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A Comparative Analysis of Pastoral Counseling Practices in Selected Protestant Churches

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A COMPARATIVE ANALYSIS OF PASTORAL COUNSELING PRACTICES
IN SELECTED PROTESTANT CHURCHES

A Research Paper
Presented to
the Faculty of
Western Evangelical Seminary
Portland, Oregon

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

by
John C. Simmons
March 1976

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ACKNOWLEDGEMENTS

The researcher wishes to acknowledge his appreciation to the following persons for their individual contributions which have greatly enhanced the conduct and completion of this research project.

Dr. Walter E. Moody, Professor of Pastoral Counseling and Director of the Christian Counseling Center, Western Evangelical Seminary, has provided guidance throughout the duration of this study. He has also shared his time and expertise unselfishly, and has been a rich source of encouragement to the researcher.

The 85 participating pastors who willingly took time from their busy schedules to complete the questionnaires are deeply appreciated by the researcher. It is recognized that without the cooperation of these pastors, this research study could not have been completed.

My wife Helen, who had no idea when we recited our marriage vows ten years ago that the typing of this manuscript would be one way of sharing her gifts, has made a significant contribution to this study by sharing her talent beautifully in this respect as she does in so many other ways.

Two small children, Teresa and Chip, have also helped in the completion of this study by their understanding that "Daddy can't play until he gets his paper finished."

Finally, thanks to you Lord for your help!

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CHAPTER I

INTRODUCTION TO THE STUDY

Statement of the Problem

As a professional discipline pastoral counseling has increasingly grown toward full maturity. The literature available in the field is vast. A great many books describe the various methods and techniques of pastoral counseling. It is not at all difficult for the student serious in cultivating personal attitudes conducive to the role of pastoral counseling to discover suggestions and directives in the literature. In addition, professional journals on pastoral counseling deal with a wide range of topics from the fields of psychiatry, psychology, and counseling. These journals also deal with the integration of psychotherapeutic theory and theological concepts, and they keep their readers informed about current trends in pastoral counseling.

William Hulme (1970) in a book entitled Pastoral Care: Come of Age indicates that pastoral counseling has moved into the adult stages of existence. Wayne Oates (1974) refers to the current status of the pastoral counseling profession

in the following manner:

The field of pastoral counseling as a discipline is gradually coming of age. The technical data being amassed in pastoral psychology is a body of information that is being used as a common base of reality for pastoral counselors. The processes and techniques of pastoral counseling have reached a remarkable degree of acceptance by pastors who have had an increasingly validated and standardized kind of clinical pastoral education (preface).

Taggart (1973) adds to this image of the adulthood of pastoral counseling by claiming that pastoral counseling is a discipline in the "professionalization stage of development (p. 180)." He states that pastoral counseling has been in this particular developmental stage since about 1960 and attributes the founding of the American Association of Pastoral Counselors (AAPC) in 1963 as the event which best symbolizes this "professionalization."

The literature thus indicates that pastoral counseling is flourishing as a mature, professional discipline. The writer agrees in total with the above stated observations concerning the pastoral counseling profession. However, it is this writer's contention that the professional data and expertise coming out of the pastoral counseling profession is having negligible effect on the counseling styles and practices of pastors in the conservative evangelical parishes of America.

Gary Collins (1975) has pointed out that the most influential voice in pastoral counseling circles is that of the Clinical Pastoral Education (CPE) movement. This movement is theologically liberal and presents several major problems for those who are within the ranks of the theologically conservative church structure. Collins underscores three specific problems conservatives face with regard to the CPE movement's concepts of counseling. These are:

1. CPE considers personal experience rather than Scripture the foundation of training.
2. The CPE movement borrows uncritically from humanistic secular psychology.
3. Because of the biblically based authoritative and directive approach of conservatives, people within the CPE movement have little tolerance for conservative theological positions.

Herein then lies the problem this paper focuses upon. Since the literature and data coming forth from the pastoral counseling profession is primarily theologically liberal in its base and orientation, and thus estranged by content from the context of the theologically conservative pastor, it is not effectively contributing to the attitudes and practices of the pastoral counseling styles of these conservative

pastors.

Importance of the Study

In a study by Stephan (1971) it was pointed out that the changing values and non-traditional life styles in twentieth century America have led to increased emotional stress and tension in our society. This condition has in turn resulted in greater counseling demands being placed on the clergy in American culture. Due to both the lack of time and the lack of training in counseling, these clergymen are experiencing considerable frustration. Stephan (1971) cites the following results of a survey which was conducted by the Lutheran Church of the Missouri Synod. "... the area in which pastors expressed the need for the most help is counseling...a total of 62.3 percent mentioned counseling first... (p. 5)." Taking this cue Stephan conducted a personal survey to determine, among other things, the clergy's desire for more training in counseling. The results of his survey indicated that 77.5 percent of the eighty (80) clergymen responding desired additional training in counseling while an additional 11 percent were in the process of such training (p. 105).

A survey in the late fifties conducted by the Joint

Commission on Mental Illness and Health found that when people had personal problems 28 percent went to a physician while 42 percent saw a clergyman (Collins, 1975). These statistics certainly support the contention of Hamilton (1972) that "ministers do more counseling than any other professional group (p. 31)."

The contemporary pastor is expected to be a counselor as well as a preacher and an administrator. Over thirty years ago Seward Hiltner (1943) observed that "no minister can avoid counseling unless he locks himself in his room (p. 173)." In pastoral selection interviews many churches make clear that they desire to fill the vacant pastoral position with a person capable in the area of counseling. Hamilton (1972) reported that 87 percent of laymen believe that skill in counseling ought to be a part of the training for a minister (p. 15).

The evidence is conclusive that counseling is an expected function of pastoral ministry. The pastor is however, primarily trained as a teacher of the Scriptures, with little or no emphasis on personal counseling techniques. A study by Moody (1965) indicated that "... seminaries are not including in their curriculum the areas of study that the practicing clergy desire in the area of pastoral counseling

and guidance (p. 42)." Clergymen are feeling the crunch of more counseling demands while at the same time they are painfully aware of their inadequate preparation in counseling skills and techniques.

To the non-evangelical, non-conservative church pastor this problem has perhaps not been as relevant as it has to the conservative evangelical pastor. This is possible because the more liberal pastors have not been as theologically restrained from accepting secular psychology and integrating its principles into, perhaps even relegating them above, their theology. Thus the non-conservative pastor is more easily able to cope with the increased demands for counseling by accepting the answers from humanistic, secular psychology. He can do this either by concentrating on his personal counseling training, or by "referring" his counselees to experts in the field of counseling.

On the other hand, evangelicals have not been quick to incorporate psychology and counseling techniques because of the conflicts they see between their understanding of psychology and evangelical theology. They are in agreement with Mowrer (1961) that in this matter of pastoral counseling some pastors have "... sold their birthright for a mess of psychological pottage (p.60)." Many conservative pastors

are apprehensive of any counseling style which they fear has arisen out of the field of secular psychology. Collins (1975) feels that they sometimes hold to the position that "a total commitment to Christ automatically resolves all problems in the believer's life (p. 8)."

Not only are conservative pastors prone to reject humanistic secular psychology as containing the answers for their dilemma with respect to pastoral counseling demands, but they also are not often willing to accept, or be accepted by, the CPE/AAPC pastoral counseling model. If these conservative pastors are not turning to humanistic secular psychology nor to the literature and journals of the CPE/AAPC pastoral counseling model then to whom are they turning for guidance and training in pastoral counseling theory and practice? Are theologically conservative pastors engaging in counseling practices which are harmful to parishioners because of their rejection of the pastoral counseling model of the CPE/AAPC? The other side of this same question asks if conservative pastors are engaging in beneficial counseling styles in spite of their rejection of the CPE/AAPC pastoral counseling model.

This study has its primary importance in the fact that it isolates conservative pastors in an attempt to determine what their attitudes and practices actually are in the

area of pastoral counseling. The study also is important because it measures the conservative pastor's formal training in counseling skills, and the kinds of problems he deals with in actual counseling sessions.

Assumptions

Several basic assumptions have been made by the researcher in this study. These assumptions are listed below.

1. Churches or denominations having membership with the Christian Holiness Association (CHA) are evangelical conservative churches.

2. Churches or denominations having membership with the Pentecostal Fellowship of North America (PFNA) are evangelical conservative churches.

3. Churches or denominations having membership with the National Association of Evangelicals (NAE) are evangelical conservative churches.

4. Churches or denominations having membership in the National Council of the Churches of Christ in the U.S.A. (NCC) are non-conservative or non-evangelical churches.

5. Churches or denominations having membership in the World Council of Churches (WCC) are non-conservative or non-evangelical churches.

6. Churches not indicating membership with any of the above listed organizations are non-evangelical and non-conservative.

Definition of Terms

Pastoral Counselor

Concerning the term "pastoral counselor" Taggart (1973) writes:

nowadays a "pastoral counselor" is who one is ...a pastoral counselor might have been described in the past as "a minister who does counseling." Today, many pastoral counselors would describe themselves as "counselors who happen to be ministers." Thus even though the phrase "counseling minister" never achieved currency...there appears to have been a shift in favor of "counselor" as substantive and "pastoral" as qualifier (180-81).

Taggart's concept of the pastoral counselor arises out of the CPE/AAPC pastoral counseling model. The typical evangelical pastor does not fit this model. He is still "a minister who does counseling" and not "a counselor who happens to be a minister." To him "pastoral" is substantive, while "counselor" is the qualifier.

The concept of "pastoral counseling/counselor" which this paper addresses itself to is that the pastor is seen primarily in his pastoral role of preaching, teaching, and administering; while only secondarily in his role as

personal counselor.

Conservative/Evangelical

These two terms are used synonymously by the researcher. They refer to churches holding to the religious philosophy of the inspiration of the Holy Scriptures, the fallen state of man, the sufficiency of the atonement of the blood of Christ, the power of the indwelling Holy Spirit in the life of the believer, and the personal return of Jesus Christ to the earth to establish his kingdom.

Non-evangelical

This term refers to churches which represent that segment of Protestant Christian churches sometimes referred to as the mainline, or ecumenical denominations. Churches included in this study under this category are Christian Church (Disciples of Christ), Lutheran, and United Methodist.

Open Bible Standard Churches

These are churches which are affiliated with the Open Bible Standard denomination. This is a denomination which claims to be "fundamental in doctrine, evangelical in spirit, missionary in vision, and pentecostal in testimony (Mead, 1975, p. 208)." In this study Open Bible

Standard Churches are representative of the "pentecostal" segment of evangelical conservatism.

Holiness Churches

Churches indicating membership with the Christian Holiness Association (CHA) are defined as holiness churches. These churches are members of various denominations, all holding in common the concepts of Wesleyan/Arminian theology, particularly with respect to the doctrine of entire sanctification.

Arminian Theology

The concept of "free will" theology which opposes an absolute divinely predestined order with regards to man's eternal salvation by maintaining man's responsibility to respond positively to God's offer of salvation to all men.

Counseling

The process of deep understanding and communication between persons, together with the employment of counseling skills by the counselor, resulting in personality change and adjustment of tensions which restrict the counselee's emotional functions.

Delimitations

Mark A. Noll (1975), in an article on evangelicals

asks, "What actually do we mean when we talk about evangelicals...and theological conservatives? (p. 18)" Is it possible to define evangelical conservatism? Actually, evangelicalism itself appears to be as expansive in theological thought, cultural distinctives and personal interpretations as the classically called "liberal" wing of Protestantism.

Because of the extremely wide scope of evangelical conservatism, this research is limited to pastors representing two distinct theological thought patterns within evangelicalism. These two groups of pastors are: (1) pentecostal or charismatic, and (2) Wesleyan or "holiness."

The pentecostal or charismatic pastors were all selected as a result of their affiliation with the Open Bible Standard Churches. This denomination is a member of the Pentecostal Fellowship of North America (PFNA) and the National Association of Evangelicals (NAE). The researcher is himself an ordained clergyman with the Open Bible Standard Churches, having served in a ministerial capacity in three churches as well as one-four year term with the Missions department of this organization. Member churches were selected at random through the denominational directory of churches.

The pastoral sample from the "Weslyan" or "holiness" churches likewise has membership in the NAE. In addition these pastors are members of the Christian Holiness Association. This group was selected primarily because of the researcher's interpretation of their allegiance to the theology and principles of Western Evangelical Seminary. Questionnaire's were sent out to these churches by selecting a random sample through the yellow page listings in the Greater Portland Area telephone directory. An additional seventeen (17) responses from CHA pastors resulted from extending the questionnaire to pastors who were in attendance at Western Evangelical Seminary's continuing education week held in early 1976. The researcher allowed for no measurement of geographical location with respect to the responses of these seventeen (17) pastors. The following denominations are represented among the CHA respondents:

1. Evangelical Methodist
2. Free Methodist
3. Friends (Northwest yearly Meeting)
4. Missionary
5. Nazarene
6. Weslyan

As noted in the assumptions, the evangelical, non-evangelical status of each church was determined by

indication of membership in the CHA, NAE, PFNA, NCC, and/or WCC. The questionnaire did not provide any additional data to determine this status.

A final delimitation of this research is that the churches classified as non-evangelical status churches are within Clackamas County in the state of Oregon. This is a suburban, white, middle-class area. Thus a full and true picture of non-evangelical Protestantism may not be presented by this sample. In addition, only three denominations are represented by the non-evangelical sample.

Objectives

This study was intended to investigate the attitudes and practices in pastoral counseling among pastors serving conservative evangelical parishes. The research project compared evangelical pastors with non-evangelical pastors in an effort to determine whether definite differences do exist in the pastoral counseling styles of these two groups. In supplying data on where the evangelical pastor really is in his counseling ministry, this study offers help which can enhance and enrich the pastoral counseling programs of Seminaries and Bible Colleges which train clergymen for ministries with evangelical church bodies.

This study presents valuable information on pastoral counseling which can be utilized by evangelical churches and denominations in developing continuing, in-service training seminars for their pastors in the area of pastoral counseling.

A final objective of this study was to create an awareness, within the reader, concerning the potential for Christian growth that exists within the framework of a counseling ministry, particularly when the counselor is himself a Spirit-filled, loving, understanding, and skillfully competent member of the Body of Christ.

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

Chapter one noted that the church laity expects its pastors to be counselors.

The contemporary parish pastor who refuses this challenge and avoids counseling opportunities will be short changed in the enjoyment of his chosen profession of service. Switzer (1974) says:

...there is no escape from the counseling responsibility short of escape from the ministry itself. Actually, most ministers...feel that this is one of the most satisfying activities in which they participate (p. 15)."

Not only should the pastor recognize his responsibility as a counselor, but he should also look forward with excitement to the enjoyment and satisfaction his participation in counseling will bring him.

Heritage of Pastoral Counseling

Although it is true that more counseling demands are being placed on the pastor in this age of tension and transiency, yet pastoral counseling is not a new concept in

pastoral ministry. Hamilton (1972) quoting from a 1935 work by Holman indicates the historical longevity of pastoral counseling.

The cure of souls - the spiritual care of members of the congregation - is an ancient function of the Christian clergyman. Perhaps the most fundamental aspect of the minister's task has always been his work with individuals (p. 14).

Adams (1970) shows that a pastor's responsibility is synonymous to the shepherd's relationship with the sheep. The shepherd leads the sheep to green pastures, protects them, and accepts the responsibility of their total care. To Adams this is the picture of the pastor's responsibility as a counselor. Using the words "nouthetic confrontation" for counseling Adams says:

A minister, therefore, must consider nouthetic confrontation as an essential part of his responsibility. By definition a pastor cares for worn, weary, discouraged sheep. He sees to it that they find rest. The pastor, then, must take up his ministry to men in misery (p. 67).

By tying pastoral counseling into the concept of the shepherd Adams actually is substantiating the ancient Biblical heritage of pastoral counseling.

Albert L. Meiburg (Oates, ed. 1959) refers to pastoral counseling as "one of the enduring functions of the Christian ministry (p. 3)." He then traces the heritage of pastoral counseling from ancient Judaism, through the

patriarch's, the judges, the prophets and speaks of Jesus as "the real incarnation of pastor's ideal as a counselor (p. 5)." He continues by showing how pastoral counseling has its heritage in the letters of Paul, the love of the early church, the foresight of the church fathers, and the pastoral concern of the Reformation leaders.

The literature thus indicates that pastoral counseling has a rich, historical and scripturally based heritage. This heritage is perhaps best illuminated in Isaiah's prophetic proclamation of the birth of the Lord Jesus Christ.

For to us a child is born, to us a son is given
and the government shall be upon his shoulder, and
his name will be called "Wonderful Counselor...
(Isa. 9:6, RSV)."

The Lord Jesus, in preparing his disciples for his departure, added to this heritage by introducing the Holy Spirit Who was to come as "another Counselor (John 14:16)."

The Distinctives of Pastoral Counseling

Chapter I included this author's definition of counseling as the process of deep understanding and communication between persons, together with the employment of counseling skills by the counselor, the result of which produces personality change in the counselee and thus permits the adjustment of tensions which are restricting the counselee's

emotional functions. This definition is, of course, an attempt to syncretize the many definitions of counseling offered in the literature. Perhaps one of the most concise and yet meaningful definitions in the literature concerning counseling in general, is the one given by Oates (1974).

Counseling, generally speaking, is a non-medical discipline, the aims of which are to facilitate and quicken personality growth and development to help persons to modify life patterns with which they have become increasingly unhappy, and to provide comradeship and wisdom for persons facing the inevitable losses and disappointments in life. The counselor's task is..., to heal sometimes, to remedy often, to comfort always (p. 9).

Counseling, in general, is a widespread profession. It can be seen as a profession within nearly all, if not all, the fields of professional endeavor. Whether the setting is an athletic locker room, a Skid Road rehabilitation center, or a correctional institution for criminal offenders, counselors will be found engaging themselves with the people of each particular setting in an attempt to "modify life patterns" and "quicken personality growth." Rollo May (1939) extends the image of counseling as an all embracing function by stating:

Generally speaking, counseling is done everywhere ...in short everywhere that people meet. For in every human contact some molding of personality occurs, and this, after all, is the fruit of counseling (p. 120).

From this widespread profession emerges the discipline

of pastoral counseling. In this section of the paper we will look at some of the distinctives in pastoral counseling which to some extent separate it from counseling in general or perhaps better, qualify it as "pastoral" counseling.

The Pastor Image

The statistic was quoted in chapter I that 42 percent of people with personal problems seek help from clergymen. What brings people to the clergyman for help when they find themselves in the midst of personal problems? Is it not primarily because of how the minister is viewed in our culture? In looking at this cultural image of the minister as a reason for his acceptance as a counselor Hamilton (1972) writes:

Persons come to ministers with their problems because they are viewed by many as occupying positions of prestige and respect in the community. Historically ministers have been considered both willing and qualified to help people in crises... Persons come to a ... pastor because they feel he is an embodiment of a respected profession. They have confidence in both his character as a person and his competence as a counselor to say nothing of his image as a man of God (p. 31).

The pastor is perhaps the only one who is there with the person at all the major functions of life. From birth to confirmation or baptism, to marriage and especially at the time of death he is often seen as the only one who

consistently cares. Elder (Oates ed. 1959) says, "People come to him because he may be the only person to whom they can talk in confidence (p. 33)."

Possibly the most meaningful aspect of the pastor's image is that society sees him as a man of God, full of love and truth. People with personal problems want to know the truth, yet they need love and understanding. Oates (1974) describes pastoral counseling as "...sweaty participation with persons in their life and death struggle for moral integrity in relation to God (p. 14)." Society sees the pastor as the one man who will hang in there in love while at the same time he will provide direction which is sound and reliable. Elder (Oates ed. 1959) says it well when he writes, "His pastoral role opens the door to spiritual confidences (p. 33)."

The initial distinctive of pastoral counseling is the pastor's image as seen through the eyes of society. This image is that the pastor is a man of prestige who will love and understand, can be trusted, and will also give solid moral direction to the troubled person. The sincere pastoral counselor must ask himself what this image means to his counseling style and practice. If the counselor fails to give moral direction, out of the conviction that it is not

sound counseling practice to do so, he has not met the initial distinctive of the very thing which qualifies counseling as being pastoral.

The pastoral counselor does not, however, force his concept of what is moral upon the counselee by the use of didactic verbalization. Rather, his life is an expression of his care, concern, and personal character. Strunk (1973) deals with the pastoral counselor's employment of this moral distinctive in the following manner:

Every counselor operates out of a value system. The ideal pastoral counselor has integrated this value system into his own life, and those who contact him experience it without any demand from him that they adopt it (p. 113).

This places the responsibility upon the pastor to make certain that his value system is thoroughly integrated to the extent that people who do come in contact with him "experience it without any demand from him." The pastoral counselor who "demands" that people experience his value system has no more met this initial distinctive of "pastoral" counselor than has the one who fails to give any moral direction.

The Use of Religious Resources in Counseling

Closely connected with the pastoral counselor's

distinct image of providing sound moral guidance is the pastoral counseling distinctive of the use of religious resources in counseling. The literature is nearly unanimous in its appeal to the pastoral counselor to consider seriously the reality of his religious heritage as a major aspect and therapeutic factor in his counseling practice.

Hiltner (1949), referring to religion as an issue in pastoral counseling says the pastor, regardless of what activity he is engaging in, has only one role. That role is to lead a segment of the Christian community toward growth. Thus the context out of which pastoral counseling arises is the pastor's commitment to the Christian community. In addition Hiltner adds that the pastoral counselor is in a position to use religion as a "channel of access (p. 187)" into the personality because he is considered to be an expert in religious knowledge. A final consideration Hiltner attends to in discussing the ways in which religion is involved in the pastoral counseling situation is that the pastor sees human destiny from a religious perspective and thus sets life's problems within that particular religious framework.

The pastor who steers clear of permitting religion to be part and parcel of the counseling situation forfeits his

role as a "pastoral" counselor. Hamilton (1972) says, "Pastoral counseling differs from other counseling in one major respect, namely, the inclusion of the religious dimension (p. 15)." Oates (1974) strengthens this pastoral counseling distinctive by writing:

...counseling becomes pastoral when the counselee or the counselor focuses the relationship upon the relation of God to the process of their lives (p. 11).

The true pastoral counselor accepts this religious dimension as a valid, operative function of his counseling ministry and utilizes the religious resources available to him as a means of therapeutic healing and adjusted relationships in the counselee's quest for personal growth.

But, as with the moral guidance distinctive, the pastoral counselor must be cautious in how he utilizes these resources of faith in the counseling session lest he prematurely blunt the session by coming down hard on the counselee with his "religion," or what Oates (1974) calls "heavily programmed holy speech (p. 15)."

Strunk (1973) shows the attitude out of which the pastoral counselor can constructively create an atmosphere of acceptance and thus therapeutically utilize his religious resources in the counseling session.

The pastoral counselor is not piously religious,

but...he has a quality to his life that comes out of a disciplined relationship with God that...enables him to communicate the spirit which set man free... He ... is able to communicate this freedom and love to his counselees (p. 113).

The pastoral counselor should not utilize the counseling session as an opportunity to verbalize or sermonize about his theological conceptions of God as though these are remedial prescriptions for personality maladjustment. Rather, he should allow God to express Himself to the counselee through the quality of life the counselee witnesses in the pastor. This is what Strunk (1973) calls "incarnational theology (p. 114)." In essence it says that as God communicated his love through the life of the man Jesus, he still communicates that love to men through other men's lives.

The first utilization of religious resources in the pastoral counseling setting is the actualization of the principal of faith in the presence of and guidance by the Holy Spirit during the counseling session. Narramore (1960) says, "Undoubtedly the greatest mistake made by counselors is that they fail to utilize spiritual forces (p. 112)."

The Holy Spirit is referred to by Jesus in John 14:17 as "another counselor (RSV)." Adams (1970) writing on the importance of the Holy Spirit in counseling claims, "Counseling is the work of the Holy Spirit. Effective

counseling cannot be done apart from him (p. 20)." Elder (Oates, ed. 1959) refers to Christian counseling, without reference to the role played by the Holy Spirit, as being a likeness to referring to "Hamlet with Hamlet left out (p. 209)." The use of this resource by the pastoral counselor means that the pastoral counselor, regardless of his degree of competency in counseling skills, accepts the leadership of the Holy Spirit in all aspects of the counseling session just as the pastor accepts that Divine leadership with respect to his pulpit messages and all other facets of his pastoral ministry.

The literature emphasizes that other resources of faith have a place in the pastoral counseling session. Among these Hiltner (1949) includes prayer, the Bible, religious literature, Christian doctrine, and the sacraments and other rites of the church.

This review will be limited to a discussion of the use of the Scriptures and prayer in pastoral counseling. Regardless of what particular religious resource is being used by the pastoral counselor, the literature mostly indicated that the pastor must not use any of these in substitution for counseling.

Concerning the use of Scripture in pastoral

counseling Hulme (1956) says:

The pastor's use of the Scripture...should not degenerate into the traditional pink pill. Nor should he use it as an escape from his own feelings of inadequacy in a counseling situation...the Scripture is to supplement the counseling process and not substitute for it (p. 210).

Some of the literature does appear to substitute the counseling process and counseling skills with the use of Scripture. In a previous paper this writer (Simmons, 1975) showed that Bill Gothard is one who believes that for every problem of life there is a Scripture passage that offers the solution. Gothard's use of the Scripture in counseling seems to be substitutionary for any additional counseling process. Adams (1970) also appears to number himself with the "scripture substituters" by his declaration that "...counseling cannot be effective...apart from the use of the scriptures (p. 24)." However, neither Gothard nor Adams are in harmony on this issue with the majority voice of the pastoral counseling literature.

In pastoral counseling not only should religious resources be used in a supportive rather than a substitutionary way, but these should also be utilized by the counselor in a non-threatening, well-timed, and constructively therapeutic manner. Scripture, prayer and other religious resources are used threateningly when they are used in a cover-all,

indiscriminately coercive, and moralistic manner.

Concerning the therapeutic use of prayer Oates (1959) offers the following guidelines.

The timing of prayer is extremely important. In the earlier phases of the single-interview counseling situation the counselor is wise to leave the initiative on the counselee for any formal expressions of prayer...A formal prayer at the end of a single interview encounter may render tremendous support and make the conference unforgettable for the counselee (p. 215).

A stirring word of warning must follow any discussion of how to pray. Prayer is a relationship. It is not a tool or a resource of any such means to some other end... "Unless the pastoral counselor and his counselee are genuinely convinced of the truth of the relationship of prayer, they may find themselves in the position of attempting to cure one false way of life with another fictitious one (pp. 217-218)."

Most of the literature offers concrete examples of the therapeutic use of Scripture. Oates (1959), Hulme (1956), and Hiltner (1949) all discuss this issue. Narramore (1960) has gone into more depth on this subject than others by providing an expansive selection of Scriptures for use in various counseling situations.

In Narramore's presentation, as well as with the other literature, passages from the Psalms are used extensively. Meyer (1974) has discussed the use of the Psalms in a therapeutic and supportive manner. Meyer advocates the utilization of the therapeutic potential of the Psalms by

the exploitation of their symbolic power and meditative significance. To achieve this therapeutic maximum potential Meyer recommends the use of relaxation procedures and intensive "feeling-tone" introspective analysis while reading the Psalms.

The pastoral counselor should not disregard religion in his counseling ministry but should capitalize on the employment of those resources within the religious context which can be therapeutically significant. This can only be done as the pastoral counselor uses his religious resources in a supportive, rather than a substitutionary manner. These resources become supportive when they are used in a well-timed, non-coercive, individualized manner; rather than in a cover all absolute law, "thus saith the Lord" context of application. The literature abounds with suggestions and examples as to how these religious resources can be used to constructively aid the pastor in his counseling and thus expedite the counselee's search for growth.

Relationship With People

It has already been stated that the pastor is consistently the one person who is present at the most meaningful events in life. Even people who do not practice regular church attendance very possibly feel a kinship towards the

church pastor whom they recall to have been present at one of their most meaningful moments, or perhaps at a time of deep personal crisis. Certainly the pastor's relationship with people, particularly those within his own parish, is a privileged relationship. This section of the paper will deal with that privileged relationship as a distinctive feature of pastoral counseling.

Concerning this vital relationship distinctive of pastoral counseling Clinebell (1966) contrasts the "trust" factor which our culture places in clergymen with the "fear" factor we carry concerning other professional counselors (p. 54). Since clergymen are trusted while other professional counselors are feared, the pastoral counselor practically has rapport established for him. At least, he is surely ahead of other professional counselor's in the matter of building rapport. Hamilton (1972) concurs with Clinebell on the issue that people seek out their pastor for counseling because they know "...in advance they can trust him, ... (p. 32)."

Another factor involved in the relationship distinctive of pastoral counseling is that the pastor has an abundance of people to whom he relates. This concept is underscored by Switzer (1974) in the following manner:

Because of the minister's role, he comes much

closer to total involvement therapeutically with larger numbers of persons with a greater variety of problems than any psychologist or psychiatrist... Most psychiatrists and psychologists are rarely involved directly in a helping way with grief situations, premarital counseling, supportive counseling of the physically ill and the dying, the... problems of aging, or even with suicide and alcoholism in ways of functioning that are open to a clergyman. Yet the minister is,..., almost always significantly related to persons in those situations (p. 21).

This relationship distinctive is not just numerical or quantitative; it is qualitative as well. Hence, Switzer speaks of the clergyman as being "significantly related" to people in various situations.

Clinebell (1966) compares the minister to the family doctor in that each "...normally has a wealth of ongoing established relationships (p. 55)." According to Clinebell these "established" relationships not only "provide a solid foundation for counseling" but they also give to the clergyman "frequent opportunities to apply counseling insights and methods in informal contacts (p. 55)."

Such informal contacts can be of great help at later times when formal counseling is requested. Cole (1954) reports a case study where a parishioner had no previous contacts at all with the pastor other than through the Sunday morning sermon. Yet even such a limited contact as

this helped "establish" the counseling session.

The client's casual knowledge of her counselor through the preaching situation definitely helped structure the initial counseling situation...the counselor was not a total stranger, but one who had helped previously through sermons and the worship of the church and therefore one who could probably be trusted (p. 117).

This relationship distinctive is not only important because it provides counseling opportunities for the pastoral counselor and helps establish rapport in the initial stages of the counseling sessions; but it should also greatly increase the pastoral counselor's capacity to provide meaningful therapy.

Allen Bergin (1975) has reported that therapists who can relate well to their clients in empathy, warmth, and real concern are much more likely to see better results than those who are lacking in this quality of positive relationship. The pastoral counselor should not only be aware that his people relate to him in trust and confidence, but he must also relate to them in genuine warmth and concern. In making this relationship distinctive a two way street, that is, the pastor relating to the people as well as the people relating to the pastor, maximum therapeutic benefit can be derived from the relationships which are spawned by those informal contacts and developed in pastoral counseling

sessions.

There is another factor about the relationship distinctive of pastoral counseling which should be understood and applied by the pastoral counselor. Because of the transforming nature of the Gospel, with respect to human life and experience, the church is an arena of changed lives. Often the pastor is the one person who has been most meaningful in this life-style change which has been experienced by the individual. Those whose lives have been changed by the Gospel as presented by the pastor, find themselves in a strong bond of kinship with the pastor.

The pastoral counselor would be wise to utilize these relationships in counseling with others who are seeking change and growth. For instance, suppose the Gospel has drastically altered the life style of a person who had previously been a compulsive gambler. Since starting on his changed life this ex-gambler has the highest respect for the pastor as it was the Gospel he preached which initially convicted the ex-gambler. In counseling sessions the pattern of deliverance was developed and a deep respect ensued for the pastor who was willing to stay right there with him during his temptations and early growing pains.

The pastoral counselor can capitalize on this

relationship by bringing this "delivered saint" back into the counseling session as the third party in a kind of "triad therapy (Slack and Slack, 1976)" setting when he finds himself dealing with someone with a similar problem. In doing so the pastoral counselor will be following sound counseling practice. Triad therapy has proven itself in many therapy programs. Slack and Slack (1976) have conducted extensive research in triad therapy and report that almost all successful therapy programs for rehabilitation involve the presence of an ex-offender who personifies the solution to the problem.

Not only will the pastoral counselor be following sound counseling practice, by capitalizing on his relationships with the "delivered and transformed," but he also will be following sound pastoral practice. In establishing a pattern for the church to follow in comforting one another Paul wrote:

Thank God...the source of all mercy and comfort. For he gives us comfort in our trials so that we in turn may be able to give the same sort of strong sympathy to others in theirs... This means that if we experience trouble we can pass on to you comfort and spiritual help; for if we ourselves have been comforted we know how to encourage you to endure patiently the same sort of troubles that we ourselves have endured (II Cor. 1:3-7, Phillips).

The pastor's relationship with people is an

important distinctive in pastoral counseling. This distinctive is initially observed in the fact that people in our culture basically have a "trust" in clergymen. Another observation about this distinctive is that the pastor is in a position where he relates with more people in their life struggles than do most professional counselors. These relationships have a capacity for being significant in quality as well as in quantity. The pastoral counselor ought to cultivate these relationships so that they can be maximized in therapeutic potential. This can be done by expressing himself in warmth and empathy so that he relates to his parishioners as they relate to him. The extension of these relationships into a triad therapy setting will also aid the pastoral counselor to achieve maximum therapeutic potential from his relationships with people.

The Kinds of Problems Dealt With by the Pastoral Counselor

Another pastoral counseling distinctive concerns the types of problems the pastoral counselor is called upon to deal with in his counseling ministry. The pastor's counseling clientele is primarily taken from his parish population. The pastoral counselor will be called upon to offer his counseling assistance in many of the various problems arising from

the life situations of the people in this group.

The very first concept that we witness with regards to the problems dealt with by the pastoral counselor is that the pastor must be able to handle a wide range of problems. A pastoral counselor can hardly afford to specialize in any one type of problem if he is to effectively engage in a counseling ministry which is significantly related to the lives of his parishioners. It obviously follows that if the pastoral counselor must be able to handle a wide range of problems, he must also be able to utilize a wide range of counseling skills. He dare not limit himself to any one technique of counseling.

Out of these many varied lives certain problems do stand out which the minister seems to deal with more often than others. Stephan (1971) conducted a research study into the kinds of problems pastors are faced with in their counseling ministries. The pastors in this study were asked to rank twelve (12) specific problems in order of the recurrence of these in actual counseling sessions ten years ago, five years ago, and at the present time. During all three time periods marital counseling was ranked first by the pastors. Familial counseling was ranked second at the time of the study and five years earlier, while it was fourth ten

years earlier. Religious problems were consistently ranked as the third most common problem dealt with by the pastors with premarital counseling ranked fourth at the time of the study, fourth five years earlier, and second ten years earlier. Personality disorders were ranked as the fifth most often occurring problem dealt with by pastors at the time of the study as well as five and ten years earlier.

The significance of Stephan's study is that it indicates pastors are consistently dealing with five major problem areas in counseling sessions. These are marital, familial, religious, premarital, and personality disorders. The two most significant of these five areas are marital and familial counseling. Concerning the pastor's need for expertise in these two areas Clinebell (1966) has written:

Proficiency in marriage and family counseling is the pastor's most indispensable skill. In this area he should be among the best informed, most skilled person in his community. A reasonable degree of proficiency in other types of counseling is essential. But in family life counseling...a degree of competence approaching expertness is required to meet the needs (p. 96).

It is assumed that the clergyman has been given selective insights on how to deal with religious problems through his preparation for professional ministry. But marriage and familial problems confront him more often than do problems of a religious nature. Clinebell (1966) refers

to a nationwide study which reported that 59 percent of the persons seeking pastoral counseling did so because of a marriage or family problem (p. 96). The pastoral counselor who senses his training has been inadequate in this field would be wise indeed to school himself in techniques of marriage and family counseling.

An area of the types of problems dealt with by the pastoral counselor that Stephan's study does not touch upon is that of crisis counseling. This is definitely a distinctive of pastoral counseling.

In discussing the role of the pastor as crisis counselor Clinebell (1966) says "The clergyman is a natural crisis counselor because of...his position...,availability... and the deeply rooted feeling of trust in ministers which many people possess (p. 157)". Switzer (1974) refers to the minister as being in a "strategic position for intervention in crisis in terms of visibility, availability, and previously established relationships (p. 64)."

Crisis counseling most often confronts the minister in cases of bereavement. He is designated as the one person who is able to help the grief-torn individual. Clinebell (1966) recommends that clergymen "develop a high degree of competence in bereavement counseling (p. 167)." The

minister faces the crisis of grief and bereavement frequently, therefore he ought to be able to offer effective counsel to those in the midst of this traumatic experience.

We have been looking at some of the distinctives of pastoral counseling. Among these are the pastor's image, religious issues in pastoral counseling, relationship factors, and the types of problems dealt with by the pastoral counsel. This list of distinctives is admittedly not all consuming, but it does deal with the major distinctives observable in the literature on pastoral counseling.

Methods of Pastoral Counseling

It was observed in Chapter I of this paper that the literature coming out of the pastoral counseling movement has been influenced primarily by the CPE/AAPC counseling model. This influence means that the methods of pastoral counseling have likewise been molded by the CPE/AAPC model. It will be recalled that three significant facts about this model were cited. These were: (1) CPE considers personal experience the foundation of training; (2) CPE borrows uncritically from secular psychology; and (3) CPE has little tolerance for the directive, authoritarian style of counseling. From these three facts we can expect the basic counseling methods of the

pastoral counseling movement to be existential in nature, heavily laden with psychological data, and non-directive and client centered in application.

The most influential methods in pastoral counseling have been those arising out of the existentially-oriented theories of counseling and psychotherapy. The one method of therapy which has been traditionally most prevalent in pastoral counseling is the client-centered approach of Carl Rogers. Hulme (1956) refers to the influence of Rogerian Philosophy as a trend among the leaders of the pastoral counseling movement. Clinebell (1966) sees the client-centered method as the normative and often exclusive methodology in pastoral counseling. In a later work Hulme (1970) calls Rogers' Counseling and Psychotherapy the Bible for pastoral counseling during its earlier days. Hamilton (1972) suggests that the Rogerian approach offers the pastor many valuable insights for counseling.

What the combined findings of the literature reveal is that Rogers' client-centered therapy has far and away had more influence on pastoral counseling than any other type or method of counseling. Hulme (1956) suggests three possible reasons for this influence. First is the fact that the method does not require a person trained in psychology. The

second possible reason for the acceptance of the Rogerian method by pastoral counselors offered by Hulme is that it provides a different style from the old failure infested styles pastors are accustomed to. The final suggestion Hulme gives is that since pastoral counseling had its origin primarily among liberal Protestantism there existed a natural resistance toward styles which are based on an authoritative concept (pp. 4-5).

Since the publication of Mowrer's work, The Crisis in Psychiatry and Religion (1961) there has appeared in the pastoral counseling literature, a reaction against the Freudian/Rogerian monopoly of the earlier literature. Mowrer claimed that the pastoral counseling movement had indebted itself, to its detriment, to Freudian psychoanalysis. He also asserted that the Rogerian approach was deeply Freudian and therefore offered no real alternative for pastoral counseling to Freudian concepts. Mowrer saw Freudian psychoanalysis as being "in a state of deterioration and impending collapse (p. 75)." He speaks of the clergy's continued allegiance to Freudian/Rogerian counseling concepts as being "tragic...to continue to pay homage to what, in reality, is rapidly becoming a hollow shibboleth (p. 76)."

Mowrer's work appears to have been instrumental in

getting others to look at alternative methods in pastoral counseling procedures. Clinebell (1966) clarifies this move away from the exclusive Rogerian model in pastoral counseling in the following manner:

The profound influence which the client-centered method has had on the development of contemporary pastoral counseling has been generally salutary, helping to rescue it from a legacy of overdirective-ness.

For ministers...a time exposure to Roger's approach is highly beneficial. A grounding in this ...method is an excellent starting point... It is not an adequate stopping point.

The pastor sees many troubled people who lack the ability to respond to the relatively passive Rogerian approach.

The overall impact of Rogerian training has been to make ministers feel that they should assume a special, relatively passive stance when counseling. Often this does not fit their personalities and contradicts their general approach to people (pp. 30-31).

Clinebell (1966) speaks of a "revised model" in pastoral counseling. This revised model is less Rogerian in that it is more "action-oriented than the older model (p. 33)." In addition the revised model sets the pastoral counselor at liberty to confront the client concerning the self defeating patterns of behavior he has been engaging in. Although not ignoring the medical model of Freudian psychoanalysis, Clinebell places the "primary focus of the revised approach on conscious material and contemporary relationships

(p. 35)."

It is obvious that Clinebell's revised model is an appeal for pastoral counseling to expand its horizons to include more than the Freudian/Rogarian approach of the past. It is an appeal to consider Glasser's Reality Therapy and the Integrity Therapy of Mowrer and Drakeford.

This appeal is based on the personal responsibility concept of these therapies. While the older model was extremely deterministic the newer model concentrates on the individual's responsibility. Adams (1970) and Gothard (1969) have developed counseling theories which appear to have grown out of this concentration on personal responsibility.

Other therapies being adapted to pastoral counseling in the more recent literature include, Frankl's Logotherapy (Tweedy, 1961), Ellis' Rational Emotive Therapy (Hauch 1972), and Berne's Transactional Analysis (Hamilton, 1972). A major therapy which apparently has not been given much consideration in pastoral counseling circles is behavior modification. Huckaby (1975) points out that "the literature on pastoral counseling since 1968 has indicated little evidence of incorporating behavioral techniques or concepts into pastoral counseling (p. 263)."

The relatively new counseling concept of group

therapy is being advocated by the literature for use in pastoral counseling. Oates (1959) recommended the group counseling process to the pastoral counselor more than 15 years ago. Reid (1967) strongly advocates the integration of group methods into the pastoral counseling ministry of the church. Drakeford (1967) recommends the application of "Integrity Therapy" to the group setting. Pastoral counselors have utilized the work of Harris (1969) in adapting his easily understood, laymen's language presentation of transactional analysis theory to the group setting. Clinebell (1972), Oden (1972), and Oman (1972) have each written on group counseling from a pastoral or church context. Oates (1974) suggests various approaches and group counseling techniques while highly recommending the employment of group counseling to pastoral counselors.

Although Carl Rogers' client-centered therapy was initially the most significant method being used by pastoral counselors, the more recent literature reveals that expanded methods and techniques are being employed by pastors in their counseling ministries. This should encourage the pastoral counselor as he realizes that he is not confined to any one particular system of counseling methodology. Rather, he can research the various methods and find out which are

best suited to his own likes as well as to the individuals he faces in the counseling sessions. Thus his counseling ministry should be vitally increased in potential as well as in results.

Hazards to Pastoral Counseling

Many are the cautions addressed to the pastoral counselor concerning the hazards and pitfalls he is likely to be confronted with in his pastoral counseling ministry. In personal attitudes these hazards range from being overly accepting to being too judgemental, while in action they cover a wide scope from passivity to aggressiveness.

Clinebell (1966) sees the major problem in pastoral counseling as being the fact that a majority of clergymen have had little formal training in pastoral counseling skills, yet the many counseling situations they experience require a multiple methodology approach to counseling practice.

Johnson (1953) underscores egocentricity, professionalism, haste, strain, aggressive tactics, and intolerant, dogmatic attitudes as factors about the pastor's own personality which are sure to defeat his counseling ministry.

Maurice Wagner (1973) lists ten specific hazards

which the pastoral counselor meets in his counseling ministry. This paper will comment on four of the hazards listed by Wagner plus one additional hazard offered by Desrosiers (1966).

The first hazard according to Wagner's list is "visiting instead of counseling." Although admitting that sometimes visiting can be therapeutic, Wagner lists visiting as a hazard because visiting causes the pastor to lose his objective attitude as a counselor. He gets taken up with the external situation and forgets the internal feeling needs.

A second hazard which Wagner mentions is "being hasty instead of deliberate." It has already been seen that Johnson (1953) listed this as one of the factors detrimental to sound counseling. Likewise Hamilton (1972) says "Don't hurry the counselee (p. 77)." Pastors are busy people with many responsibilities, but they dare not carry this attitude into the counseling session. A relaxed and deliberate pace can be the very therapy a confused person needs. If the pastor is unable to make time for deliberate counseling, perhaps he should consider the employment of a "counseling minister" on the church staff.

Another hazard is "being judgemental instead of unbiased." This seems to be the most commonly mentioned

pitfall in pastoral counseling. Hiltner (1965) illustrates various ways in which a judgemental attitude hinders the pastor in his counseling ministry. Among these is the typical "You can't do that, you're a Christian" pastoral response to those considering some action that is Scripturally taboo. Hiltner discusses pastoral "professional judgements (p. 47)" which like medical decisions increase pain temporarily in order to increase health more permanently. But he cautions the pastoral counselor to be conservative in the application of even this kind of judgement in counseling.

Colston (1969) has written on the positive aspects of judgement in pastoral counseling yet this surely is one of the most, if not the one most, hazardous pitfall facing pastors in their counseling. The reason judgement is such a difficult area in pastoral counseling is that the pastor is accustomed to renouncing sin from the pulpit as he delivers God's word to the people.

Gothard (1969) and Adams (1970) have developed counseling styles which seem to be oblivious toward the hazards of a judgmental attitude in pastoral counseling. As a matter of fact, their styles appear to major on judgement as an essential part of counseling. Gothard insists that his counselees submit to a pre-established authority chain of

command and expresses himself in judgement concerning their failure to do so as being the cause for their problems. Adams claims that all mental illness and personality problems are really the result of sin and he recommends making counselee's aware of this truth by confronting them with the error of their ways.

Adams and Gothard seem to perpetuate the problem of judgement as a hazard in pastoral counseling. Basically stated judgement in counseling can be seen to be helpful when it is used with wisdom in a healing, goal directed manner. But it defeats the process of counseling when it alienates the counselee by making him defensive and thus causing him to hide his true feelings from the counselor.

The final hazard for our consideration from Wagner is the pastoral counselor's tendency to be defensive rather than empathic. May (1939) calls empathy "the key to the counseling process (p. 75)." Wagner (1975) refers to empathy as the opposite of anxiety. Whereas empathy is being concerned with and open to others, anxiety often results from being overly concerned with self, and thus defensive and shut in to one's self. Such an ego-centric, defensive attitude is often the result of repressed emotions.

Pastors are especially prone to this hazard because

they are not always able to express their true feelings due to pressures and expectations from others. Another reason for a pastor's susceptibility to the hazard of being defensive through repressiveness is that it can be easy indeed for a pastor to receive the confessions of others and fear to make confessions himself because of his reputation as a man of God.

The pastoral counselor must continually remember that empathy is most important in the counseling process. Empathic feelings cannot be activated when the pastor is in possession of a defensive attitude. The pastor dare not allow himself to be victimized by defensiveness if he is to be an effective counselor. Therefore, he must take whatever measures are necessary to ensure that he will be a non-defensive, empathic counselor.

One final hazard we now look at is that of the "overdependency relationship." Norman A. Desrosiers, M.D. (1966) refers to this as "one of the major pitfalls (p. 40)" in pastoral counseling. Desrosiers establishes the point that it is particularly easy for the pastor to unconsciously lead his counselee into being overly dependent on him because of the pastor's usual orientation towards helping persons in need and because of the servant role of his calling.

The pastoral counselor can not only unconsciously foster this overdependency relationship; he can perpetuate it by continuing sessions with a counselee who feels comfortable being involved in such a relationship. The pastor should carefully check out his own inner needs and continually screen all his relationships to make sure they are not pulling him into this hazardous pitfall of overdependence. Desrosiers mentions the use of a "goal-limited (p. 45)" counseling approach as a means against perpetuating an overdependency relationship.

There are many other hazards and pitfalls facing the pastoral counselor. These five (visiting, being too hasty, judgmental attitude, defensiveness and overdependency) are all extremely detrimental to the counseling process and also are especially easy for the pastoral counselor to fall prey to because of the very nature of his profession.

Summary

Pastoral counseling has a rich, historical and scripturally based heritage. Some of the features of pastoral counseling which make it distinctively pastoral are the pastor's image, the use of religious resources in the counseling process, the pastor's relationship to people,

and the types of problems encountered by pastoral counselors in counseling sessions.

Initially the pastoral counseling movement appeared to be nearly addicted to Freudian and Rogerian methodology. More recently there has been an expansion of methodology with an ever-increasing awareness of the responsibility therapies. Likewise group counseling is becoming more popular in the pastoral counseling movement.

Many are the hazards facing the pastoral counselor. Some of the major hazards are visiting during supposed counseling sessions, being too hurried to take time for patient counseling, speaking judgmentally, having a defensive rather than an empathic attitude, and fostering and perpetuating overly-dependent relationships through counseling.

CHAPTER III

THE PROCEDURE OF THE STUDY

Introduction

The researcher designed a questionnaire to be utilized in this study for the purpose of measuring pastoral counseling attitudes and practices amongst conservative pastors. This chapter discusses the reasons for the researcher's choice of this particular plan of procedure, shows how and why the contents of the questionnaire were formulated as they were, contains a summary description of the questionnaire, and clarifies how the questionnaire was employed and utilized as an instrument of measurement.

Reasons for the Procedure

In Chapter I a general hypothesis was stated that the professional data and expertise coming out of the pastoral counseling profession is having negligible effect on the counseling styles and practices of pastors in the conservative evangelical parishes of America. The acceptance of this hypothesis led the researcher to ask the following questions:

- (1) To whom are conservative pastors turning for guidance

and training in pastoral counseling theory and practice?

(2) Are theologically conservative pastors engaging in counseling practices which are harmful to their parishioners because the literature is having a negligible effect on their counseling styles? (3) Are these pastors, in fact, engaging in beneficial counseling practices in spite of their rejection of the literary model of pastoral counseling? (4) What are the actual attitudes and practices of conservative pastors in their counseling ministries?

In order to answer the above questions it was necessary to isolate a segment of conservative pastors and allow them to disclose their feelings and concepts concerning the ministry of pastoral counseling. Since the researcher was unable to contact the pastors personally, either individually or in a seminar type arrangement, the questionnaire method was chosen as the most practical method for gaining information that would enable the researcher to make an assessment of the actual feelings and practices in pastoral counseling amongst evangelical conservative pastors.

Another reason for the choice of the particular plan of procedure was that the responses would provide current data concerning the parish pastor's views on and practices in the pastoral counseling ministry. This data

could then be used to greatly facilitate evangelical denominations and seminaries in their quest to provide competence and expertise in their pastoral counseling programs.

The Formulation of the Questionnaire

The formulation of the questionnaire is the product of the researcher's experiences in counseling over the past several years. These experiences include serving a parish pastorate, teaching pastoral counseling to prospective national pastors on the mission field, a regular comprehensive review of the literature over the past year and a half, and serving in various counseling internship programs including one quarter of Clinical Pastoral Education.

The questions were designed in a manner which allowed the respondents to provide the answers in a minimum of time. That is, alternative answers to each question were provided by the researcher, so that only a check mark or a number designating order of choice in the case of multiple answers was required of the responder.

The first section of the questionnaire was designed to obtain general information about the church and biographical information concerning the pastor. It was believed that such questions would introduce the

questionnaire to the pastor in a relatively non-threatening and easy to answer manner.

The next section of the questionnaire dealt with the type of counseling training the pastors had received in their formal training for ministry and the in-service continuing training in counseling to which they had availed themselves. Although recognizably threatening, this section was included out of the necessity to determine the kind of professional counseling training received by the clergy.

The final section of the questionnaire was formulated out of the literature review and dealt with the actual counseling practices, styles, techniques, and methods of counseling used by the pastors as well as with their general attitudes about pastoral counseling.

The proposed questionnaire was checked for clarity by the researcher's academic advisor and intern supervisor. This resulted in several changes which aided clarification of the researcher's intentions.

General instructions were given at the beginning of the questionnaire. A cover letter described the researcher's purposes in seeking the information and assured the respondents of confidentiality and anonymity. The final form of the questionnaire is presented in

Appendix A.

A Description of the Questionnaire

Questions 1 through 6 were designed to gather general information about the pastor-respondent and his church. Questions 1 and 2 distinguished the denominational affiliation and doctrinal position of the participating pastors. Questions 3 and 4 provided data on the size of the church and the number of clergy on the church staff. Questions 5 and 6 measured the age of the pastors and the number of years they had been involved in pastoral ministry.

Professional training in counseling was the core orientation of questions 7 through 11. The type of formal ministerial training the pastor received and the particular training in counseling theory and skills incorporate within that training was measured by questions 7 and 8. Questions 9, 10, and 11 concerned additional training in counseling which the pastors had obtained beyond their formal ministerial training.

Finding the place counseling occupied and the actual amount of time it consumed within the pastors' total ministerial functioning was the intent of questions 12 through 15. Question 12 asked the pastors to rank various

ministerial functions with respect to the comparative amount of time required by each listed function. The purpose of this question was to observe the prominence of counseling in the actual work day of the pastor. A comparative question (# 20) asked the pastors to rank the same functions with respect to how they wished they could allot their time under ideal circumstances. These two questions provided data on whether the pastors would like counseling to have more or less prominence in their pastoral ministries. Question 13 asked for an approximation of the percentage of the pastors' working time which actual counseling sessions consumed. The number of counselees seen per month and the average length of time for each session were asked by questions 14-15.

In question 16 the pastors were asked to indicate the kinds of problems they most often encounter in counseling sessions. This was done by ranking nine separate items in terms of the frequency of each particular problem's occurrence. Question 18 presented these same problems in "case form" and asked the pastors to rank these cases in terms of their feelings of comfort in dealing with each one. The intent of this question was to provide a cross reference to question 16 in order to determine if the pastors actual cases were, in fact, those which they felt most comfortable

respondent's assistance, cooperation and time. Copies of the cover letters are presented in Appendix B.

The questionnaires were mailed to the pastors January 16-20, 1976. This was considered by the researcher to be an ideal time for the pastors to participate because it is generally recognized as a time when church programming is lighter than at other times of the year.

The respondents were asked to return the questionnaire by February 15, 1976. They were thus given from 3 to 4 weeks, depending on the delivery date, for completion and return of the questionnaire. This was considered by the researcher to be an ideal time span because it was not too long to encourage "backshelving," yet it recognized the pastors busy schedules by not requesting an immediate response. The researcher had planned on re-contacting the pastors who did not respond by February 15. At that time, however, no additional contacts were made as the response rate was considered adequate to proceed with the study.

Each mailed questionnaire and cover letter was accompanied by a stamped envelope with the researcher's address written thereon.

Seventeen (17) responses were gained from pastors who were in attendance, with the researcher, at a pastoral

counseling seminar held February 2-6, 1976 at Western Evangelical Seminary. These responses were in addition to those which came as a result of the mailed questionnaires.

Treatment of the Data

When questionnaires were received in the mail they were placed in one of three groups. The responses from pastors of the Open Bible Standard Churches were grouped together, those from the CHA pastors were placed in a second group, and the responses from pastors in neither of the above two groups were assigned to a separate group.

The reason for grouping the responses in this manner was to separately tabulate the data from the Pentecostal, the Holiness/Weslyan, and the non-evangelical pastors in order to compare and contrast the counseling attitudes and practices of pastors within these three distinct groups of Protestant churches. Although the Open Bible/Pentecostal and the Holiness/Weslyan responses were generally combined to formulate pastoral counseling concepts within the conservative evangelical segment of Protestantism, they were also sometimes separated to determine if any differences did, in fact, exist in the pastoral counseling practices of these two groups of evangelical pastors.

Those responses which resulted from the pastors who were in attendance at the previously mentioned pastoral counseling seminar were also separated from the main group to determine if any differences existed in their responses, particularly with respect to question # 25.

The data collected from the responses was tabulated by the researcher on a question by question basis. The data from each of the three above mentioned major groups was tabulated and recorded separately. The data for each question was recorded by the use of percentage figures. These percentages were then compared group by group to determine whether any significant differences were observable in the pastoral counseling styles of the pastors in each respective group.

The researcher did not process all of the possible data which the questionnaire provided. For instance, age differences of the respondents, and other factors such as years of pastoral experience and size of ministerial staff provided data which was not utilized by the researcher.

The data was translated by the researcher into written paragraphs, and in some cases tabular format. Both forms were intended to facilitate accurate clarification and interpretation of the data.

CHAPTER IV

RESULTS OF THE STUDY

Introduction

This study focused upon the pastoral counseling practices and attitudes of conservative evangelical pastors. In focusing upon this group of pastors and their counseling ministries, the study intended to answer several research questions. The questions the researcher was interested in answering included the following:

1. Is the pastoral counseling literature having negligible effect on the counseling styles and practices of conservative evangelical pastors?
2. To whom are conservative evangelical pastors turning for guidance and training in pastoral counseling?
3. Are theologically conservative pastors engaging in detrimental or beneficial counseling procedures?
4. What actual techniques are conservative pastors using in their pastoral counseling practices?

This chapter presents the results of the questionnaire, attends to a discussion of the results and states the conclusions and implications arising from the results of

the study.

Presentation of the Results

Before presenting the data from the results of the questionnaire, the overall response to the questionnaire will first be presented.

Of the 100 pastors to whom the instrument was mailed, 69 respondents returned the questionnaire. This represented a response rate of 69 percent. One of the returns was disqualified by the researcher because it contained considerable corrective advice concerning the contents of the questionnaire and because of the respondent's claim that certain questions did not apply to him while others were "almost impossible to answer." As a result of this disqualification 68 of the responses were utilized in the data producing sample. An additional 17 responses resulted from the researcher's attendance at a pastoral counseling seminar where pastors were asked to participate in the project. Therefore, the total number of responses represented in the data producing sample was 85.

The responses to questions one (1) and two (2) indicated that of the initial 68 accepted responses 44 were from pastors within the Open Bible Standard denomination.

Since 60 questionnaires were sent out to this particular group this was a response rate of 73 percent for those pastors representing the pentecostal segment of evangelical conservatism. Fifteen responses were received from CHA member pastors. Twenty-five questionnaires were mailed to this group, thus the return rate for the CHA member pastors was 60 percent. Seventeen additional responses from CHA pastors were gained by the researcher as a result of the previously mentioned pastoral counseling seminar. This brought the total Wesleyan/holiness sample to 32 participants. The non-evangelical group likewise had a response rate of 60 percent with 9 of the 15 mailed questionnaire being returned to the researcher by this group of pastors. The denominational affiliations of the pastors involved in the data producing sample is shown in Table I (p.67).

The responses to question 3 indicated that 68 percent (30/44) of the pentecostal-group pastors reported a Sunday morning worship service attendance of not more than 200. The CHA-group pastors who reported less than 200 people in Sunday morning worship comprised 81 percent (26/32) of the total respondents from their respective group, while 56 percent (5/9) of the non-evangelical pastors had less

Table 1

Denominational Affiliation of the Data Producing Sample
 (Summary of the responses to questions 1 and 2)
 (N=85)

Pentecostal (N=44)	Weslyan/Holiness or CHA (N=32)	Non-Evangelical (N=9)
Open Bible Standard: 44	Evangelical Church of North America 4	Christian (Disciples of Christ) 2
	Evangelical Methodist 6	Lutheran 4
	Free Methodist 5	United Methodist 3
	Friends (Northwest Yearly Meeting) 2	
	Missionary Church 1	
	Nazarene 6	
	Weslyan 1	
	Unidentified * 7	

* Seven respondents did not identify their specific denominational affiliation. They did, however, identify their association with the CHA and NAE.

than 200 regular worshippers in the Sunday morning service. Of the 85 total responses 61, or 72 percent, were from pastors who served relatively small congregations.

In response to question 4, only 8 percent (6/76) of the evangelical respondents reported having a Minister of Counseling as a member of their professional staff. None of the non-evangelical churches in the sample employed a minister in this capacity.

As stated in chapter 3 the first section of the questionnaire (questions 1-6) was designed to obtain general information about the church and biographical information concerning the pastor. The purpose of this section was to introduce the questionnaire to the pastor as a relatively non-threatening, easy to answer instrument. In view of this section's stated purpose, all the available data was not intended for processing by the researcher. Such was the case with questions 5 and 6.

The responses to the questions in the section dealing with formal ministerial training, and training in counseling (questions 7-10) are presented in Table 2 (p. 69).

The responses to question 12 are presented in Table 3 (p. 70). Only 28 percent of the respondents ranked counseling as requiring a significant amount of their time

Table 2
Responses to Questions (7-10) on Formal
Ministerial and Counseling Training

	Pentecostal (N=44)	CHA (N=32)	Non-Evangelical (N=9)
Question # 7			
Bible College diploma B.A. or no formal training	100%	31%	0%
Seminary training	0%	53%	45%
Graduate Work beyond Seminary	0%	16%	56%
Question # 8			
Counseling courses included in formal ministerial training	44%	38%	67%
Question # 9			
Pastors who enrolled in counseling courses during the last 5 yrs	25%	56% 40%*	78%
Question # 10			
Pastors who attended counseling seminars during the last 5 yrs	61%	53%	77%

* Excluding 17 respondents who contributed to the research as a result of their enrollment in a counseling course at the time of this study (N=15).

Table 3 a

Percentage of Pastors Indicating That
Counseling Occupied A Priority
Position in Their Overall
Ministerial Duties
(Responses to Question # 12)

Pastoral Group	Percentage placing counseling in the top 3 positions (in terms of time required) from a list of 9 separate Ministerial functions.
Pentecostal (N=44)	39%
Holiness (N=32)	13%
Non-evangelical (N=9)	33%
All Groups Combined (N=85)	28%

Table 3 b

Percentage of Pastors Indicating that Counseling
Occupied an Insignificant Amount of Time
in Comparison to Their Overall
Ministerial Duties
(Responses to Question # 12)

Pastoral Group	Percentage placing counseling in the last 3 positions (in terms of time required) from a list of a separate Ministerial functions.
Pentecostal	23%
Holiness	44%
Non-evangelical	33%
All groups combined	20%

by placing it either first, second, or third in a list of nine separate ministerial functions. A higher percentage of the pentecostal pastors placed counseling in one of the first three positions than did the CHA and the non-evangelical pastors. In addition to having the lowest percentage of pastors rank counseling in the first three priority positions, the CHA group also had the highest percentage (44 percent) rank counseling in the last three (7-9) positions. This compares with 23 percent of the pentecostals and 33 percent of the non-evangelicals who ranked counseling as occupying an insignificant amount of their time when compared with other ministerial functions.

The responses to question 13 verified the data established in question 12. Here the pastors were asked to indicate approximately what percent of their working time was consumed by actual counseling sessions. Forty (40) percent of the CHA pastors reported that more than 10 percent of their time was taken by counseling while 45 percent of the non-evangelicals and 75 percent of the pentecostals indicated that they spend more than 10 percent of their working time in actual counseling sessions, Likewise, 27 percent of the pentecostals and 22 percent of the non-evangelicals reported spending more than 25 percent of

their time counseling, while only 6 percent of the "holiness" group indicated counseling occupied more than one-fourth of their working time.

The responses to question 12 compared with the responses to question 20 are shown below in Table 4.

Table 4

The Priority of Counseling In Actual
Pastoral Ministry In Comparison
To Its Priority Under Ideal
Circumstances
(Responses to question # 12 compared with
the responses to question # 20).

Pastoral Group	Under Ideal Circumstances I would do:	
	More Counseling	Less Counseling
Pentecostal	34%	66%
Holiness	66%	34%
Non-evangelical	56%	44%

In question 20 the pastors were asked to rank how they would like to allot their time in the performance of various ministerial functions under ideal circumstances. The results indicated that the majority of CHA pastors (66 percent) and non-evangelical pastors (56 percent) would like to do more counseling than they actually do, while the majority of

pentecostal pastors (66 percent) wished they could spend less time counseling.

Overall, 71 percent of the pastors see less than 10 counselees per month. According to the results of question 14, more CHA pastors (84 percent) have less than 10 counselees per month than pentecostal pastors (66 percent) and non-evangelical pastors (56 percent). Yet in each case a majority of pastors see less than 10 persons per month in actual counseling sessions.

The results from question 15 are shown below in Table 5.

Table 5

The Average Time Length of a
Counseling Session With
Pastoral Counselors
(Responses to question # 15)

Pastoral Group	less than 45 minutes	45 minutes to 1 hour	more than 1 hour
Pentecostal (N=44)	55%	32%	14%
Holiness (N=32)	50%	34%	16%
Combined Evangelical (N=76)	53%	33%	15%
Non-evangelical (N=9)	22%	56%	22%

Conservative evangelical pastors tend to spend less time in an average counseling session than do the non-evangelical pastors. Fifty-six (56) percent of the non-evangelical pastors spent from 45 minutes to one hour per counseling session while only 33 percent of the evangelical pastors counseled with a client for this duration of time.

The most often encountered problems which the pastors were called upon to minister to through the counseling process were marital conflicts, religious and spiritual issues, family relationship (parent-child) difficulties, and personality disorder. Drug-related problems, sexual frustrations, alcohol, and juvenile delinquency were listed as problem areas which were least often encountered by the clergy. The distribution of these most often and least often encountered problems is shown in Tables 6 and 7 (p. 76).

The responses to question 17 show that Carl Rogers has influenced the counseling style of 56 percent of the non-evangelical pastors while only 1 evangelical pastor (1.3 percent) indicated that Rogers was a major influence in his counseling ministry. Fifty-four (54) percent of the evangelical pastors selected Bill Gothard as the person who had influenced their counseling ministries. Narramore was included by 42 percent of the evangelical pastors. Glasser

Table 6

Problems Most Often Encountered by
Pastors in Counseling Sessions
(Responses to Question # 16)

Pastoral Group	Spiritual & Religious	Marital	Familial	Personality Disorder
Pentecostal (N=44)	48%	52%	43%	0%
Holiness (N=32)	63%	59%	45%	15%
Combined evangelical (N=76)	54%	55%	43%	6%
Non-evangelical (N=9)	22%	78%	56%	33%

Table 7

Problems Least Often Encountered by
Pastors in Counseling Sessions
(Responses To Question # 16)

Pastoral Group	Alcohol	Drugs	Juvenile Delinquency	Sexual
Pentecostal (N=44)	34%	73%	23%	43%
Holiness (N=32)	31%	69%	31%	40%
Combined Evangelical (N=76)	33%	71%	26%	42%
Non-evangelical (N=9)	44%	78%	44%	76%

and Tournier have influenced the counseling styles of a small group of pastors in both evangelical and non-evangelical churches. The complete data from question 17 is presented in Table 8.

Table 8

Persons Mentioned By Pastors as Having
Significantly Influenced
Their Counseling Styles
(Responses to Question # 17)

Individual	Pastoral Group	
	Evangelical	Non-evangelical
Jay Adams	9%	---
Harry Brandt	18%	---
William Glasser	13%	33%
Bill Gothard	54%	11%
Clyde Narramore	42%	---
Carl Rogers	01%	56%
Paul Tournier	18%	22%

The responses to question 18 regarding the pastors feelings of comfort/discomfort while involved with various problems during counseling sessions are shown in Table 9 (p. 78). Six pastors (7 percent) indicated that they would

Table 9

The Expression of the Feelings of
 Comfort/Discomfort Experienced
 by Pastors While Counseling
 Various Situations
 (Responses to Question # 18)

Specific Counseling Situation	Feelings of Comfort			Feelings of Discomfort	
	Evan- gelical	Non-evan- gelical		Evan- gelical	Non-evan- gelical
Problem Drinking	5%	33%	.	34%	22%
Drug Addiction	0%	0%	.	43%	67%
Religious Conviction	43%	0%	.	4%	22%
Faith Questions	33%	33%	.	0%	0%
Sexual Frustration	10%	22%	.	30%	22%

be equally comfortable in any situation. More evangelical pastors (43 percent) indicated they would be comfortable dealing with a religious conviction issue than other kinds of problems. Thirty-three (33) percent of the non-evangelicals reported they would be comfortable while counseling with a church member who had confessed to a drinking problem. An identical 33 percent said they would experience no discomfort while counseling with an individual who was questioning the reality of faith in God.

Amongst the evangelical pastors, 43 percent indicated they would experience feelings of discomfort counseling a person "hooked" on drugs. Sixty-seven (76) percent of the non-evangelical pastors indicated they would be uncomfortable counseling a drug addict.

While only 38 percent of the evangelical pastors felt they had sufficient training to provide in depth and beneficial counseling (question # 19) to people with personality disorders, 78 percent of the non-evangelicals felt their training was sufficient. Table 10 (p. 80) shows that in each of the four areas of alcohol and drug related problems, marital difficulties, personality disorder, and abnormal sexual behavior a higher percentage of non-evangelicals felt more confident in counseling because of

Table 10

Percentage of Pastors Who Felt They Had Received Sufficient
 Training in Counseling in Order to Provide In-Depth
 and Beneficial Counseling in the Areas Listed
 (Responses to Question # 19)

Pastoral Group	Alcohol & Drugs	Marital	Personality Disorder	Abnormal Sexual Behavior
Evangelical (N=76)	31%	55%	38%	22%
Non-evangelical (N=9)	44%	89%	78%	33%

their training than did the evangelicals.

A total of 14 (18 percent) evangelical pastors rated the professional counseling services in their community excellent but none of the non-evangelicals appraised these services in like manner. The results of the pastors evaluations of these services are presented in Table 11.

Table 11

The Pastoral Sample's Evaluation of the
Professional Counseling Services in
Their Respective Communities
(Responses to Question # 21)

Rating Description	Pastoral Group	
	Evangelical	Non-evangelical
Excellent	18%	0%
Fairly good, but reservation about their lack of "spiritual" emphasis.	30%	33%
Poor, because of their non-biblical base.	23%	22%
Not familiar enough with the services to make an assessment.	27%	44%

The responses to question 22 showed that pastors generally do not keep certain hours which are designated by them and recognized by their congregations as being reserved

strictly for counseling sessions. Overall 82 percent of the pastors in the sample did not reserve certain hours strictly for the scheduling of counseling appointments.

More non-evangelical pastors were engaged in some type of group counseling than were the evangelical pastors. Fifty-six percent of the non-evangelical pastors reported that they led or facilitated a personal growth or interpersonal communication group, while only 33 percent of the evangelicals were involved in the facilitation of a personal growth or communications group.

That the pentecostal pastors are more directive in their counseling styles was revealed by the responses to question # 25. In this question the pastors were asked to select one of four possible methods of counseling with a person who was involved in a homosexual relationship. Eighty-six percent of the pentecostal pastors chose to show the person that his behavior was sinful and direct him to forgiveness and transformation. Sixty (60) percent of the CHA pastors indicated they would deal with the problem in this manner, while only 33 percent of the non-evangelicals chose this approach. The majority of the non-evangelical pastors (56 percent) said they would respond to this situation in a Rogerian style by assuring the client of their understanding

and acceptance and allowing the issue of homosexuality to be secondary in importance to their conveyance of understanding and acceptance. Thirty three (33) percent of the CHA pastors chose the Rogerian approach while just 7 percent of the pentecostal pastors accepted this as the best method to use in counseling a person who was involved in a homosexual relationship. Table 10 summarizes the data which resulted from the responses to question 25.

Table 12

Counseling Methods Chosen by Pastors Counseling With A
Person Who Is Involved in a Homosexual Relationship
(Responses to Question # 25)

Pastoral Group	Adams/Gothardian Approach	Rogerian Approach	Other Approaches
Pentecostal	36%	7%	7%
Holiness	60%	33%	7%
Combined Evangelical	79%	14%	7%
Non-evangelical	33%	56%	11%

Excerpts from some of the responses to question 26 which asked the respondents to describe their general approach or basic method used in counseling are presented in Appendix C. These responses were not included in compiling

any of the data but were intended by the researcher to be utilized as supplementary to the data produced by this research study.

Discussion of the Results

The researcher felt that the response from the non-evangelical pastors could have been greater if a contact either by telephone or personal appointment had been established. The number represented by this (N=9) group was too small to make a significant comparison with the pentecostal (N=44) and holiness (N=32) groups. This is particularly true in that the latter two groups are considered to be representative of one major group (evangelical conservatism). When the responses are representative of two groups only (conservative and non-conservative) the (N) ratio is 76 to 9. Another factor involved in the small number of participating pastors from the non-evangelical churches is that such a limited sample may not present an accurate picture of pastoral counseling in churches of the non-evangelical tradition.

That the overwhelming majority (71percent) of the respondents were pastors with relatively small churches was seen as a significant factor in the study. It is highly

possible that these pastors do less counseling than pastors with larger congregations. However, since all three major groups had a definite majority (pentecostal-68 percent, holiness-81 percent, and non-evangelical-56 percent) of respondents averaging less than 200 attendants at the Sunday morning worship service, the respective groups were comparative in this respect.

A clear indication that most churches do not employ clergymen to serve with portfolios in counseling could be seen from the over all responses to question 4. As mentioned in the presentation of the results only 7 percent (6/85) included this position in their ministerial staffing. Three (7 percent) such churches were included in the pentecostal group and the other 3 (9 percent) were from the holiness group of churches. When these two groups are seen as representative of evangelical conservative churches the research shows that 8 percent (6/76) of the evangelical churches represented in the data producing sample had a Minister of Counseling as a member of their professional staff.

Although it is recognized that the limited congregational size of the church sample may have been partially responsible for significantly lowering the

percentage of churches employing a minister of counseling, yet the data from this same question revealed that 64 percent (54/85) of the churches employed more than one clergyman on their professional staff. Of these churches 54 percent (29/54) employed at least two clergymen in addition to the head pastor. This data indicates that pastors and churches are recognizing the need for professional help in other areas more readily than in the area of counseling.

When broken down group by group the data indicates that 62 percent (47/76) of the evangelical pastors had additional ministerial help while 78 percent (7/9) of the non-evangelical pastors were assisted in their church ministries by additional clergy. A significant difference is attended to by the data which shows that of those pastors with ministerial assistance, 57 percent (27/47) of the evangelicals had 2 or more associates while only 22 percent (2/9) of the non-evangelicals had more than one associate minister.

With the evangelical conservative pastors and/or churches, counseling is definitely not one of their priorities in considering additional positions of ministry. This appears to be true in non-evangelical churches as well, yet

with just 22 percent of these churches with more than one associate, the data is not sufficient to determine an accurate comparative status concerning the priority of pastoral counseling assistance in the non-evangelical churches with the same status in the evangelical churches.

The responses to the questions (7-11) in the section on the pastors training in counseling show that the non-evangelical pastors have had significantly more counseling training than have the evangelical pastors. An interesting finding was that all (100 percent) of the pentecostal group of respondents had received Bible College training while none had received seminary training. Yet 44 percent of these pastors reported counseling courses were a part of their formal ministerial training. This compares with only 38 percent of the "holiness" group who said that their formal ministerial training included courses in counseling even though 69 percent of this group had seminary training or additional graduate work. This data could indicate that the pentecostal ministerial training schools, though only of Bible College status, are making counseling courses more available to their students than are the seminaries that trained the pastors in the CHA group of respondents.

The pentecostal/CHA combined sample revealed that

41 percent of the evangelical pastors received counseling courses as a part of their formal ministerial training. Compared with 67 percent of the non-evangelical pastors whose ministerial training included counseling courses, it is obvious that more of the non-evangelical pastors have received training in counseling as a part of their formal ministerial training than have the evangelical pastors.

In addition to the counseling training received during their formal ministerial training, the non-evangelical pastors are more likely to improve their counseling skills by taking courses in counseling at local educational institutions. Only 25 percent of the pentecostal pastors had taken such courses during the last five years, while 56 percent of the CHA pastors had enrolled in such courses to improve their counseling skills. However, when the respondents who participated in the course at Western Evangelical Seminary were omitted, the CHA figure dropped to 40 percent (6/15). Based on this omission, the pentecostal/CHA combined sample shows that 29 percent (17/59) of the evangelical pastors have pursued additional counseling training in this manner during the past five years, while 78 percent of the non-evangelical pastors have had such additional training in counseling.

A higher percentage of evangelical pastors (58 percent) reported that they had attended at least one counseling seminar during the last five years, than 29 percent who had actually enrolled in counseling courses. Yet non-evangelical pastors are still more likely to attend such seminars on counseling (78 percent) than are conservative pastors (58 percent).

Only 3.5 percent (3/85) of the total respondents had completed any CPE training. All of these were from the pentecostal group of pastors. As a result of such a small proportion of the respondents indicating involvement in CPE training, this type of training was not seen as a significant factor in the overall counseling training for the pastor.

Question 12 asked the pastors to compare the time required by counseling with other ministerial functions and question 13 asked them to indicate the approximate percentage of their time which they spent in counseling. The results of the survey revealed that the CHA pastors ranked counseling as considerably a less significant aspect of their total ministerial function than did both other groups. Less CHA pastors (40 percent) spent more than 10 percent of their time counseling than either the non-evangelical pastors (45 percent) or the pentecostals (75 percent).

An interesting finding was that even though the CHA pastors do not allot as much time to counseling as do the other groups, yet 66 percent of these pastors would like to see counseling occupy a more significant role in their ministry. While 56 percent of the non-evangelical pastors ranked counseling lower on the priority scale in actual practice than they would like to see it under ideal circumstances, thus indicating their desire to do more counseling, 66 percent of the pentecostals wished counseling played a less significant role in their ministerial function than it does. The data indicates that the pentecostal pastors rank the time required for counseling higher than the other pastors, but they wish it occupied a less prominent priority position in their ministry. This may well indicate that the CHA and non-evangelical pastors find satisfaction in counseling while the pentecostals are experiencing a great deal of frustration in this area. Thus 56 percent of the non-evangelicals and 66 percent of the CHA pastors would like to do more counseling, while 66 percent of the pentecostal respondents wish they could do less counseling in comparison to their present actual allotment of ministerial functions.

The non-evangelical pastoral counselors are more aware of the standard 50 minute counseling session than are

the evangelicals. Fifty-three (53) percent of the evangelical pastors spend less than 45 minutes in an average counseling session, while 56 percent of the non-evangelicals spend from 45 minutes to one hour in an average session. This data could well indicate that the non-evangelical pastors are more familiar with the recommendations of the literature than are the evangelicals.

The evangelical pastors encounter religious and marital problems in counseling sessions most often while the non-evangelicals are called upon to counsel in marital and familial difficulties more often than in situations where religion is a problem issue. Fifty-four (54) percent of the evangelicals ranked religious problems as one of the top three counseling issues they regularly encounter while only 22 percent of the non-evangelicals ranked religious problems in the top three positions. This data indicates that people with religious and spiritual problems are bringing these problems to evangelicals and the pastors are dealing with them as important areas for fulfilled living. On the other hand, the non-evangelicals are less involved in counseling people who have religious problems, but are more involved in counseling people with marital, familial, and personality problems than are the evangelical pastors.

Both groups had high percentages of pastors reporting that the four areas of drug related problems, sexual difficulties, alcoholism, and juvenile delinquency were the problems they least often encountered in counseling sessions.

When this data is compared to the responses from question 18 it is seen that the pastors tend to feel more comfortable with the problems they see most often, and least comfortable with the problems they see least often. For instance, 43 percent of the evangelical pastors reported they would be most comfortable dealing with a religious conviction issue, while 54 percent indicated that such issues are one of the most often occurring problems they deal with in counseling sessions. Likewise, while 78 percent of the non-evangelicals said they seldom counseled with a person "hooked" on drugs, 67 percent admitted they would be troubled by feelings of discomfort if they were to be called upon to counsel in such a situation. This data indicates that pastors see people with problems they feel most comfortable dealing with while they tend to exclude people from their counseling whose problems possibly cause them to experience feelings of discomfort.

In regards to training in counseling the data suggested that pastors felt less secure about handling

"abnormal sexual behavior" than other types of problems. Only 22 percent of the evangelicals and 33 percent of the non-evangelicals felt their training was sufficient to provide in-depth and beneficial counseling in this area. They felt more competently prepared to counsel in the area of marital conflict than any other area. Here 89 percent of the non-evangelicals and 55 percent of the evangelical pastors indicated they had received sufficient training to provide beneficial counseling in this area.

That the overwhelming majority of pastors (82 percent) do not maintain certain hours which are designated by them and recognized by their congregations as being reserved strictly for counseling shows a lack of aggressiveness on their part in identifying themselves as counselors. If pastors sit back passively and take in counseling just as it comes to them they will not be recognized as counselors by the people they serve. Hence the data indicates that since pastors are not aggressive about advertising their counseling ministries, they perhaps do not wish to be recognized by the people of their congregations as counselors.

Although the church is an ideal setting for the inauguration and continuation of group counseling the pastors appear to be reluctant to move in this direction.

Particularly this is true of the evangelical pastors. Only 33 percent of these pastors were involved in the leadership or facilitation of a personality growth or inter-personal communications group. More non-evangelical pastors (56 percent) lead such groups, yet almost half of even this generally more progressive group refrain from involving themselves in group counseling facilitation. Perhaps pastors are threatened by a small informal group setting, a sort of hand-to-hand combat situation, because they are accustomed to addressing people from their somewhat distant and secure pulpit positions. Surely this could well account for their hesitancy to get involved in group counseling.

Evangelical pastors are extremely directive in their styles of counseling. It is their contention that they have the answers, and as a counselor they are responsible to provide these answers to their counselees and direct their counselees to a life of conformity to those answers.

While it is true that question 25 may have influenced these pastors to be more directive because of the issue of homosexuality which the question centered on, yet 54 percent of the evangelicals listed Bill Gothard as being primarily responsible for influencing their counseling styles. What Gothard does is to provide answers and then

insist on submission to those answers as the therapeutic model for successful living. Since he is so influential to the conservative pastors style of counseling, it must be assumed that they are, in fact, directive in all aspects of their counseling. Furthermore, just one evangelical pastor out of the 76 who responded indicated that Carl Rogers had influenced his counseling style. Several pastors responded to this question on who had influenced their counseling ministries (question # 17) by writing Jesus Christ and the Bible. One said King James while another was mainly influenced by Oral Roberts and Billy Graham. Yet another reported that Jack Hyles was the person who had mostly influenced his particular counseling style. While these "write-ins" may be varied in their roles and methods, we can conclude that the pastors who provided them are all suggesting that their counseling styles are highly directive. The excerpts from question 26 which are presented in Appendix C further verify this to be the case.

Conclusions and Implications

As a result of the review of the literature, the data obtained from the research, and the interpretation of the data, the researcher has reached the following

conclusions relevant to pastoral counseling practices and attitudes as indicated by the evangelical pastoral sample participating in this research project.

1. The pastoral counseling literature coming from the mainstream of the pastoral counseling movement is having a limited effect on the counseling styles and practices of the evangelical pastors in the sample.

2. The pastors who comprised the research sample indicated that evangelical pastors may be turning to Bible exhorters like Bill Gothard for guidance and training in pastoral counseling more than to the professional counseling literature.

3. The pastoral sample showed conservative pastors to be more directive in their counseling styles than the non-conservative pastors.

4. Counseling was not seen as one of the priority functions of ministry by the evangelical pastoral sample.

5. Evangelical pastors apparently do not generally receive any counseling training with their formal ministerial training, but most of them do attend seminars on counseling.

6. The evangelical pastors in this study felt that the training they had received in counseling had not

adequately prepared them to provide beneficial counseling, hence they were hesitant to aggressively pursue a counseling ministry.

An implication arising from the results of this study is that many evangelical pastors appear to need additional training in counseling techniques and methods. Denominational leaders should take this responsibility upon themselves and provide systematic in-service training sessions for their pastors. This training should provide an exposure to the Rogerian supportive/non-directive approach to counseling, as well as to other approaches, since evangelical pastors should attempt to broaden their counseling styles. Evangelical ministerial training schools should also expand their curriculum in counseling so that their graduates will be better equipped pastoral counselors.

In addition, the results of the research indicate that these evangelical pastors and churches are not recognizing the potential for the church via a Spirit-directed counseling ministry. While the evangelical churches did not employ Counseling Ministers, neither did the pastors consider counseling as a priority function in their pastoral ministries. This research finding implies that a great need exists in the evangelical church for skillful,

Spirit-filled pastoral counselors. This need will only be filled when evangelicals, skilled in pastoral counseling techniques, give themselves to the counseling ministry of the evangelical church. Such a ministry would positively be of a pioneer nature, and would be worthy of missionary ministry status classification and support.

A final implication of this study is that evangelical pastors do not see the counseling ministry as a priority function of the pastoral call because of the frustration they experience when they engage in counseling. While only 28 percent of the evangelical pastors considered counseling a priority function of their pastoral duties, 68 percent felt their training in counseling was inadequate for them to provide beneficial counseling to an individual with a personality disorder. Although these evangelical pastors feel better about providing beneficial counseling in marital conflict cases than any other area, yet 45 percent (34/46) or almost 1 out of every two feel they are inadequately prepared to provide beneficial counseling in even this area which most often confronts the pastor in his counseling practice.

This implication ties in with the first two in that it presents a challenge to evangelical churches and

denominations to relieve the pastors of this frustration by providing them with meaningful in-service and seminary counseling training programs. It also confronts evangelical conservatism with a call to respond to a ministry that is apparently lacking, both quantitatively and qualitatively, in their churches. That call is for the recognition of the ministry of pastoral counseling as a valid area of specialization in church ministry. It is a call to hear the words of the prophet informing us that "... his name will be called Wonderful Counselor ... (Isa. 9:6)."

Summary

The data was obtained from the compiled results of the responses to the pastoral counseling questionnaire.

The results of the research indicated that the representative sample of evangelical pastors did not consider counseling as a priority function of ministry in comparison to their other ministerial duties. The type of counseling techniques used were generally more directive and answer giving than non-directive and supportive. These evangelical pastors were influenced more by Bill Gothard's approach to counseling than they were by the mainstream of the pastoral counseling literature. In addition Clyde Narramore has

also influenced a significant group of evangelical pastors in their pastoral counseling styles.

The general implications arising from the results of the study are that evangelical churches and denominations need to provide their pastors with in-service and seminary counseling education; a vast need exists in the evangelical churches for Spirit-filled, skillful pastoral counselors; and the evangelical churches are confronted with a call from the Spirit of God to relieve their pastors frustrations resulting from their counseling experiences by recognizing pastoral counseling as a valid area of ministerial specialization and call.

CHAPTER V

SUMMARY OF THE STUDY

Introduction

This chapter provides a brief summary description of the entire study and offers recommendations for additional research. The purpose of the chapter is to conceptualize what was done by the researcher, summarize the results of the study, and establish the need for additional research into the pastoral counseling practices of evangelical pastors.

The procedure of this chapter will be to summarize each of the four preceding chapters. Due to the purpose and brevity of this chapter, it is not intended as substitute reading for the benefit of potential readers who feel they do not have time to read the complete research report.

Chapter 1 established the primary focus of the problem as centering on the pastoral counseling practices and attitudes of evangelical conservative pastors.

This was seen as an important area for research because statistics indicated that pastors, in general, were being called upon for considerable counseling; and because

evangelical churches, in particular, were growing rapidly. Although more counseling demands were being placed on all pastors it was observed that the evangelicals felt theologically restrained from accepting a good deal of the counseling procedure suggested by humanistic psychology and the professional counseling literature.

The objectives of the study were listed in Chapter I. These objectives were:

1. To determine whether or not the pastoral counseling attitudes and practices are different amongst evangelical pastors than amongst non-evangelical pastors.

2. To provide information which can be utilized by evangelical churches and denominations in structuring a counseling training program for their pastors.

3. To create an awareness of the potential for Christian growth that exists within the framework of an aggressive, church related, pastoral counseling ministry.

Chapter 2 attended to a review of the literature related to pastoral counseling. Since the contents of this literature review have previously been summarized (pp. 44-45) it would only be useless repetition to do so again in this chapter. What is important for our purposes here is to summarize not the contents, but the reasons for the researcher's extensive review of the literature.

It was felt that if a meaningful questionnaire was to be presented to the pastors on the subject of pastoral counseling, a comprehensive and extensive review of the literature would be required. Thus the literature review was used as a means of developing the contents of the questionnaire, as well as for academic familiarization of the issues centered in the pastoral counseling ministry.

Chapter III described the procedure of the study which the researcher utilized. This procedure was the designing and implementation of a questionnaire on pastoral counseling. The results of this questionnaire were intended to measure pastoral counseling attitudes and practices of evangelical clergymen. This was done by isolating a segment of evangelical pastors and comparing their responses with those of non-evangelical pastors.

In addition to the importance of the literature review, the formulation of the questionnaire also resulted from the researcher's extensive practical experience in pastoral counseling over the past several years. This chapter described the contents and the employment of the questionnaire as a research instrument. The results were compiled by separating the responses into the three distinct pastoral groups participating in the research, and then tabulating

the responses by percentage.

Chapter IV presented the results of the study. First the results of the questionnaire were presented in either tabular or paragraph form. This presentation of results was followed by a discussion of the results. This discussion generally attended to a comparison of the evangelical and non-evangelical pastoral responses to the various questions.

The conclusions reached by the researcher as a result of the study were that evangelical pastors are not influenced in their counseling styles by the professional counseling literature, are extremely directive and answer oriented in counseling, have had inadequate training in counseling, and do not generally feel that counseling is a priority function of pastoral ministry.

Chapter IV concluded by stating the general implications resulting from the research data.

Recommendations for Further Research

It was suggested in Chapter 4 (p. 84) that the relatively small number (N=9) of non-evangelical churches participating in the study may not have presented a representation sample of pastoral counseling in non-evangelical churches. Furthermore, the fact that these churches were all

from a restricted geographical area which was basically white middle class suburb indicates that these churches probably employ pastors who are naturally more conservative than other non-evangelical pastors. This would obviously influence their pastoral counseling practices and styles.

With these two considerations in mind it is recommended by the researcher that a more thorough and inclusive study of the pastoral counseling practices in non-evangelical churches be conducted. This should include a wider denominational scope than this paper attended to. It should also include inner city as well as suburban churches.

Since the present study was delimited to include only evangelical conservative churches representative of "Arminian" theological persuasion, it is recommended that a study be made of pastoral counseling in conservative churches which are theologically "non-arminian."

It is also suggested that an investigation be made of the evangelical churches which actively offer and advertise professional counseling services as a part of their total program of ministry to the church and community. This investigation should include research into the staffing of such services, the type of counseling methods used, and the productivity of this service in the overall program of

the church.

A final recommendation for further research is that a study should be conducted to determine whether or not recently ordained evangelical clergymen have specialized in pastoral counseling, and if so, whether they have been able to find positions in evangelical churches for ministry in their area of specialization. This study would necessarily include research into evangelical ministerial training schools in order to determine whether or not such schools are providing specialized training in pastoral counseling.

Quality research is essential in pastoral counseling if the evangelical church is to take seriously the counseling heritage provided by our Lord's example and available through the Spirit's presence with us as "Counselor."

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APPENDICES

APPENDIX A
THE PASTORAL COUNSELING QUESTIONNAIRE
UTILIZED BY THE RESEARCHER

PASTORAL COUNSELING QUESTIONNAIRE

Instructions

1. Please answer each question in the questionnaire.
2. Make a check mark () in the space provided by the answer you most closely agree with, or fill in the space in accordance with the instructions for that particular question.
3. Some questions will have additional instructions. Please be sure that you understand these instructions clearly before providing the answers.
4. None of the questions should be viewed as having "right" or "wrong" answers. This is not a test, but a questionnaire hence your attitudes, opinions, and actual practices are being sought and will be accepted by me as the right answer and will be honored by me as truth.

PASTORAL COUNSELING QUESTIONNAIRE

Code # _____

1. What denomination is your church affiliated with?
- a. ☐ Assemblies of God
 - b. ☐ Baptist
 - ☐ American Baptist Churches in the U.S.A.
 - ☐ Conservative Baptist Association of America
 - ☐ Southern Baptist Convention
 - ☐ Other (Please specify)

 - c. ☐ Christian Church (Disciples of Christ)
 - d. ☐ Church of God (Anderson, Indiana)
 - e. ☐ Evangelical Church of North America
 - f. ☐ Evangelical Free Church
 - g. ☐ Evangelical Methodist Church
 - h. ☐ Free Methodist Church
 - i. ☐ Friends (Northwest Yearly Meeting)
 - j. ☐ International Church of the Foursquare Gospel
 - k. ☐ Lutheran (Please specify group or synod)

 - l. ☐ Nazarene
 - m. ☐ Open Bible Standard
 - n. ☐ United Methodist
 - o. ☐ United Presbyterian
 - p. ☐ Wesleyan Church
 - q. ☐ Other (Please Specify)

2. Which of the following is your church or denomination a member of?

- a. ☐ Christian Holiness Association
- b. ☐ International Council of Christian Churches
- c. ☐ National Association of Evangelicals
- d. ☐ National Council of the Churches of Christ in the U.S.A.
- e. ☐ Pentecostal Fellowship of North America
- f. ☐ World Council of Churches

3. Size of church.

- a. ☐ number of members
- b. ☐ number of Sunday morning worship services
- c. ☐ average Sunday morning worship service attendance during the past three (3) months (per service)

4. In addition to that of head pastor what other positions of ministry are staffed by clergy or other professionals?

- a. ☐ Minister of Education
- b. ☐ Minister of Music
- c. ☐ Minister of Visitation
- d. ☐ Minister of Youth
- e. ☐ Minister of Counseling
- f. ☐ None (Check here if the head pastor is the only professional ministerial staff member)
- g. ☐ Other (please specify position or office of ministry)

5. Which of the following age groupings are you in?

- a. ☐ less than 30
- b. ☐ 30-45
- c. ☐ 45-60
- d. ☐ over 60

6. How many years have you been involved in pastoral ministry?

- a. ☐ less than 5 years
- b. ☐ from 5 to 10 years
- c. ☐ from 11 to 20 years
- d. ☐ more than 20 years

7. What type of formal ministerial training have you received?
- a. ☐ No formal training
 - b. ☐ Bible College diploma
 - c. ☐ Undergraduate degree
☐ Specify degree
☐ Specify major
 - d. ☐ Seminary
☐ Specify degree (s)
☐ Specify major (s)
 - e. ☐ Additional graduate work
☐ Degree (s)
☐ Major (s)
☐
8. Did your formal training for ministry include any specific courses in counseling theory and/or skills?
- a. ☐ No
 - b. ☐ I don't recall
 - c. ☐ Yes
 - d. ☐ How many such courses?
9. Have you taken any courses in counseling during the last five years through a local college, university, Bible college, seminary, or by correspondence?
- a. ☐ No
 - b. ☐ Yes
 - c. ☐ How many such courses?
10. Have you attended any counseling seminars during the last five years?
- a. ☐ No
 - b. ☐ Yes
 - c. ☐ How many such seminars?
11. Have you completed any units of training with the Association for Clinical Pastoral Education?
- a. ☐ No
 - b. ☐ Yes
☐ Number of units completed
☐ Level(s) completed
☐ Basic
☐ Advanced
☐ Supervisor

12. Rank the following ministerial functions from 1-9 in terms of the amount of time required. Place the number one (1) by that function in the list which requires more time than any other, number two (2) by the next most time consuming function listed, and so on in descending order. The number nine (9) will be assigned to the particular function listed which requires the least amount of your time. Be sure to place a number by each function listed.
- a. administrative duties
 - b. board and committee meetings
 - c. calling and visitation
 - d. community and social functions
 - e. counseling sessions
 - f. parish, organizational, and ministerial group fellowship meetings
 - g. personal meditation and prayer meetings
 - h. preaching and teaching
 - i. sermon preparation, reading, and study
13. Approximately what percent of your working time is consumed by actual counseling sessions.
- a. less than 10%
 - b. more than 10% but less than 25%
 - c. more than 25% but less than 50%
 - d. more than 50%
14. On the average, approximately how many clients do you see in actual counseling sessions per month?
- a. 1-5
 - b. 6-10
 - c. 11-20
 - d. more than 20
15. What is the average length of time you spend with a client in an individual counseling session?
- a. less than $\frac{1}{2}$ hour
 - b. from 30-45 minutes
 - c. from 45 minutes to 1 hour
 - d. from $1-1\frac{1}{2}$ hours
 - e. from $1\frac{1}{2}$ -2 hours
 - f. more than 2 hours

16. Rank from 1-9 the problems you most often encounter in counseling sessions. Place the number one (1) in the space by the problem in the list which you most often encounter, and so on in descending order. The number nine (9) will be assigned to the problem in the list which you least often encounter.

- a. ☐ Alcohol related problems
- b. ☐ Drug related problems
- c. ☐ Family relationship problems(parent-child etc).
- d. ☐ Financial difficulties
- e. ☐ Juvenile delinquency
- f. ☐ Marital disharmony
- g. ☐ Personality maladjustment and disorder
- h. ☐ Religious and Spiritual questions
- i. ☐ Sexual difficulties and frustrations

17. Which of the following individuals have influenced your counseling style and/or ministry? If you choose more than one (1) please rank them in terms of priority of influence by assigning the number one (1) to that individual who has most influenced your counseling style and/or ministry, two (2) to the person who has had the next most influence etc.

- a. ☐ Jay Adams
- b. ☐ Harry Brandt
- c. ☐ Howard Clinebell
- d. ☐ Gary Collins
- e. ☐ Victor Frankl
- f. ☐ William Glasser
- g. ☐ Bill Gothard
- h. ☐ Seward Hiltner
- i. ☐ Rollo May
- j. ☐ Clyde Narramore
- k. ☐ Carl Rogers
- l. ☐ Paul Tournier
- m. ☐ none of these
- n. ☐ other (Please specify)

18. Listed below are nine problems pastors are likely to be called upon for counsel. Rank these problems from 1-9 in accordance with how comfortable you would feel in an actual counseling session. Assign number one (1) to the problem in the list you would feel most comfortable dealing with, and so on in descending order with number nine (9) being assigned to the problem you would feel least comfortable dealing with.

- a. ☐ a church board member confesses to a drinking problem
- b. ☐ A person "hooked" on drugs seeks your help
- c. ☐ a parental couple shares their inability to communicate with their teenage son
- d. ☐ a couple feels they cannot tithe because they have far too many financial obligations as is
- e. ☐ a teenager in your church has been referred to your counsel by the juvenile court
- f. ☐ a married couple seeks your counsel as the "last straw" before starting divorce proceedings
- g. ☐ a 25 year old single person comes to you plagued with feelings of inadequacy
- h. ☐ one of your "strongly spiritual" members questions the reality of his faith in God
- i. ☐ a married couple discusses their differences and frustrations regarding their desires for sexual encounter.

19. Do you feel that you have sufficient training in counseling to provide in-depth and beneficial counseling in the following areas?

- | | <u>Yes</u> | <u>No</u> | |
|----|--------------------------|--------------------------|-----------------------------------|
| a. | <input type="checkbox"/> | <input type="checkbox"/> | Alcohol and drug related problems |
| b. | <input type="checkbox"/> | <input type="checkbox"/> | Marital problems |
| c. | <input type="checkbox"/> | <input type="checkbox"/> | Personality disorder |
| d. | <input type="checkbox"/> | <input type="checkbox"/> | "Abnormal" sexual behavior |

20. Rank the following pastoral functions in terms of how you wish you could allot your time under ideal circumstances.

- a. ☐ administrative duties
- b. ☐ board and committee meetings
- c. ☐ calling and visitation
- d. ☐ community and social functions
- e. ☐ counseling sessions
- f. ☐ fellowship meetings
- g. ☐ personal meditation and prayer meetings
- h. ☐ preaching and teaching
- i. ☐ sermon preparation, reading, and study

21. Which of the following best describes your feelings about the professional counseling services in your community?
- a. ☐ excellent
 - b. ☐ fairly good, but I have reservations about their lack of "spiritual" emphasis
 - c. ☐ poor because of their non-Biblical base
 - d. ☐ I am not familiar enough with these services to make an assessment
22. Do you have certain hours which you designate and which your congregation recognize as being reserved strictly for counseling appointments?
- a. ☐ Yes
 - b. ☐ No
23. What percentage of your counseling is done by the group method?
- a. ☐ none
 - b. ☐ less than 10%
 - c. ☐ from 10 to 25%
 - d. ☐ more than 25%
24. Do you lead or facilitate any personal growth or interpersonal communication groups?
- a. ☐ Yes
 - b. ☐ No
25. Which one of the following do you feel would be the best method to use in counseling with a person who has been involved in a homosexual relationship?
- a. ☐ Trace through the client's history until you have uncovered the "root cause" of the difficulty and then deal with it from that aspect.
 - b. ☐ Show the client that this behavior is not in line with God's will for his/her life, by sharing the relevant Scriptural passages which indicate that the behavior is sinful, and then assuring the client that God's grace in Christ is available for forgiveness and transformation.
 - c. ☐ Assure the client of your understanding and total acceptance of him/her as an individual by allowing

the issue of homosexuality to be secondary in importance to your understanding and acceptance of the client.

- d. — Seek from the client his/her assessment of the "rightness" or "wrongness" of the behavior and suggest that he/she follow socially acceptable and responsible patterns of sexual behavior.

26. Describe your general approach or basic method in counseling people.

APPENDIX B
THE COVER LETTERS FOR THE QUESTIONNAIRE

January 16, 1976

Dear Pastor:

I am a student at Western Evangelical Seminary in Portland, Oregon. My major area of study is pastoral counseling and I am presently involved in a research project concerning pastoral counseling attitudes and practices in selected local area churches.

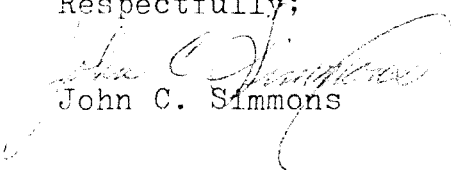
You can assist me in this project by completing the enclosed questionnaire and returning it to me by Feb. 15, 1976. I have provided a self-addressed, stamped envelope for this purpose.

Your co-operation will not only help me, but should also greatly enhance the seminary pastoral counseling department's awareness of the local parish pastor's pastoral counseling practices and attitudes about counseling.

To ensure confidentiality and anonymity please do not include your name nor the name and address of your church in the questionnaire.

I deeply appreciate your assistance, your co-operation and your time. Thank you.

Respectfully;


John C. Simmons

January 19, 1976

Dear Fellow Minister:

After serving both in the pastoral ministry and in Trinidad on a four year missionary assignment with the Open Bible Standard Churches, it has been my privilege for the past year to return to school and work towards a Master's Degree in pastoral counseling.

In completing my work in this field at Western Evangelical Seminary, Portland, Oregon: I am doing a graduate research project which compares the pastoral counseling attitudes and practices in selected Open Bible Standard Churches with those attitudes and practices in other selected churches.

You can assist me in this project by completing the enclosed questionnaire and returning it to me in the self-addressed, stamped envelope before Feb. 15, 1976. I would especially appreciate your rapid response.

Your cooperation in this project will not only assist me in completing my course of study, but the compiled results will also provide valuable information concerning pastoral counseling attitudes and practices within our fellowship of churches. Hopefully such information can be utilized as a learning tool in pastoral counseling seminars etc. so that pastors throughout Open Bible Standard Churches can profit by it.

In order to ensure confidentiality and anonymity please do not include your name nor the name and address of your church with your reply.

Thank you for your assistance, your cooperation, and your time.

In appreciation;


John C. Simmons

APPENDIX C
VERBATIM EXCERPTS FROM REMARKS SUPPLIED
BY THE RESPONDENTS TO QUESTION # 26
OF THE QUESTIONNAIRE

The following verbatim excerpts were chosen at random from among 67 out of 85 (78 percent) respondents who provided a description of their general approach or basic method used in counseling with people. These responses were given in answer to the final question in the questionnaire. The responses to this question were not included in the tabulation of the results, but are presented here as supplementary information to the discussion of the results.

The format of presentation distinguishes the excerpts provided by the evangelical responses to the question from those submitted by non-evangelical pastors.

Evangelical Responses

"Direct, confront with Biblical basis."

"I encourage the client to say anything he may want to say....I allow him to talk as long as I feel that what he is saying is relevant. I use God's word as the final authority on any matter."

"I adhere strictly to the scriptures. The Bible answers every need. I have had great success."

"Seek a right relationship with God and he will direct your steps through his written word. In all your ways acknowledge God and he will direct your paths."

"I don't mean to be super-spiritual, but the Holy Spirit is so faithful in pin-pointing the root of the problem."

"I am not trained as a counselor, therefore I refer the client....As pastor I will deal with the spiritual welfare of the people."

"I feel very inadequate as a counselor and would really prefer not to do it. I don't think many pastors are really qualified, but someone has to do it. I try to get to the root of the problem and share Biblical answers if those I am talking to are Christians. If not, I try to be a good listener....I feel counseling can tie one down to where the rest of one's ministry becomes neglected."

"With the Holy Spirit in my heart, the Bible in my hand, and some psychology in my head I proceed to counsel...."

"Bill Gothard."

Non-Evangelical Responses

- "1. Have the client make a contract about what he/she wants to change about themselves.
2. Help them deal with stages of counseling:
 - A. Defensive
 - B. Anger
 - C. Hurt
 - D. Self as problem
 - E. Take responsibility
 - F. Forgiveness-Grace
3. I use Transactional Analysis and Gestalt methods to complete the contract."

"Circumstance dictates approach and technique. Refer those beyond my abilities or those with whom clinical rapport cannot be established or maintained, without copping out on continued interest in the individual."

"Determine where the person is at and then relate him to God in Christ and his fellow human beings."

"Non-directive."