

to the issues at hand.

Finally, the counsellor is a "resource person". He/she brings life experience, academic studies, Biblical knowledge and personality gifts to the interview. There are times when it is quite appropriate to offer advice, insight and guidance as the need arises.

Successful family interviews require ground rules clearly defined at the outset. The counsellor identifies and seeks agreement on these rules:

1. All information shared in the interview will be kept confidential.
2. Only one person will be allowed to talk at a time. This avoids shouting matches.
3. The counsellor's role will not primarily be that of a judge or advice-giver.
4. Each session should be about an hour in length.
5. Opinions and feelings shared in the session must not be used against each other at home. Honesty is to be encouraged, not punished, even if sometimes it is painful to hear.

Within these guidelines the counsellor and family can proceed toward rebuilding relationships. While progress can at times be slow, it is usually steady. Each family member develops better listening skills. Each can learn to understand the other's viewpoint, even without necessarily agreeing with it.

The adolescent can be challenged to reject rebellion as an option. He or she can recognize the scriptural mandate to honour and obey one's parents.

At the same time parents can learn that much of the behaviour of their teenager is essentially normal. They can realize the need to be flexible in limit-setting, allowing some healthy movement toward independence and self-choice.

Perhaps the advice of Paul summarizes the parent-teen years simply, but clearly:

Children, obey your parents in the Lord: for this is right. Honour thy father and thy mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

This column is designed to provide general principles of counselling. For specific cases, the pastor/counsellor is urged to obtain professional consultation as required.

PENTECOSTAL CLERGY AND HIGHER EDUCATION

by Carl Verge

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The tension between higher education and orthodoxy in evangelical circles is certainly not new. Seminary education has long been associated with a drift from one's original beliefs and practice. This association goes back to the late nineteenth century and can be traced to the time when such well known evangelical seminaries as Fuller and Concordia began to make new statements on Biblical inerrancy. The tension was also evident in the discussions a few years ago on the implementation of degree programs within Pentecostal Bible Colleges in Canada.

With considerations such as the above in mind, I recently conducted a study of Pentecostal ministers in Canada, comparing their beliefs and practices on the basis of education and age. Two groups were compared, those who had completed a master's degree at a seminary or a university, and those who had completed only the three-year program in one of our Bible colleges. A total of 100 ministers were found with a master's degree and these formed the first group. The second group was made up of a random selection of 100 from the remaining clergy. The sample distributed itself evenly throughout the nation. Each group was then sub-divided according to three age categories under 35; 36-55; and over 55.

A two-part questionnaire was forwarded to each group. The first part consisted of 75 statements on theological and social issues, and the respondents were asked to express their level of agreement with each statement on a scale of STRONGLY AGREE to STRONGLY DISAGREE. The second part consisted of 38 items to which the respondents were asked to give a numerical answer, such as the number of minutes per day spent in private prayer.

Because the document which contains the results is actually a Ph.D dissertation, its content is very statistical in nature, explaining and defending such things as validity, reliability, random sampling, significant differences, t-tests,

etc. It also contains quite an extensive background to the study, discussing the historical tension between higher education and orthodoxy, and the development of the beliefs and practices of the Pentecostal Assemblies of Canada/Newfoundland as recorded in their conference minutes, etc. Finally, there is a section on the implications of the findings to the Pentecostal Assemblies.

It is impossible in a short article such as this to address all of the above components of the study, or to share all of the findings. The complete study may be put in booklet form later for wider distribution. The purpose of this article is to discuss in a general way some of the findings and to provide objective data which could be helpful in dealing with the "higher education" question.

Before discussing the findings, however, the following points are offered to help in their interpretations:

1. If differences are found between clergy with higher education and those without it, this is not conclusive evidence that the education has caused those differences. Some may have pursued higher education to clarify differences in beliefs that they already held. There may be other factors causing the differences such as the denominational background, geographical location, urbanization, etc.

One important point needs to be made in this regard. While the finding of differences does not demonstrate that the education factor caused them, yet if no differences are found it does demonstrate that education does NOT cause them. In other words, if this study finds that there are no significant differences of theological beliefs between those with a master's degree and those without such, then one could conclude that higher education does not cause such differences. If differences are found, further studies are needed to determine the actual cause.

2. Although only 100 of the pastors without a master's degree were surveyed, the results do represent accurately the whole population. By analyzing the results of the sample, the computer program being used could determine whether the same results would occur if other samples were taken. Results were only counted as significant if there was a 95

per cent chance that the same results would be found by selecting any sample of 100.

3. Significant difference simply means that a difference as large as that found would occur 95 percent of the time, regardless of the sample taken. Significant does not mean that the difference is large, or that it is being judged as a concern to the researcher.

4. As a follow-up to 3 above, it should be kept in mind that this is an objective study to determine whether differences occur. Any speculation as to why differences do occur, or whether they will affect the Pentecostal Assemblies in a negative or positive way is as much the prerogative of the reader as that of the researcher.

5. It is impossible to determine just how the respondents interpreted the statements. This is one of the weaknesses of survey research. A panel of colleagues worked with the researcher to clarify the statements and the questionnaire was sampled on a small group before it was distributed. It should be kept in mind, however, that this factor is not as acute when comparing two groups as it is in surveying one group. The probability exists that the same number in each group will interpret the statement in a certain way, so that the difference is real even if it is on a factor which does not represent the original intention of the statement. It should also be kept in mind that the responses were given to the initial interpretation of the statements, rather than after discussing them with others and analyzing the various ways that they could be interpreted.

6. Every effort was made to make the responses anonymous. The questionnaires were returned to a receiving service which destroyed the envelopes before passing the completed forms to the researcher. The respondents knew of this arrangement before returning the questionnaire.

7. There was a return rate of 74 percent which is fairly high for this type of research.

8. The whole study was done according to the research standards of New York University, a private university which along with only 25 similar institutions belongs to the most prestigious University Association in North America, the

Association of American Universities.

The researcher did find significant differences in the thinking of the two groups on a wide range of theological and social issues. Differences in practices of life and ministry were not as evident. It should be stated at this point that many similarities were found between the two groups. These will be discussed later. Seeing that the thrust of the study was to examine differences, an overview of these will now be given.

If we consider both higher education and age, the following seems to be a fair conclusion of the study. A group of Pentecostal ministers is emerging which is noticeably different from the traditional norm. They are 35 years or younger and are well educated in areas of theology. They basically affirm all of the important doctrines, but are less dogmatic in their support for them. For example, some of them would not insist that one is not filled with the Spirit unless he or she has spoken with tongues. They are not as committed to a literal interpretation of the Bible as illustrated in their marginal belief that Hell consists of literal fire. They reject the traditional concept of dispensationalism and just marginally support a pre-tribulation rapture.

They are more open to involvement with other denominations, with 14 per cent feeling that the P.A.O.C./N. should identify with the World Council of Churches. On matters of social involvement they feel that the denomination should become more involved in broader issues such as social justice, human rights and nuclear war, instead of just in issues that are Biblical or "right" versus "wrong." They are not strong in their support for capital punishment.

They express fairly strong support for the place of women in ministry, with 65 per cent showing acceptance of ladies as presbyters. They reject the "Jimmy Swaggart" style of preaching, and express only moderate support for street meetings.

They accept the remarriage of a divorced person even if the former spouse is still living. In matters of sexuality, they are more open to sexual expressions of masturbation and oral sex within marriage.

Although the majority of them do not accept or participate

in the traditional "taboos," yet they are more open in these areas. They are not as dogmatically opposed to social drinking, smoking or movie attendance as the other pastors. Some 28 per cent of them attended at least one movie in the twelve months prior to the study, and 19 per cent had at least one alcoholic drink. This compares with 12 per cent and 7 per cent of the other pastors. They are also more open to attending and/or participating in sports events on Sunday. Just 55 per cent of them feel that believers should refrain from this, compared to over 70 per cent of the other group.

In practices of life and ministry, they are not very different from the others. When compared on prayer, fasting, Bible reading, and the exercise of spiritual gifts, they differed significantly in only two areas, private prayer (23.8 minutes per day as compared to 34.9 for the others), and fasting (11.5 meals per year compared to 26.3 for the others.)

The question naturally arises whether it is age more than education that is causing the differences above. It could be argued, for example, that the master's group is different simply because it is made up of younger ministers. There are two ways of determining this. First, the age composition of both groups can be examined. The returned questionnaires were broken down as follows:

AGE	MASTER'S	COLLEGE	TOTAL
35 and under	29	34	63
36 to 55	36	33	69
55 and over	4	12	16
Total	69	79	148

From an examination of the above it is evident that, apart from the "55 and over" category, both groups are similar in age composition, that is, the master's group is not really younger on an average than the college group. It is possible, however, that the difference in the oldest age category could influence the results. Therefore, a second method was used to determine this. An analysis of the variance in responses was done according to age in the same way that it was done for education. As a result it could be determined

whether age or education was the greater factor in the difference or whether they were equal.

Age as well as education was a factor in participation in the "taboos." Younger clergy tended to participate more. In matters of beliefs, however, the age factor was minimal. It was only evident in the position on capital punishment. Although the age factor has to be considered because it appears in some instances, yet it is clearly the higher education that is mostly related to the differences between the two groups.

The study covered a wide range of issues. A total of 113 items were contained on the questionnaire. The two groups differed significantly on 42 of the items. Many did not relate to traditional doctrines or practices, but were included because they help to complete the present profile of our clergy. The following in which there were no significant differences are offered for the interest of the reader.

Both groups support a P.A.O.C./N. seminary (85 per cent of the master's group and 70 per cent of the other). There is over 80 per cent support by both groups that the P.A.O.C./N. should publicly campaign against the distribution of pornography in Canada. The support drops to just under 70 per cent that the P.A.O.C./N. should participate in endeavors to prevent businesses from opening on Sundays. All clergy are deeply committed to the importance of our Sunday services, including the Sunday School. There is over 90 per cent support that personhood and the value of life begins at conception. Although there is only marginal support by both groups that abortion on demand is morally wrong in all cases, yet there is some 80 per cent support that it is wrong except where the life of the mother is in danger. Both groups accept artificial insemination if the sperm is from the husband, but reject it if the sperm is not that of the husband.

Our pastors are praying. As mentioned above, there was a significant difference between the groups on private prayer, which was defined as prayer not including while walking, driving, working, or other activities (23.8 minutes for the master's group and 34.9 for the other). When these activities are included, however, the gap ratio narrows to 68.9 for the

master's and 83.6 for the other. Both groups are also doing between 20 and 25 minutes of devotional reading of the Bible, which increases to just over an hour per day if reading for ministry tasks is included. Approximately another hour per day is spent reading religious books. While some of these activities may overlap, yet it is apparent that our clergy are spending at least a couple of hours per day in prayer, Bible reading and study. If a profound personal comment could be made here, that's not bad. They aren't bad givers either. Around 15 per cent of their incomes were returned to the church.

In other areas there may be room for improvement. Maybe this can be one of the results of a study such as this. Some 40 per cent did not personally lead anyone to the Lord in the 12 months previous to this study. Fastings at the most averaged 2 meals per month. The exercise of the gifts of tongues, interpretation and prophecy were far from common to all clergy. For the 12 months previous to the study, 71 per cent of the master's group and 41 per cent of the others did not give a message in tongues; 64 per cent of the master's and 41 per cent of the others did not give an interpretation; and 57 per cent of the master's and 46 per cent of the others did not give a prophecy.

A couple of concluding comments seem pertinent. One, there is a diversity of thinking among us. Whether or not such diversity is resulting from higher education can only be speculated from this study. After working with this research for the past three years, this researcher feels that higher education naturally opens one's thinking to new insights and causes one to examine previous positions on many issues. As more individuals study in non-pentecostal settings, this openness will increase. The critical issue now is to determine which of our traditional beliefs and practices are rooted solidly in the Scriptures and hence must be defended, even to the point of establishing our own graduate seminary. The second is that more studies are needed to adequately look at ourselves. Many times the assumption of who we are is quite different from a scientific examination of who we are. It seems that the time is ripe for a facility which could promote research and involve students (and other individuals) in the task of carrying it out. If a seminary must wait, maybe a research centre could be established with at least a director who could guide Pentecostal students at other graduate institutions into doing research related to our fellowships. Is this an idea whose time has come?