TOWARDS A COMMUNICATION STRATEGY

FOR KEEPING THE MESSAGE OF BIBLICAL HOLINESS IN THE

NORTH CAROLINA CHURCH OF THE NAZARENE

RELEVANT IN THE 21ST CENTURY

by

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DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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ABSTRACT

This research thesis is focused on communicating the doctrine of holiness to persons in the twenty-first century, specifically those who are active participants in the Church of the Nazarene in the district of North Carolina.

The motivating factor behind this work is a desire for the church to be able to effectively communicate one of its central doctrines to succeeding generations. Of primary concern in this work is a process of ongoing education for pastors and teachers in the North Carolina Church of the Nazarene in order to facilitate the work they are involved in. As such a secondary emphasis on how language and understanding of terminology related to the issue of holiness has changed through time will be evident.

This research traces the holiness movement from its origins through to the present giving attention to particular holiness movement leaders, the technology that has influenced communication, the effect of denominational influences and the changes that have occurred within the generations affecting the message of the church.

The resulting product of the research is a ministry model for the Church of the Nazarene in North Carolina whereby the language of the church is reviewed on a continual basis and the doctrine of holiness is emphasized as a central tenet of the faith.

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Chapter One

Introduction

1.1 Rationale

Imagine for a moment a university freshman Art History major upon her first day of class inadvertently entering into an assembly hall where a recognized expert on nuclear fission is engaged in a lecture. As she quietly joins the other students it does not immediately occur to her that she is not where she thinks she is. In a few moments as she listens to the professor it dawns on her that she is in the wrong lecture and the wrong assembly hall. Embarrassed but undetected she feigns interest until the lecture is over then quietly exits through the door she entered. As she makes her way across campus she discusses with herself just how little she understood of what she just encountered. Though the professor was an excellent presenter, though his lecture was outlined on screens throughout the assembly room, though his tone and demeanour were pleasant there was little communication between professor and the displaced student. Language, terminology, phrases and illustrations used by the professor fell as a foreign language to the ears of the student.

It is the assertion of this thesis that the lack of communication illustrated above happens around the globe in churches of every denomination on a regular basis. Of particular importance to this thesis is that this lack of communication happens on a regular basis in the local congregations of the Church of the Nazarene in North Carolina. This assertion is made based on the personal experiences of the researcher through being a part of the district since 1996 as a local church pastor, a member of the ministerial studies board, various teaching positions and participation in district functions educational and otherwise. There is, at this time, no known case studies attempting to prove the assertion conclusively. Anecdotal evidence, including congregational downsizing, local church closings, decreased participation in district events by laypersons and discussions at ministerial study and credentialing boards seem to bear out a central theme, namely that the people who are participants in the congregational life of the local church are no longer understanding the vocabulary and terminology of the preaching and teaching offered by their pastors.

In other words, just as the vocabulary of nuclear physics is virtually a foreign language to an Art History major so the language in which Holiness teaching is presented today is virtually a foreign language to post-modern hearers. Fortunately the problem is not insurmountable. Through an intentional planned programme of education and adaptation to post-modern realities (such as definitions and understandings of terminology) the communication of biblical holiness can still be achieved.

To a certain extent, time and culture can be blamed because the language of religion like the language in other fields has changed. In fact, all languages seem to undergo a more or less constant but steady change. The National Science Foundation reports:

> "Three main aspects of language change over time: vocabulary, sentence structure and pronunciations. Vocabulary can change quickly as new words are borrowed from other languages, or as words get combined or shortened. Some words are even created by mistake." (Mahoney N. nd)

Of the three aspects of language that Mahoney addresses the most significant for this thesis is vocabulary. Because sentence structure and pronunciation has not changed nearly as quickly it does not play a significant role as the changes in vocabulary do with the problem under consideration.

There have been a variety of influences on the vocabulary of Holiness teaching throughout the years. The influence of certain historical leaders will be addressed in chapter two and the influence of denominationalism and its effect will be addressed in chapter three. This lays the foundation for chapter six where the specific issue of making and keeping vocabulary up to date and communicable will be addressed.

> "We know that words change all the time and over time, a process language experts describe as "semantic shift," semantics being the field of language concerned with meaning. Even if we may not recognize it, such change in meaning is all around us,

influenced by social, political, religious, economic and technological forces. Many words we use every day meant something quite different 10, 100 or 1,000 years ago." (Clark RP 2009)

These five forces referred to by Clark (social, political, religious, economic, technological) have played a role in the holiness movement from its beginning. These forces have had varying degrees of influence on the people of the holiness movement through time. Several examples of this will be demonstrated within the scope of the thesis.

In chapter two, three foundational aspects of this project will be discussed:

a. Early holiness movement leaders such as John and Charles Wesley.

b. Denominations and their effect as the holiness movement was shaped and formed through time.

c. Current communication issues that affect the advancement of the holiness movement.

Chapter three will illustrate religious and political forces at play. At their core denominations are political in nature though religious in label. The influence of the various churches that will be cited demonstrate how the vocabulary and definitions of the holiness movement have changed. This has a certain effect on the social aspect of church and community.

Chapter four continues to probe the interpretive question as it addresses the constantly changing force of technology through time. From the earliest days of hand-printed publications about revivals all the way to the current use of social media, technology has had a direct influence on the direction and speed of the message of holiness. Thanks to advances in this area (particularly the internet) it is practically impossible to separate social forces from technological.

The future of the communication of the holiness doctrine is somewhat dependent on all five of these forces but particularly the social and technological. Chapter Five will demonstrate how this comes into play in educational activity.

One of the primary influences for this research is the desire for true communication of the biblical message of holiness. In the light of scriptures found throughout the biblical text the call to live a holy life rings clear. "For it is written: Be holy, because I am holy." (1 Peter 1:16 NIV) "Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord." (Hebrews 12:14) The message of holiness must be communicated in a way that is clear and concise so that those hearing it can understand and apply it to their particular life situation.

It will be demonstrated in the succeeding chapters of this thesis that because of the language shifts from the genesis of the holiness movement to the current age the terminology, communication methodology, and relational aspects of preaching and teaching the message of holiness must change if the message is to remain communicable and relevant to the 21st century believer and seeker. A recent article in Harvard Divinity Bulletin makes this point:

> "It is critical to understand, for better or worse, that today's youth want a personalized religious experience. They want to have their say, be listened to, and engage each other directly -- beyond the physical walls and formal dictates of the church. Just as the TV generation demanded an "edutainment" experience, the millennials are demanding a two-way interactive experience. They want to participate in a conversation with their religion and their religious leaders, and not be lectured to."
> (Lamb P 2010)

Just as two-hundred-year-old technology will not be readily accepted by post-modern hearers; two-hundred year old terminology will not be understood. Clearly it is time to move the language of holiness forward to match the methods of delivery, making it more amenable to the modern participatory / dialogical approach. George Barna would agree: "The content and delivery style of much of the current teaching and preaching in churches is designed for an older audience." (Barna 1998:58) The value of keeping the message of holiness relevant and understandable to succeeding generations cannot be underestimated. Without this message, holiness denominations have no distinction from any other church. More specifically, the message of the Church of the Nazarene would be lost.

1.2 Research Design

The chapter structure of this research will follow Osmer's Method in that it will answer the essential questions necessary to address each step laying a foundation for the testing of the hypothesis. The intended outcome is to lay a foundation for the creation and implementation of a learning environment conducive to effective communication of the doctrines of holiness for the Pastors of North Carolina Churches of the Nazarene.

1.2.1 The Descriptive-Empirical Task

After introductory material in chapter one consisting of the rationale, terms, problems, objectives, design methodology, hypothesis, definitions and limitations necessary to set the thesis parameters the first step of Osmer begins in chapter two. The first step requires answering the question "what is going on?" in terms of the subject at hand.

Chapter two will illustrate the fact that there is a crisis of communication of the gospel, (and thus the doctrine of holiness) in the current culture and climate of post-modernity. This chapter will describe the beginnings of the holiness movement by identifying the foundational and early leaders and their definitions of holiness. The chapter will also begin discussion of the effects of certain denominations through time to the post-modern era. These historical definitions are necessary to the foundation of the study method and they illustrate just how little the vocabulary of holiness teaching has changed in the last 200 years. What went on in the earliest days of the holiness movement is virtually what is going on today; this is the crux of the problem which this thesis seeks to address.

1.2.2 The Interpretive Task

The second question that Osmer requires be answered is one of interpretation. "Why is it going on?" must be addressed. By necessity, if there is a product (in this case a communication problem) then there has to be something that produced it.

In chapter three that question begins to be answered. This chapter is focused on how the definition of holiness has been affected by various denominational influences over time. The Church of the Nazarene was not created in isolation and the district under consideration does not operate in isolation from outside influences.

Thus it is necessary to consider these influences on the current state of the church under study. To have a complete picture of what is going on in the present state of affairs one must consider all previous influences. Chapter three seeks to illuminate these factors and take into consideration their influence on the people who are a part of the North Carolina District Church of the Nazarene today.

In chapter four the interpretive question will continue to be addressed. While denominationalism was and is a major factor in the defining of holiness other factors have played a vital role. Two other major factors are addressed. One, the actual methods of communication from the earliest days where the gospel was preached in an open-aire style to current social media contacts are considered. Two, worship styles of the local congregation are considered including questions of generational influences. Chapters three and four, working in tandem, address the issue of historical and immediate influence on the definition of holiness thus providing an interpretation of why things are the way they are at present. This satisfies Osmer's second question and provides for the logical next step.

1.2.3 The Normative Task

According to Osmer the next logical step in research is answering the vital question: "What ought to be going on?" Chapter five of this project turns to answer this question by coming at it from the standpoint of education. Based on the problem at hand and the history that brought it into being the issue of education is paramount. This chapter will explore the current ministry practices and educational situation for both clergy and laity in the Church of the Nazarene. This includes both formal and informal education. The purpose of this is to bring to light the fact that part of the issue of communication of the holiness doctrine is the fact that the educational processes, the vocabulary of the classroom and the pulpit, and related communication issues have not been addressed in terms of keeping up with culture and language changes over time.

1.2.4 The Pragmatic Task

The final step of Osmer's research method brings up the question, "How shall we respond?" In other words, based on what has been explored and defined, what is the appropriate action to take? Chapter six will offer a model for ministry that addresses the issue of the hypothesis, namely that a fluid and flexible method of

communication must be created and adapted if the Church of the Nazarene in North Carolina is to remain relevant and the doctrines of holiness communicable to the current generation. The plan necessarily includes creation of two teaching structures (district and local), scheduled review of teaching materials, relationship building and communication of goals. The plan encapsulates use of existing district structures but adds additional structure and responsibilities. The chapter is designed to illustrate a pragmatic, logical test for the hypothesis and offers a solution for an issue the Church must address in order to remain relevant in terms of message in both short and long term ministry.

Chapter seven will provide an overview of the research, study and ministry model in order to finalise and clarify the goals of the project.

1.3 Research Methodology

The various methodologies employed throughout this project are straight-forward and time tested. Chapters 2 – 5 will comprise the research sections of the thesis with chapters 1 and 7 being introductory and concluding information respectively. Chapter 6 will be dedicated to the Ministry Model proposed for the church under consideration. The simplest way to understand the method of the chapters is to think in terms of a four cornered frame that is built to support the Ministry Model. Each chapter (2 – 5) is a corner post that is illustrative of the need for the model and at the same time gives foundation to it. Chapter two will be considered the first corner post as it introduces the issue of the lack of communication and offers evidence of the present day problem. Chapter three will be the second corner of the foundation in that it will discuss the matter of holiness definitions from the aspect of denominational effect, particularly the Church of the Nazarene. Chapter four will be the third corner, bringing to the structure the issues of communication tools and the changes of such over time. Chapter five will become the fourth corner completing the foundational framework by focusing particularly on the educational aspect of the Church of the Nazarene denomination. Each of the four have a particular role to play in completing the foundation for the ministry model that follows.

1.3.1 Chapter Two

The methodology employed in chapter two will be polemical. It will begin the research by introducing the issues of the lack of effective communication of the doctrine of holiness in the postmodern culture, arguing that there is fact a crisis of communication when it comes to preaching and teaching of the gospel under the auspices of holiness. The chapter then will apply the analytical method diachronically and spend time defining holiness as the movement began and as it flourished in both England and America.

The chapter will recognize both individual leaders and movements as necessary in consideration of their effect(s) on the definition of holiness in the Church of the Nazarene.

1.3.2 Chapter Three

Chapter three will be a treatment of the denominational aspect of defining holiness. The method will be primarily comparative in nature at this point with the goal of understanding the views and stances of the particular denominations and leaders in earlier times have helped shape the presentation of the message of holiness in the Church of the Nazarene as it is today. A brief consideration of how other denominations helped shape and define holiness will be considered while the weight of the chapter will be focused on the Church of the Nazarene over time. The Church of the Nazarene information will come primarily from the quadrennial document known as the "Church Manual." The chapter will illustrate the importance of these influences by shedding light on the fact that denominational knowledge and loyalty are minimal in the postmodern culture. This influence is significant because of the transient nature of current society. This chapter will be the second corner (para 1.3) of the framework in that it is virtually impossible to discuss the history of communicating the holiness doctrine without discussing the influence of denominations and the leaders of said churches.

1.3.3 Chapter Four

It will be primarily illustrative in that it will cover a variety of influences on the communication of the holiness doctrine. The communication of the holiness doctrines has not occurred in a vacuum; therefore the use of technology is a worthy consideration. Technological changes over time will be compared noting the

effectiveness of each tool for its time frame. Worship changes over time will also be discussed because of the influence of style and its effect on communication and learning. By tracing the content of the chapter, one will be led from the simplicity of the earliest days of the holiness movement to the ever-changing, fluid, complicated communication issues of today which include style, technology, revised social norms, and generational issues not previously considered. This chapter will be the third corner (para 1.3) of the framework in that it discusses in terms of the holiness movement the changes that society has undergone (technologically) through time.

1.3.4 Chapter Five

Chapter five will complete the framework by providing the fourth corner (para 1.3). Chapter five is dedicated to the ministry practices and educational aspects of the Church of the Nazarene and the communication of the holiness message.

The first half of chapter five will be an examination of empirical evidence gathered through a static survey / questionnaire instrument prepared for this project. The instrument itself will be included as appendix one. This empirical study is designed to measure and report statistically certain traits and ministry concepts currently employed by the pastors on the North Carolina District Church of the Nazarene. Included in this evidence will be statistics and information proving the diversity of the church under study and how even with such a diverse group there are definite similarities of priorities and values.

The chapter will include a section dedicated to key scripture passages that are illustrative of holiness messages. These are offered as foundation strengths, scriptural anchors, to the frame of the Ministry Model. They will demonstrate how the scripture can be interpreted and used in preaching and teaching as guiding persons into holiness. This will be accomplished by exploring the theological values of the text. The balance of the chapter will be focused on the current educational requirements and the issues that are present in the North Carolina District. Both the academic and strategic sides of the educational coin will be discussed in a comparative style.

1.3.5 Chapter Six

Chapter six, adopting the synthetic method, builds a ministry model for the communication of the holiness doctrine. It will do so by framing a plan of ministry

around the established structure of the district church adding layers as needed. The structure that is established will be two-layered beginning with the district level and moving down to the local congregation level. The plan will include the formation of teaching cohorts that will primarily use a learn-teach-reteach method of information transfer. A systematic plan of annual meetings including teaching sessions and conferences will be included. Use of technology will be stressed at both levels in order to facilitate learning and decrease cost. Plans for accountability and involvement will be offered in order to maximize effectiveness and participation.

1.4 Terms

For purposes of this research it is crucial to define certain terminology. Because the thrust of the project is terminology for the 21st century the researcher offers the following definitions as found in the current edition of the Manual of the Church of the Nazarene.

Terms such as "salvation", "born again", "saved", "saved from sin", "saved by grace" and the like may appear in quotes or text.

The meaning of these terms can be summarized as follows in the ninth Article of Faith. As such these terms mean to be justified, regenerated and adopted into the family of God.

> "IX. Justification, Regeneration, and Adoption
>
> 9. We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.
>
> 10. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.
>
> 11. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.
>
> 12. We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness." (Manual 2009:32)

It is also crucial that a definition of the term "sanctification" be offered.

> "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with or infilling of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.
>
> Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by grace through faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. This experience is also known by various terms representing its different phases, such as "Christian perfection," "perfect love," "heart purity," "the baptism with or infilling of the Holy Spirit," "the fullness of the blessing," and "Christian holiness." (Manual 2009: 33)

It is precisely these terms and others similar that provided the initial thought processes for this research. If the gospel, the good news of Jesus Christ, is going to be effectively communicated then it is critical that the language in which it is presented is as up to date as the people who hear it. The definitions above while accurate in the minds and hearts of those who are trained in their distinctions, ring meaningless in the lives of many in the postmodern era.

As a matter of complication in defining these terms there is also the issue of a lack of agreement as to their definitions within Christendom. Within the Church universal there is a broad spectrum of terminology that Christians cannot completely agree upon. For example those who were trained and educated in conservative evangelical schools will have a completely different definition of the word, "salvation" than a person who was trained and educated in a more liberal (non-evangelical) school. Whereas the first person will think in terms of "salvation" being a completely personal spiritual matter the latter may very well think in terms of salvation meaning the entirety of creation being redeemed and renewed. Definitions of specific terms will vary greatly between those who are part of the ecumenical movement and those of the Wesleyan movement. Further complicating the issue is the profound secularity of a majority of the citizenry of many world areas.

For the purposes of this thesis, the term "salvation" will be defined in the narrower sense of the word meaning the personal experience of having accepted the Lord Jesus Christ as Lord and Saviour thus receiving eternal life.

The terms "postmodern" and "postmodern hearer" will be useful for this research. The definition of these terms is quite difficult as there is little if any agreement on when certain generations begin and end. These social science terms are flexible in definition depending on the context in which they are found. Generally speaking anyone born after 1985 can be considered a postmodern person.

1.5 Hypothesis

Owing to the constantly changing nature of 21st century communication in terms of language and jargon, Nazarene Pastors of the North Carolina District, need to attain and adopt a means whereby their hearers comprehend biblical truth in a continual and flexible process of ongoing education. The testing of this hypothesis will result in offering pragmatic solutions to the issue of effective doctrinal communication.

1.6 Objectives

The main objective of this study is to determine and offer a method of effective communication of the doctrines of the holiness movement for the Pastors of North Carolina Churches of the Nazarene. A ministry model designed to reach this objective will be offered as chapter six of the project. This model will be offered as a practical tool to increase the effectiveness of the local churches that make up the North Carolina District Church of the Nazarene in terms of communicating the doctrine of holiness to the people who comprise the congregations.

In order to accomplish this primary objective certain secondary objectives will be necessary. Laying a foundation for the main objective are the following supportive objectives.

a) Examination of how language has changed since the holiness movement began. This examination will comprise chapter two.

b) Consideration of how various denominations have dealt with and contributed to these changes with emphasis on the Church of the Nazarene. This consideration will comprise chapter three.

c) Examination of how the advancements in technology have impacted the communication problems within the holiness movement. This information will be addressed in chapter four.

d) Consideration of how the educational system of the Nazarene denomination at both the academic (university and college) and the strategic (local church / layperson) level. The consideration of this will be the primary subject of chapter five.

These four secondary objectives will be addressed within chapters two through five respectively while following the research outline of Osmer. The purpose of these four objectives is to create a foundation for the ministry model presented in chapter six. Accomplishment of the four secondary and one primary objective will provide a strong test for the hypothesis as noted above (section 1.5).

1.7 Scriptures

Scriptures utilized within this research are from the New International Version 1984 edition. All other Scriptures utilized are identified within the text.

Chapter Two
Communication in the Holiness Movement from its origin to the present: A basic standard for an assessment.

2.1 Introduction

This chapter will begin at the start of the holiness movement with John and Charles Wesley and go through to the present day by examining three foundational issues for understanding how the language of the holiness movement has changed over time. The information is structured under the general headings of recognized leaders, denominational influences and current communication issues within the Church of the Nazarene.

This chapter begins the use of Osmer's research method by applying the normative aspect first. This will provide a foundation by which the descriptive assessment can be evaluated and the interpretive and strategic aspects be formulated. Answering the question, "what is going on?" in the North Carolina Church of the Nazarene in terms of communication of the doctrine of holiness begins by understanding what factors have given birth to the current state and what factors are still in play in terms of the overall present situation.

2.2 Foundation One: Recognized Leaders

In each era of the holiness movement certain leaders were looked to by those involved to set the course and lead the way. As generations came and went, the names changed, but the desire for holiness living as the standard for God's people did not. The language and vocabulary of holiness that came about with the Wesleys was used by those that followed, each one emphasizing the aspects of holiness they most wanted to convey. While it was John Wesley that said that he was "a man of one book", his brother Charles has been complimented by historians concerning the scriptural content of his writings, particularly his hymns.

> "One Wesley scholar has remarked that 'a skilful man, if the Bible were lost, might extract much of it from Charles Wesley's hymns' (J. Ernest Rattenbury, *The Evangelical Doctrines of Charles Wesley's Hymns*, 1941). Besides hymn-writing,

(Charles) Wesley preached extensively on passages from the Bible, producing a
large body of sermons over the course of his career. The tone of these progressed
from the anxious pessimism of the convert about the likelihood of salvation to an
inward confidence in the love of God, a trajectory that one commentator has
likened to a 'spiritual autobiography' (Kenneth G.C. Newport, in his introduction to
The Sermons of Charles Wesley, 2001)." (Proquestlearning.com 2015:1)

Charles' songs still bless congregations world-wide today with rich allusions to the
scriptures. Examples from a Southern Baptist Hymnal 1961 with references to 1
Corinthians 15 and from a Methodist Hymnal 1983 with references to Matthew 9:12
and John 5:2-9 are two of many.

"Lives again our glorious King, Alleluia! Where, O death, is now thy sting?
Alleluia! Once He died our souls to save, Alleluia! Where thy victory, O grave?
Alleluia!" (Worship and Service Hymnal 1961:77)

" O Thou whom once they flocked to hear, thy words to hear, thy power to feel…
Helpless however my spirit lies, And long hath languish'd at the pool, A word of
thine shall make me rise, Shall speak me in a moment whole. Make this my Lord's
accepted hour; Come, O my soul's physician thou! Display thy justifying power,
And show me thy salvation now." (Hymns and Psalms 1983:150)

In the second example especially it is illustrated that Charles stayed true to the
context of the scriptures. Jesus was not simply there at the pool to heal the man
physically but spiritually. This remains the message of the Church of the Nazarene
and the holiness movement in general. It is spiritual healing that takes precedence.

2.2.1 John Wesley
The cornerstone of the Holiness Movement was and is John Wesley. The origin of
the holiness movement is found in the work of the Wesley brothers John and
Charles. Of particular importance to the beginning of the movement is the work of
John Wesley and the Oxford Holy Club. While John has been referred to as the
"father" of the holy club it was in fact Charles who originally gathered the band of
young men called Methodists. In 1903 a book was published by "A Methodist
Preacher" (1903: ch V) that makes mention of this:

> "When John Wesley returned to Oxford he at once became the leader of this little band formed by his brother. His age, his genius for generalship, his position in the university, his superior learning, made this a matter of course. And Charles rejoiced in this. A more perfect instance of real brotherhood it would be difficult to find in history. The elder always spoke of the work which was being done as their joint work. "My brother and I," is the expression he constantly used in describing it."

From the Oxford Holy Club era the idea of personal holiness spread across the globe. The ideas and language of the movement became distinctive as it spread. The idea and the message of holiness became a movement that is traceable through time and is recognizable today.

> "John Wesley was born on the seventeenth of June, 1703, in Epworth rectory, England, the fifteenth of nineteen children of Charles and Suzanna Wesley. The father of Wesley was a preacher, and Wesley's mother was a remarkable woman in wisdom and intelligence. Young Wesley was a gay and manly youth, fond of games and particularly of dancing. At Oxford he was a leader, and during the latter part of his course there, was one of the founders of the "Holy Club," an organization of serious-minded students.
>
> He and his brother Charles were sent by the Society for the Propagation of the Gospel to Georgia, where both of them developed their powers as preachers.
>
> It was on his return to England that he entered into those deeper experiences and developed those marvelous powers as a popular preacher which made him a national leader." (Forbush 1967:330-331)

Seven years after his ordination John travelled to the United States for a brief time before returning to England and eventually embarking on an itinerant preaching ministry that would consume his time and energy. Wesley travelled and preached for the remainder of his life logging over 250,000 miles on horseback and foot and preaching over 40,000 times in every condition and location imaginable.

Furthermore, when John began using terms such as sanctification he was in fact beginning to form the language of the holiness movement. This term is not found in the Thirty-nine Articles of the Anglican Church as published in 1571. Similar terms

such as consecration are found in Article Thirty-Six but only in reference to the office and person of Bishop and not in reference to any spiritual condition of the common believer / church member. One may consider the use of the term sanctification in the sermons of John Wesley.

> "A third inference which we may draw from what has been observed is that the new birth is not the same with sanctification. This is indeed taken for granted by many; particularly by an eminent writer in his late treatise on the nature and grounds of Christian Regeneration. To waive several other weighty objections which might be made to that tract, this is a palpable one: it all along speaks of regeneration as a progressive work, carried on in the soul by slow degrees, from the time of our turning to God. This is undeniably true of sanctification; but of regeneration, the new birth, it is not true. This is a part of sanctification, not the whole; it is the gate to it, the entrance to it. The same relation, therefore, which there is between our natural birth and our growth, there is also between our new birth and our sanctification."
> *(J. Wesley 44 Sermons (1787-8/1944: 523-4)*

2.2.1.1 The Wesleyan View of Scripture

Foundational to understanding the holiness movement is understanding the Wesleyan view of scripture. It is John Wesley's particular way of interpretation of scripture that started the process.

Anglican by birth and ordination John Wesley was his own person in terms of his view of scripture. "The Scriptures are a complete rule of faith and practice; and they are clear in all necessary points. And yet their clearness does not prove, that they need not be explained; nor their completeness, that they need not be enforced" (Emory 1831:715).

Wesley was fully committed to making the scriptures the rule of law for life. His teaching and preaching were informed directly from the Holy Word and intended to make an immediate practical impact on the listener.

> "While Wesley did believe in sound doctrine, he did not believe in twisting the Scriptures to bolster his theology. Wesley can never be accused of bending his scriptural interpretation to a sectarian purpose. Wesley's Bible exposition is characterized by the dominance of the practical over the theoretical.

> His sermons do not dwell upon problems of interpretation. He followed his mother's advice in making the Bible a practical book for day by day living." (Breckbill 1973:1)

Examples of what Breckbill refers to above are illustrated in the sermons of John Wesley. The holiness doctrine was born from his understanding and interpretation of scripture. From the sermon, *The More Excellent Way:*

> "From long experience and observation I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him "the more excellent way," and incites him to walk therein, to choose the narrowest path in the narrow way, to aspire after the heights and depths of holiness, -- after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christians. He still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life, through the blood of the covenant." (Wesley Center 1999:1)

2.2.1.2 The Wesleyan Definition of Holiness

In its simplest form the definition of holiness for John Wesley was love, specifically love for God who is holy.

> "Wesley's primary definition of holiness is that of love. It is love that "excludes" sin from the Christian life. According to Mildred Bangs Wyncoop, we have misunderstood holiness if we see it only as an absence of sin, or sinlessness. Holiness is not an absence, but a presence, the presence of love." (LeClerc 2002:11-5)

John Wesley was clear that the definition of holiness is supreme love for God without the least bit of dilution - the love of and for God results in behaviour that is disciplined and desirous for the person who would claim the name of Christ.

2.2.2 Charles Wesley

The Wesley Center Online, an electronic library sponsored by Northwest Nazarene University in Nampa, Idaho introduces Charles Wesley quite well.

"Charles Wesley (18 December 1707 - 29 March 1788) was an English leader of the Methodist movement, son of Anglican clergyman and poet Samuel Wesley, the younger brother of Anglican clergyman John Wesley and Anglican clergyman Samuel Wesley (the Younger), and father of musician Samuel Wesley, and grandfather of musician Samuel Sebastian Wesley. Despite their closeness, Charles and his brother John did not always agree on questions relating to their beliefs. In particular, Charles was strongly opposed to the idea of a breach with the Church of England into which they had been ordained. Charles Wesley is chiefly remembered for the many hymns he wrote. He founded Wesley Chapel in the village of Brayton, which is just south of Selby." (Wesley Center 1999:1)

Charles' impact on the Holiness Movement may not be as well-publicised as his brother John's but it carries weight even to this day especially in the area of traditional church music.

2.2.2.1 Hymnody

The theology of the Holiness Movement, the theology of the Oxford Holy Club, and the theology of the Wesley brothers is expressed in the texts of the songs of Charles Wesley. Charles Wesley wrote over 6000 hymns. These have been collected in various hymnals and other musical books since their initial publications. One edition of his works was published in 1779, Collection of Hymns for the Use of the People called Methodists. Many of these songs are still available in various hymnals today. The language of these songs express the theology of the author. A hymn still used in worship today, "And Can It Be That I Should Gain?" is an excellent expression of the story of salvation and grace as penned by Charles Wesley.

"He left His Father's throne above
So free, so infinite His grace—
Emptied Himself of all but love,
And bled for Adam's helpless race:
'Tis mercy all, immense and free,
For O my God, it found out me!
'Tis mercy all, immense and free,
For O my God, it found out me!
Long my imprisoned spirit lay,

> Fast bound in sin and nature's night;
> Thine eye diffused a quickening ray—
> I woke, the dungeon flamed with light;
> My chains fell off, my heart was free,
> I rose, went forth, and followed Thee.
> My chains fell off, my heart was free,
> I rose, went forth, and followed Thee."
> (Worship and Service 1957:259)

2.2.3 Other Early Holiness Movement Leaders

The idea of "Methodism" as a discipline gained traction quickly with the students at Oxford. Under the leadership and influence of the Wesleys, a young man George Whitefield became an ardent supporter and member of the Holy Club. Whitefield went on to become a popular preacher in London at times preaching to as many as 20,000 people and as many as 10 times a week.

Whitefield's greatest contribution to the holiness movement was his ability to promote the gospel in large venues. This type of open-air preaching would prove vital to the holiness movement in the coming years.

> "The era of colonial revivals did not start with Whitefield, but his tour became the catalyst for a new phase of development. Revivals had been occurring in the Middle Colonies and New England for nearly 15 years, first among the Dutch and Scotch-Irish settlers in New Jersey and Pennsylvania. A few years later, a revival started in Northampton, Massachusetts, under Jonathan Edwards that spread to more than 30 towns in the Connecticut Valley. These early revivals had a powerful impact with several thousand people experiencing new birth. But these revivals were largely regional or local affairs, and their leaders were isolated from one another. Whitefield's tour changed that. Because of his success, revival became an intercolonial event, indeed, the first truly national event up to that point in American history. Whitefield's services made news everywhere he went, and he became the first "American" celebrity. Although some Christian leaders fear the dangers of celebrity evangelism, there can be no doubt that Whitefield's celebrity status gave the cause of revivalism a visibility that helped galvanize the revival forces in America." (Kellner 2013:1)

2.2.3.1 Early American Leaders

As the Holiness Movement came to America leaders such as Phoebe Palmer (1807 – 1874) rose to prominence. Mrs Palmer led a programme, Tuesday Meetings for the Promotion of Holiness, which originated with her sister Sarah Langford. As the ministry grew Palmer began speaking across the country focusing her messages on holiness and entire sanctification. The language of her writings is different from John Wesley and others who were at the very beginning of the movement. Palmer spoke of being a "Bible Christian" and "the shorter way" in referring to how to live a holy life. Her messages were on holiness but her emphases were different thus bringing subtle changes to the language of the holiness movement overall. For example White states:

> "Phoebe Palmer simplified and popularized John Wesley's doctrine of entire sanctification, modifying it in six different ways. First, she followed John Fletcher in his identification of entire sanctification with the baptism of the Holy Spirit. Second, she developed Adam Clarke's suggestion and linked holiness with power. Third, like Clarke, she stressed the instantaneous element of sanctification to the exclusion of the gradual. Fourth, again following Clarke, she taught that entire sanctification is not really the goal of the Christian life, but rather its beginning. Fifth, through her "altar theology" she reduced the attainment of sanctification to a simple three-stage process of entire consecration, faith, and testimony. Sixth, she held that one needed no evidence other than the Biblical text to be assured of entire sanctification." (White 2000:1)

Palmers language tying entire sanctification to the baptism of the Holy Spirit in a "Day of Pentecost" style is not found in the writings of the Wesleys.

> "The issue has received attention in recent years due to the following considerations: (1)The absence of a link between the work of the Holy Spirit and cleansing from sin in most standard works of theology, including those by many Wesleyan theologians. (2) Studies by Wesleyan scholars who have sought in vain for a clear teaching by Wesley that the baptism in the Holy Spirit is to be linked with entire sanctification. (3) The lack of an exhortation in the New Testament epistles that believers are to seek the baptism in the Holy Spirit. (4) Definitive exegetical studies which seek to demonstrate that the New Testament always

associates the baptism in the Holy Spirit with the initiation into the Christian life.
(5) Researchers who conclude that baptism in the Holy Spirit, as simultaneous
with entire sanctification, was a concept introduced into historical theology early
in the nineteenth century and is neither scriptural nor Wesleyan."
(Dayton 1978:115)

This is an example of how changes in the vernacular of the holiness movement had and still has an effect on how holiness is understood today.

Orange Scott a pastor and ardent abolitionist from Vermont founded the Wesleyan Methodist Connection in the 1840's.

"Orange Scott became convinced that holy hearts should result in holy lives and that holy men should seek to bring an end to social evils such as slavery and intemperance. Finally, on November 8, 1842, Orange Scott and two other ministers withdrew from the Methodist Episcopal Church and began publication of The True Wesleyan. Beginning on May 31, 1843, Scott presided over a convention assembled at Utica, New York, to establish a new church – known at first as the Wesleyan Methodist Connection." (Haines nd:3)

Dwight L. Moody (1837-1899) was one of the well-known evangelists of the early holiness movement. He followed in the footsteps of George Whitefield in that he preached throughout the United States to massive crowds. He not only preached but was an organizer, an advocate for women and children and was an ardent supporter of higher education.

"Moody was on the cutting edge of ministry, and in 1879, Moody opened the Northfield Seminary for Young Women to provide young women the opportunity to gain an education. Not long after, Moody created the Mount Hermon School for Boys with the same goal as the girls' school – to educate the poor and minorities. Moody had an amazing ability to bridge the gap between denominations, which was apparent in the diverse religious backgrounds of the school's students. Moody continued to evangelize throughout America, often preaching in major cities and at various universities.

His heart was for his schools, and he spent much of his time in Northfield. Moody was a visionary who always seemed a step ahead of the status quo. From training women, to reaching out to lost children, to bridging the gap between denominations, he was unlike any other." (Moody 2013:1)

2.2.3.2   A Social Gospel

One common thread among many of those in the holiness movement is their concern for others. A leading proponent of what is often referred to as the "social gospel", namely the welfare of those less fortunate, is the Salvation Army. This arm of the church began with William and Catherine Booth in England and has spread throughout the world. William Booth began his ministry in 1852 and by 1878 the name "Salvation Army" was used to refer to their mission work. By 1879 the work had spread to America.

"He walked the streets of London to preach the gospel of Jesus Christ to the poor, the homeless, the hungry, and the destitute. Booth abandoned the conventional concept of a church and a pulpit, instead taking his message to the people. His fervour led to disagreement with church leaders in London, who preferred traditional methods." (Salvation Army 2013:1)

This early work provided a model for generations to come in terms of caring for the poor and seeing to the needs of those less fortunate.

2.2.4 Twentieth Century Holiness Leaders

By the beginning of the 1900's the holiness movement had spread around the globe. Many denominations and ministries had begun and fervour to win the lost and care for those in need was evident.

Phineas Bresee and approximately one hundred people in Los Angeles began the Church of the Nazarene in 1895. In 1907, under the leadership of C.W. Ruth, the Association of Pentecostal Churches in America, the Church of the Nazarene and the Holiness Church of Christ formed an association. In 1908 this group along with the Holiness Association of Texas and the Pennsylvania Conference of the Holiness Christian Church came together to form the denomination known at that time as the

Pentecostal Church of the Nazarene. Bresee and Hiram F. Reynolds were the first two general superintendents.

In Nashville, TN. the message of holiness was being heralded by J.O. McClurkan, a Cumberland Presbyterian evangelist who formed the Pentecostal Alliance which brought together holiness people from Tennessee and the surrounding area.
In 1909 the Pentecostal Church of Scotland was formed under the leadership of George Sharpe. In 1917 the Laymen's Holiness Association was formed. J.G. Morrison became its president in 1919.

2.2.5 Twenty-first Century Leaders

In the last twenty years the holiness movement has, in many areas of the world, suffered from an identity crisis. The aging of the denominations associated with holiness, the increased prominence of independent mega-churches, the increasing practice of congregations adopting denominationally neutral names and the ever increasing pressure of political correctness has caused many in the holiness movement to adopt a somewhat isolationist attitude. The argument has been made as well that the holiness movement lost its way because its leaders reached a state of complicity with the world being more concerned about numbers and image than souls. Keith Drury in an address to the Presidential Breakfast of the Christian Holiness Association raised the ire of many when he declared the holiness movement dead.

> "1. We wanted to be respectable. 2. We have plunged into the evangelical mainstream. 3. We quit making holiness the main issue. 4. We adopted church-growth thinking without theological thinking. We discovered that in America, numerical success is the doorway to respect. We wanted to be accepted into the mainstream and we found that church growth gave us the chance. Pastors became CEOs. Ministers became managers. Shepherds promoted themselves to ranchers. Sermons became talks. Sinners were renamed "seekers." "Twelve steps" became the new way to get deliverance, instead of at the altar. Many holiness pastors just switched movements. They became members of a bigger, stronger, more popular and better financed movement. Can anyone deny this? In many holiness churches, growth is king, not holiness." (Drury 1995:1)

Because of the very things that Mr Drury points out it is nearly impossible to identify any true leaders in the holiness movement at present. At best there are certain leaders within denominations that those inside their association would know and respect. To illustrate this point one need only look back twenty-five years. A common resource among the pastors in the district of North Carolina is a textbook published in 1990 by Beacon Hill Press: *Biblical Resources For Holiness Preaching: From Text To Sermon*. This textbook (at twenty-five years in existence) represents one of the strongest and most frequently used resources in Nazarene holiness preaching today. The goal of the book was and is to provide a resource for holiness preaching. In the introduction, an important statement of purpose for its publication is offered.

> "It's [sic] purpose is two-fold: (1) To assist the working pastor in his week-to-week commitment to faithfully proclaim the biblical Word including the holiness message, and (2) to expose the pervasiveness of this message in the Bible when its holistic implications are exposed.
> Thus the primary presupposition of this book concerns the importance of biblical preaching, the authority of Scripture, and the necessity for properly interpreting biblical texts." (Dunning 1990:11)

The contributors to the book were all recognized names of pastors and professors within the Nazarene movement in the decades prior to publication. This text remains influential within the boundaries of the Church of the Nazarene thus having a direct effect on the sermons and teaching that the people of the church hear now.

2.3 Foundation Two: Denominations

From the time of the formation of the Methodist Church as a denomination to the present day each generation and culture has defined and redefined the language of holiness. Terminology and definitions have adapted and changed as people and times have changed. Each generation and denomination has defined and refined the terminology to meet their needs, goals and standards. This however, has not been done in a vacuum. Each denomination that has been formed has had a definite influence on holiness doctrine and practice through the years.

Because of the lack of denominational loyalty among postmodern people there is a degree of "cross-pollination" in terms of theology that has influence on every church and congregation including the Nazarenes of this study.

2.3.1 Early Methodism

Early Methodism was intended to bring discipline into the lives of those willing to submit to its methods. The goal was personal holiness and integrity of faith and life. Their method was a series of 22 accountability questions that they were responsible to answer daily. The term "Methodist" was one of derision when first used by the classmates. It came to be respected. The Wesleys and their committed adherents to the goal of personal holiness began a movement. According to Dr H. Ray Dunning, John Wesley desired for the followers what he sought in his own life.

> "To begin with, it should be observed that Wesley was formulating directions for his Societies, composed of Methodists who were endeavouring to actualize in their own lives the ideals and spiritual goals which their spiritual mentor had sought in his own experience, specifically Christian perfection." (Dunning 1970:4)

2.3.1.1 The Oxford Holy Club

The Oxford Holy Club was originally formed by Charles Wesley. John Wesley became the leader rather quickly. The idea was personal discipline and accountability for the daily lives of those who joined.

> "What was the ultimate purpose for Wesley's imposition of such a disciplined life upon both himself and his followers? The answer may be learned by looking at Wesley's definition of religion as a "constant ruling habit of soul, a renewal of our minds in the image of God, a recovery of the divine likeness, a still increasing conformity of heart to the pattern of our most holy Redeemer." (Dunning 1970:8)

The club became the incubator for the birth of the Methodist Church and for a Wesleyan theology that proved itself to be more practical than systematic. As the organization of the club grew it gave early direction for the structure of John Wesley's work.

2.3.1.2 The Society

The organizational structure of John Wesley's ministry was quite detailed. Each part of the ministry was designed to play a specific role in the life of the person who was engaged in it.

In 1743 Wesley began to structure ministry along three lines: The Society, The Class, and The Band. The society was the largest and most basic of the structures. Wesley stated:

> "Such a society is no other than a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation." (John Wesley's Leadership Lessons 2012: 1)

The society was a congregational group so to speak. It was further divided into the Class and the Band for more personal ministry.

2.3.1.3 The Class Meeting

The next step in being accountable Methodists was the Class Meeting. This group was much smaller so that the members could know one another personally.

> "The class was composed of 12-20 members, both sexes, mixed by age, social standing and spiritual readiness, under the direction of a trained leader. It was not a gathering for academic learning. They met weekly in the evening for mutual confession of sin and accountability for growing in holiness. This group provided the structure to more closely inspect the condition of the flock, to help them through trials and temptations, and to bring further understanding in practical terms to the messages they had heard preached in the public society meeting. Membership in a class meeting was non-negotiable. If you wanted to continue in the society you had to be in a class."(John Wesley's Leadership Lessons 2012: 1)

2.3.1.4 The Bands

The Bands were the smallest group for mutual accountability.

"Composed of 4 members, all the same sex, age, and marital status. They were voluntary cells of people who professed clear Christian commitment, who desired to grow in love, holiness, and purity of motive. The environment was one of ruthless honesty and frank openness. There were specific rules about punctuality and order within the meeting. He introduced accountability questions which everyone answered openly and honestly in the meeting each week: 1) What known sins have you committed since our last meeting? 2) What temptations have you met with? 3) How were you delivered? 4) What have you thought, said, or done, of which you doubt whether it be sin or not? 5) Have you nothing you desire to keep secret? You can see from these questions that there was no place to hide in a Band. Bands became the training ground for future leaders. This group held to extreme confidentiality in a "safe place", mutual submission where matters of indifference were yielded to the released leader, and godly stewardship. This was the group that could intensively pursue goals and vision together." (John Wesley's Leadership Lessons 2012:1)

2.3.1.5 The Penitent Bands

Even before the plethora of "anonymous" groups such as Alcoholics Anonymous or Narcotics Anonymous came into being, John Wesley recognized the need for additional accountability for specific issues.

"On Saturday nights Wesley met separately those who struggled with such severe problems that they could not live up to the demands of the class meeting. The format and stringent measures of these meetings were designed to help the really penitent backsliders (primarily alcoholics). This group was similar to the organisation of our day called Alcoholics Anonymous." (Henderson 1997:79)

2.3.1.6 The Select Society

Leaders within the Wesley ministry were carefully selected and had additional responsibility.

"The Select Society was the group of committed Christians Wesley chose to become the standard-bearers for the Methodist movement. They were those leaders of Class Meetings and Bands who were recognized by Wesley as willing and able to delve deeper into the tenets of faith. Most importantly, Wesley felt the need to have a group where he could share in his own struggles and concerns. He selected a group

of persons to meet with him every Monday morning for an hour. Unlike the Class Meetings and the Bands, there were no procedural rules for this Select Society. It did not even have a leader, although Wesley himself served this role in point of fact. In Select Societies there were three basic assumptions: (1) what was discussed in the meetings was to be held in strictest confidence, (2) in all discussion of inconsequential matters, members agreed to abide by the opinion of the senior minister, and (3) everyone agreed to contribute to the discussions." (Malony 2012:56)

2.3.2 American Methodism

A few years before the death of John Wesley and a few years after the American Revolution, Methodism was growing. Wesley, ever convinced that his movement was about reform and personal holiness, not separation from the Anglican Church, was forced by circumstances to take matters into his own hands to assure the blessing of ordained ministers for the newly formed United States of America.

"In 1784, when there was a shortage of ordained ministers in America after the Revolution, the Bishop of London refused to ordain a Methodist for the United States. Feeling himself forced to act and believing that biblical principles allowed a presbyter to ordain, Wesley ordained Thomas Coke as superintendent and two others as presbyters. In the same year, by a Deed of Declaration, he appointed a Conference of 100 men to govern the Society of Methodists after his death. Wesley's ordinations set an important precedent for the Methodist church, but the definite break with the Church of England came in 1795, four years after his death." (Brittannica.com 2013:1)

Methodism as a separate denomination was a matter of fact at this point in history. The separation from the Church of England was complete just prior to the beginning of the 19th century. Thomas Coke and Francis Asbury became the first two bishops of the Methodist Church in America.

"Coke was ordained at Bristol, England, in September, and in the following December, in a conference of the churches in America at Baltimore, he ordained and consecrated Asbury, who refused to accept the position until Wesley's choice had been ratified by the conference. From this conference dates the actual beginning of

the "Methodist Episcopal Church of the United States of America." To the upbuilding of this church Asbury gave the rest of his life, working with tireless devotion and great energy." (nndb.com 2013:1)

2.4 Denominational Distinctives

As the Holiness Movement spread slowly but steadily through the initiatives of the Wesleys (especially after their passing), distinctions about education, scriptural interpretation, geography, and time began to be apparent. Denominations began to be born out of fervency for and commitment to certain interpretations of scripture and perceived prerequisites for ministry. The separation of certain groups actually fuelled the overall spread of the Holiness Movement. Each of these denominational movements helped shape the overall definitions and terminology of the holiness movement and still have some influence today on how people understand what "holiness" means including those persons associated with the North Carolina District Churches of the Nazarene.

From the late 1700's to the mid 1900's groups would separate and merge as opportunities for the spreading of the gospel message presented themselves. The Wesleyan / Holiness branch of the Church would grow significantly for an extended period of time. Each of the following denominational examples have influence today on the definition and practical aspects of holiness doctrine and living.

2.4.1 The Salvation Army

Concern over doctrine is often the driving force behind denominational formation and associations. Other times the motivation is ministry to a certain segment of the population.

> Thieves, prostitutes, gamblers, and drunkards were among Booth's first converts
> to Christianity. To congregations who were desperately poor, he preached hope
> and salvation. His aim was to lead people to Christ and link them to a church for
> further spiritual guidance. . (Salvation Army 2013:1)

Today, those who are involved in social gospel concerns, those in the Church of the Nazarene Compassionate Ministries programmes, and others who take it upon

themselves to minister to those less fortunate are following in the influence of William Booth.

2.4.2 Pentecostal Holiness

One of the most important factors in the establishment of the Church of the Nazarene and its doctrines was the founding of the Pentecostal Holiness denomination. In 1919 the Church of the Nazarene dropped the word "Pentecostal" from its official name. This was a practical solution to a theological difference. As the denominations were very close in theology and practics those on the Pentecostal side spoke in tongues while the Nazarenes did not. By dropping the word Pentecostal from the official name of the Church, the Nazarenes gave room for those who preferred to identify Pentecostalism with "tongues" to have a distinction unto themselves. This is just another example of how influential language has been through the history of the Church.

The International Pentecostal Holiness Church is just over 100 years old but is rooted biblically to the Day of Pentecost as spelled out in Acts 2. The denominational focus is on discipleship as a way of life as explained by their vision and mission statements and their core value statements as found in the 2013 – 2017 IPHC Manual. What is interesting is that one of the core values of the early twentieth century, speaking in tongues, is not mentioned in the current vision statement of the denomination.

> "Vision:
>
> We are called to be "A Place of Hope" and "A People of Promise."
>
> Mission Statement:
>
> The mission of the International Pentecostal Holiness Church is to multiply believers and churches, discipling them in worship, fellowship, and evangelism as we obey the Great Commission in cooperation with the whole body of Christ.
>
> IPHC Core Values:
>
> We Prayerfully Value . . .
>
> 1. Scripture 2.Pentecost 3.Holiness 4.Christ's Kingdom 5.All Generations 6.Justice 7.Generosity" (IPHC Manual 2013:11)

At present, the IPHC has well over 10,000 local churches and well over 2 million members worldwide.

2.4.3 Church of God (Anderson)

In the late nineteenth century there were several groups throughout the United States adopting the generic name "Church of God". One group of holiness believers distinguished their name by using a hometown name in the title. Thus the Church of God Anderson IN. Officially this group does not declare themselves a denomination.

> "These individuals saw themselves at the forefront of a movement to restore unity and holiness to the church. Their aim was not to establish another denomination but to promote primary allegiance to Jesus Christ so as to transcend denominational loyalties."(Church of God 2013:1)

This aversion to identification as a denomination has a definite impact on those persons who for one reason or another move from the Church of God (Anderson) to other holiness entities such as the Nazarenes.

2.4.4 The Wesleyan Church

The Wesleyan Church began in 1968 with the merger of two denominations.

> "On June 15, 1966, the Thirty-Second General Conference of The Wesleyan Methodist Church adopted The Basis for Merger and Constitution, and subsequently the annual conferences and local churches ratified the action. On June 16, 1966, the Twenty-Fifth International Conference of The Pilgrim Holiness Church also adopted The Basis for Merger and Constitution. Thus the formation of The Wesleyan Church was authorized. The General Board of The Pilgrim Holiness Church and the General Board of Administration of The Wesleyan Methodist Church cooperated in planning the uniting General Conference, and in preparing the new book of Discipline for its consideration. On June 26, 1968, The Pilgrim Holiness Church and The Wesleyan Methodist Church of America were united to form The Wesleyan Church." (Wesleyan Church 2008:7)

The denominational focus of this church body is the spread of the message of scriptural holiness around the world. Theologically the Wesleyan Church is all but

an identical twin to the Church of the Nazarene. The denominations have frequent cross-over members and clergy thus clearly identifying with and supporting the doctrine of holiness.

> "The Wesleyan Church has grown out of a revival movement which has historically given itself to one mission—the spreading of scriptural holiness throughout every land. The message which ignited the Wesleyan revival was the announcement that God through Christ can forgive men and women of their sins, transform them, free them from inbred sin, enable them to live a holy life, and bear witness to their hearts that they are indeed children of God. The message was based on the Scriptures, was verified in personal experience, and came not only in word but in the power of the Spirit." (Wesleyan Church 2008:8)

2.4.5 The Church of the Nazarene

It is important to note that the wording of the Church of the Nazarene Manual in regards to the original intent of the denomination has changed very little over the years. At the outset, the intention of the founders was to form and lead a denomination dedicated to the doctrines of holiness. Comparatively, those goals are basically the same today. In its opening statements on the history of the denomination the Church of the Nazarene Manual makes a direct connection to the message of entire sanctification and holiness and affirms the historical connection to the church universal.

> "The Church of the Nazarene, from its beginnings, has confessed itself to be a branch of the "one, holy, universal, and apostolic" church and has sought to be faithful to it. It confesses as its own the history of the people of God recorded in the Old and New Testaments, and that same history as it has extended from the days of the apostles to our own. As its own people, it embraces the people of God through the ages, those redeemed through Jesus Christ in whatever expression of the one church they may be found. It receives the ecumenical creeds of the first five Christian centuries as expressions of its own faith. While the Church of the Nazarene has responded to its special calling to proclaim the doctrine and experience of entire sanctification, it has taken care to retain and nurture identification with the historic church in its preaching of the Word, its administration of the sacraments, its concern to raise up and maintain a ministry

that is truly apostolic in faith and practice, and its inculcating of disciplines for Christlike living and service to others."(Church of the Nazarene Manual 2009:14)

Each of the previously mentioned denominations has had a significant impact on the definitions and doctrines of the holiness movement over the years. Each of these churches has had a significant impact on its sister denominations during their time of formation and ministry. All have contributed positively to the current composition of the Wesleyan branch of the Church universal.

2.5 Foundation Three: Current Communication Issues

A major factor in understanding the changes that have occurred in the language of the holiness movement over the years is grasping the constant change and flow of information in the present day. In short, almost nothing stays the same.

2.5.1 Mitigating Factors

The influence of global communication and global travel has a definite effect on the language and understanding of the holiness doctrines both directly and indirectly.

2.5.1.1 Non-holiness Definitions

An excellent example of this is the influence of church attenders or members who have participated in the fellowship and worship of a non-holiness church. The communication of the doctrines of holiness becomes all the more complicated when these individuals join in the fellowship of holiness churches. Many times these persons find themselves facing a whole new vocabulary. Through no fault of their own, the message is not being received, much less interpreted or applied to life situations. Ronald Johnson clarifies this issue:

"If the person lacks strong religious orientation to life, be careful not to use theological buzz words like justification, sanctification or even redemption. Even for someone who was raised in a Christian environment but has never made a decision to trust Christ as Saviour and Lord, some terms may difficult to comprehend." (1994:165)

Thus persons from non-holiness and/or non-evangelical backgrounds will find defining terminology a challenge. Those pastors and teachers desiring to reach these people will have to be very aware of this learning curve and patiently implement good communication practices.

2.5.1.2 Denominational Knowledge

One of the obstacles to communication within the church and specifically within the Church of the Nazarene is a wide-spread deficit of denominational knowledge. Many of the people who occupy the pews on a given Lord's Day simply do not know what the church they are attending stands for. It is not unlike the situation found in the life of the early church as recorded in the book of Acts. Thus one of the established practices of the post-modern pastor has to be education in the doctrines of said church in a language and manner that the people will understand.

2.5.2 Language and Communication within the Church of the Nazarene

The very first Church of the Nazarene congregation was organized in October 1895 under the ministry of Rev. Phineas Bresee in Los Angeles, CA. Though it is a very international church at present, its roots are in the Holiness Movement in the United States. In October 1908 at Pilot Point, TX the denomination known as "The Pentecostal Church of the Nazarene" was officially born.

In 1919 at the request of 35 districts of the Church the word "Pentecostal" was dropped from the official name of the denomination in order to delineate between the Nazarenes and other holiness movement denominations that practiced "speaking in other tongues" which Nazarenes do not.

Included from the earliest days of the Church were by-laws and faith statements within an official Church Manual. In 1912, Nazarene Publishing House was established and began to produce material for the denomination. As the Church grew and expanded across the globe the main communication issues were translations of teaching material and how to produce it. As missionaries entered new fields the challenge only increased. "By the twenty-fifth General Assembly of the Church in 2001, 40% of the delegates either spoke English as a second language or did not speak it at all." (Periods 2003:14) In January 2014 the District of

North Carolina reported seventeen non-English speaking Churches of the Nazarene on the monthly prayer list issued from the district office.

2.5.3 Bible Versions

The Church of the Nazarene has no official position on which version of the Bible is authoritative, best etc…

After the New International Version 1984 edition became widely available the Church of the Nazarene was slow to adopt its use in official church literature. Nazarene Publishing House moved from using the King James Version (1611) in producing its English speaking material incrementally to the New International Version. The transition time was almost twenty years. For many years during the transition much of the weekly and monthly class material was printed with both KJV and NIV. This caused some confusion and much discussion among clergy and laity alike at times causing slight rifts among the more vocal advocates of their particular versions. While most of the struggle has been between the NIV and KJV there are other versions that are sometimes brought into the mix.

Central to the arguments over accuracy and correctness are certain passages that have been either left out of the NIV text or changed significantly. For example, using the common tool of a parallel bible one can see passages such as Matthew 17:21, 18:11 and 23:14 that are in the KJV but not in the NIV. The word "begotten" is not included in the 1 John 4:9 NIV text but it is included in the KJV. This is a major issue for some while others point to Acts 24:6-8 as an example of entire sentences being left out. A real sticking point for some has been an ongoing debate over Isaiah 7:14 that says a "virgin shall conceive" in the KJV and "a young woman shall conceive" in the RSV. These incidents highlight the battleground that has existed for decades between camps.

Additionally, now that the internet is a given resource in most first world countries the fight over versions can be expanded and often is. Many websites including "nowtheendbegins.com" go to great lengths to stir the fight over bible versions. As a result camps develop within congregations over "which bible is the right bible".

"Dr. Frank Logsdon, member of the translation committee for the New American
Standard Version (NASB), has denounced his work on that Bible and urged all
Christians to return to the Authorized Version, commonly known as the King
James Bible.Logsdon admitted, "The deletions are absolutely frightening." The
huge number of English Bible translations currently available has produced untold
millions of dollars in sales, but does anyone believe that they have produced a
modern Church which is more knowledgeable about their Bible? No, it has
produced the Siamese twins of confusion and falling away from truth.

Do YOU [sic] want a bible that cuts out the holiness of God, removes lots of the
promises, and in some cases just deletes the verse altogether?
 Or do you want the true, pure words that God Himself wrote? Because there is
power on in those words, and not in the weak, powerless words of man."
(nowtheendbegins.com 2015:1)

With present technology, especially smartphone apps, the sky is the limit as to how many different versions of scripture may be present at any given time in a Nazarene Church service or bible study. While that may be a blessing for those who desire it and believe it can move the communication of the holiness message forward for others a war of words about words rages on and slows the progress that could be made in overall bible knowledge. When a certain segment of any church of class is opposed to the reading of modern and post-modern versions of the bible it hinders the education of the congregants.

2.5.4 Language Used in Denominational Publications

In 1997 the denomination changed from the King James Version to the New International Version when posting scripture in the Church Manual. Rituals such as funerals, weddings and communion previous to 1997 used the King James. From 1997 to the present the Manual uses the New International Version 1984.

2.5.5 Nazarene Teaching Material

From the mid 1990's through 2002 the Church produced 24 teaching modules for use in training pastors who for a variety of reasons would not be able to attend one of the colleges or universities of the denomination. Collectively referred to as the Modular Course of Study, and available online for each world region of the church

(nazarene.org/ministries/clergy/ display.html) these modules incorporate a full range of bible versions and references.

Depending on the author(s) and the subject matter various versions are integrated into the module. This material is readily available in English, French and Spanish.

Pastors, both licensed and ordained, in the Church of the Nazarene are free to use whatever version of scripture they prefer.

Material from Nazarene Publishing House is produced almost exclusively using the New International Version 1984 for its English speaking periodical / dated class lessons. This includes material for the very youngest of students all the way through the most mature of adults.

2.5.6 Hymnals and Other Musical Resources

In 1951, 1972, and 1994 the Church of the Nazarene produced its "official" hymnal. Still today, the church produces so much musical material that it has a separate company within the Nazarene Publishing House known as Lillenas Music.

The most recent hymnal (1994) incorporates the NIV into its worship sequences and responsive readings. At present there are no plans to produce a new church hymnal. This is a reflection of the ever-changing landscape of pastoral leadership, music, technology, and church worship patterns. The exclusivity that once dominated the music in the Church of the Nazarene simply no longer exists.

One of the main reasons why these changes have occurred in the Church of the Nazarene and other denominations is the advent of the internet and a genius idea known as CCLI.

> "The Church Copyright License covers over 300,000 worship songs for congregational singing. The copyright law is very clear on copying music. If you do not have express permission from the rightful owner of the song, you cannot make a copy. Many church music leaders who have made efforts to honor the law and have tried to obtain permission first from the copyright owner before making copies have found this to be a time-consuming challenge and in many cases, an administrative nightmare.
>
> Many have agreed...the copyright law is fair but not practical. That's why more than 158,000 churches across North America are taking advantage of the Church Copyright License from CCLI.

The Church Copyright License is a contractual agreement with songwriters and publishers from around the world. For an annual license fee, a church receives legal authorization to copy from over 300,000 songs for congregational use."(CCLI 2014:1)

Worship leaders and pastors of every stripe can easily access a world of music with the everyday technology they have available.

2.5.7 Electronic Communication Resources

Along with CCLI as a source for music, the internet has provided a practically limitless source of information for the church and pastors. Internationally, the Church of the Nazarene has thousands of websites that run the gamut from simple information pages about a local congregation to interactive websites for learning, virtual classrooms and resources from around the world.

A good example of a denomination embracing technology is found in the periodical, "*Grace and Peace*" magazine. "*Grace and Peace*" is a resource magazine that is published by Nazarene Publishing House in Kansas City, MO. In this periodical are QR codes that can be scanned and read by smartphones with the proper apps. Once the QR code is scanned the person doing the scanning can watch a short video clip or read additional documentation that has direct correlation to the article in the magazine. This type of technology will prove critical in the near future in terms of communication of the message of holiness.

2.6 Chapter Summary

This chapter has been descriptive in nature, bringing to bear the factors throughout time that have been and are contributing to the overall crisis in communication of the doctrine of holiness. Primarily historical, it describes well the culture and climate that has given birth to the current state of affairs in the Church of the Nazarene in North Carolina. It is important to the overall understanding of where the church is to understand that the historically recognized leaders such as the Wesleys, P. Palmer and O. Scott still have influence on the church today. The denominational influences over time have helped shape the holiness movement and those who are part of it today thus having direct influence on the church under consideration.   The numerous other factors discussed from the Oxford Holy Club and the Wesleyan structure of Methodism overall to the influence of social and electronic media are all

critical components to understanding how language and communication has changed. It is important to be able to consider these factors when one is describing the normative state of the church under study. Following Osmer's method this information has been presented in this chapter so that the door to subsequent chapters can be opened in proper sequence. The next step, the interpretive task, answering the question "why is this going on?" will be the primary focus of chapter three as it investigates the religious and political forces that have and still influence the holiness movement.

Chapter Three
Holiness Through the Lens of Denominationalism: Contributing Factors

3.1 Introduction

The rationale and objective of this chapter is to examine the current state of the holiness movement from the perspective of denominational ministry. This will be accomplished by examination of the historical and present definitions of the movement in a sample of well-known denominations, each of which has had an influence on the definitions and doctrines of holiness through the years. The chapter seeks to accomplish the second step of Osmer's research method, the interpretive task. In the examination of these historical definitions and facts the question of "why is this (lack of communication of the doctrine of holiness in the N.C. Church of the Nazarene) going on?" will be addressed. The key to answering this question is to examine the issue from the viewpoint of the people who are affected by it and in a certain sense helped create the issue. These persons are all members of the N.C. Church of the Nazarene though they attend different local congregations. Each of them comes to the church and denomination from a different holiness perspective in that four of them have been members of a sister denomination at some point and one has been a member of a non-denominational church. It must also be pointed out that they are but a sample of the church across the state. In any given congregation of the N.C. Church of the Nazarene any or all of these persons may be represented. A high percentage of people who attend local Nazarene congregations have spent time in non-denominational churches therefore the influence of said persons is significant to the overall ministry of the local church.

A. Robert W joined the Nazarene Church for the second time in 2009. After years of involvement with the Church of God (Anderson) Robert's employment status changed. He relocated from Missouri to North Carolina. He chose, for a variety of reasons, to come back to the Church of the Nazarene rather than seeking out a local Church of God (Anderson) congregation. The perspective this gentleman brings to the Church of the Nazarene is that after years of being in the Church of God

(Anderson) he is not fully at ease with the idea of local and denominational church membership. His educational background is holiness but not Nazarene. Therefore when the issue of holiness is addressed his perspective and educational background helps inform and shape the conversation at hand.

B. Helen G joined the Church of the Nazarene in the late 1970's after being a long term member of the Pilgrim Holiness Church prior to its 1968 merger with the Wesleyan Methodist Church. In 1968 her Pilgrim Holiness Church became via the merger a local Wesleyan Church. For personal reasons about a decade after the merger she transferred her membership to a North Carolina Church of the Nazarene near her residence and has been there ever since. At 91 years of age she has seen much change through time. The issue that she brings to the discussion is that the language of holiness has changed but she personally prefers "the old ways". Her contribution to the local church of which she is a part and the district church is that she has the knowledge and the experience to discuss holiness from the view that there are some things that ought not change. From her perspective holiness has not changed therefore the language of holiness that she was taught needs to be taught rather than updated.

C. Chris T joined the Church of the Nazarene in North Carolina less than 10 years ago. Like Robert W his employment moved him to the Carolina's and once in the state he chose to become a Nazarene. Chris was involved for years with the Salvation Army primarily in the southern regions of the U.S. While he agrees doctrinally with the Church of the Nazarene he is still very true to his Salvation Army roots. His perspective and definition of what holiness is and what it means is definitely Wesleyan in that he is quick to point out that John Wesley stated that there is "no gospel apart from a social gospel." This is often stated by those adherents to social action ministry. The fact of the matter is that this is not a correct quote but in the sense that it has been taken out of its original context. Never-the-less, it is the perspective of this gentleman and it informs any and all discussion of holiness that he is involved in.

D. Phyllis P is a secretary by profession and an ardent supporter of her local Church of the Nazarene. She married into the Church of the Nazarene over 35 years ago.

She was raised in an International Pentecostal Holiness Church congregation on the Eastern Shore of Virginia. Her defining perspective is that the Church of the Nazarene is a good church but it should recognize "speaking in tongues" as a third work of grace. She was taught that justification / salvation is the first work of grace. Becoming sanctified was a second work of grace and the ability to speak in tongues was the third and final work of grace that every person needed to assure their adoption into the family of God. This background still influences her understanding and discussion of theological matters, particularly those centred on defining holiness. She would never cause a rift on purpose but does add richness to the discussion when the matter of holiness is at hand. This view of three works of grace is derived from the Articles of Faith of the IHPC.

> "10. We believe in sanctification. While sanctification is initiated in regeneration and consummated in glorification, we believe it includes a definite, instantaneous work of grace achieved by faith subsequent to regeneration (Acts 26:18; 1 John 1:9). Sanctification delivers from the power and dominion of sin. It is followed by lifelong growth in grace and knowledge of our Lord and Savior Jesus Christ (2 Corinthians 4:16; 2 Peter 3:18).
>
> 11. We believe that the Pentecostal baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance. (Luke 11:13; Acts 1:5; 2:1-4; 8:17; 10:44-46; 19:6)."

E. Jim H is one of many persons in the North Carolina Church of the Nazarene who for family and other reasons chose to join. His passion for the lost and his commitment to his local congregation is commendable and exemplary. Jim came to the Church of the Nazarene from a non-denominational background. (#3 bp6) Raised with "only the Bible" as his guide his assessment of denominational necessity is somewhat negative, but his agreement with most of the doctrinal stands of the Church of the Nazarene is quite positive. This viewpoint or perception of lack of need of denominational affiliation contributes to definitions and understandings within his circle of influence. When a fellow follower of Jesus is too quick to say

something to the effect of "this is what the church believes" Jim gently reminds the person that "the Church" is not just the Church of the Nazarene.

These five members of the Church of the Nazarene in North Carolina all have influence on the teaching and understanding of doctrine within the church. All are kind, committed and trustworthy. They are representative of the 5000+ who are members and attenders of the church. Many of these individuals are not willing to dialogue about, accept, or learn new terminology for holiness. They instead want the congregation to accept their ways, their language, etc… This has resulted in church splits and even entire congregations leaving the denomination. Pastors and teachers in the local church have to be cognizant of the history of their congregants and students in order to guard against offending. The wisest course of action is often to integrate the language of those from other denominations where it can be done and agreeing to disagree when it cannot.

Persons who are not willing to learn or change but never-the-less support their local Church of the Nazarene must be taken into account when considering various ministries. On the surface this appears to be simply an issue of education focusing on terminology. In fact it goes much deeper. Using Phyllis P as an example, one might believe that after thirty-five years a person would know the language of the local church and denomination, accept it as descriptively accurate, and use it fluently. Personal testimony from this lady (of which the researcher was present) to a room full of peers in a Nazarene class setting revealed a staunch belief that the scriptures are clear on three distinct works of grace (as noted in par 3.1 section D). These differences are based on interpretation of scripture, theological differences that are personally valuable to this individual.

In order to discuss these various influences on the present day church a two-fold portrayal of the definitions of the movement will be necessary. This will provide a link between what has been established in the previous chapter in terms of history and foundation and the following chapters that will offer a new praxis for the Church and pastors under study. Succinctly, one must know where one is before one can proceed to a stated goal.

3.2 Denominationalism and the Definition of Holiness

Denominations, by their nature, are political entities within the religious landscape of culture. Each presents itself as a body, a group or sub-set of Christians with particular theological leanings. While the basic theology of the churches within the Wesleyan genus is the same each one has a different emphasis that comes to the forefront of their particular ministry. Additionally, as each church moves through time, changes occur that define and delineate the emphases in ministry for that particular situation and era.

> "The groups that compose conservative Christendom are marked by distinctive theological stances and sociological dynamics as significant as those that distinguish other church traditions or those that separate evangelical groups from mainline denominations." (Dayton 1975:197)

As Dayton suggests there are differences between the denominations that are to be considered. These differences are best illustrated in the various denominational manuals and literature.

The Church of the Nazarene publishes an updated *Manual of the Church of the Nazarene* following its quadrennial international convention. The most recent is the 2013-2017 edition and is available in a variety of formats including online at Nazarene.org. The other denominations used for comparison in this section periodically update their doctrinal statements as well.

In order to fully understand and appreciate the differences one would have to examine these various denominational / movement documents side by side. Two examples can illustrate the idea.

A. The Church of the Nazarene explains the term "sanctification" in Article 10 of the Church Manual. It is referred to as "Christian Holiness or Entire Sanctification". The emphasis of the explanation of it is that the event of sanctification is a second and distinct work of grace.

> "Entire sanctification is provided by the blood of Jesus, is wrought
> instantaneously by grace through faith, preceded by entire consecration;"
> (Church of the Nazarene Manual 2013:33)

Whereas as The Wesleyan Church Articles of Religion explains the term "sanctification" in three steps using steps as initial, progressive and entire.

> "Sanctification is initiated at the moment of justification and regeneration. From
> that moment there is a gradual or progressive sanctification as the believer walks
> with God and daily grows in grace and in a more perfect obedience to God. This
> prepares for the crisis of entire sanctification which is wrought instantaneously
> when believers present themselves as living sacrifices," (Wesleyan Articles of
> Religion 2012:1)

While both derive from J. Wesley there is a difference that finds its way into preaching and teaching on the local level. Both inform the knowledge and opinions of the average Nazarene church attender in North Carolina as many of them including pastors are transfers from The Wesleyan Church.

B. The Church of the Nazarene devotes eight written paragraphs (Article 10 paras 13-14) to the explanation of Christian Holiness / Entire Sanctification with a list of multiple scriptures addressing the various terminology used in the explanation. (Church of the Nazarene Manual 2013:33-34). The Salvation Army Articles of Faith make one simple statement.

> We believe that it is the privilege of all believers to be wholly sanctified, and that
> their whole spirit and soul and body may be preserved blameless unto the coming
> of our Lord Jesus Christ. (Salvation Army Articles of Faith 1980:1)

The result of this sometimes is confusion. Because of the ebb and flow of persons from one denomination to another a need for education focusing on language and terminology is warranted. Persons such as Chris T who come to the Church of the Nazarene from other denominations do not come in a generic package. They are products of their environment, their educational opportunities and their culture (including family, local church and geographical). They have been taught to interpret

scripture through a certain lens with certain emphases. They do not check that knowledge at the door so to speak, nor should they be expected to do so. The language and vocabulary they have been trained in (formally and informally) are the products of the biblical interpretation they have been a part of over their lifetime.

Thus when one attempts to define what holiness means and what words are chosen to explain it in the twenty-first century one must take into account these very real differences that come to the discussion table, the sermon preparation desk and the pulpit.

3.3 Denominational Focus

In considering the denomination under study and other denominations within the holiness family one must understand that just as a particular family has individual members that share the same DNA but still have certain distinct characteristics, each member of the holiness movement does so as well. Though having a common heritage and lineage each member defines for themselves their definition of themselves and their terminology. As a result, the focus of the ministry for each denomination is somewhat different. This focus of ministry for each group is the product of the theological values, policies, and politics of the entity. For example, Article of Faith 11 (The Church) in the Church of the Nazarene Manual was originally proposed at the 1928 General Assembly of the denomination. The article was added to the text of the Manual in 1989. While each denominational family contributes to the richness that is the Body of Christ and the holiness movement all that is accomplished is both religious and political in nature. In order to better understand where the Church of the Nazarene in North Carolina is today it is necessary to establish the history of the church and those that have influence on it via the people who are current members of it.

3.3.1 The Church of the Nazarene

The Church of the Nazarene officially began in 1908 at Pilot Point, Texas. The intent and purposes of the leaders of that era are explained in the Historical Statement of the denomination Manual.

> "The Church of the Nazarene, from its beginnings, has confessed itself to be a branch of the "one, holy, universal, and apostolic" church and has sought to be faithful to it. While the Church of the Nazarene has responded to its special calling to proclaim the doctrine and experience of entire sanctification, it has taken care to retain and nurture identification with the historic church in its preaching of the Word, its administration of the sacraments, its concern to raise up and maintain a ministry that is truly apostolic in faith and practice, and its inculcating of disciplines for Christlike living and service to others." (Church of the Nazarene Manual 2009:14)

The denominational focus for the Church of the Nazarene is proclamation of the doctrine and experience of entire sanctification, emphasized as a specific second work of grace. The formation of this denomination is representative of the changes that occur each time a new denomination, fellowship, or federation of congregations is formed.

3.3.2 The Wesleyan Church

The Wesleyan Church began in 1968 with the merger of two denominations. This is the church that Helen G (referenced in 3.1) came out of to join the Church of the Nazarene.

> "On June 26, 1968, The Pilgrim Holiness Church and The Wesleyan Methodist Church of America were united to form The Wesleyan Church." (Wesleyan Church 2008:7)

The denominational focus of this church body is the spread of the message of scriptural holiness around the world. The merging of these two denominations into one with their emphasis on "scriptural holiness" realigned the family members of the holiness movement by strengthening their numbers and choosing slightly different wording as to their central message. Whereas the Church of the Nazarene chooses to emphasize entire sanctification as a second distinct work of grace, The Wesleyan Church places emphasis on sanctification as a three step process: initial, progressive and entire.

3.3.3 Salvation Army

The denominational focus of the Salvation Army is sharing the good news of salvation with those in the world who need salvation from sin. Unlike the Church of the Nazarene and the Wesleyan Church scripture references have not been added to the text of the Articles of Faith in the Salvation Army. The scriptural implication is there but there are not direct references. The Articles of Faith in the Salvation Army Church are short and to the point without extended explanation (see para 3.2 section B) found in other denomination's Articles of Faith / Religion.

Chris T. (referenced in 3.1) was a member of this denomination for several years prior to joining the Nazarenes. This denomination is best known for its compassionate ministry emphasis. This has helped shape the holiness movement over time in that those involved with the movement have taken their cues on compassionate ministries from the Salvation Army. It is notable that of the denominations / movements used in this chapter for illustration, the Salvation Army is the only one that includes a statement concerning the poor and disadvantaged in their various statements or articles of faith. As part of their "Soldiers Covenant" (known previously as Articles of War) the soldier includes the following statement:

> "I will be faithful to the purposes for which God raised up The Salvation Army,
> sharing the good news of Jesus Christ, endeavouring to win others to Him, and in
> His name caring for the needy and the disadvantaged." (Workers Covenant 2015:1)

3.3.4 Church of God (Anderson)

The denominational focus of the Church of God (Anderson) is fulfilling the Great Commission in making disciples. They refer to themselves as a movement rather than a denomination. This stands in contrast to the majority of the denominations within the holiness movement. Robert W (referenced 3.1) came to the Church of the Nazarene from this movement.

3.3.5 Pentecostal Holiness

The International Pentecostal Holiness Church is just over 100 years old but is rooted biblically in the experience of Pentecost as spelled out in Acts 2.

Phyllis P. (referenced in 3.1) was born and raised in this church prior to her marriage which resulted in the change of denominations to the N.C. Church of the Nazarene.

> The mission of the International Pentecostal Holiness Church is to multiply believers and churches, discipling them in worship, fellowship, and evangelism as we obey the Great Commission in cooperation with the whole body of Christ.
> IPHC Core Values: We Prayerfully Value . . .
> 1. Scripture 2.Pentecost 3.Holiness 4.Christ's Kingdom 5.All Generations 6.Justice 7.Generosity" (IPHC Manual 2013:11)

It should be noted at this point that the quoted section of the IPHC manual above is an example of political influences on the definitions and doctrines of the holiness movement churches. The section that lists what is prayerfully valued (7 points) is new to the text. This is an example of how definitions within the holiness movement are shaped and changed in subtle but very important ways.

3.4 Denominational Definitions: Salvation and Sanctification

Essential to understanding where the Holiness Movement presently stands one must be cognizant of the definitions of salvation from sin and sanctification or personal holiness. Each denomination referenced here has its own carefully worded definition. It is precisely this wording issue that helps support the need for this thesis.

The importance of this lies in the fact that people are not as denominationally loyal or denominationally knowledgeable now as in previous generations (see sections 3.5 and 3.6). This has an effect on the communication of the holiness doctrine in every local congregation. The 5000 plus people who make up the North Carolina District Church of the Nazarene are not by any means exclusively Nazarene. The five individuals cited earlier in the chapter are proof of this. Therefore when these persons come to a congregation in the Nazarene movement they bring with them their life experiences, their theological understandings and their notions of what holiness is and should be.

3.4.1 Church of the Nazarene

The definitions of salvation and sanctification in the Church of the Nazarene have been noted in chapter 1 section 1.4. The definitions offered are from the 2009 Manual. On occasion, as the denomination moves through time the wording of these definitions are modified as necessary to reflect changes in language understanding.

3.4.2 The Wesleyan Church

In 1968 The Wesleyan Church was created when The Wesleyan Methodist Church in America and the Pilgrim Holiness Church united in order to serve Christ more effectively together. This merger created new documentation that changed definitions of terminology within the church and the holiness movement. Because of the ebb and flow of members between the Wesleyan Church and the Church of the Nazarene the two denominations have an effect on one another in understanding terminology. For example the Church of the Nazarene emphasizes entire sanctification as a second work of grace that comes after salvation whereas the Wesleyan Church is more "Wesleyan" in that it emphasizes sanctification as beginning in the work of salvation.

3.4.3 Salvation Army

Many of the people who make up the current Church of the Nazarene in North Carolina are former members of the Salvation Army denomination. Similar in theology and values the transition from one to the other is usually quite smooth. Those individuals bring their understanding of salvation and sanctification with them as they assimilate into the Nazarene family. The emphasis of the Salvation Army definition on sanctification is on the process of growing in holiness and progressing in Christlike living. This differs from many early generation Nazarenes who tend to view sanctification as a completed act of grace.

3.4.4 Church of God (Anderson)

Adding to the richness of the Nazarene movement are individuals who have spent time in the Church of God (Anderson). The emphasis of this brotherhood is on the fact that it is God who makes us holy and our need to be living sacrifices. Thus their contribution to the current understanding of salvation and sanctification is emphasis on the work of God in cleansing people and the reaction of obedience in following

Christ afterwards. This understanding will make its way into the conversation when teaching and discussing holiness in the local church setting because they are espoused by persons like Robert W who have respectful influence on the congregations of which they are a part.

3.4.5 Pentecostal Holiness

The Pentecostal Holiness Church defines salvation and sanctification in its Articles of Faith as separate but intertwined works of grace that come to completion in glorification. Though solidly in support of the doctrines of the church of which they are members, former IPHC (now Nazarene) use their experiences, background, and understanding of terminology and scripture to illustrate their faith. This helps shape and define the understanding of holiness within the Church of the Nazarene today.

3.5 Denominational Knowledge

One of the obstacles to communication within the church and specifically within the Church of the Nazarene is a wide-spread deficiency of denominational knowledge. Many of the people who occupy the pews on a given Lord's Day simply do not know what the church they are attending stands for. Thus one of the established practices of the post-modern pastor has to be education in the doctrines of said church in a language and manner that the people will understand. For the local pastor of a Nazarene congregation in North Carolina this means he or she will have to be prepared to minister to a variety of individuals who have either had conflicting and confusing church experiences or no church experience at all. This means that Pastor Williams of local Nazarene Church 1 will prepare herself to allow the influences of the Roberts, Helens, Chris', Phyllis' and Jims of their local church to be seen as positive and influential while at the same time seeking to communicate a common knowledge and language so that holiness as a central doctrine of the Church of the Nazarene is understood by all those to whom she is ministering.

3.6 Denominational Loyalty

One of the results of globalization is diversity of contact and opportunity in every phase of life including religion. As a result loyalty to indigenous ways including

church is very low. Charlie Butts quotes Mark Tooley, President of the Institute on Religion and Democracy:

> "I think the study mostly just illustrates the implosion of denominational loyalties and affiliations, especially among the mainline Protestants, but among Protestants and evangelicals as a whole," he offers. "Even those who are very devout increasingly don't express any strong loyalty to any particular denomination or tradition." (Butts 2012:1)

Because denominational loyalty is low, pastors can reasonably expect that any given person in a church service or class has little experience with other denominational terminology or none at all. The five persons whom we began the chapter with are prime examples. Four of the five have lived in multiple states and multiple nations. Four of the five have travelled on missions work on three continents but only two of those as Nazarenes. Three of the five have joined at least three different denominations in their lifetime. These factors come into play each time the church meets for worship or educational purposes.

3.7 Summary

Denominational teaching has contributed greatly to the understanding of the Church in that countless Christians through the ages have learned of Christ, and come to know and serve Him in denominational settings. At the same time it has contributed to confusion about the Church in that by definition denominations are branches of Christendom and not the whole.

One common thread through this chapter has been the issue of entire sanctification. From the days of Wesley to the present the definition and explanation of this term has been a source of debate. Countless volumes have been written on the subject. ***The key for the N.C. Church of the Nazarene will be how to educate its members and attenders in a common language about entire sanctification in such a way as to pay respect to the differences the people bring with them to the church (theologically, historically and culturally) and still effectively communicate what holiness is and what it looks like in their lives today.***

The definition and message of holiness has been defined and developed over the years through many of these branches. This, coupled with the twin realities of living

in a time of practically limitless information and increasing biblical illiteracy makes ministry a challenge. "Most Americans simply don't know basic content from the Bible." (Nappa 2012:109) Or as Boston University professor Steve Prothero stated in 2010: "Americans are both deeply religious and profoundly ignorant about religion." (U.S. Religious Knowledge Survey 2010:4) Perhaps the most important fact though lies within the persons cited in the chapter.

By examining the history of these denominations in the light of five current Church of the Nazarene members it is clear that communicating the doctrine of holiness to such a diverse group with their history and knowledge (or lack thereof) is and will continue to be quite the challenge.

Thus, the following conclusions meet the goal of Osmer's interpretive task by answering the second question of the research: Why is this (lack of communication of the holiness doctrine) going on?

- Denominationalism has, over time, influenced the definition of holiness. The terminology and focus of each one cited helped shape the people who belonged to it.
- The Church of the Nazarene in North Carolina at present is a product of it parts. Persons such as those cited within the chapter bring to the church their knowledge and terminology from previous experiences.
- The influence of persons coming to the Church of the Nazarene in North Carolina from other denominations or affiliations will continue to shape the understanding of holiness within the church.
- Religious politics through time have helped shape the understanding of holiness terminology. Decisions such as denominational mergers or the redefining of an Article of Faith are political actions that have had a direct influence on the people involved.

This history must be taken into consideration when designing a new ministry model because it is foundational to the present state of the church. As stated earlier (1.3.2) it is virtually impossible to discuss the present state of the church without an understanding of the foundation from which it was raised.

Chapter Four
Communication and Learning within
the Holiness Movement

4.1 Introduction

In this chapter, Osmer's interpretive question will continue to be addressed. The focus of the material will be on three important factors in three major sections. These sections are the lens through which communication and learning within the holiness movement and the Church of the Nazarene will be examined.

- Communication methods and issues within the Holiness Movement over time 4.2 - 4.4.
- Learning within traditional and contemporary worship styles including generational issues 4.5 – 4.6.
- Communication and language issues within the Church of the Nazarene specifically 4.7 – 4.8.

This is a necessary part of the overall structure of the thesis (third corner para 1.3) because it brings to light how significant the changes in communication have been over the period. These changes are part of the answer to the question: "why is this happening?" Each section contributes to the overall answer because they are intertwined. It would be difficult to discuss any one of them without recognizing that each play a role.

Communication of the message of holiness has, like so many other facets of society, undergone more or less steady change from the beginning. This chapter will examine how the message has been, and is presently, communicated from a practical standpoint. Technology has advanced to the point that something that was merely a dream one-hundred years ago or even twenty years ago is now accomplished with the click of a mouse or the touch of a screen. Each generation has used the communication tools available to it in varying degrees depending on the need of the time. Each major section of the chapter will provide a lens through

which ministry is examined. The first addresses the issue of communication methods. This lens provides an overview of the technological forces in play from the beginnings of the holiness movement to the present. The second addresses the issue of learning within worship and includes a section on the differences in generational learning style. This second lens brings to light the social forces at play in the history of the holiness movement. The final lens examines specific issues of preaching and teaching within the Church of the Nazarene. Each of these components are important to the overall issue of how the message of holiness is presently being communicated. Even with all of the advances in technology and the changes in culture the history of the movement still affects the Church of the Nazarene in North Carolina today. We begin with the first lens, that of communication methods and tools.

4.2 Early Holiness Movement Communication

Early on, the message of holiness was conveyed primarily through the voices that believed it and taught it from the pulpit and in the class meeting. The Wesley brothers did not deliberately set out to start a movement per se. Their goal was not mass information distribution but teaching people personal, holy, disciplined, biblical living. Later, when the message had spread from person to person and more and more people were desirous of the lifestyle, it became more public, and more identifiable as a movement.

A major impetus in moving the message of holiness forward in the United States came when the National Camp Meeting Association for the Promotion of Christian Holiness was formed. This organisation was given life by a Methodist minister, Rev. John Wood and a wealthy laywoman Mrs Harriet Drake.

The first meeting was held at Vineland, New Jersey in July 1867 and the model quickly spread across America. Using the crude technology of the day each meeting was advertised and drew crowds of up to 20,000 persons.

4.2.1 Early Mass Communication

The earliest national magazines in America began to be printed and distributed in the 1820's. Photography was beginning to be developed and used regularly. The

first presidential inauguration to be photographed was in 1857 as James Buchanan took the oath of office. Bell invented the telephone in 1876 and Edison invented the phonograph a year later. These early methods of communication may have been used to spread news about events but there is no common record that they were used to teach the holiness message in ways that we regard as conventional today.

4.2.2 Mass Evangelism Gatherings

One early method of gospel / holiness message communication that has survived to this day is the mass evangelism event. From the earliest days of Charles Finney who has been referred to as the "Father of American Revivalism" to D.L. Moody in the latter part of the 19th century to Billy Sunday and Billy Graham in the 20th century the mass evangelism event has been a mainstay of American Protestant evangelism. Pastors and leaders of churches throughout the United States have been involved with these events from the beginning. The latter part of the 20th century was inundated with events led by para-church organisations such as Promise Keepers, Acquire the Fire, and Teen Mania. Many of these events have followed the model of the Billy Graham Crusades where the focus has been on repentance and salvation messages urging people to come to Christ for salvation. The message of holiness, while not wholly lost in these events, has not been the emphasis.

4.2.3 Radio and Television

With the advent of radio it was only a matter of time until the gospel would be heard on the air-waves. The beginning of this method of outreach is interesting. In an article for Radio News in November 1920 the story is told by C.A. Stanley, President of Cosradio and operator of an amateur radio station in Wichita, Kansas.

> "Dr C. B. Wells, who by the way, is teacher of Bible at Fairmount College as well as pastor of the Fairmount Congregational Church, chanced to pass, dropped into the station, took me to task for not having attended morning service, and then and there suggested that the use of the radio station on the Lord's day should henceforth be devoted to the Lord's work. I immediately took down Dr Wells' sermon and transmitted it to the hundreds of stations within hearing; and it has now become an established practice to send out these sermons every Sunday evening at 7:30.

Letters of appreciation addressed to the "Radio Preacher" and the "Wireless Parson"
have been received from all parts of the middle west." (Stanley 1920:270,312)

Nearly 100 years later radio continues to be the most prevalent technology for the message of the gospel world-wide. Those who preach and teach the message of holiness have used it from the early days and continue to promote the doctrine via radio in countless locations worldwide.

Television from its beginning has been an expensive medium of communication. While used frequently it has never enjoyed the prevalent strength of coverage of radio and is now being supplanted by computers and the internet. Broadcast television as an evangelistic tool has never been a dominant force. Indeed, because of its ties to the entertainment industry it has often been labelled as evil, sinful, even satanic by many in the holiness movement.

"Unfortunately, those who are in charge of the programs on television have no fear
of God or respect for His Word! I am deeply disturbed over the devastating effect
television is having upon our morals.
Satan has gained almost complete control of this medium. Sin is glorified on most
programs. Billy Graham recently said, "Prime time TV is now the biggest threat to
the nation's morality."" (Hastings 1978:261)

4.2.4 Late Twentieth Century Communication

The last fifteen years of the 20th century brought the world the personal computer in an avalanche of technology. The power of computers grew exponentially to the point that what once required an entire household room size of space now resided on a desktop. This had a direct effect on communications of all types. As technology advanced, the churches and organisations willing to employ the latest tools available were able to get their messages out in an increasingly efficient and cost-effective manner.

Missionaries were particularly affected by these advances seeing them as blessings that enabled them to communicate daily with support and leadership in their home nations. This removed much of the isolation that had been their typical experience.

4.2.4.1 Computers and the Internet

In the latter part of the 20th century computers steadly made their way into the life of the church. The internet was progressing in its development but was not the information superhighway that it is often described as today. Computers replaced typewriters and projectors, and networking began. While these methods of communication became faster and more reliable, many congregational leaders regarded the new technology with caution and even hostility at times. The importance of these developments in communication of the message of holiness lies in the fact that we are able to use these tools as part and parcel of a day of work because they have been with us long enough now that they are expected, if not required, in a majority of places and situations. In short, the personal computer and the internet are communication cornerstones for the message of holiness in the 21st century.

> "Realize, too, that growing numbers of people now judge the validity and relevance of a church service by the church's use of technology. Their perception, right or wrong, is that if a church is intimately connected to the new digital world then it is more likely to understand their pressures and challenges, and is therefore more likely to offer relevant commentary and solutions." (Barna 1998:65)

While researchers like Barna have provided statistical evidence for years regarding the importance of technology use in church work there are those who practically ignore technology as a need for effective pastoral ministry.[1]

4.2.4.2 Electronic Documents

One of the most convenient developments of the 20th century communication was electronic transfer of documents. E-mail, as most persons refer to it, began in the scientific community but quickly spread to business then to personal use. When the ability to attach documents to the e-mails became mainstream, the foundation for transfer of data was permanently laid.

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[1] McIntosh and Arn 2013. What Every Pastor Should Know. Grand Rapids MI: Baker Books. The authors offer 101 facts essential to ministry in the present context but have practically no information regarding technology and its use.

Untold amounts of data are now transferred from computer to computer enabling business to be conducted remotely from almost any place on earth. This ease of communication will continue to be vital to the message of holiness reaching future generations.

4.3 Twenty-first Century Communications

Communication is at present as easy and inexpensive as it has ever been. Use of technology is expected in nearly every theatre of work. This should have a positive effect on communicating the message of holiness to people at home and around the world. In North Carolina the geographic limit of this thesis, there is available every tool you can imagine for the transfer of information. It is critical for the pastors and teachers of the Church of the Nazarene to employ all available means and ways for their messages to be heard. Computers, smart-phones, tablets, regular telephone, CD, DVD, email, text, Skype, websites, video conferencing, YouTube, various social media sites and the like are all available. All should be tools in the box of the pastor who desires to teach the doctrines and messages of holy living.

Of particular promise in the present and immediate future of communication is the use of smartphone technology for the transfer of information and documentation.

> "Recent data suggest that the U.S. smartphone market is already more than halfway penetrated. There are approximately 310 million people in the United States. Of these people, approximately 250 million are over the age of 14. According to Comscore, about 235 million of these Americans use mobile devices. This creates a "total addressable market" for smartphones of about 225 million people in the U.S. Comscore says 114 million Americans used smartphones in July, 2012. Flurry reports that there are at least 165 million active Android and Apple iOS devices in the U.S. and that they are used by 78% of the adult population (age 15-64). The vast majority of the primary smartphone market, U.S. adults between 18-54, already have smartphones." (Blodget 2012:1)

With three out of four persons in any given group of Americans present with a smartphone on their person the possibilities for getting out the message of holiness are practically limitless. The technology must be accessed and used wisely.

YouTube broadcasts and PDF files for reading are just two of the mobile device friendly technologies that hold promise for the promotion of the message of holiness.

4.3.1 Social Media

In the 21st century it is absolutely vital for ministry to not only have a presence in, but be able to successfully use social media. There are certain faith based, God honouring social media sites such as FaithFreaks.com but the majority of persons in the world today use Facebook and its related sites almost exclusively. Twitter, LinkedIn, and others have made inroads into the social media landscape but nothing at present compares to the sheer volume of Facebook. The internet erased geographical lines and social media has erased many cultural lines. Social media is a reality that will only become more important in terms of communication. If the pastors and churches under consideration in this study ignore this they do so to their own peril. Every tool available must be used to get the message of holiness out to the people. Social media is the marketplace where Jesus walked so to speak. As He went from village to village, taught in the market areas, the open fields, and the homes of friends, today's messengers must go where the people are. The people are on their computers living in social media. The fact is that social media is the marketplace of the world at present. Business Because, a web-based info blog reports on and gives practical advice to those in business and in business school. It concurs with this truth.

> "Instead of just automating the same types of post day-in-and-day-out, figure out a way to connect with the people who care enough about what you're doing to like your fan page. It will help you market your start-up and increase awareness of your brand. If you can establish something personal and relational, then it's likely that those who engage with you will be in it for the long haul, and more likely to pay attention to your brand in the future." (McClane 2013:1)

For those desiring to get the message of holiness out to the people to whom they minister, this advice is crucial. Holiness is the brand that must be marketed. The goals of the person being involved for the long haul and their awareness of and attention to brand is simply basic discipleship.

4.3.1.1 Social Media Sites

Those desiring to minister through social media must pay attention to where the marketplace of ideas is. Though constantly changing, it is essential to know the social media sites that people are using for their lives.

The top fifteen as reported by E-biz in December 2013 (Ebizmba.com 2013:1) are as follows:

1. Facebook
2. Twitter
3. LinkedIn
4. Google+
5. Pinterest
6. Tumblr
7. Flickr
8. VK
9. Instagram
10. DeviantArt
11. MySpace
12. Cafemom
13. Tagged
14. MeetUp
15. LiveJournal

Lists such as these have to be constantly updated because of the fluidity of social media. In any given month any of these sites could fall out of their high ranking and be replaced by another site that has a promotion in progress or has been discovered and signed onto by a sub-culture group anywhere in the world.

Those doing ministry in and through social media have to research and know what sites are most used by those in their ministry. Choosing where to spend money, time

and effort have to be prayerful, careful decisions. Finding reliable Christian resources for social media use has to be a priority for pastors.[2]

4.3.2 Spoken and Written Language Issues

Central to the issue of communication of any message is the language in which it is presented. In the present era where translation from language to language such as Spanish to English or French to Spanish is quite easy and can be done with a smart-phone app one might be tempted to think that language is not a significant barrier to communication. This is simply not true. As the planet has become more populous and people are more mobile than ever, languages have become mixed and mismatched more than ever. For example, the Spanish that is spoken by some of the immigrants to North Carolina is not fully understood by some others who also immigrated to the area because of a combination of different countries of origin, their time in the U.S., the blending of cultures from various locales and the mixing of English with their native Spanish. Thus teaching holiness in North Carolina might require a pastor to know several dialects of a language as well as having a have a working knowledge of a second or third language. This is an ongoing issue that has developed over the last fifteen years in North Carolina. Whereas in the last decade of the twentieth century the primary issue of verbal communication in North Carolina may have been a difference in accent and dialect of American English the first decade of the twenty-first century brought different languages and dialects within those languages to the forefront of communication challenges. As time has marched forward and ministry has expanded so has the diversity of the culture and the languages therein.

Thus we see from a diachronic viewpoint these challenges will continue to make themselves a part of ministry. A good example of this is the planting of non-English speaking congregations as part of an established Anglo church location. The challenges of multi-language worship is becoming a common theme. This is a contributing factor to the difficulty of communication of the holiness doctrine. Fifteen

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[2] T. Crawford 2012. # Going Social. Kansas City: Beacon Hill Press. Crawford focuses on how social media can be used effectively by the local pastor and church focusing on how to use social media to support and expand current ministry.

years ago this was not even a consideration for the North Carolina Church of the Nazarene.

4.3.3 Electronic Language Issues

Communication by its nature requires symbols. From the earliest drawings on cave walls to the earliest alphabets, symbols have come and gone as the need has presented itself. The telegraph and Morse Code are examples of how simple signals have been used to communicate information. As electronic communication has become part of our lives so has the language of the means.

Codes and shortcuts are commonplace for almost all types of electronic media. This has caused some problems as well as solving others. Correct spelling is a good example. Many people are so accustomed to shortcuts and symbols that they now have difficulty with correct spelling of words and correct usage of words that are spelled in different ways (ex: thanks/thanx, probably/prolly, thank you/Ty). While this is not by any means an insurmountable problem it is never-the-less an issue of communication.   When the target audience of a message is accustomed to misspelled words and their language skills are not as sharp as those of previous generations, this could cause issues in communicating the language of the holiness doctrine. There is certainly a devolution of standards in the current culture when it comes to spelling and correct language use. The wise teacher will be aware of this.

4.3.4 Pastoral Communication via Social Media

Social media, like any tool of any type, can be used for good or it can be wasted by being used improperly. In the current culture of America a pastor who is wise and careful can use social media to connect with people as never before. There must be care exercised in any communication and every pastor must maintain integrity and professionalism in all relationships. That being said, there are certain communication avenues through social media that can connect the message and the messenger to the intended audience quickly and efficiently. Pastor Rich Birch of Liquid Church suggests seven things a pastor can do through social media every week.

"Social media is simply a way for you to connect with people and get to know them better.

1. Thank a Volunteer. It doesn't need to be fancy, but it needs to be sincere.

2. Show Your Humanity. Take some time to show that you are a normal person.

3. Bite-Sized Sermon. One of the social media "primetimes" is early in the morning. Share with them a quick quote from what you read that morning to help focus them for the day.

4. Post a "Behind the Scenes" Pic. Keep an eye out for something that your people might want to see!

5. Encourage Other Pastors. Let your people know and take some time to publicly thank them for their ministry to you.

6. Ask for Feedback. Interact with folks as they leave comments or input.

7. Dip Into the Stream. Set aside some time every day this week to just wade into your social networks for a period of time." (Birch 2014:1)

Simply put, pastors can build communication with the people of their congregation if they are willing to use the tools that are readily available for them via their computer. Relationship building is critical in communicating any message. Relationship building through social media is a widely accepted cultural norm, therefore it is a positive way for pastors to build relationships with their parishioners.

4.4 Recapitulation and Assessment Sections 4.1 - 4.3

The question that is begged by these sections is how can the technology of the present day help communicate the message of holiness clearly? How can a pastor effectively incorporate the language of today, (complete with electronic shorthand, emoticons, and symbols) into teaching holiness? Is the Church of the Nazarene at a tipping point where all of the language of previous generations needs to be abandoned and an entirely new vocabulary be written? This is the challenge of those who would be involved in the teaching cohorts as will be presented in chapter six. One of the strengths of this proposed educational structure on a single district would be the fact that it could become a beta test for the Church of the Nazarene on an international level. There is a real possibility that if this plan is adopted and used for 3-5 years it could reveal a need for a complete overhaul of Nazarene theological

language. By limiting this to one district the results could be measured and only with data in hand could it be proposed to a larger field of application.

The information in sections 4.1 to 4.3 paint a time lapse portrait so to speak of how the communication of the holiness doctrine started, progressed and continues to move forward. Each change in the method and technology of communication over time brought challenges and faced at least some resistance. To this day there are those within the holiness movement and specifically within the N.C. Church of the Nazarene that scoff at the very idea of technology in the church. The value in research and review of this information lies in the fact that no movement of any type can completely sever itself from its origins or its path to the present. All of this history still informs what happens in the local churches today. At any given location one may find leaders that simply will not use computer technology of any type. Their communication methods are older than they are. They somehow connect the use of technology with being "liberal" and somehow attach a sense of reverence to the methods that were handed to down to them from previous generations. There are those within the Church of the Nazarene today that would prefer the church go back to using handbill flyers, tent revivals, and radio spots. The changes in technology noted in this section all contribute to the understanding of the normative processes (one of the focal points of the next chapter) of the church today and must be taken into account when a new praxis of ministry is offered in chapter six. Because the church is multi-generational the history illustrated in this section has a voice in how the ministry of the church and the message of holiness moves forward.

4.5 Learning Within Traditional and Contemporary Worship Styles Including Generational Issues

A second lens of examination is that of learning within certain worship styles. The expectations and desired goals of worship planners whether stated or implied are as varied as the leaders themselves. What is learned in a worship setting can and will vary greatly depending on a number of factors including, but not limited to, the traditions of the local congregation and leaders, the educational level of those charged with planning and execution of the worship service, the style of worship, the atmosphere and setting of the service, the use or non-use of technology, and the chronological age and spiritual maturity level of those in attendance.

It should be noted that there is no "one size fits all" worship format within the Church of the Nazarene, nor is there even a "standard" ecclesiology so to speak.[3]

4.5.1 Congregational Style

The style and identity of a particular congregation is a composite of many factors. Pastoral leadership, denominational requirements and traditions, geographical variables, worship personnel training, music and technology availability or lack thereof, mission orientation and outreach all play a factor in defining a congregation. Nowhere is this more evident than in the areas of worship and music.

> "When Christians gather to worship, to offer God praise and prayer, they do so in public space created in part by the liturgy. Worship is always a public rather than private affair. Worship is always a public event because its purpose is not to shape the lives of individuals, but through enacting the gospel to form and represent the people of God." (Doxology 2010:25)

All of the factors of worship affect the learning of those involved. The shaping of the people of God is a gradual process that occurs over an extended period of time.

4.5.2 Traditional Worship

In many American Churches traditional worship means a set "order of service" that consists of invocation or opening prayer, three to four hymns or gospel songs, the offering, a pastoral prayer led by the senior minister and the sermon or message followed by a benediction or closing prayer. There is however often, at the end of the sermon, an opportunity for response to the message. Most of the time this will take place by encouraging the listeners to come forward to the front area of the sanctuary and kneel for prayer at an altar railing, steps leading up to the platform area or the front row of seats depending on the furniture present. This response time is often accompanied by congregational singing, or a soloist, but not always. Background music is nearly universal during this time. This allows the worshipper time to contemplate her/his decision to come forward and to have time for prayer once at the kneeling area.

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[3] LeClerc and Maddix (Eds) 2014. Essential Church: A Wesleyan Ecclesiology. Kansas City: Beacon Hill Press. Chapters are focused on various aspects of ecclesiology including (ch 6-9) the issues of postmodernism and worship, traditions and sacrament.

This order of service is not often referred to as liturgy. The words invocation and benediction are used by most but not all traditional worship orders. The response time at the end of the message is usually referred to as an "altar call". Depending on the denomination and the minister in charge of the service the "altar call" may be given every week or only on special occasions. Also depending on the denomination and the local leadership the opportunity to participate in Communion is offered from four times a year up to weekly. Communion is also referred to as "The Lords Supper", "The Lord's Table" and "The Eucharist" depending on the denomination. The differences in ritual for this part of the service are rich and varied.

The hymns and gospel songs are nearly always from a denominationally approved hymnal. As referenced earlier (para 2.5.6) the Church under study produced three major hymnals within the last sixty-five years. Almost without exception all music including the occasional "special music" presentation was offered in worship directly from one of these hymnals. The denomination was able to control the theology and doctrine the worshipers were exposed to because little material from outside the denomination was allowed to be used in services. Choirs were expected to perform all of their music from material produced and printed by the denominational publishing firm. The long term members and worshippers of these local churches learned theology and doctrine from repetition of worship songs and from the preaching of the pastor. For many people this is the only acceptable form of worship. To change its form is tantamount to heresy. Grace and Peace Magazine addresses this issue when discussing the idea of more frequent communion:

> "In the 1990's, I began the transition to more frequent Communion in a congregation that used the 1972 Nazarene hymnal (Worship in Song) in the pew racks, but had the 1951 Nazarene hymnal (Praise and Worship) in their hearts. They knew many of the songs (and the accompanying hymn numbers) in the 1951 hymnal by heart. So, I began where they were but began shifting our Communion music from sombre, instrumental songs to vibrant congregational songs. I'll never forget the look on the face of our church organist when I gave him the list of songs for the first Communion service we celebrated after he came to our church." (Fitzgerald 2013:80)

The overwhelming attitude of the traditional worshipper is that worship should not be changed and those coming after them must learn the scriptures and doctrines in the same pattern and methods with which they were taught. One consequence of this attitude is that even though communication methods in society are constantly being updated, improved, and reinvented, there are those who feel these changes have no place in the Church. This affects different aspects of worship that are common to many congregations.

4.5.2.1 Recitation and Response

Responsive readings and recitation of scripture from memory or text is wholly lost to many congregations. A number of congregations including those in this study no longer use or even own hymnals or pew Bibles. Many churches in an attempt to appear more contemporary and to save money have moved exclusively to projection screens. With the passing of the hymnal much of the opportunity to learn through recitation and response was short-circuited.

Recitation is still a viable learning tool however. The evidence of such is found in many of the choruses and songs written for performance and worship over the last thirty years. These songs are often quite repetitive and relatively simple in terms of lyrics. Thus it is possible to find this tool of learning currently in use by all generations of worshippers.

4.5.2.2 Preaching: Non-lectionary vs Lectionary

A variety of factors affect the regular preaching and teaching schedule and material of the local church pastor. Theology, training, education, denominational requirements, and tradition are all contributing factors to the preparation of sermons and classes for the pastor and his or her congregants.

There is a percentage of pastors who are firm believers in following a lectionary schedule of preaching and reading material. For these leaders following the traditions of the Church is wise. These ministers are confident to follow the themes of the Christian calendar knowing full well that by doing so a full array of biblical texts will be used over time thus enriching their messages. There is also a certain percentage of pastors who choose not to follow the lectionary preferring the freedom

to select weekly sermon texts as led by the Holy Spirit, perception of congregational needs and prayer. As such the level of biblical knowledge can vary greatly from congregation to congregation depending on the selection of material and text by the pastor. Within the traditional worship scope this debate has been continual for generations.

4.5.2.3 Musical Instruments

Within the traditional worship mind-set the choice of musical instruments has, in many areas, been very limited. While a majority of congregations readily accept the piano and organ, there are some denominations and congregations that are rigidly *a cappella.* Some flexibility exists within individual locations depending on leadership and regional preferences. To attempt to reach a consensus of acceptability on musical instruments and musical preferences within traditional worship would be nearly impossible. The worshipper in a traditional service and setting will be subject to the limitations or liberalities of the congregation.

Thus what "Mr Smythe" learns and accepts as normal in setting A may vary greatly from what "Mrs Jones" learns and accepts as normal in setting B.

4.5.2.4 Learning within Traditional Worship

It is difficult at best to determine what and how much is learned about faith, doctrine, theology, and other important subjects within the scope of traditional worship. Generally speaking, traditionalists are highly dependent on repetition, memorisation, and routine to teach congregants. Intentionality within the traditional operative is focused more on richness and routine than dedicated teaching.

There is certainly value in this style but as society and people continue to change one is left to question how much longer churches can fail to recognize the need for new forms of worship, instruction and inspiration.

4.5.3 Contemporary Worship

The 1960's brought changes to nearly every facet of American culture. Music was dramatically changed by the hippie movement and the church was affected.

What we now refer to as contemporary worship can trace its roots to this era. "Christianity Today" summarizes the issue well:

"While the Jesus People movement faded by the late 1970s, the impact of its musical innovations continued to reverberate throughout the evangelical church. Hundreds of grassroots troubadours evolved into professional songwriters and "worship leaders." The Vineyard movement and old-line religious music publishers joined Maranatha! in creating their own praise-and-worship publishing entities. Seminars and worship workshops dotted the landscape, and many churches across the continent replaced hymnbooks with overhead projectors and—by the 1990s—big-screen video projectors.

But the change has not come without a fight: "Worship Wars" have become a fact of life as traditionalists battle champions of the new music, often resulting in separate worship services or the uneasy compromise of "blended worship." As the debris has begun to settle and as generations have waxed and waned, it is clear that Protestant musical expression has irrevocably changed.

While organs still intone "A Mighty Fortress" and congregations continue to sing just one more stanza of "Power in the Blood," a new set of "standards" such as "He is Exalted" and "Shout to the Lord"—led by "worship teams" wielding guitars and electronic keyboards—have joined the ancient call to worship." (Eskridge 2008:1)

4.5.3.1 Lyrics and Performance

Much of the criticism of contemporary worship is focused on the lyrics and performance style of the music itself. Critics often point to the fact that many new songs particularly in the 1980's and 90's did not / do not mention Christ by name. A second criticism frequently mentioned is the simplicity and repetition of the choruses. Those who use these two critiques often cite the biblical truths taught in the hymns and gospel songs of the early holiness movement. These criticisms are often levelled out of style preference rather than fact. A survey of the 1994 Church of the Nazarene hymnal: "Sing to the Lord" will show that of the nearly 800 songs and readings listed in the book well over twenty percent of the pieces do not mention Christ or God the Father by name.

4.5.3.2 Preaching within Contemporary Worship

 One of the "selling points" of many congregations that advertise contemporary worship is that the weekly message from their "lead", "teaching", or "senior" pastor will be a verse by verse explanation of the scriptures. Three easily found on the internet churches: The Bridge Church of Kernersville (aboutthebridge.com),

Mountain View Community Church (mvcchurch.org) and Calvary Church (calvarychurch.com) are examples of congregations that make it clear that the preaching in the weekend services will be in an expository style. Many of these churches realize that due to time constraints there is a very limited window of opportunity to reach the worship attender thus teaching scripture, theology and doctrine via preaching is a high priority.

4.5.3.3 Learning within Contemporary Worship

Depending on the philosophy of ministry of a given congregation emphasis on teaching via the worship experience can be very high. Often the preached message of a particular Sunday or series of Sundays is tied to the small groups' ministry of the church. This allows the worship attender to hear the message and then study the message in a classroom, coffee-shop, home or other setting. From a practical standpoint this should increase comprehension and learning for the attendee who participates in both sessions.

Because they are less tied to tradition and more open to trends adherents of contemporary worship are often at an advantage when it comes to teaching and learning within the worship service itself. One of the most obvious is the use of printed and video material in conjunction with the service. Outlines in printed forms and power-point style screens combined with oral delivery of messages, songs, announcements and the like increase awareness and comprehension.
Congregations that combine this with internet access to all worship events and information increase the odds that the attender will retain the information presented.

4.5.4 Beyond Contemporary Worship

In a certain sense the term "contemporary worship" is somewhat antiquated. Granted it is the description word that is most often used to describe a style of worship that is currently in vogue but the truth is that contemporary worship is old enough to perhaps need a new description. The differences in the contemporary worship definition are as great as the differences in the congregations that use the term.

Many churches are content with calling themselves contemporary when all they have managed to do is incorporate non-hymnal song selection and casual dress. Others are on the cutting edge of postmodern culture using the latest in technology and the most up to date music that they can muster. These congregations are attempting to reach the ultra-postmodern family or individuals by communicating the gospel to them with only the latest communication techniques and expertise.

At the same time some of these very congregations are going back to the biblical roots by being very involved with the communities that they are attempting to reach. The leaders of these congregations realize what Kimball noted just eight short years ago: "There is no one type of church that emerging generations are drawn to." (2007:217)

The church of the future, if it is to thrive in its biblical mission, must get beyond the Field of Dreams misquote mentality of "if you build it they will come." Many people will not commit to being a part of a church simply because it exists in their neighbourhood or because a friend invited them to attend services. "Today, people speak of "believing without belonging". Many Christians identify themselves as spiritual, but without the need of a church or any other organized religion." (Review of Mission 2012:111)

4.5.4.1 Niche Ministries

Going beyond the contemporary and traditional labels some congregations are turning to niche ministries such as Biker Church, Cowboy Church and even Adult Only Church. These are often church plants of more mainstream congregations who want to reach a segment of the population not receiving direct attention. Some are completely self-supporting congregations and some are services only at alternative times from the regular traditional church times on the Lords Day.

Examples include a listing of 21 Cowboy churches in North Carolina on cowboychurch.net and 10 churches in North Carolina that are listed as "biker-friendly" on bikerfriendlychurchnetwork.org. The biker friendly church listing is by state and country including most of the United States and internationally with listings in Canada, Estonia and South Africa. There are several Adult Only Church services

offered in various locations. These are often services held by a traditional or contemporary congregation at a time when there are no children present. This allows the congregation to include convicted sex offenders and those who simply do not prefer the presence of young children in a service.

4.5.5 Generational Differences in Learning Style and Language

An important factor that must be considered in examining the understanding and definition of holiness is that of generational learning and adaptation. In order to effectively communicate biblical truth it is critical to know to whom one is attempting to communicate. Although they may be in the same family and share certain traits there are definite learning differences between an 80 year old gentleman and an 18 year old gentleman. The differences are related to their particular generation and their understanding of how to learn. It is critical for pastors to know whom they are teaching, how that person from that generation best learns, and how to adapt to each.

"Most of the teachers and catechists in the churches have no consistent approach to planning for what they will be doing with their students. Most do not have clear goals and objectives. Most are unaware of the wide variety of teaching media available --- and of how to make best use of them." (Mayr 1988:100)

4.5.5.1 Generational Definitions

There is no universal agreement on dates or eras of generations. For the purpose at hand the following will constitute date and titles for the information that follows. Persons born within these period dates bear the moniker as a tool of reference and title.

"5 generations of Americans
(US Bureau of the Census)
Seniors 1926 and earlier
Builders 1927 – 1945
Boomers 1946 – 1964
Busters 1965 – 1983
Mosaics 1984 – 2002"
(Barna 1998:72)

The Builders at one time were referred to as "the greatest generation". Many are now using the term Silent Generation. The Boomers and Busters are often referred to as Baby-boomers and Baby-busters.   Busters are on occasion referred to as Gen X. Others use that title for later generations. The Mosaics are often split into Gen X and Gen Y and on occasion Gen X and Millennials. There have been untold volumes of research in every area of American life concerning the differences in the generations from learning style to worship style to relationship formation. The differences are apparent on a variety of fronts.[4]

4.5.5.2 Builders

This generation is very traditional and reserved in learning style. Repetition and commitment to memorization are strong characteristics of this age.

> "Silent Generation members tend to have a learning style that is focused on the classic classroom based instruction, with learning provided in a linear format with clear feedback. Those from the Silent Generation will most likely be less inclined to multi-task like the generations that came after – Generations X and Y." (Solution 2013:1)

For many traditional style churches this type of learning style is ideal. This generation tends to be strong supporters of Sunday School classes and traditional hymn singing.

4.5.5.3 Boomers

The Boomer generation in many ways is currently the driving force generation in both the secular and the church world. The leading edge of the generation has begun to retire but most boomers are still in the work force and are at the top end of their careers. As a result they have the personal influence and income to affect their environments including the church. This is the generation that built the mega-church movement, defined contemporary Christian music and digitized life as first world people know it. They are not as traditional as those whom they follow but still learn in

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[4] Taylor P 2014. The Next America: Boomers, Millennials, and the Looming Generational Showdown United States: Pew Research Center. Research includes issues such as generational learning differences, digital age adaptability, spiritual decline, and effects of aging on culture.

similar ways. They are more traditional than those coming behind them but are adaptive to current trends. A good example of this is the use of social media.

"In the last two years, the number of baby boomers taking advantage of social media sites like Facebook and Twitter has soared. CBSNews US reports that the number of Facebook users in this country age 55+ grew from roughly 1 million in 2009 to 10 million in 2010." (Eveleth 2013:1)

Boomers have in the eyes of some redefined worship to suit themselves. VJ Stephen Proctor expresses this reality:

"Forgive me for sounding jaded, but the contemporary model of a sermon following a set-list influenced predominantly by the top 25 songs on CCLI…well, this just doesn't cut it for me anymore. I realize this still seems to work for the majority of modern-day churchgoers, which is great! Please, don't hear me say it's not working anymore. But for me, contemporary worship has become predictable; it's the new traditional." (Proctor 2013:1)

4.5.5.4 Busters

Busters are a widely defined generation. The coming of age of this generation (referred to sometimes as Gen X) corresponded with an explosion of knowledge and technology. As a result their comfort level with a constantly changing environment in various aspects of their lives is not as disconcerting to them as previous generations. They, like the boomers before them, are comfortable with the mega-church concept, loud extemporaneous worship events and use of technology in weekly gatherings. Their personal lives tend to be segmented.

"Busters exhibit ten characteristics: disillusioned, feel abandoned (largely due to the high divorce rate of their parents), desire a high quality of life, are independent (a skill developed from surviving on their own), are defensive, comfortable with change, more person-oriented than goal-oriented, are pluralists, flexible, and pragmatic." (Barna 1994: 72-74)

The buster generation learns best in a hands-on style that demonstrates the importance of the subject being taught. If it advances their personal priorities or the priorities of family and friends they are open to the matter at hand.

4.5.5.5 Millennials and Mosaics

The generation that has come to adulthood since the 1980's can truly be labelled as the technology generation. New technology and computerization of old technology is as natural as breathing for this citizenry. This generation is not only completely comfortable using the latest in technology but prefers it. This generation is fluid and flexible in learning and communication. Traditional classroom lecture style learning may be forced upon them by their circumstances and educational systems but they are most at home when computer driven communication devices are being employed. This is the generation who traded notebooks and pens for laptops and then laptops for i-pads and related items. Their learning style matches the items they live with. They prefer anything digital. The line between virtual and real is very flexible for young adults and teens. Ministry in this post-modern era with this generation requires a willingness to deconstruct ministry methods and build new formats with new vocabulary to effectively reach them for Christ.[5]

4.6 Recapitulation and Assessment Section 4.5

In this section the issue of learning within the worship setting has been addressed. This is important to the overall thesis in that it identifies changes that have and continue to occur in the church overall in terms of how the message of the gospel is communicated. Worship was not always the primary teaching time for the church. The Church of the Nazarene from its beginnings had a strong Sunday School programme. Time has changed that situation for the majority of congregations in the denomination and the district church under consideration. Sunday evening worship also was once a staple among North Carolina Nazarene congregations. One would be hard pressed to even find a traditional Sunday evening worship service today. Times have changed so dramatically that in order to convey the central message and doctrines of the church, worship (specifically the Sunday morning service) has necessarily become a teaching as well as inspirational time.

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[5] Jones T. 2001. Postmodern Youth Ministry. Grand Rapids MI: Zondervan. Jones defines postmodernism and addresses the difficulties of ministry implementation in a fluid culture.

Learning within the worship time is directly affected by the factors discussed in this section. Traditional vs contemporary worship does make a difference. Style and generational issues do make a difference. The significance of taking these factors into consideration is understanding that each of these are a contributing dynamic to the communication of the message of holiness. In a very traditional, very formal setting one may perceive holiness as strongly ceremonial and rigid whereas 10 miles away at a very contemporary or niche church holiness may be perceived as an action and lifestyle issue. Consideration of these influences will be taken into account as a new praxis for teaching holiness is presented.

4.7 Communication and Language Issues within the Church of the Nazarene

We now come to the third lens used for examination in this chapter. This lens examines specific issues of preaching and teaching within the Church of the Nazarene.

In 1895 Rev. Phineas Bresee founded the first congregation of what would become the Church of the Nazarene denomination. After having served as pastor of several congregations in Iowa and Los Angeles and as director of an independent mission to the homeless, Bresee, along with a group of like-minded believers, started "The Church of the Nazarene" in Los Angeles. In 1908 the denomination was founded at Pilot Point, Texas. Over the years changes and additions to the denomination have come but its roots are still firmly planted in the doctrine of holiness.

Included from the earliest days of the Church were by-laws and faith statements within an official Church Manual. In 1912, Nazarene Publishing House was established and began to produce material for the denomination. As the Church grew and expanded across the globe the main communication issues were translations of teaching material and how to produce it. As missionaries entered new fields the challenge only increased. "By the twenty-fifth General Assembly of the Church in 2001, 40% of the delegates either spoke English as a second

language or did not speak it at all." (Periods 2003:14) In January 2014 the District of North Carolina reported seventeen non-English speaking Churches of the Nazarene on the monthly prayer list issued from the district office.

4.7.1 Bible Versions

As stated earlier (para 2.5.3) the Church of the Nazarene has no official stand on which version of the Bible is best. What was once an almost exclusively KJV (1611) denomination now produces most of its printed material with the latest NIV (2011). The transition from KJV to NIV (1984) was incremental but the change to NIV (2011) was much quicker.

Because of the advent of electronic bibles and phone apps many Nazarene pastors and teachers are now encouraging the use of multiple bible versions during Bible studies and worship settings. It is now quite common to hear pastors quote and read from 'The Message", NKJV, RSV, NEB, or a number of other versions.

4.7.2 Language Used in Denominational Manuals

In 1997 the denomination changed from the King James Version to the New International Version when posting scripture in the Church Manual. Rituals such as funerals, weddings and communion previous to 1997 used the King James. From 1997 to the present the Manual uses the New International Version 1984.

4.7.3 Nazarene Teaching Material

 From the mid 1990's through 2002 the Church produced 24 teaching modules for use in training pastors who for a variety of reasons would not be able to attend one of the colleges or universities of the denomination. Collectively referred to as the Modular Course of Study, and available online for each world region of the church (nazarene.org/ministries/clergy/ display.html) these modules incorporate a full range of bible versions and references.

Depending on the author(s) and the subject matter various versions are integrated into the module. This material is readily available in English, French and Spanish.

Pastors, both licensed and ordained, in the Church of the Nazarene are free to use whatever version of scripture they prefer.

Material from Nazarene Publishing House is produced almost exclusively using the New International Version 1984 for its English speaking periodical / dated class lessons. This includes material for the very youngest of students all the way through the most mature of adults.

4.7.4 Hymnals and Other Musical Resources

The Church of the Nazarene produced its own hymnals and song accompaniment books for many years. (see para 2.5.6) For a variety of reasons most congregations used this material produced by Lillenas almost exclusively. In the 1990's this slowly began to change. Congregations and leaders were more open to using material from other resources.

4.8 Recapitulation and Assessment Section 4.7

Each of the factors in this section has a direct effect on the communication of the holiness doctrine within the Church of the Nazarene. In many ways it has become harder to communicate the message because of the increase of all types of communication. For example in 1978 when most of the congregations were "King James Version only" and the singular source of music material was the denominationally produced hymnal and Sunday School classes were the only small groups meeting in the church it was comparatively easy to teach the language of holiness compared to 2015 where information overload is an everyday occurrence. This third factor of the chapter is in harmony with the previous two in that it has a bearing on why things are the way they are in the Church of the Nazarene today. Many of the congregational leaders today who sit on church boards, teach classes and pastor churches are products of the boomer and buster generations who are trying to reach millennials and mosaics (see section 4.5.5 and following). The difficulty is apparent in the week in week out ministry of the local church.

In many ways the Church of the Nazarene has barely entered the twenty-first century. As a denominational body the church has been slow to embrace the latest available communication methods. Only in the last three to five years has there been a visible move forward. As leadership has slowly changed the denomination is gaining speed. There will most likely always be a certain discernible communication /

technology gap between what happens at the international level and what happens in the backwater areas where some of the most faithful of the denomination live and work. Working to close that gap and keep on point in terms of the message of holiness is the challenge that the church faces.

After examination of these issues it should be stated that only time will tell of the degree of need of change concerning vocabulary and language. It could be that after a period of time the educational programme and cohorts that are a part of the proposed ministry plan (chapter six) will simply not be enough. It could very well be that deeper and more drastic changes will be needed in order to keep the message of holiness relevant in the twenty-first century. As noted throughout this work this ministry proposal is for one district. Paragraph 6.3.2 sections 1-2 are two of the most important in the ministry proposal as it outlines the need for the district level cohorts to work together on language and common definitions. The cohorts work over time *may* suggest that every district in the Church of the Nazarene incorporate a similar plan. Or their work could lead to a larger scale structure on the international level of the denomination. If the vocabulary of holiness from the past and present cannot be adequately updated and communicated on a single district then this demonstrates a need for a deeper and more pervasive plan. The proposal of this thesis is a beginning look at the issue of communication, it is not comprehensive to the denomination.

4.9 Chapter Summary

Chapter four has illustrated three interwoven components in the communication of the holiness message. Separated for the purpose of discussion it is evident that all three factors have a direct relationship with each other. It is also apparent from this information that where the message and movement of holiness began and where it is today are truly worlds apart. People, time and technology have provided the change. The changing times brought about new ways of learning and new ways of disseminating information. As technology was embraced or ignored the communication of the message of holiness was directly affected. As worship styles and emphasis changed the message was directly affected. As the Church of the Nazarene has come into being, grown to a little more than a century old, and has

embraced and ignored various technologies the message of holiness within the church has been affected.

The answer to the interpretive question of why there is a communication issue with the doctrine of holiness in the N.C. Church of the Nazarene is answered by these three major factors:

1. Communication methods and issues within the Holiness Movement through history.
2. Learning within traditional and contemporary worship styles including generational issues over time and at present.
3. Communication and language issues within the Church of the Nazarene throughout its history and at present.
These three factors have come about because of the steadily changing landscape of the community to whom the holiness message is being presented over time. As this continues, on both a short and long-term scale it magnifies the need for a new tactics and practices in the teaching of holiness within the N.C. Church of the Nazarene.

Chapter Five
Essential Elements for the Future
of the Doctrine of Holiness

5.1 Introduction

In following the path of Osmer's research method the next logical step in this project is to address the normative question of "what ought to be going on?" in terms of teaching the doctrine of holiness in the N.C. Church of the Nazarene congregations. In order to address that question this chapter will examine the issue from the standpoint of education. As stated earlier (ch 1 para 1.2.3) the issue of education is paramount. In order to have a more complete understanding of where the current issue of lack of communication of the holiness doctrine lies it will be necessary for this chapter to look at education from several angles.

The first section of the chapter will be an examination of empirical evidence gathered through a static survey/questionnaire instrument prepared for this project. The instrument is included as appendix one. This study was completed in order to measure and report statistically certain traits and ministry concepts that are currently employed by the pastors within the district church. The information gathered by the survey presents an accurate picture of what is occurring at present in terms of ministry and education in the N.C. District Church.

The information gathered is descriptive in nature but helps the normative perspective of the chapter because the current practices of the pastors and teachers in the district church have an immediate effect on what ought to be going on. Simply stated where you are helps determine where you can go.

The second section of the chapter is dedicated to key scripture passages that are illustrative of holiness messages. These are offered as brick and mortar so to speak to the foundation of the ministry model. The scriptures have been chosen as illustrative of what pastors and teachers can do in order to teach the doctrine of holiness. There are many other scriptures that would serve well. These are intended as a template because the truths taught within them are supportive of the holiness doctrine. These are the kinds of passages that will need to be emphasized in

preaching holiness in the twenty-first century. This is the first of three essential elements to teaching holiness to the current and future church.

The final section of the chapter will focus on the other two essential elements, namely the training of leaders and multi-cultural leadership strategy.

When joined together the three sections of the chapter give illustration to what needs to be happening in the current and future situations of the N.C. District Church of the Nazarene. The chapter becomes the fourth corner of the structure necessary for the new ministry model to be offered in chapter six. It is complementary to chapter two, the first corner which introduced the issue of lack of communication, to chapter three that discussed the matter of holiness definitions and the changes therein due to denominations, and to chapter four which demonstrated the changes in communication tools over time. Each corner post gives foundation to what is to come in the ministry model of the next chapter.

5.2 North Carolina District Church of the Nazarene

5.2.1 Founding

The Church of the Nazarene began ministry in North Carolina in the city of Greensboro. The first Nazarene Church in the Carolinas was planted on Spring Garden St. in 1925 where it still is to this day. Over the next few years other Churches were planted as far south as Bennettsville S.C. and as far north as Roanoke VA. When the congregations totalled seven they began making steps towards becoming a regular district. The first District Assembly was held in May 1928 with Dr Hiram F. Reynolds presiding General Superintendent.

5.2.2 Growth and Realignment

Almost one year later the district which was originally named the "Carolina" district was renamed the Southeast Atlantic District. The district enjoyed steady growth through the Depression era reporting 26 congregations in 1932. In the late 1930's the churches in Virginia separated into a new district. In 1942 it became the Carolina District once again and then in 1948 was renamed the North Carolina District as North and South Carolina were separated into their current configurations. Between 1952 and 1966 the number of churches increased to 50. By 1992 the number of

churches was 69. In 1996, the district reported 7,240 members in 72 congregations, with an average worship attendance of 5,745.

5.2.3 Current Condition

The latest figures available for the N.C. District Church of the Nazarene report 7,320 members in 71 congregations.   In 1996 at the beginning of Dr J Mark Barnes ministry as District Superintendent all 72 Churches were predominantly White-Anglo. At that time there were only three ordained women as pastors on the district. Also in 1996 there were no non-White / Anglo pastors leading Churches. In 2013 when Rev. Barnes announced his retirement things had changed. Of the 71 congregations reported in June of 2013, 12 are non-white, non-English speaking and led by pastors with the same cultural heritage as the predominant culture of the congregation. As of the same reporting time there are 6 women pastors leading congregations. In 1996 there were no in-home churches. In 2013 there are 6. There are also at least 5 organized Bible studies that may give birth to churches that will be non-White / Anglo. On any given Sunday one may worship in a Nazarene Church in North Carolina in American English, Spanish (with several dialects), French, Congolese French, Laotian, Portuguese, Korean or Cherokee Indian. One may also choose between a traditional church building, a warehouse, a home, an art gallery, a hotel meeting room or any number of recently built sanctuary / gymnasium combinations.

5.3 Statistical Concerns: Attendance

Since the turn of the century the North Carolina District Church of the Nazarene attendance and membership has varied greatly. The aging of the White / Anglo congregations has contributed to losses via death and attrition of health. The birth of new culturally diverse works (especially in the city of Charlotte) has helped offset the losses in some years.

The loss to gain ratio varies from reporting year to reporting year. The overall trend in total attendance and in new Nazarenes is down slightly over this period.

5.3.1 Statistical Evidence 2008 – 2012

Year	Memb	Gain	Loss	Net	Av Att	Att %	Inact
2008	7613	501	655	-154	5805	-----	1161
2009	7572	525	566	- 41	5696	- 3%	1481
2010	7307	421	686	-265	5608	- 2%	1562
2011	7400	450	357	+ 93	5613	0%	1454
2012	7427	444	417	+ 27	5417	- 4%	1455

A net loss in membership of 186 persons in a five year reporting period is an approximate loss of 3%. The net increase of 294 persons being reported as inactive increases the loss of active church members to a loss of over 7%. Overall average attendance fell 388 persons in the same period.

5.3.2 Historical vs Current Statistical Evidence

These trends may or may not continue. Based on previous time periods the church could go into a period of sustained growth. For example in the period 1986 – 1992 the District gained 1140 new members. The 1992 membership was 6,880 while the 1986 attendance was 5,740. In 1986 the District gained 300 new Nazarenes while in 1992 the gain was 491, an increase of 61% for an identical period of time. (Source: Appendix 2 District Statistical)

5.3.3 Cultural Evangelistic Trends

The current trend in starting new congregations in North Carolina is leaning heavily toward the "home" church. In the reporting years (01 April – 31 March) 2010-2012 six home churches began on the district.

In the first decade of the 2000's, the district averaged starting one non-White / Anglo congregation and closing one non-White / Anglo per reporting year.

At present 17% (12/71) of the churches on the district are of non-majority cultures. At present 8% (6/71) of the churches are home based churches. If these trends hold steady for 10 years the district will actually gain churches. The glaring difference between 2013 and 2023 will be the number of house churches and minority culture specific churches vs the traditional location primarily White / Anglo culture congregations. (North Carolina District Assembly Guide 2013:11-31)

5.3.3.1 Diverse Ethnic Start-up Church Statistics

Before the year 2000 there were only two active areas in North Carolina that Nazarene churches were reaching into in order to start minority congregations. The first is in Cherokee, N.C. and the second is located in Burlington N.C.

These locations are still considered "missions" but for reporting purposes they are included in all reports as regular congregations.

Since 2000 efforts to reach the minorities of the state have been at the forefront of district ministry. When funding allowed, the district had a full time person, Rev. Carl Sherman whose sole ministry was the planting and care of culturally diverse churches. As a result, ten more congregations have been organized and a number of Bible studies in various cities are making progress towards becoming organized Churches. In April 2013 these 12 congregations had a combined membership of 394 persons and an average Sunday morning worship attendance of 325. Two of the congregations, Charlotte Holiness French and Raleigh International Evangelical averaged over 100 in weekly attendance. The balance of the group have very small congregations. (North Carolina District Assembly Guide 2013:11-31)

5.3.4 Recapitulation and Assessment Sections 5.3.1 – 5.3.3

There are any number of factors that affect attendance in the Churches under this study. There is no single factor that can be identified as the exact reason why some of the congregations are growing while a majority are not. The statistics of the North Carolina District Church of the Nazarene are not reflective of the growth of the Church of the Nazarene world-wide. However the numbers do raise the question of what must be done to effectively communicate the message of holiness to this diverse group of people. Certainly the increased diversity of the population in the state and the corresponding diversity of ministry within the district church should have a positive effect on overall ministry.

5.4 Presentation of the Gospel: Statistics and Methods

Data for paragraphs 5.4 – 5.5 was gathered via survey. The survey was distributed to the N.C. District pastors first via email and then via hard copy through regular

mail. A sample survey was completed by four pastors on the district to gauge their perspective prior to the general mailing. The pastors were given 7 days to return the survey via email on the first mailing and 10 days to respond on the second mailing via traditional mail method. Return response was 33%. All statistics have been rounded to the nearest whole number. (Source: Appendix 1: Survey of NC Pastors)

5.4.1 Pastoral Profile

The profile of the respondents is as follows: The pastor is 47 years 6 months old. His or her education level is a 4 year Bachelor's degree. Service as a Senior / Lead pastor is 15 years 6 months. The pastor held an associate / staff position for 5 years 6 months. Ninety percent of respondents are ordained. 10% are licensed and pursuing ordination. The pastor has been in his/her current assignment for 7 years and lived in the state of North Carolina for 19 years 4 months. Thirty-three percent of those surveyed moved to North Carolina specifically for his/her current church assignment.

The pastor averages leading 2 worship services per week with 75% of them responding as the primary decision maker for worship service structure.

5.4.2 Preaching and Worship: The message of salvation

Reporting pastor's average presenting the message of salvation in 30% of worship services over the course of their tenure in their present assignment.

5.4.2.1 Preaching and Worship: The opportunity for repentance

Reporting pastor's average giving an explanation of salvation and an opportunity for prayer / decision for Christ in 30% of worship services over the course of their tenure in their present assignment. This number matches the percentage of salvation messages reported. This would be a general expectation. However personal experiences of the author can verify that a small number of pastors and evangelists will preach a series of messages prior to giving a public opportunity for prayer and decision. This would skew slightly the one to one ratio that might be expected.

5.4.3 Preaching and Worship: The message of sanctification / personal holiness

Reporting pastor's average presenting the message of sanctification / personal holiness in 30% of worship services over the course of their tenure in their present assignment.

5.4.3.1 Preaching and Worship: The opportunity for spiritual growth

Reporting pastor's average giving an explanation of sanctification / personal holiness and an opportunity for prayer / spiritual growth decisions in 30% of worship services over the course of their tenure in their present assignment. This number matches the percentage of same subject matter messages reported. As with the subject of salvation / decision for Christ this is a general expectation but not an absolute certainty or necessity. It does however make the case for the long standing tradition of many churches that the pastor preach for a decision and ask for a response.

5.4.4 Classes and small groups: The message of salvation

The message of salvation / repentance as the primary subject matter has been taught by the reporting pastors in 9% of the classes and small groups they have guided. In the classes taught by the pastors where the primary subject matter has been salvation and repentance the opportunity for repentance has been offered 100% of the time. One congregation in the area of Charlotte N.C. reports that 70 of its 125 professions of faith in Christ as Lord has come in a classroom setting.

5.4.5 Twelve month trends: preaching and worship

Pastors reported an average of 5 new converts per congregation over the last 12 months. This compares to an average of 21 converts over the tenure of the pastor at the present assignment. Given that the average tenure of the respondents is 7 years this represents a significant increase on a per year basis.

Pastors reported an average of 3 persons per congregation professing to entire sanctification over the last 12 months.

This compares to an average of 11 for the tenure of the pastor. Given the tenure of 7 years this is a significant increase that compliments the conversion rate reported.

5.4.6.1 Twelve month trends: classes and small groups

Over the last 12 months pastors reported a total of 24 persons who accepted Christ as Saviour and Lord in a class / small group setting. In the same reporting period and setting pastors reported a total of 28 persons who professed to entire sanctification. These numbers bode well for the current time as the total reported over the tenure of the pastors is 104 for accepting Christ as Saviour and 73 for those professing entire sanctification.

5.5 Recapitulation and Assessment Sections 5.4.1 – 5.4.5

The value of the statistics as reported is in the information they provide about what is being preached and taught in the North Carolina District of the Church of the Nazarene.

The tenure of the pastors is long, the last 12 months indicate an upswing in converts and those professing the deeper spiritual walk of entire sanctification, and there remains a degree commitment to the message of holiness. The Church of the Nazarene in the district of North Carolina has been recounted and concerns over the preaching and teaching of holiness have been established. These statistics and historical record give an accurate description of the historical and current state of the pastors and church under study.

5.6 Essential Element One: Biblical Foundation

The purpose of this section is to examine certain passages of the New Testament to present foundational scriptures for holiness teaching. According to Fee (1983:21) the purpose of exegesis is "to understand the biblical text, with the ultimate objective of applying that understanding to the contemporary church and world." In order to accomplish this task the pastors of the N.C. district will have to be diligent in their study of both the scriptures and the world in which they reside. They will have to take the time to dig into and learn the concepts of the scriptures as they were written with the goal in mind of being able to apply the concepts to their present congregational situation. The pastors will need to study and seek the real meaning of the scriptures rather than simply using them to proof-text their own ideas and agendas.

Topical application of proof-text verses (or portions thereof) does not meet the criteria of exegesis as defined by Fee nor is it honest in terms of presentation of the true message of the scriptures.

5.6.1 Key Scripture Passages

For the message of holiness to continue the following passages are offered as essential subject matter for preaching and teaching. This is a partial list of scriptures that are indicated by the Church of the Nazarene Manual 2013 – 2017 as passages specifically dealing with Christian Holiness. This list is by no means exhaustive but is offered as example passages dealing with the subject of holiness / entire sanctification.

John 15: 1-11

Romans 12:1-2

Ephesians 4:17 – 5:20

Philippians 1:9-11

Philippians 3:12-15

Colossians 2:20-3:17

1 Thessalonians 4:7-8 / 5:23

2 Timothy 2:19-22

Hebrews 10:19-25 / 13:20-21

1 Peter 1:15-16

2 Peter 1:1-11 / 3:18

Jude 20-21

5.6.1.1 A Limited Exegetical Analysis of 1 Thessalonians 4:1-12

Passage Distinctives

1 Thessalonians 4:1-12 is one of the more practical passages in the NT for living a life of holiness. Its placement in the letter is in the last half as the Apostle begins to draw his conclusions.

"At this point there is a change in tone and subject matter of the letter. Paul passes
from thanksgiving, defense of his ministry, and reminiscences to practical

exhortations of the Christian life. To conclude in this practical way is characteristic of the Pauline letters. In this section the apostle is no doubt dealing with matters on which Timothy's report indicated that instruction was needed. The section contains two passages on practical holiness (4:1-12 and 5:12-24) which are separated by one on doctrine (4:13-5:11). The whole section however, including doctrine, is intensely practical." (Airhart 1965:473)

Analysis

1: In vs 1 of chapter four the apostle Paul makes reference to the fact that he and his companions have instructed the Church at Thessalonica in the ways of the Lord. The emphasis of the verse is placed on the asking and urging to live this life more and more.

"The nature of Paul's appeal is conveyed in "ask" (erōtōmen) and "urge" (parakaloumen). Since erōtōmen is used alone later in these Epistles ("We ask," 2 Thess 2:1), it is best not to equate the two words, but to understand the former as a gentle, friendly request and the latter as an authoritative apostolic plea. Paul frequently uses parakaloumen ("urge") when turning from didactic portions of his Epistles to the outcome of his teaching (e.g., Rom 12:1; Eph 4:1). Such urging is more than a request, but less than a command (Best p. 155). It conveys a kind of diplomatic authority and is absent from Paul's sharpest Epistle, Galatians." (Thomas 1978:270)

2: The Apostle reminds the reader that what he has taught them has been done under the authority of the Lord Jesus Christ and not his own. Though highly educated, Paul knew where his authority came from.

3: Paul makes a bold and clear statement that needed to be read and heeded. It is God's will for the Christian to be sanctified. That is, set apart for holy living. The call for sanctification is a call for purity of lifestyle.

"The argument is that the highest expression of the will of God is that a man, by the leading and strengthening of the Holy Spirit should gradually grow in likeness to Christ. That is the plain meaning of the word 'sanctification.' It expresses a progress

> towards an end, an increasing realization in our daily lives of our personal perfection founded on Christ's." (Hastings 1978:127)

4-5: The Apostle is saying that those who are of that pagan lifestyle know nothing of the holiness of God, but those who have been saved from sin will need to make deliberate steps to separate themselves from their former sins and from those who continue in those sins.

6: In reference to those who continue in sin and to those who are coming out of sin and in the process of separation and disciplining: those who know them are not to take advantage of the situation in any way. See 1 Corinthians 6:12-20.

7: Sanctification recognizes that the calling to purity is both public and private. The lifestyles and attitudes of the believer will be changed from those of their previous way of living.

> "A holy life gives no licence to sin. Everything is in favour of holiness – the caller is holy (1 Pet i: 15), the instrument is holy, (John xvii. 17), and the Spirit, the immediate worker, is the fountain of all holiness. (Preachers vol 28:1978:524)

8: This verse reminds the messenger that rejection is of the message and its author, namely God, not necessarily the messenger who delivers.

9: Paul explains that the Thessalonians should have sufficient knowledge of God to know that He requires them to love one another. By the fact that they have a relationship with God they should know that expression of their love for Him is found primarily in their treatment of other people.

10: The admonition to continue loving more and more is similar to earlier verses in that in Christ one may always be able to improve and grow in maturity and love for others. This is a hallmark of holy living.

11: Paul desires that the people live quiet lives that reflect Godliness. Perhaps the idleness is present because of the consideration of a possibility of Christ's imminent return, a theme Paul addresses in the next letter to this church.

> "Since these two Thessalonian Epistles are so strongly eschatological, it is quite probable that the condition stemmed from their misapplying truths about the Lord's return to their daily living. Christians must never evade their daily responsibilities under the pretense of proclaiming or preparing for Christ's return."
> (Thomas 1978:274)

12: The last thing Paul wanted for the church was for them to be found doing nothing while awaiting the return of Christ. To do so would be contrary to the Great Commission.

Key Word Issues

In this particular passage two words: holy and sanctified stand out as being critical to the overall meaning of the passage.

Synthesis: What is the author attempting to communicate?

In this specific passage of 1 Thessalonians the Apostle is attempting to communicate to this recently formed church the importance of holiness. The passage attempts to synthesise and apply the truth Paul and Silas had taught them in their brief time together and the words he was now writing to them. It would not be enough for them to simply "quit sinning". They were to turn now to a pursuit of holy living.

Application of Passage

For the current generation to understand the biblical call to holiness, messages from scriptures like this must be preached and taught repeatedly. A simple straight-forward example is offered as one way of communicating the message. This outline could be used to flesh out a complete sermon or class session.

Title: Reaching for the Possible in Christ.
Intro: Those that reach beyond themselves to achieve greatness.

Examples: Christian athletes and historical figures. (using well known examples of each that congregants will know by name and reputation)

Transition: God enables us to reach that which He calls us to in Christ.

1. We are called to live a holy life by reaching for that which we are taught. vs 1-2.

a) we have been instructed in holy living by Christ in the Gospels.

b) we have been instructed in holy living by the Apostles in the Epistles.

c) we have been instructed in the coming blessings of heaven in Revelation.

2. We are called to be holy by being sanctified and filled with the Holy Spirit. vs 3a.

a) Sanctification: defined by Wesleyan thought and Nazarene Manual

b) Sanctification: illustrated by life examples familiar to the congregation

3. We are called to demonstrate what holiness looks like by what we turn away from. vs 3-6.

a) avoidance of sin particularly sexual sin

b) avoidance of lusting after fleshly desires and materialism

c) keeping all our relationships pure and holy

d) understanding there is a punishment for unrepented sin

4. We are called to demonstrate what holiness looks like by what we turn to. vs 7-12.

a) there is a call to be decidedly and distinctly different from the world

b) there is danger in deliberate ignorance

c) love for others should always be practiced as evidence of our love for God

d) our lifestyle speaks volumes about our relationship with the Lord

Conclusion: Everything we are called to do by scripture we are enabled to do by the power of the Holy Spirit which sanctifies us and makes us holy.

5.6.1.2 A Limited Exegetical Analysis of Romans 12:1-2

Passage Distinctives

Romans 12:1-2 is set apart from the rest of the chapters in the depth of what he is asking the Romans to do. Consecration, separation and transformation to a holy lifestyle are the hallmarks of the passage.

Historical and Cultural Context

At the time of this writing Paul was addressing residents of the most educated, wealthy and influential city in the world. The city was thoroughly polytheistic and pagan.

> To the Romans, religion was less a spiritual experience than a contractual relationship between mankind and the forces which were believed to control people's existence and well-being. The result of such religious attitudes were two things: a state cult, the significant influence on political and military events of which outlasted the republic, and a private concern, in which the head of the family oversaw the domestic rituals and prayers in the same way as the representatives of the people performed the public ceremonials." (Roman Religion 2014:1)

Analysis

1: In the light of God's mercy believers are to offer themselves to the Lord for service. Offering one's body as a living sacrifice here is in direct contrast to the sacrificial system that the Jews, the Romans and others would have been accustomed to in those days. It is no longer a "one and done until next time" physical act. Sacrifice now will be done by living and serving in a holy manner.

2: Paul makes it clear that the old ways are no longer acceptable. The new way of a living sacrifice will not only show those who are serving are in right relationship with the Lord, but by their very actions, the will of the Lord will be revealed. As it is revealed it will be seen for what it is: good, pleasing and perfect.

Key Word Issues

The key word in understanding the passage under consideration is: transformation. These verses spell out what is necessary for transformation to take place and how the transformed life appears in the daily occupations of the believer. No transformation will be complete unless the mind is renewed along with the heart in salvation.

Synthesis: What is the author attempting to communicate?

The Apostle is attempting to have his readers to understand that there is a decided distinction between the old way of life before one comes to know Christ and the new way of life that is lived by faith. "This total consecration to God is both a crisis and a process, an act and a life." (Greathouse 1975:174) Paul is striving to encourage the Romans to continue to strive for holiness.

Application of Passage

Romans 12:1-2 can be combined with other passages to create a topical message on the subject of holiness. It can be used as a stand-alone passage focusing on keys to being Christlike. A suggested outline is offered.

Title: To conform or not to conform, that is the question.

Intro: Peer pressure is inherent at all stages of life.

The desire for non-conformity has created class conformity.

There are times when conformity is the ideal.

Transition: The scriptures call for conformity to a higher standard.

1. Non-conformity to the standards of the world.

a. The saints through the ages.

b. Modern day saints.

c. Priority checks.

2. Conformity to the standards of God.

a. offering of oneself

b. living sacrificially vs selfishly

c. life as worship

3. Keys to transformational change

a. rejection of worldly standards

b. acceptance of holy standards

c. training of mind and body to higher standards

Conclusion: evident blessings and knowledge of Gods will.

5.6.1.3 A Limited Exegetical Analysis of 1 Peter 1:13-16

Passage Distinctives

This passage is similar in style and content to the writing of the Apostle Paul in Romans 12 in that it is a distinct call to holy living. It focuses on a change of mind and heart that will result in a change of life.

Analysis

1 Peter 1:13-16

13: Peter concludes, based on what he has said so far that the reader, and in fact every Christian, needs to accomplish three things. 1. The mind must be prepared for action. 2. Self-control must be evident. 3. Hope in the fullness of grace at the coming of the Lord must be tended. Examining these three ideas one will conclude that a life of holy living is largely dependent on right thinking.

> "Authentic holiness begins with the proper preparation of our minds. In addition, we should be sober (vs 13). The word translated as 'sober' is often rendered as 'self-controlled' or 'steady.' Our minds need to be under the control of the Holy Spirit and not under intoxication of any kind. We are truly self-controlled only when we are God-controlled." (Cedar 1984:123-124)

14: Being a follower of Christ means to be a child of God. As children of God we are to have grown in our faith to the point where we know right from wrong, sin from purity, holiness from debasement. Peter seems to want to emphasize obedience.

15: Christians are called to "be holy". By the fact that we are created beings, we cannot be as perfectly holy as God whose very essence is holy. We can however be holy in that we are cleansed of sin and filled with the Holy Spirit.

> "We are to be "partakers of the divine nature" (2 Pet 1:4). As a single cup of water from the ocean shares the chemical properties of the whole, or as a tiny wristwatch keeps time with "Big Ben" in the tower, our finite beings are to be tuned to the purity and holiness of God." (Purkiser 1974:180)

16: This verse quotes Leviticus 11:44-45, 19:2, 20:7. "The basic idea of holiness in the Bible is separation from all that is profane." (Blum 1978:224) God has called his people to be holy from the first day of creation to the present time.

Key Word Issues

The key word throughout this passage is "holy". It is the focus, the target, the meaning and the weight of the message. "God calls us to the life of authentic holiness. Charles Haddon Spurgeon said that 'holiness is the architectural plan upon which God buildeth up His living temple.'" (Cedar 1984:123)

Synthesis: What is the author attempting to communicate?

The tone of Peter's writing is one of encouragement. He is setting forth the necessity of holiness for the people. This calling to holiness is not an unattainable pursuit but a reasonable goal for the life of his reader.

Application of Passage

The passage can be used as follows in a sermon or teaching setting emphasizing holy living using an exegetical outline.

Title: You Really Can Be Holy

Intro: Can people be holy? What would it take? Can holy be defined? How can a person who has never even attempted to be holy become holy?

Transition: God enables people to accomplish his will through his power.

1. God is holy and knows what it takes for people to be holy.

1 Peter 1:13

a) Holiness is a spiritual state

b) Holiness is a mental discipline

c) Holiness is achievable in body, soul and mind

2. God is holy and will help those willing to pursue holiness to achieve it.

1 Peter 1:14

a) Ignorance can always be overcome

b) Overcoming power is always available

c) The body will follow the mind; the mind will follow the heart.

3. God is holy and knows what it takes to keep people holy.

1 Peter 1:15-16

a) Holiness has always been the plan of the Lord

b) Things are written for a purpose

c) The blessings of holy living now translate to eternal blessings forever.

Conclusion: based on the evidence of the scriptures and the examples illustrated we know beyond a shadow of a doubt that people really can be holy.

5.7 Essential Element Two: Trained Leadership

For the Church of the Nazarene in North Carolina to proceed into the future on a solid foundation of holiness teaching it is essential that leadership be trained on both the academic and practical sides of the equation. In this section there are four considerations that must be discussed. The first two are academic: university and non-university level training for those preparing for ministry. It should be noted that there is no class distinction between those who are educated at a four year university and those who are educated via non-degree programming such as distance learning or other methods. The denomination and the district do an excellent job of making sure all are seen as equal. The second two are strategic: pastoral and congregational for those already involved in ministry in a local church setting.

5.7.1 Academic Training: University level

In order for the message of holiness to continue to be taught and preached, Nazarene schools must continue the essential goals of their founders namely the training of Christians in all fields of endeavour. It is not enough for the schools to simply have a department of Religion for the training of clergy. This is part of essential element two: the academic arm of the holiness churches must continue to teach the holiness doctrine. The message must never be compromised. Drs Dan Boone and Ed Robinson allude to this fact in an article written for Holiness Today the official magazine of the Church of the Nazarene.

> "Nazarene higher education is grounded in a Christian Holiness worldview. Our
> worldview is a window to what is real, true, and worthy. The window is constructed
> with the authority of Scripture, theological truth, time-honoured tradition, reasoned

thought, and authentic experience. As the organizing principle for our curricula, this worldview guides every teacher's integration of faith and learning. It is a way of living that has shaped students' minds and hearts to hear God's call, discover God's purposes, and embrace God's mission in the world. Does Nazarene higher education have a future? Absolutely!

Our future is as bright as our past. We remain true to our heritage, our theology, and our purpose to integrate learning with service to God, the church, and the world."

(Boone /Robinson 2007:14)

This article was originally produced in 2007 but it is still germane to the work of the Church and the doctrine of holiness. The impact of the quote is in the last sentence: remaining true to our theology and purpose is absolutely essential.

The Church of the Nazarene lists one post-graduate seminary located in Kansas City MO., seven universities and three colleges in the United States and Canada. This essential ingredient of holiness teaching is present and must remain present for the coming generations. If what John Wesley said is true: "What one generation tolerates the next generation will embrace", then holiness congregations, denominations and schools must "tolerate" holiness in an uncompromising manner so that the next generation will embrace the message.

Using Trevecca Nazarene University as an example of this commitment: The school requires 120 credit hours for Bachelor of Arts in Pastoral Ministry which includes 17 hours of upper division holiness theology. (TNU Catalogue 2014:272) Other Nazarene Universities have almost identical requirements.

5.7.2 Academic Training: Non-University Options
Future opportunities for the student who desires a theological education without the costs and related commitments to a University level programme is bright. This essential ingredient of educating persons in a holiness school is carried on in a variety of other settings.

Nazarene Bible College in Colorado Springs, CO and its satellite campus system is designed for the older and/or previously secularly employed student. The school is

smaller, has no traditional dormitory style housing, and is oriented to the bi-vocational, married with family, student. The requirements for a Bachelor's degree are similar to the University programmes. Classes are offered at non-traditional times and complete programmes can be accomplished on-line with no campus experiences needed. The programme requires 12 hours of theology.   Satellite campuses are located in Washington DC and in the Charlotte NC / Columbia SC areas. The spring 2014 commencement granted degrees to eighty-seven students. Dr Harold Graves, president of the college comments in the school newsletter:

> "This spring eighty-seven students will finish their programs at Nazarene Bible College. They have prepared for a life of ministry as pastors, counsellors, educators, and leaders. This is the ministry of Nazarene Bible College, "glorifying Jesus Christ by preparing adults to evangelize, disciple and minister to our world." (The Torch 2014:1)

A few districts within the United States offer district specific training for those students who cannot leave home, are beginning ministry in their home areas, or are unable to afford to attend university, college or online classes. The MCOS, or Modular Course of Study, was originally developed for use on the mission field but is now used within the U.S. districts. This programme meets all of the standards for ordination but is not accredited. The programme requires 24 classes.

> "Clergy Development of the Church of the Nazarene offers a complete curriculum plan designed to meet the requirements to prepare ministers for ordination as stated in the Manual, Church of the Nazarene and the International Sourcebook for Ministerial Development. The curriculum has been approved by the USA Course of Study Advisory Committee (COSAC-USA), validated by the International Course of Study Advisory Committee (ICOSAC), and accepted by the General Board, Church of the Nazarene." (nazarenepastor.org 2014)

At present, students in the MCOS in the district under study (North Carolina) include bi-vocational pastors, church staff members, service industry professionals, traditional mothers and spouses of pastors on the district. The classes are taught by pastors who are ordained, have university degrees, and are approved by district leadership.

This programme is especially helpful in training non-English speaking students and those who live on or below the poverty line and otherwise have almost no hope of training for ministry.

The outlook for teaching holiness to this and the next generation of pastors is good. With the university, college and MCOS plans in place, the Church of the Nazarene should be able to train the leaders of tomorrow in the desired doctrine and practices of the Church.

5.7.3 Strategic Training: Pastoral Ordination and Continuing Education Level

With the appointment of Rev. Dr Greg Mason as District Superintendent in 2013 a new era of training for the local church pastor began. Almost as soon as Dr Mason moved to North Carolina he created leadership classes for the local pastors. Presently these classes meet monthly via electronic meeting programs such as gotomeeting.com with quarterly classroom and field lessons added as available. These classes do much more than fulfil denominational requirements. The classes encourage communication between, prayer for, and accountability to, a select group of pastors. This is an essential ingredient to assuring that the doctrine of holiness is communicated to the Church of the Nazarene in North Carolina. The pastors must be trained in leadership and doctrine to keep the focus of the Church where it should be.

Every pastor on the North Carolina district who is ordained has passed a rigorous set of standards in order to reach the goal of ordination. Once assigned to specific ministries those ordained by the Church of the Nazarene are required to achieve Continuing Education Credits or Units (CCU) throughout their ministry. These can be achieved in a variety of ways including post-graduate and terminal degree programmes, seminars, approved college courses and sabbatical study programmes abroad.

For the doctrine of holiness to be effectively communicated it will be absolutely necessary for the Church of the Nazarene to continually offer classes to their pastors in the doctrine. The Church cannot expect or require that which it does not offer to its church leaders. Accountability for the pastor's education is included in the Annual

Report of the Pastor which is detailed and reported electronically to the District and to the International Headquarters in Lenexa KS.

Depending on the completed educational level of the pastor several options are available for training in the doctrines of holiness in the twenty-first century.

Examples include:

- Option one: Trevecca Nazarene University. Class: THE4240 Seminar in Theology. This class can be custom tailored for specific content each time it is offered.

- A second option is NBC (Nazarene Bible College) Extension classes in Charlotte NC which offers Theology of Holiness on a regular basis.

- A third option is MCOS (modular course of study) classes for pastoral ministry students who are unable to attend University or Extension location classes. The MCOS programme is offered through the N.C. District Church using ordained, Masters Level educated, pastors in a local church setting. MCOS offers classes on Wesleyan Theology and Holiness Spiritual Formation on an individualized schedule.

There is sufficient educational structure and opportunity for every pastor on the North Carolina District to be educated in the doctrine of holiness. Staying educationally current is required by the Church of the Nazarene and as will be demonstrated in the ministry plan offered in chapter six it will be part and parcel to the life of the district pastors as the plan is implemented and utilised over time.

5.7.4 Strategic Training: Congregational Level

In most churches volunteers are the wheels that drive the organization. Very few of the Nazarene churches in North Carolina have extensive full time staff members. Experience and education level, along with commitment and time available varies greatly from location to location and person to person. Because of this it is

absolutely essential that those who are teaching in the local setting be trained in the doctrine of holiness. In business circles this is often referred to as "branding".

> "Your product or service is not your company's brand and neither is your logo or your business card. Your brand is the genuine "personality" of your company. Your brand is what your company stands for and what it is known for. Look at yourself in the mirror and ask yourself what you stand for. Go around the room with your leadership and ask them what the company stands for." (Klein 2008:1)

It is essential to the promotion of the doctrine of holiness to train the lay leaders of the congregations to live and teach holiness. It is the "brand" of the Church. It is what the church stands for.

5.8 Essential Element Three: Multi-Cultural Leadership Strategy

The North Carolina District Church of the Nazarene is truly diverse. While there are programmes in place for training those entering the ministry it will be necessary for the District of North Carolina and the Nazarene denomination to expand its educational opportunities into more languages to increase the effectiveness of the teaching and the retention of learning of the students.

In order to train the number of pastors needed for ministry today there will have to be multiple access points for education. The problem faced by many of those in the District of North Carolina is being able to access the necessary education in their native language. Few would be able to travel to a country where the language is predominant even though there very well might be a school there.

Many of the non-English speaking (as primary language) ministers in North Carolina immigrated to the United States and the district for the express purpose of missions work among those that speak their language. An example of this type of ministry is Rev. Oscar Pereda, Hispanic Ministries Coordinator for the North Carolina District. Originally from the South American region, he and his family immigrated to North Carolina. He teaches the Spanish language Modular Course of Study to those called to ministry in North Carolina who are unable to move to a Spanish speaking college

or university.   Rev. Pereda is an example of a minister whose ministry must be multiplied.

For the District of North Carolina to reach its full potential it will have to employ creative methods to provide the proper educational opportunities for its diverse population.

5.8.1 Holiness Teaching in Various Languages

With the ever increasing diversity of the state, multiple language ministries are essential to the promotion of the gospel. The Church of the Nazarene in North Carolina must consider the fact that the diversity of the globe is on their front step. What began with an outreach to the Spanish community in the early 2000's has spread to various language and culture groups across the district and region. Statistics from the University of North Carolina Chapel Hill demonstrate this fact.

> "This table shows the top 10 languages other than English spoken in North Carolina, and the number of individuals who reported speaking them, in the 1980 Census and the more recent 2009-2011 American Community Survey (ACS). In 1980, only 4 languages— Spanish, French, German, and Greek—reported more than 5,000 speakers residing in North Carolina. By 2009-2011, almost twenty languages were spoken by more than 5,000 people in the state." (Tippett 2014:1)

Rank	1980 Census		2009-2011 ACS	
1	Spanish	43,640	Spanish	638,400
2	French	24,280	Hindi and related	38,552
3	German	14,280	French	28,783
4	Other/not reported	8,540	Chinese	27,738
5	Greek	5,020	German	24,075
6	Italian	3,460	Vietnamese	23,279
7	Chinese	2,940	Arabic	18,207
8	Arabic	2,840	Dravidian	14,927
9	Japanese	2,740	Korean	14,899
10	Korean	2,680	Sub-Saharan Africa	13,492

It is a necessity for the Church of the Nazarene in North Carolina to expand the educational opportunities for pastors in various languages. This is a critical ingredient to reaching the people of North Carolina with the message of holiness.

Because of the diversity of the region, the Church of the Nazarene in North Carolina has the opportunity to minister to a greater number of people than ever before. One can, in effect, fulfil the Great Commission of Matthew 28 and never leave the state. There are a number of factors that contribute to this opportunity.

Universities such as Duke, North Carolina (Chapel Hill), North Carolina State and Wake Forest are as multicultural as any schools anywhere. Duke University reported in 2008 a student body enrolment of 6,340 with 51% Caucasian, 22% Asian-American and 10% African-American. Only 15% of these students were from North Carolina. (News and Communications 2008:1)

Cities such as Charlotte, Raleigh and Durham are dependent on their diversity for their economic strengths. The city of Durham, once an old south tobacco product area now boasts Research Triangle Park with multinational corporations such as IBM, GlaxoSmithKline and Cisco Systems employing thousands of highly educated and highly trained personnel. The racial profile of Durham includes less than 50% white and Asian or multiracial identified populations of 4.37% and 6.75% respectively. (Demographic and Economic Profile 2010:9)

Rural areas such as Robeson County and the town of Lumberton contribute to the diversity as well.

> The county is regarded as one of the country's most ethnically diverse rural communities – another point of interest, Smokowski said. More than 68 percent of its residents are American Indian, black or Hispanic. The county is consistently ranked as one of the state's poorest. More than 30 percent of its residents live below the poverty line. (Hixenbaugh 2014:1)

From the Western mountains where ministry to the Cherokee is taking place to the Outer Banks coastline where ministry to the commercial fishing businessmen is alive and well there is a diversity of people and cultures in North Carolina that can be reached with the gospel. Being aware of the multiplicity of cultures is the first of many steps. Teaching them the truths of the gospel in a language, setting and spirit that they will understand and accept is critical. Establishing the relationships to do so

is and will continue to be a challenge. As language, cultural, and geographical barriers fell to the advance of the early church as recorded in the Acts of the Apostles so must these same barriers continue to come down in the Church of the Nazarene in North Carolina.

In a message delivered to the Nazarene Youth International District Convention held at Cary North Carolina 18 May 2014, Rev. Dr Greg Mason, District Superintendent challenged those in attendance, (the majority under the age of 24) "to grow the Church of the Nazarene in North Carolina to establish a congregation in all 100 counties of the state and to grow the overall combined attendance to 25,000." (NYI Convention 2014)

For this challenge to be met, essential element three, multicultural sensitivity, will be absolutely essential. The present multicultural work is significant and will need to continue in the areas where congregations and compassionate ministries are already established.

Within the overall scope of multicultural sensitivity are three active and flexible goals that must be met. Racial, cultural and worship harmony in each locale must be achieved if the church is to be strong, established and able to preach and teach the desired message of holiness. These goals are active and flexible in that in each location they will take on characteristics of the local church and the people within those congregations.

5.8.2 Racial Harmony

In North Carolina in 2015 it is safe to say that there is very little racial harmony across the state. Recent political upheaval (the election of a Republican majority) not seen in over 100 years has caused deep divisions among conservatives and liberals, Democrats and Republicans. These two leading political parties are deeply racially divided and the resulting turmoil boils over on a regular basis. The Church of the Nazarene and sister denominations across the state exist within this politically charged atmosphere and are attempting to minister to the needs of people no matter what political preferences and/or racial identity they may have. Politics and racism find their way into the local churches. As recently as 2000, two incidents occurred that prove this point:

1. At Northside Church of the Nazarene a congregational leader (layperson) was quoted at a duly called church board meeting as saying: "God only made one

superior race". This person made his intent clear. This church location has since closed and been sold to a primarily African-American congregation that is thriving. (Northside Board Notes 2000:1)

2. At a duly called church board meeting at White Rock Church of the Nazarene in March 2000 discussion over an incident on the property involving neighbourhood youth playing basketball on the property escalated to the point of racism. A church member upon arrival at an evening worship service noticed that among the youth present was a young man of African descent. The church member proceeded to force the entire cadre of youth to leave and was quoted as saying: "We don't want no (n-word) on this property." Certain members of the church board when confronted about this racist remark and unchristian action were on the record as agreeing with the racist. (White Rock Board Notes 2000:1)

Incidents such as these are countered however by hope. There are a few congregations that are actively pursuing racial harmony. One of those churches is Fayetteville Church of the Nazarene. In 2007 this church reported a congregation that though primarily white / Anglo had members and regular attenders from seven countries and over thirty states.

This church celebrates the racial and cultural diversity of the city by hosting four special services per year highlighting the contributions to America by Blacks (black history month: February) Women (women's history month: March) Hispanic / Latino (latino history month: May) and American Indian Heritage Month in September. Because of the proximity to U.S. Army post Ft. Bragg, this congregation has necessarily had to overcome any prejudices due to race. Other Nazarene congregations such as Jacksonville and Jacksonville Haws Run Churches located in proximity to Marine Base Camp Lejuene and Marine Air Station Cherry Point are in a similar situation as the Fayetteville Church. House churches in proximity to major Universities report having multi-racial ministries that are thriving. Raleigh Tapestry Church has since its establishment in the 1990's deliberately and carefully reached across racial divisions to minister to the poorest neighbourhoods in their city through athletics and computer literacy programmes. If the Church of the Nazarene in North Carolina is to reach its community each and every congregation will have to become colour-blind.

5.8.3 Cultural Harmony

Beyond simply becoming colour-blind the Church of the Nazarene in North Carolina must also be culturally sensitive. In many areas of the state there is simply not enough diversity of culture and race in a given geographical region to establish congregations of equality, numerically speaking. For the church to reach minorities in these areas there will have to be deliberate, planned, public acceptance of cultural differences. The congregations will have to consider integration of traditions and styles that they are not accustomed to in order to make any minorities feel welcome. A deep commitment to valuing persons as Christ did is absolutely essential. Remembering the admonition of scripture about ethnicity is required. Galatians 3:28 in the Common English Bible states this sufficiently.

> There is neither Jew nor Greek; there is neither slave nor free; nor is there male and
> female, for you are all one in Christ Jesus. (Gal 3:28 CEB)

Cultural harmony, where people are truly valued for being whom God created them to be can make any local church stronger. Cultural harmony seeks to incorporate the whole person into the body of Christ.

5.8.4 Worship Harmony

Environment is on display when public worship is occurring. Each congregation has an environment, and each person within the congregation contributes to it by their presence, actions and culture. Dress, language, song selection, length of service, style (formal or casual), message presentation, benedictions, responsive readings, offering reception etc. all are products of the congregational environment.

Andy Stanley of North Point Church in Atlanta GA makes the point that all parts of the life of a congregation contribute to this reality and are critical to the overall mission of the local church.

> "Every one of your ministry environments is being evaluated every week. Based on
> that evaluation, some people choose not to return. Additionally, every volunteer and
> staff member is evaluating the success of his or her particular environment against
> some standard. If you don't define what excellence looks like for your staff and

volunteers, they will define it for themselves. And when you don't like what you see, you will only have yourself to blame." (Stanley 2012:163)

Worship harmony is critical to the life of any Church. Full integration of all persons into the life of the church, into the worship of the church is critical. This includes acceptance of worship styles and traditions that may or may not be familiar. These three ingredients, race, culture and worship must be harmonized in order for each congregation that makes up the Church of the Nazarene in North Carolina to fully maximize their potential.

5.9 Chapter Summary

In order for the message of holiness to be preached and taught in the North Carolina District Churches of the Nazarene there are certain elements that must be present.

In the first section of this chapter it was demonstrated that the N.C. Church of the Nazarene is diverse, educated, dedicated to task and willing to serve long term. The empirical evidence gathered through the survey (appendix 1) helps define by implication what needs to be going on in the church because it clearly portrays what is going on.

In the second section examples were offered from scripture to illustrate what the message of holiness might look like in the present day setting of the district church. These examples are the first of three essential ingredients for teaching the message of holiness in the twenty-first century. Messages from the pulpit and teachings from the lectern and in small group settings using scriptures such as these will need to be a regular part of the future of the district church. Passages such as these and many others properly taught will lend understanding to what the overall message of holiness really is. While 1 Thessalonians, Romans and 1 Peter comprise only 1/9 of the NT scriptures the passages chosen are illustrative of the message of holiness throughout the Bible. Other passages are just as clear concerning the need for holiness in the life of a believer.

In the third section, two more essential elements for establishing what is necessary for the message of holiness to move forward were offered. The training of leaders and multi-cultural leadership strategies are absolutely necessary for the church at

present and in the future. Pastors must be taught the doctrines of holiness and must in turn teach them to their respective congregations. The Church of the Nazarene has an excellent educational system in place that makes this possible for many years to come. The training can come from a variety of sources but the message must never change.

Just as essential to success in teaching holiness in North Carolina is a multi-cultural leadership strategy. North Carolina is as diverse a region as anywhere in the United States. Fayetteville for example is hailed as the fourth most culturally diverse small city in *America*. This truth makes multi-cultural ministry an absolute necessity. That strategy must include attention to and training in racial, cultural and worship harmony.

These elements are the essential answer of what ought to be taking place in the Church of the Nazarene for the message of holiness to be proclaimed. With clear biblical teaching, the training to proclaim it and the tools to communicate in a varied and colourful church, the message of holiness can be communicated to the generations of the twenty-first century.

CHAPTER SIX

A Ministry Model for the Promotion of the Doctrine of Holiness in the Church of the Nazarene in the District of North Carolina.

6.1 Introduction

Having set out the rationale and methodology in chapter one and traced the origins of the Holiness doctrine in chapter two, examining definitions, denominational differences and technological changes in chapters three and four and examining the present need for effective communication in chapter five a ministry model will now be offered.

The key for the N.C. Church of the Nazarene will be how to educate its members and attenders in a common language about entire sanctification in such a way as to pay respect to the differences the people bring with them to the church (theologically, historically and culturally) and still effectively communicate what holiness is and what it looks like in their lives today.

6.1.1 The Nature of the Context

The Church is operating in a post-Christian society which has a direct bearing on receptivity to the message of the gospel and holiness. James Emery White, Senior Pastor at Mecklenburg Community Church in Charlotte NC illustrates in his recently published book, *Rise of the Nones,* that present American culture is giving rise to a new generation of religiously unaffiliated persons. He asks a very important compound question about those he refers to as the "nones": "Is the ever-deepening post-Christian reality of America causing the rise, or is the rise itself the cause of the growing post-Christian milieu? Or neither?" (2014:44) This is the actuality in which this ministry model is offered. North Carolina Nazarenes operate in this cultural reality every day. It affects the message and the messenger both directly and indirectly.

6.1.2 The Nature of the Results

Implementation of a teaching plan cannot guarantee life changes in the persons involved (salvation, sanctification, maturation, etc.) though that is certainly desirable. The goals and desires of even the most devoted pastors and teachers are still subject to the whims and desires of the congregants involved. Since these goals are primarily spiritual rather than academic it is more difficult to measure results and progress. While it may be possible or even desirable to measure learned knowledge the proof of the viability of this ministry model will ultimately be reflected in the lives of those who are under its tutelage on a long-term basis.

6.1.3 Importance of Planned Application

Repetition over an extended period of years will be necessary for there to be measurable change in the congregations involved. This work is spiritual, therefore by its very nature it requires a long lens to view its results. Measurable change regarding any group of people is often difficult to assess due to the fact that there are so many factors involved when dealing with humans. Individuals would be easier to measure than a particular congregation and a single congregation certainly easier than the entire district.

6.2 Ministry Model Objectives

The primary objective of this ministry model is to offer a new praxis for communication of the doctrine of holiness within the North Carolina Church of the Nazarene. It has been established throughout the preceding chapters that there is a crisis of communication when it comes to the message of the holiness doctrine. Paragraph 1.1 (Rationale) brings this to light in that it explains that people are no longer "hearing" the message of holiness even though they are regular participants in the congregational life of a local church in the holiness tradition. Contributing factors for this were suggested in Chapter Two, and practical examples given in Chapter Three (3.1) by introducing five present day members of the North Carolina District Church of the Nazarene and how their backgrounds have influenced the congregations of which they are a part. Their contributions to the life of the present day church illustrate the need for the ministry model being offered. Chapter four demonstrates how communication and learning methods have changed over the

years (mainly due to technological changes) and how this has an effect on the post-modern worshipper. Chapter five rounds out the key information needed before the ministry model is offered in that it addresses the issue of what needs to be happening in the North Carolina District Church.

The issues of the present conditions and practices of the church along with the educational opportunities being currently exercised point forward to the need for the ministry model. When taken as a whole the chapters preceding this lay a foundation for the methods of ministry and education that will be illustrated in this chapter. The goal is to move the church forward by increasing the understanding of what holiness means in the present day. If adopted and proven effective, the model could certainly be adapted to any district and local situation no matter the denomination, where it might offer help and hope for the Church.

Essential elements for the primary objective include the following secondary objectives.

- Establish a structure on the district and local levels to teach holiness.
- Make said structure flexible and adaptable for the variety of local church entities.
- Establish a reviewable, renewable, flexible set of holiness definitions using postmodern terminology that is consistent with historical and denominational definitions.
- Establish a plan of production and distribution of teaching material including Bible study and sermon plans.
- Establish reporting procedures and accountability plans for all levels.

6.3 Learning Platform District Level

The proposed ministry model will be framed along the established geographical and functional structure that is governed by the North Carolina Church of the Nazarene District Office and leadership. Because of the sheer size of the district which comprises the entire state it will be essential to "regionalize" much of the work. Fortunately the Church of the Nazarene has a functioning plan in place so that this can happen quite easily. The district is divided into regions or zones currently known

as missional areas. Each missional area has an annually appointed leader. All of the leaders are senior pastors with many years' experience in a variety of ministry roles including preaching, teaching, administration, missions and chaplaincy.

6.3.1 Missional Area Facilitators

The North Carolina District Church of the Nazarene is divided into nine (9) missional areas. Each area has a Senior Pastor as leader. (ncnaz.org 2014:1)

This regionalizing of the local churches makes possible greater communication and interaction for training purposes and will be utilized to its fullest extent in the implementation of this ministry model.

6.3.1.1 Second Language Facilitators

It will be necessary for additional second language facilitators to be added to the missional area leaders listed. It is recommended that two (2) Spanish and one (1) French speaking pastor be added to the cohorts in order to communicate the teaching in more languages. Additional language personnel may be added according to the need and the discretion of district leadership.

6.3.2 Holiness Teaching Cohort

In order to train leaders for each local church, district level teaching cohorts will be created. Two cohorts, East and West will be established. The purpose of the cohorts is two-fold. First, the cohorts will establish and maintain a definite Wesleyan view in terms of teaching scripture including the definitions of holiness that will be used. Second, the cohorts will be in effect turning back to the roots of the holiness movement in that this type of structure and teaching is similar in nature to the original societies and classes established by the Wesley brothers. In chapter two para 2.3.1 of this thesis Methodism as a discipline was discussed. The cohorts will be teaching definitions and discipline, thus following in the footsteps of the Wesleys, G. Whitefield, O. Scott, P. Palmer and others who helped establish and grow the holiness movement on both sides of the Atlantic.

To begin this process each of the nine missional area leaders plus two Spanish and one French pastor will be used to form two units of six (6) pastors each. The two units will be geographically oriented, East and West. Rev Dr Greg Mason current

District Superintendent will be ex officio member of each unit and provide district oversight to each team. Cohorts formed will serve for 2 consecutive years. After the initial two (2) year period, half of the cohort will be replaced with new members. After 4 years the original remaining members will be replaced. This will create a rotation where half of the team is replaced every two years and half the team will be retained. This will strike a balance of continuity and freshness.

Only local church lead / senior pastors will serve on the cohort teams.

This strategy will cover the majority of the congregations on the district in their primary language. These teams will be tasked with the following:

1. Annual Training Session

One annual training session with both the East and West teams attending together in a single location where common language definitions of holiness terminology will be agreed to and documented. It is essential that all cohort team members attend this event. Terms commonly used in sermons, small groups and other classes that derive from the Church of the Nazarene Manual and Church of the Nazarene produced teaching material will be especially emphasized. These definitions will be consistent with the Church Manual at all points. The documents created will be understood as teaching instruments using current terminology in order to better communicate the meanings of the Church doctrines but will in no way be understood as altering or supplanting official church documents. This annual training session will be conducted in the first quarter of each church year. Four primary documents will be produced from this annual meeting.

A: Common Definitions of Holiness Terminology. Terms to be included will be determined on an "as needed" basis by the cohorts.

B: Outline: Annual Holiness Sermon Series. Four message outlines emphasizing holy living, using the definitions spelled out in the Definitions document.

C: Outline: Annual Holiness Teaching Series. Four study outlines for Bible study corresponding to the sermon series.

D: Annual Holiness Teaching Reporting Form. A short one page form summarizing the completion of annual training, implementation of holiness sermon and teaching series including dates and methodology employed, and attendance and participation summary of the annual holiness conference. The information on this report will be an addendum to the local pastors' annual report to the district assembly.

2. Annual Teaching Session

One annual teaching session where the members of the cohort return to their missional area and/or language assignment to teach the material created at the annual training. Pastors of each local church will be required to attend this session in order to study and prepare to use the common terminology throughout their annual preaching and teaching including an annual month-long emphasis on holiness teaching using the sermon and teaching series as above. The preaching and teaching session will be conducted in the second quarter of the church year.

It is recommended that these meeting sessions be recorded via video technology for two reasons. One: the video becomes a reference tool for the cohort leader to reference in study in the future. Two: the video becomes an available tool that can be sent to a pastor who through unfortunate circumstances and/or scheduling would not be able to attend a training session.

3. Annual Conference on Holiness

One annual Conference on Holiness conducted by each cohort in their respective geographical region. Each cohort will determine a teaching and worship schedule for the conference. Emphasis on attendance by all members and regular supporters of the local Nazarene Churches will be stressed. Location will be determined by facility availability. This conference will be conducted in the third quarter of the church year. Each cohort will be encouraged to use cohort members and local pastors to lead teaching and worship sessions rather than outside resource personnel.

4. Follow up accountability with each pastor in the respective missional area regarding reporting procedure. It is recommended that the annual report on holiness teaching be included in the Annual Report of the Pastor to the District.

The teaching cohorts by their work will be following in the footsteps of the Wesleyan Society (see para 2.3.1.2). Two indirect objectives that will be spiritually strengthening to the local churches will come about as a result of the cohort work over time. One, the voices of those who claim the death of the holiness movement (Keith Drury section 2.2.5) will be counteracted. Two, a degree of reformation to the churches will be accomplished. It has been clearly established by Wesley scholars that John Wesley never desired to separate his Methodism from the Church of England. Rather, he desired to bring about reform and discipline to the church to which he was born.

The work of the cohorts along with the work of the local church teachers can bring a degree of reform or return to holiness to the local congregations. This is consistent with the original goals of John Wesley.

6.3.3 Missional Area Realities

The nine missional areas are determined primarily by geographical proximity. Some are quite expansive such as the Tar Heel Missional Area which covers the extreme South-eastern corner of the state. Churches in this region are as far as three hours' drive apart. Other missional areas are highly concentrated such as the Southeast Charlotte Missional Area where the local congregations are all within a 30-40 minute drive of one another. The local churches tend to follow the population trends of the state with the highest concentrations of churches in the cities. Each of these areas must also take into account language and cultural differences and bi-vocational pastoring when planning and proceeding with any task of ministry. The majority of second language churches tend to be less affluent and tend to have bi-vocational pastors. This fact means that planning for teaching sessions will have to be carefully coordinated to maximize attendance of these multi-tasking pastors. This is also a reality for some rural and urban area congregations scattered across the district. Ideally, attendance at the training sessions of each region would be 100%. The reality is that additional training sessions may need to be scheduled according to the availability of the pastors. Implementation of this plan will require flexibility and patience in order to ensure that all pastors will be able to participate. In some cases it may be next to impossible for a pastor to attend any session that requires travel of any distance and time.

In this case the video that was produced (see above) at the training session can become a distance learning tool. As established in chapter four paragraph 4.7.5 since this technology is available in a variety of formats the use of it is certainly desirable.

6.3.4 Teaching Method

6.3.4.1 For the annual training session of the two cohorts:

Given the common vocation and thus similar training of the cohort team members the teaching method for the annual training session will be directed group discussion. The district superintendent or a pastor appointed by him will choose four leaders from the gathering of 12 persons. Each of these leaders will be tasked with leading a discussion concerning one of the four annual documents that are to be produced. These assignments will be made well in advance of the scheduled meetings so that each of the leaders will have adequate time to prepare.

Example: Pastor Smythe will lead discussion on common holiness terms. Her task will be to prepare a list of terms to be discussed, produce a simple document stating the terms, any official definitions of stated terminology in Church of the Nazarene documentation including the Church Manual, and a set of leading questions to facilitate the discussion. Using her preferred method of discussion and recording, her goal is to help the group reach an agreed to definition of the terms which can then be reproduced for all cohort members to re-teach to the pastors in their missional area.

The same method will then be used for Pastor James to lead discussion to prepare the sermon series, Pastor Marbury to lead a discussion on the teaching series and Pastor Robinson to lead the discussion on the reporting method.

In year one of this plan assigned discussion leaders will be chosen randomly. In subsequent years assigned discussion leaders will be chosen from those who have previously served on the cohort rather than a first year team member.

6.3.4.2 For the annual training session of the missional area:

The cohort member, having been taught the material at the annual training session, will then teach the material to the pastors of the particular missional area to which they are assigned. The cohort pastor will be given leeway to use his or her preferred teaching method but will include a group discussion of all information and documents so that there is clarification and understanding of all terminology.

The goal of using a common vocabulary to define terms should be stressed throughout the teaching process.

For second language cohort members and pastors in missional areas: These leaders will work in conjunction with the cohort leader of the missional area to which they are geographically closest to ensure accurate translation of the vocabulary into the language of their constituents.

6.3.5 Scheduling

The church year in the district of North Carolina begins 01 April and runs through 31 March. This is an assigned (therefore not flexible) period. The annual cohort training session will take place in the first quarter of the church year (April – June). The scheduling of this meeting will not interfere with other regularly scheduled district events such as the annual District Assembly. The first annual meeting will be conducted over a three day period such as Thursday through Saturday. Subsequent annual meetings may be shortened as feasible.

The first annual training sessions for the individual missional areas will be conducted over a two day period such as a Friday through Saturday. Subsequent meetings may be shortened as feasible. These meetings will be conducted in the second quarter of the church year (July-September).

Each cohort will schedule an Annual Conference on Holiness in the third quarter (October – December) of each church year. All of the churches in the missional areas will be encouraged to attend with an emphasis on staff and teachers who will be teaching holiness at the local level. The cohort will determine the time, location and all other planning particulars. This conference will be a time of inspiration and instruction arranged around the scripture texts of the sermon and teaching series

planned at the annual cohort training. The first of these conferences will be scheduled as a one day event with the cohort reserving the right to extend to additional days and sessions as the need presents itself.

6.3.6 Accountability

Critical to the teaching of holiness and communication of the gospel in general is the need for accountability. For these purposes the following accountability procedures will be instituted.

At the first meeting each year, each of the cohorts will elect a recording secretary for their team, East or West. At the first meeting of the year these two will work together to prepare a one page summary report to be sent to the district superintendent and district assembly. At the second meeting of the year the elected secretaries will work to record a one page summary report of the events and teaching that takes place. This report will be sent to the district superintendent and the district assembly. The secretary will also record a summary of the annual holiness conference to be sent to the superintendent and assembly. Thus at the end of each church year there will be on file with the district, five (5) pages of summation regarding the teaching of holiness on the district level. The decision to enter these summary reports into official journal minutes of the district assembly is recommended but must be left to the General Superintendent in jurisdiction in consultation with the District Superintendent and the District Advisory Board of the North Carolina District.

6.3.7 Conference and Seminar

At the Annual Conference on Holiness that will be conducted in the third quarter of the church year it is recommended that one of the teaching sessions be planned as a panel discussion about the meanings and definitions of holiness. A panel of six (6) local pastors will be formed by the leaders of the cohort. The panel and all participants will be supplied with the Common Definitions of Holiness Terms document. Using a moderator and written questions the panel will discuss the terminology and the subject of holiness for a period of 60-90 minutes. If all submitted questions are answered follow-up questions from the audience will be permitted. Audience members will be encouraged to ask the questions generally to the entire panel and each panel member will take turns answering the questions posed. Each

question will be answered by one member of the panel with one additional comment from a second panel member.

The balance of sessions at the conference will be varied in style and format according to the planning of the cohort.

6.4 Learning Platform Local Church Level

In North Carolina the variety of church ministry structure is great. There are a number of very traditional congregations that typically have three to four services per week using the Sunday School, morning worship, evening worship on Sunday and mid-week (usually Wednesday) scheduling structure. This scheduling format has been used for the entire life of many of these congregations. The focus of these services has been dependent on the local leadership to determine the need. For example, from the 1960's to the 1990's Greensboro Rolling Roads Church of the Nazarene had four services per week. The first service was Sunday School, followed by Morning Worship. These services were focused on (as their name implied) education and inspiration. These Sunday morning services were followed by a second worship service in the evening that was considered the evangelistic hour. The midweek / Wednesday evening service was either a prayer meeting or a Bible Study or both. There are still some churches that follow this same pattern.

Other churches have moved away from having a Sunday School session (Sunday School is the title of the traditional educational programme of the Church of the Nazarene and many other American established denominations) and are using a small group format that focuses on specific subject matter and may or may not meet on Sunday and may or may not meet at the local church building. Many of these congregations no longer have Sunday evening service times. Still other congregations meet exclusively on Sunday morning with no other official congregationally gathered times.

This plethora of ministry styles reaches a great number of people because it adapts to the locality in terms of location, style, personnel, and needs. This also means that no one single style of teaching format will work for all involved.

What works for one congregation in one area of the district may not work in a location just a few hours or blocks away. The key is adaptation for purposes of effective communication.

> "Communication, though a common process, is an inordinately complex and demanding undertaking. Why is communication so vitally important to the health and vitality of the local church? Communication is the means by which we reach our ministry goals." (Barna 1988:134)

To maximize effectiveness, communicating the doctrine of holiness to the people of the local congregations must occur within the structure of ministry already in place in the local situation. One key to effective teaching will be the use of common terminology. While this may take some getting accustomed to, in the long run it will pay spiritual and communal dividends to the local church, the district and the denomination.

6.4.1 Local Cohort Level

Each pastor and local church depending on its particular educational and ministry structure will determine how the holiness message will be communicated and taught. Each pastor having trained at the district level through the missional area annual session will lead and coordinate the training of local leaders. He or she will teach the material obtained annually to the teaching personnel of the local congregation. The teaching personnel will become the local holiness teaching cohort, a unit working together to communicate the doctrines of holiness using the common language document and the Bible study to the students under their care. The pastor will teach the material to the cohort members who will then re-teach to their students.

This will be accomplished within the structures in place at the time of the teaching. For more populous congregations the pastor may be teaching up to thirty individuals who will then adapt the material to their situation for their class, small group, Bible study etc. For the less populous (home churches and newly planted congregations) the pastor working with only one or two others will be needed to cover all educational groups and opportunities within the local ministry. Ideally, the lessons will be taught just prior to the prepared preaching series that uses the same scriptures. As necessary then, the local cohort may be large or small but the goal will

be the same in every church: teach holiness in the most contemporary language possible using the same terminology, scriptures and ideas as every other Nazarene Church on the district.

6.4.2 Educational Structure

In order to maximize effectiveness of the annual teaching the local cohort will need to work together to determine the best way to communicate the doctrines and definitions to the people. As has been established in earlier chapters there is a wide variety of educational, age and cultural differences in the local churches of the district. Keeping that in mind, the local cohort is most qualified to decide how to teach the material. Perhaps the most critical consideration in this is the age of the student within the class setting. Generational differences in learning and adaptation is remarkable. Chapter four paragraph 4.5.5 established the fact of generational differences in learning methodology. This bears repeating in that the educational structures that need to be established must be conscious of this in planning and implementation. Simply stated, the expectations of persons involved in any sort of learning process in the post-modern church vary greatly and no one method of teaching will satisfy or even be effective. In order to be consistent to the thesis the focus of the cohort will need to be on flexibility and adaptation to the local audience. This fact becomes all the more clear when one considers the information provided by G. Barna in his book *Revolution*. When people have a choice they will employ it.

> "The issue of choice is remaking many facets of modern experience. Whether you examine the changes in broadcasting, clothing, music, investing, or automobiles, producers of such consumables realize that Americans want control over their lives. The result has been the "niching" of America – creating highly refined categories that serve smaller numbers of people but demand greater loyalty (and profits). During the past three decades, even the local church has undergone such a niching process, with the advent of churches designed for different generations, those offering divergent styles of worship music, congregations that emphasize ministries of interest to specialized populations, and so forth. (Barna 2005:62)

Because of this reality the onus falls on the local teaching personnel to adapt to their audience or risk losing them. Moreover, implementation of this new programming

should help keep the local Churches of the Nazarene on the same path helping creating unity. This teaching should keep definitions and terminology current and keep the issue of language at the forefront of concern. Adoption of the proposed ministry model could result in two increases that would strengthen the church, namely increased knowledge and denominational loyalty.

6.4.3 Educational Facilitators

Local church leadership with guidance from the pastor will determine who will teach the doctrines of holiness and how. For the larger, traditionally governed churches, the material created at the district level would be reviewed and adapted to the classes already in place by the Sunday School or Educational Board. For the smaller churches this planning step can be accomplished by the Church Board. For the non-traditional congregations those persons appointed by the pastor will suffice. To maximize communication using the already established class and group structures and the already established leaders is strongly suggested. This will bring about the teaching without adding an additional burden to the calendar of the student. Annual introduction of a holiness teaching series can provide a needed change of pace for these groups.

6.4.4 Teaching Method

The teaching methods for the local level by necessity will have to be very flexible. Given the diversity of the congregations on the district, the learning methods are equally diverse. For example: A rural congregation in Richmond County with an average member age of 60 will most likely be quite satisfied with a lecture / limited discussion class setting where the facilitator / teacher presents the material on holiness in a very direct lecturing style. A downtown Burlington congregation with an average age of 30 will require a quite different approach where the facilitator / leader may only introduce the subject matter and keep the discussion on track.   Adult learning has to be flexible and is in many ways determined more by the student than the leader or the material being taught.

> "Like missionaries who learn to speak the language and understand the culture of an
> unreached people group, ministers have the great joy (and heavy responsibility) of
> communicating the old story in new ways. We must engage those who are ignorant

or skeptical of Christianity in creative and winsome ways, while holding fast to the message that we have received passed down from the apostles." (King 2014:28)

What is true of those who are attempting to communicate the basic truths of the gospel to unbelievers is also true of those who are attempting to communicate the message of holiness to believers and unbelievers alike. Clarity of message, simplification of language and adaptation to learning styles and even current fads are essential ingredients to communication.

"A few people will knock on the door of holiness under the private tutelage of the Bible and the Spirit, without much help from the pulpit, but most Christians will seek and obtain only when they have had doctrinal instruction." (Taylor 1968:46)

In addition to the teaching methods that will be employed locally it must be a priority of those tasked with teaching to use every possible communication method available as part of the educational methodology. Recalling the information from section 4.3 and following, use of technology is practical and expected. McClane explains it simply: "If you can establish something personal and relational, then it's likely that those who engage with you will be in it for the long haul." (2013:1)

6.4.5 Accountability

The local church would need to establish an accountability procedure to ensure that the material is being communicated. A simple report / summary to be completed by the class facilitator would be ideal. These reports, to be completed each week of the series by the facilitator of each class or group would form the basis of a summation for the local leaders to determine their effectiveness in communicating the holiness doctrine and message. Information gleaned from the reports will indicate to the local church leaders what issues need to be addressed and what issues need to be enhanced for the communication of the holiness message to be improved.

6.4.6 Conference Seminar and Revival

Each local church body would be encouraged to participate in the Annual Conference of Holiness conducted in the third quarter of each church year. Where possible the location of the conference could be rotated among various facilities to

enhance attendance. Members of the local teaching cohorts would be especially encouraged to attend in order to further their understanding of the doctrine of holiness and the common language goals of the district.

Additionally every local church would be encouraged to schedule annually a local revival or speaking series for the congregation with an emphasis on holiness as the subject matter. Keeping the doctrine at the forefront of the preaching and teaching is essential for understanding. People tend to forget what they do not see regularly. For the holiness doctrine to be communicated effectively it must be part of the stated vision of the local church. Warren states that:

> "It's amazing how quickly human beings—and churches—lose their sense of purpose and vision. Vision casting is not a task you do once and then forget about. You must continually clarify and communicate the vision of your church." (pastors.com 2013:1)

Events such as holiness conferences and revival meetings are tools to keep the doctrine of holiness on the minds of the people.

6.5 *Holiness Teaching Material*

Standard procedure in the majority of Church of the Nazarene congregations is to order and implement teaching material from Nazarene Publishing House. This has been a successful relationship and ministry model since 1912. For purposes of this ministry model the teaching material will be produced at the district level. With obvious limitations in terms of production when compared to a full service publisher such as NPH the material produced will be much simpler. Word documents that can be exchanged in PC and Apple/Mac processors and PDF files will comprise the bulk of the material. Each district cohort and each local church should be encouraged to adapt and create documentation that is consistent with the language and meaning of the material produced. To minimize production costs all material will be shared electronically so that each local church and each individual in the teaching cohorts can help control overhead.

6.6 Relationship Building

In the post-modern era one of the most critical components of teaching is relationship building. In the modern era, authority was ceded to a pastor, professor or other instructor by virtue of their titled position. This is not the case in the current post-modern period. Post-modernists have a certain expectation regarding consistency of character when they consider an individual or her/his teaching or opinion.

> "Dustin Metcalf frames this concern with the need to engage postmodernists with the gospel of Christ in words and actions they understand. It is simplistic at best and misleading at worst to believe that a one-size gospel presentation fits all. It is naïve to think that words alone can convince a person to leave a life of sin (which may not be recognized as sin) and run into the arms of Jesus. Although right beliefs are important when telling others about Christ, the postmodern looks for attitudes and actions that support the words. To such a person, attitudes and actions born from God's love are far more convincing that religious arguments or presentations.
> Even Wesley emphasized the need for both a personal holiness based on right beliefs and a social holiness expressed in loving attitudes and actions." (Grate 2009:86)

This type of relationship building is exactly what is needed to help the proposed ministry model be successful. Given this fact, every teacher of every church and every cohort established to teach holiness must be willing to develop critical relationships with the students under their tutelage in order to promote the doctrine.

6.6.1 Cohorts

Within the cohorts themselves, relationships should be built. At the district level, the pastors involved can and should be encouragers of one another. One of the chief complaints among the clergy is loneliness. Being on a cohort team, learning and teaching together can help build relationships. Eaton and Newlon found in a study of Protestant clergywomen that "54 percent indicated that loneliness was a problem for them." Ostrander and Henry concur with their assessment: "Pastors are reported to often have a lack of personal friends with accompanying feelings of loneliness and isolation."

At the local level cohort relationship building should be a priority. Building a sense of community and comradeship should be a resultant bi-product of studying, working and teaching together. When those who regularly attend classes and services in the local church see and hear the teachers, pastor(s) and other volunteers focusing on common goals and using a common vocabulary, confidence will be enhanced and communication will increase. In short, good relationships within the cohorts will "keep everyone on the same sheet of music" so to speak.

One of the results of this increase in unity and communication should be that this same language and common terminology emphasis should also help diminish the congregational style gap (Paragraph 4.5 and following). If the individuals being taught can sense genuineness on the part of those teaching they will be much more likely to connect and learn even if the particular platform of communication is not one they prefer. In other words, the relationship will help bridge a critical gap.

6.6.2 Classes

Trinity Church in Lansing MI, an independent non-denominational congregation, produces its own teaching material each quarter of the year. As such, every sermon and pastor, every class, every generation, every small group, prayer cell, etc… within the congregation are on the same subject on the same week all of the time. The church is large and strong numerically, financially, and from all appearances spiritually. Using this paradigm as an example it can be argued that single subject teaching for all persons in a congregation is not only viable but practical. For the doctrine of holiness to be taught and understood by all persons in classes and services in the North Carolina Churches of the Nazarene a similar template must be applied. Using the material produced at the district level each and every class leader in each and every church will need to agree to use the material during specific class times designated within the year (the Holiness Teaching Series) and to use the Common Language Definitions at all times throughout the year. By adhering to these standards a common understanding of what holiness means and how it is defined can be slowly but surely built throughout the congregations of the district Church. This will, in time, build a standard and an expectation within the people who are active members of the Church of the Nazarene in North Carolina.

Consistency of terminology and consistency of relationship building will move the doctrine of holiness forward. This fact is so important that entire companies are built around teaching relationship influence. Skillsoft was established in 1998 as an internet / cloud based learning company for the purpose of teaching communication and authority influence. The corporate brochure states as much: "Skillsoft helps organizations lay the foundation for a learning culture that fosters continuous learning and engagement by delivering and tailoring superior performance-based learning and development solutions." (Skillsoft 2014:1)

If industry recognizes that a learning culture must be developed for a company to move forward how much more important is it for the Church to recognize this in terms of teaching its core doctrines? Relationship building within the classes is a key component of this teaching.

6.6.3 Connection Points

It is often difficult to define what makes some local churches more successful at member retention than others. Research analysts such as the Barna Group (George Barna) and the Rainer Group (Thom Rainer) have spent countless man-hours and dollars researching attendance and retention trends within local churches and denominations. Depending on what year a particular study was done or in what area of the world it was completed, statistics and trends vary widely on what local churches can do to retain members. Two themes are consistent across the spectrum: relationships and expectations.

For example, twelve years ago (2003) the Rainer Group concluded that Sunday School was still the best format for relationship development within the local church.

> "Our research shows that the most effective assimilation group is the Sunday school, which is the open-ended small group that typically meets on the church campus. A person involved in a Sunday school class is five times more likely to be active in the church five years later, than a person who attends worship services alone."(Rainer 2003:1)

In 2014 the same research company in another study (summarized below) barely mentions Sunday School but does emphasize teaching people what is expected of them as church members.

> "The question I am asked frequently is: "What are the best practices for this upfront orientation or new members' class?" Keep the initial orientation brief. Tell them what the church believes. Explain to them the church's polity. Share with them what is expected of them. Let them know how they can plug in. Orient them about the church's facilities. Have someone stay in contact with them for six months." (Rainer 2014:1)

Good relationships are essential if the message of holiness is to reach the hearts of the people in the churches under consideration. Relationships must be built and maintained long-term for the teaching to be effective. Simply put, every person in every congregation needs multiple connection points.

6.6.3.1 Worship

One of the most important connections in the local church today is that of worship. Worship is constantly changing with time and culture. Three contributing factors in worship that determine its style and scope are leadership, training and culture. Each worship service in each location of the church is a product of these three factors. For the purposes of this thesis, worship style is not a primary consideration but the connection that people have through it is. The message and defining characteristics of the holiness doctrine is greater than the medium of delivery while at the same time being very dependent on the medium of communication. Using the common definitions of holiness produced by the district cohorts and taught by the local pastors and teachers the message of holiness can be "packaged" to reach each congregation as needed. For example, Rev. Pardue may give a personal testimony in a worship service at the time of the "passing of the peace" of how she taught about holiness during one of her encounters on the streets of Durham, while on the same Sunday Rev. McClendon teaches about what it means to live a holy life to an addiction recovery class by answering questions in Morehead City. The connection of holiness to lifestyle is made and defined in each location in a personally and culturally appropriate way. If people are going to connect to the holiness message

and doctrine then the worship they are a part of has to connect to their life in an emotionally appropriate way. And in many cases the more post-modern the person, the more critical this becomes.

 Frambach agrees that worship is critical to the post-modernist: "Worship grows out of and creates community; there is a reciprocal relationship between these two realities." (Frambach nd: 2)

6.6.3.2 Ritual

In recent years there has been a bit of a renaissance of the rituals of the church in the Church of the Nazarene. The two recognized sacraments of the Church of the Nazarene denomination are communion and baptism. The Church of the Nazarene Manual suggests the sacraments of the Lords Supper / Communion be served at least quarterly.   Many local congregations have increased the frequency significantly, changed the method of serving from time to time and use the term Eucharist. This is in response to younger leaders who desire more ritual. "In the postmodern world, symbol and ritual are powerful forms of communication and can be vital tools in Christian apologetics."   (Phillips 1995:190)

Ritual in fact has become so important to segments of the Church of the Nazarene that there are websites and social media sites dedicated to the subject. Facebook social media even has a group posting page titled: Sacramental Nazarenes. Because it is a "by-invitation-only" group the exact numbers of members is not available, but anecdotal evidence suggests that the group numbers over 1000 with a good segment of the members being North Carolina Nazarenes. The message of holiness can and should be linked to the rituals of the local church.

6.6.3.3 Personal Relationships

Along with worship and ritual a third factor to communication of the holiness doctrine must be considered. Personal relationships are a connection point that is often quite strong and effective in the communication of any message. People tend to believe and follow those they are closest to in age, interests and lifestyle. As such, communicating the message of holiness can be done through the portal of interpersonal relating. A leader in a variety of ministries, author Stan Toler states

that to reach people there are six ideas that must be adhered to in terms of personalizing relationships.

> "How do we reach these people? The first step is to replace traditional programming with more informality. A second change is to stress relationships rather than structures. Third, you must meet these younger people in their arena of thought. Fourth, you must simplify your message. Fifth, emphasize the integrity of the Christian lifestyle. People watch more than they listen. Sixth, share ministry with them." (Toler 1997:98-99)

When the local church connects its people together through personal relationships, meaningful ritual including the sacraments and worship that is culturally relevant and appropriate then the doctrine of holiness will find more fertile ground to grow.

6.7 Holiness Teaching

Teaching members and friends of the North Carolina District Church of the Nazarene the doctrines of holiness in a practical way using post-modern language should be a part of the stated goals of every pastor and every local church. The denomination itself was born from a desire to spread scriptural holiness throughout the world. To do less is to deny the foundations of the church itself.

> "Our well defined commission is to preserve and propagate Christian holiness as set forth in the Scriptures, through the conversion of sinners, the reclamation of backsliders, and the entire sanctification of believers. We believe this aim can be realized through agreed-upon policies and procedures, including doctrinal tenets of faith and time-tested standards of morality and lifestyle. (Manual 2009-2013:5)

Keeping this in mind it is consistent with the original goals of the Church for this thesis to be tried and tested. The practical side of this endeavour is in keeping with the history of the denomination and the North Carolina District. The annually published District Journal contains a brief history of the North Carolina District which begins this way:

"The North Carolina District began in Greensboro. Someone had a vision. Rev. S. S. Nelson saw a vacant lot on Spring Garden Street and envisioned a holiness church. While holding a tent meeting in 1923, he hoped to start a church. The actual organization did not materialize until October of 1925." (District Journal 2011:3)

Since the 1920's the message of holiness has been preached and taught in the Carolinas. Keeping that tradition is critical to the survival of the doctrine.

To further advance the message, the language must be updated without changing the meaning.

Keeping in mind the fact that the pastors on the district are a varied lot (para 5.2.3) using a central teaching and common language is critical to the communication of the message of holiness. Furthermore, this new praxis allows the pastors who are so very different from one another, to communicate the same message to their varied congregations thus creating a consistency across the district. The importance of a common message using common terminology cannot be overestimated.

6.7.1 Cohort Goals

One of the goals of establishing the cohorts both on the district and local levels is to help play a role in the overall education of the local congregations and pastors. Education, being critical to the overall mission of the Church of the Nazarene, has to be consistent, reliable and continual. As explained in paragraph 5.8.3 continuing education is a well-established routine for pastors and congregations in North Carolina. The use of the cohorts, once established and defined, could be applied in the continuing education track of the denomination. The ministry model is shaped along similar lines so there is no reason why it could not be approved by the denomination for use in this way.

6.7.2 Establishment of Definitions

In earlier chapters certain definitions for terminology in the Church of the Nazarene Manual and other denominations were offered. These definitions established the historical and traditional meanings of holiness terminology in order to facilitate an understanding of where the Church has been and is at present. Testing the thesis of this work necessitates having a baseline definition to work from. The following terms are offered as a starting point for the work of the cohorts. More terms could certainly

be added at the discretion of the teams. Terms are defined very generally and a textbook definition is also included.

A: Salvation:

1. To ask Jesus Christ to forgive you of your sins and be the Lord of your life.

2. To be forgiven of sin by Jesus Christ.

3. Related terminology with the same basic meaning: born again, saved, initial sanctification, justified.

4. Dictionary definition: deliverance from the power and penalty of sin; redemption. (dictionary.reference.com 2014)

B. Sanctification / Christian Holiness:

1. To ask the Holy Spirit to fill your heart and live within you so that you can be   completely devoted to living a Christian life.

2. To be entirely devoted to God, setting one apart to live for Christ.

3. Related terminology with the same basic meaning: filled with the Spirit, entire sanctification, the fullness of the Spirit, second blessing holiness, baptized with the Holy Spirit.

4. Dictionary definition: the act or process whereby a state of holiness is realized.   (Taylor 1983:440)

C: Sin:

1. The actions and attitudes that are defined by the bible as being wrong or morally objectionable.

2. Dictionary definition: An offense against religious or moral law. An action that is or is

felt to be highly reprehensible. (Merriam-Webster 2014)

D: Holiness:

1. The state of holy living by virtue of Christ's forgiveness and cleansing of sin.

2. The provision of God for every believer.

3. Dictionary definition: the quality of being holy or pure. (Cambridge 2014)

E. Church

1. The entire body of all of believers in Christ who live by faith in him.

2. The gathering of believers for worship.

3. Dictionary definition: often capitalized: a body or organization of religious believers:

a: the whole body of Christians

b: denomination <the Presbyterian church>

c: congregation   (Merriam-Webster 2014)

6.7.3 Review of Definitions

The annual meeting of the two district cohorts will review these definitions and make any necessary changes in terminology and syntax. As language changes through time and culture the teams may find that definitions will have to be updated. They will also add any additional terms that they deem necessary for the annual project to move forward. The work of these cohorts and any documentation they produce must be consistent with the Church Manual and the Bible. The purpose of the annual review is to keep the issue of holiness communication ever present and at the forefront of the thinking of the leaders of churches. In doing so there will be a consistency with the heritage of the Church of the Nazarene and its leaders and theologians. Drs William Greathouse and Ray Dunning state the importance of this:

> "Each age has attempted to express the biblical truth in terms of its own day and age, to bring the resources in the Scripture to bear on its particular problems. This is still the work of the theologian today; and in doing this, he draws not only on Scripture as his authoritative Source but also upon the work of his predecessors for guidance, although he is constantly bringing their conclusions to the Scripture for final validation."   (Wesleyan Theology 1982:14)

6.7.4 Communication of Desired Outcomes

The desired outcome of this entire project (as stated in the thesis) is to bring to the forefront the issue of communicating the holiness doctrine to the post-modern hearer. As such every cohort meeting (district and local) every class taught on the subject, every annual series (preaching and teaching) and every annual holiness conference should include a statement that relates the stated goal. Stated annual goals should be implemented. Examples of such follow.

a. To define, understand, and apply biblical holiness to daily living.

b. To apply the Biblical principles of holiness to 21st century living.

c. To grow deeper in understanding to grow stronger in holy living.

While these examples sound much like catch-phrases for yet another series of lessons that few if any will apply to their lives the key becomes what follows. Teaching post-moderns about holiness and how to apply the truths of it to their lives is central to the work of the local pastor, the personal evangelist and the friend who desires for the people she knows to find Christ as Lord and Saviour. The statements are simply a starting point for the people in local Nazarene congregations in North Carolina to continually process what holiness is and how it applies to their daily lives.

> "Truth has no expiration date. Something that was true 2,000 years ago is still true today. If it was true, it is still true, and it will always be true. Neither time, nor cultures, nor contexts can alter truth. People can relate to it, reflect upon it, wrestle with it, interpret it, make assumptions about it-but they cannot alter it. John Wesley is claimed to have said, "If it's true it's not new. If it's new it's not true." Whether a person has lived in the premodern, modern, or postmodern culture, the challenge has been the same-to communicate timeless truths in contemporary forms that allow God to educate the mind and transform the heart. We must be biblically accurate and culturally relevant. Interestingly, Jesus was both." (Grate 2009:89)

6.7.4.1 Classes

Of particular importance in the communication of the doctrine of holiness is the last step in the thesis process, the classes that teach holiness. It is in the classroom or small group setting that the most dialogue will take place. In 1995 at a weekly meeting of associates at Sam's Club #6351(the wholesale division of Walmart) in Newport News VA a rather heated discussion about responsibility and job descriptions took place. An associate at that meeting spoke an old adage in a new way. Instead of saying "this is where the rubber meets the road" he stated "the wheels that move this organization are at the bottom." The point he made applies to the teaching of holiness in the Church of the Nazarene. If the laypersons of the church do not understand it, live it and share it then the church as an entity of

holiness teaching grinds to a halt and the message dies. Every professor, theologian, superintendent and pastor can understand and dialogue about the doctrine of holiness but if it is not accepted, understood and shared by the individual in the pew then nothing in our world changes. Teaching holiness in a continual and flexible process is critical to the thesis and the mission statement of the Church of the Nazarene internationally: Making Christ-like Disciples in the Nations.

6.7.5 Bible Study and Sermon Series

Essential to the study of the doctrine of holiness is understanding holiness in proper context. For the post-modern learner understanding holiness in the many facets of scripture can be a daunting task. What defines holiness in the Old Testament has a particular meaning and context as does what defines holiness in the New Testament. Historically as well, the words to define and describe holy and holiness have changed. In order to gain an understanding of holiness it would be advisable to categorize the teaching of it into sections concentrating on fewer concepts at a time. For the use of the cohorts to assemble and prioritize teaching lessons and preaching scriptures the sections to follow are offered. They are by no means exhaustive but are meant to be a model and example of what should be done to accomplish the goal of teaching holiness to the people known as Nazarenes in North Carolina.

The following lists of scriptures from the Old Testament can be used for teaching the doctrine of holiness, preparing preaching messages and explaining what holiness means from scripture. Because this model of ministry is new these scriptures are being offered as a starting point for the cohort teams to begin the work they are assigned to accomplish.

6.7.5.1 Old Testament Holiness

Genesis 1:26-27 Made to be Holy

Leviticus 8:10-12 Consecration is Commitment

1 Chronicles 29:5 Set Apart for Holy Work

Psalm 51 Required Cleansing

Psalm 96:9 and 99:9 The Characteristics of a Holy God

Isaiah 1:16-17 The Process of Holiness

Isaiah 6:-18 The Commission of Holiness

Isaiah 35:8-9 and 42:16 The Way of Holiness

6.7.5.2 New Testament Holiness

Matthew 5:6 Hungering for Righteousness

John 14:23 and 16:7-11 The Work of the Holy Spirit

Acts 2 The Coming of the Holy Spirit

Romans 12:1-2 Transformation of a Life

2 Corinthians 1:21-22 The Seal and Infilling of the Spirit

Ephesians 4:20-24 The Power of a New Life

2 Timothy 1:6-10 Called to be Holy

1 Peter 1:13-16 Be Holy

6.7.5.3 Historical Holiness

In the earliest days of the holiness movement many books and pamphlets were printed with sermon outlines from various recognized holiness preachers. A few have survived in private collections and libraries. One such example is a book titled 80 Pioneer Holiness Sermon Outlines by the Holiness Fathers. In this non-dated book are outlines of holiness messages (mostly topically outlined) by a variety of late 19th and early 20th century evangelists and pastors. Authors include J.M. Harris, John M. Pike, P.F. Bresee, G.W. Ridout and Daniel Steele among twelve cited. These outlines could prove quite valuable in teaching the history of holiness preaching and presentation. A sample is listed and as above these are offered as a baseline from which to begin.

Titus 2:4 As Becometh Holiness

Hebrews 12:6-16 The Heritage of Holiness

Acts 9:1-22 The Empowered Messenger

Luke 4:13-14 Principles of the Overcoming Life

(80 Pioneer Holiness Sermon Outlines:nd 1-43)

6.7.5.4 Nazarene Holiness

The Church of the Nazarene with its own holiness heritage has produced preaching and teaching material throughout its history that makes clear that holiness is the theme and hope of the denomination. In 1990, two of the denominations most trusted and capable theologians and teachers (H. Ray Dunning and Neil Wiseman) came together to edit a resource book for preaching: Biblical Resources for Holiness Preaching: From Text to Sermon. (Dunning and Wiseman 1990:5-6) This has proven to be a valuable resource in the library of many pastors and teachers.

A sample list of sermons from that book clearly indicates the commitment to holiness preaching that the Church has demonstrated over the years. These outlines are still as relevant as the day they were first submitted.

Acts 1:5 The Holy Spirit's Baptism

      Romans 8:28-29 Holiness-God's Predestined Purpose for His People

Philippians 1:9-11 Pauls Prayer for the Philippian Church

1 John 4:16-18 Holiness as Perfect Love

There is no shortage of material for any person who desires to know the holiness doctrine and how it has been presented over the years. It can be catalogued in any number of ways and the resource will not run dry.

6.8 Chapter Summary

Chapter six outlines a model for ministry that could be implemented for use on the North Carolina District of the Church of the Nazarene. Implementation of this model could accomplish three important tasks.

First and primary, for this thesis it would provide a thorough test for the hypothesis: 'Owing to the constantly changing nature of 21st century communication in terms of language and jargon, Nazarene Pastors of the North Carolina District, need to attain and adopt a means whereby their hearers comprehend biblical truth in a continual and flexible process.' (para 1.5) Use of this model for a period of several years would provide very pragmatic answers as to the truth and viability of the proposed model.

Secondly, it would keep the message of holiness as a central subject of the work of the Church of the Nazarene (on the district) in a time and culture that desperately needs to hear and adopt the Word of God into daily life.

Third, it would bring a consistency and unity to the congregations on the district whereby a person who by need or choice changes congregations and / or locations would still be instructed in the doctrines of the church using the same terminology thereby promoting understanding and applicability. The model will be offered to district leadership at a date to be determined in 2015 or 2016.

The outlined steps and plans are all necessary and can be accomplished at a minimal cost to the district and individual congregations. The unity and focus that the model offers is certainly worth any investment necessary to accomplish the task. The researcher is convinced that implementation of the model can bring about a new praxis for the Church of the Nazarene in North Carolina and the attention to the holiness doctrine will bring about positive biblical change in the lives of many in the congregations across the state.

CHAPTER SEVEN
CONCLUSION, SUMMARY AND RECOMMENDATIONS

7.1 Introduction

This chapter will encompass the chapter summaries and conclusions drawn from research, and offer a recommendation for further research in the arena of the holiness movement and the Church of the Nazarene.

7.2 Review of Research Design and Methodology

Osmer's Method was the chosen research design. The chapter structure of the research followed the method in order to answer the essential questions necessary to each step. Chapter one introduced the material and the research task. Chapter two began Osmer's method by applying the normative task. This chapter answered the question of "what is going on in terms of lack of communication of the holiness doctrine. Chapters three and chapter four applied the interpretive task in order to answer the question of "why is this problem going on?" Chapter five applied the normative task of the method in order to answer the question of "what ought to be going on?" Chapter six applied the pragmatic task of Osmer by answering the question of "how shall we respond?" by presenting a ministry model for application in the church under study.

7.3 Review of Rationale and Problem

The researcher reasoned that by applying Osmer's research method to this problem, it would be possible to find out whether the holiness message is, in fact, not being understood, and, if so, enable an understanding of the problem so as to find a solution. Using Osmer's Method as the research construct the thesis intended to demonstrate that there is a definite communication issue between those who preach and teach holiness and the individuals under their care and tutelage. The problem was examined from different perspectives including historical, denominational, and technological.

By approaching the problem in this way it was demonstrated that what was taking place in the earliest days of the holiness movement is still taking place today. Because of what was learned through the research a new model of ministry was offered.

7.4 Review of Hypothesis

Owing to the constantly changing nature of 21st century communication in terms of language and jargon, Nazarene Pastors of the North Carolina District, need to attain and adopt a means whereby their hearers comprehend biblical truth in a continual and flexible process. This thesis was tested and found valid. The Church of the Nazarene in North Carolina must attain and adopt better communication strategies than those currently in place if the Church hopes to communicate holiness to those who identify with the congregations of the district. It is precisely because of the constantly changing nature of the current time and culture that this ministry model is needed.

7.5 Review of Objectives

The main objective of this study was to determine and offer a method of effective communication of the doctrines of the holiness movement for the Pastors of North Carolina Churches of the Nazarene. The secondary objectives that helped the work reach this primary goal were

- To examine how language has changed since the beginning of the holiness movement.
- To examine and consider the effects of denominationalism on the communication of the doctrines of holiness.
- To examine how advancements in technology have impacted communication problems within the holiness movement.
- To consider the educational system of the Church of the Nazarene at both the academic and strategic level.

These secondary objectives were satisfied in chapters two through five and attained their collective goal of laying the foundation for the need for the ministry model.

7.6 Review of Historical Factors

It was established throughout this thesis that history has and continues to play a significant role in the understanding and communication of the holiness doctrines. Throughout the history of the holiness movement certain persons such as John and Charles Wesley, Phoebe Palmer, D. L. Moody, Phineas Bresee and others had influence on the direction and definition of the holiness movement. The present leaders of the holiness movement and the Church of the Nazarene specifically are influenced by and indebted to those who have gone before them.

7.7 Review of Denominational Effects (Definitions)

Denominations formed through mergers and splits have played a role in how holiness has been defined. They continue to play a role today as individuals move from congregation to congregation and denomination to denomination. This was demonstrated in the example of five individuals who are presently part of the Church of the Nazarene in North Carolina. (chapter 3 section 3.1)

7.8 Review of Communication Factors

It has been demonstrated that the methods of communication of the holiness doctrine have changed along with time. Technological advances have been both a blessing and a challenge to those who desire to communicate the message of holiness. From the earliest printing of handbill advertisements to the latest in computer technology each generation of available technological and media resources has played a role in how well communication has taken place. This factor has been increasing significantly since the advent of social media.

7.9 Review of Survey Instrument

Essential to understanding the N.C. Church of the Nazarene in its present state a survey instrument was employed. The results of this information collection are included in chapter five and the survey itself is included as Appendix 1. The instrument demonstrated the present condition of the church addressing a variety of factors that weigh on the effectiveness of communication of the overall message of the church and specifically the subject of holiness. The survey was issued via

regular post mail and electronic mail. The returns were the same. The survey information contributed to the understanding of the church at present and helped guide the formulation of the ministry model.

7.10 Review of Essential Elements

Three essential elements for establishment of the ministry model and increasing the communication of the holiness message were established.

7.10.1 Biblical Foundation

Essential element one is having a solid biblical foundation from which to work. Key scripture passages were noted and three examples were exegeted as a demonstration of what could and should be done to move the message of holiness forward.

7.10.2 Trained Leadership

Essential element two is having properly trained leadership. The present educational system of the Church of the Nazarene was reviewed. It is the obligation of the Church of the Nazarene as a denomination to produce well-trained, knowledgeable pastors and teachers in order to keep the doctrine of holiness at the forefront of the teaching of the church. This training must reach to all levels of the church: paid or volunteer, ordained or lay.

7.10.3 Leadership Strategy

Essential element three is having a strategy to train pastors and laypersons in the doctrines of holiness across multi-cultural lines. The Church of the Nazarene in North Carolina is multi-cultural and is continuing to increase its diverse reach. The leadership must be trained to reach beyond any barriers to reach souls. Barriers such as racial, worship, and cultural preferences must be eliminated or overcome.

7.11 Review of Ministry Model

The ministry model offered as the pragmatic answer to Osmer's question of "how shall we respond?" is demonstrated in chapter six. It is essentially a two level (district and local church) approach designed to accomplish the goal of teaching

holiness in a flexible, adaptable process. Using a series of meetings and a "teach – reteach" method the design is pointed toward the goal of all pastors teaching holiness in their local church on a regularly scheduled calendar using a common terminology. The goal is to increase understanding and application of the doctrines of holiness and to be consistent across the district so that no matter what local congregation one may be a part of, the teaching will be the same.

7.11.1 Objectives

In order to achieve a practical, workable model of ministry certain objectives for such have been offered. The ministry model includes a two level structure. The structure is flexible and adaptable to the local situation. Terminology review is essential. Production and distribution of teaching material, study and sermon plans must be implemented at a low cost. Reporting and follow up is critical to success.

7.11.2 Learning Platforms

The learning platforms for the ministry model consist of two district cohorts led by church pastors assigned geographically and each church having a teaching cohort led by the pastor at that location. Following the outline of the model these teaching structures will be sufficient to teach the doctrine of holiness in an ongoing flexible and communicable style that will bring consistency to the message across the district.

7.11.3 Desired Outcomes

The intended outcome of the ministry model is a new praxis that can stand the test of time in order to facilitate the greater understanding and communication in the teaching of the central doctrine of the Church of the Nazarene. As the earlier chapters clearly demonstrated the importance of consistent teaching with consistent, understandable terminology cannot be over-estimated.

Long term use of the model should result in greater understanding and more knowledgeable clergy and lay-persons across the district.

7.12 Chapter Summary

Chapter seven has presented a final overview and summation of the work noting key points from the entirety of the thesis. Each step of the research method has been reviewed. Essential historical factors, including effects of persons, denominations, communication technology have been stated. The necessary elements for the ministry model have been reviewed. The ministry model has been summarized.

7.13 Recommendations

It is the recommendation of the researcher that upon acceptance and approval of the work academically, (thus completing the first goal of the work) then the second goal of the work, namely implementation of the ministry plan begin.

It is recommended that the ministry model be presented in the following manner:

a. Copies of the ministry plan be distributed to the District Superintendent and members of the District Ministerial Studies Board for review.
Timeframe: January 2016.

b. Follow up inquiries and questions fielded via email or phone by the presenter.
Timeframe: February 2016.

c. Conference call discussion of Ministry Plan. Timeframe: March 2016.

d. Discussion of implementation at Annual Meeting of Study Board TBD 2016.

e. Initial implementation to begin no later than church year beginning April 2016.

Appendix 1:Survey of NC Pastors

PREACHING AND TEACHING IN THE 21ST CENTURY
CHURCH OF THE NAZARENE
SURVEY OF NORTH CAROLINA PASTORS

Contact information

Name:

_____

Address:

_____

Email:

_____

2nd Email:_____

Cell:_____

Office: _____

Home Land-line _____

Skype:_____

Facebook:_____

Twitter:_____

Website (personal):_____

Website (church): _____

Other Social Media: _____

Age Range: _____ < 25 _____ 26 – 30 _____ 31 – 35 _____ 36 – 40 _____ 41 – 45

            _____ 46 – 50 _____ 51 – 55 _____ 56 – 60 _____ 61 – 65 _____ > 66

Current Ministry Assignment

_____

Education:

Education Level: _____

Schools attended including years: _____

_____

_____

_____

Degree(s) Conferred:

_____

_____

Ministry:

Ministerial Experience (position held / paid or volunteer / dates)

_____

_____

_____

_____

_____

_____

Licensing and Ordination (denomination / church / district / position / date)

_____

_____

_____

General information:

How long have you served in your current ministry position?

_____ yrs _____ mon

How long have you lived in North Carolina?

_____ yrs _____ mon

Did your current ministry assignment bring you to North Carolina?

_____ yes _____ no

Worship information:

How many worship services (preaching) do you lead per week?

 _____

As the leader of worship are you the person primarily responsible for any or all worship agenda decisions?

_____ yes _____ no

If you answered 'no" to the previous question then who is the person(s) who is primarily responsible for worship agenda decisions?

_____

Since you have been in your current assignment what percentage of your preaching messages would you estimate have been wholly dedicated to the subject matter of personal holiness / entire sanctification?

_____ < 10%   _____ 10% - 20%   _____ 20% - 30%   _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60%   _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 %   _____ 90% +

Since you have been in your current assignment what percentage of your preaching messages would you estimate have been wholly dedicated to the subject matter of personal salvation / repentance and included an opportunity for prayer / decision for Christ?

_____ < 10%   _____ 10% - 20%   _____ 20% - 30%   _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60%   _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 %   _____ 90% +

Since you have been in your current assignment what percentage of your preaching messages would you estimate have been wholly dedicated to the subject matter of

personal holiness / entire sanctification and the message specifically included an explanation of the definition of entire sanctification?

_____ < 10%   _____ 10% - 20%   _____ 20% - 30%   _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60%   _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 %   _____ 90% +

Since you have been in your current assignment what percentage of your preaching messages would you estimate have been wholly dedicated to the subject matter of personal salvation / repentance and the message specifically included an explanation of the definition of personal salvation / repentance?

_____ < 10%   _____ 10% - 20%   _____ 20% - 30%   _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60%   _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 %   _____ 90% +

In the last 12 months what is the estimated number of preaching messages you have presented that have been wholly dedicated to the subject matter of personal holiness / entire sanctification?

_____

In the last 12 months what is the estimated number of preaching messages you have presented that have been wholly dedicated to the subject matter of personal salvation / repentance?

_____

Please estimate the number of people who have accepted Christ as Saviour and Lord in a worship setting since you have been in your current assignment.

_____

How many of these have been in the last 12 months?

_____

Please estimate the number of people who have professed to entire sanctification in a worship setting since you have been in your current assignment.

_____

How many of these have been in the last 12 months?

_____

Class / group information:

As facilitator, are you primarily responsible for group study subject matter?

_____ yes _____ no

As facilitator, do you always choose material from the Nazarene Publishing House?

_____ yes _____ no

If you do not, what percentage of the time do you choose material from other sources?

_____ < 20% _____ 20% - 40% _____ 40% - 60% _____ 60% - 80%

Since you have been in your current assignment what percentage of your class / group subject matter would you estimate have been wholly dedicated to the subject matter of personal holiness / entire sanctification?

_____ < 10%   _____ 10% - 20% _____ 20% - 30% _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60% _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 % _____ 90% +

Since you have been in your current assignment what percentage of your class / group subject matter would you estimate have been wholly dedicated to the subject matter of personal salvation / repentance and included an opportunity for prayer / decision for Christ?

_____ < 10%   _____ 10% - 20% _____ 20% - 30% _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60% _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 % _____ 90% +

Since you have been in your current assignment what percentage of your class / group subject matter would you estimate have been wholly dedicated to the subject matter of personal holiness / entire sanctification and specifically included an explanation of the definition of entire sanctification?

_____ < 10%   _____ 10% - 20% _____ 20% - 30% _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60% _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 % _____ 90% +

Since you have been in your current assignment what percentage of your class / group subject matter would you estimate have been wholly dedicated to the subject matter of personal salvation / repentance and specifically included an explanation of the definition of personal salvation / repentance?

_____ < 10%   _____ 10% - 20%   _____ 20% - 30%   _____ 30% - 40%

_____ 40% - 50%   _____ 50% - 60%   _____ 60% - 70% _____ 70% - 80%

_____ 80% - 90 %   _____ 90% +

In the last 12 months what is the estimated number of class / group sessions you have presented that have been wholly dedicated to the subject matter of personal holiness / entire sanctification?

_____

In the last 12 months what is the estimated number of class / group sessions you have presented that have been wholly dedicated to the subject matter of personal salvation / repentance?

_____

Please estimate the number of people who have accepted Christ as Saviour and Lord in a class / group setting since you have been in your current assignment.

_____

How many of these have been in the last 12 months?

_____

Please estimate the number of people who have professed to entire sanctification in a class / group setting since you have been in your current assignment.

_____

How many of these have been in the last 12 months?

_____

Please define personal salvation / repentance in your own words:

_____

_____

_____

_____

Please define entire sanctification / personal holiness in your own words:

_____

_____

_____

_____

Media Use:

Please specify all uses of media in concert with spoken sermon presentation:

_____ bulletin / hand-out outline

_____ auditorium video screen(s)

_____ computer / smart phone downloadable outline

_____ overhead projector

_____ website outline

_____ podcast

_____ other specify: _____

Please specify all uses of media in concert with spoken small group presentation:

_____ bulletin / hand-out outline

_____ auditorium video screen(s)

_____ computer / smart phone downloadable outline

_____ overhead projector

_____ website outline

_____ podcast

_____ other specify: _____

Please specify media use for ministry outside worship / sermon, small group / class time.

_____ personal facebook page

_____ church facebook page

_____ personal twitter account

_____ church twitter account

_____ personal linkedin account

_____ personal instagram account

_____ church instagram account

_____ pinterest

_____ myspace

_____ tagged

_____ googleplus
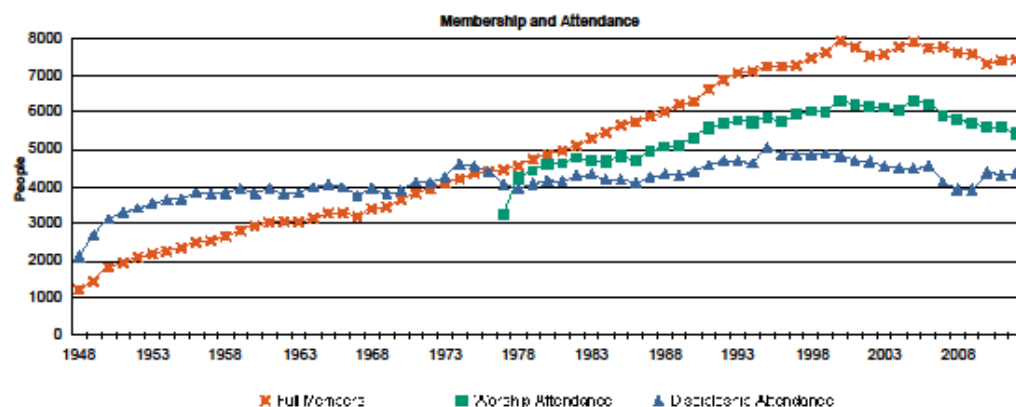
_____ meetup

_____ cafemom

_____ other : specify :_____

Appendix 2:District Statistical

Summary Report
North Carolina District

Membership and Attendance

Decadal (2002-2,012) Information:

Decadal Membership Growth:	-1.24%	Annual Avg. Membership Growth:	-0.12%
Decadal Worship Attendance Growth:	-12.19%	Annual Avg. Worship Attendance Growth:	-1.29%
Decadal Discipleship Attendance Growth:	-6.34%	Annual Avg. Discipleship Attendance Growth:	-0.65%

Year	New Nazarenes	Full Members	Associate Members	Worship Attendance	Discipleship Enrollment	Discipleship Attendance	Sunday School Attendance	Total Church Income	Organized Churches	Not Yet Organized
2012	321	7,427	0	5,417	7,065	4,373	3,140	8,578,601	57	14
2011	358	7,400	0	5,613	7,510	4,311	3,012	8,745,222	58	11
2010	303	7,307	196	5,608	7,621	4,382	3,225	9,048,700	55	14
2009	451	7,572	196	5,696	7,647	3,919	3,919	9,561,941	57	14
2008	379	7,613	242	5,805	7,802	3,935	3,935	10,279,139	56	16
2007	310	7,767	183	5,927	8,597	4,130	4,130	10,128,201	60	18
2006	443	7,738	183	6,224	8,971	4,544	4,544	10,035,898	59	18
2005	461	7,901	47	6,322	9,226	4,487	4,487	10,066,498	61	15
2004	446	7,758	83	6,069	8,970	4,514	4,514	9,757,612	61	14
2003	640	7,566	66	6,125	9,190	4,550	4,550	9,196,783	63	14
2002	424	7,520	20	6,169	9,377	4,669	4,669	9,497,425	63	4
2001	397	7,763	11	6,211	9,340	4,702	4,702	9,435,297	68	6
2000	530	7,934	45	6,318	9,610	4,835	4,835	8,605,044	69	6
1999	396	7,611	76	6,003	9,663	4,879	4,879	8,209,509	70	3
1998	405	7,463	16	6,041	9,423	4,862	4,862	7,572,605	71	3
1997	348	7,259	10	5,947	9,973	4,872	4,872	6,974,722	71	3
1996	339	7,240	24	5,745	9,784	4,852	4,852	6,796,191	71	2
1995	342	7,239	12	5,848	9,893	5,054	5,054	5,608,956	70	3
1994	389	7,098	24	5,734	9,370	4,623	4,623	6,338,302	70	2
1993	335	7,058	12	5,781	9,172	4,699	4,699	6,096,294	69	2
1992	491	6,880	44	5,682	9,241	4,694	4,694	5,814,922	68	2
1991	547	6,630	8	5,581	8,895	4,578	4,578	5,410,515	67	2
1990	325	6,291	14	5,321	8,852	4,411	4,411	4,995,181	69	0
1989	373	6,231	3	5,096	8,829	4,307	4,307	4,671,595	68	1
1988	331	6,015	0	5,070	8,589	4,330	4,330	4,288,487	66	3
1987	298	5,900	1	4,965	8,410	4,262	4,262	3,877,921	65	1
1986	300	5,740	1	4,704	9,315	4,110	4,110	3,578,515	64	0

1

Summary Report
North Carolina District

Current Status: Started, Active   Location: Southeast USA (TNU)
Started: 1947

Year	New Nazarenes	Full Members	Associate Members	Worship Attendance	Discipleship Enrollment	Discipleship Attendance	Sunday School Attendance	Total Church Income	Organized Churches	Not Yet Organized
1985	360	5,654	0	4,824	8,517	4,197	4,197	3,414,035	62	1
1984	347	5,470	0	4,686	8,093	4,183	4,183	3,112,131	59	1
1983	388	5,294	11	4,688	8,334	4,335	4,335	2,852,924	58	1
1982	333	5,090	10	4,777	8,398	4,299	4,299	2,403,332	57	0
1981	314	4,970	0	4,625	8,448	4,150	4,150	2,365,714	56	0
1980	270	4,873	0	4,609	8,888	4,161	4,161	2,092,614	56	0
1979	323	4,736	0	4,430	8,560	4,065	4,065	1,921,141	53	2
1978	301	4,564	2	4,220	8,637	3,937	3,937	1,735,541	53	0
1977	294	4,465	0	3,253	8,541	4,049	4,049	1,581,365	53	0
1976	261	4,406	1		9,206	4,394	4,394	1,469,057	52	0
1975	374	4,369	0		9,271	4,538	4,538	1,336,902	53	0
1974	445	4,208	0		8,978	4,611	4,611	1,330,905	52	1
1973	369	4,081	0		8,112	4,261	4,261	1,117,037	52	0
1972	291	3,936	0		7,795	4,091	4,091	920,545	50	0
1971	353	3,827	0		8,282	4,137	4,137	829,075	49	0
1970	333	3,651	0		7,832	3,884	3,884	744,616	48	0
1969	278	3,458	0		7,728	3,809	3,809	673,198	48	0
1968	306	3,403	0		7,813	3,960	3,960	587,816	49	0
1967	259	3,196	0		6,786	3,757	3,757	544,821	49	0
1966	169	3,287	0		7,155	3,985	3,985	526,172	50	0
1965	266	3,286	0		6,786	4,053	4,053	463,750	49	0
1964	252	3,146	0		6,202	3,987	3,987	435,801	48	0
1963	186	3,050	0		6,036	3,826	3,826	389,992	48	0
1962	237	3,069	0		5,602	3,804	3,804	395,677	47	0
1961	307	3,030	0		5,847	3,946	3,946	355,465	47	0
1960	258	2,950	0		5,942	3,822	3,822		49	0
1959	305	2,825	0		5,742	3,949	3,949		48	0
1958	280	2,675	0		5,887	3,814	3,814		47	0
1957	229	2,540	0		5,479	3,816	3,816		45	0
1956	274	2,499	0		5,230	3,826	3,826		44	0
1955	283	2,355	0		5,347	3,670	3,670		43	0
1954	294	2,273	0		5,033	3,639	3,639		42	0
1953	229	2,191	0		4,746	3,542	3,542		40	0
1952	303	2,105	0		4,611	3,422	3,422		37	0
1951	290	1,944	0		4,575	3,300	3,300		37	0
1950	507	1,827	0		4,283	3,122	3,122		36	0
1949	282	1,456	0		3,745	2,703	2,703		30	2
1948	299	1,227	0		3,144	2,117	2,117		28	0

SOURCE: General Secretary's Annual Reports, compiled by the Research Center, Church of the Nazarene.

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