

AN ANALYSIS OF COUNSELING ACTIVITIES  
OF PASTORS IN THE CHURCH  
OF THE NAZARENE

By

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## CHAPTER I

### THE RESEARCH PROBLEM

#### Introduction

A minister has various functions to perform as a pastor of a local congregation. His activities include preaching, counseling, teaching, evangelizing, conducting worship, visiting the sick, administering rites, and leading the social outreach of the church into the world.

Ministers in the Judeo-Christian faith have a long history of service to mankind. Traditionally, the pastor of a church has been involved in some type of counseling as the "shepherd of the flock." He has had to deal with myriad of problems pertaining to practically every facet of human suffering and perplexity. Various forms of counseling and guidance are also included in this history.

Pastoral counseling of today has been modified and adapted to meet educational innovations and psychological research. The change in form, as it is today, could best be described as a shift from pastoral theology to pastoral psychology (Moser, 1962). According to Narramore (1960, p. 37), "counseling is a process, not a lecture." He further defines counseling as the use of various techniques to help an individual overcome a conflict or improve his life adjustment. Although pastoral counseling seems to be changing in its form, it is not new in purpose. Ministers have been and still are in a position to be aware of and



concerned with many types of human need.

A chronological view of modern psychological and analytical study concerning personality and human development has revealed useful knowledge. The impact of these studies, especially Freudian psychology, has been felt in practically all areas of counseling. Many other individual theorists have had an influence on counseling since Freud. Today we can categorize the theorists into various groups such as rational, learning theories, psychoanalysis, perceptual-phenomenological, existential, and eclecticism (Patterson, 1973). These developments in counseling and psychology have aroused interest among the clergy (Hulme, 1956).

One cannot help but realize the emphasis being placed on counseling by observing the many and varied articles, books, and other published material on counseling in general and counseling psychology in particular (Kardex, O.S.U. library). This emphasis in counseling and counseling psychology has resulted in a variety of counselors in many fields. The careers to be added to the already existing professions of medicine and law are psychologists, social workers, educational specialists, school counselors, vocational specialists, experts on marriage, personnel workers, and clergymen (Hiltner, 1961). Although there may be some variations among the different categories of counseling, each of them is dedicated to helping people cope with problems.

Pastoral counselors draw on the knowledge and materials available in personality and human development as do other counselors. With this thought in mind, it seems safe to consider "counseling" as a type of helping relationship carried on by several professions, but always in the context of what is unique or distinctive about each profession (Hiltner, 1961).

Some experts hold that counseling should be done only by individuals who have an earned doctorate in their area of concern. Others believe that counseling activities should be conducted by all counselors regardless of their education (Moser, 1962). To support this view, it would seem logical that the multiplicity and variability of human problems necessitate attention from every reasonable approach and/or frame of reference. One approach to meet these needs is pastoral counseling.

The Association for Clinical Pastoral Education (ACPE) was formed in the 1920's to assist clergymen in the development of their counseling education and clinical training. Recently another group called American Association of Pastoral Counselors (AAPC) has contributed their efforts in helping pastors gain competence in counseling. Along with these two groups the curriculum offerings of graduate schools of theology in counseling and related subjects have provided most of the counseling education for ministers.

Considering the emphasis being placed on counseling in general and on counseling by ministers in particular, an analysis of counseling activities by pastors would contribute to a better understanding of the role of the minister. It would also be helpful to discover what types of counseling techniques and theories are being utilized. Very little is known about what activities or how much time pastors actually spend in counseling. Specifically, there have been few attempts to classify and record the counseling functions performed by pastors in the Church of the Nazarene.

#### Purpose of the Study

There are many questions that need to be answered concerning the

counseling activities of pastors in the Church of the Nazarene. The purpose of this study is to answer the following questions: (1) How much counseling is done by the pastors? (2) How much time is actually spent in counseling? (3) How important is counseling in relation to other pastoral functions? (4) Have pastors in the Church of the Nazarene studied or used the different theories of counseling? (5) What problems occur most often? (6) Do pastors vary their technique approach with different problems? (7) Do the pastors make referrals? (8) Is there a consistent attitude toward selected critical incidents? (9) Is there a significant difference in the time spent in counseling per week in relation to the demographic information? Various questions of attitude toward pastoral counseling are also included.

The secondary demographic factors to be considered are as follows: (1) educational background of pastors; (2) size, location, and economic level of church attenders; (3) age of pastor; (4) any secular or time consuming activities of the pastor; (5) years in the ministry; (6) years in current position.

#### Limitations

The population studied in this investigation was limited to ministers currently pastoring in the Church of the Nazarene. Missionaries, evangelists, and other ministers were excluded.

Specifically, the population in the study consisted of 117 pastors who returned their questionnaires. The findings may be interpreted only in respect to those 117 pastors. That number represents 51.3 percent of the sample and 2.5 percent of the total number of Nazarene pastors. Therefore, no generalizations from this study can be implied for 97.5

percent of Nazarene pastors. For this reason, extreme caution should be used in interpretation of this study.

#### Definition of Terms

1. Pastoral Counseling. Allison F. Williams (1971) defines pastoral counseling as an interpretation of:

. . . any relationship or exercise within the life of the parish which allows a member, either through group discussion or individual consultation, to so confidently articulate his feelings and needs that his integrity as a person will not be violated or exploited (p. 9).

Pastoral counseling is also considered to be one of the several helping professions. In the unique and distinct profession of the ministry, a pastor assists clients with their problems and difficulties, and provides the opportunity for human growth and development.

2. Church of the Nazarene. According to Mead (1970):

The theological and doctrinal foundations of the Church of the Nazarene lie in the preaching of the doctrines of holiness and sanctification as taught by John Wesley in the eighteenth century revival in England. It is a middle-of-the-road church, neither extremely ritualistic on the one hand nor extremely informal on the other; one church historian calls it the right wing of the holiness movement (p. 84).

3. Licensed Minister. Any member of the Church of the Nazarene who feels called to the ministry can obtain a minister's license provided he (1) has held a local preacher's license for one full year issued by a local church; (2) has passed the complete first-year course of study for ministers, or if enrolled in a Nazarene college or seminary, has completed one-fourth of the units prescribed in the college or college-seminary program, or one-third of the Bible college ministerial curriculum; and (3) has met other local church and district qualifications pertaining to gifts and character (Nazarene Manual, 1976).

4. Ordained Minister. An ordained minister is one who has fulfilled all the requirements of the church and has successfully completed the full course of study prescribed for licensed ministers. After a two-thirds vote of the district assembly the minister is ordained by the laying on of hands of the elders under the direction of the presiding general superintendent (Nazarene Manual, 1976).

5. District and Educational Zones. The continental United States is divided into 70 districts. These districts are combined to form eight educational zones for the support of the Nazarene institutions of higher education.

#### Value of the Study

This study contributed to a possible description of the counseling activities of pastors in the Church of the Nazarene. A consideration of the variables of pastoral experience and training, and the local church characteristics, in this study revealed more clearly the differences and/or similarities in the counseling activities of Nazarene pastors.

Specifically, this study provides suggested material for the organization of workshops and seminars for Nazarene pastors in the areas of counseling and human problems. A secondary possible contribution involves the curriculum in Nazarene liberal arts colleges and in the Nazarene Seminary and Bible College.

#### Summary and Organization of the Study

Chapter I of this study provides background information for the study. The purpose of the study, limitations, and terms used frequently are given. Finally, the value of the study is discussed.

The format of the succeeding chapters is as follows: Chapter II discusses the selected related literature which was reviewed for this study. Chapter III explains the methodology and design of the study. Chapter IV presents the analysis of data collected for this study. Chapter V consists of a summary of the purpose, significance, and methodology of the study. The last chapter also includes a brief summary of the analysis of data and the author's conclusions and recommendations.

## CHAPTER II

### LITERATURE REVIEW

#### Introduction

Chapter II presents a selected review of the literature. A brief overview of the total role of a pastor is presented emphasizing pastoral counseling. The second area of concern looks at the different definitions of pastoral counseling by various clergymen and religious leaders in this field followed by some objectives and goals in pastoral counseling. The fourth major division of the chapter reviews the similarities and differences between pastoral counseling and other counseling. Next, a discussion of the training or education that is involved in becoming a recognized or competent pastoral counselor is considered. The sixth area of discussion is a presentation of the many activities of a counseling pastor, followed by the problems a pastor has to cope with in his counseling. Finally, the topic of referral is covered. The chapter closes with a summary of the literature presented and the observations and conclusions of the author.

#### The Pastor's Role

The ministry is one of the oldest professions known to man. Beginning with the early Church, leaders were separated to provide the necessary assistance to the believers. For example, the Apostle Paul

wrote to the Corinthian Church to explain the various types of service within the Church. He also told the Church at Rome how believers could be of use to others. These gifts or ministries of the Spirit are summarized by Purkiser (1973):

. . . putting the service gifts together from both the Romans and Corinthians lists, we get a marvelous overview of the abilities necessary for the complete functioning of the body of Christ:

1. Speaking for edification, exhortation, and comfort for other
2. Service (ministering to human needs)
3. Teaching (grounding others in the truth)
4. Exhortation or encouragement (stimulating faith in others)
5. Giving or sharing with generosity
6. Leadership (taking the lead in joint efforts with others)
7. Compassion or concern (empathy)
8. Speaking with wisdom
9. Ability to grasp and communicate knowledge
10. Mustard-seed faith
11. Gifts of healing
12. Miracles, especially miracles of grace
13. Discernment of spirits
14. Different kinds of languages
15. Interpretation of languages (pp. 47-48).

The Church has believed that every gift or talent was needed to fulfill the mission given by Jesus Christ. As the church became more pronounced and organized, the ministry became a separate and recognized profession.

The ministry is considered as a profession among other professions. Stewart (1974), however, suggests that professional has been a bad name. Many think of a professional as being a person who does something for money or prestige. It is typically used to include sports, politics, the theater and other areas that receive exclusive coverage by the media. He finds it hard to visualize the ministry of Jesus Christ in this light.

The minister of today is struggling, along with other professionals, with the clarification of his role in our complex society. Actually,



the modern minister has a multi-role profession. Jacobsen (1967) points out that the minister is seen as a pastor, preacher, teacher, and administrator. Baute (1965) adds that the pastor, in his religious responsibilities, is not only a teacher, ruler, and judge, but also a counselor.

Scarlett (1970) states that in the last half of the nineteenth and early part of the twentieth centuries the minister assumed many roles such as social worker, counselor, as well as the spiritual leader. This addition, however, is not new except in the light of modern complexities and terminology. The clergyman has been and still is concerned with the total human situation of his parishioners (Williams, 1974).

According to Robertson (1969) the pastor must convey the doctrines of his church and let the congregation know what is expected of him in terms of specific duties and responsibilities. Robertson (1969) continues with a job description which includes further study and personal experiences necessary for sermons, availability in times of critical experiences of the church members: illness, death, birth, marriage; a director of prayer, participant in social activities, administrator, and building program supervisor.

Dayringer (1971) points out that:

In the church, a pastor is often so zealous about keeping the good will of his flock that he sometimes overextends himself. He is prone to do whatever his people ask him to do. Sometimes they have him running a taxi service, hauling groceries, and doing a hundred and one things that anybody else in the church could do. If this happens to him, it usually means that he is forced to neglect something that he is more specially trained for that others cannot do. Since each parishioner has a different idea of his pastor's duties, the pastor needs to know his role and be secure in it (p. 7).

A minister must, therefore, learn more about his own role. He should find out what he does better than others in the church. He also needs to know what others can do that will enable him to use his talents and training as he fulfills his calling.

Menges and Dittes (1965), in their book on abstracts of studies pertaining to ministers, include a study done by Samuel Blizzard who investigated the pastor's role in the context of conflict. He found that a minister has a role conflict in the following areas: believer versus prophet, practitioner versus scholar, specialist versus general practitioner, effectiveness in the parish versus success in the denomination, professional versus family man, and professional versus extra professional.

One of the special areas in a pastor's complex role is pastoral counseling. According to Benson (1969) people are more and more expecting ministers to help them with their personal, psychological problems. The Mental-Health Commission, which has often been cited, reported that when troubled people seek professional help, they choose clergymen more often than members of any other professional group (Gurin, 1962). The minister is a key figure in the community so far as mental health is concerned, especially in dealing with crisis situations (Scarlett, 1970). Rockland (1969) concludes that there are more hours spent in pastoral counseling by ministers than by all psychiatrists across the nation. "A pastor, then, unless he is entirely inept and doesn't belong in the ministry at all, will find himself counseling, whether he is trained in it or not (Ensworth, 1968, p. 844). As a result of this unique position, a pastor finds himself in the midst of efforts to help people who are burdened and troubled (Clinebell, 1965).

According to Clinebell (1966) a pastor who is in touch with his congregation sees many whose lives are burdened down with hurts, fears, and past wounds. Most of the time he is the only one who has been allowed to look into this hidden life of these individuals.

The pastor is in a strategic position to help the troubled persons in a community.

In most small communities the only professional people available for counseling are ministers, physicians, and lawyers. Although the minister's counseling may be less than adequate, he ordinarily has considerably more such training than persons in law and medicine (Clinebell, 1965, p. 211).

There is also another aspect of the pastor's role that complements his formal counseling. A minister is engaged in many functions such as visiting new families to the community, expressing a friendly word as people leave the worship service, writing a congratulatory note when a member has accomplished something, and involving himself in the crises of life, marriage, death, birth, sickness, and so forth (Clinebell, 1965). The clergyman has no choice but to deal with each problem or situation as it is encountered. Whether he likes it or not, the modern minister is involved in the counseling situation.

Westberg (1966) adequately summarizes the pastor's role in this differentiation between the old and new concepts of a clergyman in relation to counseling.

This new concept of the clergyman contrasts starkly with the image of a clergyman as rather stern and forbidding. People go to him to search for help in their personal lives, and in his daily ministry he is called upon to serve people who represent every possible category of emotional illness. He sees many sick people in their homes long before they have summoned up the courage to consult a physician or a psychiatrist. In a day when there are far too few professionals trained to help people in distress, it is being discovered that the clergyman stands in a unique relationship to mental illness (p. 3).

## Defining Pastoral Counseling

Pastors are intimately concerned with helping troubled, distressed people in their congregations. Clinebell (1972) asserts that ministers have always been involved in helping others by the various pastoral care functions which include counseling.

As to the meaning of the word counseling a broad or narrow interpretation may be used.

Counseling may be interpreted as any relationship or exercise within the life of the parish which allows a member, either through group discussion or individual consultation, to so confidently articulate his feelings and needs that his integrity as a person will not be violated or exploited (Williams, 1971, p. 9).

Williams continues with his definition of counseling as a time when a person shares with another person his needs or thoughts.

Hiltner (1964) suggests that pastoral counseling can be viewed as two related things. First, counseling is something done by any minister as a part of his profession. Second, it can be thought of as a specialty where specific time is set aside to engage in face-to-face interaction with a counselee.

Looking at counseling in general, Cavanagh (1962) classifies counseling in the following paradigm.

1. Education (of individuals or groups)
2. Guidance (specific, immediate, and necessary help)
3. Counseling (increase in knowledge of self)

Cavanagh (1962) goes on to state that pastoral counseling belongs under the counseling heading that deals with the "self." Lapsley (1972, p. 6) reinforces this thought with his comment about the focus of counseling. "I also agree that counseling is not instruction, though there may be elements of instruction in it, especially in premarital counseling."

A good definition of counseling is given by Hiltner (1967) who emphasizes that a counselor is simply a professional who, by his training and education, deals with problems in an objective manner. This person presents himself as one who will listen and has the ability to give advice when necessary.

Laycock (1961) implies that counseling occurs when there is a deep understanding taking place between two persons involving a personality change. He therefore reflects that counseling in this sense would take place everywhere a human contact is made and a change in personality occurs.

Specifically, Laylock (1961) identifies two types of pastoral counseling.

- a) Religious or spiritual counseling in the strict sense of the word, in which the clergyman functions as a priest or pastor and deals chiefly with the individual's religious problems and his relationship to God.
- b) Counseling in the wider sense of helping the individual to solve the many and varied personal and social problems of his daily living and of his relationship with other people (p. 11).

Clinebell (1966) asserts that pastoral counseling is the utilization, by a minister, of one-to-one or small group relationship to help people cope with their problems of living more adequately and grow toward fulfilling their potentialities. This goal is achieved by helping them reduce the inner blocks which prevent them from relating in need-satisfying ways.

Hostie (1966) supports this view by stating that the function of the counseling session is to help the troubled person face himself in his own situation and to make his own decisions.

Another distinct and separate frame of reference about pastoral counseling comes from Baute (1965), Ensworth (1968), Bustonoby (1973), and Clinebell (1966) who focus their belief on the Christian concept of God. "The pastor is aware that God is involved also" (Ensworth, 1966, p. 844). This attitude suggests that pastoral counseling is a two-dimensional relationship: it becomes a divine communication as well as a human one. Ensworth (1966) further points out that the counselor does not remain silent for God to speak or that the counselor first talks to God and then the counselee. The author believes that God is omnipresent and omniscient--that He is aware of everything that takes place in counseling. He concludes that a Christian pastor has unique resources in God through His Spirit.

Supporting this same opinion, Baute (1965) points out that the product or purpose of pastoral counseling is to bring the counselee closer to God. He defines pastoral counseling:

. . . as an interpersonal relationship of acceptance, understanding, and communication between a pastor (or his assistant) and a parishioner, in which the former employs his resources to assist the latter in achieving insight and self-directed choices, for a more meaningful pursuit, according to his capacities, of his own Christian vocation (p. 126).

This definition simply means that the pastor aids the parishioner in obtaining a more realistic and meaningful view of himself and the world. Although there may be a variety of techniques such as inquiry, exploration, and appraisal in this helping relationship, the method is secondary, and rapport is primary.

Slone (1971) extends this interpretation of the religious aspect of pastoral counseling by contending that pastoral counseling applies religious insights into everyday problems. He cautions the clergyman,

however, not to confuse religious identity with psychological sophistication.

Caldwell (1970) reinforces the religious aspect of pastoral counseling.

The most powerful therapeutic idea in the world is the realization of God's forgiveness. Many Biblical promises underscore the reality of forgiveness of sin: 'It will be remembered no more' (Jer. 31:34); 'it is removed from the sinner as far as the east is from the west' (Ps. 103:12); 'if we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness' (I Jn. 1:9) (p. 35).

Clinebell (1966) reflects that a person needs counseling when his ability to love is sufficiently impaired. A pastoral counselor can be the difference between a person's defeat and discouragement on the one side, or creativity and productivity on the other. Clinebell asserts that counseling is a means of helping a person love God, his neighbor, and himself more fully.

Clinebell's philosophy concerning pastoral counseling involves the concept that all healing and growth are divine, but the counselor becomes a catalyst in the counseling process. He sums up this point with this statement. "His [the counselor's] effectiveness depends on his awareness that healing and growth take place through him rather than as a result of his psychological cleverness (Clinebell, 1966, p. 48).

Jorjorian (1972) has two basic ways of defining pastoral counseling. The first type consists of counseling done by someone who happens to be a pastor. The second way concerns the word counseling by which is conveyed the impression that an end result is pastorally beneficial. This is an interpersonal intent which involves psychotherapeutic communication.

An excellent model of pastoral counseling is presented by Clinebell (1966) as follows:

1. Using supportive rather than uncovering methods
2. Improving relationships rather than arriving at intrapsychic changes
3. Maximizing and utilizing one's positive personality resources
4. Coping with present situation and planning for the future
5. Confronting the realities
6. Increasing constructive and creative behavior, feelings, and attitudes
7. Dealing directly with the vertical dimension

Following Clinebell's revised model, Nykamp ( ), in the Christian Association for Psychological Studies, Proceedings of 1968, 1969, and 1970 Conventions, compares the 1940-1965 model and the current model of pastoral counseling.

#### Current Model

- A. Setting and Structure
  1. Informal, with flexibility to use different approaches
- B. Method of Counseling
  2. Person-centered with a variety of healing, sustaining, guiding, and reconciling methods as appropriate
- C. Goal of Counseling
  3. Assist a person in relating in mutually need-satisfying ways
    - setting realistic goals
    - experience meaningful changes in behavior
- D. Focus of Counseling
  4. Conscious material
  5. Contemporary relationship with God as well as other persons

#### 1940-1965 Model

- A. Setting and Structure
  1. Formal structured counseling interview
- B. Method of Counseling
  2. Client-centered method
- C. Goal of Counseling
  3. New insight with proof in action
- D. Focus of Counseling
  4. Unconscious factors in motivation of behavior
  5. Childhood roots of adult behavior (p. 26).



## Goals and Objectives of Pastoral Counseling

According to Clinebell (1966) the master goal of pastoral counseling consists of helping the client achieve these six objectives:

1. To experience authentic love in a dependable relationship.
2. Sense of his own right.
3. Live responsibly.
4. Inner freedom.
5. Sense of meaning.
6. Trustful relationship with God.

He further states that there are four aspects of depth counseling or psychotherapy:

1. Developing a meaningful philosophy of life.
2. Having a sense of transcendence.
3. Experiencing a deep trustful relatedness to God and other people.
4. Developing one's truest humanity through creativity, awareness and inner freedom.

Continuing in the same pattern of thought, Laycock (1961) spells out three general objectives of counseling for mental health.

1. Helping the individual to accept the truth about himself, to feel reasonably comfortable about himself, to feel reasonably secure and adequate, to have self-respect, and to accept his own shortcomings for what they are.
2. Helping the individual to feel right towards others, to be interested in and able to love others, to have friendships that are satisfying and lasting, to take responsibility for others, and to be able to feel a part of a group without dominating or being dominated by it.
3. Helping the individual to handle the ordinary problems of life without 'blowing up' or 'breaking down' (that is, without recourse to temper outburst, dissolving into tears, feeling sorry for himself, having his feelings hurt, or staying home with a sick headache), to handle his

problems when they arise, to think for himself, to make his own decisions, to set reasonable goals for himself, to shoulder his daily responsibilities, and to get reasonable satisfaction from everyday living (pp. 13-14).

Becker (1958) in his study on the relationship in pastoral counseling finds four common goals in all therapies but with varying emphases, namely:

1. Personal integration.
2. Self-acceptance.
3. Restoration of wholesome interpersonal relationship.
4. Finding new meaning for life.

Finally, Knowles (1972) supports the view that there are only two focal goals in pastoral counseling, awareness and taking responsibility. "Change and movement take place when a person recognizes that he has a choice about what kind of response he makes to himself and to his life situation" (p. 7). He also stresses that when a person assumes responsibility, movement is made in becoming a more free adult person.

#### Similarities and Differences Between Pastoral Counseling and Other Counseling

There are really two issues involved in this aspect: pastoral counseling versus psychotherapy, and counseling versus pastoral counseling. Although there are proponents for and against each issue, according to Christensen (1966) there is no difference between pastoral counseling and psychotherapy. "It is my opinion that pastoral counseling should be recognized for what it is--psychotherapy done by a minister using psychological methods, within the framework of a religious orientation" (p. 31).

Jaekle (1973) spells out succinctly how psychotherapy and pastoral counseling are somewhat similar but yet different. He claims that counseling is not a form of medical treatment, but a set of psychological techniques for influencing change in another person. Modern pastoral counseling had its beginning under classical psychiatry and prospective clergymen were taught classical psychiatry by psychiatrists. He contends, therefore, that being a minister should not change how he counsels if he has had the proper training. He summarizes his defense by stating: "What is pastoral is nothing less than one's readiness to be known as a representative man of faith" (p. 176).

Using counseling terminology instead of psychotherapy Hiltner (1961) assumes that the processes involved are the same.

All personal counseling involves the process of creating and maintaining a justified sense of trust by the other upon the counselor so that he can eventually tell the counselor that which he has not been able to tell himself (p. 24).

On the other hand, Hiltner (1961) suggests that pastoral counseling is different from other types of counseling. First, the minister does represent a concerned religious community such as a denomination. Second, the counseling pastor presumably can call upon religious resources available to him.

Concerning counseling and psychotherapy Hiltner (1961) also points out some differences. He places counseling and psychotherapy on a continuum. The differences are primarily based on experience, training and length of time spent in the relationship. He also compares the two, using dream interpretation. "The systematic interpretation of dreams, for example, certainly belongs to psychotherapy. Examination of a dream is not barred from counseling, however" (p. 29).

From a deeper investigation into pastoral counseling and psychotherapy there emerges an even greater similarity. Some theorists, including Jung, see a fundamental religious identity in all counseling. According to Tisdale (1967) similarities occur between personal changes in counseling and religious development. He further cites Jung's statement that many problems are religious in nature and that religion is in itself a psychotherapeutic system.

Tisdale (1967) also sees the differences between pastoral counseling and counseling as symbolism and the tools available to the clergyman. He explains these symbols and tools as the authoritarian role, the value commitments, forgiveness, prayer, scripture, and the sacraments. He concludes by stating the difference may simply lie in the goals for the client. The pastoral goal is redemption rather than relief.

According to Scarlett (1970) many professionals in psychotherapy are saying that the pastor constitutes one of the helping professions. Baute (1965) reinforces this idea by stating that the pastoral counselor is not a psychotherapist. Rockland (1969) also supports this concept by saying that clergymen do not actually do uncovering therapy and do not deal with unconscious conflicts. He makes the distinction that clergymen hold forth a consistent set of moral values and concludes that the minister is not a second-rate psychotherapist.

Cavanagh (1962) holds that clergymen can be practitioners of secular counseling if they have had the proper training and experience. However, when the clergyman is acting in his capacity as pastor, his counseling must be theocentric.

According to Moser (1962) the religious worker is concerned explicitly with spiritual problems. He is also concerned with personal problems that are not specifically spiritual, however. He therefore asserts that, if a minister has had an adequate program of training he may use psychotherapy.

In his book, Basic Types of Pastoral Counseling, Clinebell (1966) summarizes how pastoral counseling must remain both religious and pastoral in nature. He acknowledges the importance of knowledge and skills which have been drawn from counseling and psychotherapy as an aid to religious and pastoral counseling, but he clearly emphasizes the importance of the pastoral role. This role is predicated upon the assertion that God is the third party in the counseling relationship. He concludes that although the pastoral counselor uses all the known counseling skills, pastoral counseling is unique in its framework and perspective.

#### Education and Training

Although there is some disagreement concerning a definition of pastoral counseling, there can be little doubt that the pastor is deeply involved in helping others live their lives to their maximum potentialities. According to Knight (1972), every clergyman is by virtue of his office a counselor. Knight continues by stating that there are those who feel that a minister should not counsel, however, unless he has obtained special training and experience.

There seem to be two sides of the education and training issue. The first is typified by George and Dustin (1970, p. 15): "All ministers are engaged in pastoral counseling to some degree. Whether properly

trained or not, they must deal with emotional problems continuously." The other side of the problem lies in the clergyman's own feelings of inadequacy.

Robertson (1969) thinks the feelings of incompetency come from a minister's psychology classes, pastoral counseling classes, and his reading where he has learned to respect the complexity of human personality and behavior. He realizes that psychotherapy and counseling are processes requiring special skill and preparation.

Studies and surveys show that most ministers desire to have additional courses in counseling. Eberdt (1970) acknowledges two studies, one by Dittes (1962) and another by Youngberg (1962), where 80 percent of the pastors surveyed wanted additional courses in counseling. The pastors felt their seminary training was inadequate.

Gough (1963) finds that 85 percent of the Nazarene pastors surveyed conceived their training in counseling as being inadequate.

Most Nazarene ministers are trained at the college level; however, they recommend counseling training at all levels of their professional preparation, including the pastor's course of study for ordination (p. 135).

In his dissertation on the attitudes of Nazarene ministers toward their profession, Blaney (1960) finds that 80.6 percent of Nazarene ministers think that their study of pastoral counseling should be included in the preparation for the ministry.

Many others hold the same opinion, such as George and Dustin (1970), Robertson (1969), and Hiltner (1964). Hiltner points out that most ministers think some kind of special training is needed for pastoral counseling. George and Dustin (1970) quote a study done by Hamilton (1959) who found that 91.5 percent of a sample of seminary students

would like more training in counseling.

Despite this recognition of need for advanced training and despite the actual enrollment in courses in pastoral psychology and pastoral counseling in seminary, there is little application of training to the demands of counseling in the pastorate (Robertson, 1969). Robertson follows with a suggestion for organizing the area of counseling so the minister can adapt it to a local parish.

"A sensitive, committed pastor and counselor is capable of growth in skill and effectiveness throughout his life" (Robertson, 1969, p. 30). However, it is of general consent that the first need is to have the proper training and experience to being counseling. After the basic skills and experience have been accomplished, the pastor may then wish to keep updated on new theories and techniques.

Christensen (1966) in his article notes that an important factor in pastoral counseling is the type and amount of training a minister has had. Clinebell (1966) reinforces this thought by stating how important it is to obtain the best available training in counseling so as to avoid doing actual harm and to enhance one's ability to counsel.

Where can the clergyman obtain the proper training and experience to be competent in counseling? What should be included in this preparation? First, a pastor should know his own theological position (Jorjorian, 1972). Second, training should include an understanding on the part of the minister of the efficacy of his service to the people (Close, 1972). Third, the basic theories and techniques must be covered to expose the minister to the different aspects of psychology and counseling. Fourth, training should include a careful study of the types of problems to be dealt with by pastoral counselors (Moser, 1962).

Clinebell (1966) summarizes the list of subjects or courses that should be included in a pastor's training.

The uniqueness of the pastoral counselor's training is his background in philosophy, theology, ethics, world religions, and his experience in relating these to counseling through the disciplines of psychology and religion (p. 49).

Other subjects should include developmental psychology, abnormal psychology, group dynamics, and techniques of group and individual counseling (Clinebell, 1966).

The training of a minister in counseling can take place in a variety of institutions. Listed among the places or types of training are undergraduate training, seminary, clinical training, church-related clinic, secular graduate schools in psychology and counseling, and Clinical Pastoral Education.

Schmidt, Shotola, and Waterstreet (1974) state that in recent years there has been an increased emphasis on counseling in the seminaries. These authors stress that pastoral counseling should be the business of seminaries. Hiltner (1967) supports this thought by asserting that most theological schools regard counselor education as a responsibility of their school.

But Moser (1962) finds that only 60 to 70 percent of the religious oriented schools offer any psychological training. He argues that most seminaries are inadequate in training for clinical skills in counseling.

Moser (1962) also emphasizes that departments of religion in colleges, universities, and divinity schools offer only elementary courses in counseling for undergraduates. Even these should expose the student to the field of counseling. Further training and education in counseling could then be pursued according to the aspiration of the individual.



The state colleges and universities are indeed an outlet for ministers seeking to enhance their counseling skills. Knight (1972) points out:

The time has come for closer coordination between secular postgraduate education in counseling and counselor of clergymen under religious auspices. Secular and religious educational objectives for competent counselors are similar--both desire to train individuals who can meet the needs of other people (p. 42).

Another avenue of training in pastoral counseling comes from the church-related clinics or Christian counseling centers and other general medical clinics. Even though some clinics are sponsored by state or civic organizations, the clergyman is deeply involved in their operation (Moser, 1962).

Finally, the Clinical Pastoral Education programs (CPE) occupies a major place in the education and training of clergymen as counselors. The design and purpose of CPE is to introduce to the graduating seminarian and ministers already in the pastorate, the emotional and spiritual problems of church members in a real-life situation. However, there is a danger, because of the clinical setting, to overemphasize the aspects of physical and mental illness (Dayringer, 1971).

The kind of counseling which the CPE does provide supervised training in, i.e., crisis intervention in situations precipitated by physical or mental illness, institutionalization, bereavement, is a necessary part of any counselor's armamentarium (Taggart, 1972, p. 228).

There are several types of settings where CPE is conducted:

There are now 233 training centers accredited by the Association for Clinical Pastor Education. These centers include 113 general hospitals and medical centers, 64 psychiatric hospitals, 18 correctional institutions, 11 community service agencies and clinics, 6 parishes and 5 mental retardation centers in the United States, Canada, the Republic of the Philippines and Australia (Johnson, 1968, p. 231).

By looking at the wide variety of education and training offered for pastoral counseling there must be some way to determine who is really competent to counsel. Will any or all of the previously mentioned places and institutions qualify a minister for counseling?

Clinebell (1964) quotes a study done in Southern California which reveals a wide range of education and training of pastoral counselors; 11 had little or no special training in counseling, seven with doctorates, four with master's degrees in pastoral counseling, six with a bachelor's degree and some clinical training, and 13 with a master's degree with no training. Only 19 had some clinical training and only 10 of these had more than six months.

According to Moser (1962), one segment of critics hold that counseling belongs to only the medical profession. Another group believes that a doctorate is necessary in clinical or counseling psychology. A final group sees counseling as a function which should be carried on at all levels but categorized as to the type of problem being treated.

Moser (1962) argues that it would be unwise to prohibit schools, churches, parents, clergymen, teachers, and lawyers to refrain from counseling.

Complex modern society has tended to make parents and others inadequate for the counseling tasks they formerly handled with assurance; hence, the need for a professional counseling discipline has been accentuated. On the other hand, if parents relegated all counseling to the professionals, it would not be desirable (p. 3).

The American Association of Pastoral Counselors (AAPC), formed in 1963, is one of the organizations that fill the void of standards of competency (Clinebell, 1964). It has done much to give pastoral counseling a sense of integrity (Taggart, 1973).

The main purpose of AAPC is to set membership standards of clergymen who are engaged in pastoral counseling. Members, fellows, and diplomats are the three main types of membership in AAPC. Each category requires the clergyman to have a degree in theology (or its equivalent), to have completed a unit of full-time clinical pastoral education, and to have finished three years work as a clergyman. Then there are additional requirements beyond the basic essentials. These standards are commensurate with the requirements of other counseling services performed by professional counselors (AAPC, 1975).

#### Counseling Activities

There are several different settings available to the pastor for counseling. In a study done by Taggart (1972), the different settings include pastoral counseling center, local church office or parsonage, seminary counseling service, college or university counseling service, elementary or high school system, pastoral care department of hospital, pastoral care department of correctional institution, publicly funded community health center, publicly or privately funded social service or marriage and family counseling agency, industrial or commercial company setting, and private office. According to this survey almost two-thirds of the sample listed their settings as pastoral counseling centers, local churches or parsonage offices, and the pastoral care departments of hospitals. This study surveyed the members of AAPC.

The local church office is still a very much used setting, even though ministers have access to many other types of counseling environments. Because of the nature of this research, the local church

situation is the primary focus to investigate the counseling activities of ministers.

The local church offers an access into the inner world of people that no other professional center or organization has. The counseling pastor has freedom to move into a relationship without direct invitation (Ashbrook, 1970). However, Ashbrook states that the pastoral counselor can also leave the initiative to the parishioner. This freedom increases possibilities that are not realized by any other helping professional.

Another important aspect of the pastoral counselor is the occurrence of emergency situations. This immediacy places the minister on the front lines, giving attention to individual and family problems almost immediately (Oates, 1964).

According to Clinebell (1966) the minister's unique setting enables him to have ongoing, day-to-day relationships with persons of all ages. This advantage provides him with opportunities to head off potential problems. "No other helping profession has a comparable, supportive fellowship available year in, year out, to undergird its work" (Clinebell, 1966, p. 51).

In his book, Clinebell (1966) suggests that parish clergymen must invest their time wisely. He supports the view that most parish counseling should be done on short-term counseling and referral.

This suggestion is also stressed by Ashbrook (1970) and Robertson (1969) who assert that a minister can seldom spend an extended period of time with any one individual. Robertson points out that a pastor has only an average of 2.2 hours per week available for counseling, while Clinebell (1966) suggests 4 to 10 hours per week for counseling.

Clinebell (1966) lists several advantages that a pastor has over other professional counselors:

1. Trust: There are many individuals who trust the pastor.
2. Established relationships: The clergyman has established ongoing relationships.
3. Family contact: He has direct contact with the family.
4. Crisis ministry: The minister is on the scene when persons are most vulnerable.
5. Availability: An individual can usually see a minister without an appointment.

Laycock (1961) supports Clinebell's view by listing these advantages of the pastoral counselor:

1. The minister is probably thought of as a personal friend.
2. He is acquainted with the background of a situation.
3. He is available.
4. He can be trusted.
5. Religious resources are available to him.

The study done by Taggart (1972) reveals the following important aspects of pastoral counseling:

1. Individual counseling ranks highest in types of counseling done by ministers.
2. A large number of pastoral counselors use psychological tests or inventories.
3. Types of problems concern: religion, 9.9 percent; emotional, 63.4 percent; combination of religious and emotional, 26.7 percent.

Clinebell (1972), in an interesting observation concerning Taggart's study, notes that a good percentage of the AAPC members reported using many types of counseling such as conjoint family counseling (20 percent), conjoint marital counseling (60.6 percent), group counseling (50 percent), and encounter and sensitivity groups (22.3 percent). This distribution indicates that the pastoral counselor is deeply involved in all types of counseling.

Another interesting activity in pastoral counseling is testing or the use of inventories. In his article Murphy (1968) reports that testing is done in his present parish project with nursery children (paper and crayon), junior high age and up (personality inventory) and adult (vocational guidance, premarital counseling, and retirement counseling). He admits that test results will vary widely in parish usage and therefore this area needs intensive research. He strongly believes that testing will eliminate unnecessary waste of time.

To fish for hours in hope that we will discover where it hurts is a frustrating experience. To have the benefit of an organized inventory can help us to maintain the six-to-eight session series that we can afford to devote to a single counseling quest in a busy schedule (Murphy, 1968, p. 48).

Gurin (1962) uses a lengthy inventory of 200 questions, called the Luscher Color Test by Max Luscher, as an insight into counselee problems. He also points out that certain psychological tests are of value if the counselor is qualified or licensed by his state to use them.

#### Problems

The type of problem a pastor will become involved in ranges from simple choices or decisions to abnormal behavior. Baute (1965), Robertson (1969), and Knowles (1972) believe the counseling pastor

should handle only problems in the range of normal behavior. The predominant type of parishioner who wants counseling is basically a normal person who needs help to solve a problem, reduce tension or actualize himself to a greater degree. The pastor should be able to treat mild anxiety problems which fall in the normal behavior category (Baute, 1965).

Robertson (1969) notes that only a small percentage of church members will have severe emotional conflicts. Most of the problems will be of the moderate type. Knowles (1972) reinforces this concept.

At times, the person may need only information or spiritual direction. In a situational crisis, what may be required are support and maintenance until the person can regain his normal functioning. However, many people seek counseling because of a loss of meaning in life and/or dissatisfaction with their personal and interpersonal functioning in the home, in social situations, or at work (p. 7).

Laycock (1961) spells out, in his book, Pastoral Counseling for Mental Health, a whole range of problems that a pastor faces.

These include dealing with such situations as parents worrying about the problem of guiding their children and teen-agers; parental anxiety over physically and mentally handicapped children; young people who need guidance in the choice of a mate and in preparation for marriage; married persons who find their marriage unsatisfactory or in danger of breaking up; parents concerned over delinquent or emotionally disturbed children; families of the mentally and physically ill; families with a relative in an institution--mental hospital, prison, or sanatorium; older people and their relatives who need counseling; handicapped teen-agers and adults seeking guidance; teen-agers and adults who have minor emotional difficulties; alcoholics and their families; sex deviates; neurotics, persons discharged from institutions; the bereaved and sick who need comfort and support; and individuals who have deep-seated emotional problems (p. 13).

Moser (1962) asks the question concerning what types of problems are most often brought to clergymen. He answers his question with the

findings of the Commission in the Ministry of the New York Academy of Sciences.

1. Persons having religious conflicts, doubts, and questions.
2. Persons who have committed sins of which they are aware come to the clergymen as representatives of God.
3. Convalescent psychiatric patients who feel the need to develop their religious dimensions in addition to the psychotherapy they are receiving are turning in increasing numbers to clergymen.
4. Persons who have misgivings with respect to psychologists, psychiatrists, and psychoanalysts often seek the help of clergymen instead.
5. Patients who are receiving psychotherapy and have questions about the wisdom of continuing therapy bring questions to the clergyman in many instances.
6. Persons for whom psychotherapy may not be indicated come to the clergyman. This would include older people who feel isolated and alone, and want to enter into a small group relationship.
7. The fact still remains that persons who cannot afford psychiatric treatment still turn to the church for this form of help.
8. Finally, the clergyman in many instances gets the kind of person who has been unable to respond to counseling by other counselors (pp. 9-10).

The list above represents normal parishioners as well as those undergoing psychotherapy or those who are deeply disturbed. Moser (1962) adds the following categories pertinent to everyday problems of normal people.

1. Young people concerned about vocational plans with emphasis on religiously-oriented vocations.
2. Those with marriage adjustment problems having no concomitant religious conflicts or psychopathology.
3. Parents concerned with the academic and social problems of their children, from early childhood to adulthood.
4. Young people seeking help with social problems, reassurance, and a sense of forgiveness for minor or major transgressions.
5. Persons of all ages seeking religious meanings, with or without strong duress.
6. Young people seeking pre-marital counsel.
7. Church members desiring the prayers of the clergyman for others (p. 11).

The list could go on and on without end. No list would include all the



types of problems that a clergyman faces. "It is certain that he must face a broader pattern of human difficulty than any other counselor" (Moser, 1962, p. 11).

A very interesting article appeared in Christianity Today (Steady, 1967), where 10 pastors tell of their own experiences in handling the following problems: a person facing surgery, a prospective bride and groom, parents of a retarded child, an unhappy marriage partner, a dying person, a member arrested by police, a homosexual, a bereaved person, a terminally ill patient, a pastor who has lost his church, and an unwed mother.

Narramore (1966) gives a very helpful breakdown of problems. He first categorizes human problems into three areas: physiological, emotional, and spiritual. Next, a classification system is set up into three main divisions: (1) disorders caused by or associated with impairment of brain tissue function, (2) mental deficiency, and (3) disorders of psychogenic origin or without clearly defined physical cause or structural change in the brain.

Narramore (1966) further divides the last category into five basic classes of maladjustments resulting from emotional causes, namely: psychotic disorders, psychoneurotic disorders, psychophysiologic autonomic and visceral disorders, personality disorders, and transient situational personality disorders.

Looking at problems according to their symptoms is another way of analyzing difficulties. This treatment is given by Morris (1974) using the following symptoms which he feels are the most pressing and widespread among believers: depression, psychoses and neuroses, problems with morality, adultery, fornication, homosexuality, and suicide.

Adams (1973) suggests that there are 20 reasons why people come to a counselor. He emphasizes that although the list is not exhaustive, it may aid the counselor in distinguishing between various problems.

1. Advice in making simple decisions.
2. Answers to troublesome questions.
3. Depression and guilt.
4. Guidance in determining careers.
5. Breakdowns.
6. Crises.
7. Failures.
8. Grief.
9. Bizarre behavior.
10. Anxiety, worry, and fear.
11. Other unpleasant feelings.
12. Family and marital trouble.
13. Help in resolution of conflicts with others.
14. Deteriorating interpersonal relations.
15. Drug and alcohol problems.
16. Sexual difficulties.
17. Perceptual distortions.
18. Psychosomatic problems.
19. Attempted suicide.
20. Difficulties at work or school.

The study done by Gough (1963) concerning the counseling responsibilities of Nazarene pastors reveals that 31 percent of the problems dealt with were religio-philosophical and the remaining 69 percent were emotional-interactional, marriage-family, and educational-vocational.

The area of counseling in which pastors felt most qualified was religion. They felt least qualified to deal with problems of mental health, alcoholism, sex and physical problems.

#### Referral

The final topic to be discussed is whether a minister should counsel with a client or refer him to a specialist. Lapsley (1971) gives a model which consists of three levels of parish counseling, ranging from informal, brief contacts at the first level, to a structured appointment on the second level, to referral to a specialist on the third level.

James (1968), Lapsley (1972), and Christensen (1966) agree that a minister should know his limitations. If a client comes in with a problem beyond the scope of the pastor's training and experience, the pastor should check into the possibility of getting an appointment with a specialist.

A pastor or church leader does not have the training, education or experience to help every person who comes to him. He should be aware of his own abilities and not try to handle a problem beyond his qualifications. When a pastor realizes his inadequacies to treat a case, he should tell the counselee and suggest a person who can be of greater help (Drakeford, 1961).

There could, however, be some negative effects of referral. First, the counselee might think the pastor is trying to pass him off to somebody else or become unduly optimistic about the outcome of the new contact (Drakeford, 1961). Second, some parishioners tend to resist being referred and insist that the pastor work with them (Eberdt, 1970).

One further note of caution should be extended to the counseling pastor. Christensen (1966) advises the pastor to be aware of the probable effect of intensive therapy on the total relationship between himself and the parishioner. He suggests that it would be wise not to do intensive therapy with whom one works in another social and professional relationship.

Laycock (1961) gives a logical breakdown of when a clergyman should counsel and when he should refer.

The answer depends on five things: (1) the degree of training of the clergyman in the technique of counseling; (2) the kind and quality of special training the clergyman has had for dealing with the specific area of counseling required by the parishioner--marriage problems, alcoholism; (3) the nature of the problem--the family doctor should give guidance on physical fitness for marriage, and the lawyer should give guidance on any special legal aspects involved; (4) the seriousness of the problem. Individuals who have deep-seated emotional problems should have the expert help of a psychiatrist. The fifth point is a realistic appraisal of the resources available to the parishioner (pp. 24-25).

Every pastor should carefully investigate the possible sources for referral that are available in his community and surrounding area.

Baute (1965) points out that Loyola of Chicago has published a brochure that includes rules for referral. Kemp (1960) lists the agencies such as church-related, government, and voluntary, which could aid the pastor in deciding where he can get help for a client.

Next comes the problem of deciding who is an adequate referral resource person. The medical and psychiatric personnel are required by law to have a certain amount of training. Some states do certify psychologists and other types of counselors. However, the certifying laws at best are vague in determining competency (Moser, 1962). Moser states that it is possible to evaluate competency by checking

professional affiliations. But the final analysis of local reputation seems to be the best method.

A final note of caution is given by Drakeford (1961) concerning referral. The minister must not feel that his obligation or responsibility is completed when a referral is made. He should be involved in a continuing relationship with the counselee and the specialist. The specialist may desire the clergyman's cooperation, which should be gladly given. The pastor should feel that he is part of a therapeutic team in the efforts to help his fellow man.

#### Summary and Conclusions

Chapter II has presented a selected review of the literature. The areas covered include the pastor's role, definitions of pastoral counseling, goals in pastoral counseling, similarities and differences between pastoral counseling and other counseling, training and education of pastors, counseling activities, problems, and finally referral.

Beginning with the early church, the necessity of leaders or workers was realized. The Apostle Paul enumerates the gifts available through the Holy Spirit to enable the minister to edify the church. As the centuries passed, the role of the minister changed in some respects, especially in ministering to different social structures. Today, the minister is struggling to clarify his role in a changing society. He is still, however, concerned with the total human situation. His responsibilities consist of various functions: teaching, preaching, counseling, visiting the sick, evangelism, social outreach, administration, and administering rites. Because of his unique position, the minister is

directly involved in counseling the troubled and perplexed individuals in his community.

Pastoral counseling has been defined in various ways and degrees. If counseling is understood as a helping relationship, all ministers are involved in counseling. If pastoral counseling is viewed from the perspective of bringing an individual into a closer relationship with God, the dynamics of the Holy Spirit come into play. Pastoral counseling is also defined as the process of helping a counselee obtain a more realistic and meaningful view of himself and the world.

The objectives and goals of pastoral counseling are realized when a counselee develops a meaningful philosophy of life. This consists of experiencing authentic love toward self, others, and God. Another important goal in pastoral counseling is for the client to assume responsibility.

In the review of literature there are some differences of opinion as to the relationship between pastoral counseling and other counseling. Some see it as a matter of depth or superficiality. Others believe the distinction to be irrelevant. A few experts hold that there is a fundamental religious identity in all counseling. Perhaps the best way to explain the differences or similarities is by including pastoral counseling among other helping professions. As a result, the minister is simply using counseling theory and techniques in his unique and distinct profession as would a vocational or school counselor.

Education and training of ministers as counselors entails a complicated array of alternatives. It seems the average pastor had had just enough courses in psychology and introductory counseling to have a respect for the complexity of human personality and behavior to make him

feel incompetent. Studies reveal that most ministers desire to have additional courses in counseling. These courses can be taken at a number of places including seminary, church-related clinics, secular graduate schools and Clinical Pastoral Education. Because of the wide range of course offerings and preparation, the AAPC was formed to fill the void in standards of competency.

Although there are several settings where pastoral counseling is conducted, the local church still offers a desirable place to counsel. The pastor has more freedom and accessibility in the lives of the parishioner than any other counselor. The minister also has immediate exposure to problems and an on-going relationship with the parishioners to undergird his work.

The types of problems a pastor encounters range from simple choices or decisions to abnormal behavior. The predominant type of problem is the counselee who wants or needs help to solve a problem. According to the literature review, however, a pastor faces a broader pattern of human difficulty than any other counselor.

The question of referral constitutes an individual judgment on the part of the counseling pastor. Each minister should know his own limitations. When he realizes his inadequacy to deal with a case, he should refer the counselee to a specialist. Every pastor, therefore, should have a referral resource booklet in order to properly guide a counselee to achieve the appropriate help.

## CHAPTER III

### RESEARCH DESIGN

#### Introduction

Counseling has been and remains an important role in the Christian ministry. Although much has been written concerning this topic, there are many unanswered questions, especially pertaining to Nazarene pastors. The specific questions to be answered by this study are: How much counseling is done by Nazarene pastors? How much time is actually spent in counseling? How important is counseling in relation to other pastoral functions? Have pastors in the Church of the Nazarene studied or used the different theories of counseling? What problems occur most often? Do pastors vary their technique or approach with different problems? Do pastors make referrals? Is there a consistent attitude toward selected critical incidents? Is there a significant difference in the time spent in counseling per week in relation to the demographic information? Various questions of attitude toward pastoral counseling are also included.

The secondary demographic factors to be considered for descriptive data are: (1) church geographical location, (2) church location (population of community), (3) average income level of attenders, (4) church size, (5) pastor's age, (6) number of years as pastor in the present church, (7) number of years in the ministry, (8) educational



background, (9) other time consuming obligations.

Included in this chapter is a description of the survey procedure. This consists of the rationale for the selection of the sample, the population studied, and the survey method. Next, the instrument used in this study is discussed, followed by the statistical procedures and questions. Finally, the chapter closes with a brief summary.

### Survey Procedure

#### Population

As of 1976, the Church of the Nazarene lists 21 institutions of higher education, 6,736 local churches, 586,532 church members, 8,287 ordained ministers, 2,583 licensed ministers and 516 missionaries. These statistics are world figures. This study surveys only ministers serving as local pastors within the continental United States.

The continental United States is divided into 70 districts. In order to limit and be able to adequately handle the statistics, the districts are combined into zones called "educational zones." There are presently eight zones of support for Nazarene colleges in the United States. These are used to signify geographical areas for the study.

The only other variable used in the selection of the sample pertains to the church size. There are several ways to determine the size of a local congregation. The first logical approach would be to use the church members. The average church school attendance could also be used. These two methods, in the author's opinion, do not adequately reveal the number of persons associated with or under the influence of a local church. The statistic that more closely depicts the total church size

is the church school enrollment. Even this figure has its limitations. For example, some churches are heavily involved in the bus ministry. To counteract this, in many cases, there is a large number of individuals not enrolled in the church school who still attend sporadically and would more than likely call on the pastor for help in time of need.

Using these two guidelines, church geographical location and size of congregation, the sample was chosen in the following manner. Using the 1976 district assembly journals, the churches were divided into four categories according to size in each of the eight zones. The first class of churches has a church school enrollment of less than 100. These churches are considered to be in the small church category. Churches with an enrollment of 100 to 199 comprise the next category. The third class of churches has an enrollment from 200 to 350. The remaining congregations above 350 are considered to be in the large church class.

There are 4,547 churches listed in the 1976 district assembly journals in the eight geographical zones. This research was conducted by selecting every twentieth church, after which questionnaires were mailed to 228 pastors. The stratified random sample procedure was used on each zone according to the number of churches in each size category. According to Guilford (1973) stratification in sampling helps to prevent biases and ensures a more representative sample. The following table shows the selection of the 228 pastors according to geographical zone and church size.

#### Survey Method

A cover letter from General Superintendent Charles H. Strickland

was sent with the official mailing of the questionnaire. Included was a self-addressed return envelope to encourage a response. Three weeks later a second letter was mailed to those who had not responded.

TABLE I  
SAMPLE SELECTION

Variable	0-99	100-199	200-350	Over 350	Total
North Central	179 (9)	168 (8)	86 (4)	58 (3)	491 (24)
Northwest	105 (5)	135 (7)	87 (4)	60 (3)	387 (19)
South Central	254 (13)	203 (10)	91 (5)	49 (2)	597 (30)
East Central	114 (6)	182 (9)	140 (7)	134 (7)	570 (29)
Northeast	140 (7)	193 (10)	102 (5)	70 (4)	505 (26)
Southwest	101 (5)	133 (7)	116 (6)	84 (4)	434 (22)
Central	220 (11)	278 (14)	179 (9)	135 (7)	812 (41)
Southeast	300 (15)	253 (13)	129 (6)	69 (3)	751 (37)
Totals	1413 (71)	1545 (78)	930 (46)	659 (33)	4547 (228)

Number in parentheses signifies sample number.

#### Instrumentation-Questionnaire

A preliminary questionnaire was sent to 10 pastors on the Northeast Oklahoma District for review and suggestions. These ministers were not included in the random sample.

An interview with Dr. William Lantz, Jr., was also scheduled to discuss the questionnaire and verify definitions and counseling activities of pastors. The author selected Dr. Lantz, an ordained minister, to review the questionnaire because of his experience and education. Not only has he taught at several universities and seminarites, but Dr.

Lantz is currently on the staff of the Tulsa Psychiatric Center in Tulsa, Oklahoma, and is in the process of creating a Christian counseling center in Tulsa.

The instrument used in this research is organized into three parts. Parts One and Two consist of basic demographic information. There are four questions in Part One, which concern church geographical location, church community population, church size, and average economic level of attenders. Included in Part Two are questions about the pastor's age, number of years at present church, number of years pastoring, other time-consuming obligations, and educational background. In the third section are 20 questions pertaining to pastoral counseling activities (Appendix B).

#### Statistical Procedure

The analysis of data was done through the expression of frequency and percent distribution in tabular and descriptive form. This includes the basic demographic information as well as the responses made for each of the 18 questions on the counseling activities. The open-ending questions on critical incidents were summarized and an attempt was made to find a basic approach to counseling by Nazarene pastors. On the question pertaining to needs and deficiencies a list was compiled in order to determine common areas. In addition, a Chi-square test was used to compare eight of the nine demographic variables to the amount of time spent in counseling per week.

#### Questions

1. Is there a significant difference between geographical location

and the time spent in counseling?

2. Is there a significant difference between the size of the community and the time spent in counseling?

3. Is there a significant difference between the income level of attenders and the time spent in counseling?

4. Is there a significant difference between the church size and the time spent in counseling?

5. Is there a significant difference between age of a pastor and the time spent in counseling?

6. Is there a significant difference between the number of years pastoring and the time spent in counseling?

7. Is there a significant difference between the number of years the pastor has been at his present church and the time spent in counseling?

8. Is there a significant difference between the educational level of the pastor and the time spent in counseling?

#### Summary

A preliminary questionnaire was sent to 10 Nazarene pastors for review and advice. This was followed by an interview with Dr. William Lantz, Jr., of the Tulsa Psychiatric Center for further suggestions and recommendations.

Although there are approximately 6,736 local Churches of the Nazarene with 8,287 ordained ministers, 2,583 licensed ministers, and 516 missionaries, this study surveyed only those ministers serving as pastors within the continental United States.

The two variables used to select the random sample were church size and geographical location. Pastors in 228 local churches received a questionnaire using the ratio of 1:20. A stratified random sample procedure reduced biases and ensured a more representative sample.

A cover letter by General Superintendent Charles Strickland was sent along with the questionnaire. Three weeks later, a second letter was mailed to the pastors who had not returned their questionnaire.

The analysis of data consisted of frequency and percent distribution in tabular and descriptive form. Chi-square tables were used to compare the demographic information to the time spent in counseling.

## CHAPTER IV

### RESULTS OF THE STUDY

#### Introduction

Chapter III outlined how the study was to be conducted. Using the stratified random sample procedure, the researcher chose every twentieth church for the sample. The variables were church size and geographical location. Questionnaires were mailed to 228 Nazarene pastors.

A total of 117 questionnaires was returned--a figure that represents 51 percent of the total number of questionnaires. In his book, Foundations of Behavioral Research, Kerlinger (1964) makes the following observation.

Responses to mail questionnaires are generally poor. Returns of less than 40 or 50 percent are common. Higher percentages are rare. At best, the researcher must content himself with returns as low as 50 or 60 percent (p. 397).

The responses were key-punched on cards and tabulated at the Oklahoma State University Computer Center.

This chapter is divided into the following parts. First, after the introduction, there is an analysis of the basic demographic data. This consists of the church and pastor information. The counseling activities of pastors are discussed next. The analysis of the first two parts was done through the expression of frequency and percent distribution. The Chi-square statistical test was used to compare the amount of time spent in counseling with the basic demographic data.

The analysis of the basic needs or deficiencies is presented next. This is followed by a summation of the approach that Nazarene pastors use in counseling. The analysis of these data was given through the expression of tabular and descriptive form. A basic approach by Nazarene pastors is listed for each of the three areas of counseling: conflict with others, conflict with self, and conflict with society or environment. The chapter closes with a brief summary.

#### Demographic Data

The analysis of the demographic data consists of tables depicting the church and pastor information contained in Part I and Part II of the questionnaire. The two variables (church size and geographical area) that were used in the selection of the random sample are presented first. This is followed by the other basic information including size of community, average income level of attenders, pastor's age, years at the present church, years pastoring, full or part time ministry, and educational level of pastor.

Table II presents the demographic data used in the selection of the random sample in relation to returned questionnaires according to geographical regions. For each zone is given the number in the sample, the number of returned questionnaires, the percent of sample returned, and the percent of total population.

The largest number of questionnaires (23) was returned from the Central geographical region. However, 69.2 percent were returned from the Northeast. This was the highest percent of return. The smallest number of returned questionnaires (nine) was from the North Central area. This region also had the lowest percent (37.5) of return. In



respect to the percent of returned questionnaires in relation to the population, the Northeast again had the largest percent with 3.5. The lowest percent (1.8) of the population was from the North Central region. The returned questionnaires represent 2.5 percent of the total population.

TABLE II  
ANALYSIS OF RETURNED QUESTIONNAIRES ACCORDING  
TO GEOGRAPHICAL REGION AND RELATIONSHIP  
TO STRATIFIED RANDOM SAMPLE

Variable	Number in Sample	Number of Sample Returned	Percent of Sample Returned	Percent of Population
North Central	24	9	37.5	1.8
Northwest	19	13	68.4	3.3
South Central	30	14	46.6	2.3
East Central	29	13	44.8	2.2
Northeast	26	18	69.2	3.5
Southwest	22	12	54.5	2.7
Central	41	23	56.0	2.8
Southeast	37	15	40.5	1.9
Totals	228	117	51.5	2.5

Table III consists of an analysis of the other variables used in the selection of the stratified random sample, church size. The relationship between the number and percent of questionnaires sent out to each church according to size and the number and percent of the returned questionnaires is examined.

TABLE III  
ANALYSIS OF RETURNED QUESTIONNAIRES ACCORDING  
TO SIZE OF CHURCH AND RELATIONSHIP TO  
STRATIFIED RANDOM SAMPLE

Variable	Number in Sample	Number of Sample Returned	Percent of Sample Returned	Percent of Population*
0-99 Members	71	47	66.1	3.3
100-199 Members	78	30	38.4	1.9
200-350 Members	46	23	50.0	2.4
Above 350 Members	33	17	51.5	2.5
Total	228	117	51.3	2.5

\*See Table I for number in total population.

The smaller churches had the largest number of questionnaires returned (47), the highest percent of return (66), and the highest percent of the population (3.3). The church size 100 to 199 had the lowest percent of return (38.4) and the lowest percent of the population (1.9).

Table IV consists of an analysis of the frequency and percent of returned questionnaires in relation to community size and average income level of attenders.

From the results of community size, cities between 2,500 and 10,000 had over one-third of the total. The other categories were fairly well distributed with large cities the second highest. The most common amount of average income of attenders was between \$10,000 and \$15,000 per year. Over 80 percent of the responses placed the average income level of attenders between \$5,000 and \$15,000. Only one church had an average income level of attenders above \$25,000. It might be added

that the ministers estimated the average salary of their attenders.

TABLE IV  
ANALYSIS OF FREQUENCY AND PERCENT OF RETURNED  
QUESTIONNAIRES IN RELATION TO COMMUNITY  
SIZE AND AVERAGE LEVEL OF INCOME  
OF ATTENDERS

Variable	Number	Percent
<u>Community Size:</u>		
Rural	14	12.1
Under 2,500	9	7.8
2,500-10,000	40	34.5
10,000-50,000	20	17.1
50,000-100,000	11	9.5
Over 100,000	22	19.0
Total	117	100.0
<u>Average Income Level:</u>		
Under \$5,000	8	7.0
\$5,000-\$10,000	40	35.1
\$10,000-\$15,000	53	46.5
\$15,000-\$25,000	12	10.5
Over \$25,000	1	0.9
Total	117	100.0

In Table V the frequency and percent analysis of pastoral age, years at present church, years pastoring and full or part time ministry is given.

The largest number of questionnaires returned was from pastors 25 to 39 years old. This comprised 46.1 percent of the total number. A close second was the 40 to 65 age group with 44.4 percent.

TABLE V  
 FREQUENCY AND PERCENT ANALYSIS OF PASTORAL AGE,  
 YEARS AT PRESENT CHURCH, YEARS PASTORING,  
 AND FULL OR PART TIME MINISTER

Variable	Number	Percent
<u>Pastor's Age:</u>		
Under 25 years old	1	0.9
25-39 years old	54	46.1
40-65 years old	52	44.4
Over 65 years old	10	8.6
<u>Number of Years at Present Church:</u>		
Less than 1 year	32	27.3
1-5 years	62	53.0
Over 5 years	23	19.7
<u>Number of Years Pastoring:</u>		
Less than 5 years	32	27.4
5-10 years	28	23.9
11-25 years	38	32.5
Over 25 years	19	16.2
<u>Full Time Pastor:</u>		
Yes	103	88.0
No	14	12.0
Totals	117	100.0

Only 19.7 percent of the pastors have been at their present church more than five years, whereas 52.2 percent have been at their present church between one and five years.

The number of years pastoring is evenly divided among the four categories. A slight predominance is seen in the 11 to 25 year group with 32.5 percent of the sample.

The question pertaining to pastoring full time or part time in a secular job or time consuming obligations reveals that 88 percent of the pastors surveyed are full time pastors.

Table VI pertains to the education of Nazarene pastors. The educational level, beginning with less than high school, is given in frequency, percent, and accumulative percent. Specific education for the ministry is analyzed by using different avenues available to Nazarene ministers. The statistics are shown in the form of percent and frequency.

TABLE VI  
ANALYSIS OF THE EDUCATION OF NAZARENE PASTORS

Variable	Number	Cumulative Frequency	Percent	Cumulative Percent
<u>Educational Level:</u>				
Doctorate	1	1	0.9	0.9
Master's Degree	21	22	17.9	18.8
Bachelor's Degree	47	69	40.2	59.0
College Work	28	97	24.0	83.0
High School	11	108	9.4	92.4
Less than High School	9	117	7.6	100.0
<u>Education for the Ministry:</u>				
Nazarene Bible College	17		15.4	
Nazarene Liberal Arts College	62		56.4	
Home Course of Study	29		26.4	
Nazarene Seminary	26		23.6	
Other Church School	16		14.5	

Fifty-nine percent of the pastors surveyed have attained a college degree or better. A total of 18.8 percent have completed an advanced degree. Only nine pastors did not finish high school.

The statistical total in education for the ministry does not equal 100 percent. Some pastors used more than one avenue for their education for the ministry. The majority of the pastors (56.4 percent), however, received some or all of their education at one of the Nazarene liberal arts colleges. A total of 23.6 percent continued on to seminary for an advanced degree.

Specifically related to counselor education, 62 pastors indicated that they have had counseling courses or workshops, although the total number with Clinical Pastoral Education is only 12. Six pastors have had an intern or practicum in counseling.

The above demographic data are important to this study for the random sampling procedure. The data also classify the pastors into categories that are relevant to the pastoral ministry, especially pastoral counseling.

#### Analysis of Counseling Activities

The counseling activities of Nazarene pastors are tabulated and analyzed according to their responses. The tables show what Nazarene pastors consider to be true for their own ministry. The expression of frequency, percent, cumulative percent, and rank order are used where appropriate and necessary to explain the responses.

In Table VII, an analysis of how counselees come for counseling, ~~is~~ is presented in rank order using frequency and percent of first choice responses.

TABLE VII  
RANK ORDER OF HOW COUNSELEES COME FOR COUNSELING  
(FIRST CHOICE RESPONSE)

Variable	Number	Percent
Come on their own	69	67.6
Result of preaching or community activity	21	20.6
Someone suggested you	7	6.9
Pastor suggestion	5	4.9
Professional referral	0	0.0
Total	102	100.0

The overwhelming first choice (69) was that counselees come to counseling on their own. Professional referral ranked last with no first choice responses. Result of preaching or community activity, another person suggesting counseling, and pastor suggestion were second, third, and fourth in rank order.

The place where counseling is conducted is listed in Table VIII. The choices are presented in rank order by percent and frequency of first choice responses.

The number one choice for a counseling place is the church office. A total of 79.3 percent listed this as the place where they do their counseling. The telephone ranked last with the parsonage and counselee's home as second and third.

The percent of counseling sessions according to the counselee's age is listed in rank order in Table IX by average percent. The average percent was calculated from the percent selected by the pastors in each age category.

TABLE VIII  
RANK ORDER OF PLACE FOR COUNSELING SESSION  
(FIRST CHOICE RESPONSE)

Variable	Number	Percent
Church office	84	79.3
Parsonage	14	13.2
Their home	5	4.7
Telephone	3	2.8
Total	106	100.0

TABLE IX  
RANK ORDER OF PERCENT OF INTERVIEWS BY  
AGE OF COUNSELEE

Variable	Average Percent
Age 18-30	41.8
Age 31-49	28.9
Under 18 years of age	16.8
Over 50 years of age	12.5

The 18 to 30 age group has the largest percent of counseling interviews. A total of 41.8 percent of the counseling takes place with these individuals. Seventy percent of the counseling is done with the first two age groups (18 to 49 years of age).

Table X gives the frequency and percent of pastors that made referrals to the different professional counselors.



TABLE X  
NUMBER AND PERCENT OF PASTORS REFERRING  
TO OTHER PROFESSIONALS

Variable	Number	Percent
Medical doctor	69	72.6
Lawyer	56	58.9
Psychiatrist	47	48.9
Marriage counselor	44	46.3
Another pastor	43	45.3
Psychologist	38	40.0
School counselor	26	27.4

A total of 72.6 percent of the pastors have referred counselees to medical doctors. This means that more pastors have referred clients to medical doctors than to the other professionals. The smallest number of referrals (26) is to school counselors. Physical problems, legal problems, and deep psychological problems are the three categories in which pastors are most likely to refer.

The amount of time spent in counseling per week by the pastors is given in Table XI. The frequency, percent and cumulative percent are used to show how many hours the pastor uses for counseling.

Over half (52.8 percent) of the pastors counsel less than two hours per week. A total of 87.3 percent of the pastors are counseling less than six hours per week. None counsel over 15 hours per week.

In Table XII the time spent in counseling per week is related to each of the following: geographical zone, community size, income level of attenders, church size, age of pastor, years at present church, years

pastoring, and educational level. Chi-square, degrees of freedom, and probability are given in each relationship.

TABLE XI  
TIME SPENT IN COUNSELING PER WEEK

Variable	Number	Percent	Cumulative Percent
None	5	4.6	4.6
Less than 2 hours	53	48.2	52.8
2-5 hours	38	34.5	87.3
6-10 hours	11	10.0	97.3
11-15 hours	3	2.7	100.0
Over 15 hours	0	0.0	
Total	110		

TABLE XII  
SUMMARY OF TIME SPENT IN COUNSELING PER WEEK  
AS COMPARED WITH DEMOGRAPHIC DATA

Variable	Chi-Square	Degrees of Freedom	Probability
Geographical zone	31.197	28	0.3084
Community size	40.494	20	0.0043*
Income level of attenders	16.881	16	0.3933
Church size	28.812	12	0.0042*
Age of pastor	6.192	12	0.9061
Years at present church	5.519	8	0.7009
Years pastoring	8.141	12	0.7740
Educational level	17.849	20	0.5974

\*Significant at the .05 level.

Table XIII presents, in Chi-square form, the demographic data in relation to time spent in counseling. Only two relationships were significant at the .05 level.

Question: Is there a significant difference in the time spent in counseling and community size? There is a significant difference in the time spent in counseling and community size. The Chi-square data for this relationship reveals that the smaller the community the less time is spent in counseling. In the rural setting there were no responses in the last two categories of time spent (over five hours). In cities over 10,000 there were no responses in the "none" category. The greatest percent of responses falls in the relationship between cities with 2,500 to 10,000 and less than two hours per week spent in counseling.

Question: Is there a significant difference in the time spent in counseling and church size? There is a significant difference in time spent in counseling and church size. The majority of counseling in small churches is less than two hours per week. There are no responses in the 10 to 15 hour category for small churches. On the other hand, there are no responses in the "none" category for churches over 100. The largest number of responses from churches over 350 in church school enrollment was in the two to five hour category.

Table XIV ranks the importance of pastoral responsibilities according to median choice using frequency and percent. The percent of time spent in each area is also listed. The average percent was calculated from the amount of time given by the pastors in each category.

Preaching was selected as first choice in importance in the ministry by 84.5 percent of the pastors. Social outreach, administering rites and counseling did not receive a first choice response. The

TABLE XIII

CHI-SQUARE TABLES OF TIME SPENT IN COUNSELING PER WEEK  
AS COMPARED WITH DEMOGRAPHIC DATA

Variable	Hours					Total
	None	0-1	2-5	6-10	11-15	
<u>Region:</u>						
Eastern	1	6	8	2	1	18
East Central	1	6	1	2	2	12
Southeast	0	8	5	0	0	13
Central	2	10	8	2	0	22
North Central	1	6	1	1	0	9
South Central	0	8	3	0	0	11
Southwest	0	5	6	1	0	12
Northwest	0	4	6	3	0	13
Total	5	53	38	11	3	110
<u>Community Size:</u>						
Rural	2	9	2	0	0	13
Under 2,500	2	0	4	0	1	7
2,500-10,000	1	24	10	5	0	40
10,000-50,000	0	9	7	3	0	19
50,000-100,000	0	5	3	1	1	10
Above 100,000	0	5	12	2	1	20
Total	5	52	38	11	3	109
<u>Income Level of Attenders:</u>						
Under \$5,000	0	5	1	0	1	7
\$5,000-\$10,000	4	21	12	2	0	39
\$10,000-\$15,000	1	20	20	6	2	49
\$15,000-\$25,000	0	5	4	2	0	11
Above \$25,000	0	0	1	0	0	1
Total	5	51	38	10	3	107
<u>Church Size:</u>						
Fewer than 100 members	5	29	8	3	0	45
100-199 members	0	9	13	4	1	27
200-350 members	0	12	6	3	1	22
Over 350 members	0	3	11	1	1	16
Total	5	53	38	11	3	110

TABLE XIII (Continued)

Variable	Hours					Total
	None	0-1	2-5	6-10	11-15	
<u>Age of Pastor:</u>						
Under 25	0	1	0	0	0	1
25-39	2	21	19	6	1	49
40-65	2	24	18	4	2	50
Above 65	1	7	1	1	0	10
Total	5	53	38	11	3	110
<u>Years at Present Church:</u>						
Less than 1 year	1	15	10	6	0	32
1-5 years	3	28	19	4	2	56
Above 5 years	1	10	9	1	1	22
Total	5	53	38	11	3	110
<u>Years Pastoring:</u>						
Less than 5 years	2	14	11	4	0	31
5-10 years	1	14	8	2	0	25
11-25 years	1	16	12	4	3	36
Above 25 years	1	9	7	1	0	18
Total	5	53	38	11	3	110
<u>Educational Level:</u>						
Less than high school	2	5	1	1	0	9
High school	0	7	2	1	0	10
College work	0	13	11	3	1	28
Bachelor's degree	2	22	13	3	1	41
Master's degree	1	6	10	3	1	21
Doctorate	0	0	1	0	0	1
Total	5	53	38	11	3	110

highest percent in counseling (24.3 percent) was the fifth choice.

Administering rites was ranked last with 37.9 percent.

It can be seen that counseling, although not the lowest, is one of the activities in which Nazarene pastors spend less time. An average

of 10 percent of time is spent each week in counseling. The two lowest activities in percent of time spent were administering rites (4 percent) and social outreach (6 percent). These were the same two ranked lowest in importance in the ministry.

TABLE XIV  
RANK ORDER OF THE IMPORTANCE AND TIME SPENT IN  
PASTORAL RESPONSIBILITIES

Variable	Number	Percent	Average Percent of Time
Preaching	87	84.5	26
Teaching	34	33.0	10
Visiting the sick	33	32.0	12
Evangelism	28	27.2	12
Counseling	25	24.3	8
Administration	22	21.4	20
Social outreach	29	28.1	6
Administering rites	39	37.9	4

Table XV involves the length of an average counseling session. The pastors were asked to select the time period that they use most for a counseling interview. The results are tabulated in frequency and percent.

The length of interview used by most pastors is 30 to 60 minutes (63.1 percent). Only 7.2 percent reported that their sessions last over one hour. However, 28.8 percent of the pastors selected the time category of 15 to 30 minutes for their average counseling interview.

TABLE XV  
LENGTH OF AN AVERAGE COUNSELING INTERVIEW

Variable	Number	Percent
Less than 15 minutes	1	0.9
15-30 minutes	32	28.8
30-60 minutes	70	63.1
Over 1 hour	8	7.2
Total	111	100.0

Table XVI deals with several miscellaneous questions about pastoral counseling. Each aspect is given in frequency and percent of yes and no responses.

TABLE XVI  
MISCELLANEOUS ASPECTS OF PASTORAL COUNSELING

Variable	Number		Percent	
	Yes	No	Yes	No
Specific time for counseling	19	94	16.8	83.2
Over 10 hours on one case	50	63	44.2	55.8
Keep counseling records	22	90	19.6	80.4
Use tests or inventories	17	96	15.0	85.0
Use religious means	112	0	100.0	0.0
Difficulty counseling a person of another faith	13	98	11.7	88.3

A total of 83.2 percent of the pastors do not set aside a specific time for counseling. About half (44.2 percent) of the pastors have had a case that involved over 10 hours of counseling time. Only 19.6 percent of the pastors keep counseling records. This equals the number of pastors that use tests in their counseling (15 percent). All of the pastors (100 percent) responded that scripture or other religious means is used in their counseling. Finally, a small percent (11.7) have trouble counseling a person of a different faith.

Frequency and percent are used in Table XVII to show the percent of counseling interviews that are one time sessions. The categories were arbitrarily divided into fourths on the questionnaire to give the pastors four choices. The purpose of this table is to determine if the pastors have only one interview with a counselee.

TABLE XVII  
PERCENT OF INTERVIEWS THAT ARE ONE TIME SESSIONS

Variable	Number	Percent
25 percent	35	32.1
50 percent	33	30.3
75 percent	38	34.9
100 percent	3	2.7
Total	109	100.0

Each of the first three categories has approximately one-third of the responses. Only three ministers or 2.7 percent reported that all



of their interviews are one time sessions.

The various problems encountered by Nazarene pastors are tabulated and analyzed in Table XVIII. The specific questions pertaining to this table are on Part III, question number 16, of Appendix B.

TABLE XVIII  
ANALYSIS OF COUNSELING PROBLEMS ENCOUNTERED BY  
NAZARENE PASTORS

Variable	(1)	(2)	(3)	(4)	(5)
Premarital	3.0	11	85	31	Under 18
Marital	4.2	30	83	28	18-30 years
After divorce	1.2	17	79	11	31-49 years
Parent-child	2.3	18	84	22	Under 18
Adult-adult	2.0	16	82	18	31-49 years
Depression-anxiety	2.7	60	76	16	Over 50
Suicide	0.5	60	65	14	Over 50
Breavement	2.9	9	82	5	Over 50
Mental illness	1.0	72	38	11	No age group
Physical illness	6.6	55	66	5	Over 50
Drugs-alcohol	1.5	53	77	14	Under 18
Sex	1.7	29	66	16	Under 18
Religion	7.1	7	80	11	Under 18
Occupation-education	1.8	39	72	17	18-30 years
Financial	2.6	35	75	18	18-30 years

- (1) Average number of problems encountered last year.
- (2) Percent of pastors who would refer this type of problem.
- (3) Percent of pastors who would counsel this type of problem.
- (4) Percent of pastors who would use a test with this problem.
- (5) The problem occurred most frequently in this age group.

The problem that is encountered most frequently by the pastors is religious in nature. This is followed closely by physical problems. Suicide is the least encountered problem. Mental illness (72 percent)

ranked the highest in referrals. Religious problems were the lowest referred (7 percent). Eighty-five percent of the pastors indicated that they do premarital counseling. This was the highest percent. However, this was followed closely by parent-child conflict (84 percent), marital (83 percent), adult-adult conflict (82 percent), and religious counseling (80 percent). Mental illness ranked the lowest (38 percent) in the counseling category. Premarital counseling received the highest percent (31) of responses in the use of tests or inventories.

Counseling theory in relation to pastoral counseling is analyzed in frequency and percent in Table XIX.

Carl Rogers' Client-Centered Therapy was the most used of the counseling theories. A total of 21.7 percent of the pastors have used this theory. Rational-emotive, Gestalt Therapy, and Logotherapy had 2.6 percent each for the least used by the pastors. Psychoanalysis was the most studied (22.6 percent) theory of counseling. The rest of the theories studied fall between 7.8 and 10.4 percent. Psychoanalysis is also the most familiar theory to the pastors with 36.5 percent. Transactional Analysis is the second most familiar to the pastors with 19.1 percent. The "not familiar" column has an extremely high percent on each theory, except psychoanalysis. Rational-emotive was the least familiar to the pastors with 80.9 percent. This was followed closely by Gestalt Therapy (76.5 percent) and Logotherapy (73 percent).

Table XX consists of pastoral self rating as counselors. Fifty-nine percent of the pastors rated themselves as fair counselors. Only three felt that they were excellent counselors. And, only 9.7 percent consider themselves poor counselors.

TABLE XIX  
COUNSELING THEORY KNOWLEDGE AND USE

Variable	Not Familiar		Familiar		Studied		Used	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Psychoanalysis	35	30.4	42	36.5	26	22.6	12	10.5
Client-centered	65	56.5	14	12.2	11	9.6	25	21.7
Reality therapy	74	64.3	16	13.9	11	9.6	14	12.2
Rational-emotive	93	80.9	10	8.7	9	7.8	3	2.6
Logotherapy	84	73.0	17	14.8	11	9.6	3	2.6
Behavior therapy	73	63.5	18	15.7	12	10.4	12	10.4
T.A.	72	62.6	22	19.1	11	9.6	10	8.7
Gestalt Therapy	88	76.5	13	11.3	11	9.6	3	2.6

TABLE XX  
 SELF RATING AS A PASTORAL COUNSELOR

Variable	Number	Percent
Poor	11	9.7
Fair	67	59.3
Good	32	28.3
Excellent	3	2.7
Total	113	100.0

In Table XXI the pastors were asked to list their needs or deficiencies in regard to pastoral counseling. Each response is recorded in rank order according to the number of times it was listed on the questionnaires.

Ninety-six pastors responded to this part of the questionnaire. Some had only one suggestion, others had several. The needs or deficiencies are roughly categorized into six groups: general reference to education and training, specific needs or deficiencies in education, personal needs, referral needs, religious needs, and intangible needs. The largest response, by far, was the general reference to lack of education. Specific courses or areas of deficiencies was next, followed by the intangible, personal, referral and religious needs in order.

#### Approach to Counseling

In the following three types of basic relationships (conflict with others, self, and environment) an attempt has been made to summarize how Nazarene pastors would counsel in each situation. The pastors were

TABLE XXI  
ANALYSIS OF NEEDS OR DEFICIENCIES

Variable	Number
<u>General Reference to Education and Training:</u>	
Training	29
Education	16
Experience	14
Clinical knowledge	3
Knowledge	3
More study	3
More school	2
Lectures	1
Mini-clinic	1
Brush up on past training	1
More forms to study	1
Time for research	1
Keeping current	1
Better understanding of certain problems	1
Understanding of how to meet issues	1
Courses	1
Greater skill in applying knowledge	1
Solving problems	1
Knowing how to help people help themselves	1
<u>Specific Reference to Need or Deficiencies (Education):</u>	
Testing	9
Courses in pastoral counseling	4
Psychology	2
Marriage problems	2
Personality conflicts	2
Internship	2
Courses in pastoral psychology	1
How to help neurotics	1
Premarital	1
Emotionally disturbed	1
Causes of mental problems	1
Human nature	1
Personality traits	1
Physical disabilities	1
Older person counseling	1
Determination of problem and cause	1
Mentally and emotionally ill	1
Sick and bereaved	1
Suicide and depression	1
Drugs	1
Human sexuality	1

TABLE XXI (Continued)

Variable	Number
<u>Specific Reference to Need or Deficiencies (Education):</u>	
Techniques--process and procedure	1
Tools	1
Clinical experience	1
Theory	1
<u>Personal Needs or Deficiencies:</u>	
Confidence	4
Wisdom	3
Patience	3
Love	2
Understanding	1
Success	1
Do not enjoy counseling	1
Capacity to stay out of problem emotionally	1
I feel like a novice	1
<u>Referral Needs:</u>	
Referral sources	6
Coordination with other counseling agencies	2
When to refer	1
Local professional counselor	1
Local Christian counselor	1
<u>Religious Needs or Deficiencies:</u>	
Spiritual resources	1
Ability to inspire greater faith in God	1
Knowledge of God's word	1
Keeping prayed up	1
Relating and applying Biblical standards	1
Understanding change in Christian standards	1
Applying scripture	1
<u>Intangible Needs or Deficiencies:</u>	
Time	18
Space	1
People	1
Record file	1
Contact with patients	1
Exposure	1

TABLE XXI (Continued)

Variable	Number
<u>Intangible Needs or Deficiencies:</u>	
Materials	1
Age	1
Availability	1

instructed to briefly list their basic guidelines in handling each type of case. Although there were some individual methods or techniques, the fundamental or underlying theory seems to be a rational approach or one similar to Glasser's Reality Theory. This is a general synthesis of the responses as a whole. Each individual response is not listed because of the voluminous quantity of material.

#### Relationship with Others

The pastors were asked to respond to this statement: Two members of your church just cannot seem to work out their differences. The following procedure or process emerges consistently throughout the responses.

- I. Counsel with individuals separately
  - A. Investigate their differences
  - B. Listen
  - C. List areas of difficulty
- II. Counsel with them together
  - A. Discuss and define problems as each sees it
  - B. Open, reality
- III. Use prayer and scripture
- IV. Use rational thinking

- V. Arrive at a solution
- VI. Application or follow-up
  - A. Work or play together
  - B. Possible individual counseling sessions
- VII. Referral if necessary

These points or aspects repeatedly were stressed. The majority of pastors emphasize prayer and a scriptural solution as an integral function of the counseling process. One pastor adequately summarizes this approach: "My biggest and most efficient way has been to get them to talk it out and get it out in the open and then truthfully deal with it accordingly, with God's help of course."

#### Relationship with Self

The example in this section is an individual who comes to the pastor very despondent and has negative feelings toward self. There is a more divergent approach by the pastors in handling a self-image or personality type of problem. According to the responses, more of the ministers again used the open reality, or rational approach. However, many centered on the client's feelings and seemed to allow the client to establish the climate. Through it all, after the client was allowed to explore his feelings, the pastor became more directive. The general outline below seems to depict the overall approach to counseling a client with a personal problem.

- I. Establish rapport
- II. Rogerian attitude and position of counselor
  - A. Show concern
  - B. Listen
  - C. Communicate acceptance, love, confidence in client
    - 1. By counselor
    - 2. By church
    - 3. By God
  - D. Explore feelings



- III. Bring out client's positive points
- IV. Discern and discover facts (past and present)
- V. Evaluate
  - A. Spiritual condition
  - B. Facts
  - C. Feelings
- VI. Set up remedial procedures  
(Examples: reading good books, scripture, attainable goals, success activities, etc.)
- VII. Scripture and prayer
- VIII. Referral if necessary

The following suggestions or alternatives were listed among the responses. Teaching with the use of scripture to show God's love, etc., was mentioned several times. Two tests were named: Taylor Johnson Temperament Analysis and the Luscher Color Test. The basics of "Transactional Analysis" was advocated by some pastors. Several pastors included self disclosure to help the counselee to open up and discuss the problem. Although the counselee is encouraged to discuss his feelings and impressions, the pastor is still very much in command of the session.

#### Relationship with Environment

The pastors were asked how they would help a person to meet the demands of life. Example: A person comes to the pastor in serious financial difficulty. This type of problem seems to be more superficial than counseling with conflicts with others and/or self. Although there are personal factors mentioned in reference to self or others, mainly the approach is simply find the solution and apply it to the problem.

- I. Analysis of the problem
  - A. Question/answer technique
  - B. Collect data
  - C. Find causes
  - D. Honest review of facts
  - E. Values clarification
  - F. Goals and objectives
  
- II. Alternative solutions
  - A. Face reality
  - B. Rational thinking
  - C. Discipline
  - D. Set up program of action
  - E. Long range planning
  
- III. Prayer and God's plan of stewardship
  
- IV. Support and follow-up
  
- V. Referral if necessary

Some of the individual suggestions are cooperation, confidentiality, sympathy and concern, help them now, and family and childhood influence. A smaller percent of the pastors included aspects about feelings or allowing the client to determine his own course of action. More pastors were objective and concerned with the facts and finding a solution.

#### Summary of the Three Examples

The Rogerian theory is definitely apparent and used by a considerable number of pastors. References to showing acceptance, love, genuineness, and concern is prevalent. The "listen" approach comes through as a viable procedure, especially at the beginning of a counseling interview.

Also included is the ever present position taken by the pastor as God's representative. Authority of scripture is universally advocated. Prayer and spiritual growth constitute a vital part of the counseling. The strong "teaching" attitude by the pastors may be due to this position.

Although not overtly mentioned or referred to, Glasser's "Reality Therapy" seems to afford a major contribution. The pastors, maybe naturally, seem to be applying the basic steps of value judgment, plan of action, and commitment of Glasser's theory.

Many points of the Rational-emotive approach to counseling are clearly evident. The Williamson Rational Approach to counseling (analysis, synthesis, diagnosis, counseling, and follow-up) is also manifested.

There is even a substantial amount of behavioral training included in the answers given by the pastors. Some principles of behavior modification and modeling are suggested.

Transactional Analysis was mentioned by several pastors. It seems that pastors are using this theory to some degree.

The only two therapies that are not readily apparent in the responses are Logotherapy and Gestalt Therapy. Some mention was made, however, to philosophy of life and an attitude toward the present existential milieu.

#### Summary

The chapter was divided into four parts. First, the results of the church and pastor information were analyzed. Next, counseling activities were discussed and summarized. This was followed by a tabulation of the basic needs of pastors, concerning counseling. Finally, a composite approach to counseling was formulated, using the pastors' responses, for each of the three basic types of counseling situations.

## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### Introduction

This chapter consists of a summary of the purpose, the significance, and the methodology of the study. Also included is a brief review of the analysis of data and the author's conclusions. The chapter closes with recommendations for further research and educational recommendations for the pastors.

#### Summary

The purpose of the study was to determine the counseling activities of pastors in the Church of the Nazarene. The following questions were investigated: (1) How much counseling is done by Nazarene pastors? (2) How much time is actually spent in counseling? (3) How important is counseling in relation to other pastoral functions? (4) Have pastors in the Church of the Nazarene studied or used the different theories of counseling? (5) What problems occur most often? (6) Do pastors vary their technique or approach with different problems? (7) Do pastors make referrals? (8) Is there a consistent attitude toward selected critical incidents? (9) Is there a significant difference in the time spent in counseling per week in relation to the demographic data? (10) Various questions of attitude toward pastoral counseling are also included.

The main significance of the study is to better understand the counseling activities of Nazarene pastors. Because of the multiplicity of problems encountered by pastors, an analysis of counseling activities assists in determining ways to enable the pastors to become more competent in pastoral counseling. The data in this study provide the administrative leadership in the church with background material for workshops or seminars for Nazarene pastors in the area of counseling. Another significance involves possible curriculum additions to the Nazarene liberal arts colleges, the Nazarene Seminary, and Nazarene Bible College. A final significance pertains to a follow-up publication available to all Nazarene ministers and laymen.

The methodology or design of the study involved the use of the eight Nazarene college zones as geographical regions in the continental United States. This variable was used along with church size to select 228 pastors by a stratified random sampling procedure. The ratio of 1:20 was used on each zone. This procedure resulted in a random sample of five percent of the total population.

The questionnaire was organized into three parts. The first part consisted of the local church information. The second part investigated the demographic data about the pastor. The counseling activities of Nazarene pastors were covered in Part III.

The analysis of data was done through the expression of frequency and percent distribution in tabular and descriptive form. A Chi-square statistical test was done on the basic demographic data and the amount of time spent in counseling per week. A need or deficiency list was compiled from the pastors' responses. Finally, a composite approach to

counseling by the Nazarene pastors was formulated from the responses to the different counseling situations.

A total of 117 questionnaires was returned. This amounted to 2.5 percent of the total population, or 51 percent of the random sample.

A review of the data for the counseling activities of the pastors is listed below:

1. The largest group of counselees come to Nazarene pastors for counseling on their own volition.
2. The number one choice of a counseling place was the church office.
3. Forty-three percent of counseling done by the Nazarene pastors is with individuals between the ages of 18 and 30.
4. More pastors have made referrals to medical doctors than to other professionals.
5. The majority of pastors (52.8 percent) counsel less than two hours per week.
6. An overwhelming 84.5 percent of the pastors ranked preaching as first in importance in their ministry. Counseling was ranked fifth in importance by 24.3 percent of the pastors.
7. Eight percent of the pastor's time is spent in counseling.
8. The average counseling interview lasts between 30 to 60 minutes.
9. The percent of interviews that are one time sessions was evenly divided (approximately one-third each among 25 percent, 50 percent, and 75 percent).
10. A total of 83.2 percent of the pastors do not set aside a specific time for counseling.

11. Only 42.2 percent of the pastors have had a counseling case involving more than 10 hours of counseling time.
12. Most of the pastors do not keep counseling records (80.4 percent).
13. Eighty-five percent of the pastors do not use tests or inventories in their counseling.
14. All of the pastors responded that they use scripture or other religious means in their counseling.
15. A small group (11.7 percent) responded that they have difficulty in counseling a person whose beliefs are different from their own.
16. The three problems that pastors encountered most often were religion, physical illness, and marital difficulty in rank order.
17. Mental illness was ranked as the highest problem to be referred and also the lowest in rank order to be counseled by the pastors.
18. Client-centered therapy was the most used of the counseling theories with 21.7 percent. Rational-emotive was the least familiar to the pastors. Psychoanalysis, with 22.6 percent, was the most studied theory.
19. Fifty-nine percent of the pastors rated themselves as either fair or good pastoral counselors.
20. The Chi-square comparisons revealed that two relationships were significant at the .05 level. First, pastors in smaller communities spend less time counseling. Second, more counseling is done by pastors in larger churches.

21. The largest response, by far, to the needs or deficiencies in counseling was related to general references to lack of education. Tests or inventories were rated the highest in specific needs. Referral sources also seemed to be a definite need of the pastors.

### Conclusions

The following conclusions are not presented according to their arrangement on the questionnaire. Some aspects or parts are grouped together to provide a more comprehensive understanding of the findings. Deductions and/or references are made from the writer's frame of reference.

First, there are several questions pertaining to the marginal return of the questionnaires by the pastors. Why were so few questionnaires returned (51 percent)? Did the pastors feel inadequate or incompetent to answer the questions? Did the length of the questionnaire or the value and knowledge of counseling cause some pastors to fail to respond? Is there a spirit of apathy concerning the needs of others? Are pastors too busy to answer questionnaires?

An examination of the counseling practices of Nazarene pastors produced some interesting findings. It seems that the largest number of individuals who come for counseling come on their own volition. Almost half of these counselees are between the ages of 18 and 30.

The actual interview most likely took place in the church office. However, because fewer than half of the pastors had a counseling case involving more than 10 hours and since 83.2 percent of the pastors did not set aside a specific time for counseling, most counselees had only



one interview. The interview normally lasts from 30 to 60 minutes. All the pastors reported that scripture or other religious means were used in their counseling. In fact, the counseling done by the pastors directly involved the spiritual condition of the counselee. Also, very few pastors attempted to keep records or use tests in their counseling.

The most common type of problem encountered by Nazarene pastors is religious, physical or marital in nature. If the problem has physical implications, the majority of the pastors, according to the referral responses, referred them to a medical doctor. The deep psychological problems are also referred, but the religious difficulties of clients are handled by the pastor.

From these deductions it seems that the pastors are not conducting in-depth counseling for emotional or psychological needs of their constituents. The pastor handled the religious problems or other difficulties that are superficial in nature or those that are solved quickly. The more serious problems involving emotional and physical aspects were referred to other more qualified professionals.

The pastors see their primary responsibility as preaching. Counseling was ranked fifth in order of importance in their pastoral responsibilities. This agrees with the average percent of time spent in counseling (8 percent). This could help explain the marginal return of the questionnaires.

In looking at counseling theory, it is apparent that the pastors are not informed nor trained in the use of counseling theory or technique. However, in the written responses of how a problem would be handled, principles or aspects of many of the basic theories were given.

The needs or deficiencies of Nazarene pastors in regard to counseling seems to be stated as a general lack of education or training. Specifically, testing and referral sources were the most commonly reported inadequacies.

#### Recommendations

1. An analysis of the curriculum offered in the different Nazarene ministerial study programs should be conducted to determine the emphasis on counseling, human growth and development, and interpersonal relationships.
2. A study should be done on the effectiveness of Nazarene pastors in counseling.
3. A survey of the attitudes and positions of leaders and educators in the Church of the Nazarene toward pastoral counseling needs to be performed.
4. A study to compare pastoral counseling of Nazarene pastors and ministers in other denominations would also be informative.

#### Educational Recommendations

Realizing that a minister is first trained in theology and church doctrine, spirituality is his first concern. This is verified by the findings of this study. However, the responses of the pastors indicated a lack of training or education in helping persons with other types of problems. The review of literature in Chapter II revealed that a minister is concerned with the total person and has a respect for psychological research. The result seems to be an ambivalence on the

part of the pastor. He wants to help but feels inadequate or incompetent.

One solution to this dilemma would be to offer the following counseling and related courses at the Nazarene colleges and seminary. Some of the courses could even be incorporated in the course of study for ministers on the local level.

1. Counseling theory.
2. Counseling practicum or practical experience.
3. Psychological and human conflicts.
4. Marital problems.
5. Parent-child relationships.
6. Techniques of counseling.
7. Tests and measurements.

Another alternative involves the training of pastors to recognize and refer problems that are beyond their scope of education and experience.

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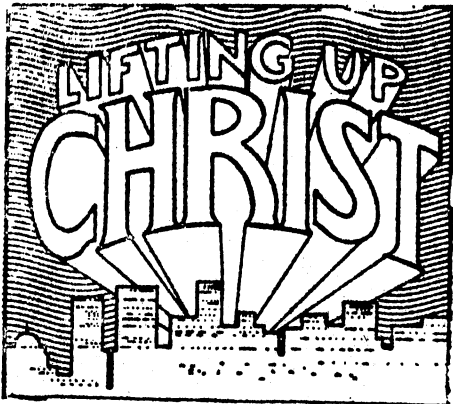


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**APPENDIXES**

APPENDIX A

CORRESPONDENCE



OWASSO  
CHURCH OF THE NAZARENE  
1006 E. Second Avenue, Box 208  
Phone 272-1642  
Owasso, Oklahoma 74055

Lum Newberry, Pastor  
316 N. Atlanta, Owasso, Oklahoma  
Phone 272-5135

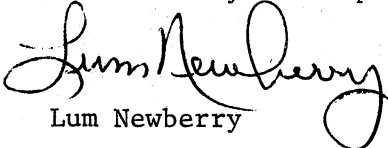
May 2, 1977

Greetings Fellow Pastor,

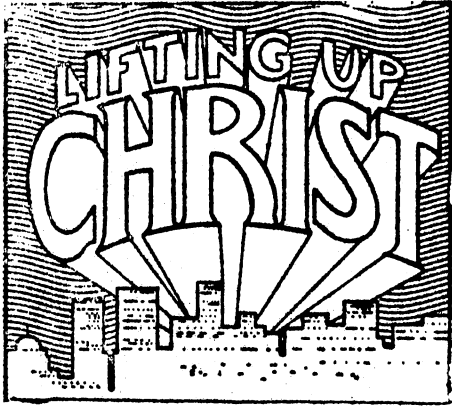
Enclosed is a short questionnaire concerning the counseling activities of Nazarene pastors. I sincerely urge you to take a few minutes to fill out the questionnaire.

Your church was selected by a random sampling procedure according to size and geographical location. All questionnaires will remain anonymous. Absolutely no reference will ever be made to you personally.

Thanks for your cooperation,

  
Lum Newberry

THE KING IS COMING



OWASSO  
 CHURCH OF THE NAZARENE  
 1006 E. Second Avenue, Box 208  
 Phone 272-1642  
 Owasso, Oklahoma 74055

Lum Newberry, Pastor  
 316 N. Atlanta, Owasso, Oklahoma  
 Phone 272-5135

May 19, 1977

Dear Fellow Pastor,

Two weeks ago you received a questionnaire concerning the counseling activities of Nazarene pastors. I personally want to urge you to take a few minutes to respond to the questionnaire and return it. In order for a research project to be valid a majority of the questionnaires must be returned.

In talking with General Superintendent Charles Strickland several weeks ago, we discussed the pastor's available time in ministering to his people. I am fully aware that most pastors are extremely busy. There are many demands upon our time.

The returned questionnaires are already revealing some interesting data that will be of use to Nazarene pastors, college personnel, and district and general officials.

Yours in Christ,

*Lum Newberry*  
 Lum Newberry

THE KING IS COMING

*Church of the Nazarene*

*International Headquarters*

6401 THE PASEO • KANSAS CITY, MISSOURI 64131  
TELEPHONE (816) 333-7000

April 15, 1977

Dear Pastor:

In a few days you will be receiving a questionnaire from a fellow pastor, Lum Newberry, pertaining to the counseling activities of Nazarene pastors. This is part of Brother Newberry's doctoral dissertation at Oklahoma State University in student personnel and counseling. I have reviewed the proposal and find it has validity and relevance to the pastoral ministry. We will appreciate your participation in this project.

Yours in Christ,

CHARLES H. STRICKLAND

CHS:lv

APPENDIX B

QUESTIONNAIRE

QUESTIONNAIRE ON THE COUNSELING ACTIVITIES  
OF NAZARENE PASTORS

Part I--Church Information

1. College zone: \_\_\_(1) Eastern, \_\_\_(2) East Central,  
\_\_\_(3) Southeast, \_\_\_(4) Central, \_\_\_(5) North Central,  
\_\_\_(6) South Central, \_\_\_(7) Southwest, \_\_\_(8) Northwest
2. Community size: \_\_\_(1) Rural; City: \_\_\_(2) Under 2,500;  
\_\_\_(3) 2,500-10,000; \_\_\_(4) 10,000-50,000; \_\_\_(5) 50,000-100,000;  
\_\_\_(6) Above 100,000
3. Average income level of attenders: \_\_\_(1) Under \$5,000 per year;  
\_\_\_(2) \$5,000-\$10,000; \_\_\_(3) \$10,000-\$15,000; \_\_\_(4) \$15,000-  
\$25,000; \_\_\_(5) Above \$25,000
4. Church school enrollment (size of church): \_\_\_(1) 0-99;  
\_\_\_(2) 100-199; \_\_\_(3) 200-350; \_\_\_(4) Above 350

Part II--Pastor Information

1. Age: \_\_\_(1) Under 25; \_\_\_(2) 25-39; \_\_\_(3) 40-65; \_\_\_(5) Above 65
2. Number of years at this church: \_\_\_(1) Less than 1 year;  
\_\_\_(2) 1-5 years; \_\_\_(3) Above 5 years
3. Number of years pastoring: \_\_\_(1) Less than 5 years; \_\_\_(2) 5-10  
years; \_\_\_(3) 11-25 years; \_\_\_(4) Above 25 years
4. Full time pastor: \_\_\_(1) Yes; \_\_\_(2) No, I have another job or  
time consuming activities
5. Education (formal):  
\_\_\_(1) Less than high school  
\_\_\_(2) High school graduation  
\_\_\_(3) College work  
\_\_\_(4) Bachelor's degree \_\_\_\_\_ area  
\_\_\_(5) Master's degree \_\_\_\_\_ area  
\_\_\_(6) Doctorate \_\_\_\_\_ area
6. Education for the ministry:  
\_\_\_(1) Nazarene Bible College  
\_\_\_(2) Nazarene College  
\_\_\_(3) Home Study Course  
\_\_\_(4) Nazarene Seminary  
\_\_\_(5) Other religious school



7. Other education in religion and/or counseling:
- \_\_\_(1) Approximate number of counseling courses, workshops, etc.  
 \_\_\_(2) Number of credits in Clinical Pastoral Education  
 \_\_\_(3) Intern or practicum in counseling \_\_\_yes \_\_\_no

Part III--Counseling Activities

1. Please indicate the most common way individuals come to you for counseling by the number 1, the next by 2, and so on to the least common way (rank order).
- \_\_\_(1) Come on their own            \_\_\_(4) You suggested it  
 \_\_\_(2) Someone suggested you    \_\_\_(5) Result of your preaching or  
 \_\_\_(3) Professional referral        community activities
2. Where do you hold counseling sessions? (same procedure as above)
- \_\_\_(1) Church office                \_\_\_(3) Parsonage or home  
 \_\_\_(2) Telephone                    \_\_\_(4) Their home
3. Percentage of interviews by age:
- \_\_\_(1) Under 18 years                \_\_\_(3) 31-49 years  
 \_\_\_(2) 18-30 years                    \_\_\_(4) Over 50 years old
4. Check each person to whom you have referred clients:
- \_\_\_(1) Psychiatrists                \_\_\_(5) Another pastor  
 \_\_\_(2) Medical doctors              \_\_\_(6) Marriage counselor  
 \_\_\_(3) Psychoanalysts              \_\_\_(7) Lawyer  
 \_\_\_(4) School counselors
5. In an average week, about how many hours do you estimate you spend in counseling:
- \_\_\_(1) None                            \_\_\_(4) 6-10 hours  
 \_\_\_(2) Less than 2 hours            \_\_\_(5) 10-15 hours  
 \_\_\_(3) 2-5 hours                      \_\_\_(6) Over 15 hours
6. Rank in order of importance in your ministry:
- \_\_\_(1) Teaching                      \_\_\_(5) Administering rites  
 \_\_\_(2) Preaching                      \_\_\_(6) Evangelism  
 \_\_\_(3) Visiting the sick            \_\_\_(7) Counseling  
 \_\_\_(4) Social outreach              \_\_\_(8) Administration
7. Indicate the percentage of time you spend in each area:
- \_\_\_(1) Teaching                      \_\_\_(5) Administering rites  
 \_\_\_(2) Preaching                      \_\_\_(6) Evangelism  
 \_\_\_(3) Visiting the sick            \_\_\_(7) Counseling  
 \_\_\_(4) Social outreach              \_\_\_(8) Administration
8. About how long does your average counseling interview last?
- \_\_\_(1) Less than 15 minutes        \_\_\_(3) 30-60 minutes  
 \_\_\_(2) 15-30 minutes                \_\_\_(4) Over 1 hour

9. What percentage of interviews are one time sessions?  
 (1) 25 percent                       (3) 75 percent  
 (2) 50 percent                       (4) 100 percent
10. Do you set aside a specific period of time for counseling?  
 Yes     No
11. Have you had any cases that involved more than 10 hours of counseling?  
 Yes     No
12. Do you keep counseling records?     Yes     No
13. Do you use any tests or inventories?     Yes     No  
Names \_\_\_\_\_
14. Do you use scripture or other religious means in your counseling?  
 Yes     No
15. Do you have difficulty counseling a person whose beliefs are different from your own?     Yes     No
16. Problems:

Column A: Total number of each problem you encountered last year.

Column B: Check if you would refer a person with this problem.

Column C: Check if you would counsel a person with this problem.

Column D: Check each problem in which you would use a test or inventory.

Column E: Check the problem occurring most frequently under 18 years of age.

Column F: Check the problem occurring most frequently between 18-30.

Column G: Check the problem occurring most frequently between 31-49.

Column H: Check the problem occurring most frequently over 50 years of age.

Column I: Please indicate what problem you consider to be the most serious by the number 1, the next by 2, and so on to the least serious problem.

A	B	C	D	E	F	G	H	I	
									Premarital
									Marital
									After divorce
									Parent-child conflict
									Adult-adult conflict
									Depression, anxiety
									Suicide
									Bereavement, death--dying
									Mental illness (psychosis, neurosis)
									Physical illness
									Drugs, alcohol
									Human sexuality
									Religion
									Occupational, educational
									Financial

17. Check counseling theorist or theory:

Not

Familiar   Familiar   Studied   Used

				Sigmund Freud (Psychoanalysis)
				Carl Rogers (Client-centered)
				William Glasser (Reality Therapy)
				Albert Ellis (Rational-emotive)
				Viktor Frankl (Logotherapy)
				Joseph Wolpe (Behavior Therapy)
				Eric Berne (Transactional Analysis)
				Frederick Perls (Gestalt Therapy)

18. How would you rate yourself as a pastoral counselor?

\_\_\_(1) Poor, \_\_\_(2) Fair, \_\_\_(3) Good, \_\_\_(4) Excellent

19. List your basic needs or deficiencies in regard to pastoral counseling:

(1)

(2)

(3)

20. What would you do as a pastoral counselor in the following examples? Please list briefly your basic guidelines in handling each type of case and what you would recommend.

Relationship with others. Example: Two members of your church just cannot seem to work out their differences (personality conflict).

(1)

(2)

(3)

(4)

(5)

Relationship with self. Example: An individual comes to you very despondent and has negative feelings toward himself.

- (1)
- (2)
- (3)
- (4)
- (5)

Relationship with environment (meeting demands of life). Example: An individual comes to you in serious financial difficulty.

- (1)
- (2)
- (3)
- (4)
- (5)

VITA 2

Lummy Leon Newberry

Candidate for the Degree of

Doctor of Education

Thesis: AN ANALYSIS OF THE COUNSELING ACTIVITIES OF NAZARENE PASTORS

Major Field: Student Personnel and Guidance

Biographical:

Personal Data: Born in Beggs, Oklahoma, on December 1, 1938, the son of Mr. and Mrs. Columbus B. Newberry

Education: Graduated from Okmulgee High School, Okmulgee, Oklahoma, in May, 1957; received Bachelor of Science in Education degree in Elementary Education from Central State University, Edmond, Oklahoma, in 1967; received Master of Education degree in School Counseling from Southeastern Oklahoma State University, Durant, Oklahoma, in 1971; completed requirements for the Doctor of Education degree at Oklahoma State University in May, 1978.

Professional Experience: Elementary Education Teacher, Oklahoma City, 1967-70; Counselor and Teacher in Stonewall and McLish Public Schools, 1971-72; Counselor in McCurtain County, Oklahoma, 1972-73; Visiting Counselor in Panama, Bokoshe, and Cameron Public Schools, 1973-74; Pastor, Church of the Nazarene, 1970-77.