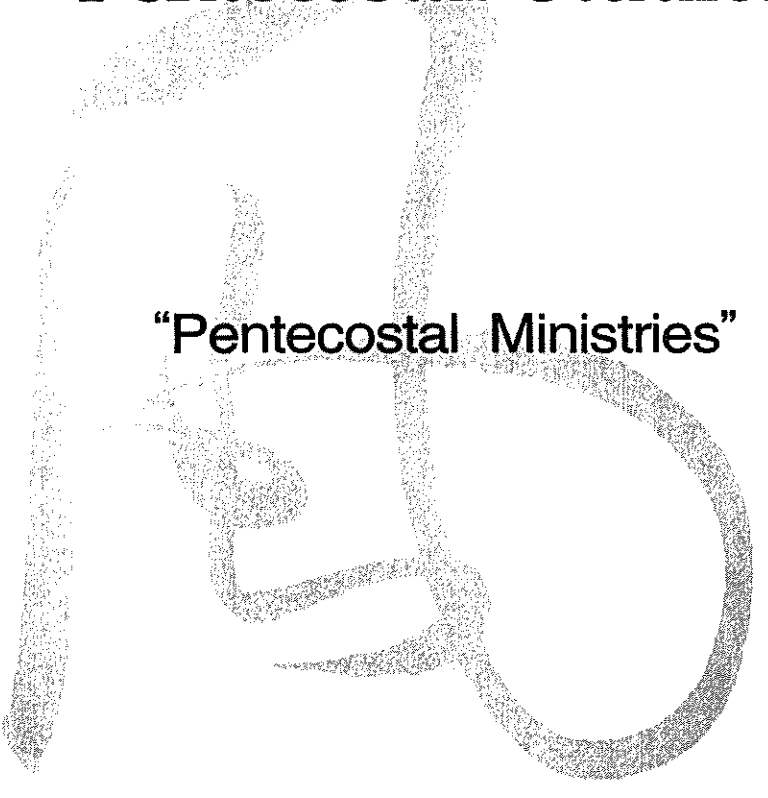
# Asian Journal of Pentecostal Studies



## "Pentecostal Ministries"

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# JOB SATISFACTION OF BRITISH PENTECOSTAL MINISTERS

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## 1. Introduction

### 1.1 Job Satisfaction

Job satisfaction has been extensively studied in the workplace.[1] Satisfaction has been related to a variety of job characteristics and to the dispositional and personality characteristics of the employee. Job characteristics can be analysed according to the various tasks and skills that jobs require and a profile of different kinds of employment can be constructed. Yet, even when this is done and a job is broken down into its facets and tasks, there is a still a tendency for jobs to be better subsumed under global descriptors because

> Different facet-specific satisfactions tend to be positively intercorrelated, and satisfaction with one (the nature of the work undertaken) is particularly closely associated with other facet-specific satisfactions and with overall job satisfaction.[2]

Among the global descriptors most readily associated with satisfaction are those related to the extent to which employees control what they do. Parker and Wall note that "there is general support for the

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[1] Peter Warr, "Employee Well-being," in *Psychology at Work*, 4th ed., ed. Peter Warr (Harmondsworth: Penguin, 1996), pp. 224-53 provides an extensive discussion of the literature.

[2] Warr, "Employee Well-being," p. 228.

proposition that jobs which enhance employees' autonomy or control over their work promote their well being and job satisfaction."[3]

A subtler job descriptor is to be found by reference to the notion of self-actualization. Stephenson relates job satisfaction to Maslow's well-known theory of a hierarchy of needs.[4] This theory proposes that, when other more basic material needs have been met, a desire for "self-actualization" is reached. Self-actualization is attained by the expression of potentialities and through personal integration. Thus jobs that encourage, facilitate or allow self-actualisation are likely to be satisfying.

### 1.2 Clergy Job Satisfaction

Little attention has been given to the importance of job satisfaction among clergy. An exception to this observation is made in Francis and Rodger's investigation of full-time stipendiary clergy within the Church of England.[5] They took as their starting point the various roles performed by clergy, though they point out there is no consensus about what these roles are. Nelsen, Yokley and Madron identified five roles described as traditional, counselling, administration, community problem solving and Christian education.[6] Others recognised six functions: teacher, organiser, preacher, administrator, pastor and priest.[7] Reilly added prophet to this

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[3] S. K. Parker and T. Wall, "Job Design and Modern Manufacturing," in *Psychology at Work*, pp. 333-58.

[4] G. Stephenson, "Social Behaviour in Organisations," in *Introducing Social Psychology*, eds. Henri Tajfel and Colin Fraser (Harmondsworth: Penguin, 1978), pp. 331-56 and also A. H. Maslow, *Motivation and Personality* (New York: Harper and Row, 1970). Stephenson has extended the use of Maslow's theory legitimately.

[5] Leslie J. Francis and R. Rodger, "The Influence of Personality on Clergy Role Prioritisation, Role Influences, Conflict and Dissatisfaction with Ministry," in *Psychological Perspectives on Christian Ministry*, eds. L. J. Francis and S. H. Jones (Leominster: Gracewing, 1996), pp. 65-81.

[6] H. M. Nelsen, R. R. Yokley and T. W. Madron, "Ministerial Roles and Social Actionist Stance: Protestant Clergy and Protest in the Sixties," *American Sociological Review* 38 (1973), pp. 375-86.

[7] S. W. Blizzard, "The Roles of the Rural Parish Minister, the Protestant Seminaries and the Science of Social Behaviour," *Religious Education* 50 (1955), pp. 383-92. S. W. Blizzard, "The Minister's Dilemma," *The Christian Century* 73 (1956), pp. 505-509. S. W. Blizzard, "The Parish Minister's Self-image of His Master Role," *Pastoral Psychology* 89 (1958) pp. 23-32. S. W.

list.[8] Davies, Watkins and Winter analysed the way clergy spent their time by noting the demands of private devotions and study, diocesan and deanery duties, travel and other miscellaneous duties.[9] In a comparative study of Catholic, Anglican and Free Church clergy, Ranson, Bryman and Hinings identified the roles of celebrant and official or representative at various events.[10] Tiller underlined the notion of representative by noting the function clergy often have as public spokesperson and focus of the community.[11] Given these diverse analyses of clergy activities in several denominational frameworks, Francis and Rodger made use of a list of eight different clergy roles and examined job satisfaction by relating it to role conflict and the frequency with which clergy thought of leaving the ministry. They were able to show that a similar pattern of correlations fitted both role conflict and thoughts of leaving ministry, thus implying similar causation.

In the present study the operationalization of the construct of job satisfaction among clergy could have been pursued by the use of a single item asking clergy to rate their overall level of satisfaction with their work. Such an approach, however, would have suffered from the shortcomings shared by all single item measurements, that is, it would have tended to unreliability. A multiple item approach, especially one in which the items cohere into a scale with a high alpha coefficient, is much more stable in the sense that repeated measurements are likely to produce consistent findings.[12] More importantly, a multiple item approach has the

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Blizzard, "The Protestant Parish Minister's Integrating Roles," *Religious Education* 53 (1958), pp. 374-80. C. H. Coates and R. C. Kistler, "Role Dilemmas of Protestant Clergymen in a Metropolitan Community," *Review of Religious Research* 6 (1965), pp. 147-52. G. J. Jud, E. W. Mills and G. W Burch, *Ex-Pastors: Why Men Leave the Parish Ministry* (Philadelphia: Pilgrim, 1970).

[8] M. E. Reilly, "Perceptions of the Priest Role," *Sociological Analysis* 36 (1975), pp. 347-56.

[9] Douglas Davies, C. Watkins and M. Winter, *Church and Religion in Rural England* (Edinburgh: T and T Clark, 1991).

[10] S. Ranson, A. Bryman and B. Hinings, *Clergy, Ministers and Priests* (London: Routledge and Kegan Paul, 1977).

[11] J. Tiller, *A Strategy for the Church's Ministry* (London: Church Information Office, 1983).

[12] L. J. Cronbach, "Coefficient Alpha and the Internal Structure of Tests," *Psychometrika* 16 (1951), pp 297-334. The alpha coefficient is a standard method of calculating reliability and makes use of correlations between every

additional advantage of being able to sample the various roles performed by clergy.

Such a multiple item approach is further strengthened when the predictors of job satisfaction are considered. Speaking of the secular market place Warr reported that "a person's overall well-being has strong influence on his or her job-specific well-being."[13] It appears, despite some causation in the opposite direction, that overall life satisfaction is likely to be carried over into job satisfaction. And this finding holds even whether jobs are broken down into components and facets or considered globally. Life satisfaction can underlie all the items in a job satisfaction scale and operate on them individually and collectively.

### 1.3 Predictors of Job Satisfaction

Life satisfaction, then, emerges as a predictor of job satisfaction. But that begs the question of how life satisfaction should be assessed. In the current study this is addressed through the notion of *religious experience*. The rationale for linking life satisfaction and religious experience in a population of clergy is to be found in the studies of the effect of religious experience on well-being. Evidence given by Francis and Kay, Kay and Francis, Wuthnow, Wulff and Hood, Spilka, Hunsberger and Gorsuch all points to the largely beneficial effects of religious experience on its recipients.[14] This, in itself, should not be surprising when religious experience is classified either as a "sense of presence" or as a "sense of unity" within the universe. The sense of presence suggests that the individual is not isolated or alone. The sense of unity suggests that the individual is part of a larger complex whole. Taken either together or

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possible combination of items as well as the overall correlation. Alpha coefficients are given later in this paper.

[13] Warr, "Employee Well-being," p. 227.

[14] Leslie. J. Francis and W. K. Kay, *Teenage Religion and Values* (Leominster: Gracewing, 1995). William K. Kay, and L. J. Francis, *Drift from the Churches* (Cardiff: University of Wales Press: 1996). Robert Wuthnow, *Experimentation in American Religion* (Berkeley: University of California Press, 1978) quoted in B. Beit-hallahmi and M. Argyle, *The Psychology of Religious Behaviour, Belief and Experience* (London: Routledge, 1997), p. 84. David M. Wulff, *Psychology of Religion: Classic and Contemporary Views* (New York: John Wiley and Sons, 1991). Ralph W. Hood, Jr., Bernard Spilka, Bruce Hunsberger and Richard Gorsuch, *The Psychology of Religion: An Empirical Approach*, 2nd ed. (London: Guildford, 1996).

separately these experiences may offer comfort and meaning and so enhance life satisfaction.

In this context it is arguable that the job of clergy is precisely aligned with the transmission of religious experience to others. Certainly clergy in a Pentecostal tradition may be seen as those who help other people into religious experience and who draw upon the religious experience that is normative in their denominational settings. Pentecostal clergy are expected to practise glossolalia and such expectations are written into denominational constitutions and other foundation documents.[15]

It is also reasonable to suggest job satisfaction will be associated with *age* both because age is likely to lead to greater seniority, and so to greater autonomy, but also because studies of job satisfaction in a secular context are age-related. There appeared to be a j-shaped curve of relation with job satisfaction. Young people were very satisfied and then satisfaction levels dropped as routines and habituation set in but, in later life, rose again and exceeded those at the beginning of a career. Minimum job satisfaction was found, in a national sample of British workers, to be at age 31.[16]

Common sense suggests also that the *material rewards* of work are likely to have an effect on job satisfaction. Such rewards are connected with age, but may also be distinguished from it. Poor pay and conditions are a natural breeding ground of discontent and, conversely, good pay and conditions are likely to enhance both job and life satisfaction.

*Personality* is also a predictor of job satisfaction. Francis and Rodger found significant correlations between thoughts of leaving the ministry and two of Eysenck's dimensions of personality, neuroticism and psychoticism.[17]

Eysenck's work is predicated on the view that personality may be most economically and powerfully described using three independent dimensions that are all based in the physiological make-up of the human body. The first dimension is extraversion-introversion. The extravert is characterised by sociability, risk taking, interest in the outside world and the need for stimuli. Physiologically this dimension is associated with the

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[15] William K. Kay, "A History of British Assemblies of God" (Doctoral dissertation, University of Nottingham, 1989), subsequently published with minor changes as *Inside Story* (Mattersey: Mattersey Hall, 1990).

[16] Peter Warr, "Younger and Older Workers," in *Psychology at Work*, pp. 308-32.

[17] See note 5.

arousability of the cerebral cortex. Extraverts are less easily stimulated than introverts and so, paradoxically, look for more arresting stimuli in the outer world than are necessary for introverts. The introvert is sufficiently stimulated by the inner world of thoughts and feelings.

The neuroticism-stability dimension is associated with the autonomic (or involuntary) nervous system. The high scorer in this dimension is emotionally over-reactive and therefore inclined to worry. The stable person is the opposite of this. Physiologically the arousability of the autonomic system is associated with the release of adrenaline and the reactions of fear and flight.

The psychoticism-nonpsychoticism scale is less well understood but is thought either to be related to the male sex hormone, androgen, or to have its origins in the amygdala, part of the limbic system located near the base of the brain.[18] The psychotic may be aggressive, uncaring, unemotional, troublesome and lacking in empathy. The high scorer on the psychoticism dimension is glacial, quirky, unconventional and uncaring. The low scorer manifests the opposite of these traits.

Finally the lie scale, which functions as an independent dimension in its own right, offers four main interpretations. The lie scale was, as the name suggests, originally included in personality inventories as a method of checking that items were being honestly answered. The theory was that if you asked someone whether he or she had ever stolen anything (even a pin or a button), then the person who categorically denied this must be a liar. The assumption is that everyone has at some time or other taken something that does not belong to them. The scale proved to function in ways that were not anticipated by its constructors. Eysenck suggested that, to choose between different interpretations, one could look at correlations between the lie scores and other personality dimensions. A negative correlation between neuroticism and lie score would suggest a *tendency to dissimulate* since, when instructions were given to "fake good" or when groups were told their lie scores would be relevant to job applications, neuroticism scores declined and lie scores increased, thus creating the necessary correlation. On the other hand, he suggested that if, a negative correlation were found between extraversion and lie score, this would indicate a tendency to *social conformity*. This is so because introverts tend to be more socially conformist than extraverts.

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[18] David C. Funder, *The Personality Puzzle* (New York: Norton, 1997) provides a useful and up to date survey of personality theory including psychodynamic and behaviouristic ones.

These two main interpretations did not seem to function well with highly religious populations who often appeared to score high on lie scales, that is, they denied wrong doing. This denial, in the case of such groups, particularly when there were no correlations between lie scale and neuroticism or extraversion, had to be explained in other ways. In the case of highly religious and morally scrupulous subjects, it may be that the lie scale indicates that they are telling the truth: in this instance high lie scores would indicate *moral probity* because religious subjects really have not, for example, ever stolen anything. Alternatively, it may be that high lie scale scores indicate a lack of self-insight, a disposition to *immaturity*, although a difficulty with this interpretation lies in the gradually increasing lie score with age that is found among most populations. Francis, Pearson and Kay have discussed the issues in some detail.[19]

The nature of the dimensions would support a prediction that *neuroticism* would detract from job satisfaction on the grounds that the worries and stresses of ministry would tend to be magnified and perpetuated in the mind of the high scorer on the neuroticism scale. Similarly, the *tough-minded* minister might also be expected to have difficulty in his or her dealings with demanding members of a congregation. By contrast it is reasonable to predict that *extraverts* would find the interaction with congregational members less tiring and more stimulating. Extraverts might expect to find pastoral work more satisfying than introverts. Predictions about the lie scale are more difficult to make, but *mature* or *socially conforming* ministers might be expected to find their work more satisfying than others.

The predictors of clergy job satisfaction, then, are accessed by making use of previous research instruments and by constructing new ones in line with theoretical expectations. Details of the instruments are given below. It is relevant to note, however, that clergy did not know that their answers to a lengthy questionnaire would produce measures of job satisfaction or its predictors.

This consideration of the predictors of clergy job satisfaction must, however, be caveated by the distinctive nature of recruitment to the

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[19] L. J. Francis, P. R. Pearson and W. K. Kay, "Are Religious Children Bigger Liars?" *Psychological Reports* 52 (1983), pp. 551-54. L. J. Francis, P. R. Pearson and W. K. Kay, "Religiosity and Lie Scores: A Question of Interpretation," *Social Behaviour and Personality* 16 (1988), pp. 91-5. The issue revolves around the correlations between lie scores and other personality dimensions under different conditions.

clergy. The motivation of those who enter the ranks of the clergy is distinct from that which leads to purely secular pursuits. Clergy, in most denominations, have to demonstrate or profess a sense of *vocation* before they are accepted for training or appointment. Though research on vocation is limited,[20] there is evidence that, taken as a whole, clergy comprise a heterogeneous group having different kinds of motivations and different interpretations of the concept of vocation. Attempts to link occupational satisfaction with the sense of vocation were inconclusive largely, it seems, because of the diversity of the samples studied.

The investigation reported here, however, is more focused in its concerns. It deals with active church-related pastoral ministers in four similar British Pentecostal denominations. Vocation levels are likely to be high and similarly conceived. Procedures for acceptance on ministerial lists ensure doctrinal compliance with denominational norms and prior evidence of "fruitfulness" in a church context. These procedures are accompanied by a system of probation, which further reduces the likelihood of variation.

Where previous studies may be relevant, they are likely to support the traditional sense of vocation found among Pentecostal ministers. Wuthnow, for example, found that weekly churchgoers were "more likely than the workforce in general to stress honesty and fairness"[21] and that this was accompanied by moral absolutism and altruism.

## 2. Method

### 2.1 The Sample

The study reported here makes use of a postal survey by questionnaire of Assemblies of God, Elim, Apostolic and Church of God clergy. All these denominations publish an annual yearbook listing their ordained clergy. Distinctions are made between ministers who work in the UK and missionaries who work overseas. For the purposes of this study, overseas workers were excluded. All other workers, active, retired, itinerant and pastoral were included.

Although the denominations use different governmental structures, there are broad similarities between their operations. In each instance

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[20] Hood et al., *The Psychology of Religion*, pp. 120, 125.

[21] Quoted in Hood et al., *The Psychology of Religion*, pp. 120-21.

support for the current study was obtained from the appropriate Executive Councils or General Superintendents. Each questionnaire was completed anonymously, but was identifiable by means of a numerical code. This allowed follow-up letters and phone calls to be directed to ministers who failed to respond. This procedure led to 930 usable questionnaires, a response rate of 57%.

To reduce the heterogeneity of the clerical group problematized above, hypotheses were only tested in respect of male ministers directly involved in pastoral ministry. In answer to the question, "Are you in charge of one or more congregations?" all those ministers who answered "yes, in sole charge," "yes, as an assistant to a senior minister" and "yes, as part of a team" were included. This resulted in a group of 699 ministers.

There were 197 (28.2%) respondents under the age of 39, 215 (30.8%) aged between 40 and 49, 233 (33.3%) aged between 50 and 64, 47 (6.7%) were aged over 65 and the remaining 7 (1%) of undeclared age.

## 2.2 The Scales Used in the Current Study

In the construction of a scale to measure clergy job satisfaction the current study, using the work described above, made use of as comprehensive a set of clergy roles as possible. Altogether 20 roles were identified. These were: administrator, apostle, counsellor, evangelist, fellowship-builder, fund-raiser, leader in local community, leader of public worship, man or woman of prayer, manager, minister of sacraments, pastor, pioneer, preacher, prophet, social worker, spiritual director, teacher, theologian and visitor. Respondents were asked to indicate on a seven-point scale how much personal satisfaction they felt they derived from each role. Satisfaction was measured by summing these ratings.

Ministers were also asked "how often in the past three months *you* have…" (original italics). A list of 26 items followed. These included: giving a public utterance in tongues (glossolalia), received a definite answer to a specific prayer request, heard God speak through a dream or a vision, offered to drive a new person to church, offered yourself as a minister to friends or neighbours in times of illness or difficulty. Six of these items were assembled into a charismatic ministry scale and eight of them into an evangelistic ministry scale.

A further series of items were presented to respondents as a set of statements to which they were asked to respond in a Likert-style format

on a five point continuum from "agree strongly" through "agree" and "not certain" to "disagree" and "disagree strongly." These items were assembled into a six-item ministerial control scale and a six-item holiness code scale. The first of these scales indicated the extent to which ministers felt they felt they should be in control of their congregations. The scale contained items about the obligation of members to attend church meetings and the statement "the minister should be clearly in charge of all church meetings" was regarded as its key item. The second scale dealt with the conventional holiness code which was applied by Pentecostal ministers in the 1950s but which is to a large extent still considered appropriate for church members.

In addition ministers were asked questions about their ages, salaries (on a ten-point scale) and whether, since ordination, they had considered leaving the ministry. To this question they were able to answer "no," "once or twice," "several times" and "frequently." They also completed the Eysenck Personality Questionnaire.[22] All four of the personality scales performed satisfactorily with the present sample. Extraversion (alpha .8350), neuroticism (alpha .8402) and the lie scale (alpha .7756) were satisfactorily reliable and the slightly lower coefficient of the psychoticism scale (alpha .6357) is in keeping with the scale's less well understood theoretical basis.

Data were analyzed by SPSS 6.1 for Windows, Network version.[23]

## 3. Results

The appendix presents the scale properties of the scales of satisfaction, charismatic ministry, evangelistic ministry, ministerial control and holiness code in terms of the item rest of test correlations and the alpha coefficients. These data indicate that all the scales operate with an adequate degree of reliability. In addition they show a general level of

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[22] Hans J. Eysenck and Sybil B. G. Eysenck, *Manual of the Eysenck Personality Questionnaire* (London: Hodder and Stoughton, 1975). Eysenck's work, though behaviourist in orientation, can be cross referenced to the work of other personality theorists. Additionally, in a spirit of genuine academic collaboration, Eysenck does not normally charge royalties for the use of his test(s).

[23] M. Norussis, *SPSS for Windows: Base System User's Guide*, release 6.0 (Chicago: SPSS, 1993).

satisfaction with all ministerial roles combined underlies satisfaction with individual roles.

Table 1 presents correlation coefficients of ministerial satisfaction with age, personality variables, weekly take home pay, thoughts of leaving the ministry, ministerial satisfaction and the scales measuring aspects of ministerial activity (control, holiness, charismata and evangelism). All the ministerial activity correlations are significant but, of the personality variables, only extraversion is significantly correlated.

Table 1: Pearson correlations of background variables with Ministerial Satisfaction scale

| ITEMS | MINISTERIAL SATISFACTION r |
|---|---|
| Extraversion | .1125* |
| Neuroticism | -.0176 |
| Psychoticism | -.0968 |
| Lie Scale | .1002 |
| Age | -.0129 |
| Considered leaving ministry | -.0851 |
| Take home pay | -.0113 |
| Evangelism | .2573** |
| Control | .1940** |
| Charismata | .2550** |
| Holiness | .1940* |

* p < .01 **p <.001

Ministerial satisfaction is therefore associated with effective functioning in the ministerial task more than with background variables like pay, age or personality.

Table 2 presents the summary of a multiple regression computation in which the only variable to be significant in table 1 (extraversion) is entered into the equation first to remove the effects of personality on variance of satisfaction. Each of the other scales is then entered in the descending order of predictive power. The table shows that all four scales are predictive of ministerial job satisfaction even when variations in extraversion have been taken into account.

## 4. Discussion

If the sources of satisfaction are divided into those related to background (age, personality and pay) and those related to job

performance, it is clear that the former play a smaller part in promoting ministerial satisfaction. Pay and age might be thought to have an effect on ministers, but none is discernible and this suggests that the vocational element of ministry is sufficient to offset low pay or to compensate for the struggles of youth and the routines of later life. Such a finding is substantiated by the lack of correlation between satisfaction and frequency of thoughts of leaving ministry. This suggests that even those ministers who find themselves relatively dissatisfied by their ministries do not automatically turn their thoughts to leaving.

The only personality dimension to be correlated with ministerial satisfaction is extraversion. The positive correlation indicates that more extraverted ministers are more satisfied with their work, but this finding is not surprising in the light of the general orientation of extraverts to the outer world. The extraverted minister is likely to be orientated to the social world of the congregation and to find this a source of stimulation and interest.

The correlations between satisfaction and charismatic and evangelistic items suggest that ministers find satisfaction in performance-related aspects of their job. They feel satisfied with public glossolalia, for instance, and with a sense of divine guidance in dreams and visions or by a "word of wisdom." Similarly, they feel satisfied by inviting other people to church or helping them in times of difficulty. Satisfaction comes from activity rather than from circumstances, from being of use to their congregation or to their neighbors. The dissatisfied minister, then, is one who is "blocked" from functioning altruistically or authoritatively.

The holiness scale indicates a generally conservative set of social principles. The ministerial control scale indicates a stress on congregational attendance and ministerial leadership in this situation. The holiness scale, apart from its theological justification, may function to reinforce congregational attendance since it rules out leisure activities that distract church members. Together these two scales point towards ministerial autonomy. Where the minister feels in charge of church meetings and has a strong holiness code that reduces the leisure activities of church members, it is reasonable to suppose ministers will have a basis for personal authority and autonomy.

When the multiple regression is examined, it shows that the scale predictors of job satisfaction among Pentecostal ministers remain significant after differences in extraversion have been accounted for. These four variables are the most powerful predictors of job satisfaction. In general these variables point to the validity of autonomy and self-actualisation as factors in job satisfaction. Both evangelism and

charismatic activity can be seen as forms of self-actualization: personal values are expressed by deeds allowing integration between motives and roles. Moreover, charismatic activity understood theologically by Pentecostal ministers is a sign of the presence of the Holy Spirit and therefore of the minister's union with the divine. In this sense charismatic activity actualises the minister's relationship with God, but it also empowers the minister's interaction with church members and is expressive of divine grace.

The continued significance of the ministerial control scale suggests that personal autonomy contributes to job satisfaction in other ways. The danger for ministers in charismatic congregations is that they will be manipulated by powerful personalities. The lack of a liturgy allows this to happen in services and the lack of central funding can allow this to happen in diaconal finance committees. Autonomy for the minister is almost bound to be associated with an enhancement of his or her authority.

## 5. Conclusion

Ministerial job satisfaction appears to depend largely on the evangelistic and charismatic performance of the ministerial task within a context of personal autonomy and to be unrelated to external circumstances represented by pay or to intrinsic conditions represented by personality and age. Further research is required to discover whether these findings may be transposed to other denominational settings. As they stand, however, they should give encouragement to ministers and those involved in their training since they demonstrate that the motivation of ministers is not primarily fixed on earthly rewards or comforts.

Table 2: Summary of multiple regression: dependent variable: job satisfaction

| Independent variables | $R^2$ | $R^2$ increase | F | P< | Beta | T | P< |
|---|---|---|---|---|---|---|---|
| Extraversion | .019 | .019 | 12.179 | .001 | .138 | 3.490 | .001 |
| Extraversion | .073 | .053 | 35.934 | .000 | .180 | 2.003 | .046 |
| Evangelism | | | | | .238 | 5.995 | .000 |
| Extraversion | .109 | .037 | 25.793 | .000 | .107 | 2.791 | .007 |
| Evangelism | | | | | .210 | 5.343 | .000 |
| Control | | | | | .195 | 5.079 | .000 |
| Extraversion | .118 | .008 | 5.882 | .016 | .096 | 2.425 | .016 |
| Evangelism | | | | | .148 | 3.154 | .002 |
| Control | | | | | .203 | 5.281 | .000 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Charismata | | | | | .113 | 2.425 | .016 |
| Extraversion | .125 | .007 | 5.114 | .024 | .113 | 2.821 | .005 |
| Evangelism | | | | | .139 | 2.957 | .003 |
| Control | | | | | .152 | 3.430 | .001 |
| Charismata | | | | | .123 | 2.646 | .008 |
| Holiness | | | | | .102 | 2.261 | .024 |

## Appendix

Satisfaction Scale

| Item | r (rest of test) |
|---|---|
| Administrator | .2525 |
| Apostle | .3098 |
| Counselor | .5720 |
| Evangelist | .6077 |
| Fellowship builder | .7775 |
| Fundraiser | .3636 |
| Leader in local community | .4701 |
| Leader of public worship | .6672 |
| Man or woman of prayer | .4348 |
| Manager | .4334 |
| Minister of sacraments | .3984 |
| Pastor | .6284 |
| Satisfaction derived from pioneer | .4453 |
| Preacher | .5320 |
| Prophet | .3023 |
| Social worker | .5811 |
| Spiritual director | .6480 |
| Teacher | .5277 |
| Theologian | .5120 |
| Victor | .5079 |

Alpha = .8182

Ministerial control scale

| Item | r (item rest of test) |
|---|---|
| All Christians should attend Sunday morning worship | .5823 |
| All Christians should attend Sunday evening meetings | .6116 |
| All Christians should attend midweek meetings | .6125 |
| Services with the whole congregation should be structured clearly | .2033 |
| The minister should be clearly in charge of all church meetings | .3271 |
| Interpretation of tongues is as from God to the congregation | .3162 |

Alpha = .6934

Charismatic ministry scale

| Item | r (item rest of test) |
|---|---|
| Given a public utterance in tongues (glossolalia) | .3378 |
| Given a 'word of wisdom/knowledge' | .6284 |
| Received a definite answer to a specific prayer request | .6238 |
| Felt led by God to perform a specific action | .6065 |
| Heard God speak through a dream or vision | .5081 |
| Called members of the congregation out for prayer | .4986 |

Alpha = .7729

Evangelistic ministry scale

| Item | r (item rest of test) |
|---|---|
| Talked with friends or neighbours about Christ | .6459 |
| Talked with friends or neighbours about your church | .6852 |
| Invited a new person to an activity at your church | .6941 |
| Invited a backslider to return to your church | .6708 |
| Offered to drive a new person to church | .5499 |
| Invited children of new people to children's meetings | .5308 |
| Been a minister to friends in times of illness or difficulty | .5508 |
| Visited inactive members to encourage renewed commitment | .5417 |

Alpha = .8601

Holiness code scale

| Item | r (item rest of test) |
|---|---|
| Christians should not drink alcoholic beverages | .6367 |
| Christians should not buy or sell on Sundays unless absolutely necessary | .6069 |
| Christians should not attend the cinema | .7030 |
| Christians should not take part in social dancing | .7290 |
| Christians should not smoke | .3290 |
| Christians should not gamble | .3452 |

Alpha = .8013

BOOK REVIEW

*Not by Might Nor by Power* by Douglas Petersen. Oxford: Regnum Books International, 1996. Pp. 260. Paper.

*Not by Might Nor by Power* provides a significant contribution to the increasing task of articulating Pentecostal theology. In this work, Petersen argues for a Pentecostal theology of social concern which is focused on Latin America. This book is basically centered on a specific situation and project in Central America: the Latin America ChildCare (LACC) program of the Assemblies of God. The structure of the book is organized around some important issues for the whole Pentecostal movement in Latin America. Discussion includes the nature of the Pentecostal experience, the process of indigenization, and theological thinking with the "rationale" for (existing and future) Pentecostal social concern. The footnotes are quite extensive reflecting the original intention of the manuscript as a doctoral thesis.

Chapter one, which accounts for the nature of Pentecostal experience, is an excellent and concise historical background of the Pentecostal movement, tracing its beginnings to the Azusa Street experience. Understanding the emergence and development of the movement is indispensable if one is to understand the Pentecostals better. Petersen cites Luther Gerlach (pp. 36-40), a highly regarded sociologist, to substantiate his point that Pentecostalism is a legitimate movement for change.

In chapter two the author argues for the social relevance of Pentecostalism, which blends well with current social circumstances in Latin America. Petersen posits that Pentecostalism was not just an imported movement from the U.S. but a movement that eventually became autonomous and indigenous. He makes it clear in this chapter that the role of the North American missionaries was key in the indigenizing process. Petersen strongly believes that what was conveyed from North America was *not* the missionaries' institutions – "which were not in any event transferred intact." Quite a number of authors on Latin American Pentecostalism agree with this observation including Paul Freston who said, "Pentecostal salvation came indeed from America, but from its underside. Born among the blacks and women, it was exported at virtually no cost, often by non-Americans, by-passing the usual channels (religious and otherwise) of American wealth and power."[1] However Petersen does not fully explore the socio-religious consciousness of Latin

[1] Paul Freston, "Latin American Dimensions," in *A Global Faith*, eds. M. Hutchinson and O. Kalu (Sydney: CSAC, 1998), p. 74.

Americans. The section on "The Compatibility of Latin American Culture and Pentecostalism" in chapter three would have been a good place to do this. The author's cursory treatment on the subject leaves the readers with a major point underdeveloped. A much better approach might have been to build on the intrinsic characteristics of Latin Americans without first alluding to a Pentecostal ethos.

The social relevance of Pentecostals in Latin America is further discussed in chapter four. Petersen does this by citing various social programs carried out in Central America. He reiterates the fact that it is the socio-economic context of Latin America, which provides the horizon that enables the Pentecostals to be involved in transforming their society.

Chapter five highlights a case study in Pentecostal praxis featuring Petersen's organization, the Latin America Childcare (LACC). This chapter is well documented and reflects an insider's perspective, which lends much credibility to the central argument of this book. Inarguably, the author does a great service to the Pentecostal movement worldwide by providing an excellent model in LACC.

Having demonstrated that Latin American Pentecostals developed independently (from missionaries) a social ethic as part of their faith, Petersen challenges the Pentecostals to undergird their action with a comprehensive and coherent theological statement. Thus he entitles chapter six, "Toward A Social Doctrine for Latin American Pentecostals." From a sociological analysis, the author now turns to a theological discussion. To articulate his Pentecostal (LACC, etc.) ethic he uses a hermeneutical circle based on biblical themes (Kingdom of God, justice in O.T, etc.) that particularly interact with the concrete social reality of Latin America. Petersen's sources in this chapter are impeccable, however, a Pentecostal theology of social concern in Latin America (as the subtitle of the book suggests) cannot be constructed based on an LACC case study alone. Other forms of social expressions must be factored in extensively, not just alluded to.

Finally, in chapter seven Petersen briefly presents the challenges of the future of Pentecostal theology of social concern. There are two important areas, which the author believes, Latin American Pentecostals must give serious consideration. One is "triumphalism" and the other is the political dimension and implications of Pentecostal activity. For Pentecostals to participate in the structural transformation of their society, they must expand their horizons by placing themselves in the larger tradition of the Christian Church. While Petersen recognizes that involvement in politics can no longer be avoided (p. 232) he remains

consistent throughout the book stating that "Pentecostals can offer not only a kind of spiritual refuge, therefore, but authentic social action alternatives" (p. 233).

Petersen has managed to compile from his experiences as a missionary with LACC, a vast quantity of historical literature concerning the Pentecostal movement, its ideas and viewpoints. There has never been such a clear and strong articulation of Pentecostalism with a specific view toward social concern. Petersen's book contributes immensely to the ongoing discussion concerning the social relevance of Pentecostalism. His message to critics is clear enough to understand. Pentecostals deserve to be taken seriously because of what they are doing and will continue to do in the future. The book as a whole is a significant work in relation to the issues of Pentecostal scholarship. Being originally intended as a dissertation, the book contains several technical terms that may sound foreign to many Pentecostals except those "educated persons in the pew." Petersen has accurately located the work of Pentecostal churches in Latin America. Although a bit triumphalistic in presentation, *Not by Might Nor by Power* is a meaningful contribution to the area of academic historiography of Latin American Pentecostalism. For Pentecostal scholarship this is highly recommended reading.

Joseph R. Suico

*Ad ultimum terrae: Evangelization, Proselytism and Common Witness in the Roman Catholic Pentecostal Dialogue (1990/1997)* by Veli-Matti Karkkainen, Studies in the Intercultural History of Christianity, No. 117. Frankfurt am Main: Peter Lang, 1999. Pp. 281. Paper.

This volume (no. 117 in the Peter Lang's Studies in the Intercultural History of Christianity series) is an important contribution to Pentecostal scholarship. It is presented as a sequel to the author's doctoral dissertation on the earlier phases of the Roman Catholic-Pentecostal Dialogue, which has been ongoing since 1972. The author did his dissertation at the University of Helsinki, on the pneumatology in the dialogues in the period from 1972-1989. The present volume, dealing with the dialogues from 1990 to 1997, brings his study forward to the present era. Dr. Karkkainen wrote his dissertation at the Institute for Ecumenical and Cultural Research in Collegeville, Minnesota, under the mentorship of Killian McDonnel, OSB, the co-founder and co-chair of the Roman Catholic-Pentecostal Dialogue.

The author, a Finnish Pentecostal scholar, is Principal of Iso Kirja College (Keuruu, Finland). He has served as a participant in the Dialogue and has served as a professor of theology in Thailand from 1991-1994. He has participated, additionally, in the International Dialogue between the World Alliance of Reformed Churches and Pentecostals. His personal experience clearly gives him a high degree of credibility as he engages sensitive missiological issues that form the core of the dialogues about which he writes.

Useful to the reader is the introductory chapter, which is a review of the history of the Roman Catholic-Pentecostal Dialogue. This furnishes the context in which the Dialogues have functioned, including a brief history of the dramatic rise of the Pentecostal movement. He acknowledges, as well, the significant studies that have already been produced on earlier phases of the Dialogue. Dr. Karkkainen observes that the Second Vatican Council was an important point of departure within the Roman Catholic Church that propelled such initiatives as the Roman Catholic/Pentecostal Dialogue. He observes, as well, that it is significant that the Roman Catholic Church and the modern Pentecostal movement are the two largest Christian families, neither of which is part of the World Council of Churches. The Dialogue, therefore, furnishes a mechanism for conversation between two significant components of Christianity that otherwise would not exist.

The first major chapter is devoted to reviewing the topics discussed in the first three five-year phases of the Dialogue, with summaries of the findings of these discussions. The author provides an analysis of the commonalities and the distinctive differences in point of view of Roman Catholics and Pentecostals on the key topics of mission, evangelization, and social concern. He calls the first quinquennium (1972-1976) the Stage of Mutual Introduction. The second quinquennium (1977-1982) the Phase of Contra-Positions, and the Third Stage (1985-1989) the Search for a Common Identity. The fourth quinquennium (1990-1997), which is the featured study of the author, he titles, the Potential of Mutual Cooperation in the Christ-given Mission. The fourth quinquennium actually lasted for eight years.

The chapters that form the body of the book are organized successively around the annual topics of the Dialogue in the fourth quinquennium. In 1990, the Dialogue convened in Emmetten, Switzerland, featuring the Meaning of Mission and Evangelization. The next year, the Dialogue met in Venice, Italy, discussing the Biblical and Systematic Foundation of Evangelization. In 1992, the venue was Rocca di Papa, Italy, where Evangelization and Culture was the featured topic.

The Dialogue convened in Paris in 1993, dealing with the topic of Evangelization and Social Justice. In 1994, at Kappel am Albis, Switzerland, discussion centered around Evangelization/Evangelism, Common Witness, and Proselytism. The next year the Dialogue dealt with Evangelization and Common Witness at Brixen/Bressanone, Italy. In 1996, the Dialogue convened again at Brixen/Bressanone, and later in Rome, to prepare a final report.

The author reports faithfully, not only the content of the major papers presented by each side in the Dialogue, but traces the significant discussions which the papers evoked. He is careful to state the positions of both sides, highlighting not only the points of agreement, but also pointing out areas of significant differences. He notes that as the Dialogue has matured over the years, the participants seem to be more ready to articulate points of continued disagreement over the "hard questions." Valuable summaries of these different perspectives give considerable credibility to the work. For example, in chapter four (the 1991 Dialogue) it is evident that Roman Catholics are inclined to be more positive about the elements of grace that may be seen in non-Christian religions, whereas Pentecostals are more inclined to see demonic elements in non-Christian systems. Again, in chapter seven, dealing with the 1994 Dialogue, the "hard question" of proselytism is opened up. It is evident that Roman Catholics are put off by enthusiastic Pentecostals who tend to see inactive Catholics as "fair game" for evangelism. This continues to be a point of tension.

The conclusion of the report is a frank assessment of continued areas of disagreement, which is a healthy and honest approach to genuine dialogue. Also, against the face of common enemies in prevailing culture of these two groups, such as widespread secularism, Dr. Karkainnen identifies a number of areas in which there is, indeed, ground for common witness.

This volume is helpful to serious students of modern Pentecostalism, not only for the clear and faithful recording of the interchange between Pentecostals and the largest Christian body in the world, but also for the thorough documentation conspicuous throughout. This is not only a good piece of scholarship, but it is highly readable. The frequent summaries and the detailed outlining make it easy to follow.

Finally, this is not just a chronicle of events past, but the identification of yet-unresolved issues of the present that offers useful pointers for honest engagement in the future. As Pentecostals face the future, here is an agenda for serious reflection.

William W. Menzies