourteen times (43).

With this background in mind, the student of Wesley can easily see that when he referred to something as being “scriptural,” he meant that it was either filled with, founded upon, based upon, flowed from, or consistent with the Bible and its teachings. Further, something could be viewed as scriptural if it proclaimed the gospel message of Jesus Christ as found in Scripture. In this sense Tucker can speak of Wesley’s belief that no creedal or conciliar decisions of the Church have any authority unless they conform to the witness of Scripture (*Sunday Service* 20). By implication, if those creedal statements did conform to the witness of Scripture, they could be considered as having authority because they were “scriptural” statements.

The Book of Common Prayer as Scriptural

Many would argue that the Scriptures have been worked more thoroughly into Anglican worship than any other branch of Christianity (Tracy and Ingersol 102). Scripture is sprinkled throughout the prayer book (105). Bishop Stephen Neill indicates that the creeds and the liturgy of the prayer book express its strong biblical quality. In fact, he insists that “the Anglican Churches read more of the Bible to [those attending worship] than any other group of Churches” (418). The basis for his statement is not only to the use of the lections but also to the biblical content found throughout the liturgy.

This biblical content illustrates one important way in which the English liturgy

would have been considered by Wesley to be scriptural. The Scripture content of Wesley's *The Sunday Service* is emphasized by White:

Scripture there was in abundance in Wesley's services: a lesson from the Old Testament was provided for each Sunday both for morning and evening prayer in his table of proper lessons; abundant psalmody was arranged over a thirty-day period; and the liturgical epistles and gospels were retained as provided in the BCP. A note suggests that a gospel chapter be read at morning prayer and an epistle chapter at evening prayer. By far the largest portions of the book are devoted to selections from Scripture. (Introduction 10)

What White says of Wesley's *The Sunday Service* is equally true of the *Book of Common Prayer*. Nearly 95 percent of the prayer book comes straight from the Bible (Hobbs 8):

The opening sentences are Bible verses; the Lord's prayer is taken from Matthew; the versicles are from the Psalms; the Venite is simply Psalm 95 and 96 arranged into a single Psalm;... the Benedictus is out of Luke 1 (or, if the Puritan substitution of the Jubilate be followed, it is the 100th Psalm); and the final grace is from one of Paul's letters. (9)

Even parts of the prayer book that are not direct quotes from Scripture are often compilations of various biblical passages. The General Confession is an example of such a compilation (8).

In fact, with the exception of the replacement of certain readings from the Apocrypha with those from canonical Scriptures, Wesley ends up with less Scripture than the Church of England's prayer book for two reasons. First, unlike the *Book of Common Prayer*, Wesley did not make morning and evening prayer a *daily* office. Rather, Wesley indicated in the letter that accompanied *The Sunday Service* that the liturgy, including the Lord's Supper, should be used every Lord's day. The litany was to be read on Wednesdays and Fridays, and extemporaneous prayers should be made on all other days (*John Wesley's Prayer Book* ii). Thus, the intended use of the English book provided more Scripture throughout the week than did Wesley's *The Sunday Service*.

The second reason the Church of England's version contained more Scripture was Wesley's pruning of the prayer book. Wesley cuts out thirty-four of the 150 psalms. He removes verses from fifty-eight more psalms, shrinking the prayer book from 2,502 verses to 1,625 verses in *The Sunday Service* (White, Introduction 10). In addition, Wesley shortened the prayer book by deleting such sections as the *Venite* (Psalm 95). The fact that Wesley made so many deletions is not to imply *The Sunday Service* is not scriptural. In fact, some of Wesley's deletions from the English version were made because Wesley judged them to be "scripturally indefensible" (Tucker, *American Methodist Worship* 5). The point is that the English prayer book contained even more Scripture than did Wesley's revision.

The thorough use of Scripture in the prayer book is not the only reason for Wesley's assessment of the English liturgy. As surely as the gospel is proclaimed through the liturgy, it may be assessed as being scriptural. The prayer book announces the commandments, calls people to repentance, assures them of forgiveness, proclaims Christ and the promises of God, and calls people to experience God's grace through the sacrament. Wesley would have seen all of this proclamation of the gospel as being thoroughly scriptural, despite those few "scripturally indefensible" portions. In addition, I would suggest that the observance of the Christian festivals as outlined in the calendar of the prayer book assisted in the proclamation of the gospel story throughout the year.

However, when Wesley declared the prayer book to be scriptural, he did not mean the particular liturgies or structures therein were found explicitly in the Bible. The radical Puritans insisted upon explicit precedents in Scripture for worship practices. Wesley saw no reason to insist that the Scriptures "be the blueprint for Christian worship"; valid

forms could indeed “flow” from Scripture (Tucker, *Sunday Service* 20). Wesley indicates such in “Ought We to Separate from the Church of England?”:

“But is not the Bible the only rule of Christian worship?” Yes, the only *supreme* [original emphasis] rule. But there may be a thousand rules *subordinate* [original emphasis] to this, without any violation of it at all. For instance the supreme rule says, “Let all things be done decently and in order.” Not repugnant to, but plainly flowing from this, are the subordinate rules concerning the time and place of divine service. And so are many others observed in Scotland, Geneva, and in all other Protestant churches. (*Works* Bicentennial 9: 570)

Thus, the prayer book conforms to Scripture once again.

As indicated, the use of the prayer book necessarily includes an emphasis upon the sacraments. The high view of the sacraments demonstrated by Wesley’s *The Sunday Service* is thoroughly biblical. As J. Kenneth Grider says, “Sacraments are needed ... because they were instituted by Christ himself” (492). As one sees from Luke 22:7-20, Jesus clearly instituted the Lord’s Supper. Further, the New Testament Church continued the observance of the sacrament (see 1 Cor. 11:26). While biblical scholars must admit that Christ did not *overtly* command converts to be baptized (493), he did give the example by being baptized himself (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22). Further, he gave the Great Commission, commanding that Christians baptize (Matt. 28:19). In addition, any survey of Acts and the Pauline epistles will show the importance of baptism. William Greathouse affirms the importance of the sacraments for the New Testament Church:

In the New Testament church there simply were no unbaptized Christians, and every Lord’s Day the early Christians celebrated Christ’s atoning sacrifice by eating His body and drinking His blood in the simple faith that He was present with them at the table. (11-12)

Further, Wesley’s understanding of the New Testament and early Church was such that he could write that the Lord’s Supper was “a constant part of the Lord’s day’s service.

And for several centuries they received it almost every day. Four times a week always, and every saint's day beside" (*Works Bicentennial* 3: 430).

While Wesley did not see particular structures of worship explicitly demonstrated within the Bible, the general structure of worship found within the prayer book can be seen as consistent with a biblical foundation. Richard C. Leonard infers an outline of Davidic worship from relevant Psalms and historical accounts, such as 1 Chronicles 16. His outline of Davidic worship includes the Pilgrimage, the Call to Worship, the Procession, the Ascent, the Entrance, the Praise of the King, Preparation for the Appearance of the Lord, and Renewal of the Covenant (123-24).

David F. Pendleton sees similarities between Leonard's outline of Davidic worship and Webber's fourfold pattern consisting of Acts of Entrance, Service of the Word, Service of the Table, and Acts of Dismissal. Pendleton understands the first five acts of Davidic worship as Acts of Entrance. He sees the Service of the Word as consisting of the Preparation for the Appearance of the Lord, and he connects the Renewal of the Covenant with the Service of the Table. In the Acts of Dismissal, the people would reaffirm the covenant using the words of Deuteronomy 6:6-7 (27-30).

Webber sees this fourfold pattern as being rooted in Scripture. He points to Acts 2:42, which demonstrates that early Christians gathered in worship around the apostles' teaching and the breaking of bread in the context of prayer and fellowship. In this passage, he finds evidence that from its inception, Christian worship had two primary focuses: Word and Table. To these were added acts of gathering and acts by which worshippers were sent forth (*Planning Blended Worship* 20).

Modern Methodists have seen in the Emmaus Road account (Luke 24) an illustration of the basic fourfold pattern of worship:

As on the first day of the week the two disciples were joined by the risen Christ, so in the power of the Holy Spirit the risen and ascended Christ joins us when we gather. As the disciples poured out to him their sorrow and in so doing opened their hearts to what Jesus would say to them, so we pour out to him whatever is on our hearts and thereby open ourselves to the Word. As Jesus “opened the Scriptures” to them and caused their hearts to burn, so we hear the Scriptures opened to us and out of the burning of our hearts praise God. As they were faced with a decision and responded by inviting Jesus to stay with them, we can do likewise. As they joined the risen Christ around the table, so can we. As Jesus took, blessed, broke, and gave the bread just as the disciples had seen him do three days previously, so in the name of the risen Christ we do these four actions with the bread and cup. As he was “made known to them in the breaking of the bread,” so the risen and ascended Christ can be known to us in Holy Communion. As he disappeared and sent the disciples into the world with faith and joy, so he sends us forth into the world. And as those disciples found Christ when they arrived at Jerusalem later that evening, so we can find Christ with us wherever we go. (*United Methodist Book 14*)

This basic fourfold pattern may be demonstrated in various theological traditions and worship styles. The *Book of Common Prayer* and Wesley’s *The Sunday Service* demonstrate one particular way to fulfill the fourfold pattern found in the Emmaus Road story. Therefore, the general structure of prayer book worship may be understood as being consistent with Scripture.

Rational Piety

In Wesley’s quote concerning the *Book of Common Prayer*, he referred to it as being scriptural *and* rational (*John Wesley’s Prayer Book A1*). For Wesley, reason was so important that he could insist that the one who rejects reason rejects religion (Dunning 83):

Whenever, therefore, you see an unreasonable man, you see one who perhaps calls himself by the name [i.e., Christian], but is no more a Christian than he is an angel. So far as he departs from true genuine

reason, so far he departs from Christianity. (Wesley, *Works Bicentennial* 11: 55)

Reason played an essential role in Wesley's understanding of the Christian faith.

In order to establish rational piety as a Wesleyan criterion for planning and assessing worship, the first question that must be answered is what Wesley meant when he used the term "rational" or "reason." The second question that must be answered is how this term applied to the *Book of Common Prayer* of the Church of England.

The Meaning of "Rational"

In "The Case of Reason Impartially Considered," Wesley begins by setting out to define reason. The first definition he gives the word is that of *argument*. He refers to the use of the word in a sentence such as, "He has good *reasons* [original emphasis] for what he does," and Wesley comments that, in that context, it seems to mean "he has sufficient *motives* [original emphasis], such as ought to influence a wise man" (*Works Bicentennial* 2: 589). Wesley used reason in this sense throughout his writings, but this sense was not Wesley's technical philosophical use (Miles 84-85).

Wesley rejected reason as an independent source of knowledge. He did not subscribe to the Platonic school of thought (Miles 85). Instead, Wesley embraced an empirical understanding of reason as a tool or capacity for understanding. Reason processed information or data that was derived from other sources (86). Thus, Grider says that it is "mainly a vehicle for taking revealed data and sorting out what it means. It is a vehicle that we humans can use to sort out what is meant by the Word of God lived out in Christ and written out in Scripture" (109). In fact, it is a necessary tool. As John Miley says, "A divine revelation is, in the nature of it, a divine communication of truth, and especially of moral and religious truth. There can be no communication of such truth

where there is no capacity for its apprehension and reception” (41).

Wesley illustrates Miley’s point:

It means a faculty of the human soul; that faculty which exerts itself in three ways: by simple apprehension, by judgment, and by discourse. *Simple apprehension* [original emphasis] is barely conceiving a thing in the mind, the first and most simple act of understanding. *Judgment* [original emphasis] is the determining that the things before conceived either agree with or differ from each other. *Discourse* [original emphasis] (strictly speaking) is the motion of progress of the mind from one judgment to another. The faculty of the soul which includes these three operations I here mean by the term *reason* [original emphasis]. (*Works Bicentennial* 2: 590)

Unlike the empiricist of his day, however, Wesley believed that human beings had “spiritual senses.” With these spiritual senses in mind Tucker says, “Not simply the exercising of the God-given gift of the human intellect, reason more importantly was the perceiving of divine revelation through the agency of the Holy Spirit” (*Sunday Service* 22). Reason was understood by Wesley to be the means whereby Christians are enabled by the Holy Spirit to understand God’s communication with them.

Finally, in addition to the concept of reason as a tool, Wesley sometimes used reason as a synonym for “common sense.” In this sense, reason was seen as “a pragmatic, common sense wisdom” that most people would accept (Miles 93). Instead of understanding reason as a tool or processor, it was understood as a set of conclusions derived from the process that any reasonable person would accept (93). An example of this use is seen in Wesley’s letter to Robert Carr Brackenburry on 9 March 1782:

It is exceeding clear to me, first, that a dispensation of the Gospel is committed to you; and, secondly, that you are peculiarly called to publish it in connexion with us. It has pleased God to give so many and so strong evidences of this, that I see not how any reasonable person can doubt it. (*Works* 3rd ed. 13: 3)

Wesley’s comments to Brackenburry are derived from a clear process he is sure any

reasonable person would accept.

Wesley understood reason as being a great help in the areas of art, science, grammar, rhetoric, logic, natural and moral philosophy, mathematics, algebra, and metaphysics. In fact, reason was seen as being of considerable service in all things relating to the present world, but Wesley also believed that reason could “do exceeding much,” both with regard to the foundation and the superstructure of religion (*Works Bicentennial 2*: 591). “Reason (assisted by the Holy Ghost) ... enables us to understand what the Holy Scriptures declare concerning the being and attributes of God” (592). In this same way Christians can come to understand the essential truths in the Scriptures, as have been summarized in the Apostles’ Creed (592).

On the one hand, Wesley “recognized the judicious use of reason coupled with Scripture when he admitted the possibility of various styles of worship, as long as the basic faith was maintained” (Tucker, *Sunday Service* 23). “Rational human beings had a God-given right to worship as they were persuaded” (23). Wesley expresses this same opinion:

I do not mean, “Embrace my modes of worship,” or, “I will embrace yours.” This also is a thing which does not depend either on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. (*Works Bicentennial 2*: 89-90)

Christians should be free to worship in a manner considered by them to be most reasonable.

On the other hand, Wesley does insist that Christians should be reasonably persuaded as how best to worship:

But the man of a truly catholic spirit, having weighed all things in the balance of the sanctuary, has no doubt, no scruple at all concerning that

particular mode of worship wherein he joins. He is clearly convinced that *this* [original emphasis] manner of worshipping God is both scriptural and rational. He knows none in the world which is more scriptural, none which is more rational. Therefore without rambling hither and thither he cleaves close thereto, and praises God for the opportunity of so doing. (*Works Bicentennial 2: 93*)

Wesley's statement in the preface to *The Sunday Service* makes quite clear that he was convinced that the manner of worshipping God as prescribed by the *Book of Common Prayer* was both scriptural and rational. He knew of none in the world that was more scriptural or more rational (*John Wesley's Prayer Book A1*).

The Book of Common Prayer as Rational

I have already established that for Wesley rules for Christian worship were subordinate to the supreme rule of the Bible and that these subordinate rules did not violate the supreme rule but flowed from it (*Works Bicentennial 9: 570*). These subordinate rules flow from the Bible in accordance with reason. Reason, used as a tool, helps to formulate the structure and the content of the liturgy.

Edward C. Hobbs says that the rationality of the prayer book tradition "is one which conforms to the rationale of the Christian faith—i.e., it systematically exhibits the Christian's relation to God, in accordance with the Christian understanding of that relationship" (9). He sees this structure centering on a basic threefold arrangement of the service (9).

Hobbs identifies the "versicles," or exchanges of dialogue between the minister and the people, as the transition points between each of the three sections of the service:

The first exchange begins, "O Lord, open thou our lips; And our mouth shall show forth thy praise." The signal is clear—we are about to enter a service of praise. The other is the common, "The Lord be with you; And with thy spirit; Let us pray." The signal is just as clear—prayer is to follow. (9)

Following these clues the researcher sees that the three portions of the service include one of penitence and confession; one of praise, thanksgiving, and God's Word; and, one of the worshipers offering themselves and all to God. Hobbs calls these sections "the Service of confession, the Service of the Word;... and the Service of offering" (9).

This structure follows the pattern of the Christian's relationship with God. The structure does so as "a reminder and an interpretation of that life" before God (Hobbs 10). In other words, if the Church's worship of God is to be "rational," then Christians cannot simply worship according to their own whims. Instead, Christians must worship in the same way "in which we always meet and acknowledge God when we meet the God who confronts us in Christ" (10). Hobbs summarizes the service:

The fearful Word is the first thing we hear—"Thou art the man!"—when we enter.... And the minister of God's church then explains to us that the Scriptures move us to confess ourselves to God as precisely that which the Scripture says we are—sinners. Hence we fall to our knees and confess together. And then—thanks be to God!—the word of pardon comes, through the words of the minister, freeing us to pray in the words of Jesus. The versicles remind us that we may now praise him, since he has opened our lips. So we rise joyfully to our feet, and join in singing his praises, in giving him thanks, in hearing his Word. When we have summarized this faith in our creed, we are called on to present our concerns to him, in the Collects. And as we go forth, grace, love, and fellowship go with us. (11)

Hobbs says that "all the great services of Christian worship, from beginning till now, follow this fundamental scheme; the Communion is simply an elaboration of it, chiefly in the third portion" (12). This structure of worship proves to be thoroughly rational.

From a different perspective, as illustrated in the previous section on scriptural piety and the following section on the primitive church, the structure of prayer book worship may be seen as one of a number of ways to demonstrate the fourfold pattern wherein "(1) We enter into God's presence; (2) We hear God speak; (3) We celebrate at

God's Table; and (4) We are dismissed" (Webber, *Signs* 37). Webber comments on the rationality of this pattern:

The fourfold pattern of worship is characterized by a narrative quality because it is taking us someplace (the throne room of God's kingdom) where a rehearsal of our relationship to God is expressed through the word and the response of thanksgiving. Having been touched [by] God, we are sent forth into the world to love and serve the Lord. This fourfold pattern is the biblical and historical structure of worship that most effectively communicates the content of worship. (*Planning Blended Worship* 21)

Webber understands the "content of worship" to be the gospel (21). The structure of prayer book worship, therefore, follows a reasonable procedure. Thus, any reasonable person would agree that the structure of the liturgy makes sense.

Further, worship based upon the services of the prayer book can be seen to be rational in that they provide a "balanced worship" on a weekly basis. The design of Sunday worship according to the prayer book tradition provides spiritual breadth for worshippers, "including the acts of repentance, petition, intercession, and thanksgiving," as well as the Lord's Supper (Ruth 140-41). These are elements of worship the Methodist societies often lacked apart from the English liturgy. The *Book of Common Prayer* provided a solid means of spiritual formation because it included a systematic reading of Scripture, preaching, and the sacrament.

Continuity with the Primitive Church

In his letter accompanying *The Sunday Service*, Wesley says the American Methodists "are now at full liberty, simply to follow the scriptures and the primitive church" (*John Wesley's Prayer Book* iii). Thus, the third criterion whereby worship can be assessed as being authentically Wesleyan is that of continuity with the primitive Church. In order to establish this third element as a criterion, I will identify what Wesley

was referring to when he spoke of “the primitive church.” I will then identify how continuity with the primitive Church may be seen in worship.

Identity of the Primitive Church

In one sermon, Wesley sets out to answer the question, “What is Methodism?” (*Works Bicentennial* 3: 585). He identifies Methodism as “the old religion, the religion of the Bible, *the religion of the primitive church* [emphasis mine], the religion of the Church of England” (585). Wesley goes on to speak of the religion of the primitive church as that of “the whole church in the purest age” (586):

It is clearly expressed even in the small remains of Clemens Romanus, Ignatius, and Polycarp. It is seen more at large in the writings of Tertullian, Origen, Clemens Alexandrinus, and Cyprian. And even in the fourth century it was found in the works of Chrysostom, Basil, Ephrem Syrus, and Macarius. (586)

Wesley intends Methodism to mirror the religion of these early Christians.

Beyond the biblical time period, Ted A. Campbell identifies the ante-Nicene period as being Wesley’s primary meaning when referring to the primitive Church (5). Campbell goes on to indicate that early Anglican leaders agreed the time of the primitive Church may have extended into the fourth or fifth centuries (13). Wesley makes reference to the fourth century (*Works Bicentennial* 3: 586). Nevertheless, when he speaks of the primitive Church, Wesley primarily refers to the Church in the first three Christian centuries, to which the fourth and fifth centuries may be added. Thus, Wesley says, “And *even* [emphasis mine] in the fourth century” (586). Such a view is consistent with that of Wesley’s father, Samuel. The latter showed more regard for the first three centuries but did give his approval to fourth and fifth century works, especially the Nicene formulation of the doctrine of the Trinity (Campbell 25).

Wesley sees a shift in the history of Christianity beginning with the reign of Constantine in the early fourth century. He sees much greater unity and demonstration of purity prior to Constantine (Campbell 47). He frequently recommends “the Ante-Nicene Fathers” or “the writings of the first three centuries” (47):

The esteeming the writings of the first three centuries, not equally with, but next to, the Scriptures, never carried any man yet into dangerous errors, nor probably ever will. But it has brought many out of dangerous errors, and particularly out of the errors of Popery. (Wesley, *Works* 3rd ed. 10: 14)

Wesley elsewhere says, “How much more shall I suffer in my usefulness, if I have wasted the opportunities I once had of acquainting myself with the great lights of antiquity, the Ante-Nicene Fathers” (10: 493). Thus, Wesley indicates that the ante-Nicene period is his primary reference when speaking of the primitive Church.

Continuity in Worship

Wesley understands the Anglican liturgy to be one of the areas in which the Church of England showed great continuity with the apostolic and primitive Church (Campbell 97). Concerning the sacraments, Wesley understands the practice of infant, as well as adult, baptism to be consistent with the practices of the early Church (95). The Eucharist was celebrated daily in the earliest times, and in later times it was celebrated every Sunday (96). Such a view was consistent with Wesley’s insistence upon “The Duty of Constant Communion” (*Works* Bicentennial 3: 427-39). Wesley, like the Church of the East, also understands the primitive Church communed baptized infants (Campbell 96).

Wesley is aware of the yearly feasts observed by the ancient Christians as they celebrated Easter, Pentecost, and Epiphany (Campbell 99). Further, he is quick to adopt certain ancient practices for these celebrations. Wesley records, “During the twelve

festival days we had the Lord's Supper daily; a little emblem of the Primitive Church. May we be followers of them in all things, as they were of Christ" (*Works* Bicentennial 22: 441). Again, he records, "Sun. 30.—Easter Day was a solemn and comfortable day, wherein God was remarkably present with His people. During the Octave I administered the Lord's Supper every morning, after the example of the Primitive Church" (23: 45-46). Thus, Wesley demonstrates his desire to remain in continuity with the worship practices of the primitive Church.

Nevertheless, contemporary liturgical scholarship reveals that some of Wesley's notions of early Christianity were less than correct. As an example, Campbell cites Wesley's belief that the "Spiritual Homilies" were actually the work of the fourth-century Egyptian monk Macarius (4). Within his lifetime Wesley's beliefs about ordination and episcopacy changed as he gained clearer insights into the practices of the ancient Church:

Mon. 20. I set out for Bristol. On the road I read over Lord King's Account of the Primitive Church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught. But if so, it would follow that bishops and presbyters are (essentially) of one order. (*Works*, Bicentennial 20: 112)

As a result of such a change in his understanding of the ancient Church, Wesley eventually exercised his presbyterial authority to ordain other presbyters.

Such examples of Wesley changing his position on issues when gaining a more correct understanding of the primitive Church sets a precedent for contemporary liturgists as they view the primitive Church through the eyes of more recent scholarship. This precedent implies that where contemporary scholarship reveals aspects of ancient worship practices to which Wesley did not have access, Wesleyan liturgists need not follow Wesley verbatim in the development of liturgical texts in order for their texts to be

considered authentically Wesleyan.

I am suggesting that one important way contemporary Wesleyans might adhere to their spiritual forefather's admonition to follow the worship pattern of the primitive Church (*John Wesley's Prayer Book* iii) is to adopt the basic, historical fourfold pattern of worship. This pattern understands Christian worship to center around "Word and Table" (Webber, *Signs* 34). To those two basic acts of worship, the early Christians added the development of acts of entrance and acts of dismissal (37-41). This pattern of gathering for worship around the Word and the table is seen clearly in the second century in Justin the Martyr's *The First Apology* (chaps. 61-67). This pattern has been popularized in recent years by Webber:

The four basic acts of Sunday worship include assembling the people, Scripture readings and preaching, breaking bread and pouring wine along with prayers of thanksgiving, and sending the people forth. These four acts are accomplished through a sequence of songs, Scriptures, and prayers that proclaim, enact, and celebrate the Gospel, and a sequence of congregational responses that help them experience the Gospel. One can study the history of worship from the early church to the present and discover, without exception, that Sunday worship has always been characterized by these four acts. (*Worship* 150)

The implementation of this pattern is one way for contemporary Wesleyans to follow the worship pattern of the primitive Church.

Among contemporary Wesleyans, this general pattern has been adopted by the United Methodist Church in the *United Methodist Book of Worship* as an attempt to reclaim their biblical and historical heritage (13-15). The fourfold pattern has also gained some attention within the Church of the Nazarene, most notably in Pendelton's doctoral dissertation. Pendelton's dissertation focused upon "the historical four-fold pattern of worship as a common ground for Christ-centered worship in the Church of the Nazarene"

(6). I am suggesting that the fourfold pattern of worship is one important expression of being consistent with the primitive Church's worship practices, and, thus, one important step in being guided by the criteria for authentic Wesleyan worship. My position broadens the possibilities of authentic Wesleyan worship well beyond the exclusive use of the *Book of Common Prayer* or *The Sunday Service*, although the use of those resources would be one possibility for fulfilling the fourfold pattern.

This fourfold pattern naturally leads to the consideration of Wesley's concept of "The Duty of Constant Communion" (*Works* Bicentennial 3: 427-39). While, perhaps, few Nazarene congregations are likely to implement the practice in the near future, nevertheless, the celebration of the Eucharist on a weekly basis should be viewed as the norm. As Nazarene general superintendent Greathouse affirms, "Every Lord's Day the early Christians celebrated Christ's atoning sacrifice by eating His body and drinking His blood in the simple faith that He was present with them at the table" (11-12).

Another practice of the early Church of the Nazarene that should be reasserted, over against the strong influence of baptistic baptismal practices, is the practice of infant baptism. The practice of infant baptism is highly consistent with the Wesleyan heritage and with the practice of the early Church. Such a position does not speak to the norm of adult baptism for sacramental theology but to the accepted practice of the early Church as well as those within the Wesleyan tradition.

Finally, worship leaders should seek to recover the great festivals of the Church, thereby helping the Church to order its life according to the Christian year. Although Wesley omitted most of the "holy-days (so called) ... as at present answering no valuable end" (*John Wesley's Prayer Book* A1) when he revised the prayer book for "those poor

sheep in the wilderness” (ii), he did retain references to Advent, Christmas, Easter, Whitsunday (Pentecost), Trinity Sunday, Good Friday, and Ascension Day. I suggest that the observance of these days is scriptural in the sense that they help to proclaim the gospel. Such observances also connect worshippers to the primitive Church.

The observance of Easter, Pentecost, and Epiphany developed within the first three centuries of Christianity, the former two having been inherited and adapted from Judaism (White, *Brief History* 62). Ever since the fourth century, Christians have observed Good Friday, Holy Saturday, and Easter Day as the sacred triduum (63). By 336, reference is made to the celebration of what is now called Christmas (64). Thus, ever since the fourth century, Christians have had “a year of two cycles, nativity and paschal, consisting of four seasons: Advent and Christmas, Lent and Easter plus the intervals in between” (65). While not all of these observances fit within the first three Christian centuries, they do fit within Wesley’s *extended* understanding of the primitive Church. Thus, the observance of these feasts/fasts provides one means of fulfilling this criteria of authentic Wesleyan worship.

Experience of the Presence and Identity of God

The fourth criterion whereby worship can be assessed as being authentically Wesleyan is that of experience. My contention is that, just as Knight identifies the necessity of experiencing the presence and the identity of God through Wesley’s patterning of the means of grace (11), so, too, both elements are vital for authentically Wesleyan worship. Although this criterion is not explicit in the letter accompanying *The Sunday Service*, it is a synthesis of Wesley’s statements in a variety of places and should be presumed as the backdrop for Wesley’s letter. In order to establish the experience of

the presence and the identity of God as a criterion for authentic Wesleyan worship, I review Knight's exploration of the presence and the identity of God in the means of grace. I then apply my findings to the area of Wesleyan worship.

The Presence of God

Knight identifies certain of Wesley's means of grace that encourage openness to the presence of God. They include Christian community, works of mercy, extemporaneous prayer, fasting, and the general means of grace (13). The latter include universal obedience, keeping all the commandments, watching, denying oneself, taking up the cross daily, and exercise of the presence of God (5).

The worship of Methodist societies leaned heavily in this direction, as has typical, historical Nazarene worship. The danger in leaning too far in this direction without the balance provided by the identity of God is that worshippers will fall into the trap of emotionalism. Worshippers easily become subjective.

Nevertheless, this aspect of worship is essential for safeguarding against dead ritualism. It keeps worshippers from having the form of godliness without the power. The means of grace that might be found within corporate worship would include Christian community, extemporaneous prayer, watching, and exercise of the presence of God. Much of the music used in worship would tend to function in this same way.

Wesley does not discourage that which fosters the presence of God. Indeed it is essential for the Christian life. What he is concerned about is that while the Methodist societies fostered the presence of God, they lacked the balance of the identity of God that the worship of the Church of England provided.

The Identity of God

The Wesleyan means of grace identified as promoting the identity of God include Scripture, preaching, the Eucharist, and the prayers of the tradition. All of these items describe the character and activity of God. They add content to the experience of the presence of God (Knight 13).

All of these means of grace are important parts of Christian worship. While the free-churches may not spend as much time using the prayers of the tradition, these prayers are listed here because they function to identify God. Therefore, even if free-church worship does not use these specific prayers, worship leaders can learn from them ways to allow their extemporaneous prayers to promote the identity of God.

The free-church worship tradition as seen in revivalistic camp meetings clearly promotes the identity of God far less than it does the presence of God. Free-church worship does focus upon preaching, and preaching will most often include at least a brief Scripture text. Nevertheless, when compared to the scope of Scripture used in the prayer book tradition, free-church worship is shown to be quite lacking.

Current Worship Trends

The various elements of Wesley's approach to worship provide insights into the possible tensions and conflicts found in the current approaches to worship by contemporary Wesleyan Christians. Understanding these possible tensions is important for understanding the context within which this study was conducted. These tensions could play a role in shaping the participants' understanding and appropriation of the lessons on authentic Wesleyan worship.

Wesley encountered tensions regarding worship when he was confronted by some

from the Methodist societies who insisted that the society meetings provided sufficient worship for the Methodist people. For those who are currently faced with what is often referred to as the “worship wars,” Wesley’s response may prove helpful:

But some say, “Our own service is public worship.” Yes; but not such as supersedes the Church Service; it presupposes public prayer, like the sermons at the University. If it were designed to be instead of the Church Service, it would be essentially defective; for it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving. (*Works* 3rd ed. 8: 321-22)

The claim of those in the Methodist societies and Wesley’s response to them demonstrate varying perspectives about sufficient worship practices.

Current-day Wesleyans also face tensions and varying opinions concerning worship. A major point of contention for contemporary Wesleyans concerns worship styles. Many Christians now identify themselves in terms of styles of worship rather than in terms of denomination or faith tradition. They participate in “contemporary worship,” “traditional worship,” or “blended worship” (Plantinga 2-3). Those who advocate each of these and other various styles of worship make up the various camps within what has been called the “worship wars.”

Dramatic changes have taken place in the worship practices of protestant churches over the last few decades. These changes have served to intensify the debate over worship styles, which has tended to focus on music. Many of these changes within protestant Christianity have come as an outgrowth of Roman Catholicism’s Vatican II (Plantinga 24-26). The variety of practices have come from four major forces that have been identified as contributing to these changes. They are “the worldwide ecumenical liturgical movement, the charismatic movement, ‘front door evangelism,’ and cultural diversity” (*Authentic* 14). Each of these forces can have a different impact on the worship

practices and perspectives of various congregations. Such impacts may be complementary, but they may just as likely be oppositional. Of these four forces, only the ecumenical liturgical movement is likely to share an internal logic similar to Wesley's approach to worship.

The ecumenical liturgical movement sought to promote worship patterns derived from examples in the church of the second, third, and fourth centuries. This movement has been influential in recovering the pattern of Word and Table as the norm for Christian corporate worship. In addition, it has influenced the recovery of the Christian year, the development and use of a lectionary, the recovery of the prayer of thanksgiving during the Eucharistic celebration, and an emphasis on the participation of the congregation (*Authentic* 15-16). The ecumenical liturgical movement has had great influence within mainline denominations but minimal influence within Church of the Nazarene, particularly local Nazarene congregations.

The charismatic movement, which has emphasized the lively participation of the people, times of small group prayer, and services of healing, has also been instrumental in bringing about the praise and worship movement. This latter movement has focused on enthusiastic music, particularly the use of praise choruses and the use of a praise team and/or band (*Authentic* 16-17).

The charismatic emphasis upon spiritual gifts, especially tongues, has been judged as suspicious by most Nazarenes. As a denomination born out of the nineteenth century holiness movement, the history of the relationship between Nazarenes and Pentecostals has been difficult. The charismatic movement has been understood by Nazarenes to be an outgrowth of Pentecostalism. Nevertheless, the enthusiastic participation and praise and

worship music has been readily adopted by a number of Nazarene congregations.

Enthusiasm was a hallmark of the camp meeting tradition, and praise and worship music is seen by some as a means of recapturing that enthusiasm for a new century.

“Front Door Evangelism” has seen the worship service as a means of reaching the unchurched (*Authentic* 17). While this concept may be new to some denominations, it is not new to Nazarenes. What is new is the use of sociological marketing techniques for reaching the unchurched. The use of marketing techniques is very much a part of American consumer culture. The danger for the Church in using such techniques is that it will allow the desires and preferences of the consumer to distort the gospel message. In such cases worship is no longer about *worshipping* God; rather, the focus of worship has shifted from God to “the lost.” Spurred on by the church growth movement, the “Front Door Evangelism” movement has been readily and often uncritically embraced by many Nazarenes.

Cultural diversity has also influenced current worship practices. Just as society has become more culturally diverse, many denominations have also become culturally diverse. Language, music, and cultural traditions have all played a role in enriching the worship of Christians (*Authentic* 18). In addition, society has become less literate and more entertainment driven. People focus more upon feeling and less upon truth. These cultural characteristics have all played a role in influencing current worship trends.

Worship practices have been enriched greatly by certain worship trends within the present-day Church. On the other hand, other trends have produced services of worship that are open to the same kinds of criticisms that Wesley expressed at the beginning of this section. Within this context of the various worship trends and the current “worship

wars” the Wesleyan criteria is offered as a means of traversing the various movements and filtering the various practices in such a way as to provide authentic Christian worship.

Research Methodology

Rather than using random subjects, quasi-experimental research uses intact groups of subjects in an experiment (Wiersma 128). Further, survey research is likely the most widely used research type in education. Surveys are utilized in order to measure any number of variables, including knowledge and opinions (157). William Wiersma indicates that the first step in conducting a survey is to define the research problem and to begin developing the survey design (164).

The survey should be developed in such a way that all items directly relate to the research problem (Wiersma 169). Selected-response questionnaires enhance consistency of response across respondents. Further, data tabulation is usually straightforward and consumes less time than open-ended items (170). A *Likert scale* is commonly used in questionnaires. This scale provides an ordinal scale of measurement (171).

Summary

From the literature reviewed, this study has identified and developed four criteria for planning and assessing authentic Wesleyan worship. The first criterion is that authentic Wesleyan worship must be scriptural. The second criterion is that authentic Wesleyan worship must be rational. The third criterion is that authentic Wesleyan worship must demonstrate continuity with the primitive Church. Finally, authentic Wesleyan worship must foster the experience of the presence and the identity of God.

CHAPTER 3

METHODOLOGY

The Problem Restated

The Church of the Nazarene, born out of the nineteenth-century American holiness movement, uncritically adopted the revivalistic pattern of the camp meeting as its form of worship. While such a pattern was very conducive to promoting the salvation of the lost and the entire sanctification of believers, it falls short when viewed from the perspective of the corporate worship of God. The holiness movement was not a worship-renewal movement. The Church of the Nazarene has never had an official theology of worship. Pastors have never been required to have a course on worship during their training.

As the culture has changed, many Nazarenes have found that the worship forms of the nineteenth-century camp meetings are no longer viable. They have, therefore, sought guidance from various sources, but many have done so with an insufficient and often faulty criterion for planning and assessing worship. This pursuit of new worship forms has most often been self-focused and reliant upon pragmatism and emotionalism as its major criteria. Such criteria are far from those relied upon by the Church of the Nazarene's spiritual forefather, John Wesley.

If Nazarenes are to experience the worship of God in an authentically Wesleyan way, changes must take place in their knowledge of Wesleyan criteria for worship, their sense of the importance of worship based upon their knowledge of Wesleyan criteria, and their subsequent worship behavior.

The Purpose Restated

The purpose of this research was to evaluate the changes in the participants' knowledge of and sense of importance concerning the Wesleyan criteria for worship as a result of a series of eleven lessons on authentic Wesleyan worship taught during the Sunday school hour of the Greencastle (Indiana) Church of the Nazarene over a thirteen-week period.

Research Questions

In order to fulfill the purpose of this study, five research questions have been identified.

Research Question #1

What knowledge about Wesleyan criteria for worship characterized the congregation prior to the implementation of the teaching series?

The answer to this question provided the information against which the second question was evaluated. The answer determined the congregation's knowledge about the Wesleyan criteria for worship prior to the teaching series on worship.

Three sections of the researcher designed pretest sought to answer this question. Question one sought to identify the basic knowledge of the identity of the criteria. Questions four, five, eight, and nine were designed to help to determine if the participants could identify worship services that utilized the Wesleyan criteria and what elements indicated the use of the criteria. Questions thirty-two through fifty-three each fell into one or more of five scales used to indicate the participants' knowledge of the Wesleyan criteria.

Research Question #2

What knowledge about Wesleyan criteria for worship characterized the congregation subsequent to the teaching series?

The answers to this question were determined following the teaching of the series of lessons on authentic Wesleyan worship. This question enabled me to determine if the congregation's knowledge of the Wesleyan criteria for worship underwent any changes. The three sections of the researcher designed posttest that corresponded to the pretest questions identified under Research Question #1 provided the answer to Research Question #2.

Research Question #3

How important were the Wesleyan criteria for worship to the congregation prior to the implementation of the teaching series?

The answer to this question provided the information against which the fourth question was evaluated. The answer determined the extent to which the participants valued aspects of worship that correspond to the Wesleyan criteria as contributing toward a meaningful and fulfilling service of worship prior to the teaching series on worship.

Two sections of the researcher designed pretest sought to answer this question. Questions two, three, six, and seven were designed to help to determine if the participants' choice of worship services were guided by the Wesleyan criteria and what elements of the services were considered valuable in that choice. Questions ten through thirty-one each fell into one or more of five scales used to indicate the participants' sense of importance concerning the Wesleyan criteria for authentic worship.

Research Question #4

How important were the Wesleyan criteria for worship to the congregation subsequent to the teaching series?

The answers to this question were determined following the teaching of the series of lessons on authentic Wesleyan worship. This question enabled me to determine if the participants' value of those aspects of worship that correspond to the Wesleyan criteria as contributing toward a meaningful and fulfilling service of worship underwent any changes following the teaching series. The two sections of the researcher designed posttest that corresponded to the pretest questions identified under Research Question #3 provided the answer to Research Question #4.

Research Question #5

What other intervening variables might correlate with the observed changes?

Potential intervening variables in this study include the number of years an individual has attended the Greencastle Church of the Nazarene, previous denominational backgrounds, and mode of participation in the teaching series. These variables have been controlled by their placement on the pretest-posttest questionnaire.

Methodology

The purpose of the research was to evaluate the change in the participants' knowledge of and sense of importance concerning the Wesleyan criteria for worship as a result of a series of eleven lessons on authentic Wesleyan worship taught during the Sunday school hour of the Greencastle Church of the Nazarene over a thirteen-week period. The project was an evaluative study in the quasi-experimental mode utilizing a pretest-posttest design. The study had no comparison group. Those who attended the

regular adult Sunday school class at the Greencastle Church of the Nazarene for at least six of the eleven lessons taught and/or listened to audiotapes of at least six of the eleven lessons taught served as the test group. One week prior to the beginning of the teaching series, a pre-study questionnaire was distributed to the subjects. The pre-study questionnaire served as a pretest. This pretest provided a baseline on the subjects' knowledge and sense of importance about authentic Wesleyan worship.

The lessons were designed to be able to present each of them within an average of thirty to forty minutes. This time frame was consistent with the time frame used during the regular adult Sunday school class at the Greencastle Church of the Nazarene. The amount of time taken by participants' questions and discussion resulted in different amounts of time spent with each lesson. For example, although the study of each criterion was designed to take place over two sessions, the study on "Rational Piety" engendered little discussion and was completed in less than 1½ sessions. On the other hand, the study on "Continuity with the Primitive Church" caused much discussion. This study took place over 2½ sessions.

The final questionnaire was distributed immediately following the last lesson. This post-teaching series questionnaire was identical to the pre-teaching series questionnaire except for one addition. A series of five questions were added at the end of the questionnaire in order to solicit their thoughts and feelings concerning the subject matter of the lessons and their participation in the study.

This questionnaire provided the primary source of data collection for the dependent variables. The various comments recorded during class participation and outside of the class setting provided a secondary source of data collection.

Population and Sample

The population for this study were all (18 years of age or older) who attended the 9:30 a.m. adult Sunday school class at the Greencastle Church of the Nazarene, as well as those who listened to the class session on audiocassette tape. In addition, they needed to be in attendance for at least six of the eleven lessons taught. This need for consistent attendance was stressed verbally each week. For this study, the population and the sample are the same. I administered a pretest survey to those participants who fit the stated criteria prior to the beginning of the series.

Following the eleven-lesson series on authentic Wesleyan worship, I administered a posttest. In order to determine consistent attendance, attendees were asked to record their presence each week. Those who were unable to be in attendance for the last lesson, but who fit the criteria, were mailed the posttest along with a self-addressed, stamped envelope.

The average Sunday morning worship attendance for June 2005 to May 2006, including children, was seventy-eight. The average adult Sunday school attendance for the same period was thirty-three. Forty-one adults participated in the pre-study questionnaire. Fifteen completed and returned the post-study questionnaire.

Instrumentation

The instrumentation used in the study to measure the effects of the teaching series in the lives of the subjects was a researcher-designed pretest-posttest questionnaire (see Appendixes A and B). The pre-teaching series questionnaire was distributed to the subjects during the week prior to the beginning of the teaching series. A baseline on the respondents' knowledge and sense of importance about authentic Wesleyan worship was

provided by the pretest questionnaire.

The instrumentation that guided each lesson was a researcher-designed curriculum based on the Wesleyan criteria for assessing worship as identified in this study (see Appendix C).

Immediately following the teaching of the final lesson, the final questionnaire was distributed. The post-teaching questionnaire was identical to the first questionnaire except for a series of five questions added at the end of the questionnaire in order to solicit participants' thoughts and feelings concerning the subject matter of the lessons and their participation in the study (see Appendix E).

Fifty-three questions made up the portion of the questionnaire that measured the participants' knowledge and sense of importance concerning the Wesleyan criteria. Question one sought to identify the basic knowledge of the identity of the Wesleyan criteria. Questions two through nine were designed to determine if participants could identify the Wesleyan criteria within sample worship services and if they valued those services wherein the Wesleyan criteria was utilized. Questions ten through fifty-three each fell into one or more of nine scales: Importance/Scriptural Scale, Importance/Rational Scale, Importance/Primitive Church Scale, Importance/Experience Scale, Knowledge/Scriptural Scale, Knowledge/Rational Scale, Knowledge Primitive Church Scale, Knowledge/Experience Scale, and Non-Category Questions. Five questions fell into both Scriptural and Primitive Church Scales. Four questions fell into both Rational and Experience Scales. Seven questions in both sections of the questionnaire fell into the Non-category Questions (see Appendix D). The Non-Category Questions presented neutral elements with regard to the Wesleyan criteria. They may or

may not be found in services of worship that utilize the Wesleyan criteria.

Participants rated each questionnaire item on both the pretest and posttest on a modified five-point Likert scale. Option one provided the opportunity for the respondent to choose “Do Not Know” rather than leaving certain questions blank. That option was important for evaluating the participants’ knowledge concerning the Wesleyan criteria. It also provided uniformity between the section evaluating knowledge and the section evaluating the participants’ sense of importance.

The questionnaires were based upon the Wesleyan criteria for worship assessment and planning. The criteria include scriptural piety, rational piety, continuity with the primitive Church, and experience of the presence and identity of God.

Each participant who completed the questionnaire was an adult 18 years of age or older. The post-teaching series participants had to attend and/or listen to at least six of the eleven sessions. The results of the posttest were weighed against the pretest and coupled with the added responses on the posttest. These responses were used to determine whether this series of lessons were adequate in bringing about change in the participants’ knowledge of the authentic Wesleyan worship criteria and the participants’ sense of the Wesleyan criteria’s importance for worship.

Validity

The researcher designed questionnaire used for this study was developed in part from the literature review. The review of this work by the dissertation committee provided the level of expertise to verify or challenge content validity.

On 31 May 2006 I piloted the questionnaire with a group of volunteers at Christ’s Community Church of the Nazarene in New Albany, Indiana. Christ’s Community is a

sister Church of the Nazarene located on the same district as the Greencastle Church of the Nazarene. Eleven people of varying ages and education levels filled out the questionnaire. Comments and suggestions were solicited from the participants. No alterations were needed for the questionnaire.

Data Collection

The researcher-designed questionnaire served as the primary source of data collection for the dependent variables. The only difference between the pretest and the posttest was the series of five questions added at the end of the questionnaire in order to solicit the participants' thoughts and feelings concerning the subject matter of the lessons and their participation in the study. The various comments recorded during class participation and outside of the class setting provided a secondary source of data collection for the dependent variables.

Confidentiality and Anonymity

Confidentiality is a necessity to provide anonymity to all participants involved. Confidentiality was clearly communicated both verbally and in print on each questionnaire.

In order to provide this anonymity, each questionnaire instructed the participants in the creation of a personal code, which they used when responding to both the pretest and posttest. The participants' codes started with the first initial of their mothers' maiden names followed by the last four digits of the respondents' social security numbers.

Questionnaire Administration

Announcements were printed in the Greencastle Church of the Nazarene's worship folder each week beginning three weeks before the start of the project. During

those same weeks, announcements were also projected on the screen using the projector at the church. All persons 18 years of age and older were invited to participate.

Administering the pretest involved detailed verbal instructions given prior to the beginning of the first teaching session. These instructions were repeated at the beginning of the first and second Sunday school session in order to include all those who would be eligible to meet the attendance requirement. Forty-one participants completed their pretest questionnaires.

During the time of the ninth lesson being taught, an announcement was made that if people knew they would not be in attendance for the final session, they needed to inform me following the service so they could make other arrangements to complete the posttest questionnaire. Posttest questionnaires were mailed to those who did not complete the questionnaire at the conclusion of the final class.

To encourage a stronger response rate, I placed a reminder in the weekly worship folder, and I gave strong verbal reminders during the Sunday school hour, as well as the announcement time during morning worship leading up to the final week. I planned a Sunday school breakfast fellowship following the final session to express appreciation to all the participants.

Variables

The series of eleven lessons on authentic Wesleyan worship taught during the Sunday school hour at the Greencastle (IN) Church of the Nazarene and recorded on audiocassette tape for the participants who were unable to attend the class constituted the independent variable of this research project. The changes in the knowledge of and sense of importance concerning the Wesleyan criteria experienced by the subjects who were

taught these lessons were the dependent variables of this study.

Data Analysis

The primary statistical procedures employed in analyzing the data gathered in the pretest-posttest questionnaires were analysis of the variances between the two, if any. The services of Peter A. Rosen, Assistant Professor of Management information Systems at the University of Evansville, were secured in order to compile the data for this project. The primary statistical procedures employed in analyzing the data gathered in the pretest-posttest questionnaires were t-tests and analysis of variance.

CHAPTER 4

FINDINGS

The purpose of this research was to evaluate the changes in the participants' knowledge of and sense of importance concerning the Wesleyan criteria for worship as a result of a series of eleven lessons on authentic Wesleyan worship taught during the Sunday school hour of the Greencastle (Indiana) Church of the Nazarene over a thirteen-week period.

Five research questions have guided this study: What knowledge about Wesleyan criteria for worship characterized the congregation prior to the implementation of the teaching series? What knowledge about Wesleyan criteria for worship characterized the congregation subsequent to the teaching series? How important were the Wesleyan criteria for worship to the congregation prior to the implementation of the teaching series? How important were the Wesleyan criteria for worship to the congregation subsequent to the teaching series? What other intervening variables might correlate with the observed changes?

Profile of Subjects

The population for this study were all (18 years of age or older) who attended the 9:30 a.m. adult Sunday school class at the Greencastle Church of the Nazarene, as well as those who listened to the class session on audiocassette tape. The average Sunday morning worship attendance for June 2005 to May 2006, including children, was seventy-eight. The average adult Sunday school attendance for the same period was thirty-three. I administered a pretest survey to those participants who fit the stated criteria prior to the beginning of the series. Forty-one adults completed and returned the pre-study

questionnaire.

Following the eleven lesson series on authentic Wesleyan worship, I administered a posttest to all who fit the stated attendance criteria. Of the total forty-one pretest participants, fifteen (36.5 percent) completed the posttest questionnaire. Of these fifteen participants, five were male and ten were female. The ages of the participants ranged from thirty to eighty-six. One participant did not record her age. The average age was fifty-eight. One participant had obtained a master's degree. One additional participant had some education beyond the bachelor's degree. Three participants indicated they had attained some college education. Two-thirds of the participants indicated that their highest education level was that of high school. The years of worship attendance in the Church of the Nazarene ranged from two years to eighty-five years. Seven of the respondents attended eight or more of the class sessions. Five of the respondents listened to eight or more of the sessions on audiotape. Three of the respondents participated by combining some class attendance with listening to some of the sessions on tape.

Descriptive Data

The descriptive data or summary statistics provide a baseline of the participants' knowledge and sense of importance concerning the Wesleyan criteria for worship prior to the teaching series and indicate any changes following the series. These statistics answer the first four research questions.

Knowledge

Three sections of the questionnaire sought to identify the participants' knowledge of the Wesleyan criteria prior to and following the teaching series. Question one sought to identify the basic knowledge of the identity of the Wesleyan criteria. Questions four,

five, eight, and nine were used to help to determine if the participants were able to identify worship services that incorporated the Wesleyan criteria and what elements of the services of worship indicated the use of the Wesleyan criteria. Questions thirty-two through fifty-three each fell into one or more of five scales: Knowledge/Scriptural Scale, Knowledge/Rational Scale, Knowledge/Primitive Church Scale, Knowledge/Experience Scale, and Non-Category Questions. Five questions fell into both Scriptural and Primitive Church Scales. Four questions fell into both Rational and Experience Scales. Seven questions were a part of the Non-Category Questions (see Appendix D).

Question one asked the participants simply to identify the four essential criteria whereby a worship service may be judged as being authentically Wesleyan. Prior to the teaching series, the subjects scored .08 on the Criteria scale. The answers given indicate that 0.24 of the four Wesleyan criteria were identified on average. This data indicates the subjects participating in this study begin with very little knowledge of the specific Wesleyan criteria for authentic worship.

Questions four and eight asked the participants to identify which sample service in each of two groups was more authentically Wesleyan. Prior to the teaching series, the subjects scored .60 on the Scenarios Correct scale. Of those participants who completed the pretest and posttest, 66.6 percent correctly identified the authentically Wesleyan service of worship in the scenario corresponding to question four in the pretest. The percentage remained the same for the scenario corresponding to question eight in the pretest.

Questions five and nine asked the participants to explain why they believed the worship service they identified as being authentically Wesleyan was Wesleyan. This

question was posed in order to discover if the participants could identify those elements in a given service of worship that indicated the use of the Wesleyan criteria. Of those who completed the pretest and posttest and who correctly identified the authentically Wesleyan worship service in question four of the pretest, 40 percent were able to identify elements of the worship service that reflected the Wesleyan criteria. Of these participants, fifty percent were able to make this identification in question eight. This data indicates that while the participants have little knowledge of the specific criteria presented in this study, they do have some knowledge of worship activities that are consistent with Wesleyan worship.

Questions thirty-two through fifty-three each fell into one or more of five scales: Knowledge/Scriptural Scale, Knowledge/Rational Scale, Knowledge/Primitive Church Scale, Knowledge/Experience Scale, and Non-Category Questions. Prior to the teaching series, the subjects scored 4.65 on the Knowledge/Scriptural Scale. The pre-teaching series Knowledge/Rational score was 4.49, the Knowledge/Primitive Church score was 4.48, and the Knowledge/Experience score was 4.87. The Non-Category questions scored much lower with the Music Traditional and New Testament Elements categories scoring the highest at 3.73. This data indicates that the subjects participating in this study generally approach this topic with considerable knowledge of the kinds of worship activities that are consistent with authentic Wesleyan worship.

Importance

Two sections of the questionnaire sought to identify the participants' sense of importance concerning the use of the Wesleyan criteria in worship services prior to and following the teaching series. Questions two, three, six, and seven were used to help

determine if the participants' choice of worship services were guided by the Wesleyan criteria and what elements of the services of worship were considered valuable in that choice. Questions ten through thirty-one each fell into one or more of five scales: Importance/Scriptural Scale, Importance/Rational Scale, Importance/Primitive Church Scale, Importance/Experience Scale, and Non-Category Questions. Five questions fell into both Scriptural and Primitive Church Scales. Four questions fell into both Rational and Experience Scales. Seven questions fell into the Non-Category Questions (see Appendix D).

Questions two and six asked the participants to identify which sample service in each of two groups they would prefer. Prior to the teaching series, the subjects scored .60 on the Scenario scale. Of those participants who completed the pretest and posttest, 33.3 percent indicated they preferred the more authentically Wesleyan service in the scenario corresponding to question two in the pretest. For those participants who completed the pretest and posttest, 73.3 percent indicated they preferred the more authentically Wesleyan service in the scenario corresponding to question six in the pretest.

Questions three and seven asked the participants to explain why they preferred the particular service chosen in questions two and six respectively. This question was posed in order to discover if the participants articulated placing value upon those elements within their preferred service that reflected the use of the Wesleyan criteria. Only two (40.0 percent) of the five participants who completed the pretest and posttest and preferred the authentically Wesleyan worship service in question two of the pretest identified Wesleyan criteria elements in question three of their pretest. Only three out of eleven participants (27.2 percent) who preferred the authentically Wesleyan service in

question six of the pretest included elements of the Wesleyan criteria in their explanation for preferring that service. This data indicates that, in general, the participants preferred one service over another for a variety of reasons, few of which were related to the Wesleyan criteria.

Questions thirty-two through fifty-three each fell into one or more of five scales: Importance/Scriptural Scale, Importance/Rational Scale, Importance/Primitive Church Scale, Importance/Experience Scale, and Non-Category Questions. Prior to the teaching series, the subjects scored 4.29 on the Importance/Scriptural Scale. The pre-teaching series Importance/Rational score was 4.51, the Importance/Primitive Church score was 3.83, and the Importance/Experience score was 4.58. The Non-Category Questions scored in range from 2.67 to 3.73. This data indicates that although the subjects participating in this study could not specifically identify the Wesleyan criteria, they did generally consider elements in worship services that reflected the Wesleyan criteria to be important for worship.

Changes in Knowledge

The mean values for the pretest and posttest on almost every variable are similar (see Table 4.1). However, a t-test was administered to determine if the mean differences in Table 4.1 were significant (see Table 4.2).

The criteria category in Tables 4.1 and 4.2 correspond to question one. This question asked the participants simply to identify the four essential criteria whereby a worship service may be judged as being authentically Wesleyan. As Table 4.2 indicates, the criteria category is the only variable that shows a significant mean difference between the pretest and posttest. The Paired Samples t-Test indicates that the change score

between the pretest (.08) and posttest (.65) measures on the criteria category was .57 (see Table 4.3). The answers given on the pretest indicate that only 0.24 of the four Wesleyan criteria were identified on average; the posttest participants correctly identified 2.5 of the four criteria on average.

Table 4.1. Mean Differences: Pretest Group (N=38) versus Posttest Group (N=15)

	0=Pre, 1=Post	n	Mean	SD	Std. Error Mean
Importance/ Scriptural	0	38	4.3263	.53710	.08713
	1	16	4.3469	.39305	.09826
Importance/ Rational	0	38	4.2719	.69767	.11318
	1	15	4.4500	.33600	.08676
Importance/ Primitive Church	0	38	3.9114	.65078	.10557
	1	15	3.9733	.53548	.13826
Importance/ Experience	0	38	4.4737	.40181	.06518
	1	16	4.4531	.41047	.10262
Knowledge/ Scriptural	0	31	4.5871	.47310	.08497
	1	15	4.6533	.43731	.11291
Knowledge/ Rational	0	31	4.4220	.67869	.12190
	1	15	4.6667	.45968	.11869
Knowledge/ Primitive Church	0	31	4.4548	.65120	.11696
	1	15	4.4300	.62786	.16211
Knowledge/ Experience	0	31	4.7715	.32558	.05848
	1	16	4.8385	.24242	.06060
Criteria	0	38	.0592	.12239	.01986
	1	16	.6719	.43511	.10878
Scenarios	0	38	.5000	.35830	.05812
	1	16	.5781	.32556	.08139

Table 4.2. T-Test for Equality of Means

	t	df	Sig. (2-tailed)	Mean Difference
Importance/Scriptural	-.138	52	.891	-.02056
Importance/Rational	-.942	51	.351	-.17807
Importance/Primitive Church	-.327	51	.745	-.06193
Importance/Experience	.171	52	.865	.02056
Knowledge/Scriptural	-.456	44	.651	-.06624
Knowledge/Rational	-1.260	44	.214	-.24462
Knowledge/Primitive Church	.123	44	.903	.02484
Knowledge/Experience	-.725	45	.472	-.06704
Criteria	-8.047	52	.000	-.61266
Scenarios	-.751	52	.456	-.07813

Questions four and eight asked the participants to identify which sample service in each of two groups was more authentically Wesleyan. The scenarios category in Tables 4.1, 4.2, and 4.3 include questions four and eight. No significant change took place between the pretest and posttest. Of those participants who completed the pretest and posttest, 66.6 percent correctly identified the authentically Wesleyan service of worship in the scenario corresponding to questions four and eight in the pretest. That percentage did not change in the posttest.

Questions five and nine asked the participants to explain why they believed the worship service they identified as being authentically Wesleyan was Wesleyan. Of the participants who correctly identified the authentically Wesleyan worship service in question four of the posttest, all but one were able to identify the use of at least some of the Wesleyan criteria within the service of worship. Of those who completed the pretest and posttest and who correctly identified the authentically Wesleyan worship service in question four of the pretest, only 40 percent were able to identify any of the Wesleyan criteria within the service of worship. Of the participants who correctly identified the

authentically Wesleyan worship service in question eight of the posttest, 70.0 percent were able to identify the use of at least some of the Wesleyan criteria within the service of worship, whereas only 50.0 percent were able to do so on the pretest.

Table 4.3. Paired Samples T-Test

	Pretest n	M	Posttest SD	M	SD	t	p
Importance/Scriptural	15	4.29	.51	4.33	.40	-.32	.75
Importance/Rational	14	4.51	.43	4.45	.35	.48	.64
Importance/Primitive Church	14	3.83	.63	3.94	.53	-.72	.48
Importance/Experience	15	4.58	.34	4.43	.42	1.32	.21
Knowledge/Spiritual	13	4.65	.43	4.66	.46	-.11	.91
Knowledge/Rational	13	4.49	.82	4.63	.49	-.52	.61
Knowledge/Primitive Church	13	4.48	.63	4.42	.67	.36	.73
Knowledge/Experience	14	4.87	.24	4.85	.24	.25	.81
Songs Hymnal	13	3.38	1.10	3.50	.89	-.44	.67
Music Traditional	13	3.73	1.15	3.77	.73	-.15	.89
Music Contemporary	11	2.86	.71	2.73	.56	.61	.56
Blend of Music	13	3.38	.85	3.50	.94	-.34	.74
New Testament Elements	11	3.73	.90	3.41	.74	.91	.39
Songs by Projector	12	2.67	.86	2.25	.34	1.76	.11
Worship Exact	12	3.17	.75	3.33	.65	-.69	.50
Criteria	15	.08	.12	.65	.44	-5.56	.00**
Scenarios Correct	15	.60	.36	.55	.32	.76	.46

* $p \leq .10$; (N=15)

**The Criteria variable is the average number of correctly identified essential criteria for an authentic Wesleyan worship service.

The change score between the pretest and posttest measures on the Knowledge/Scriptural Scale was .01 ($p \leq .91$). The standard deviation increased by .03. The change score on the Knowledge/Rational Scale was .14 ($p \leq .61$). The standard deviation decreased by .33. The change score on the Knowledge/Primitive Church Scale was -.06 ($p \leq .73$). The standard deviation increased by .04. The change score on the Knowledge/Experience Scale was -.02 ($p \leq .81$). The standard deviation decreased by .21. No statistically significant change occurred in any of these scales, including the Non-

Category Questions. However, when analyzed according to individual items within each scale, “Knowledge/Rational 1” did show a significant increase in the mean score (see Table 4.4). This identification corresponds to question 33. The order of the service proceeds in a manner that “makes sense.” The change score for Knowledge/Rational 1 was .73 ($p \leq .09$). The standard deviation decreased by .87.

Table 4.4. Paired Samples T-Test: Individual Knowledge/Rational Questions

	Pretest n	M	Posttest SD	M	SD	t	p
Knowledge/Rational 1	11	4.18	1.17	4.91	.30	-1.90	.09
Knowledge/Rational 2	12	4.83	.39	4.92	.29	-1.00	.34
Knowledge/Rational 3	13	4.46	.97	4.38	1.04	.18	.86
Knowledge/Rational 4	9	4.78	.44	4.90	.33	-.56	.59

* $p \leq .10$; (N=15)

Changes in Sense of Importance

Questions two and six asked the participants to identify which sample service in each of two groups they would prefer. The scenarios category in Tables 4.1 and 4.2 included questions two and six. No significant change took place between the pretest and posttest. Of those participants who completed the pre and posttests, 33.3 percent indicated they preferred the more authentically Wesleyan service in the scenario corresponding to question two in the pretest. That number dropped to 20.0 percent in the posttest. Of those participants who completed the pretest and posttest, 73.3 percent indicated they preferred the more authentically Wesleyan service in the scenario corresponding to question six in the pretest. That percentage remained the same in the posttest.

While none of the changes on the scenarios category were statistically significant, solicited responses to questions three and seven provide additional information.

Questions three and seven asked the participants to explain why they preferred the particular service chosen in questions two and six respectively. This question was posed in order to discover if the participants articulated placing value upon those elements within their preferred service that reflected the use of the Wesleyan criteria. Only three of the participants (30.0 percent) who identified the more authentic Wesleyan service in question four of the posttest indicated in question two that they preferred that service. Of the three participants who preferred the sample service that clearly reflected the use of the Wesleyan criteria in question two of the posttest, two (66.6 percent) included elements of the Wesleyan criteria in their posttest explanation for preferring that service over the other choice. Only one of them both preferred the same service in their pretest and included elements of the Wesleyan criteria in their pretest explanation. All three were able to identify Wesleyan criteria elements in the service of worship in their response to question five of the posttest. Only two out of five participants (40.0 percent) who preferred the authentically Wesleyan service in question two of the pretest included elements of the Wesleyan criteria in their explanation for preferring that service.

Eleven of the participants (100 percent) who identified the more authentically Wesleyan service in question eight of the posttest indicated in question six that they preferred that service. Of the eleven participants who preferred the sample service that clearly reflected the use of the Wesleyan criteria in question six of the posttest, four (36.3 percent) included elements of the Wesleyan criteria in their explanation for preferring that service over the other choice. Three of them (27.2 percent) preferred the same

service in their pretest and included elements of the Wesleyan criteria in their pretest explanation. Of the participants who indicated they preferred the service that clearly reflected the use of Wesleyan criteria in question six of the posttest, 63.6 percent were able to identify Wesleyan criteria elements in the service of worship in their responses to question nine of the posttest. Only three out of eleven participants (27.2 percent) who preferred the authentically Wesleyan service in question six of the pretest included elements of the Wesleyan criteria in their explanation for preferring that service.

The change score between the pretest and posttest measures on the Importance/Scriptural Scale was .04 ($p \leq .75$). The standard deviation decreased by .11. The change score on the Importance/Rational Scale was -.06 ($p \leq .64$). The standard deviation decreased by .08. The change score on the Importance/Primitive Church Scale was .11 ($p \leq .48$). The standard deviation decreased by .10. The change score on the Importance/Experience Scale was -.15 ($p \leq .21$). The standard deviation increased by .08. No statistically significant change occurred in any of these scales, including the Non-Category Questions. However, when analyzed according to individual items within each scale, "Importance/Rational 3" did show a significant decrease in the mean score (see Table 4.5). This identification corresponds to question 19. The worship service provides a balanced spiritual diet for the worshipping community. The change score for Importance/Rational 3 was -.36 ($p \leq .10$). The standard deviation increased by .33.

Variables

Variables within the project were examined to see if they had any impact on the project outcomes.

Table 4.5. Paired Samples T-Test: Individual Importance/Rational Questions

	Pretest n	M	Posttest SD	M	SD	t	p
Importance/Rational 1	12	4.17	1.03	4.50	.52	-1.00	.34
Importance/Rational 2	12	4.67	.65	4.58	.67	1.00	.34
Importance/Rational 3	14	4.79	.43	4.43	.76	1.80	.10
Importance/Rational 4	11	4.45	.52	4.55	.52	-.56	.59

*p≤.10; (N=15)

Intervening Variables

Findings were examined to determine if the intervening variable of gender, age, level of education, or number of years in the Church of the Nazarene impacted the outcomes. No significant differences were observed based upon these intervening variables.

Independent Variables

The method of participation in the project was examined to determine if it impacted the outcomes. With a total of only fifteen participants on the posttest, no clear conclusions can be drawn from the data; however, those who participated using a combination of the class and audiotape were able to identify all four of the Wesleyan criteria correctly in the posttest. Three of the five subjects who participated via the audiotapes alone identified all four of the criteria correctly; one subject identified half of the criteria; one subject was unable to identify any of the criteria. For those subjects who attended the class, only two of the seven were able to identify all four criteria correctly; three were unable to identify any of the criteria; one subject identified half; one subject identified three of the four criteria (see Table 4.6).

Table 4.6. Method of Instruction

Correctly identified	Class	Combo	Tape	Total
0	3	0	1	4
1	0	0	0	0
2	1	0	1	2
3	1	0	0	1
4	2	3	3	8
Total	7	3	5	15

(N=15)

Anecdotal Observations

In addition to the responses reviewed in the previous section, multiple sources of feedback provided helpful insight into the knowledge and sense of importance concerning the Wesleyan criteria for the various participants.

Questionnaire Responses

I received solicited feedback in questions fifty-four through fifty-eight on the posttest (see Appendix E). Twelve of the fifteen pretest-posttest participants responded to these questions. The responses revealed a mixture of views within the church concerning worship. They also reflect some of the larger struggles and tensions within the congregation at the time.

Seven of the twelve respondents (58 percent) indicated that their understanding of worship had not really changed as a result of the study; however, one responded, “Not a whole lot because my pastor has taught me so much about worship already.” Of those who indicated their understanding of worship had changed, most indicated that they came to understand the reasons behind the worship practices at the Greencastle (IN) Church of the Nazarene. One respondent specifically identified his change of understanding in the

area of “Experience as both presence of God and understanding of who He is. Early church (1st 3 centuries) as basis of ‘Tradition’/continuity.”

Not surprisingly music was one of the important aspects of worship to over half of the respondents. Six out of eleven respondents (54.5 percent) mentioned music when indicating those meaningful and/or fulfilling aspects of worship. The Scriptures were important to 36.3 percent. One respondent indicated, “[T]he most important for me is God’s Word and I want to hear all I can.” Another respondent listed the reading of both Old and New Testaments; however, one respondent, likely opposed to multiple Scripture readings, commented, “[S]hort Bible readings fill and uplift.” Other mentioned aspects of worship that fit the Wesleyan criteria included biblical preaching, the service making sense, the presence of the Holy Spirit, prayer, Communion, deliberate acts of entrance, and creeds. Of those who mentioned Communion, one specified, “Communion once a month.”

The question, “What, if anything, has become more important for you in worship as a result of this study?” produced a wide range of responses including these comments: “Nothing,” “Don’t become ritualistic,” “Change,” “Biblical basis of the ‘things’ in worship,” “I do now like the idea of hearing the readings—Old Testament and New Testament,” “Learning more about the Christian Holy Days,” and “This study has helped me to see we are on the right track with the early Church.”

When asked, “What, if anything, has become less important for you in worship as a result of this study?” three out of eight of the respondents (37.5 percent) made comments that could be interpreted as being negative toward the study. For example, one person indicated that “traditions” had become less important because “you have to do

what reaches the people with love not ‘show.’” Nevertheless, one respondent commented that some of the “personal preference” of worship had become less important. Another respondent indicated that he had grown in his appreciation for hymns alongside of the DVD projected choruses.

The final question allowed those who participated to share their thoughts, feelings, and reflections. Six of the eight respondents (75 percent) were positive concerning the study. One person demonstrated a clear change of heart concerning his sense of importance with regard to the creeds: “I feel almost bad for not liking or caring for the creeds as much. They are a vital thing to profess these often. I really hated them before. But now, I understand them and their purpose now.” The content of the two negative comments reflects issues in the local church beyond the scope of this project.

Class Discussions

The teaching sessions were designed to include discussion and division into small groups. During the small group sessions, one representative from each group would report back to the class concerning their group’s comments on the given topic.

During the sessions on “Scriptural Piety,” the groups were asked to identify aspects of worship within the Greencastle Church that reflected the scriptural criterion. Various groups were able to note that the creeds tell the story of Scripture, some songs are based upon Scripture, and some testimonies proclaim the gospel. However, some still expressed they feared a loss of meaning in the sacrament of the Lord’s Supper if observed too often, despite the norm of scriptural practice.

During the class sessions on “Rational Piety,” some concern was expressed that the service should not be too rigid. Framed in terms of rationality, the sentiment was that

because God is a living God, the concept that God is always free to change the order of the service of worship makes sense.

One person's comment during the first session on "Rational Piety" expressed some hostility towards the entire study, as well as the understanding that the worship service should focus on evangelism. "[Our worship] meets an historical standard, but I question seriously whether it is applicable today; whether it can reach people today. And for me, personally, that structure, even though it's rational, is very burdensome to me. It hinders my worship."

When talking about the balance that ought to be in the service of worship, one group expressed concern that the Holy Spirit be "free" in worship. "Balance is not as important as the Holy Spirit directing the service." However, two other groups indicated that balance was important. Further, one group was able to identify that the monthly celebration of Communion, rather than a weekly celebration, weakened the balance in worship at the Greencastle Church of the Nazarene.

During the sessions on "Continuity with the Primitive Church," groups were able to identify elements of the fourfold pattern of worship at the Greencastle Church of the Nazarene. In this same context, they made note of Communion not being present each week.

Groups were able to express that continuity with the primitive Church was important in order to guard against error. One spokesperson expressed his reason for believing that continuity with the primitive Church was important: "God put a plan in motion, and it worked from the beginning, so why change it?"

Individuals commented on the importance of observing the Christian Year. One

person stated, “Our lives revolve around these events.” Another person expressed that the Christian holy days and seasons are “a way of passing on to each generation a remembrance of what God has done for His people.” This person compared it to the various altars and monuments built in the Old Testament as remembrance stones. Another comment was, “I think it is very important; especially for children.” One person saw the Christian year as a way to battle the secularization of Christmas and Easter. “It changes your focus.” Another person expressed that the observance of the Christian calendar had brought her closer to Christ.

Class members identified the following as parts of the service of worship through which they had experienced the presence of God: the benediction, songs that they had grown up with, Communion, Scriptures, prayers, testimonies, laying on of hands, and anointing with oil. The following were identified as elements in worship through which they had experienced the identity of God: Scripture, preaching, Communion, the creeds, and testimonies of what God had done.

Other Comments

A few verbal comments by participants outside of class added to this study. In the midst of the study, the church’s Refocusing Team made a radical change in the service of worship. For twelve years the church had experienced worship that drew from the Wesleyan criteria, but the Refocusing Team moved the service of worship towards a form that reflected very little of the Wesleyan criteria. This change evoked comments from participants concerning elements of the worship service that they missed terribly. One of the changes was moving away from multiple Scripture readings to reading only the text for the sermon. Two participants commented that they missed the readings of Scripture.

Another change was the removal of the benediction in favor of a dismissal prayer. Two participants commented that they missed the benediction and the sending forth.

These solicited and unsolicited comments express a range of knowledge and sense of importance concerning the Wesleyan criteria for authentic Christian worship. They help to fill in the picture behind the statistical information.

Summary

1. The research has shown significant positive change in the participants' basic knowledge of the identity of the Wesleyan criteria for authentic worship.

2. Significant positive change was observed concerning one question relating to the Knowledge/Rational scale. That question concerned authentic Wesleyan worship proceeding in a manner that "makes sense."

3. Significant negative change was observed concerning one question relating to the Importance/Rational scale. That question concerned the need for a worship service to provide a balanced spiritual diet for the worshipping community.

4. No statistically significant change occurred in any of the Knowledge or Importance scales.

5. Anecdotal comments indicate that some individuals experienced change in their knowledge and/or sense of importance concerning the Wesleyan criteria of worship; however, responses were mixed.

CHAPTER 5

DISCUSSION

The origin of this research project can be traced to a personal passion for worshipping God. It emerged out of the desire to equip those within the Church of the Nazarene, as well as others within the Wesleyan/Methodist tradition with insight and tools by which their worship of God might be enriched.

In the midst of societal and cultural changes, many Nazarenes have discovered that the worship forms of the nineteenth-century camp meetings are no longer viable. They have subsequently looked for guidance in developing new worship forms, but the various criteria that have been adopted for planning and assessing worship have too often proven to be insufficient and faulty. Nevertheless, when Nazarenes look to Wesley for guidance, they discover a very different kind of criteria for planning and assessing authentically Christian worship. The Wesleyan criteria provide depth, content and purpose in worshipping God. The goal of this project was to promote the worship of God from an authentically Wesleyan perspective, worship that is Scriptural, rational, in continuity with the primitive Church, and that fosters the experience of the presence and identity of God.

This study was not exhaustive. It was limited by the perspective of one congregation within the context of the Church of the Nazarene, but it presents criteria for planning and assessing worship that may be used by all within the extended Wesleyan/Methodist family of churches.

Major Findings

The major findings of this project have been identified in the areas of change in

knowledge, change in sense of importance, and anecdotal comments.

Change in Knowledge

This study demonstrated that significant change took place in one area of the participants' knowledge of the Wesleyan criteria for authentic worship. The criteria category showed a significant mean difference between the pretest and posttests. The participants were only able to identify an average of 0.24 of the four Wesleyan criteria on the pretest; however, posttest participants correctly identified an average of 2.5 of the four criteria identified and studied in Chapter 2.

A significant increase in this area of knowledge was expected. I anticipated that the participants would be unable to identify the four specific criteria correctly prior to the teaching series. I also anticipated that the repetitious identification of the Wesleyan criteria during each class session would produce a much higher score on the posttest. I had expected, however, that the average of correctly identified criteria would have been higher than 2.5 on the posttest. Nevertheless, eight (53.3 percent) of the fifteen posttest participants were able to identify all four of the Wesleyan criteria. These results indicate that significant change in this type of knowledge can be accomplished through the type of curriculum developed for this study.

The ability of the participants to identify the more authentically Wesleyan service from among sample services showed no significant change between the pretest and posttest. However, over three-fifths of the participants (66.6 percent) were able to identify the more Wesleyan sample service of worship in the pretest and posttest. While no increase in the ability of the participants to identify the more authentically Wesleyan service was demonstrated, the participants already possessed a strong ability to identify

the Wesleyan service going into the study.

In addition, all but one of those who correctly identified the authentically Wesleyan worship service in question four of the posttest were able to identify the use of at least some of the Wesleyan criteria within that service of worship. Only 40 percent were able to do so in the pretest. Of the participants who correctly identified the authentically Wesleyan worship service in question eight of the posttest, 70 percent were able to identify the use of at least some of the Wesleyan criteria within that service of worship, whereas only 50.0 percent were able to do so on the pretest.

These results demonstrate that while the number of participants who could pick out the more authentically Wesleyan services did not significantly increase following the teaching series, those who were able to identify the Wesleyan services did have some growth in their ability to identify elements in the service of worship that corresponded to the Wesleyan criteria. For example, while some simply identified the four criteria, others were able to identify the thorough use of Scripture, the creeds, the Lord's Supper, and the structure of the service as elements of the services that corresponded to the Wesleyan criteria. All of those elements were seen in Chapter 2 as elements found in a scriptural service of worship. The structure was shown in Chapter 2 to fit under Wesley's rational criterion. In addition, the structure, the use of the creeds, and the Eucharistic celebration demonstrate continuity with the Primitive Church. Finally, they all play a role in fostering the experience of the presence and identity of God.

The participants' relatively high ability to identify the more authentically Wesleyan service of worship correctly on the pretest may be the result of their identifying similar elements of worship between the sample services and the worship services at the

Greencastle (IN) Church of the Nazarene. Because I had been the pastor of the Greencastle Church of the Nazarene for over twelve years, the participants would have known my commitment to Wesleyan theology and my strong concern for corporate worship. They may have reasoned that the sample services more closely patterned after those at Greencastle must be the more Wesleyan services. The results may be different in a setting where those same assumptions could not be made concerning the pastor's commitment to a Wesleyan theology of worship.

No statistically significant changes occurred between the pretest and posttest on any of the Knowledge scales; however, the pretest mean scores on the Knowledge scales ranged from 4.48 to 4.87 on a five-point scale. Very little room for change was available. Nevertheless, two of the four Knowledge Scales did show an increase in the mean score, though not statistically significant.

The participants' high degree of knowledge as indicated on the Knowledge scales on the pretest is likely the result of having been a part of a church whose pastor has attempted to shape the service of worship in the direction of authentically Wesleyan worship over a period of twelve years. That shaping would have been apparent in preaching and teaching over the same time frame, as well as in the worship service itself. One participant expressed a thought consistent with this theory when responding on the posttest to the question of whether her understanding of worship had changed as a result of this study: "Not a whole lot because my pastor has taught me so much about worship already."

The participants' high degree of knowledge as indicated on the Knowledge scales on the pretest likely contributed to the lack of change on the posttest. In order to discover

if the teaching of this series can cause an increase in the participants' knowledge of the Wesleyan criteria as expressed in the Knowledge scales, a study would need to be done with a congregation that did not have such a high degree of knowledge at the beginning of the study.

The results concerning the Knowledge scales compared to the results concerning the ability of the participants to name the specific criteria for authentically Wesleyan worship indicates that while the participants were able to identify certain elements within a service of worship as being consistent with Wesleyan worship, they were not able to articulate why those elements were important for authentically Wesleyan worship. One of the comments at the end of the posttest illustrates this conclusion: "I now know why we profess the creeds." Another comment indicated, "I now understand how and why we do what we do and how it came about." The participant was likely able to identify the use of the creeds as being Wesleyan because he would know I thought the creeds were important. However, he did not know that Wesley, as demonstrated in Chapter 2, would have understood the profession of the creeds to be an expression of scriptural piety in that they proclaim the gospel message. The participant was not aware of the important connection that the creeds make with the primitive Church, nor would he know that the use of the creeds help to foster the experience of the identity of God.

Some of the conflicting forces shaping the perspective of worshippers today may be found in the gaps between the participants' increase of knowledge at one level but not in the area of appropriation. Of the four forces impacting changes in worship (the ecumenical liturgical movement, the charismatic movement, "front door evangelism," and cultural diversity), the ecumenical liturgical movement is the only one that places a

high value on historical significance. Therefore, although some of the participants came to recognize the creeds as being consistent with Wesleyan worship, they were not able to recognize the underlying importance of the creeds. They did not see them in terms of being scriptural, in continuity with the primitive Church, and providing an experience of the identity of God.

While no statistically significant change was demonstrated on any of the Knowledge scales, significant positive change was demonstrated in the participants' answers to one question in the Knowledge/Rational scale. That question concerned authentic Wesleyan worship proceeding in a manner that "makes sense." This question clearly corresponds to Wesley's understanding of reason as demonstrated in Chapter 2 and his concern that authentic Christian worship be rational.

The reason for the change in this one particular question is uncertain. The change may simply be the result of the length of the teaching series and depth of the study. After putting forth so much effort and time concerning authentically Wesleyan worship, the participants may have simply concluded that Wesley considered worship making sense to be important.

Change in Sense of Importance

None of the changes on the Scenarios scale were statistically significant. Of interest, however, is that a relatively low number of participants in the pretest (33.3 percent) and posttest (20.0 percent) indicated they preferred the more authentically Wesleyan service of worship in the scenario corresponding to question two. On the other hand, a relatively high number of participants in the pretest and posttest (73.3 percent in both) indicated they preferred the more authentically Wesleyan service in the scenario

corresponding to question six. Such a difference between the two sets of scenarios indicates that some factor, other than the Wesleyan criteria, may be playing a role in the participants' choices.

In the first set of worship scenarios corresponding to question two, the “non-Wesleyan” service of worship presents what many would identify as being a typical Nazarene service of worship. In this set of worship scenarios, more of the participants indicated that they would prefer the more typical Nazarene service. These were obviously not the desired results, but they may reflect one of the current forces that is in conflict with Wesley’s approach to worship. They indicate that, in this instance, the participants did not strongly value the utilization of the Wesleyan criteria for authentic Christian worship. This conclusion is further indicated by the fact that only 30 percent of those who correctly identified the authentically Wesleyan service in this scenario indicated in the posttest that they preferred it; however, of that 30 percent who preferred this service, 66.6 percent included elements of the Wesleyan criteria in their posttest explanation for preferring the service. In fact, all four of the Wesleyan criteria as identified in Chapter 2 were included.

In the second set of worship scenarios corresponding to question six, both of the sample worship services presented a more contemporary expression of worship. In this set of worship scenarios, nearly three-fourths of the participants (73.3 percent) indicated they would prefer the authentically Wesleyan service. Although no change took place between the pretest and posttest, I was pleased with such a high percentage of participants preferring the authentically Wesleyan service.

In addition, 100 percent of the participants who identified the more authentically

Wesleyan service in question eight of the posttest indicated in question six that they preferred that service. However, only 36.3 percent of them included elements of the Wesleyan criteria in their explanation for preferring that service over the other choice.

A possible explanation for the difference in the number of participants preferring the authentically Wesleyan service in question two and those who preferred the authentically Wesleyan service in question six could be a predominate desire for a more traditional style service. This explanation would be consistent with the participants being shaped more greatly by the current tensions in worship than by their increased understanding of the Wesleyan criteria.

In the first set of scenarios, the more authentically Wesleyan service moved the worshippers away from the more typical Nazarene service; however, in the second set of scenarios, participants may have perceived that the more authentically Wesleyan service moved the worshippers further away from the contemporary style and closer to the more traditional style. As some of the comments from this section indicated, the more authentically Wesleyan service was viewed by some as the lesser of two evils. One participant indicated, "I would not be able to stay with either service very long. I would look for another church." Other participants indicated that they would not choose either of the more contemporary services. The value of musical style and a sense of familiarity in worship seem to have outweighed the Wesleyan criteria for many of the participants. The influence of these values could indicate that the categories of worship styles, which dominate current worship discussions, will likely dominate modern worshippers, even when new concepts for assessing worship are presented. Nevertheless, the survey responses indicate that such values were not universal.

No statistically significant changes occurred between the pretest and posttest on any of the Importance scales; however, the pretest mean scores on the Importance scales ranged from 3.83 to 4.58 on a five-point scale. Only the Importance/Primitive Church scale registered a mean score below 4.00 on the pretest. While the mean scores on the Importance scales were not as high as the mean scores on the Knowledge scales, the pretest still did not provide the opportunity for tremendous increase on the posttest. Nevertheless, two of the four Importance scales did show an increase in the mean score, though not statistically significant.

As on the Knowledge scales, the participants' high sense of importance as indicated on the Importance scales on the pretest is likely the result of having been a part of a church whose pastor has attempted to shape the service of worship in the direction of authentically Wesleyan worship over a period of twelve years. That shaping would have been apparent in preaching and teaching over that same time frame, as well as in the worship service itself.

In order to discover if the teaching of this series can cause a greater increase in the participants' sense of importance concerning the Wesleyan criteria as expressed in the Importance scales, a study would need to be done with a congregation that did not have as high a degree of sense of importance at the beginning of the study.

While no statistically significant changes occurred in any of the Importance scales, an analysis of the individual items within each scale revealed a significant decrease in the mean score of "Importance/Rational 3." "Importance/Rational 3" refers to question 19. The worship service provides a balanced spiritual diet for the worshipping community. Chapter 2 demonstrates that having a "balanced worship" service is

consistent with Wesley's insistence that worship be rational. The change score for Importance/Rational 3 was $-.36$ ($p \leq .10$). The standard deviation increased by $.33$.

This result was unexpected, and the reason for the negative change on this particular question is uncertain. A possible explanation is that such a balanced spiritual diet would necessitate the increase in frequency of the celebration of the sacrament of communion from monthly to weekly. This explanation would need to be tested in order to confirm or disprove it. Such an explanation would be consistent with the fact that of the statements making up the Importance scales, the statement receiving the lowest rank on the five-point scale was the one that said, "The service embraces the New Testament and early Church's practice of celebrating the sacrament of Holy Communion every Lord's Day." This statement had a mean score of 3.00 on the pretest and 3.08 on the posttest. Three, on the five-point scale, equals, "not very important." This explanation would also be consistent with one of the comments at the end of the posttest that specified a desire for "Communion once a month." Further, while the celebration of the sacraments show up in Chapter 2's study of each of the Wesleyan criteria, participants identified the celebration of the Lord's Supper as the point where the Greencastle Church was least balanced during the teaching session on rational worship.

Anecdotal Comments

Participants in this study provided various comments, many of which are mentioned in Chapter 4 and/or listed in Appendix E. Comments were made via solicited responses on the posttest questionnaire, class discussions, and unsolicited comments outside of class. These solicited and unsolicited comments express a range of knowledge and sense of importance concerning the Wesleyan criteria for authentic Christian

worship.

Certain comments indicated that some individuals did experience change in these areas. Some individuals appeared to be closed to the idea of examining our worship practices and certainly closed to the possibility of making any changes in the area of worship. Other individuals perpetuated the confusion between worship and evangelism. They expressed the position that the real purpose of worship is to reach the unchurched. For them, the key word is relevance. Such thoughts are consistent with “front door evangelism” and the use of marketing techniques as seen in Chapter 2. Still other comments revealed a greater sense of tension within the congregation, not only concerning the area of worship but also the future of the Greencastle Church of the Nazarene in general. Finally, some comments indicated that certain individuals already possessed a strong grasp of authentic Wesleyan worship and valued it highly. These various comments help to fill in the picture behind the statistical information.

Limitations of the Study

The number of participants who responded to the posttest was fifteen. This small number put severe limits on the statistical reliance of the data, as well as on the breadth of the conclusions drawn. This limitation would have been overcome if all who participated in the teaching series followed through with the posttest. Ideally, twice the number of posttest respondents would be a minimum.

The fact that the Greencastle Church of the Nazarene was going through a formal refocusing project and was in a near state of crisis was a limitation of this study. A refocusing project for the entire church could have been a positive situation if those on the Refocusing Team had achieved agenda harmony. In such a case, as pastor I would

have had an opportunity to help the congregation grow and move forward with a new vision of worship.

In reality, the Refocusing Team experienced divisions consistent with the current worship tensions identified in Chapter 2. The long refocusing process had worn on the morale and sense of vision for much of the congregation. In addition, a section of the congregation, including some on the Refocusing Team, had expressed some hostility towards me. In fact, some appeared to be determined that my pastoral tenure would come to an end in the very near future. The scheduling of a meeting between the church board and our district superintendent was a clear indication of this determination. Others in the congregation were likely aware of these plans. Such a context would have undoubtedly affected the ability of participants to learn an authentically Wesleyan approach to worship with regards to the deeper dimensions of appropriation, application, and perspective.

Some on the Refocusing Team chose not to participate in this study project, likely as an act of protest. At the least, their action was seen as a clear indication that the church was not going in the direction of this study. Another clear indication of that determination was the fact that, in the midst of the study, the Refocusing Team chose to alter the Sunday morning service of worship radically in a way that rejected much of what was being taught in the study but that did reflect some of the forces dominate in American Christianity today (see Chapter 2). During this same time period I received a call to pastor another church, and my resignation was revealed at the point when participants were supposed to return their posttest questionnaires. This context may have had a significant impact on the number of posttest questionnaires returned.

The length of my pastoral tenure limited the results of this project. I had served as

pastor of the Greencastle Church of the Nazarene for twelve years prior to implementing the teaching series on authentic Wesleyan worship. The service of worship had reflected a number of elements corresponding to the Wesleyan criteria for most of those years. Although I had not previously developed the Wesleyan criteria for authentic worship or taught on that specific subject, I had taught on worship, the sacraments, and Wesleyan theology and practice over the course of those twelve years. While little change took place in the participants' knowledge of and sense of importance concerning the Wesleyan criteria as a result of this study, the relatively high scores on the pretest may indicate that my teaching on worship and Wesleyan theology for over twelve years did produce a considerable level of knowledge and sense of importance concerning elements of worship that are consistent with the Wesleyan criteria.

A typical Church of the Nazarene would be less likely to produce such high scores on the Knowledge and Importance scales on the pretest. In such a case, the possibility of a significant degree of change in participants would be much greater. This study was limited by my pastoral tenure.

Another possible limitation was the method of teaching. Subjects were able to participate by attending classes, listening to audiotapes of the class, or a combination of both. The multiple teaching methods were due to the fact that some members unable to attend the classes but wanted to participate. The already low number of participants demanded that I find a means of accommodating those who were unable to attend the class; therefore, I recorded the sessions on audiocassette tape. Those who participated by tape were limited by not being able to participate in the class discussions or the small group sessions in class.

The use of multiple methods of teaching may not have been as limiting if the number of participants were larger. The larger number of participants would have provided the opportunity to evaluate the change in the participants according to the method of their participation. With only fifteen participants, no statistically significant conclusions could be drawn based upon method of participation.

Another possible limitation is the length of the study. Although the study took place over a thirteen-week period, a longer period of time may have affected the scores of the participants' sense of importance concerning the Wesleyan criteria for worship. If each criteria became a focus of not only the teaching sessions but the worship service itself over the course of a month, such practice may have increased the change in the participants' sense of importance for those elements in worship that reflect the Wesleyan criteria.

Further Studies

This was an evaluative study in the quasi-experimental mode utilizing a pretest-posttest design with no comparison group. Further study should be implemented in a church reflective of the more typical Church of the Nazarene. Such a church would not likely score as high as the Greencastle participants did in their pretest. As the research indicated, the vast majority of worship planning in the Church of the Nazarene has, from a Wesleyan perspective, utilized insufficient and often faulty criteria. The perspective on worship presented in this study would likely be new to many in a more typical Church of the Nazarene. Therefore, the possibility of significant change in the knowledge of and sense of importance concerning the Wesleyan criteria for authentic worship would increase.

Further study should include a longer test period over a greater span of time, especially if the study is to be conducted in a more typical Church of the Nazarene. Such a procedure would allow the participants to focus on elements of worship reflective of each criterion during the actual worship service, as well as the formal teaching series. If a worshipping congregation is going to grow in their sense of importance concerning the Wesleyan criteria, they will need to study, experience, and reflect upon the criteria and elements of worship that are reflective of the criteria.

Conclusion

As pastors and congregations in the Church of the Nazarene and other Wesleyan/Methodist churches continue to struggle with change in the area of worship, having adequate criteria for planning and assessing the worship of God is vital. The Wesleyan criteria developed and promoted in this project can thoroughly fill the gap. As demonstrated in this study, the Wesleyan criteria transcend various styles of worship while promoting Christian worship that is scriptural, rational, in continuity with the Primitive Church. Such worship also fosters the experience of the presence and identity of God.

The teaching of this material should continue. This project indicates further study is needed in a setting more reflective of the typical Church of the Nazarene. It also indicates that no statistically significant levels of change took place in the participants' knowledge or sense of importance concerning the Wesleyan criteria for authentic Christian worship. These results not only mean the participants' level of knowledge and sense of importance did not increase, they also mean that it did not decrease. Scores remained high on the pretest and posttest.

The significant increase in the participants' ability to identify the Wesleyan criteria is a good result upon which to build. The material in this study has the potential for planting the seeds for worship reform and renewal in congregations throughout the Church of the Nazarene and other Wesleyan/Methodist churches.

APPENDIX A

PRE-TEACHING SERIES QUESTIONNAIRE

In order to assure complete anonymity, please fill out the following to create your own personal code:

The first initial of your Mother's Maiden Name: ____

The last four digits of your Social Security Number: ____ ____ ____ ____

1. Gender: ____ Male ____ Female

2. Age: ____

3. Highest Educational Level Achieved: _____

4. Number of years in the Church of the Nazarene: ____

Please complete each section before moving to the following section.

1. List four essential criteria whereby a worship service may be judged as being authentically Wesleyan:

Read the following descriptions of two different worship services and answer the questions below:

A. The congregation is welcomed by the pastor. Two hymns are sung, followed by a prayer chorus. A pastoral prayer is prayed. Everyone greets each other. The choir sings. Announcements are given, and the offering is received. A special is sung. Testimonies are given. A Bible passage is read. The pastor preaches. An altar call is given. Following the altar call, the pastor prays a closing prayer, and the congregation is dismissed.

B. The congregation is welcomed in the name of Christ, and announcements are given. Two hymns are sung. A brief prayer is prayed asking God to speak through the Word. A member of the congregation reads a passage from the Old Testament. Another member of the congregation reads a passage from an epistle. The choir sings. Testimonies are given. The pastor reads a passage from the gospel. The pastor preaches. The Nicene Creed is confessed. The pastor leads the people in prayer, including the Lord's Prayer. Everyone greets each other with the peace of Christ. The offering is given while a special is sung.

The Lord's Supper is celebrated. A hymn of thanksgiving is sung. The pastor pronounces the benediction. A hymn of departure is sung, and the people are sent forth.

2. Assuming that you had to attend one of the services described above, which service would you prefer? ____A ____B

3. Explain why you chose that particular service. _____

4. Which of the two services described above do you believe to be more authentically Wesleyan? ____A ____B

5. Explain why you believe that particular service to be more authentically Wesleyan.

Read the following descriptions of two different worship services and answer the questions below:

A. Music is played by a band as the people gather and announcements are projected onto a screen. The people are greeted with a Scripture verse. The congregation joins a praise band in singing for twenty minutes. The music is very contemporary. Songs are projected with various video backgrounds drawing attention to the message of the songs. As the music softens, a prayer is prayed by one of the band members asking God to speak to the congregation over the next several minutes. A skit is performed focusing on sharing faith with people who are different from the majority in the congregation. The skit is concluded with the narrator reading the Pentecost account in Acts 2. The congregation sings a contemporized version of a Psalm. Another person reads a passage from the epistle reading for Pentecost Sunday. The band leads the congregation in singing a contemporary version of "Alleluia!" The pastor comes to the front from the congregation, reads the gospel passage for Pentecost Sunday and preaches a sermon titled, "Pour Out Your Spirit that the World May Know." The congregation sings a song based on the Apostles' Creed. The pastor leads in a prayer with the congregation praying the Lord's Prayer. The offering is given as the band offers a special. Communion is celebrated while songs of thanksgiving are sung. The pastor offers a prayer of thanksgiving and a scriptural benediction. The people go forth singing.

B. Music is played by a band as the people gather and announcements are projected onto a screen. The praise band leads the people in singing for twenty-five minutes. The music is very contemporary. Songs are projected with various video images of nature. As the music softens, one of the band members offers a prayer. A humorous skit is performed driving home the need for the building fund. The offering is given as the band offers a special. The teacher/preacher comes to the platform from a room off-stage, reads Philippians 3:14: "I press on toward the goal for the prize of the heavenly call of God in Christ Jesus." The preacher then preaches a sermon titled, "How to Reach Your Goals in Life." A closing prayer is prayed, and the band leads in music as the people go forth.

6. Assuming that you had to attend one of the services described above, which service would you prefer? ____A ____B

7. Explain why you chose that particular service. _____

8. Which of the two services described above do you believe to be more authentically Wesleyan? ____A ____B

9. Explain why you believe that particular service to be more authentically Wesleyan.

Rate each item below according to how important you, personally, believe it to be for a meaningful and fulfilling service of worship: 5 = Very Important; 4 = Somewhat Important; 3 = Not Very Important; 2 = Not at All Important; 1 = Do Not Know

10. The service of worship is consistent with worship practices found in Scripture.
5 4 3 2 1

11. The order of the service proceeds in a manner that "makes sense."
5 4 3 2 1

12. The content of the service of worship is consistent with the practices of the Church during the first three Christian centuries.
5 4 3 2 1

13. Songs are sung using a hymnal.
5 4 3 2 1

14. The service of worship fosters an experience of the presence of God.
5 4 3 2 1
15. The worship service leaves one with a clear understanding of who God is.
5 4 3 2 1
16. The worship service provides clear acts whereby one enters into worship.
5 4 3 2 1
17. Musical style in worship is traditional.
5 4 3 2 1
18. The Gospel message is proclaimed throughout the service of worship.
5 4 3 2 1
19. The worship service provides a balanced spiritual diet for the worshipping community.
5 4 3 2 1
20. The Christian year is observed and celebrated in worship.
5 4 3 2 1
21. Musical style in worship is contemporary.
5 4 3 2 1
22. Old Testament and New Testament Scriptures are read.
5 4 3 2 1
23. God is identified as Father, Son, and Holy Spirit.
5 4 3 2 1
24. There is a blend of traditional and contemporary music.
5 4 3 2 1
25. The service of worship contains only those elements found in the descriptions of worship in the New Testament.
5 4 3 2 1
26. The sermon is biblically centered.
5 4 3 2 1
27. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.
5 4 3 2 1

28. Songs are sung using a projector.

5 4 3 2 1

29. Worship is done exactly as it was in the first three centuries of the Church.

5 4 3 2 1

30. One of the ancient creeds of the Church is confessed (e.g., the Apostles' or Nicene Creed).

5 4 3 2 1

31. The worship service includes clear acts whereby worshippers are sent forth into the world.

5 4 3 2 1

Rate the degree to which each item below is valuable for determining if a service of worship is authentically Wesleyan. 5 = Very Valuable; 4 = Somewhat Valuable; 3 = Not Very Valuable; 2 = Not at All Valuable; 1 = Do Not Know

32. The service of worship is consistent with worship practices found in Scripture.

5 4 3 2 1

33. The order of the service proceeds in a manner that "makes sense."

5 4 3 2 1

34. The content of the service of worship is consistent with the practices of the Church during the first three Christian centuries.

5 4 3 2 1

35. Songs are sung using a hymnal.

5 4 3 2 1

36. The service of worship fosters an experience of the presence of God.

5 4 3 2 1

37. The worship service leaves one with a clear understanding of who God is.

5 4 3 2 1

38. The worship service includes clear acts whereby one enters into worship.

5 4 3 2 1

39. Musical style in worship is traditional.

5 4 3 2 1

40. The Gospel message is proclaimed throughout the service of worship.

5 4 3 2 1

41. The worship service provides a balanced spiritual diet for the worshipping community.

5 4 3 2 1

42. The Christian year is observed and celebrated in worship.

5 4 3 2 1

43. Musical style in worship is contemporary.

5 4 3 2 1

44. Old Testament and New Testament Scriptures are read.

5 4 3 2 1

45. God is identified as Father, Son, and Holy Spirit.

5 4 3 2 1

46. There is a blend of traditional and contemporary music.

5 4 3 2 1

47. The service of worship contains only those elements found in the descriptions of worship in the New Testament.

5 4 3 2 1

48. The sermon is biblically centered.

5 4 3 2 1

49. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.

5 4 3 2 1

50. Songs are sung using a projector.

5 4 3 2 1

51. Worship is done exactly as it was in the first three centuries of the Church.

5 4 3 2 1

52. One of the ancient creeds of the Church is confessed (e.g., the Apostles' or Nicene Creed).

5 4 3 2 1

53. The worship service includes clear acts whereby worshippers are sent forth into the world.

5 4 3 2 1

APPENDIX B

POST-TEACHING SERIES QUESTIONNAIRE

In order to assure complete anonymity, please fill out the following to create your own personal code:

The first initial of your Mother's Maiden Name: ____

The last four digits of your Social Security Number: ____ ____ ____ ____

1. Gender: ____ Male ____ Female

2. Age: ____

3. Highest Educational Level Achieved: _____

4. Number of years in the Church of the Nazarene: ____

5. Did you attend or listen to tapes of at least 6 of the 11 teaching sessions?

____ Yes ____ No

6. To the best of your knowledge, how many of the 11 teaching sessions did you attend?

7. To the best of your knowledge, how many of the 11 teaching sessions did you listen to on tape? ____

Please complete each section before moving to the following section.

1. List four essential criteria whereby a worship service may be judged as being authentically Wesleyan:

Read the following descriptions of two different worship services and answer the questions below:

A. The congregation is welcomed by the pastor. Two hymns are sung, followed by a prayer chorus. A pastoral prayer is prayed. Everyone greets each other. The choir sings.

Announcements are given, and the offering is received. A special is sung. Testimonies are given. A Bible passage is read. The pastor preaches. An altar call is given. Following the altar call, the pastor prays a closing prayer, and the congregation is dismissed.

B. The congregation is welcomed in the name of Christ, and announcements are given. Two hymns are sung. A brief prayer is prayed asking God to speak through the Word. A member of the congregation reads a passage from the Old Testament. Another member of the congregation reads a passage from an epistle. The choir sings. Testimonies are given. The pastor reads a passage from the gospel. The pastor preaches. The Nicene Creed is confessed. The pastor leads the people in prayer, including the Lord's Prayer. Everyone greets each other with the peace of Christ. The offering is given while a special is sung. The Lord's Supper is celebrated. A hymn of thanksgiving is sung. The pastor pronounces the benediction. A hymn of departure is sung, and the people are sent forth.

2. Assuming that you had to attend one of the services described above, which service would you prefer? ☐ A ☐ B

3. Explain why you chose that particular service. _____

4. Which of the two services described above do you believe to be more authentically Wesleyan? ☐ A ☐ B

5. Explain why you believe that particular service to be more authentically Wesleyan.

Read the following descriptions of two different worship services and answer the questions below:

A. Music is played by a band as the people gather and announcements are projected onto a screen. The people are greeted with a Scripture verse. The congregation joins a praise band in singing for twenty minutes. The music is very contemporary. Songs are projected with various video backgrounds drawing attention to the message of the songs. As the music softens, a prayer is prayed by one of the band members asking God to speak to the congregation over the next several minutes. A skit is performed focusing on sharing faith with people who are different from the majority in the congregation. The skit is concluded with the narrator reading the Pentecost account in Acts 2. The congregation

sings a contemporized version of a Psalm. Another person reads a passage from the epistle reading for Pentecost Sunday. The band leads the congregation in singing a contemporary version of “Alleluia!” The pastor comes to the front from the congregation, reads the gospel passage for Pentecost Sunday and preaches a sermon titled, “Pour Out Your Spirit that the World May Know.” The congregation sings a song based on the Apostles’ Creed. The pastor leads in a prayer with the congregation praying the Lord’s Prayer. The offering is given as the band offers a special. Communion is celebrated while songs of thanksgiving are sung. The pastor offers a prayer of thanksgiving and a scriptural benediction. The people go forth singing.

B. Music is played by a band as the people gather and announcements are projected onto a screen. The praise band leads the people in singing for twenty-five minutes. The music is very contemporary. Songs are projected with various video images of nature. As the music softens, one of the band members offers a prayer. A humorous skit is performed driving home the need for the building fund. The offering is given as the band offers a special. The teacher/preacher comes to the platform from a room off-stage, reads Philippians 3:14: “I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.” The preacher then preaches a sermon titled, “How to Reach Your Goals in Life.” A closing prayer is prayed, and the band leads in music as the people go forth.

6. Assuming that you had to attend one of the services described above, which service would you prefer? ___A ___B

7. Explain why you chose that particular service. _____

8. Which of the two services described above do you believe to be more authentically Wesleyan? ___A ___B

9. Explain why you believe that particular service to be more authentically Wesleyan.

Rate each item below according to how important you, personally, believe it to be for a meaningful and fulfilling service of worship: 5 = Very Important; 4 = Somewhat Important; 3 = Not Very Important; 2 = Not at All Important; 1 = Do Not Know

10. The service of worship is consistent with worship practices found in Scripture.

5 4 3 2 1

11. The order of the service proceeds in a manner that “makes sense.”

5 4 3 2 1

12. The content of the service of worship is consistent with the practices of the Church during the first three Christian centuries.

5 4 3 2 1

13. Songs are sung using a hymnal.

5 4 3 2 1

14. The service of worship fosters an experience of the presence of God.

5 4 3 2 1

15. The worship service leaves one with a clear understanding of who God is.

5 4 3 2 1

16. The worship service provides clear acts whereby one enters into worship.

5 4 3 2 1

17. Musical style in worship is traditional.

5 4 3 2 1

18. The Gospel message is proclaimed throughout the service of worship.

5 4 3 2 1

19. The worship service provides a balanced spiritual diet for the worshipping community.

5 4 3 2 1

20. The Christian year is observed and celebrated in worship.

5 4 3 2 1

21. Musical style in worship is contemporary.

5 4 3 2 1

22. Old Testament and New Testament Scriptures are read.

5 4 3 2 1

23. God is identified as Father, Son, and Holy Spirit.

5 4 3 2 1

24. There is a blend of traditional and contemporary music.

5 4 3 2 1

25. The service of worship contains only those elements found in the descriptions of worship in the New Testament.

5 4 3 2 1

26. The sermon is biblically centered.

5 4 3 2 1

27. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.

5 4 3 2 1

28. Songs are sung using a projector.

5 4 3 2 1

29. Worship is done exactly as it was in the first three centuries of the Church.

5 4 3 2 1

30. One of the ancient creeds of the Church is confessed (e.g., the Apostles' or Nicene Creed).

5 4 3 2 1

31. The worship service includes clear acts whereby worshippers are sent forth into the world.

5 4 3 2 1

Rate the degree to which each item below is valuable for determining if a service of worship is authentically Wesleyan. 5 = Very Valuable; 4 = Somewhat Valuable; 3 = Not Very Valuable; 2 = Not at All Valuable; 1 = Do Not Know

32. The service of worship is consistent with worship practices found in Scripture.

5 4 3 2 1

33. The order of the service proceeds in a manner that "makes sense."

5 4 3 2 1

34. The content of the service of worship is consistent with the practices of the Church during the first three Christian centuries.

5 4 3 2 1

35. Songs are sung using a hymnal.

5 4 3 2 1

36. The service of worship fosters an experience of the presence of God.

5 4 3 2 1

37. The worship service leaves one with a clear understanding of who God is.

5 4 3 2 1

38. The worship service includes clear acts whereby one enters into worship.

5 4 3 2 1

39. Musical style in worship is traditional.

5 4 3 2 1

40. The Gospel message is proclaimed throughout the service of worship.

5 4 3 2 1

41. The worship service provides a balanced spiritual diet for the worshipping community.

5 4 3 2 1

42. The Christian year is observed and celebrated in worship.

5 4 3 2 1

43. Musical style in worship is contemporary.

5 4 3 2 1

44. Old Testament and New Testament Scriptures are read.

5 4 3 2 1

45. God is identified as Father, Son, and Holy Spirit.

5 4 3 2 1

46. There is a blend of traditional and contemporary music.

5 4 3 2 1

47. The service of worship contains only those elements found in the descriptions of worship in the New Testament.

5 4 3 2 1

48. The sermon is biblically centered.

5 4 3 2 1

49. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.

5 4 3 2 1

50. Songs are sung using a projector.

5 4 3 2 1

51. Worship is done exactly as it was in the first three centuries of the Church.

5 4 3 2 1

52. One of the ancient creeds of the Church is confessed (e.g., the Apostles' or Nicene Creed).

5 4 3 2 1

53. The worship service includes clear acts whereby worshippers are sent forth into the world.

5 4 3 2 1

Please use the space below and on the back of this sheet to answer the following.

54. Has your understanding of worship changed as a result of this study? If so, in what way?

55. What are some aspects of worship that you find meaningful and/or fulfilling? Why?

56. What, if anything, has become more important for you in worship as a result of this study?

57. What, if anything, has become less important for you in worship as a result of this study?

58. If there are thoughts, feelings, reflections that you would like to convey as a participant in this study, please do so here:

APPENDIX C

TEACHING SERIES

AUTHENTIC WESLEYAN WORSHIP

Lesson #1—Introduction—A

I. Introduction

A. Worship Wars

B. Prevailing Criteria: Cultural Relevance and Pragmatism

C. John Wesley: A Different Criteria

II. Why Study Worship?

A. The Fundamental Task of the Church

B. Scriptural Commands, Calls, and Examples

C. God's Grace

III. Next Week: The Wesleyan Criteria

AUTHENTIC WESLEYAN WORSHIP
Lesson #2—Introduction—B

I. Introduction/Review

- A. Why Study Worship?
- B. Insufficient Criteria
- C. John Wesley: A Different Criteria

II. Mr. Wesley and the Criteria for Authentic Wesleyan Worship

- A. Scriptural
- B. Rational
- C. The Primitive Church
- D. The Experience of the Presence and Identity of God

III. Review

- A. Importance of the Study of Worship
- B. Insufficient Criteria
- C. The Wesleyan Criteria

AUTHENTIC WESLEYAN WORSHIP
Lesson #3—Scriptural Piety—A

I. Introduction/Review

- A. The Fundamental Task of the Church
- B. Scriptural Call
- C. Prevailing Criteria
- D. The Wesleyan Criteria

II. Scriptural Piety

- A. *The Sunday Service*
- B. Two Questions: The Definition and Application of “Scriptural”

III. The Meaning of “Scriptural”

- A. Filled with, Founded upon, Based upon, Flowed from, or Consistent with the Bible
- B. Proclamation of the Gospel

IV. Next Week

- A. The Book of Common Prayer as Scriptural
- B. Our Worship as Scriptural

AUTHENTIC WESLEYAN WORSHIP
Lesson #4—Scriptural Piety—B

I. Introduction/Review

- A. The Wesleyan Criteria
- B. Scriptural Piety
- C. The Meaning of “Scriptural”

II. The Book of Common Prayer as Scriptural/Our Worship as Scriptural

- A. Biblical Content/Thorough use of Scripture
- B. Proclamation of the Gospel
- B. Flow from Scripture
- C. Not a Biblical Blueprint
- D. Sacraments
- E. General Pattern of Worship

III. Review

- A. The Wesleyan Criteria
- B. A Variety of Styles Possible
- C. The Meaning of “Scriptural”
- D. Scriptural Worship

AUTHENTIC WESLEYAN WORSHIP
Lesson #5—Rational Piety—A

I. Introduction/Review

- A. The Wesleyan Criteria
- B. Definition and Application of “Scriptural”
- C. Rational Piety

II. Rational Piety

- A. *The Sunday Service*
- B. Two Questions: The Definition and Application of “Rational”

III. The Meaning of “Rational”

- A. Various Uses of Reason
- B. Practical Use of Reason
- C. The Importance of Reason’s Role in Worship

IV. Next Week

- A. The Book of Common Prayer as Rational
- B. Our Worship as Rational

AUTHENTIC WESLEYAN WORSHIP
Lesson #6—Rational Piety—B

I. Introduction/Review

- A. The Wesleyan Criteria
- B. The Meaning of “Rational”

II. The Book of Common Prayer as Rational/Our Worship as Rational

- A. Reason and the Structure of Worship
- B. The Pattern of Worship and the Pattern of the Christian’s Relationship with
God
- C. The Basic Pattern of Worship
- D. Balanced Worship

V. Review

- A. The Wesleyan Criteria
- B. The Meaning of Rational
- C. Rational Worship

AUTHENTIC WESLEYAN WORSHIP
Lesson #7—Continuity with the Primitive Church—A

I. Introduction/Review

- A. The Wesleyan Criteria
- B. Scriptural and Rational
- C. Continuity with the Primitive Church

II. Continuity with the Primitive Church

- A. Wesley's Letter
- B. Two Questions: The Identity of the Primitive Church and Application of Continuity

III. Identity of the Primitive Church

- A. The First Three Centuries (the Fourth and Fifth Centuries)
- B. Importance: Unity, Purity, and Proximity to the Apostles

IV. Next Week: Continuity in Worship

- A. Wesley
- B. Us

AUTHENTIC WESLEYAN WORSHIP
Lesson #8—Continuity with the Primitive Church—B

I. Introduction/Review

- A. The Wesleyan Criteria
- B. The Identity of the Primitive Church
- C. Importance of Continuity

II. Continuity in Worship: Wesley and Us

- A. Basic Pattern of Worship
- B. Sacraments
- C. Calendar

V. Review

- A. The Wesleyan Criteria
- B. The Identity of the Primitive Church
- C. Importance of Continuity
- D. Continuity with the Primitive Church in Worship

AUTHENTIC WESLEYAN WORSHIP
Lesson #9—Experience of the Presence and the Identity of God—A

I. Introduction/Review

A. The Wesleyan Criteria

B. The Experience of the Presence and Identity of God

II. Experience of the Presence and Identity of God

A. The Presence and Identity of God in the Means of Grace

B. The Presence and Identity of God in Worship

III. The Presence of God

A. The Presence of God and the Means of Grace

B. The Presence of God in Methodist Societies and the Camp Meeting

C. The Need for Balance

D. Fostering the Presence of God in Worship

IV. Next Week: The Experience of the Identity of God

AUTHENTIC WESLEYAN WORSHIP
Lesson #10—Experience of the Presence and the Identity of God—B

I. Introduction/Review

- A. The Wesleyan Criteria
- B. The Experience of the Presence and Identity of God
- C. The Presence of God

II. The Identity of God

- A. The Identity of God and the Means of Grace
- B. Content: The God Whose Presence We Experience
- C. Promoting the Identity of God in Worship
- D. The Need for Balance

V. Review

- A. The Wesleyan Criteria
- B. Experience of the Presence and Identity of God
- C. The Presence of God
- D. The Identity of God

AUTHENTIC WESLEYAN WORSHIP
Lesson #11—Review

I. The Importance of Worship

II. The Wesleyan Criteria

A. Scriptural Piety

B. Rational Piety

C. Continuity with the Primitive Church

D. Experience of the Presence and Identity of God

III. Specific Suggestions for Meeting the Criteria for Authentic Wesleyan Worship

IV. Answering God's Call to Worship

APPENDIX D

QUESTIONS ACCORDING TO CATEGORY SCALES

Importance/Scriptural:

- 10. The service of worship is consistent with worship practices found in Scripture.
- 18. The Gospel message is proclaimed throughout the service of worship.
- 22. Old Testament and New Testament Scriptures are read.
- 26. The sermon is biblically centered.
- 27. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.

Importance/Rational:

- 11. The order of the service proceeds in a manner that "makes sense."
- 16. The worship service provides clear acts whereby one enters into worship.
- 19. The worship service provides a balanced spiritual diet for the worshipping community.
- 31. The worship service includes clear acts whereby worshippers are sent forth into the world.

Importance/Primitive Church:

- 12. The content of the service of worship is consistent with the practices of the Church during the first three Christian centuries.
- 16. The worship service provides clear acts whereby one enters into worship.
- 20. The Christian year is observed and celebrated in worship.
- 27. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.
- 31. The worship service includes clear acts whereby worshippers are sent forth into the world.

Importance/Experience:

- 14. The service of worship fosters an experience of the presence of God.
- 15. The worship service leaves one with a clear understanding of who God is.
- 23. God is identified as Father, Son, and Holy Spirit.
- 30. One of the ancient creeds of the Church is confessed (e.g., the Apostles' or Nicene Creed).

Knowledge/Scriptural:

- 32. The service of worship is consistent with worship practices found in Scripture.
- 40. The Gospel message is proclaimed throughout the service of worship.
- 44. Old Testament and New Testament Scriptures are read.
- 48. The sermon is biblically centered.
- 49. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.

Knowledge/Rational:

- 33. The order of the service proceeds in a manner that "makes sense."
- 38. The worship service includes clear acts whereby one enters into worship.
- 41. The worship service provides a balanced spiritual diet for the worshipping community.
- 53. The worship service includes clear acts whereby worshippers are sent forth into the world.

Knowledge/Primitive Church:

- 34. The content of the service of worship is consistent with the practices of the Church during the first three Christian centuries.
- 38. The worship service provides clear acts whereby one enters into worship.
- 42. The Christian year is observed and celebrated in worship.
- 49. The service embraces the New Testament and early Church's practice of the celebrating the sacrament of Holy Communion every Lord's Day.
- 53. The worship service includes clear acts whereby worshippers are sent forth into the world.

Knowledge/Experience:

- 36. The service of worship fosters an experience of the presence of God.
- 37. The worship service leaves one with a clear understanding of who God is.
- 45. God is identified as Father, Son, and Holy Spirit.
- 52. One of the ancient creeds of the Church is confessed (e.g., the Apostles' or Nicene Creed).

Non-Category Questions:

- 13/35. Songs are sung using a hymnal.
- 17/39. Musical style in worship is traditional.
- 21/43. Musical style in worship is contemporary.
- 24/46. There is a blend of traditional and contemporary music.
- 25/47. The service of worship contains only those elements found in the descriptions of worship in the New Testament.
- 28/50. Songs are sung using a projector.
- 29/51. Worship is done exactly as it was in the first three centuries of the Church.

APPENDIX E

POSTTEST DETAILED QUESTION RESULTS

54. Has your understanding of worship changed as a result of this study? If so, in what way?

“Worship service has always been a huge priority for me. I couldn’t live without it. Burdens have been lifted, prayers answer, solution to problems.”

“No”

“No”

“Better understanding of what worship is and what a service should really be.”

“No”

“I now know why we profess the creeds. I understand more why we sing traditional songs.”

“No”

“Not a whole lot because my pastor has taught me so much about worship already.”

“Yes. I now understand how and why we do what we do and how it came about. ‘Authentically Wesleyan.’”

“Yes.—Experience as both presence of God and understanding of who He is. Early church (1st 3 centuries) as basis of ‘Tradition’/continuity.”

“No”

“Some—Wesley brought me some insight/Just like in school when I had to study history.”

55. What are some aspects of worship that you find meaningful and/or fulfilling? Why?

“The singing of hymns that have a message and praise. Pastoral prayer for all of us—the Church. The message from our Pastor—the most important for me is God’s Word and I want to hear all I can.”

“What makes sense is important. Let the Holy Spirit direct the service.”

“Praising God through songs and testimonies; messages that are culturally relevant.”

“The reading of Scripture [when] someone else reads it; sometimes God speak more so than when I read it myself. And to hear testimonies of what God means in other people’s life.”

“When we have praise music and when scripture is truly preached from the Word of God. When I witness a(n) answer from God or even when other Brothers or sisters are praising our Father.”

“Singing—so that I can lift my voice and my heart to God as a way of saying thank you and I love you.”

“Music with a message. Preaching. Prayer. Communion once a month. Scripture.”

“Deliberate acts that help me to enter into worship because it helps to focus on God and prepare my whole being to have an encounter with the living God.”

“Not in order.—All of it—The quiet time to prepare, the greeting with the peace of Christ, Reading of Scriptures, both old and new, music, the message, creeds, Communion, sending us forth.”

“Lord’s Supper—unity—atonement represented.”

“Songs we grew up with that speak to our hearts, short bible readings fill and uplift, a loving and caring body!”

Focus—Preparation in my heart and life. Sunday is a day. Daily moving to praise God for all He’s done for us and then show our praise by being faithful in our work for Him.”

56. What, if anything, has become more important for you in worship as a result of this study?

“This study has helped me to see we are [on] the right track with the early Church.”

“The Holy Spirit is our Guide. Don’t become ritualistic.”

“Change.”

“That everything should be centered around God and Scripture and that my life would reflect God in and out of church.”

“This study was very interesting but I can honestly say that worship will always be very important to me.”

“I do now like the idea of hearing the readings.—Old Testament and New Testament.”

“Nothing. What I thought was important before, I still think is important now.”

“I loved learning why we do what we do. Learning more about the Christian Holy Days.”

“Biblical basis of the ‘things’ in worship.”

“Learning that the Church needs to be more of a family than a weekend retreat.”

“Seeing other come to Christ is what I want a service to do.—After the service is when we can help people understand and hear about God.”

57. What, if anything, has become less important for you in worship as a result of this study?

“Rituals”

“I don’t think anything has become less important. I think everything we do has become more important.”

“N/A [not applicable] What I mean is worship is very important.

“Worrying about if we sing I-Worship or out of a hymnal.—I was to the point where I did not want to sing out of a hymnal.—Now I respect more.”

“Nothing really.”

“Some of the ‘How’ (Personal preference) of worship.”

“Tradition’s [sic], you have to do what reaches the people with love not ‘show.’”

“Worship service has been too much of the focus. Christ did His work among his disciples and people on a daily basis.—1 HR [one hour] worship service I seem to have lost my desire for this one hour. Now I focus 24/7.”

58. If there are thoughts, feelings, reflections that you would like to convey as a participant in this study, please do so here:

“I have truly enjoyed the tapes. And to learn more about the Wesleyan tradition. That everything he taught was centered around scripture, God and winning souls for God. Which is what should be the most important thing we can do as Christians.”

“I did enjoy this study. If I had to do it over again, I would attend all classes, because I got more out of the study by conversing with others than by listening to tapes.”

“I feel almost bad for not liking or caring for the creeds as much. They are a vital thing to profess these often. I really hated them before. But now, I understand them and their purpose now. Great... experience.”

“I do think the study is interesting and would be appealing and helpful to those who truly desire to worship God in Spirit and in truth!”

“Pastor Todd, I really enjoyed this study and learning about our heritage. I have loved our services from the 1st time I came. It has been very educational for me to learn the why. Thank you so much for doing this study.”

“Very helpful in understanding authentic Wesleyan worship. Never thought of Wesley’s Quadrilateral in this area—worship.”

“Love leads hearts, God is love and not a church or symbols or weekly actions. When we give as Jesus did when we love as Jesus did when we sacrifice like Jesus then we have a church.”

“I believe a service should help people to understand their need for God. New people/regular attendees need to see their need to give service to God. The message of today should bring praise to God but also teach forgiveness, grace, mercy, love. The preaching service cannot do this.—Being available through the week to share, teach, love, spend time with attendees (new and old) in getting to the real need of people.

“We have in the last 2 years separated ourselves so much. Sunday School has always been this way, but now Wed. night, Sun. night we group and the groups become... and many are left out!

“New people cannot survive this way and many old (many who attend reg. and work faithfully in the Church) we become separated—children don’t know adults; adults don’t know children; same with teens; same with anyone who is new to the congregation. Sunday morning is our only.... That’s not enough.”

WORKS CITED

- Authentic Worship in a Changing Culture*. Grand Rapids: CRC, 1997.
- Bassett, Paul. "Church of the Nazarene." Webber, *Complete Library* 3: 37-40.
- The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, According to the Use of the Church of England, Together with the Psalter or Psalms of David*. Oxford, England: Oxford UP, 1969.
- Campbell, Ted A. *John Wesley and Christian Antiquity: Religious Vision and Cultural Change*. Nashville: Kingswood, 1991.
- "Church of the Nazarene Joins the World Methodist Council." *Holiness Today* Dec. 1999: 14.
- Davey, Randall E. "Nazarene Worship: Then and Now." D.Min. paper. Lutheran Theological Seminary, 1998.
- Davies, Horton. *Worship and Theology in England: From Watts and Wesley to Maurice, 1690-1850*. Princeton, NJ: Princeton UP, 1961.
- Dunning, H. Ray. *Grace, Faith, and Holiness*. Kansas City: Beacon Hill, 1988.
- Estep, Brad. "Holiness Worship." Webber, *Complete Library* 2: 97-98.
- Greathouse, William. Foreword. Staples 11-12.
- "Greencastle, Indiana: Encyclopedia." *AllExperts*. About, Inc., 2006. 9 April 2007
<http://en.allexperts.com/e/g/gr/greencastle,_indiana.htm>.
- Grider, J. Kenneth. *A Wesleyan-Holiness Theology*. Kansas City: Beacon Hill, 1994.
- Hills, A. M. "The Silver Jubilee Anniversary." *Herald of Holiness* 22 Nov. 1933: 10.

- Hobbs, Edward C., ed. *The Wesley Orders of Common Prayer*. Nashville: National Methodist Student Movement, 1957.
- Horst, Mark. "A Wesleyan Theology of Worship." Webber, *Complete Library* 2: 297-98.
- Jones, Scott J. "The Rule of Scripture." *Wesley and the Quadrilateral: Renewing the Conversation*. Ed. W. Stephen Gunter, et al. Nashville: Abingdon, 1997.
- Justin the Martyr. "The First Apology of Justin, the Martyr." Ed. and Trans. Edward Rochie Hardy. *The Library of Christian Classics*. Ed. and Trans. Cyril C. Richardson. Philadelphia: Westminster, 1953. 1: 242-89.
- Knight, Henry H., III. *The Presence of God in the Christian Life: John Wesley and the Means of Grace*. London: Scarecrow, 1992.
- Leonard, Richard C. "Features of Davidic Worship." Webber, *Complete Library* 1: 123-24.
- Miles, Rebekah L. "The Instrumental Role of Reason." *Wesley and the Quadrilateral: Renewing the Conversation*. Ed. W. Stephen Bunter et al. Nashville: Abingdon, 1997. 77-106.
- Miley, John. *Systematic Theology*. Vol. 1. 1893. Peabody, MA: Hendrickson, 1989.
- Neill, Stephen. *Anglicanism*. London: Penguin, 1958.
- Outler, Albert C. "The Wesleyan Quadrilateral in John Wesley." *Wesleyan Theological Journal* 20.1 (Spring 1985): 7-18.
- Pendleton, David F. "Worship as an Expression of the Word: Finding a Common Ground for Christ-Centered Worship." Diss. Asbury Theological Seminary, 2000.
- Plantigna, Cornelius Jr., and Sue A. Rozeboom. *Discerning the Spirits: A Guide to Thinking about Christian Worship Today*. Grand Rapids: Eerdmans, 2003.

- Ruth, Lester. "Word and Table: A Wesleyan Model for Balanced Worship." *The Wesleyan Tradition: A Paradigm for Renewal*. Ed. Paul W. Chilcote. Nashville: Abingdon, 2002. 136-47.
- Spruce, James R. *Come Let Us Worship: A Concerned Call to Appraisal*. Kansas City: Beacon Hill, 1986.
- Staples, Rob L. *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality*. Kansas City: Beacon Hill, 1991.
- Tracy, Wes, and Stan Ingersol. *What Is a Nazarene? Understanding Our Place in the Religious Community*. Kansas City: Beacon Hill, 1998.
- Tucker, Karen Westerfield. *American Methodist Worship*. New York: Oxford, 2001.
- , ed. *The Sunday Service of the Methodists: Twentieth-Century Worship in Worldwide Methodism: Studies in Honor of James F. White*. Nashville: Kingswood, 1996.
- The United Methodist Book of Worship*. Nashville: United Methodist, 1992.
- Walker, E. F. "New Denominations." *Nazarene Messenger* 1 Apr. 1909: 7.
- Webber, Robert E. *The Complete Library of Christian Worship*. Nashville: Star Song, 1993-94. 7 vols.
- . *Planning Blended Worship: The Creative Mixture of Old and New*. Nashville: Abingdon, 1998.
- . *Signs of Wonder: The Phenomenon of Convergence in Modern Liturgical and Charismatic Churches*. Nashville: Star Song, 1992.
- . *Worship Old and New: A Biblical, Historical, and Practical Introduction*. Rev. ed. Grand Rapids: Zondervan, 1994.
- Wesley, John. *Explanatory Notes Upon the New Testament*. Salem, OH: Schmull, 2000.

---. *John Wesley's Prayer Book: The Sunday Service of the Methodist in North America.*

Ed. James F. White. 1991. Akron, OH: OSL, 1995.

---. *The Journal of the Rev. Mr. John Wesley, A. M.* Ed. Nehemiah Curnock. London:

Epworth, 1916.

---. *The Works of John Wesley.* 3rd ed. 1872. Kansas City: Beacon Hill, 1986. 14 vols.

---. *The Works of John Wesley.* Bicentennial/Oxford ed. Nashville: Abingdon, 1980-2003.

31 vols.

"Westminster Shorter Catechism." *A History of Christianity: Readings in the History of*

the Church. Ed. Clyde L. Manschreck. Grand Rapids: Baker, 1964. 2: 200-03.

White, James F. *A Brief History of Christian Worship.* Nashville: Abingdon, 1993.

---, ed. Introduction. Wesley, *John Wesley's Prayer Book.* 1-14.

Wiersma, William. *Research Methods in Education.* 7th ed. Boston: Allyn, 2000.

WORKS CONSULTED

- Bangs, Carl. *Phineas F. Bresee: His Life in Methodism, the Holiness Movement, and the Church of the Nazarene*. Kansas City: Beacon Hill, 1995.
- Bedell, Kenneth. *Worship in the Methodist Tradition*. Nashville: Tidings, 1976.
- The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, According to the Use of the Protestant Episcopal Church in the United States of America, Together with the Psalter or Psalms of David*. New York: Oxford, 1928.
- The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, Together with the Psalter or Psalms of David, According to the Use of the Episcopal Church*. New York: Oxford, 1990.
- Borgen, Ole E. *John Wesley on the Sacraments: A Definitive Study of John Wesley's Theology of Worship*. Grand Rapids: Francis Asbury, 1972.
- Cooke, Bernard. *Sacraments and Sacramentality*. 1994. Mystic, CO: Twenty-Third P, 1997.
- Foley, Edward. *From Age to Age*. Chicago: Liturgy Training, 1991.
- Harmond, Noland. *The Rites and Rituals of Episcopal Methodism*. Nashville: Publishing House of the M.E. Church, South, 1926.
- Johnson, Todd E., ed. *The Conviction of Things Not Seen: Worship and ministry in the 21st Century*. Grand Rapids: Brazos, 2002.
- Jones, Scott J. *John Wesley's Conception and Use of Scripture*. Nashville: Kingswood, 1995.

- Marshall, Paul V. "Anglican Spirituality." *Protestant Spiritual Traditions*. Ed. Frank C. Senn. New York: Paulist, 1986. 125-64.
- Minger, Stacy R. "Preaching to Cultivate a Whole Person Response in the Practice of Stewardship." Diss. Asbury Theological Seminary, 1998.
- Phillips, L. Edward. "Creative Worship: Rules, Patterns, and Guidelines." *Quarterly Review* 10.2 (1990): 9-23.
- Richey, Russell E. *Early American Methodism*. Indianapolis: Indiana UP, 1991.
- Ruth, Lester. *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings*. Nashville: Kingswood, 2000.
- . "A Reconsideration of the Frequency of the Eucharist in Early American Methodism." *Methodist History* 34.1 (Oct. 1995): 47-58.
- Saliers, Don E. *Worship Come to Its Senses*. Nashville: Abingdon, 1996.
- Stepp, Todd A. "One in Christ: Around the Table, in Prayer, and Confessing Our Faith." *Sacramental Life* 15.2 (Spring 2003): 501-09.
- Stevenson, Kenneth, and Bryan Spinks, eds. *The Identity of Anglican Worship*. Harrisburg, PA: Morehouse, 1991.
- Wainwright, Geoffrey, and Karen B. Westerfield Tucker, ed. *The Oxford History of Christian Worship*. New York: Oxford, 2006.
- Webber, Robert. *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World*. Grand Rapids: Baker, 1999.
- Welcome to the Church of the Nazarene: An introduction to Membership*. Kansas City: Nazarene, 2002.

White, James. *The Sacraments in Protestant Practice and Faith*. Nashville: Abingdon, 1999.