

## CHAPTER I

### THE BACKGROUND OF THE STUDY

Generation Congregation (GenCon), a youth organization of Taytay First Church of the Nazarene, has become an exemplary organization in the Church of the Nazarene in the Metro Manila District in reaching young people for Christ. According to the Metro Manila District Annual Journal, the Taytay First Church of the Nazarene accepted an average of 50 new members within each of the last five years (about 250 total members).<sup>1</sup> Pastor Jordan Escusa (the Youth Pastor) stated that “fifty percent of those are from the GenCon youth group.”<sup>2</sup> The researcher is compelled to study this phenomenon. What are the factors leading to GenCon youths’ decision to affiliate with and become a member of the church? In contrast, during the same number of years in Western countries, especially in U.S.-based churches, according to Simone Twibell, both Pew Research Center and Gallup polls confirmed that the number of religiously unaffiliated youth increased. This survey was taken in 2007 and 2014 respectively.<sup>3</sup> Twibell further said that even though America is considered a Christian nation, a number of Americans do not identify

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<sup>1</sup> Church of the Nazarene Metro Manila District Annual Journal, 2013, 2014, 2015, 2016, 2017.

<sup>2</sup> Jordan Escusa, interview by the author, April 25, 2017.

<sup>3</sup> Simone Twibell, “The Case of the Religious Unaffiliated: A Socio-Cultural Analysis of the Millennial Generation,” *Didache Faithful Teaching* 15, no. 2 (December 22, 2015), accessed May 25, 2017, <http://didache.nazarene.org/index.php/filedownload/didache-volumes/vol-152/1063-didache-v15n2-04-religious-unaffiliated-twibell/file>

themselves with any particular religious affiliation. Some of them nevertheless have still identified themselves with a particular religion, such as Christian even though they have changed their position. They may also still hold on to spirituality as an important value in their lives without identifying themselves as members of a particular religion.<sup>4</sup>

In a recent Social Weather Station (SWS) which survey of the Filipino adults, no one really identified themselves as un-affiliated.<sup>5</sup> Unaffiliated or no religious affiliation means not official attached to or connected with a religious organization. This may be in part because of the context of the current Filipino religious climate in the Philippines, which is greatly affected by its history and culture. In their book “The Filipino Saga,” Cortes, Boncan and Jose say that in Southeast Asia the dominant cultural influences are Islamic, Hindu and Chinese worldview, but in the Philippines this is not the case. The Philippines is the only Christian nation in Asia which is because of its location and the influence of Catholicism in its history. The Philippines is an archipelago, a group of islands in the Pacific separated by the ocean from the rest of the continent.<sup>6</sup>

When the internet age started, almost everyone in the world could potentially be connected to each other. The highway of information was open for all. In the Philippines,

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<sup>4</sup> Simone Twibell, “The Case of the Religious Unaffiliated: A Socio-Cultural Analysis of the Millennial Generation,” *Didache Faithful Teaching* 15, no. 2 (December 22, 2015), accessed May 25, 2017, <http://didache.nazarene.org/index.php/filedownload/didache-volumes/vol-152/1063-didache-v15n2-04-religious-unaffiliated-twibell/file>.

<sup>5</sup> Social Weather Station, 9% of Catholics Sometimes Think of Leaving the Church, (April 7, 2013): Accessed September 15, 2017, <https://www.sws.org.ph/swsmain/artclisppage/?artcsyscode=ART-20151214130743>

<sup>6</sup> Rosario Mendoza Cortes, Celestina Puyal Boncan, and Ricardo Trota Jose, *The Filipino Saga: History as Social Change* (Quezon City, Philippine: New Day Publishers, 2000), 1.

the generation who most benefited from this advancement of technology are young people.<sup>7</sup> Information is easy to acquire; it is just a tap away on their smart phone or in their computers. Influences from all countries, especially the United States of America and Western Countries, are accessed all the time.

Youth today have grown up with tweeting, texting, using Facebook, YouTube, and all aspects of the digital age. More often than not, we see them on their smart phones and tablets. Social media is one of the main sources of communication where young people can express their thoughts and feelings. This becomes an avenue for belonging. They long for “likes” and “views”, on their posts. They broadcast what they are doing and what their activities are. Dmitry Sim, in his thesis concluded that “Facebook influenced personal identity of participants through providing the space for self-expression and affected their personal identity.”<sup>8</sup> Influences through these forms of media greatly affects youths’ perspectives in seeing life and even challenges their religious beliefs because everybody is connected with technology.

Armand Robleza added that “Technology offers increased connectivity, but young people are seeking a real connection instead.”<sup>9</sup> Virtual reality is what these new technologies offer, but it will not substitute for physical presence. Young people need real people, a community where they can express themselves and connect with their

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<sup>7</sup> Armand Robleza, “*How Do You Talk to Mike?*” in *The Y Factor: 2009 Yearbook on the Filipino Youth*, ed. Grace Leung (Makati City: Salesian Missions, Inc., 2009), 52.

<sup>8</sup> Dmitry Sim, “*A Case Study of Selected Filipino Adolescents: The Influence of Facebook on Personal Identity of Adolescents.*” (Master’s thesis, Asia Pacific Nazarene Theological Seminary, 2014), 76.

<sup>9</sup> Armand Robleza, “*How Do You Talk to Mike?*” in *The Y Factor: 2009 Yearbook on the Filipino Youth*, ed. Grace Leung (Makati City: Salesian Missions, Inc., 2009), 52.

fellow young people. Jesse Rice said, “Connection is the key to happiness. Connection is the very core of what makes us human and the very means by which we express our humanity.”<sup>10</sup> Arguably nowhere is this need more evident than in this part of the Philippines (the study is being done in Rizal Province); the Municipality of Taytay is a place near Metro Manila—the capital region of the country. Metro Manila is where all the advances of technology and lifestyle for this country are located. Because of these, the church has much competition in getting people’s attention, and particularly those of the youth. Joining and observing GenCon for more than a year, the researcher initially thought about the fact that this organization is the best place for young people in terms of nurture and connection.

GenCon means Generation Congregation. They are a youth group dedicated to effectively reaching today’s youth for Christ. But this study will not be about what attracts students to come or how the GenCon organization successfully reaches young people. Instead, this study seeks to discover what keeps them coming and leads them to make an official commitment to be participating members of the whole church. In an interview with Pastor Jordan Escusa he relates that,

In 1997 when he was dreaming for a special youth service where young people could express themselves in worship. They have tried many things to shape what they want to happen in that youth service. They wanted to praise God in a unique way that youth can express themselves without offending church elders. Finally, in 2003 they started a youth service every Friday that they called ‘Thank God It’s Friday.’ They made a success on that youth service until they started to go ahead and make it Sunday worship just for the youth. They came out with a name ‘GenCon, or Generation Congregation,’ which means young people’s

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<sup>10</sup> Jesse Rice, *The Church of Facebook: How the Hyperconnected Are Redefining Community.* (Colorado Springs, CO: Cook Communication Ministries, 2009), 28.

congregation, a congregation of the youth and for the youth. Until now they have been successful in reaching many of young people for Christ.<sup>11</sup>

### Theoretical Framework

The theoretical framework used in the study is taken from Doug Fields' book entitled *Purpose Driven Youth Ministry*. Doug Fields mention that, "The Purpose Driven Youth Ministry means pursuing and reflecting on the commandment of Jesus, The Great Commandment and the Great Commission."<sup>12</sup> In Figure 1, the circle identifies the levels of commitment of the potential audience when designing a program. Doug Fields added, this circle also identifies the potential audience. Fields further states that each circle represents a deeper commitment. The process of maturity shows that the higher the level of commitment, the fewer persons who go there. The circle simply defines where the youths are and where we want to take them. It provides us with identification, not an identity. It also recognizes commitment levels so we can enhance growth by being more strategic in program design.<sup>13</sup>

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<sup>11</sup> Jordan Escusa, interview by the author, April 25, 2017.

<sup>12</sup> Doug Fields, *Purpose Driven Youth Ministry: 9 Essential Foundations for Healthy Growth* (Grand Rapids, MI: Zondervan Publishing House, 1998), 87-93.

<sup>13</sup> Doug Fields, 87-93.

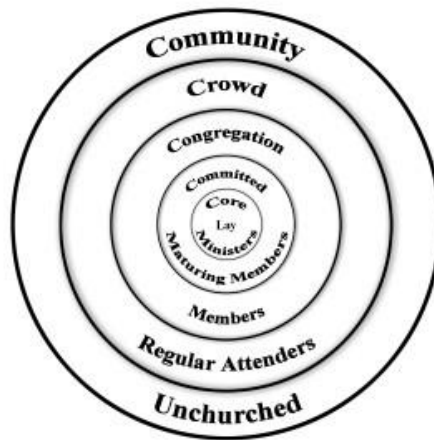


Figure 1. Commitment Levels (Doug Fields)

These are the commitments levels of the young people which Doug Fields describes in his book. This research used his concept to help answer the research questions.

1. Community—students are not committed to attend church; they are living apart from Christ.
2. Crowd—students are committed to attending our church; they are hearing about Christ. Regular attenders.
3. Congregation—students are committed to a small group; most will have a relationship with Christ and with other Christians. A decision to become a member of the church marks movement toward the next level.
4. Committed—students are committed to spiritual habits; they are growing/maturing in Christ.
5. Core—students are committed to doing ministry; they are serving because of Christ.

The researcher chose Doug Fields' theory because it studies how young people move from one level of commitment to another. The researcher sought if the GenCon young people are moving forward to those levels. Specifically, the research focused on the movement from the Crowd level to the Congregation level and from the Congregation level to the Committed level, and Committed level to Core Level.

### Conceptual Framework

The conceptual framework for this study is straightforward. It is a design that will help the researcher to discover from respondents the major reasons that led them to join Taytay First Church of the Nazarene as a part of their involvement and spiritual growth through the Gen Con youth service. (See Figure 2 below).

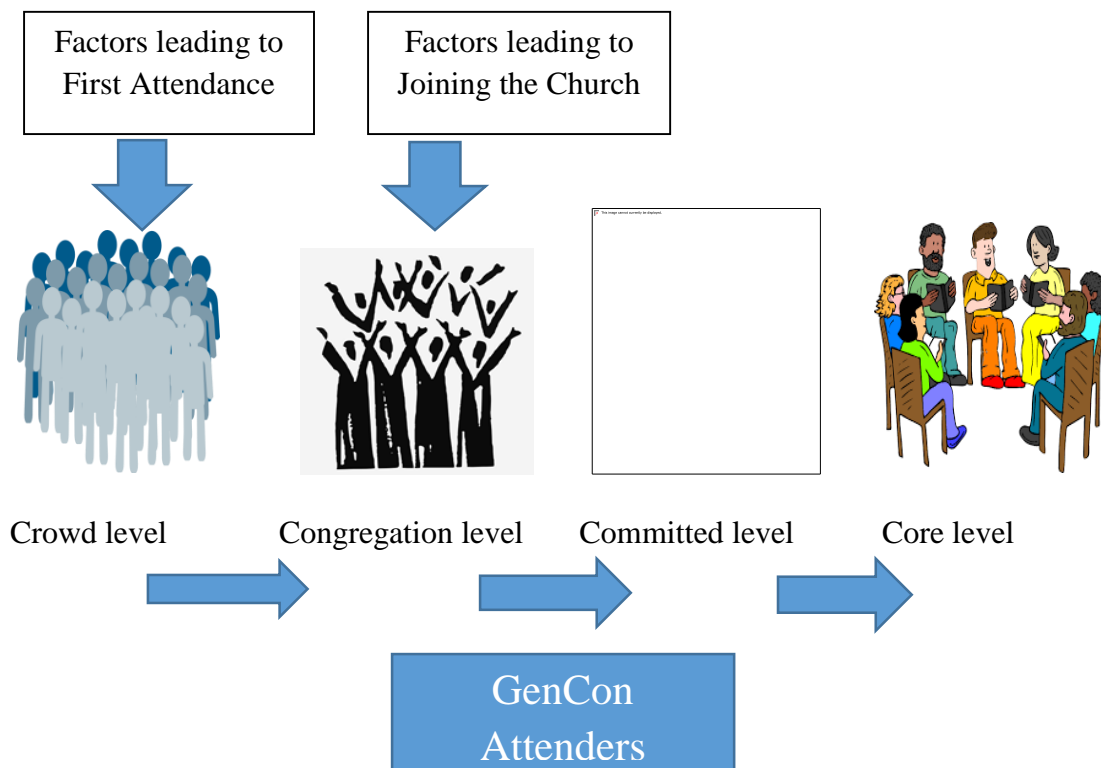


Figure 2. Conceptual Framework

## Problem Statement

What are the factors contributing to GenCon young people deciding to become members of the Church of the Nazarene? This research question will look at these components:

1. What are the demographic characteristics (age group, gender, educational attainment, duration in attending the services before becoming a member) of GenCon young people who become members of Taytay First Church of the Nazarene?
2. What are the most significant factors that led GenCon young people to join the Taytay First Church of the Nazarene as members?
3. Were the GenCon young people growing in spiritual commitment as a result of becoming members of Taytay First Church of the Nazarene?
  - a. Developing Spiritual Habits
  - b. Involvement in the Ministry

## Null Hypothesis

1. There is no significant comparative difference between the answers of GenCon young people regarding factors that led them to initially attend GenCon and factors that led them to join in membership with Taytay First Church of the Nazarene.
  - a. The factors which led GenCon attenders to attend the church cannot be identified or ranked.



- b. The factors which led GenCon attenders to join the church cannot be identified or ranked.
2. There is no significant comparative difference between the answers of GenCon young people regarding their level of spiritual commitment while attending GenCon and them becoming a member of Taytay First Church of the Nazarene.
    - a. Spiritual habits
    - b. Involvement in ministry

### Significance of the Study

This research is significant because it showed the factors which led to the decision of GenCon young people to become members of Taytay First Church of the Nazarene. The study may also help the church to evaluate all the programs and strategies they have in retaining young people who attend their youth group. The findings of this study will also help other youth organizations in the churches of the Church of the Nazarene and other denominations in the Philippines and globally. Finally, this research will potentially help to reach more young people for Christ and disciple them.

### Assumptions

The following assumptions are made in this research:

1. That GenCon young people have different levels of commitment (such as Crowd level and Congregation level, etc.) to the church.

2. That the leaders of GenCon are aiming for the goal of membership on its young people.
3. That GenCon young people continue spiritually growing after becoming members of Taytay First Church of the Nazarene.

### Definition of Terms

Generation Congregation (GenCon)—The youth group name of the Taytay First Church of the Nazarene.

Membership—According to the Church of the Nazarene Manual, “the membership of the local church shall be composed of all persons who have been organized into a local church by those authorized so to do, and all who have been publicly received by the pastor, the district superintendent, or the general superintendent, after having declared their experience of salvation, and their belief in the doctrines of the Church of the Nazarene, and their willingness to submit to its government. The local church leadership shall seek to place every member into a ministry of service and a circle of care and support.”<sup>14</sup>

### Scope and Delimitations of the Study

The focus of this study is only on the attenders of the GenCon youth organization of the Taytay First Church of the Nazarene, located at Barangay Dolores, Taytay, Rizal.

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<sup>14</sup> Church of the Nazarene Manual 2013-2017, Local Government: Membership, 107,

The special focus was those who have become members of the church. This study sought to identify and rank the factors that primarily influenced GenCon youth come to and become a member of the Church of the Nazarene as well as to find out their commitment to spiritual growth after they become a member.

This chapter provided the background of the study for the researcher's work, the theoretical and conceptual framework, the statement of the problem, the research questions and hypothesis, significance of the study, definition of terms, and scope and delimitations of the study. The next chapter reviews literature and studies related to the research for this thesis.

## CHAPTER II

### REVIEW OF THE RELATED LITERATURE, STUDIES AND WORKS

To understand the factors involved in young people becoming church members, the researcher reviewed literatures and related studies. These were arranged in the following topics: Spirituality and Filipino Youth, Understanding Adolescence, Adolescent Decision-Making, Church Membership and Assimilation, Circles of Commitment, and Church Research Support.

#### Spirituality and Filipino Youth

Current religious affiliation in the Philippines is a product of the country's long history of religious influences from countries that colonized her. In the latest research by the world atlas, indicated in Figure 3, the religious beliefs in the Philippines are still dominated by Christianity and Islam.<sup>15</sup> Only a very small percentage of the respondents indicated that they do not believe in God and therefore have no religious affiliation. Looking back in the past we can be able to understand more why Filipinos have this kind of religious status.

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<sup>15</sup> Diana Anthony, "Religious Beliefs In The Philippines", *WorldAtlas*, (April 25, 2017): accessed March 7, 2018, <https://www.worldatlas.com/articles/religious-beliefs-in-the-philippines.html>

Rank	Belief System	Share of Filipino Population
1	Roman Catholic Christianity	80.6 %
2	Islam	5.6%
3	Evangelical Protestant Christians affiliated with the PCEC	2.7%
4	Iglesia ni Cristo (Philippine Church of Christ)	2.5%
	Buddhists, Indigenous Beliefs, Other Christians, Atheists, and Others	8.6%

Figure 3. Religious Beliefs in the Philippines

Before the Spanish arrived there were established cultures which already existed. The culture of the barangay or native settlement was present. The Spaniards multiplied and went to colonize the main islands of the archipelago. According to Cortes, Boncan and Jose, the Filipinos had concepts and beliefs about the unseen world. Filipinos believed in spirits living all around them. That is why there was no need for temples or churches.<sup>16</sup> In the middle of the fourteenth century Islam arrived in the southern most regions of Mindanao and Sulu. In the sixteenth century Spain came and led the Western expansion. Spain brought Christianity (mostly Catholicism) and its culture. The Spaniards conquered the natives and converted them as Christians.<sup>17</sup> However, in Mindanao the Spaniards were not able to successfully colonize and Christianize that part of the country. Between the sixteenth century and the nineteenth century, Muslims upheld native sovereignty in Mindanao.<sup>18</sup> The Spanish Missionaries were sent to the Philippines

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<sup>16</sup> Rosario Mendoza Cortes, Celestina Puyal Boncan, and Ricardo Trota Jose, *The Filipino Saga: History as Social Change* (Quezon City, Philippines: New Day Publishers, 2000), 21.

<sup>17</sup> Cortes, Boncan, and Jose, 1-2.

<sup>18</sup> Cortes, Boncan, and Jose, 23.

to convert the natives to Christianity. They stayed and governed the Philippines from 1565 to 1898. Because of this influence, the two predominant religious affiliations in the Philippines are Christian and Islam.

Melba Padilla Maggay, in her book, “A Clash of Cultures,” wrote that when the Americans arrived in 1898 to destroy the Spanish fleet in Manila Bay, Commodore George Dewey said that he did not intend to occupy the Philippines. Rather, he did not want to leave the people but showed an interest to educate, civilize and Christianize the country. Missionaries came together with the troops and brought a “revolutionary spirituality.” The emphasis was on the “priesthood of all believers,” and free access to the Scripture. The new faith attracted mostly the poor and those persecuted by the Spanish government.<sup>19</sup>

History shapes the country’s diverse religious aspect. For the Filipino youth of today, Marty Macasaet said that young people express their freedom of religion. They are inclined with the three “K’s” in their decision regarding religious affiliations. These three “K’s” are *kantahan* (singing), *kaibigan* (friends), and *kasiyahan* (fun). Macasaet does not say that these factors that persuade the young people to change religion are bad in themselves; rather, they are shallow. Macasaet further adds, “The true essence of religion seems to have been lost in a subjective, touchy-feely criterion of self-satisfaction.”<sup>20</sup>

Severeno Sarmenta notes that, many Filipino adults are concerned about Filipino youth

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<sup>19</sup> Melba Padilla Maggay, *A Clash of Cultures: Early American Protestant Missions and Filipino Religious Consciousness* (Mandaluyong City, Philippines: Anvil Publishing, Inc., 2011), 1-3.

<sup>20</sup> Marty Macasaet, “*The Spiritual Journey of Young Filipinos*”, in *The Y Factor: 2009 Yearbook on the Filipino Youth*, ed. Grace Leung (Makati City: Salesian Missions, Inc., 2009), 10-14.

spirituality today. For they seem to be more interested in technology, rock music, their own identity, or social concerns. Sarmenta further added that, Filipino people should be concerned about providing opportunities for young to develop a relationship with the Lord. Young people today may not express their spirituality in other peoples' terms, but they do pray to God and relate to Him in ways that are uniquely their own. If spiritual seeds are planted well, Filipino youth will not be led completely astray. The youth today may use their I-pods and MP3s, play their video games or chat endlessly because these are realities that are part of their life today. Finally, Sarmenta said, "We should be concerned only if the planting stops."<sup>21</sup> The Filipino people should continue to share spiritual values and faith in God to the Filipino youth.

### Understanding Adolescence

In order to understand adolescents it is important to define who they are. Armand M. Nicoli Jr. defines adolescence as:

A chronological period beginning with the physical and emotional processes leading to sexual and psychosocial maturity and ending at an ill-defined time when the individual achieves independence and social productivity. This period is associated with rapid physical, psychological, and social changes.<sup>22</sup>

This definition incorporates a developmental time frame. The junior high are early adolescents; senior high refers technically to the middle adolescent era. The college undergraduate age is known as late adolescence; this also includes young adults who may

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<sup>21</sup> Severino Sarmenta, "Only if the Planting Stops: 'Concerns' About The Young and God," in *The Y Factor: 2009 Yearbook on the Filipino Youth*, ed. Grace Leung (Makati City: Salesian Missions, Inc., 2009).

<sup>22</sup> Armand M. Nicholi Jr., *The Harvard Guide to Modern Psychiatry*, (Cambridge: Harvard University Press, 1978), 519.

not attend college. Charles Shelton also points out the multidimensional factors that define adolescence: economic, emotional, physical, and social factors must be given consideration when describing this age period. Lastly, Shelton's book suggests factors which impact on the adolescent's experience: family and society are important factors to consider when exploring the understanding of the adolescence stage of life.<sup>23</sup>

Clinton, Clark, and Straub, also added that "many adolescents get overwhelmed with what is going on their lives. They said that, according to developmental psychologist Erik Erikson, the 'identity crisis' of adolescence is the most significant conflict a person faces throughout life. During these crucial years, young people have to answer the question, Who am I?"<sup>24</sup> Corpus, Lucas, Borabo, and Lucido added that in Erikson's theory,

Adolescence begins with puberty (about 12 years old) and ending around 18 years old. The task during adolescence is to achieve ego identity and avoid role confusion. Ego identity means knowing who you are and how you fit into the rest of society. That society should provide clear rites of passage, certain accomplishments and rituals that help to distinguish the adult from the child. Without these things, we are likely seeing role confusion, meaning an uncertainty about one's place in society and the world. The lack of identity leads to rejection of their membership in the world of adults and even more, rejecting their need for an identity. Society should have a mainstream adult culture that is worthy of the adolescent's respect, one good adult role model and open lines of communication.<sup>25</sup>

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<sup>23</sup> Charles M. Shelton, *Morality and the Adolescent: A Pastoral Psychology Approach*, (New York: The Crossroad Publishing Company, 1989), 2.

<sup>24</sup> Tim Clinton, Chap Clark, Joshua Straub, *The Quick-Reference Guide to Counseling Teenagers*, (Grand Rapids: Baker Books, 2010), 7.

<sup>25</sup> Brenda B. Corpuz, Ma. Rita D. Lucas, Heidi L. Borabo, and Paz I. Lucido, *Child and Adolescent Development: Looking at Learners at Different Life Stages*, (Quezon City: Lorimar Publishing, Inc., 2010), 88-89.



In young adult stage (from 18 to about 30 years old) the task is to achieve some degree of intimacy versus isolation. Corpuz, Lucas, Borabo, and Lucido further added that in Erikson's theory,

Intimacy is the ability to be close to others, as a lover, a friend, and as a participant in society. Because you have a clear sense of who you are, you no longer need to fear losing yourself. The fear of commitment some people seem to exhibit is an example of immaturity in this stage. If you successfully negotiate this stage, you will have the virtue of love. Love means being able to put aside differences and antagonisms through mutuality of devotion.<sup>26</sup>

Several authors mention Erickson's Psychosocial Theory regarding young adults. Laura Berk said that "according to Erickson, when a person moves through the stages, each one which confronts the individual with both opportunity and risk – 'a turning point for better or worse.' Early adulthood is the era of 'greatest energy and abundance, contradiction and stress.' These years can bring rich satisfaction in love, sexuality, family life, occupational advancement, and realization of major life goals."<sup>27</sup> Meier, Minirth, Wichem, and Ratcliff added that, "Erikson describes the early adult years as the time when the individual chooses either the intimacy of close relationships and/or marriage, with the requisite sacrifices, or chooses the path to isolation because of the fear of such relationships."<sup>28</sup> To avoid social isolation an individual must have a life partner or supportive friends. "Intimacy is the capacity to engage in a supportive, affectionate

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<sup>26</sup> Corpuz, Lucas, Borabo, Lucido, 90-91.

<sup>27</sup> Laura E. Berk, *Development Through the Lifespan*, 2<sup>nd</sup> ed. (Boston, MA: Allyn and Bacon, 2001), 456.

<sup>28</sup> Paul D. Meier, Frank B. Minirth, Frank B. Wichern, Donald E. Ratcliff, *Introduction to Psychology and Counseling: Christian Perspective and Applications*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Baker Academic, 2010), 213.

relationship without losing one's own sense of self,"<sup>29</sup> Bee and Boyd added. To further explain young adult stage, Lin, Fabricant, and Linn wrote, "To make a smooth transition from high school's identity stage into young adulthood's intimacy stage is to move from solving identity's question, 'who am I?' to intimacy's question, 'who are we?' in identity I discover myself, but in intimacy, I risk losing and finding myself by loving another until two selves become 'we.'"<sup>30</sup> They further added, "Erickson says one can often be 'in love' engage in intimacies, but the intimacy now at stake is the capacity to commit oneself to concrete affiliations which call for significant sacrifices and compromises."<sup>31</sup> These quotes mean that the young people attending at GenCon were in the stage of their lives that they need belongingness and intimacy. These young people identify themselves with GenCon and later on with the Taytay Church of the Nazarene as members of the church. The young people even found their girlfriend or boyfriend in GenCon and they got married.

### Adolescent Decision-Making

Decisions are especially problematic for adolescents because their world is in flux and their understanding of the world is marked by an increasing need to sort out the

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<sup>29</sup> Helen Bee and Denise Boyd, *Lifespan Development*, Custom ed. For Kansas State University (Boston, MA: Allyn and Bacon, 2015), 372.

<sup>30</sup> Matthew Lin, Sheila Fabricant, and Dennis Linn, *Healing the Eight Stages of Life* (Mahwah, NJ: Paulist Press, 1988), 150-151.

<sup>31</sup> Lin, Fabricant, and Lin, 159.

complexities of their everyday lives.<sup>32</sup> Their world is a transitional world wherein old patterns of relating and thinking are gradually shed and altered. The mystery of adulthood and its meaning proves elusive and is far off, often not truly completed in an adequately functioning way until one's mid-twenties. Adolescents who are unable to order their experience, learn from their mistakes, and engage their world in a constructive fashion deprive themselves of vital learning experiences needed for a productive and meaningful adulthood. Adolescents who are unable to attend to necessary life tasks and reflect on the consequences of their behaviors are at a disadvantage when faced with both every day and major life decisions. Lacking goals and a firm sense of purpose, these adolescents dissipate their energies; the result is a fragile sense of purpose or a poor understanding of their lives and where they are going. One of the decisions adolescents make is joining an organization, group, or a church. Again, Charles Shelton's book suggests factors which impact on the adolescent's experience: family and society are important factors to consider when exploring the understanding of the adolescence stage of life.<sup>33</sup> This means that adolescents' decisions are crucial, because their decisions could make their life better if they made a correct one or make their life in a worse situation if they made bad decisions. The young people attending GenCon could find an adult they can follow or model and who could help them build their personality and answer the question "who am I?" And then they can complete the search to find themselves while they are in a helpful place and with good people at the time in their lives that they are looking for

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<sup>32</sup> Corpuz, Borabo and Lucido, 92-93.

<sup>33</sup> Charles M. Shelton, *Morality and the Adolescent: A Pastoral Psychology Approach*, (New York: The Crossroad Publishing Company, 1989), 2.

belongingness and intimacy. The young people find those important factors crucial in making their decisions.

### Church Membership and Assimilation

In the handbook about studying congregations, Nancy Ammerman and other editors wrote that, the Christian church makes both sociological and theological points that the church is the people in it. Members are the human resources of the church. The church needs the people's commitment to join and to remain a member. Congregations and denominations vary in the amount of attention they give to statistics and membership records. People come into congregations in three ways. They may be born into it, they transfer in from another congregation, or they may enter a congregation from the ranks of the unaffiliated.<sup>34</sup> Ammerman and her colleagues further added,

For a congregation to grow over time, its additions to membership must exceed its removals from membership. The congregation's births, additions by transfer, and additions by confession must be larger than removals due to deaths and births: congregations have no control over these. In highly transient communities, congregations must aggressively seek replacements for the members they are losing, and special communities, such as vacation areas or college towns, create unique problems for congregations that want to grow. For most congregations, the ratio of new members by confession or reaffirmation of faith to dropouts is the key indicator of long-term growth prospects.<sup>35</sup>

These quotes mean that any congregation has to keep up adding members in their church in order to see their church grow. It should be more members added than members who are moving away or dying in the church.

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<sup>34</sup> Nancy Ammerman, Jackson Carroll, Carl Dudley, and William McKinney, *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998)135-138.

<sup>35</sup> Nancy T. Ammerman et al., 140-141.

Dale Galloway further explains the importance of having more people added in the church than people leaving the church in order to grow.

When a church increases its retention rate to two out of ten visitors becoming members, it will become a growing church; and when three become members or more out of ten visitors, it will be a multiplying church. A healthy church must assimilate many new people while efficiently serving and retaining present members. Winning new people while losing more established members never builds a healthy church. Assimilation means moving people through the development stages of faith into a relational based identification with a congregation. Assimilation is the whole process that begins from the first time you meet someone and continues until he or she becomes a responsible Christian involved in the church and reaches out to reproduce new converts. Assimilation takes work, commitment, and intentional efforts. Proficiency and strategies are needed to effectively assimilate new people into the life of your church.<sup>36</sup>

Thom Rainer in his book *High Expectations* mentions that in order for the church to grow, it needs to open wide its “front door” and should close the “back door.” The “front door” refers to new members or gains in attendance and the “back door” refers to loss of membership or decrease in attendance. The problem for most church leaders is that they losing more people out their back door than they are receiving through the front door.

#### Circles of Commitment

Pastor Rick Warren developed two concepts called “Circles of Commitment” and the “Life Development Process.” The first concept of concentric circles represents a way of understanding the different levels of commitment and maturity in the church. In the church people have different spiritual and commitment levels. In a purpose-driven church they identify five different levels of commitment. These five levels correlate to the five

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<sup>36</sup> Dale Galloway and Beeson Institute Colleagues, *Making Church Relevant* (Makati City, Church Strengthening Ministry, 2009), 114-148.

purposes of the church. Doug Fields, as the youth pastor of Saddleback Church under the leadership of their head pastor, Rick Warren, followed the same concept in making programs depending on the levels of commitment young people have. The goal of the church is to move people from the outer circles (low commitment/maturity) to the inner circle (high commitment/maturity).<sup>37</sup>

Figure 4 is a diagram illustrating The Life Development Process mentioned above. This diagram describes the stages and curriculum or courses that Saddleback Church follows (including with the youth ministry) to guide those who begin attending through the levels or circles of commitment.

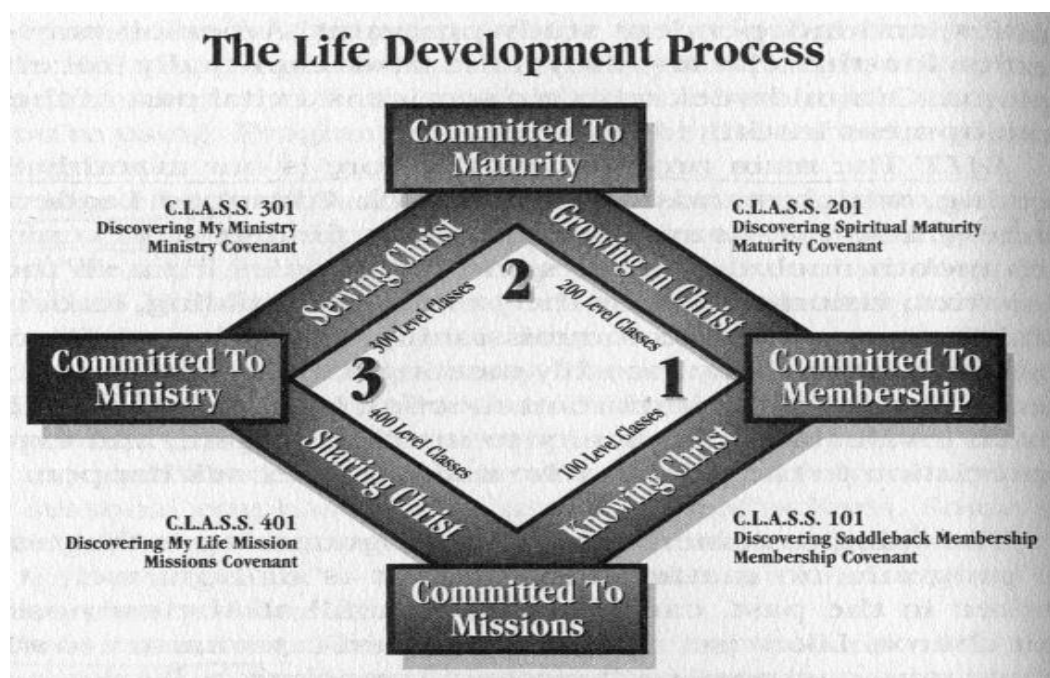


Figure 4. The Life Development Process (Saddleback Church)

<sup>37</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, (Mandaluyong City, OMF Literature Inc., 1995), 129-131.

Doug Fields added that it is safe to assume that the students in the youth ministry have different levels of spiritual commitment. Therefore, we shouldn't have one program to meet everyone's needs. He suggested matching potential audiences to the five purposes of the church. There are five church purposes that are mentioned evangelism, worship, fellowship, discipleship, and ministry. The potential audiences are: community, crowd, congregation, committed, and core. Fields made a formula: *Purpose + Potential Audience = Program*. In discussing programming, Fields suggests that the purpose is the eternal purposes of God which never change, and potential audiences are the kinds of youth that churches minister to, equals to programs that can and should change as often as necessary to reach your potential audience and best fulfill God's purpose for your ministry. Fields said that, the program creation based on the formula above will meet its goal to move young people from one level of commitment/spirituality to another.<sup>38</sup> This means that no programs can fit in all the commitment levels of the audiences. The important thing we should remember that God's purposes will not change, but the potential audience and program often changes. We can adjust our programs considering which of God's purposes will need to be accomplished and who are the audiences, that is, which level of commitment the young people are in.

### Church Research Support

Doug Kinnaman is the President of the Barna Research Group. He says that "Christianity has an image problem."<sup>39</sup> In his book with Gabe Lyons, he studied those

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<sup>38</sup> Doug Fields, 85-96.

<sup>39</sup> David Kinnaman and Gabe Lyons, *Unchristian: What a New Generation Really Thinks About Christianity*, (Grand Rapids, MI: Baker Books, 2007), back cover.

who they labeled as “unchristian” and reported some conclusions about “what a new generation thinks about Christianity and why it really matters.” Then Kinnaman and Lyon state:

In our national surveys we found the three most common perceptions of present-day Christianity are anti-homosexual (an image held by 91% of young outsiders), judgmental (87%), and hypocritical (85%). These “big three” are followed by the following negative perceptions, embraced by a majority of young adults, old-fashioned, too involved in politics, out of touch with reality, insensitive to others, boring, not accepting of other faiths, and confusing. When they think of the Christian faith, these are the images that come to mind. This is what a new generation really thinks about Christianity.<sup>40</sup>

Kinnaman and Lyon, later show in their research that spirituality is important to youth and young adults, but many consider it just one element of a successful, eclectic life. Fewer than one of ten young adults (18-25) mention faith as their top priority, despite the fact that a majority of them attended a Christian church during their high school years.<sup>41</sup> Furthermore, a 1996 study about Christianity showed that it had strong positive image, but after a decade (in 2006), young outsiders were most likely to be frustrated with present-day expressions of Christianity. Most of the outsiders were familiar with the story of Christianity even though they have attended church. The primary reason outsiders feel hostile toward Christians, and especially conservative Christians, is not because of any specific theological perspective.

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<sup>40</sup> Kinnaman and Lyons, 27.

<sup>41</sup> Kinnaman and Lyons, 25.



Kinnaman and Lyon reported that it was their “swagger,” how they go about things and the sense of self-importance they project. Christians possess “bark and bite.” Outsiders feel they can’t let Christians walk over them. They have an enormous amount of firsthand experience with Christians and the Christian faith. They formed their views of Christianity based on conversations with others, often with Christians. Secular media also affects how outsiders view Christianity. Painful encounters with the faith, bad experiences in a church or with a Christian gave them a negative image of Jesus Christ.<sup>42</sup> The study by Kinnaman and Lyons done for the Barna Research group is informative for this study, but it should be noted that it was not done in Asia and may have a Western bent in its research findings.

Thom Rainer is also a church research specialist. He conducted a study which he titled “The Formerly Unchurched Project.” He says, “The formerly unchurched are people who have recently (typically within the past two years) become active in a church. For all or a large portion of their lives they were not in church. Some of the formerly unchurched considered themselves Christians even when they did not attend a church. Most were not Christians before they found a church home.”<sup>43</sup> The results of his survey with the formerly unchurched can be seen in Figure 5 below.

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<sup>42</sup> Kinnaman and Lyons, 21-32.

<sup>43</sup> Thom S. Rainer, *Surprising Insights From The Unchurched and Proven Ways To Reach Them*, (Grand Rapids, MI: Zondervan, 2001), 22

The main findings of the research: So what are the main things that made unchurched people come to and then join these evangelistically effective churches?
• The pastor and his preaching – 90%
• What the church believes (i.e. doctrine of the church) – 88%
• The friendliness and warmth of the members – 49%
• Other issues – 42%
• Someone from the church witnessed to them – 41%
• A family member invited them – 38%
• Sensed God’s presence and was drawn by the atmosphere of the church – 37%
• The invitation of a non-family friend – 25%
• Sunday School Class or Small Group – 25%
• Children’s and youth ministries – 25%
• Other groups and ministries – 12%
• Worship style and music – 11%
• Location – 7%

Figure 5. What Factors Led You to Choose This Church?

Rainer states, “The graph shows us that issues related to the pastor and his preaching were overwhelming reasons that the formerly unchurched came back for another visit.”<sup>44</sup> Figure 5 alone could speak volumes to a strategy for reaching the unchurched.

Rainer’s research was not done specifically with youth or young adults although they were included in it. However, the results of Rainer’s research do compliment the current GenCon study because his categories provide an excellent starting background for the design of the survey questionnaire for this study. As a result, the researcher added youth specific categories and reasons to the survey instrument that was designed for this study.

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<sup>44</sup> Thom S. Rainer, 21.

This chapter covered the literature review to support this study. The sections covered were: Spirituality and the Filipino Youth, Understanding Adolescents, Adolescent Decision-Making, Church and Assimilation, the Circles of Commitment, and Church Research Support. In the next chapter the Research Methodology and Procedures will be discussed.

## CHAPTER III

### RESEARCH METHODOLOGY AND PROCEDURES

This study aimed to find out what the factors are that influence the respondents from the GenCon youth organization, Taytay First Church of the Nazarene, to become full members of the church. This chapter contains the method of study, description of the sample, sources of data, research-gathering instruments, and the statistical treatment of the data.

#### Method of Study

This research was descriptive in design. “A descriptive study collects data from one or more groups, and analyzes it in order to describe present conditions.”<sup>45</sup> Using a quantitative survey tool, data was collected from the GenCon young people through answering a survey. This research approach was an effective way to get numerical data for finding answers to the research questions.

“A survey design provides a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population. From sample results, the researcher generalizes or makes claims about the population.”<sup>46</sup> To

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<sup>45</sup> William R. Yount, *Research Design and Statistical Analysis in Christian Ministry*, 4<sup>th</sup> ed. (USA: NAPCE, 2006) 1-8.

<sup>46</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3<sup>rd</sup> ed. (Thousand Oaks: Sage Publication, Inc., 2009), 145.

accomplish this, young people from GenCon who had become members of the Taytay Church of the Nazarene were given a questionnaire.

For validation purposes, a pilot test was conducted with young people from the Bethany Church of the Nazarene, Antipolo City, Rizal. Eighteen respondents answered the questionnaire. Out of eighteen, six were invalid. They were invalid because they did not answer the questionnaire completely and/or correctly. As a result, the researcher and his thesis advisor made improvements in the writing of the instructions to the questionnaire. Based on the pilot test findings the researcher decided to gather the respondents and clearly explain the instructions better before administration.

#### Description of Sample

The researcher used purposive nonprobability criterion sampling for the quantitative survey. Purposive sampling is a nonprobability sampling procedure in which elements are selected from the target population on the basis of their fit with the purpose of the study and specific inclusion and exclusion criteria. It is also referred to as purposeful sampling.<sup>47</sup>

The sample size used in this research is medium effect size. It is typically appropriate for studies in education and social sciences. Statistic Solution said, “Power analysis for Wilcoxon signed-rank was conducted in G\*Power to determine a sufficient sample size (for population of 150-200) using an alpha of 0.05, a power of 0.80, a medium effect size ( $d_z = 0.08$ ), and two tails (Faul et al., 2013). Based on the

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<sup>47</sup> Johnnie Daniel, *Sampling Essentials: Practical Guidelines for Making Sampling Choices*, (Thousand Oaks: Sage Publication, Inc., 2012), 87-88.

aforementioned assumptions, the desired sample size is 35.”<sup>48</sup> The respondents in this study totaled 53.

GenCon is the largest youth group in the Metro Manila District of the Church of the Nazarene and is located in the province of Rizal near the capital city of the Philippines, Manila. GenCon is located in the middle of the provincial and city life. GenCon members and guests who attend the services range from the ages of 13 years old to 35 years old. This includes both students and working young adults. There were 72 respondents with 53 who qualified. As in the pilot test, some surveys have been incomplete or were filled out incorrectly.

#### Sources of Data

The survey was administered first to the members who had previously attended the GenCon services and now attend the two other Church services (*Tagalog* and *English*). The researcher conducted the survey on February 11, 2018 in three separate services on the same Sunday: the *Tagalog*, *English* and *GenCon* services. The researcher, together with his thesis advisor, decided to gather the data in three services instead of two consecutive weeks of *GenCon* services because a number of *GenCon* members who became church members now attend those two other services.

The researcher and his assistant were able to get enough participants involved in the study. Two youth leaders from *GenCon* helped distribute and gather the survey

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<sup>48</sup> Statistics Solutions. (2013). Sample Size Write-up, Online inquiry April 20, 2018; response April 22, 2018. See report in Appendix E.

questionnaires after the worship services. Those youth leaders were the ones who identified the participants, and made sure that the respondents were members of the church who and that they were also persons who had currently or previously attended the GenCon services.

### Research Gathering Procedure

The researcher did the following procedures in gathering research. First, the researcher sent an official letter<sup>49</sup> to the Rev. Lucinda Tamayo, Senior Pastor of the Taytay First Church of the Nazarene, on January 31, 2018. The letter asked permission to conduct a research study in GenCon, their church youth organization.

Second, another official letter<sup>50</sup> was sent to the Rev. Elea Longcop, Senior Pastor of the Bethany Church of the Nazarene in Antipolo (Rizal) on January 17, 2018. The letter asked permission to conduct pilot testing of the survey questionnaires among their young people. The permission was approved; and the researcher conducted the survey of the Bethany Church of the Nazarene young people on January 28, 2018. Then, after the respondents indicated that some of the statements were not clear, the researcher, with the thesis advisor rewrote the instructions in such a way that the participants could better understand and be able to correctly give their responses. Then the researcher prepared the surveys that would be administered at the Taytay First Church of the Nazarene services.

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<sup>49</sup> See Appendix A.

<sup>50</sup> See Appendix B.

In the third step of the field work, the researcher and an assistant administered the survey in the three separate services of the Taytay First Church of the Nazarene, namely in the: *Tagalog*, English and GenCon Sunday services on February 11, 2018. The researcher observed that some of the GenCon young people attended both the *Tagalog* and English services because they had their families with them. This was done to let those GenCon young people who now attended other services be included as a part of this study. Finally, after the data collection, the survey questionnaires were tabulated and analyzed using the statistical tool.

#### Data-Gathering Instruments

This study employed a researcher made survey questionnaire designed to fit the GenCon's context. At this point, the pilot test had already been administered and corrections had been made. The researcher and two youth leader assistants administered the survey. The questionnaires were divided in to three parts: first was the personal information or the demographic information of the participants. The second was about the reasons why they came to church for the first time and the reasons why they later became a full-time church member. The third portion was the measurement of spiritual growth before and after they became members.



## Statistical Treatment of Data

After all survey questionnaires were gathered, the researcher worked on treating the data. The Wilcoxon Matched-Pairs Test (T) was used.<sup>51</sup> “The Wilcoxon Matched-Pairs Test (T) is computed in the same straightforward manner as W (Wilcoxon Rank Sum Test), except that it is used with matched scores. “After” scores are subtracted from “Before” scores to yield a “difference.” These differences are ranked from low to high without regard to sign (+,-). Then the sign of the difference (+,-) is applied to the ranks. All +ranks are summed to yield T+ and all –ranks are summed to yield T-. The smaller of the two sums (T+, T-) were taken, regardless of sign, as the statistic T. If the computed T is smaller than the critical value (one-tail) or outside the range of critical values (two-tail) found in the Wilcoxon T Table (See Appendix D), the null hypothesis is rejected.”<sup>52</sup>

Rick Yount gives an example in his book that was used as a pattern. He wrote, “The critical value is found in the Wilcoxon T table [See Appendix D]. The researcher will be testing at  $\alpha=0.05$  with  $N=8$  pairs of scores. Read down the left side of the table to 8. Looking under the 0.05 column, we read a critical value of 5. Since the computed  $T=3$  is smaller than the critical values, we reject the null hypothesis.”<sup>53</sup> The same table was used for this study even though our sample group (n) was different in size than the one in the example (See Appendix D). Our sample size was  $n= 53$  rather the  $n=8$  in his example.

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<sup>51</sup> William R. Yount, 24-4- 24-5

<sup>52</sup> William R. Yount, 24-4 & 24-5.

<sup>53</sup> William R. Yount, 24-5.

By using the Wilcoxon Matched Pairs T-Test, the researcher was able to analyze the difference between the list and rank of reasons for first attending GenCon (the “before” reasons) and the list and rank of reasons for joining the church (the “after” reasons) in order to discover through the administered survey whether the null hypothesis number 2a and number 2b would be accepted or rejected. If they were rejected, one could identify the most significant reasons for first attending and for joining the church. Comparative analysis of demographic factors (age, gender, educational level and length of attendance) and measures of spiritual commitment (spiritual habits and involvement in ministry) were examined to see if it was the case that any significant factors could be identified and ranked.

This chapter discussed the method of the study, sources of data, research-gathering procedure, data-gathering instruments, and the statistical treatment of data. The next chapter presents the results, analysis, interpretation of gathered data, and statistical findings.

## CHAPTER IV

### PRESENTATION AND INTERPRETATION OF DATA

This chapter presents the results, analysis and interpretation of the data that was gathered and the statistical treatment that was applied. Tables and charts are used in order to easily convey the findings of the study. The tables and charts show age group, gender, educational attainment, and duration in attending the services before becoming a member of the church.

There were 72 questionnaires collected, 53 were valid and 19 were invalid. The 19 were invalid because the respondents answered the survey incomplete or filled it out incorrectly. The analysis began with problem one, which asked about the respondents' demographic information and factors which affected their decisions to become members of Taytay First Church of the Nazarene.

#### Demographic Information

The first section of this chapter presents the demographic information of the respondents: age group, gender, educational level, and length of attendance before becoming a member. This data answered the first question in the problem statement: What are the demographic characteristics of GenCon young people who become

members of Taytay First Church of the Nazarene, in terms with their age group, gender, educational level, and duration in attending the services before becoming a member?

The age group of the respondents shown in Table 1A, displays three columns related to age group, number of respondents and their percentage equivalent. In row number one (below 13 years old), and in row number five (35-44 years old), there were no respondents or zero percentage. In row number two (ages 14-17 years old), there were four respondents (7.55%). The majority of the respondents are in rows number three and four. In row number three (ages 18-24 years old), there were 23 respondents (43.40%) and row number four (ages 25-34 years old), there were 26 respondents (49.06%). Meanwhile Chart 1A, shows that the majority occupying the chart were in the age groups of 18-24 and 25-34 years olds.

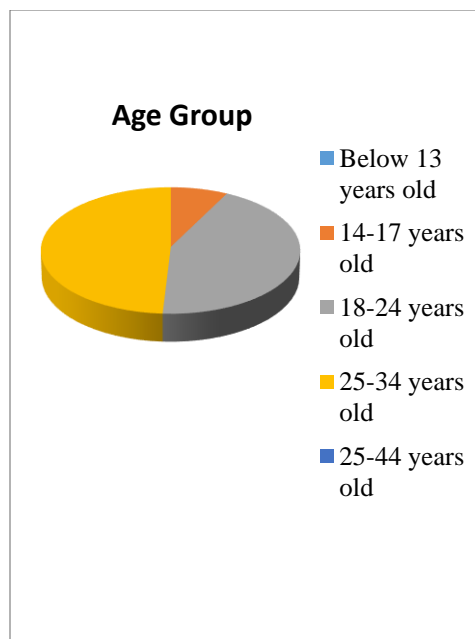


Chart 1A: Age Group

Table 1A: Age Group

Age Group	Number of Respondents	Percentage
Below 13 years old	0	0
14-17 years old	4	7.55%
18-24 years old	23	43.40%
25-34 years old	26	49.06%
35-44 years old	0	0
<b>TOTAL</b>	<b>53</b>	<b>100</b>

Since the majority of respondents fall in age groups 18-24 years old and 25-34 years old, the young peoples' ages indicated that they are mature enough to make their own decisions in relation to becoming a member of the church.

The next demographic characteristic considered was gender, which is shown in Table 1B and Chart 1B. It shows that there were 53 respondents. However, one respondent left this item blank. There were 25 males (47.17%) and 27 females (50.94%). The general population in the Philippines indicates that there are more men than women (50.4%-49.6%).<sup>54</sup> This indicates that there were more women joined GenCon youth group than men.

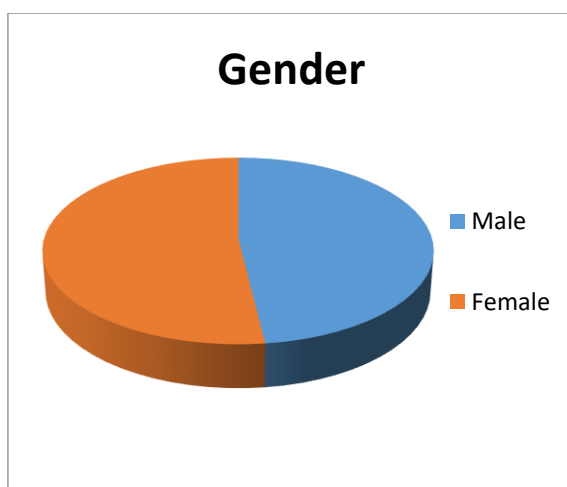


Chart 1B: Gender

Table 1B: Gender

Gender	Number of Respondents	Percentage
Male	25	47.17
Female	27	50.94
Left Blank	1	1.89
TOTAL	52	100

The third demographic characteristic is educational attainment. The educational attainment of the respondents is shown in Table 1C and Chart 1C. There are seven

<sup>54</sup> *Gender Quickstat 4<sup>th</sup> Quarter 2017*, Philippine Statistics Authority, accessed April 25, 2018, <https://psa.gov.ph/content/gender-quickstat-4th-quarter-2017>.

brackets in this section. First is grade 0-8 which had zero respondents. Second, grade 9-12/High school levels which had nine respondents (16.98%). Third, high school graduate only had one respondent (1.89%). Fourth, college level which had 20 respondents (37.73%). Fifth, Associate/vocational which had four respondents (7.54%). Sixth, Bachelor's degree which had 17 respondents (32%). And finally, Graduate studies/degree which had two respondents (3.77%). This indicates that the majority of the GenCon members are college level and above.

Table 1C: Educational Attainment

Educational Attainment	Number of Respondents	Percentage
Grade 0-8	0	0
Grade 9-12/ High School Level	9	16.98
High School Graduate	1	1.89
College Level	20	37.74
Associate/ Vocational	4	7.55
Bachelor's Degree	17	32.08
Graduate Studies/degree	2	3.77
TOTAL	53	100

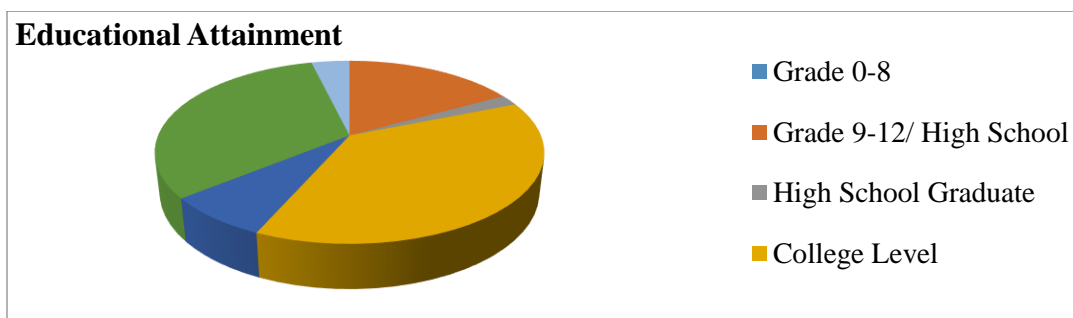


Chart 1C: Educational Attainment

The duration in attending the services before becoming a member is showed in Table 1D and Chart 1D showed. The highest number of respondents who did not become

a member until five to ten years were 21 respondents, equivalent to 39.62%. The second highest numbers of respondents were those who attended between 1-2 years before joining, 18 respondents, equivalent to 33.96%. The third highest was those who waited less than one year, which had ten respondents, equivalent to 18.87%. Those who waited three to four years consisted of three respondents, equivalent to 5.66%. However, one respondent left this item blank.

Table 1D: Duration in attending the services before becoming a member

Duration in attending the services before becoming a member	Number of Respondents	Percentage
1. Less than 1 year	10	18.87
2. 1-2 years	18	33.96
3. 3-4 years	3	5.66
4. 5-10 years	21	39.62
Left Blank	1	1.89
<b>TOTAL</b>	<b>53</b>	<b>100</b>

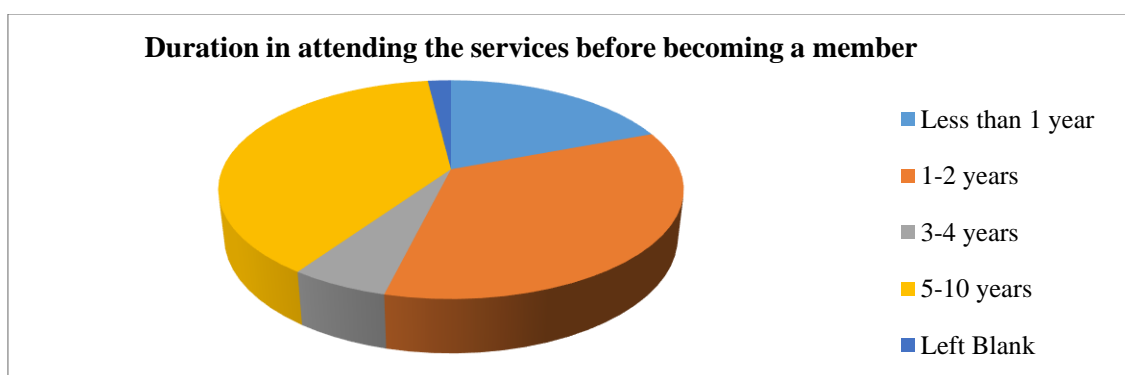


Chart 1D: Duration in attending the services before becoming a member

### Factors for Significant Difference

The second section presents significant factors in the decision of GenCon members in their decision to become members of the Taytay First Church of the Nazarene. This section also uses the Wilcoxon Matched-Pairs Test. This procedure tests two matched factors for significant difference.

The Wilcoxon Matched-Pairs Test (T) is computed as follows. The “After” scores are subtracted from “Before” scores to yield a “difference.” These differences are ranked from low to high without regard to sign (+,-). Then the sign of the difference (+,-) is applied to the ranks. All +ranks are summed to yield T+ and all –ranks are summed to yield T-. The smaller of the two sums (T+, T-) is taken, regardless of sign, as the statistic T. If computed T is smaller than the critical value (one-tail) found in the Wilcoxon T Table (Appendix D), then the null hypothesis is rejected. If the computed T is greater than the critical value (one-tail) then the study accepts the null hypothesis.

Table 2A shows the computation of Wilcoxon T. The first column gives the factors influencing the GenCon young people for their decision, and the second and third columns record the sums of the scores for these factors. The “before” column records the number of responses regarding factors when individuals first starting to attend services, while the “after” column relates to significant factors after they become church members. The fourth column is the change, the difference from subtracting the “before” score from the “after” scores. The fifth is the rank and the sixth is the signed rank.



Table 2A. Computation of Wilcoxon T

Factors	Before	After	Change	Rank	Signed Rank
Fun	241	190	51	10	+10
Want to know and grow in the Lord	330	447	-117	19	-19
Lack of love	92	47	45	9	+9
Location of the church	171	156	15	1	+1
Opportunity to serve	251	332	-81	17	-17
Chance to vote/participate in church decision	20	93	-73	15	-15
Loneliness	47	47	0	0	0
Leader(pastors)	296	221	75	15.5	+15.5
Transferred from other church	79	49	30	7	+7
Needs/crisis	66	48	18	2	+2
Beliefs/doctrines of the church	163	254	-91	18	-18
Good music	243	174	69	12	+12
Friend	274	199	75	15.5	+15.5
Boredom	46	14	32	8	+8
Good Advertising	36	16	20	4.5	+4.5
One on one, small group	222	280	-58	11	-11
Family member	188	112	76	16	+16
Programs/activities	193	173	20	4.5	+4.5
Lack of attention/activities	23	4	19	3	+3
Other	32	9	23	6	+6

The Rank column shows the Change values ranked from low to high without regard to the sign (score 15 = rank 1; score -117 = rank 19). The Signed Rank column applies the sign (-, +) of Change rank. Add together all positive ranks for T+ and all

negatives ranks for T-. The T statistic equals the smaller of the two T values. Since T- (-80) is smaller than T+ (114), T= 80. Differences of zero are dropped from the analysis.<sup>55</sup>

$$T+ = \Sigma (+\text{ranks}) = +114$$

$$T- = \Sigma (-\text{ranks}) = -80$$

The critical value was found in the Wilcoxon T table (Appendix D). The researcher was testing at  $\alpha= 0.05$  with N= 19 pairs of scores, the critical value of 54. Since the computed T =80 was greater than the critical value, the study accepted the null hypothesis number one. There is no significant difference between the factors which led GenCon attenders to attend the church and the factors of GenCon attenders joining the church. Meaning to say that the young people's reasons why they first attend and why they become a member does not have a significant difference. The young people reasons in first attending and becoming a member were almost the same reasons.

However, a notable change that happened is listed below on Table 2B and chart 2A. These are the top five factors which have significant reasons for first attending GenCon (before) and becoming members of the Taytay First Church of the Nazarene (after). On Table 2B, the first column lists the factors, second column gives the before scores, third column records the after scores and the next column shows the changes in score. Chart 2A explains the change from the before score which is lower and the after score which is greater. From the table and chart below, we can observe the top five reasons that showed upward change or influence in leading the GenCon youth to join the church even though the null hypothesis was accepted.

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<sup>55</sup> *Wilcoxon matched-pairs signed-ranks test*, Influential Points.com: Biology, images, analysis, design, accessed April 25, 2018. [http://influentialpoints.com/Training/wilcoxon\\_matched\\_pairs\\_signed\\_rank\\_test-principles-properties-assumptions.htm](http://influentialpoints.com/Training/wilcoxon_matched_pairs_signed_rank_test-principles-properties-assumptions.htm).

Table 2B. Top 5 Upward Changes

Factors	Before	After	Change
Want to know and grow in the Lord	330	447	117
Beliefs/doctrines of the church	163	254	91
Opportunity to serve	251	332	81
Chance to vote/participate in church decision	20	93	73
One on one, small group	222	280	58

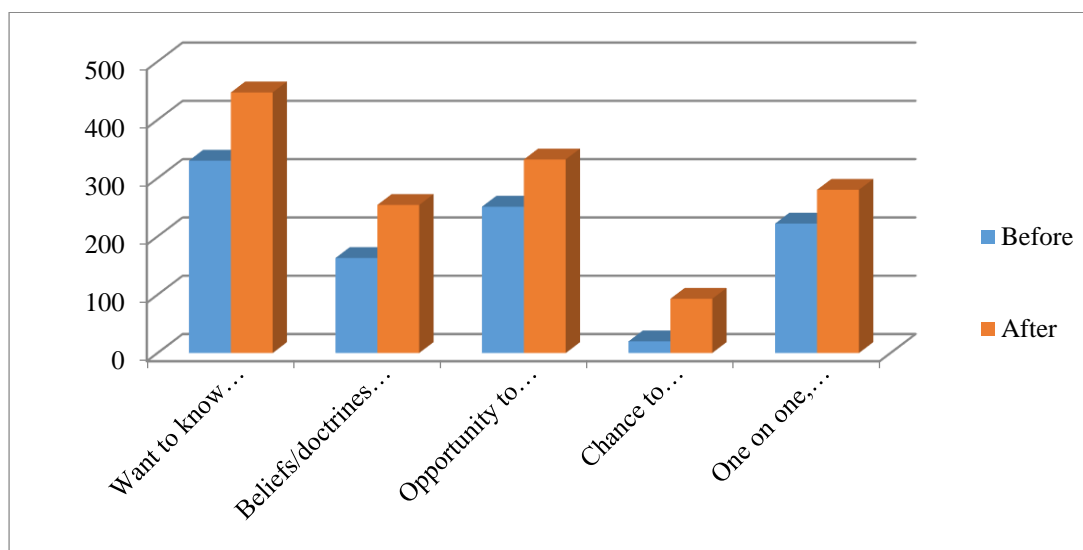


Chart 2A. Top 5 Upward Change Graph

Another notable change happened in the scores of factors that the respondents answered. These represented the downward change, from a big factor score to low factor score, in respondents' experiences from first attending GenCon (before) and then in becoming a member (after). In table 2C were the top 5 downward changes, first column lists the factors, second gives the before scores, third records the after scores and fourth column shows the change in score. Then Chart 2B explains the change from before score which was higher than the after score which is lower.

Table 2C: Downward Change

Factors	Before	After	Change
Family member	188	112	-76
Friend	274	199	-75
Leader (Pastor)	296	221	-75
Good Music	243	174	-69
Fun	241	190	-51

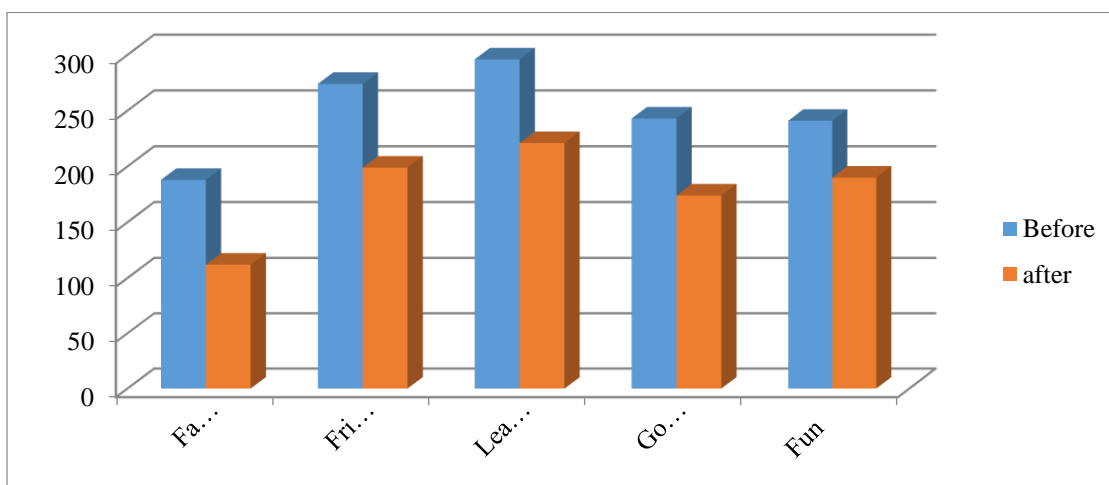


Chart 2B. Top 5 Downward Change

### Spiritual Commitment

This section answers the question about the spiritual level of commitment of GenCon young people while attending and becoming a member of Taytay First Church of the Nazarene. The spiritual evaluation was computed (See Appendix E). The first column was the spiritual evaluation questions and answers. The second column was the raw score, the third was the score for change, and fourth was the net change, and lastly growth. The growth column interprets if the growth based on the scores is positive or negative.

When the results were tallied and scores computed, it showed that all of the respondents scored a positive growth in their spiritual commitment (Appendix F). Table 3A shows the progress of their Spiritual Habits. In the first column was the Spiritual Habits and the second column was the Net Change. Table 3B below it shows their progress in the test area of Involvement in the Ministry. The first column was the Involvement in the Ministry and the second column was the Net Score. The tables report that all of the respondents grew in their spiritual habits and their involvement in the ministry.

Table 3A. Spiritual Habits

Spiritual Habits	Question Number	Net Change
1. I set aside time for personal prayer and meditation.	1	+69
2. I read the Bible devotionally.	2	+91
3. I read other spiritual or devotional writing.	3	+74
4. I kept a personal journal of my prayers and spiritual insights.	6	+49
5. I met with a spiritual mentor.	8	+52

Table 3B. Involvement in the Ministry

Involvement in the Ministry	Question Number	Net Change
1. I participated in worship services.	4	+37
2. I gave my tithe and love offerings.	5	+45
3. I was engaged in some form of ministry or service.	7	+52
4. I took part in a small group that allowed me to share and held me accountable.	9	+52
5. I shared my faith with my family and friends.	10	+53

The greatest change came in the areas of, “I read the Bible devotionally” (+91), and in, “I read other spiritual or devotional writing” (+74). The overall average for

growth was +54.2. It was notable that even the lowest category showed a growth of +37. Regarding hypothesis number two, “There is no comparative difference between the answers of GenCon attenders regarding their level of spiritual commitment while attending GenCon and them becoming a member of Taytay First Church of the Nazarene, concerning their spiritual habit and involvement in ministry,” The null hypothesis has been rejected. All of the respondents scored a positive growth in their spiritual commitment. All of the respondents grew in the two tested areas: their spiritual habits and their involvement in the ministry.

This chapter presented the results, analysis and interpretation of gathered data, and the statistical treatment applied. The next chapter provides summary, findings and conclusions, and recommendations of this study.

## CHAPTER V

### SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the summary, findings, conclusions and recommendations for the study. The summary begins with the problem of the study and its background. It is followed by the findings, conclusions and recommendations.

#### Summary

This study sought to discover the factors of the GenCon youths' decision to be affiliated and become members of the church. GenCon or Generation Congregation, a youth organization of Taytay First Church of the Nazarene, has become an exemplary organization in the Church of the Nazarene on the Metro Manila District in reaching young people for Christ.

Seeking to find the contributing factors that led GenCon young people to decide to become members, this study sought to find the answers to the following questions: What are demographic characteristics of GenCon young people, regarding their age group, gender, educational attainment, and duration in attending the services before becoming a member? What were the most significant factors that led them to join the church? Were the GenCon young people growing in their spiritual commitment as a result of becoming a member, in areas such as developing spiritual habits and involvement in the ministry?

This study was limited to members of GenCon who became members of the Taytay First Church of the Nazarene. Since some of the GenCon youth members matured and have families of their own, they now attended other worship services of the church. These three services are the *Tagalog*, English, and GenCon services. This research was descriptive in design. It used a quantitative survey tool: data was collected from the GenCon young people through answering a survey. There were 72 respondents who answered the questionnaires, and the surveys were gathered throughout the three services on February 11, 2018. However, only 53 questionnaires were valid for analysis.

### Findings

The following summarizes the important findings that were gathered from the study. The first discussion is on the demographic characteristics of the respondents.

- 1.1. Age Group: In the “below 13” and “35-44” age group, there were no respondents. In the “14-17 years old” age group, there were four respondents or 7.55%. The “18-24 years old” age group had 23 respondents or 43.40%. And in the “25-34 years old” age group, there were 26 respondents or 49.06%.
- 1.2. Gender: 25 or 47.17 % were male respondents. 27 or 50.94% were female respondents. One respondent did not answer the gender demographic question.
- 1.3. Educational Attainment: Grade 0-8 had zero respondents. Grade 9-12/High School level had nine respondents or 16.98%. High School graduate had one respondent or 1.89%. College level had 20 respondents or 37.74%. Associate/vocational had four respondents or 7.55%. Bachelor’s degree had 17 respondents or 32.08%. Graduate studies/degree had two respondents or 3.77%.



- 1.4. Duration in attending the services before becoming a member: Less than 1 year had 10 respondents or 18.87%. 1-2 years had 18 respondents or 33.96%. 3-4 years had three respondents or 5.66%. 5-10 years had 21 respondents or 39.62%. One respondent did not answer this question.

The second discussion was about the significant factors that led GenCon young people to join Taytay First Church of the Nazarene as members. There were 20 factors listed in the survey questionnaire and the GenCon young people were asked to list only the top ten factors (in order) for why they attended the first time (before) and why they decided to become members (after). The list of 20 factors were the same with the before and after. The before and after scores were tallied and computed to see the comparative difference in their decisions.

- 2.1. Because of Fun: Before score was 241 and the after score was 190; the difference is 51.
- 2.2. Because I wanted to know and grow in the Lord: Before score was 330 and the after score was 447; the difference is -117.
- 2.3. Because of lack of love: Before score was 92 and the after score was 47; the difference is 45.
- 2.4. Because of the location of the church: Before score was 171 and the after score was 156; the difference is 15.
- 2.5. Because of an opportunity to serve: Before score was 251 and the after score was 332; the difference is -81.
- 2.6. Because of the chance to vote/participate in church decisions: Before score was 20 and the after score was 93; the difference is -73.

- 2.7. Because of loneliness: Before score was 47 and the after score was 47; the difference is 0.
- 2.8. Because of a leader (pastor, pastoral staff, lay leader): Before score was 296 and the after score was 221; the difference is 75.
- 2.9. Because I transferred from another church: Before score was 79 and the after score was 49; the difference is 30.
- 2.10. Because of needs/crisis (e.g. problems at home, addiction): Before score was 66 and the after score was 48; the difference is 18.
- 2.11. Because of the beliefs/doctrines of the church: Before score was 163 and the after score was 259; the difference is -91.
- 2.12. Because of good music: Before score was 243 and the after score was 174; the difference is 69.
- 2.13. Because of a friend(s): Before score was 274 and the after score was 199; the difference is 75.
- 2.14. Because of boredom: Before score was 46 and the after score was 14; the difference is 32.
- 2.15. Because of good advertising: Before score was 36 and the after score was 16; the difference is 20.
- 2.16. Because of one on one, small group (CG):<sup>56</sup> Before score was 222 and the after score was 280; the difference is -58.
- 2.17. Because of a family member: Before score was 188 and the after score was 112; the difference is 76.

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<sup>56</sup> CG at GenCon means Cell Group.

- 2.18. Because of the programs/activities (e.g. camps, battle of the bands, etc.): Before score was 193 and the after score was 173, the difference is 20.
- 2.19. Because of lack of attention in home or school: Before score was 23 and the after score was four, the difference is 19.
- 2.20. Other (e.g. boy/girlfriend, peer pressure, etc.): Before score was 32 and the after score was 9, the difference is 23. There were five respondents who wrote specific reasons for coming their first time and for becoming a member of the church. First listed are the “before” reasons: “Great passion of the people for the Lord, Studied in pre-school here, High school fellowship, Ministry.” The only “after” reason given was “Good trainings for aspiring lay leaders.”

In answer to null hypothesis number one which says, “There is no significant comparative difference between the answers of GenCon attenders regarding factors that led them to initially attend GenCon and factors that led them to join in membership with Taytay First Church of the Nazarene,” the null hypothesis has been accepted. Based on the computation in the Wilcoxon Match Pair Test, the result of the test indicated that there was no significant comparative difference in overall scores. However, the top five factors for upward change and downward change could both be identified.

Table 2A. Top 5 Upward Changes

Factors	Before	After	Change
Want to know and grow in the Lord	330	447	117
Beliefs/doctrines of the church	163	254	91
Opportunity to serve	251	332	81
Chance to vote/participate in church decision	20	93	73
One on one, small group	222	280	58

Table 2B: Downward Change

Factors	Before	After	Change
Family member	188	112	-76
Friend	274	199	-75
Leader (Pastor)	296	221	-75
Good Music	243	174	-69
Fun	241	190	-51

The third discussion had to do with whether the GenCon young people were growing in their spiritual commitment as a result becoming members of Taytay First Church of the Nazarene. The two areas of spiritual commitment which were tested were a) developing spiritual habits and b) involvement in the ministry. There were ten questions asked of GenCon young people concerning their spiritual habits when they first attended and then following their becoming a member of the church. The findings that the researcher is presenting are the results of the highest scored answers from their first time attending in GenCon service and then how much the change was after they become a member. There were five questions focusing on their spiritual habits and five questions for their involvement in the ministry.

- 3.1. I set aside time for personal prayer and meditation: The highest score when GenCon young people first attended was “At least weekly” with 24 points. When they become a member the net score was +37 change, which means there was a positive change in this category.
- 3.2. I read the Bible devotionally: The highest score when GenCon young people first attended was “Less than weekly” with 27 points. When they become a member

the net score was +91 change, which also means there was positive change in this category.

- 3.3. I read other spiritual or devotional writing: The highest score when GenCon young people first attended was “Less than weekly” with 31 points. When they become a member the net score was +74 change, which means positive change in this category.
- 3.4. I participated in worship services: The highest score when GenCon young people first attended was “At least weekly” with 24 points. When they become a member the net score was +37 change, which means positive change in this category.
- 3.5. I gave my tithe and love offerings: The highest score when GenCon young people first attended was, “Never or rarely” with 28 points. When they become a member the net score was +45 change, which means positive change in this category.
- 3.6. I kept a personal journal of my prayers and spiritual insights: The highest score when GenCon young people first attended was “Never or rarely” with 30 points. When they become a member the net score was +49 change, which means positive change in this category.
- 3.7. I was engaged in some form of ministry or service: The highest score when GenCon young people first attended was “Never or rarely” with 25 points. When they become a member the net score was +52 change, which means positive change in this category.

- 3.8. I met with a spiritual mentor: The highest score when GenCon young people first attended was “Never or rarely” with 23 points. When they become a member the net score was +52 change, which means positive change in this category.
- 3.9. I took part in a small group that allowed me to share and held me accountable: The highest score when GenCon young people first attended was “Never or rarely” with 25 points. When they become a member the net score was +52 change, which means positive change in this category.
- 3.10. I shared my faith with my family and friends: The highest score when GenCon young people first attended was “Never or rarely” with 30 points. When they become a member the net score was +53 change, which means positive change in this category.

The greatest change came in the areas of 3.2, “I read the Bible devotionally” (+91), and in 3.3, “I read other spiritual or devotional writing” (+74). The overall average of all ten categories for growth was +54.2.

Regarding hypothesis number two which says, “There is no significant comparative difference between the answers of GenCon attenders regarding their level of spiritual commitment while attending GenCon and them becoming a member of Taytay First Church of the Nazarene, concerning their spiritual habit and involvement in ministry,” the null hypothesis has been rejected. All of the respondents scored a positive growth in their spiritual commitment. This tested their first time attending in GenCon service and then how much the change was after they had become a member. All of the respondents grew in their spiritual habits and involvement in the ministry.

## Conclusions

Based on the findings of the study, the following conclusions were made. The first set of observations related to the respondents (the GenCon young people who become members of Taytay First Church of the Nazarene). Out of the 53 respondents (valid questionnaires) 49 of them are between 18-24 years old and 25-34 years old. In Erikson's Psycho-Social Theory of Development this age is in the young adult stage. The task of the young adult is to "achieve some degree of intimacy: intimacy is the ability to be close to others as a participant in society."<sup>57</sup> This study shows that GenCon young people decided to become a member of Taytay First Church of the Nazarene because they were looking for a place where they can belong, to be close with people with the same age group, gender, and educational attainment or maybe same school they graduated and attended.

Second, overall the factors listed in the survey responses showed no significant difference between the answers of GenCon attenders that led them to attend at the first time and the factors that led them to become a member of Taytay First Church of the Nazarene. Therefore, this study accepted the null hypothesis number one. However, one finding in this study was that the number one factor why they came to attend for the first time and the number one reason that they became a member was both "to know and grow

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<sup>57</sup> Brenda B. Corpuz, Ma. Rita D. Lucas, Heidi L. Borabo, and Paz I. Lucido, *Child and Adolescent Development: Looking at Learners at Different Life Stages*, (Quezon City: Lorimar Publishing, Inc., 2010), 90.

in the Lord.” This led the researcher to a conclusion that the GenCon young people are longing to grow in knowledge and faith to God.

Thom Rainer in his book *High Expectations* mentions that “in order for the church to grow, they will need to open wide their “front door” and should close the “back door.” The “front door” refers to new members or gains in attendance and the “back door” refers to loss of membership or decrease in attendance.”<sup>58</sup> GenCon youth ministry may have thought that they open the front door through their fun activities, good music, and good advertising; however, the survey also showed that their teaching and discipleship ministry meets the heart’s desire of the young people to know and grow in the Lord. They did not just open the front door: they also closed the back door.

Third, null hypothesis two was rejected. The respondents scored a positive growth in their spiritual commitment. The respondents grew in their spiritual habits and involvement in the ministry, from their first time attending in GenCon service and then how much the change was after they become a member. Growing in their spiritual habits and involvement in the ministry is also the fruit of their desire to know and grow in the Lord which was the number one factor in attending the first time and also in becoming a member of Taytay First Church of the Nazarene. This means that from the first time the young people attended GenCon until they become a member the study shows that they grew in the spiritual commitment.

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<sup>58</sup> Thom S. Rainer, *High Expectations: The Remarkable Secret for Keeping People in Your Church*, (Nashville, TN: Broadman & Holman Publishers, 1999), 11-28.



## Recommendations

Based on the findings of the study, the following recommendations are identified. GenCon young people wanted to know and grow in the Lord together with other young people. GenCon youth organization is on the right track in their ministry to gather the young people together and teach them the Word of God. They need to continue to introduce new and interesting ways of teaching the Word of God to the new generation.

Second, Taytay First Church of the Nazarene should have a separate list of membership rolls for GenCon, aside from the general membership list of the church, for easy evaluation of the growth of GenCon in terms with their commitment to become a member.

The third, further research should be done to identify the factors contributing to any young person's decision to drop out of GenCon service. This will balance the current study to avoid pitfalls and further improve their strategy in reaching the youth for Christ.

Finally, further study between those who joined GenCon and those who have not yet become a member of Taytay First Church of the Nazarene is recommended.

This study helps us to understand the reasons why young people attend the church and why they become a member. Identifying these factors are very important in a youth group especially when you desire to let the young people grow in their spiritual commitment. Also, a goal is maximizing the number one factor why they came and why they become a member in order to design programs and activities. Not all factors will be the same in all churches, therefore we should know those factors.

## APPENDIX A

Letter No. 1

Date:

Rev. Lucinda Tamayo

Senior Pastor  
Taytay First Church of the Nazarene  
L. Wood Road, Taytay Rizal  
1870

Dear Rev. Tamayo,

I am writing to request permission to conduct a research study at your Church. I am currently enrolled in the Master of Religious Education in Educational Leadership at Asia Pacific Nazarene Theological Seminary. I am in the process of writing my Master's Thesis. The study is entitled "The Factors Contributing to the GenCon Young People in Deciding to Become Members of the Taytay First Church of the Nazarene."

I will be conducting surveys with the GenCon young people. If granted, young people participants will complete the survey before or after GenCon services. The survey process should take no longer than 15 minutes.

Your approval to conduct this study will be greatly appreciated.

Sincerely Yours,

Rev. Mark Joshua Obedoza

## APPENDIX B

Letter No. 2

January 18, 2018

Rev. Elea Longcop

Senior Pastor

Bethany Church of the Nazarene  
Sitio Dalisay C. Lawis Extension  
Barangay San Isidro, Antipolo City, Rizal  
1870

Dear Rev. Longcop,

I am writing to request permission to conduct Pilot Testing of Survey Questionnaires for a research study at GenCon youth organization, Taytay First Church of the Nazarene. I will be conducting surveys to gather data to find out the factors which led to the decision of GenCon young people to become members of Taytay First Church of the Nazarene. The study may also help the church to evaluate all the programs and strategies they have in retaining the young people who come in their youth group. The findings of this study will also help other youth organizations in the churches of the Church of the Nazarene in the Philippines and globally.

When permission is approved, the researcher seeks to conduct the pilot testing of the survey questionnaires to the young people Bethany Church of the Nazarene in Antipolo. The young people will indicate if they understood the instructions and whether or not the statements are clear.

Then, if the young people indicate that some of the statements are not clear, the statements will be rewritten in such a way that they will be understood and GenCon will be to give their responses correctly. After the revisions, the researcher will be able to go ahead and conduct the survey with GenCon.

Your approval to conduct this study will be greatly appreciated.

Sincerely Yours,

Rev. Mark Joshua Obedoza

## APPENDIX C

Demographic Information and SurveyQUESTIONNAIRE

Dear Respondents,

I appreciate you for participating. The information I will gather will help greatly in this study. There are three parts to this survey. Please know that there are no right or wrong answers. Thank you.

Today's Date \_\_\_\_\_

Part I.

Kindly answer the following questions below. Tick or mark in the blank provided your correction information.

1. Age Group:

Below 13 years old \_\_\_\_

14-17 years old \_\_\_\_

18-24 years old \_\_\_\_

25-34 years old \_\_\_\_

35-44 years old \_\_\_\_

2. Sex:

Male \_\_      Female \_\_

## 3. Educational Attainment:

- Grade 0-8
- Grade 9-12/ High School Level
- High School Graduate
- College Level
- Associate/Vocational
- Bachelor's Degree
- Graduate Studies/ Degree

## 4. How long were you attending GenCon/TFCN before you became a member?

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-10 years

## 5. Date that you first attended GenCon/TFCN (month and year if known):

\_\_\_\_\_

## 6. How long have you been a member of the GenCon/TFCN?

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-10 years

## 7. Date that you joined Taytay First Church of the Nazarene as a member if you have done that (month and year if known): \_\_\_\_\_

## Part II.

Rank the top ten (10) factors that led you to attend the GenCon/Taytay First Church of the Nazarene (the first time)—*1 being the highest and 10 being the lowest.* Read all of the selections first, then put a number 1 by the highest factor, a number 2 by the next highest factor, etc. through the item that you will rank 10<sup>th</sup> highest. After you have ranked the top ten items that apply to you, please leave the rest of the items unmarked.

- a. Because of fun.
- b. Because I wanted to know and grow in the Lord.
- c. Because of lack of love.
- d. Because of the location of the church.
- e. Because of an opportunity to serve.
- f. Because of the chance to vote/participate in church decisions.
- g. Because of loneliness.
- h. Because of a leader (pastor, pastoral staff, lay leader).
- j. Because I transferred from another church.
- k. Because of needs/crisis (e.g. problems at home, addiction).
- m. Because of the beliefs/doctrines of the church.
- n. Because of good music.
- p. Because of a friend(s).
- q. Because of boredom.
- r. Because of good advertising.
- s. Because of one on one, small group (CG).
- t. Because of a family member.
- u. Because of the programs/activities (e.g. camps, battle of the bands, etc.).
- v. Because of lack of attention in home or school.
- w. Other (e.g. boy/girlfriend, peer pressure, etc.); Please specify: \_\_\_\_\_

Rank the top ten (10) factors that led you to (become a member) of Taytay First Church of the Nazarene—*1 being the highest and 10 being the lowest*. Read all of the selections first, then put a number 1 by the highest factor, a number 2 by the next highest factor, etc. through the item that you will rank 10th highest. After you have ranked the top ten items that apply to you, please leave the rest of the items unmarked.

- a. Because of fun.
- b. Because I wanted to know and grow in the Lord.
- c. Because of lack of love.
- d. Because of the location of the church.
- e. Because of an opportunity to serve.
- f. Because of the chance to vote/participate in church decisions.
- g. Because of loneliness.
- h. Because of a leader (pastor, pastoral staff, lay leader).
- j. Because I transferred from another church.
- k. Because of needs/crisis (e.g. problems at home, addiction).
- m. Because of the beliefs/doctrines of the church.
- n. Because of good music.
- p. Because of a friend(s).
- q. Because of boredom.
- r. Because of good advertising.
- s. Because of one on one, small group (CG).
- t. Because of a family member.
- u. Because of the programs/activities (e.g. camps, battle of the bands, etc.).
- v. Because of lack of attention in home or school.
- w. Other (e.g. boy/girlfriend, peer pressure, etc.); Please specify: \_\_\_\_\_

## Part III.

Please check what best described your practice before you become member of Taytay First Church of the Nazarene.

1. I set aside time for personal prayer and meditation.

Less than weekly       At least weekly

2-3 times per week       Daily

2. I read the Bible devotionally.

Less than weekly       At least weekly

2-3 times per week       Daily

3. I read other spiritual or devotional writing.

Less than weekly       At least weekly

2-3 times per week       Daily

4. I participated in worship services.

Never or rarely

At least monthly

At least weekly

5. I gave my tithe and love offerings.

Never or rarely

At least monthly

At least weekly



6. I kept a personal journal of my prayers and spiritual insights.

Never or rarely

At least monthly

At least weekly

7. I was engaged in some form of ministry or service. (Examples: Music Team, Greeter, Small Group Leader, Outreach Participant, Helper, Bible Study or Sunday School Teacher)

Never or rarely

At least monthly

At least weekly

8. I met with a spiritual mentor.

Never or rarely

At least monthly

At least weekly

9. I took part in a small group that allowed me to share and held me accountable.

Never or rarely

At least monthly

At least weekly

10. I shared my faith with my family and friends.

Never or rarely

At least monthly

At least weekly

Please check what best describes your practice after you become member of Taytay First Church of the Nazarene.

1. I set aside time for personal prayer and meditation.

Less than weekly       At least weekly

2-3 times per week       Daily

2. I read the Bible devotionally.

Less than weekly       At least weekly

2-3 times per week       Daily

3. I read other spiritual or devotional writing.

Less than weekly       At least weekly

2-3 times per week       Daily

4. I participate in worship services.

Never or rarely

At least monthly

At least weekly

5. I give my tithe and love offerings.

Never or rarely

At least monthly

At least weekly

6. I keep a personal journal of my prayers and spiritual insights.

Never or rarely

At least monthly

At least weekly

7. I am engaged in some form of ministry or service. (Example. Music Team, Greeter, Small Group Leader, Outreach Participant, Helper, Bible Study or Sunday School Teacher)

Never or rarely

At least monthly

At least weekly

8. I meet with a spiritual mentor.

Never or rarely

At least monthly

At least weekly

9. I take part in a small group that allows me to share and holds me accountable.

Never or rarely

At least monthly

At least weekly

10. I share my faith with my family and friends.

Never or rarely

At least monthly

At least weekly

Thank you for your participation.

## APPENDIX D

## Wilcoxon T Table

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Tables

## Wilcoxin T Distribution Table

Critical Value Table  
for the Wilcoxin Matched Pairs Ordinal Test  
Chapter 24

number of pairs N	.05		.025		.01		.005	
	T	$\alpha$	T	$\alpha$	T	$\alpha$	T	$\alpha$
5	0	.0313						
	1	.0625						
6	2	.0469	0	.0156				
	3	.0781	1	.0313				
7	3	.0391	2	.0234	0	.0078		
	4	.0547	3	.0391	1	.0156		
8	5	.0391	3	.0195	1	.0078	0	.0039
	6	.0547	4	.0273	2	.0117	1	.0078
9	8	.0488	5	.0195	3	.0098	1	.0039
	9	.0645	6	.0273	4	.0137	2	.0059
10	10	.0420	8	.0244	5	.0098	3	.0049
	11	.0527	9	.0322	6	.0137	4	.0068
11	13	.0415	10	.0210	7	.0093	5	.0049
	14	.0508	11	.0269	8	.0122	6	.0068
12	17	.0461	13	.0212	9	.0081	7	.0046
	18	.0549	14	.0261	10	.0105	8	.0061
13	21	.0471	17	.0239	12	.0085	9	.0040
	22	.0549	18	.0287	13	.0107	10	.0052
14	25	.0453	21	.0247	15	.0083	12	.0043
	26	.0520	22	.0290	16	.0101	13	.0054
15	30	.0473	25	.0240	19	.0090	15	.0042
	31	.0535	26	.0277	20	.0108	16	.0051
16	35	.0467	29	.0222	23	.0091	19	.0046
	36	.0523	30	.0253	24	.0107	20	.0055
17	41	.0492	34	.0224	27	.0087	23	.0047
	42	.0544	35	.0253	28	.0101	24	.0055
18	47	.0494	40	.0241	32	.0091	27	.0045
	48	.0542	41	.0269	33	.0104	28	.0052
19	53	.0478	46	.0247	37	.0090	32	.0047
	54	.0521	47	.0273	38	.0102	33	.0054
20	60	.0487	52	.0242	43	.0096	37	.0047
	61	.0527	53	.0266	44	.0107	38	.0053

.....continued in Howell to N = 50

APPENDIX E  
STATISTICS SOLUTION

**From:** Statistics Solutions <[Info@statisticsolutions.com](mailto:Info@statisticsolutions.com)>  
**Date:** April 22, 2018 at 3:33:42 AM GMT+8  
**To:** [nazrevca@aol.com](mailto:nazrevca@aol.com)  
**Subject:** Wilcoxon Signed Rank: 2-tailed Sample Size  
**Reply-To:** [Info@statisticsolutions.com](mailto:Info@statisticsolutions.com)



Hi Mark,

Thank you for contacting Statistics Solutions! Below is the sample size-power analysis you requested. As you'll see, sample size is based on effect size. A very common question is whether to use the sample size for a large, medium, or small effect size. So here are some theoretical and practical concepts to consider.

Theoretically, and perhaps counterintuitively, small effects need a lot of observations (i.e., a large sample) to detect differences or relationships, while large effects are easy to detect and require small samples. Said another way, with large samples a researcher is likely to find significance whereas small samples may be difficult to find significance. Practically, it's generally more expensive and difficult, and sometimes impossible and impractical, to secure large samples.

So what are you to do? The most reasoned argument for selecting an effect size is to look at the research literature using the same instruments and populations to see what effect size they obtained. If you don't have access to that literature, then the medium effect size is typically appropriate for studies in education and social sciences—so use that. If you don't believe you can realistically secure the sample size associated with a medium effect, cite the large effect size.

## Wilcoxon Signed Rank: 2-tailed

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### ***Large Effect Size***

Power analysis for a Wilcoxon signed-rank test was conducted in G\*Power to determine a sufficient sample size using an alpha of 0.05, a power of 0.80, a large effect size ( $dz = 0.8$ ), and two tails (Faul et al., 2013). Based on the aforementioned assumptions, the desired sample size is 15.

### ***Medium Effect Size***

Power analysis for a Wilcoxon signed-rank test was conducted in G\*Power to determine a sufficient sample size using an alpha of 0.05, a power of 0.80, a medium effect size ( $dz = 0.5$ ), and two tails (Faul et al., 2013). Based on the aforementioned assumptions, the desired sample size is 35.

### ***Small Effect Size***

Power analysis for a Wilcoxon signed-rank test was conducted in G\*Power to determine a sufficient sample size using an alpha of 0.05, a power of 0.80, a small effect size ( $dz = 0.2$ ), and two tails (Faul et al., 2013). Based on the aforementioned assumptions, the desired sample size is 208.

### ***References***

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If you have any questions about your specific research, let us know. Research is our passion and we have a seasoned team of experts here to help you every step of the way. So, let us know what you're working on and we'll provide the help you need to expedite your research. You can also schedule a free 45-minute consultation with one of our experts [here](#). [Listen to a live client testimonial](#). Enjoy, and we hope to speak with you soon!

Warm regards,  
The Statistics Solutions Team  
727-442-4290

APPENDIX F  
SPIRITUAL EVALUATION

Table 4A: Spiritual Evaluation

Spiritual Evaluation	Raw Score	Change <sup>59</sup>							Net Change	Growth
		+3	+2	+1	0	-1	-2	-3		
1. I set aside time for personal prayer and meditation  a. Less than weekly b. At least weekly c. 2-3 times per week d. Daily		+3	+2	+1	0	-1	-2	-3	+69	Positive
		13	12	13	10	3	2	0		
	20									
	6									
	12									
	10									
2. I read the Bible devotionally.  a. Less than weekly b. At least weekly c. 2-3 times per week d. Daily		16	15	13	10	0	0	0	+91	Positive
	27									
	10									
	9									
	8									
3. I read other spiritual or devotional writing.  a. Less than weekly b. At least weekly c. 2-3 times per week d. Daily		12	10	17	9	1	0	0	+74	Positive
	31									
	12									
	5									
	2									

<sup>59</sup> "Change"—signifies movement from before answers to the after answers on the scale of each question.



Table 4B: Spiritual Evaluation

Spiritual Evaluation	Raw Score	Change <sup>60</sup>					Net Change	Growth
		+2	+1	0	-1	-2		
4. I participated in worship services.		12	14	26	1	0	+37	Positive
a. Never or rarely	18							
b. At least monthly	12							
c. At least weekly	24							
5. I gave my tithe and love offerings.		12	21	20	0	0	+45	Positive
a. Never or rarely	28							
b. At least monthly	14							
c. At least weekly	11							
6. I kept a personal journal of my prayers and spiritual insights.		18	13	27	0	0	+49	Positive
a. Never or rarely	30							
b. At least monthly	12							
c. At least weekly	11							
7. I was engaged in some form of ministry or service.		19	14	16	0	0	+52	Positive
a. Never or rarely	25							
b. At least monthly	14							
c. At least weekly	14							

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<sup>60</sup> "Change"—signifies movement from before answers to the after answers on the scale of each question.

Table 4C: Spiritual Evaluation

Spiritual Evaluation	Raw Score	Change <sup>61</sup>					Net Change	Growth
		+2	+1	0	-1	-2		
8. I met with a spiritual mentor. a. Never or rarely b. At least monthly c. At least weekly		19	14	16	0	0	+52	Positive
	23							
	7							
	14							
9. I took part in a small group that allowed me to share and held me accountable. a. Never or rarely b. At least monthly c. At least weekly		20	14	18	2	0	+52	Positive
	25							
	10							
	11							
10. I shared my faith with my family and friends. a. Never or rarely b. At least monthly c. At least weekly		17	19	16	0	0	+53	Positive
	30							
	15							
	6							

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<sup>61</sup> “Change”—signifies movement from before answers to the after answers on the scale of each question.

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