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Signature Philip A. House

Date November 18, 1976

COUNSELOR ROLE AND TRAINING NEEDS OF PASTORAL COUNSELORS

by

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A professional paper submitted in partial fulfillment
of the requirements for the degree

of

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ABSTRACT

The purpose of this study conducted in the Fall of 1976 was to determine the place of counseling within the context of the pastor's work, the pastoral counselor's counseling role and its relation to his training, and training needs of pastoral counselors in Gallatin and Park Counties in Montana by examining questionnaire responses of pastoral counselors. Responses were compared to a 1960 Boston study of pastoral counselors by Hofmann.

A twenty-three item questionnaire was developed by the investigator to survey attitudes toward counseling, personal data, and facts related to the counseling role of clergy in Gallatin and Park Counties.

The results were compiled and placed in table form with appropriate data analysis and discussion following individual tables. Pearson product moment correlation coefficients were computed to determine if significant relationships existed between pairs of counselor variables.

The results of the study indicated the following: 1) The clergy of Gallatin and Park Counties in Montana were doing more pastoral counseling on the average than their counterparts in the urban area of Boston; 2) There was more interaction of the clergy with mental health agencies and mental health professionals in Gallatin and Park Counties in Montana than in the urban area of Boston; 3) Fifty-four per cent of the clergymen were poorly trained for counseling if formal training in counseling was viewed as a requisite for counseling; 4) Formal education in psychology and counseling correlated positively with increased willingness to refer clients to mental health agencies; 5) Conservative ministers were more theologically oriented (versus psychologically oriented), in their counseling than liberal ministers; 6) Fewer clients with personal problems were counseled by the clergy than clients with marital, family, or spiritual problems; and, 7) Seventy-two per cent of the clergy would be interested in pastoral counselor training if opportunities were available.

Recommendations made by the investigator were: 1) Mental health agencies and mental health professionals need to make efforts to contact and establish relationships with the clergy; 2) Giving clergy information about a referred client's progress might increase referrals; 3) A workshop for clergy, mental health professionals, and physicians could improve communication among the helping professions; 4) Counseling courses with an emphasis on practical application could help improve clergy counseling skills; 5) Clinical supervised programs in seminaries should be continued and expanded; and, 6) Investigation into and determination of actual pastoral counselor skills and effectiveness would be valuable in assessing pastoral counselor competency.

CHAPTER I

Introduction

Previous means of human guidance seem inadequate in the cultural situation today where everything appears to be transitional. "This character of transition causes interior oppositions: individualism versus collectivism; rationalism versus irrationalism; agnostic nihilism versus a longing for mystic immersion" (Rudin, 1968, p. 174). In times past it was a common thing for people to look to their spiritual leaders when they had problems, but today many people are not acquainted with their pastor, if they have one. They feel that they must bring the psychic situation under control by human or natural means. Following the advice of a religious person seems dishonest or appears to be an escape from reality. It is too simple an answer when compared to the complex changing world they are living in.

As the behavioral sciences continue to develop, modern clergymen are getting more involved in counseling. Counseling has a history as a function of religion and was and is part of the work of the clergy. Shamans, witch doctors, priests, oracles, ministers, and other religious leaders, have helped people with "problems in living" for several thousand years (Szasz, 1960). In the Biblical period of Judaism there were men called "the wise," or Chachamim, counselors in the days of Jeremiah (600 B.C.), who used techniques and methods

similar to modern client-centered counselors (McCann, 1962). This role of the Chachmim was revived in the 1700's by the Hasidic Rabbis of Eastern Europe. A long history of forms of counseling or guidance similar to that of the Chachamim is evidenced in the Judeo-Christian tradition. McNeill (1951) mentions that religious motives have prompted much of the helping of mankind since the beginning of Christian times, as it was assumed that personality problems could not be solved without considering the religious sphere. Beginning with James, John, and Paul and progressing through Luther, Wesley, and Calvin, and other religious leaders until the present time, concern has been expressed with the total life experiences of parishioners and not merely with the spiritual or religious aspects of their lives.

Like many other professionals, modern clergymen are facing an age of specialization and many are seeking training in some specialty within their general ministry. Counseling is becoming a specialty requiring much of the pastor's time, with the general work of the pastor receiving part-time effort (Knights, 1972).

There are a wide variety of attitudes about counseling, what counseling consists of and what training should be required. This spread of attitudes is common to the clergy as well as to other helping professions. At one extreme are those who claim that no special training is required for an individual to be a counselor,

while the other extreme would require special training, clinical supervised experience, and a counseling degree or its equivalent.

A real question in the minds of many is how the clergy fit into the picture in the realm of counseling. It could be that religion suggests another dimension in the therapeutic relationship of the self and the counselor -- the theological or spiritual need in man (Curran, 1967). This need is seen as a restlessness existent at the very core of the individual, a yearning for something far beyond the self. It is argued that the spiritual dimension with its religious factors and values could possibly add to counseling effectiveness if it were appreciated and included in the counseling relationship by the counselor. Surely a clergyman should be sensitive to the spiritual.

Obviously, every clergyman must do some counseling if he is to help those he works with in his role as pastor. "According to a national study conducted for the Joint Commission on Mental Illness and Health, 42 per cent of people who seek help for emotional or psychological problems go first to the clergy" (Aldrich and Nichswonger, 1968, p. 9). In this study it was found that clergy were used for counseling evenly by all income groups as well as all educational groups. If these findings are accurate it is clear that the pastor needs to gain new understanding of human nature and ways to help people, and make these a part of his professional work as a

pastor.

There are two organizations for pastoral counselors in existence today: The Association for Clinical Pastoral Education and The American Association of Pastoral Counselors. This may be an indication that the clergy recognize the need for training and the setting of standards for pastoral counselors.

Statement of the Problem

The problem of this study was to determine the place of counseling within the context of the pastor's work, the pastoral counselor's counseling role and its relation to his training, and training needs of pastoral counselors in Gallatin and Park Counties in Montana, in the Fall of 1976, by examining questionnaire responses of pastoral counselors.

Application to Educational Theory

With the increased interest of the clergy in developing their counseling skills, a study of pastoral counselor self-perceived skills and training needs could aid in the development of secular counselor educational programs. Most of these secular programs are already more highly staffed, developed and thorough and more easily accessable to clergy than most seminary counselor training programs. If counselor education is to be of value to the clergy, the tradition-

al role of the clergy and the kind of counseling they are doing must be understood.

There are some areas of pastoral counseling where descriptive studies have not yet been done. McCann (1962) stated, " The few descriptive studies on the . . . . clergy's counseling have to date included only urban and suburban ministers, and have not yet touched upon counseling by rural pastors" (p. 252). A study conducted in Gallatin and Park Counties in Montana could help to meet the need of providing information about rural and small town pastors and their counseling role.

General Questions To Be Answered

Some of the questions to be answered by this study are these:

1) How much counseling is being done by clergymen?
2) What type of problems are being encountered by pastoral counselors?
3) What effect does training in psychology and counseling have on a pastor's work as a counselor and what is the relation of this training to his counseling activity?
4) To what degree are clergymen active in their communities' mental health endeavors?
5) What are the most immediate needs in secular counselor training programs for training pastoral counselors?

General Procedures

This study involved all of the clergymen of Gallatin and Park Counties in Montana in the Fall of 1976. The method of the study was a descriptive survey which was mailed to the clergymen. The instrument consisted of 23 questions which had been formed with the intent of answering the general questions posed. The survey identified the respondents and catalogued ststistical details, and gave respondent attitudes toward counseling, perceived training needs, and involvement in community mental health endeavors.

Limitation and/or Delimitations

The limitations and/or delimitations for this study were the following:

1) The data for this study was only avalilable from the clergy.
2) This study is limited to current attitudes and opinions.
3) This study was conducted in Gallatin and Park Counties in Montana in the Fall of 1976.
4) This study involved pastoral counselors only. This study did not include their clients.
5) This study did not include non-pastoral counselors.
6) The method of collecting data for this study was a mailed questionnaire.

Definition of Terms

Clergy - ordained pastors or priests, excluding nuns, brothers, lay preachers, and non-pastoral professors from church schools (Schmidt, Shotola, and Waterstreet, 1974).

Pastoral Counselors - clergymen who by their position and role are actually involved in and identify with the counseling function and situation.

Theological Position - The dimension of religious position had two groups defined along it according to their interpretation and use of the Biblical account.

Conservatives - those who interpret the Bible literally and understand it as God's absolute and sovereign law, wholly outside of man and not affected by him (McCann, 1960).

Liberals - for the purposes of this study this term will include those who take the Biblical account with seriousness, but are not literalists, and it will also include those that are free from attachment to the Biblical account, who treat the Bible as a valuable piece of religious literature but do not attribute finality to its message.

Counseling - The term "counseling" has been used to describe a variety of activities over the years and therefore carries different connotations to persons of different professional and experiential backgrounds. For the purpose of this study "counseling" will be defined as those problem-centered interviews, which are, in the main,

initiated by the counselee. "Counseling is the process in which an experienced and qualified person assists a second person to understand himself and his opportunities, to make appropriate adjustments and decisions in the light of the insight, to accept personal responsibility for his choices, and to follow courses of action in harmony with his choices" (Miller, 1970, p. 2).

Effectiveness - A definition given by Truax and Carkhuff (1967) will be used.

> Although most theorists concern themselves in their writings with discussing the client, three characteristics of an effective counselor emerge from the divergent viewpoints:
> 1) An effective therapist is integrated, nondefensive, and authentic or genuine in his therapeutic encounters.
> 2) An effective therapist can provide a non-threatening, safe, trusting or secure atmosphere by his acceptance, unconditional positive regard, love, or nonpossessive warmth for the client.
> 3) An effective therapist is able to 'be with,' 'grasp the meaning of,' or accurately and empathically understand the client on a moment-by-moment basis.

Summary

In this chapter an attempt has been made to set the stage for this study by looking at the definition of the problem, what contribution this study could have to educational theory, general questions to be answered by the study, the general procedured that were followed, the limitations and/or delimitations of this study, and definitions of some of the terms that are used in this study. In the next chapter

some of the literature that deals with pastoral counseling is examined in relation to the problem of this study.

CHAPTER II

Review of the Literature

In this chapter a review of the literature regarding the Pastoral Counselor and his position as a counselor is presented. The contentions of non-pastoral and pastoral counselors concerning pastoral counseling is reviewed in an effort to see why a good relationship between psychotherapy and spiritual guidance is problematic.

Non-Pastoral Contentions

Many pastors have sought and are seeking to improve their counseling skill and sophistication in counseling philosophy and technique and increase their psychological knowledge to keep pace with the developing behavioral sciences. This has brought many adverse reactions from secular professionals in the counseling field. Wolberg (1967) held that the pastoral counselor is deficient in therapeutic skills and is not equipped to do psychotherapy. Eberdt (1970) saw the need for pastoral counselor training. Truax and Carkhuff's (1967) study verifies that training can enhance the level of functioning of counselors by emphasizing experiential learning in their training programs. Cole (1958) stated that pastoral counselors are too verbal and do not exhibit adequate concern for the feelings of the client. Many have evidenced concern over the pastoral counsel-

or's religious orientation and its interference with the counseling relationship. Arbuckle (1970) has voiced perhaps the most severe and pointed criticism against pastoral counselors. He suggested that the pastoral counselor's religious beliefs inhibit his functioning according to such essential client-centered values as freedom, openness, flexibility, tolerance, and acceptance. Arbuckle is convinced that pastoral counselors are strongly influenced by their commitment to religious dogmas and denominations to mold and manipulate their clients toward predetermined values, decisions, and actions. He stated:

> If the Catholic pastoral counselor does not feel free as an individual to accept the decision of the Catholic client to use contraceptive devices, if the Jewish pastoral counselor does not feel free as an individual to accept the decision of his Jewish client to eat nonKosher foods, if the Methodist pastoral counselor does not feel free as an individual to accept the decision of the Methodist client to use alcoholic beverages, if the Mormon pastoral counselor does not feel free as an individual to accept the decision of his Mormon client to drink coffee, and if all four feel that as the arm of their respective churches they must be non-acceptant of the client's right to do these things, then surely their acceptance is most limited, and surely, as therapists, they are handicapped (Arbuckle, 1970, p. 17).

Cole in this same volume states that clergy in the name of religion operate in ways that are neither therapeutic nor consistent with biblical principles. This suggests that pastoral counselors cannot be client-centered in their counseling because they are "standard bearers" of the morals of the society. A client's awareness of the pastoral counselor's interpretation of morality in reference to an absolute set of values and his awareness that the pastor may view

some of his behavior as "sin" may inhibit the client-counselor relationship (Arbuckle, 1970).

Non-pastoral counselors voice three objections to counseling by pastors according to Rudin (1968): (a) First, pastoral counselors do not seem to understand the natural values and powers and instincts of man, ("supranaturalism"); (b) Mere legalistic piety and a compulsive factor to keep commandments merely out of fear or letter-of-the-law attitudes is seen in pastoral counselors, ("legalism"); (c) Finally, mere symptoms are treated, as spiritual guidance usually deals with the conscious experiences of man.

Pastoral Contentions

The professionals involved in the ancient practice of spiritual guidance often have serious doubts about the new sociopsychological science of psychotherapy. Pastoral counselors have resisted being labeled as intolerant and directive and dislike being considered incompetent counselors. Clergymen dislike psychologists where everything is seen from a psychological slant or made to fit some psychological scheme and systematic dilution of metapsychic realities occurs. Clergymen also react against a habitual naturalism where all religious actions and thought are declared simplistic and suspect and the spiritual aspect of a person is ignored or explained away (Rudin, 1968).

All human beings have beliefs that govern their behaviors and every counselor, whether religious or nonreligious, has values resulting from beliefs which inevitably affect the counseling relationship. In his book, The Faith of The Counselors, Halmos (1966) points out that all counselors have a common origin and aim: "...their common ancestor is the giver of spiritual solace and their common aim is health, sanity, a state of unspecified virtue, even a state of grace, or merely a return to the virtues of the community, adjustment" (p. 2). He also went on to state the purpose of his book:

> The task I set myself to show that, entirely outside the framework of any conceivable empirical science, the counselors, on their own admission, depend on acts of faith, on moral affirmations, and on an apriori digging-in-of-heels, rather than on the technological and instrumental wielding of discursive, scientific, and mathematically expressible knowledge or, for that matter, of any kind of empirical knowledge. In this book I have put forward the view that counseling is in fact readily and freely described by its practitioners as not only a technological and manipulative operation analysable into mechanical phases, into molecular events, but also an unanalysable personal and molar performance (Halmos, 1966, p. 108).

A counselor is a moral agent when he is involved in the professional personal relationship of the counseling situation. Many of the counselor's actions are based on theoretical generalizations that have not been verified, they are not application of sociopsychological science. Generalizations about personality and human relationships provide an unstable construct to build upon, yet counselors base their actions on assumptions they regard as valid. To view these

assumptions as having been contaminated by the unique environmental influences that the counselor experienced or to have been affected by his reading and training is to offer an explanation for the counselor's basis of action that he would likely not accept. The counselor is acting on faith. "That he can and should decide in favour of acting on the subjective evidence available to him, when he may not consent to his surgeon acting in this manner, is proof of his resolve to act on faith" (Halmos, 1966, p. 107).

Counselors have the job of changing people's opinion about themselves and about the world, although they may never define their goal in this way. Their techniques may be personal, piecemeal, and private, but their effect is lasting.

> And so, man's sensibility to his fellow man's needs continues and seeks expression in the professionalised concerns and ministrations of the counselors. In view of the leaden weight of scepticism, and of the disbelief in man's spirituality, coupled with the scepticism about political man's mission, there is nothing surprising in the proliferation of professional workers, whose basic principle of work are, that human happiness and unhappiness are more or less autonomous conditions of the single individual, and that their personal access to the single individual, seeking help, is the only method that could possibly make any marked and lasting difference to him (Halmos, 1966, p. 28).

Williams and Kremer (1974) did find that in comparing pastoral and secular counseling students, certain counseling values varied: Pastoral counseling students had stronger Christian religious beliefs and they were more dogmatic in these beliefs. However, the assumption

That these factors would influence them to be more demanding toward and less accepting of their clients was not supported. Pastoral counseling students showed more nondemanding acceptance of their clients than secular counseling students. When Arbuckle (1970) spoke of love, compassion, patience, tolerance and respect, he was referring to values which the clergy claim are already present in the pastoral counselor's orientation to life and view of people. Research has shown the importance of the counselor's positive openness toward and unconditional acceptance of the counselee (Truax and Carkhuff, 1967). The clergy claim that the assumptions of client acceptance (the worth and dignity of the individual), orginated from Judeo-Christian religious precepts which our society is based upon.

In a study by Wright (1975) it was found that dogmatism was an unstable characteristic of counselors during counseling and may be dependent on client concerns, personal/social history as well as a client's willingness to take action. This demonstrates that how a counselor believes is more important than what he believes. A survey of faculty perceptions of clergy counseling students in counselor education programs addressed the question of dogmatism in religion and its effect on pastoral counselors. It was concluded that:

> The problem, it seems, lies in the clergyman's view of human relations and his resultant interaction style, rather than in the contnet of his convictions. The pastor-counselor may have greater difficulty than others in respecting the client's autonomy, in not giving "pastoral" advice or support, in knowing

> when not to speak, and generally in permitting the client to take responsibility for his or her own life (Schmidt, Shotola, and Waterstreet, 1974).

This same study suggests that the pastoral counselor needs to develop his counseling skills through the same process of study and self-examination undergone by secular counselors.

When the theological stance and psychological training of clergymen were examined in relation with their involvement in counseling, interesting findings occured in a study conducted in Greater Boston during 1957 - 1958 of Boston's clergy. It was found that there was

> ... a tendency for theologically conservative ministers to be slightly less involved in counseling than less conservative ministers . . . . They tend to view counseling situations from an almost entirely theological, not psychological, perspective, and they frequently have a more judgmental attitude toward mental illness than do more liberal ministers. However, all these findings do not necessarily point to the conclusion that ministers who lean toward biblically conservative positions in theological thinking are doing a less adequate job in their pastoral counseling (Hofmann, 1960, p. 225).

This same study did note that, "... the ministers who had the most psychological training were the most involved in their counseling activities."

Larson (1965a, 1965b, 1967) demonstrated in his studies that clergymen of different denominations hold different attitudes about mental health as well as different opinions about the causes of emotional disturbance. His research demonstrated that the clergy are not alike with regard to their training and psychological

sophistication.

A pastor often has a unique advantage over private therapists in knowing the particular style of life of those he serves and often he lives that style of life himself. He sees his clients in their natural environment and is able to take an active part in their crises. The pastor is also often better able to control follow-up contingencies than is a private therapist or mental health agency professional because of his social and geographic proximity to clients. He is also able to provide a sense of community to troubled persons through his church. The church environment can provide warmth, trust, and acceptance as well as offer activities and groups in which an individual can participate.

The pastor, along with the physician is one of the two main potential referral sources. They are major "gatekeepers" in the helping system. The pastor may or may not perform the service himself, but he is in a unique position to pave the way for referral. He can often convince an individual to seek treatment when a family cannot. He has both a close relationship and professional authority.

Summary

The counseling activity of the clergy is receiving more attention within and without the church. The pastoral counselor faces the problem of integrating religion and mental health. Is he to seek to

unfold human potentials and help his clients achieve self-actualization within the environmental limits or is he to emphasize adherence to dogma and church standards? Is there an alternative to these extremes? There are claims by some professionals that these are mutually exclusive tasks. With the clergyman facing an age of specialization, he must fill many roles in his position. He is not able to choose whether he will or will not counsel with people, he can not avoid counseling if he remains in the ministry. He can only choose between skilled and unskilled counseling.

CHAPTER III

Procedures

The problem of this study was to determine the place of counseling within the context of the pastor's work, the pastoral counselor's counseling role and its relation to his training, and the training needs of pastoral counselors in Gallatin and Park Counties in Montana in the Fall of 1976, by examining questionnaire responses of pastoral counselors. In this chapter the research procedures for this study are presented. The population, method of collecting data, organizing data, questions to be answered, how data were analyzed and precautions that were taken to insure accuracy of the study are examined.

Population Description and Sampling Procedure

In this study the clergy in Gallatin and Park Counties in Montana were surveyed. The population was 80 clergymen. Since the entire population was surveyed, no sampling procedure was employed.

Investigation Categories

This was an investigative-descriptive type study in which clergy were surveyed. This involved after the fact responses to a questionnaire and there was no control group. The investigator had no power over the respondents other than requesting their response to the questionnaire.

The questionnaire was pilot tested to establish reliability and validity data prior to the administration of the instrument to the population. Those clergy on whom the instrument was pilot tested were not included in the population of the study. A time period of two weeks was used between the test and retest portion of the pilot test.

The instrument was submitted to available members of the investigator's graduate committee prior to pilot testing to check for face validity. The questionnaire was then pilot tested by submitting it to three clergymen who were asked to complete the questionnaire and render their judgment as to its face validity. The instrument was then submitted to the same three clergymen after an interval of two weeks for a second completion of the survey. The questionnaire was modified at this point. Several items were deleted due to their lack of clarity and inappropriateness. Several other items were reworded and an open-ended question was added to the end of the questionnaire. An item analysis of the questionnaire was not conducted, but items were reviewed for clarity and distribution of responses.

The questionnaire along with a cover letter and enclosed self-addressed, stamped envelope was sent to the clergy to Gallatin and Park Counties. A follow-up letter was sent to non-respondents. In some cases to improve return of the completed instrument, a personal

contact was made by phone to keep the number of non-respondents to a minimal level.

Method of Collecting Data

Initially, a questionnaire and cover letter were sent to the clergy of Gallatin and Park Counties in Montana. Each respondent was asked to complete the questionnaire and return it in the enclosed self-addressed and stamped envelope. The instrument was two pages (both sides), in length. The brief instructions on the survey instrument asked the respondents to fill out the questionnaire as they perceived themselves and their role and needs as pastoral counselors.

The questionnaire identified the respondent and catalogued statistical details as well as gathered data concerning pastoral counseling and respondent attitudes toward counseling and perceived training needs.

Method of Organizing Data

The descriptive information taken from the instrument was reported as compared to the population. The data was also compared to information found in the Greater Boston study (Hofmann, 1960), to the degree that general questions were similar.

General Questions To Be Considered

The following general questions were foremost in the mind of the investigator when tabulating and analyzing the data gained from the survey instrument:

1) How much counseling is being done by clergymen in Gallatin and Park Counties in Montana?
2) What type of problems are being encountered?
3) What effect does training in psychology and counseling have on a pastor's work as a counselor and what is its relation to his counseling activity?
4) To what degree are Gallatin and Park County clergymen active in their communities' mental health endeavors?
5) What are the most immediate needs in counselor training programs for training pastoral counselors?

Analysis of Data

Since this was a descriptive-investigative study, per cents of responses to items on the questionnaire were reported and analyzed. Pearson product moment correlation coefficients were computed to determine if there was a correlation of: 1) training to the amount of counseling done; 2) years of service to the time spent counseling; 3) academic study of psychology and counseling to the time spent counseling; 4) academic study of psychology and counseling

to the evaluation of psychology and counseling; 5) and, academic study of psychology and counseling to the use of mental health agencies.

The level of significance for the Pearson product moment correlation coefficients was set at the .05 level. The reason was to limit the possibility of making either a Type I or Type II error. The significance level of .05 represents a 5 in 100 probability of the results being due to chance alone.

The response data were further broken down by two categories, liberal and conservative. Definitions of these terms for use in this study are found in Chapter I. The investigator placed the responses in their respective categories after considering the general theological position of the denominations of the clergymen. It was assumed that the clergy serving a church would endorse the position held by their denomination. Two clergymen aided the investigator by rating the denominations according to the definitions of liberal and conservative used in this study.

Precautions Taken For Accuracy

In order to insure accuracy when the data from the questionnaires were analyzed, the investigator double checked all tallies and computations made. The investigator also had another individual check the hand calculations to insure accuracy. A hand calculator was used to

perform computations.

Summary

In this chapter the problem of this study, the population, method of collecting data, organizing data, general questions to be answered by the study, and how the data were analyzed and the precautions that were taken to insure reporting accuracy have been presented.

CHAPTER IV

Analysis of Data

This chapter presents the results of the analysis of the data. The data was collected by the means of a mailed survey which was sent to all of the clergy in Gallatin and Park Counties in Montana in the Fall of 1976. The questionnaire was designed by the investigator to gather the attitudes and opinions of pastoral counselors toward their role as counselor, what type of problems they encounter as counselors, and the pastoral counselor's training needs. The instrument was designed to compare responses according to training, years of service, and educational level. Several comparisons were tested statistically and are examined in the discussion following the corresponding data.

Due to the nature of the instrument mailed to the clergy, data were also collected which indirectly relate to the questions presented in Chapter I along with those that directly relate to the five questions to be answered by this study.

The results of the questionnaire are shown in table form with appropriate data analysis and discussion following individual tables. The frequency of each response is shown. Percentages are used in the discussion and in some cases they appear in the tables.

Findings

A total of 80 instruments were mailed to the clergymen of Gallatin

and Park Counties and 52 of the instruments were returned. An overall picture of the study response results are presented in Table 1.

Table 1

Instrument Response Table

Instruments Sent	Total Return	Per Cent Return
80[a]	52	65

[a]Three clergymen were excluded from the population due to their participation in the test/retest portion of the study.

Discussion.

There was a lack of response from clergy who are pastors of groups that are not part of the mainstream of fundamental and liberal religious persuasion. These groups were: Jehovah's Witnesses; United Pentecostal Church; Church of God (Cleveland, Tennessee Affiliates); and, Spiritual Assembly of the Baha'is. Although these groups are small and their influence is limited, their clergy's failure to respond to the survey instrument causes the data to reflect the thought of the mainstream fundamental and liberal clergy. The reader should be aware of this limitation when reading the results of this study.

Response Analysis

The following tables and data analysis and discussion relate to General Question 1.

1) HOW MUCH COUNSELING IS BEING DONE BY CLERGYMEN?

Table 2

Ranking of Time Spent by Clergy

Activity	Ranking of Time Spent (1 = most time)				
	1	2	3	4	5
Administration	12	9	4	8	14
Sermon Preparation & Preaching	19	14	9	2	3
Teaching	4	7	14	13	8
Calling & Social Activities	13	10	10	5	8
Counseling	4	6	10	16	11

Data Analysis. Five activities of clergymen were presented in Item 4 of the questionnaire to discover the importance of the counseling role of a pastor in terms of amount of time spent by the pastor in that activity. The clergymen were asked to rank the activities that occupy their time in terms of time spent on the activities.

Counseling was listed separately from calling and social

activities in order to exclude the routine pastoral calls or activities that would not be considered counseling. In this study counseling was defined as a problem-centered interview initiated by the client. Counseling was found to rank fourth in terms of relative time spent by the clergy. Only administrative duties required less time. The fourth position ranking of counseling activities was reported in the Boston study with teaching taking the fifth position (Hofmann, 1960).

Table 3

Importance of Activities

Activity	Ranking of the Activity (1 = most important)				
	1	2	3	4	5
Administration	2	8	1	7	27
Sermon Preparation & Preaching	27	7	9	2	1
Teaching	4	17	13	8	4
Calling & Social Activities	11	12	11	6	5
Counseling	9	3	9	20	4

Data Analysis. When asked to rank the five activities of the clergy in terms of importance for carrying out one's ministry, counseling ranked fourth. The ranking was the same as that received for time

spent counseling; however, the Importance of Activity response was more heavily weighted (20) than was the Time Spent Counseling response (16).

Discussion. The items on the instrument that required the ranking of activities were placed at the beginning of the survey instrument in order to aid respondents in the separation of counseling from other activities such as preaching or teaching. From the ranking of activities the minister engages in, it was apparent that they differentiated the counseling function of their pastoral role from that of preaching, teaching, or calling.

Table 4

Hours of Pastoral Counseling per Week

Theological Position	Hours Spent Counseling					
	None	1-2	3-4	5-6	7-10	>10
Liberal		5	6	6	6	2
Conservative	1	5	5	5	3	2

Data Analysis. The average amount of time spent counseling each week by the pastoral counselors surveyed was 4.37 hours (in each range of hours the lowest number of the range of hours was used to compute the mean number of hours). The 4.37 hours of pastoral

counseling averaged per week by each clergyman amounts to 363 hours of counseling spent per week in pastoral counseling in Gallatin and Park Counties in Montana if we assume the number of hours is representative of the 83 clergymen in these counties.

The liberal ministers were found to spend an average of 4.6 hours in counseling per week on the average while the conservative ministers spent 4.1 hours each week counseling. This amounts to a difference of 30 minutes per week.

One conservative minister indicated that he did virtually no counseling at all in the course of a week. The instrument did not indicate whether there was low demand for his counseling services or whether the minister preferred not to engage in the counseling function.

Discussion. The average of 4.37 hours spent by clergy in this study in pastoral counseling per week compares to an average of 3.76 hours spent counseling per week on the average by the clergy in the Boston study (Hofmann, 1960). This is a difference of .61 hours (37 minutes) spent in counseling per week. The time span of seventeen years between the present study and the Boston study could account for the difference with a possible increase of interest in counseling being a major factor of change. The difference could be a true difference and might reflect the rural influence - fewer available mental health facilities and fewer private therapists being available

to meet the counseling needs.

Gurin, Veroff, and Feld (1960) found that proportionately more people from small towns and cities used the clergy as a resource for help with personal problems than did individuals from large cities. In smaller towns and cities the pastor may be perceived as a more intimate member of the community and the church as more of a community institution than in metropolitan areas.

Table 5

Additional Hours for Counseling

Theological Position	Hours per Week Additional			
	None	1-4	5-8	>10
Liberal	11	5	5	4
Conservative	9	6	3	3

Data Analysis. Item 6 of the questionnaire asked the ministers how many more hours per week they could use for counseling. More than one-half of the ministers desired an increase in their time spent in pastoral counseling. They could use an increase of approximately 4.7 hours per week in counseling time. If we assume this is representative of one-half of the 83 clergymen in Gallatin and Park Counties, the total additional hours that could be used for pastoral counseling would be 193 hours per week. The present projected amount

of 363 hours per week and the potential additional 193 hours per week would amount to 556 hours per week for pastoral counseling in Gallatin and Park Counties.

Of those that desired an increase in time for counseling, the desired increase was nearly the same for liberal and conservative clergy, (5 hours and 4.25 hours respectively). This meant that liberal pastors who felt the need for more counseling time desired 45 more minutes per week than the additional time desired for counseling by the conservative pastoral counselors.

Table 6

Years of Service and Hours per Week Counseling

Years Service	Hours per Week Spent Counseling					
	None	1-2	3-4	5-6	7-10	>10
1-5		2	4	2	1	
6-10		4	2	3	2	1
11-15		1	1		1	
16-20	1	1		4	4	2
21-25			2	1		1
26-30		1	2		1	
31-35		1		1		

Note. There was no significant relation between the years of service of a clergyman and the number of hours he spent counseling every week.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .242 (McCall, 1975)

Computed Correlation Coefficient = .13

Data Analysis. This table shows the years of service as a clergyman compared to the time the clergyman spent in pastoral counseling each week. From the correlation computed there did not appear to be a relationship between the years a clergyman had spent in the ministry and the number of hours he counseled. Clergymen relatively new in the ministry did as much counseling as those who had been clergymen for a longer period of time.

Table 7

Formal Schooling -vs- Hours Spent Counseling

School	Hours Spent Counseling Each Week						
	None	1-2	3-4	5-6	7-10	>10	Total
None				1			1
Bible College		1	1				2
College (Univ.)	1	1	1	1	1	2	7
Seminary		8	3	5	5	1	22
Graduate School			6[a]	4[b]	4[b]	1[b]	15

[a]Four were seminary graduates, one a college graduate, one a Bible college graduate.

[b]All were seminary graduates.

Note. There was no significant relation between the amount of formal schooling that a clergyman had and the amount of counseling that he did each week.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .242 (McCall, 1975)

Computed Correlation Coefficient = .04

(Each of the schools were weighted in the following manner: None = 0; Bible College = 1; College or University = 1; Seminary = 2; Graduate School = 3.)

Data Analysis. The data showed that 79 per cent of the ministers had seminary and/or graduate school training. Thirty-two per cent of the clergymen had attended graduate school and of those who had attended graduate school 87 per cent were seminary graduates. Clergy who had done graduate work beyond their seminary degree did more counseling than the average minister, spending an average of five hours counseling each week (this represented an increase of 38 minutes per week over the average minister's counseling time).

Table 8

Status of Client After Counseling

Theological Position	Client Status					
	Solve Problems	Achieve Some Improvement	Become Worse	Remain Unchanged	Do As Well On Own	
Liberal	38%	34%	8%	24%	17-Yes	2-?
Conservative	35%	40%	7%	19%	2-Yes 13-No	2-?

Data Analysis. The percentages of those clients viewed as solving their problems or achieving some improvement, becoming worse, or remaining unchanged was very close between the liberal and conservative ministers. Those clients who solve their problems or achieve some improvement comprised 72% - 75% of the clients counseled.

Discussion. Evaluatory standards and their variation limit this approach of determining client status after counseling. This type of assessment is also limited in accuracy by the conscious and semi-conscious motives the counselor may have.

After a review of nineteen published studies of psychotherapy results, Eysenck (1952) concluded that "... roughly two-thirds of a group of neurotic patients will recover or improve to a marked extent within about two years of the onset of their illness, whether they are treated by means of psychotherapy or not."

It thus appeared from the data of this study that pastoral counselors were not lowering the recovery rate of their clients by their pastoral counseling. It was also apparent from the data that the ministers felt they did an adequate job in their pastoral counseling although the data from Table 18 indicated the clergy desired to improve their counseling skills.

Table 9

Hours Clergyman Counsels -vs- Number of Clients Parishioners

	Hours Counsel Each Week						
Parishioners	None	1-2	3-4	5-6	7-10	>10	Total
1/4 or less							
Liberal		1	1	4	1	1	8
Conservative		1	1				2
1/2 or less							
Liberal		1	1		3		5
Conservative		1		1	1	1	4
3/4 or less							
Liberal		1		1	1		3
Conservative			3	1	1		5
Nearly All							
Liberal		2	4	2	1	1	10
Conservative	1	3	1	2	1	1	9
All							
Liberal							
Conservative					1		1

Data Analysis. When comparing the amount of time a pastor spent counseling and the number of clients from his church, a few patterns were apparent. Those clergymen who were more liberal in their theological position spent 42.5 per cent of their counseling time with clients who were not their parishioners. Conservative ministers spent 15 per cent of their counseling time with non-parishioners. Fifty-two per cent of the conservative ministers seldom counseled non-parishioners. Thirty-nine per cent of the liberal pastors seldom

counseled non-parishioners.

Discussion. It appeared that clients felt more freedom in approaching liberal clergymen with their problems than they did in taking their problems to conservative ministers if they as clients were not members of a clergyman's parish.

The following tables and data analysis and discussion relate to General Question 2.

2) WHAT TYPE OF PROBLEMS ARE BEING ENCOUNTERED BY PASTORAL COUNSELORS?

Table 10

Hours Spent Counseling and Problems Encountered

Type of Problem	Hours Each Week Spent Counseling					
	None	1-2	3-4	5-6	7-10	>10
Business or Financial	10%C	1%C 1.25%L	2.5%C 2.4%L	12.25%C 1.4%L	9%C 2.5%L	28%C
Criminal		1.4%C 2.5%L	.83%C 1.6%L	9.5%C 2.4%L	3.3%C 3%L	1%C
Personal		7.6%C 7.5%L	21.7%C 14%L	28.25%C 23.6%L	22.3%C 3%L	10%C 40%L
Family		17%C 12.5%L	15.8%C 12%L	17%C 17.9%L	19%C 15%L	7.5%C 15%L
Marital	10%C	48%C 52.5%L	25%C 23%L	35.3%C 40%L	36%C 6.7%L	10%C 20%L
Philosophical		2%C 5%L	3.3%C 3%L	0%C 1.1%L	1.7%C 9.2%L	3.5%C 5%L
Spiritual	80%C	19%C 12.5%L	24%C 37%L	16%C 16.4%L	31%C 19%L	32.5%C 10%L
Moral		4%C 5%L	6.7%C 7%L	9.25%C 14.3%L	6.7%C 7.2%L	7.5%C 5%L
N=45 C=21 L=24	N=1 C=1 L=0	N=9 C=5 L=4	N=11 C=6 L=5	N=10 C=4 L=7	N=9 C=3 L=6	N=4 C=2 L=2

Note. L = liberal ; C = conservative.

Data Analysis. The data from this table showed that marriage problems were the most frequent problem encountered; spiritual problems were

second in frequency; family problems, third; personal problems, fourth; moral problems, fifth; business an/or financial problems, sixth; philosophical problems, seventh; and criminal problems, eighth.

In a further breakdown of the results it was revealed that the problems in order of frequency encountered by liberal ministers were: marital, spiritual, personal, family, moral, philosophical, business and/or financial, and criminal. The frequency encountered by the conservative ministers were: spiritual, marital, personal, family, business and/or financial, moral, philosophical, and criminal.

In comparing the order of the problems encountered most frequently by the two groups of ministers the first and second place problems, marital and spiritual, were reversed in their frequency of occurence.

Discussion. The investigator believed that the data may demonstrate the tendency for conservative clergy to view the counseling situation from a more theological point of view (as compared to psychological), than the liberal clergy. The frequency of spiritual problems encountered could indicate this.

Another factor influencing the frequency of these problems could be that clergymen felt themselves most competent in working with marriage or spiritual problems and felt less competent in other problem areas. This feeling of competence may be communicated in some way to prospective clients and this might influence client

willingness to seek pastoral counseling. Changing social norms could also account for part of the high frequency of the marital and family problems.

Another possible explanation for the differing frequency of problems between the liberal and conservative clergymen could be that parishioners have different perceptions about the roles and responsibilities of their pastor, and therefore seek counseling for problems that are congruent with those perceptions.

It did not seem unusual to the investigator that pastoral counselors dealt with a large percentage of clients with spiritual problems. This is their area of expertise.

The following tables and discussion relate to General Question 3. 3) WHAT EFFECT DOES TRAINING IN PSYCHOLOGY AND COUNSELING HAVE ON A PASTOR'S WORK AS A COUNSELOR AND WHAT IS THE RELATION OF THIS TRAINING TO HIS COUNSELING ACTIVITY?

Table 11

Academic Study of Psychology and Counseling -vs- Hours Spent Counseling

Liberal

Psychology & Counseling Courses	Hours Each Week Spent Counseling					
	None	1-2	3-4	5-6	7-10	>10
0				1		
1						
2-3				2	1	
4-7		5	2		1	1
8-11			1	1	2	
12-15		1	1		1	
>15			1	2	1	1

Conservative

Psychology & Counseling Courses	Hours Each Week Spent Counseling					
	None	1-2	3-4	5-6	7-10	>10
1		2				
2-3	1	2	1	2	2	1
4-7		1	1	1		1
8-11			2		1	
12-15			1	1		
>15			1			

Note. There was a significant relationship between the formal training liberal pastors received in psychology and counseling and the amount of counseling they did.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .323 (McCall, 1975)

Computed Correlation Coefficient = .43

There was no significant relationship between the formal training conservative pastors received in psychology and counseling and the amount of counseling they did.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .359 (McCall, 1975)

Computed Correlation Coefficient = -.13

Data Analysis. The average pastor had four courses in psychology and counseling (liberal = 4.52 courses, conservative = 4 courses). Sixty-eight per cent of the conservative pastors had two or fewer courses as compared to fourty-four per cent of the liberal ministers who had two or fewer courses in psychology and counseling.

Eighteen per cent of the pastors never had any formal counseling instruction and another thirty-six per cent had only one or two introductory courses. Forty-five per cent of the pastors had three or more formal courses in counseling. Almost all the pastors who

received formal counselor training had done so at the seminary or graduate level.

Fifty-five per cent of the conservative ministers had two or fewer formal psychology courses. Thirty-five per cent of the liberal ministers had two or fewer formal psychology courses. Sixty-five per cent of the ministers had three or more formal psychology courses.

From the data of this table it can be observed that the conservative pastors had less academic training in psychology and counseling than liberal pastors. The Boston study found that conservative clergy had less formal training in psychology and counseling (Hofmann, 1960).

Table 12

Rating of Formal Study of Psychology and Courses Taken in Psychology

Value	Number of Courses Taken in Psychology					
	0	1-2	3-4	5-8	9-12	>12
Highly Valuable		1C	1C	3L	1L	1L
Valuable		4C 3L	3C 1L	3C 5L	1C 1L	
Little Value	1C 1L	5C 4L	1C	1C 3L		
No Value		1C				

Note. L = liberal; C = conservative.

Table 13

Rating of Formal Study of Counseling and Courses Taken in Counseling

Value	Number of Courses Taken in Counseling					
	0	1-2	3-4	5-8	9-12	>12
Highly Valuable	1C	4C 3L	1C 2L	3C 3L		1L
Valuable	1C 2L	3C 4L	1C 4L	1C 1L	3L	
Little Value	1L	1C 1L				
No Value	3C					

Note. L = liberal; C = conservative.

There was no significant relationship between academic study of psychology by conservative clergy and the perceived value of the study.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .359 (McCall, 1975)

Computed Correlation Coefficient = .27

There was a significant relationship between academic study of counseling by conservative clergy and the perceived value of the

study.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .378 (McCall, 1975)

Computed Correlation Coefficient = .52

There was a significant relationship between academic study of psychology by liberal clergy and the perceived value of the study.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .345 (McCall, 1975)

Computed Correlation Coefficient = .37

There was no significant relationship between academic study of counseling by liberal clergy and the perceived value of the study.

alpha level = .05 df = 1

Table Value of Pearson Correlation Coefficient = .323 (McCall, 1975)

Computed Correlation Coefficient = .23

Data Analysis. The ministers who considered their study of psychology as valuable or highly valuable comprised 62 per cent of the population (liberal = 65 per cent, conservative = 59 per cent).

There was a consistent tendency for ministers to evaluate their counselor training higher than their training in psychology. Eighty-six per cent of the clergy considered their study of counseling

valuable or highly valuable (liberal = 92 per cent, conservative = 79 per cent).

Discussion. The conservative ministers had fewer psychology and counseling courses on the average. This factor possibly influenced their attitudes toward psychology and counseling. Another possible factor could be a tendency to see counseling situations from a theological perspective and thus find knowledge gained from psychology or counseling classes to be less valuable than if they viewed the counseling situation from a psychological perspective.

Table 14

Use of Group Counseling

Theological Position	Use	
	Yes	No
Liberal	7	18
Conservative	6	15

Data Analysis. Approximately one-fourth of the liberal and conservative clergy used group counseling. Two written responses recorded in Table 22 indicated interest in training in group and family therapy.

Discussion. It appeared that this form of counseling which maximizes the use of counselor time was neglected by pastoral counselors. Group counseling has been shown to be effective in marital and family

counseling, both problem areas that are frequently encountered by pastoral counselors.

Table 15

Special Training in Counseling

Theological Position	Training Yes	No
Liberal	16	9
Conservative	10	. 10

Data Analysis. This table showed that three-fifths of the clergy had workshops, institutes, seminars, and training sessions of various content and format which dealt with counseling.

The following data analysis and discussion relate to General Question 4.

4) TO WHAT DEGREE ARE CLERGYMEN ACTIVE IN THEIR COMMUNITIES' MENTAL HEALTH ENDEAVORS?

Table 16

Referral of Clients

Theological Position	Have Referred a Client		Comfortable Referring Now		Therapist Has Referred to You	
	YES	NO	YES	NO	YES	NO
Liberal	25	0	21	2	14	11
Conservative	18	4	16	2	9	14

Data Analysis. The conservative ministers appeared the most reluctant to refer their clients to private therapists although eighty-two per cent had referred clients to private therapists. All of the liberals reported that they had referred clients to private therapists. Most (90 per cent) of the clergy indicated they would be comfortable in referring at this time.

Private therapists had referred clients to fifty per cent of the liberal ministers and to thirty-five per cent of the conservative ministers.

Discussion. The reluctance of the conservative clergymen to refer could be due to a fear that private therapists might attempt to deprive their client of his religiousity. In the Boston study fifty per cent of the clergymen had referred their clients to private therapists (Hofmann, 1960).

It appeared to the investigator that there are better communica-

tions and relations between liberal ministers and private therapists than is apparently the case with conservative ministers and private therapists.

Table 17

Mental Health Agency Use

Theological Position	[a]Make Use of Mental Health Agencies		Have Been Approached By Mental Health Agencies	
	YES	NO	YES	NO
Liberal	23	2	8	17
Conservative	10	12	5	17

[a]Each response was weighted in the following manner for the statistic: NO = 1; YES = 2.

Data Analysis. Liberal ministers made use of mental health agencies more than conservative ministers (liberal ministers using mental health agencies = 92 per cent; conservative ministers using mental health agencies = 45 per cent). Twenty-seven per cent of the ministers had been approached by mental health agencies. This meant that sixty-three per cent of the clergymen had never been approached by mental health agencies.

Discussion. In the Boston study only seventy-five per cent of the clergy had referred their clients to mental health agencies (Hofmann,

1960). There appears to be a need for improvement in communication between mental health agencies and the clergy.

Gallatin and Park Counties in Montana are limited in the number and quality of their mental health resources. The goals of community mental health are: community involvement; community control; continuity of concern; reaching those who need help the most; emphasis on services for children; planning for problem groups that nobody wants; utilization of other than mental health professionals; and, consultative, educational, and preventive services to the community (Kennedy, 1963). These can be more consistently followed as guidelines if the clergy and churches are worked with in the delivery of mental health services to the community. "Churches and temples collectively represent a sleeping giant, a huge potential of barely tapped resources for fostering positive mental health" (Clinebell, 1970, p. 46). Involving the clergy and their churches means the supporting of one of the goals of community mental health, that is, reaching more people who need help with their problems. Through the clergy, mental health professionals can have ready access to individuals during their crises. Therefore, relationships between pastors and mental health professionals are important (Daniels, 1966).

Table 18

Number of Academic Courses in Psychology and Counseling and Mental Health Agency Use

Use Mental Health Agencies	Courses in Psychology and Counseling					
	0	1-2	3-4	5-8	9-12	12
YES	1L	3C 3L	1C 2L	1C 6L	3C 3L	2C 8L
NO		5C	7C 1L	1L		

Note. L = liberal, C = conservative

There was a significant relationship between the number of academic courses in psychology and counseling a conservative minister had and his use of mental health agencies.

alpha level = .05 df = 1

Table Value of Critical Values of t = 1.725 (McCall, 1975)

Computed Value of t = 3.01

There was no significant relationship between the number of academic courses in psychology and counseling a liberal minister had and his use of mental health agencies.

alpha level = .05 df = 1

Table Value of Critical Values of t = 1.714 (McCall, 1975)

Computed Value of t = .957

Data Analysis. The t ratios calculated to check the relationship between number of courses taken in psychology and counseling and

mental health agency use pointed to an interesting phenomena. Liberal ministers appeared to be open to mental health agencies and their attempts to help individuals with problems, whether or not they had a formal education in psychology and counseling. This was not true for conservative ministers. Conservative clergymen were more open to mental health agency referral when they had formal education in psychology and counseling. They were less willing to use mental health agencies if they had no formal education in psychology and counseling.

Discussion. The failure of conservative clergy to use mental health agencies when they as clergy lacked formal education in psychology and counseling suggested that they were hesitant to use means of helping individuals which they as clergy did not understand. Bentz (1967) studied the relationship between the educational background of ministers and their role in referral to mental health agencies. He found that there was a significant educational difference between ministers as to how much they referred. The less educated ministers referred less. This suggests that further education in psychology and counseling might help the referral problem.

The following data analysis and discussion relate to General Question 5.

5) WHAT ARE THE MOST IMMEDIATE NEEDS IN SECULAR COUNSELOR TRAINING PROGRAMS FOR TRAINING PASTORAL COUNSELORS?

Table 19

Interest in Counselor Training -vs- Theological Position

Theological Position	Interest in Counselor Training Classes YES	NO	MAYBE
Liberal	19	3	2
Conservative	15	5	3

Data Analysis. The liberal ministers expressed the greatest interest in counselor training classes (79 per cent responded Yes), while better than half of the conservative ministers expressed this interest (65 per cent responded Yes).

Discussion. The data from this table seemed to indicate pastoral counselors may feel a need to improve their counseling skills. In the Boston study a similar question received a sixty-seven per cent affirmative response (Hofmann, 1960).

Table 20

Type of Training Interested In

Clinical Supervised Experience	20
Counseling Process	32
Counseling Theories	15
Personality Theories	13
Psychological Measurement	6
Research	3

Discussion. The response to Clinical Supervised Experience and Counseling Process seemed to indicate an interest in and desire for practical counselor training. This same desire for practical training was discovered in the Boston study (Hofmann, 1960).

Table 21

Training Areas of Most Value

Personal	24
Family	32
Marital	37
Business or Financial	6
Spiritual	2

Discussion. The data demonstrated that the three most frequently encountered problem areas were also the areas in which the pastors indicated training would be of the most value to them.

Table 22

Responses to Item 23 of the Survey Instrument

Item 23 - What professional training in counseling would you like to see a clergyman have?

"Further training in measurement tests and how to interpret them."

" Some training in depth psychology."

" All clergymen should have a great amount of exposure in the various counseling theories, and process. Supervised clinical training is vital."

"Supervised clinical pastoral education is presently available to clergy, and should be engaged in by all clergy as far as I am concerned. You must remember that many clergymen are basically imcompetent in human relations and always will be. Formal training should not be over-valued."

" At least one year of clinical work."

"A broad understanding of human needs."

"Minimum competency to know how to talk about a problem, what problems and situations he or she feels competent to work with, and when to refer a client. Counseling experience in a controlled setting is probably most helpful."

"Sociology, anthropology, enough psychology to gain the ability to empathize and to understand the complexity of the human personality."

" Every minister should have one quarter of Clinical Training."

" Perhaps we need more training to change our total attitude so we could relate to people - get away from the concept of the professional clergyman on a pedestal."

"I am not as convinced today as before in the need of intense professional training - I think a man should know his limitations, and understand and appreciate people in their problems. Sensitivity is more important than theory."

"I am glad that the situation is improving in our seminaries, but I wish that there would be more emphasis upon the counseling ministry in these institutions."

"Training in marriage and family counseling that would specifically by-pass spiritual and moral counseling. Too many people go to a pastor because he will likely say that if they would pray, read the Bible, and go to church more, they would not be having these problems."

"A Master's degree."

"I would like to know how to relate the super-natural to those who do not believe in the super-natural."

"I feel that people should see a professional counselor for their needs if other than spiritual."

"I personally believe that the Bible has far more answers to the counseling process than the average counselor gives it credit for. I would like to see a study given from that standpoint."

" A Biblical study of counseling principles and methods."

"It has been my experience that professional secular counseling training for a pastor leads away from him being able to give the real help which he is able to give through the Scriptures."

"Where our help ceases and a doctor's is needed, and vice-versa."

"Methods of groups and family counseling."

"Attending the Institute in Basic Youth Conflicts."

" Basic morals and living practices."

"In South Dakota we had a three day Pastoral Counseling Institute in cooperation with doctors, Council of Churches, and Mental Health Associations."

Summary

This chapter presented the data that was gathered from the clergy of Gallatin and Park Counties in Montana. Following the tables the

researcher summarized the findings, and where appropriate, compared the instrument responses to findings from the literature review of Chapter II.

In general the findings indicated that clergy were doing about 363 hours of counseling per week in Gallatin and Park Counties, with each clergyman averaging about 4.37 hours per week in pastoral counseling. The most common problems encountered by the clergy in counseling were marital, spiritual, family, and personal problems. The counselor training areas clergy would find the most valuable were those dealing with marital, family, and personal problems. Three-fourths of the clergymen who responded would be interested in counselor training classes if they were made available in this area and involved one afternoon a week for two or three months. They also indicated that their interest was in practical counselor training as opposed to theories courses.

Training in psychology and counseling seemed to have some influence on a clergyman's communication with and involvement in the activities of the community mental health activities. There was an indication that much of the interaction was directed from clergy to mental health professional or agency.

The time clergymen spend in counseling did not seem to be influenced by the number of academic psychology and counseling courses they had. This seemed to demonstrate that the clergymen were

involved in counseling in the role of pastor whether or not they were trained counselors in the academic sense.

CHAPTER V

Summary, Conclusions, and Recommendations

Summary

The choice of this particular area of study had its roots in a concern for getting pastors to become more aware of the opportunities available to them and to broaden their professional base with counselor education training.

The purpose of this study was to determine the place of counseling within the context of the pastor's work, the pastoral counselor's counseling role and its relation to his training, and training needs of pastoral counselors in Gallatin and Park Counties in Montana, in the Fall of 1976, by examining questionnaire responses of pastoral counselors.

A review of the literature showed that there was a gap in communication between clergymen and mental health professionals. It also revealed a need for better understanding the pastoral counselor and determining what his counselor training needs were.

A twenty-three item questionnaire was mailed to the clergymen in Gallatin and Park Counties in the Fall of 1976. The descriptive survey instrument identified the respondents and catalogued statistical details and gave respondent attitudes toward counseling, perceived training needs, and involvement in community mental health endeavors.

The study found that the clergymen in Gallatin and Park Counties were doing an average of 4.37 hours of pastoral counseling per week

per clergyman. The majority of this counseling time was spent dealing with marital, spiritual, family, and personal problems. Three-fourths of the clergy who responded to the questionnaire were interested in practical counselor training classes. An emphasis on marriage, family, and personal problems would be of the most value to them as pastoral counselors. Training in psychology and counseling seemed to increase the clergyman's involvement in community mental health endeavors, although there was the indication that much of the communication between clergy and mental health agencies and professionals is often one-way (clergy to agency or professional).

The study also found that clergymen were involved in the counseling situation whether or not they had formal training in psychology and counseling.

Conservative clergy encountered more spiritual problems in their pastoral counseling than liberal clergy, and they were more hesitant in referring clients to mental health agencies or professionals. However this did not indicate that they were doing less effective counseling.

Conclusions

The results of this study indicated the following:

1. The clergy of Gallatin and Park Counties in Montana were doing more pastoral counseling on the average than their counterparts

in the urban area of Boston.

2. There was more interaction of the clergy with mental health agencies and mental health professionals in Gallatin and Park Counties in Montana than in the urban area of Boston.

3. Fifty-four per cent of the clergymen were comparatively poorly trained for counseling if formal training in counseling is viewed as a requisite for counseling.

4. There was a relationship between the amount of formal education conservative clergy had in psychology and counseling and their referral of clients to mental health agencies. Formal education in psychology and counseling correlated positively with increased willingness to refer clients to mental health agencies.

5. Conservative ministers were more theologically oriented (versus psychologically oriented), in their counseling than liberal ministers.

6. Fewer personal problems were encountered by the clergy than marital, family, or spiritual problems.

7. Seventy-two per cent of the clergy would be interested in pastoral counselor training if good opportunities were available.

Recommendations

The investigator felt that the following recommendations would aid the helping professions in their understanding of one another and in turn speed the delivery of their services.

1. The investigator would like to see mental health services make extended and continued efforts to contact and establish relationships with the clergy. At the minimal level this could take the form of providing information about their facilities and programs. It would be advisable for mental health professionals to work with clergy according to their skills, attitudes, and potential for contributing to the realization of community mental health goals.

2. Inclusion of clergy in the treatment process insofar as giving them information about a client's progress might increase the referrals from clergy to mental health agencies.

3. The investigator would like to see an institute or workshop where clergy, mental health professionals, physicians, and mental health agency personnel could come together and broaden their knowledge of and appreciation for the functions of one another. This could be beneficial for all those involved as well as eventually benefitting their clients and the community.

The investigator felt that implementation of the following recommendations could help meet the training needs of clergy who are filling the pastoral counselor role.

4. Some type of counseling course or series of courses could be offered through the University. These courses would have an emphasis on practical application for those in the helping professions. They would prove to be valuable for the clergy of Gallatin

and Park Counties in Montana. These courses would not necessarily be connected to the present counselor education curricula.

5. The new emphasis on clinical supervised training in the seminaries is seen by the investigator as a valuable educational tool for the preparation of clergy. It will help the clergy to competently fill the pastoral counselor function when they enter the ministry. Such programs should continue and be expanded.

A final recommendation could be made concerning further research and study.

6. Investigation into and determination of actual counselor skills and effectiveness of rural pastoral counselors would be invaluable in helping to resolve the conflict over clergy as "competent counselors."

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APPENDICES

Appendix A

Instructions: This is a confidential questionnaire that you will be able to complete in about 15 minutes. Please fill out this questionnaire as you perceive yourself, your role, and training needs as a pastoral counselor. You may record your response with a check mark (✔), word or number on those items indicated.

1. I am presently ordained and filling a pastoral role:
   ___ Yes
   ___ No

   (If your response was NO, please do not complete this questionnaire. Return the questionnaire in the enclosed envelope)

2. I have served as a clergyman for: _____ years.

3. Rank order the following activities in amount of time spent: (fill in)
   (1 = most time spent)
   (5 = least time spent)

   ____ Administrative duties
   ____ Sermon preparation and preaching
   ____ Teaching
   ____ Pastoral calling and social activities
   ____ Counseling activities

4. Rank order the following activities in terms of their importance for carrying out one's ministry: (fill in)
   (1 = most important activity)
   (5 = least important activity)

   ____ Administrative duties
   ____ Sermon preparation and preaching
   ____ Teaching
   ____ Pastoral calling and social activities
   ____ Counseling activities

5. How many hours a week on the average do you spend counseling clients:

   ____ None
   ____ 1 to 2
   ____ 3 to 4
   ____ 5 to 6
   ____ 7 to 10
   ____ more than 10

6. How many additional hours per week could you use for counseling if you had the freedom and time:

   ____ Present time adequate
   ____ 1 to 4 hours
   ____ 5 to 8 hours
   ____ 10 or more hours

7. Of those persons you counsel what portion are connected with your church:

____ 1/4 or less
____ 1/2 or less
____ 3/4 or less
____ nearly all
____ all

8. What percentage of your counseling involves the following:

____% Business or financial
____% Criminal matters
____% Personal
____% Family
____% Marital
____% Philosophical
____% Spiritual
____% Moral

9. Do you ever do group counseling:

___ Yes
___ No

10. Do you have special training in counseling: (please specify)

___ Yes
___ No

_____

_____

11. How many courses have you taken in college, seminary, or at the graduate level in the following: (fill in)

College
psychology ____
counseling ____

Seminary
psychology ____
counseling ____

Graduate
psychology ____
counseling ____

12. I received my training for the ministry from:

____ Bible college
____ College
____ Seminary
____ Graduate School

13. I would evaluate my academic study of psychology as:

___ Highly valuable
___ Valuable
___ Limited value
___ No Value

14. I would evaluate my study and training in counseling as:
___ Highly valuable
___ Valuable
___ Limited value
___ No value

15. If training in pastoral counseling were made available in this area -- say involving one afternoon a week for two or three months -- I would be interested in such training:
___ Yes
___ No

16. The type of training I would consider most valuable to me: (check as many as desired)
___ Clinical supervised experience
___ Counseling process
___ Counseling theories
___ Personality theory
___ Psychological measurement
___ Research

17. Training in these areas would prove to be the most value to me: (check as many as desired)
___ Personal
___ Family
___ Marital
___ Business or financial
___ Other (please specify)
_____

18. Have you ever referred a parishioner to a private therapist, psychiatrist, psychologist, or other counselor:
___ Yes
___ No

If you answered Yes - would you feel comfortable in referring a parishioner at this time:
___ Yes
___ No

19. Has a private therapist, psychiatrist, psychologist, or other counselor ever referred a client to you:
___ Yes
___ No

20. Do you ever make use of mental health agencies:
___ Yes
___ No

21. Have you ever been approached by any mental health agency:
___ Yes
___ No

22. What percentage of your clients do you think:

____% Solve their own problems
____% Achieve some improvement
____% Become worse
____% Remain unchanged

Would they do as well on their own: ___ Yes
___ No

23. What professional training in counseling would you like to see a clergyman have: _____

_____

_____

_____

_____

Please check if you would like to receive a brief summary of the results of this survey: ____

Appendix B

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COLLEGE OF EDUCATION

DEPARTMENT OF EDUCATIONAL SERVICES
MONTANA STATE UNIVERSITY. BOZEMAN 59715

We are conducting a county-wide survey among clergymen to find out opinions of yourself and other clergymen about pastoral counseling. Your answers are very important to the accuracy of our research, whether or not you as a clergyman do much counseling in your pastoral role. You may find the accompanying questionnaire quite interesting and easily completed in 15 minutes. All that is required of you is your honest response to each questionnaire item.

Your response will be kept in the strictest confidence and will be used only in combination with those of other clergymen from Gallatin County. The number appearing in the upper right-hand corner of the questionnaire will be used in the event that you indicate an interest in obtaining a brief comment on the results of this study and/or to send you a quick reminder to return your completed questionnaire.

A self-addressed stamped envelope is enclosed for you to return your completed questionnaire. Your prompt completion and return of the questionnaire will be greatly appreciated.

Thank you very much for taking the time to participate in this study.

Sincerely,

Philip A. House
Graduate Student
Department of Educational Services
Montana State University
Bozeman, MT 59715

TELEPHONE (406) 994 4933

Appendix C

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COLLEGE OF EDUCATION

DEPARTMENT OF EDUCATIONAL SERVICES
MONTANA STATE UNIVERSITY, BOZEMAN 59715

Recently we mailed you a questionnaire asking for your participation in an important survey.

If you have already returned the questionnaire, please consider this letter a "Thank you" for your valuable help.

If you have not had a chance to do so as yet, may we ask you to return the completed questionnaire now? We are trying to get as near to a "perfect survey" as possible. This would mean a reply from everyone who received a questionnaire. Your participation is vital to the success of our study.

Of course answers will be used only for constructing statistical tables.

Many thanks for your help in this survey.

Sincerely,

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