7-1975

Secular & Ministerial Counseling in Bowling Green, Kentucky

Henry Darke
Western Kentucky University

Darke,

Henry

1975

SECULAR AND MINISTERIAL COUNSELING
IN BOWLING GREEN, KENTUCKY

A Research Project

Presented to

the Faculty of the Department of Counselor Education

Western Kentucky University

Bowling Green, Kentucky

In Partial Fulfillment

of the Requirements for the

Specialist in Education Degree

by

Henry Darke

SECULAR AND MINISTERIAL COUNSELING
IN BOWLING GREEN, KENTUCKY

Recommended 7/18/75
　　　　　　　　　(Date)

Vernon Lee Sheeley
Director of Thesis

Seth Farley

Delbert J. Hayden

Approved 7-31-75
　　　　　(Date)

Elmer Gray
Dean of the Graduate College

Acknowledgements

Grateful appreciation is extended to the members of my
degree committee, Dr. Vernon L. Sheeley (Chairman),
Dr. Seth Farley, and Dr. Delbert Hayden. Their critical
enthusiasm for the vision contained in this project has been
most beneficial, both from a scholarly viewpoint and from
a personal viewpoint. In particular, Dr. Sheeley has been
a model facilitator for a task of this nature. Also,
Dr. Gene Harryman was of great assistance in clarifying the
statistical aspects of this research.

Finally, my wife, Marilyn, must indeed be acknowledged
for her patience with a husband who often seems to need a
25-hour day in order to fulfill all his commitments.

Preface

The efforts, results, and long-term effects of this
research project are prayerfully and reverently dedicated
to Jesus the Christ. May those who come in contact with
this project be graciously blessed with an extra measure
of the Holy Spirit of our Lord. May they also be given the
discernment to bear on their hearts the burden of the insis-
tent, urgent message of Jesus, when He (three times) issued
His final instructions to Peter, just before His ascension
into heaven, to "Feed my sheep" (John 21:15-17).

Table of Contents

APPENDIX Continued

List of Tables

SECULAR AND MINISTERIAL COUNSELING
IN BOWLING GREEN, KENTUCKY

Henry Darke   July 18, 1975

Directed by: V.L. Sheeley, S. Farley, and D. Hayden

Department of Counselor Education   Western Kentucky University

Samples from two populations, community ministers and secular counselors, were surveyed to develop and analyze a description of the perceptions between and among these groups concerning their roles as counselors in the total community. Five questions were the focus of the research. The results of these questions may be summarized as follows: 1) both sample groups agreed that there seemed to be a need for additional ministerial counselors; 2) almost unanimously, the secular counselors indicated that they would welcome a more active ministerial counseling involvement within the total community setting, although a considerable portion (41%) of the ministers expressed doubts about the attitude of secular counselors; 3) ministers perceived an unsatisfactory level of intergroup communication, while secular counselors did not; 4) both ministers and secular counselors perceived a satisfactory level of cooperation between each other; and 5) neither group had a high regard for the counseling effectiveness of the other.

CHAPTER 1

INTRODUCTION

Background and Rationale

It seems that people in our nation are in an unusual,
and yet very frustrating, position. They now possess the
technological skills to send their fellowmen 240,000 miles
to the moon, but many cannot, as individuals, travel the
short distance between two hearts. The problems of human
interaction seem to have mushroomed both in number and in
variety. From even a cursory reflection on the condition of
this nation, one may quickly make the following observations:
1) major crimes have demonstrated a steady increase in recent
years; 2) community mental health facilities and psychiatric
hospitals are being more fully utilized; 3) there is a new
surge of popularity in astrological literature and practices
and in various Satanic cults; and 4) the number of participating
church members has steadily decreased in the more well-established
churches, despite mergers of various sects and denominations
(such as the one which created the United Methodist Church in
1968).

It appears to this writer that none of the implications
of these observations are beneficial. The implications derived

1

from these observations are viewed with particular concern when it is noted that one of the more traditional resources that people had utilized for personal advice and counseling was the local pastor. Can the pastors be held responsible for this situation? Many different explanations could be proposed. The delineation of these explanations, however, was beyond the intent of this research.

This writer has observed that Christians can learn a great deal from the secular world about the day-to-day administration of the church. Conversely, the secular world can learn a great deal from the Christian gospel about how to resolve its challenges and conflicts.

In summary, this writer maintains that research of this nature may serve as a modest starting point to explore the line of thought that ministers of the Christian gospel have, not only the legal opportunity, but a divine mandate to work cooperatively with the government at any level (Ephesians 6:5-8). As counselors, ministers are obliged not to confine themselves to the problems found solely within their established congregational or parish boundaries. The basis for this line of thought was the crux of this research project: the contention that qualified Christian ministers, properly trained in techniques of biblical counseling, are an equally competent group to counsel individuals effectively in a community.

Statement of the Problem

The primary purpose of this research was to identify the way in which ministers in Bowling Green, Kentucky, perceive themselves as counselors. A parallel purpose was to identify the way in which secular counselors in that same community perceive ministers as counselors in the community.

Objectives of the Research

From the results of this research, ministers and secular counselors should be able to obtain a more accurate picture of the way in which they view themselves and each other as counselors in the community. The conclusions drawn from the data may be also used as a pivotal focus from which a more definitive evaluation and redefinition of the role of ministers as counselors in their local community may be stated.

Two sets of research questions were formulated to deal with the two parallel aspects of the problem under investigation. Set I was concerned with the minister's view of ministerial counseling. Set II was concerned with secular counselor's view of ministerial counseling.

Set I

1) Do ministers perceive a need for additional ministerial counselors in this community?

2) Do ministers feel that secular counselors would respond favorably to a more active ministerial counseling involvement in the total community?

3) Do ministers feel that there is a satisfactory level of communication between themselves and secular counselors?

4) Do ministers feel that there is a satisfactory level of cooperation between themselves and secular counselors?

5) Do ministers have a high regard for the effectiveness of secular counselors in this community?

Set II

1) Do secular counselors perceive a need for additional ministerial counselors in this community?

2) Do secular counselors feel that they would respond favorably to a more active ministerial counseling involvement in the total community?

3) Do secular counselors feel that there is a satisfactory level of communication between themselves and ministerial counselors?

4) Do secular counselors feel that there is a satisfactory level of cooperation between themselves and ministerial counselors?

5) Do secular counselors have a high regard for the effectiveness of ministerial counselors in this community?

Delimitations of the Study

This study was limited to (a) persons who could be identified as clergymen referred to in the local telephone directory and (b) to persons engaged in secular counseling, as either an agency employee or as an individual, referred to in the local telephone directory. Furthermore, this study was limited to subjects who had been in their present position for at least one year.

The sparseness of related research imposed another limitation on this study. In addition, research was limited to the number of subjects who were surveyed. This was partially caused by the method of data acquisition; that is, personal interview. A related limitation was that the sample was not a random one, but was selected on the basis of availability and convenience.

Conclusions from this study cannot be generalized to population groups beyond the boundaries of that community. In addition, a follow-up cross-validation study is needed before the results can be accepted as reliable and descriptive of ministers and secular counselors in that same community area. Presumably, however, the study can provide the basis of further reflection and investigation about the relationships between ministers and secular counselors. In this sense, the

project was an exploratory inquiry in an area which basically
has been unresearched.

Also, it must be noted that geographic variables are
closely related to religious attitudes (Welch, 1972). The
pervasive influences of this portion of southern Kentucky, as
a part of the so-called "Bible-belt," therefore, are implied
as a partial explanation of any conservative or fundamental
view of the manner in which subjects in the project completed
their survey form.

Finally, the results of this study cannot be used to
generalize the answers and opinions expressed by one minister
to the remainder of the ministers who hold the same religious
affiliation. Similarly, all secular counselors outside the
geographic limits of this research project would not necessarily
express the same viewpoints as did the secular counselors who
participated in this project.

Definition of Terms

Active Membership: A relative term which was left unde-
fined. Subjects were instructed to define this term in the
context of their own congregation or parish.

Congregation: An assembly of persons which gathers on
a regular basis for religious worship and instruction.

High Regard: A criterion level defined as 50% or more

of the responses to an item marked either "above average" or "extremely effective" (refers to "communication" and "cooperation").

Minister: Any person who has the authorization from a religious body to perform ecclesiastical duties, as evidenced by licensure and/or ordination. This person may not have had a seminary education or be emplyed presently by a particular congregation. By virtue of the occupational status, each minister was considered a ministerial counselor, regardless of any formal education in the field of counseling.

Parish: The ecclesiastical unit of a geographic area committed to the spiritual charge of a pastor. Also, may refer to the inhabitants of a parish, taken collectively.

Resource Counseling: Ministerial counseling on a referral basis from secular counselors whose clients have deeper religious and moral questions which underlie their more immediate physical or social needs, but which are beyond the expertise and sphere of responsibility of the secular counselor.

Satisfactory Level: A criterion level defined as 25% or more of the possible responses marked "effective" and 25% or less of the possible responses marked "ineffective" on an item (refers to "communication" and "cooperation").

Secular Counselor: Anyone who is licensed, certified, or otherwise professionally recognized to engage in counseling of any type, under the auspices of any public or privately funded,

volunteer or governmental agency at any level of organization
(local, state, or national).

Outline of This Study

The second chapter presents a review of the theories
of seven men who, on a rather global scale, appeared to represent
the essence of most other counseling theories. The next
chapter explained the research design, including the selection
of the samples, instrumentation, procedures for data collection,
and method of data analysis. This was followed in chapter four
by the presentation of the findings from each of three surveys
and an interpretation of these findings as they applied to
the five sets of research questions delineated in the first
chapter. The final chapter was devoted to a summary of the
research project, conclusions and implications derived from
it, and suggestions for further research. Following the fifth
chapter, several sets of supplementary materials were appended
which aid in the understanding of the nature of this project.

CHAPTER 2

A REVIEW OF THE LITERATURE

This consideration of literature was limited to a dis-
cussion of the theories of seven men who were selected by
this writer because of their significant contributions to
the field of counseling. These men are: 1) Sigmund Freud,
2) Carl Rogers, 3) O.H. Mowrer, 4) William Glasser, 5) Albert
Ellis, 6) Eric Berne, and 7) J.E. Adams. While approximately
a dozen other theories have been identified in the literature
(Corsini, 1973 and Patterson, 1966), each of these seemed to
its roots in the same presuppositional base as those theories
which were chosen for examination. In fact, some aspects of
this small group of theories may be said to overlap, but each
seemed to retain enough distinctive qualities to merit separ-
ate consideration in this review.

This approach to the review of literature was taken be-
cause of the volumnious quantity of printed material which
could be scrutinized. Thus, remembering the objectives of the
project, a synthesis of all published counseling theories into
a smaller group of common-thread approaches was generated.

The Operational Framework

of the Ministerial Counselor

The framework within which the Christian minister operates should first be clarified when being considered as a private citizen and as a counselor who serves the entire community. Three specific loci of operation can readily be identified: 1) employment in a private agency; 2) employment in a public or governmental agency; and 3) counseling as an individual enterprise. In addition, for the energetic and ambitious minister, there are the obvious combinations of these bases of operation. The first two loci were presented and reviewed together on a comparative basis before the various aspects of the Christian minister who serves in a counseling capacity for the community were considered.

A perusal of a typical university library is likely to reveal that dozens of books and hundreds of journal articles have been written concerning the relationship that should exist between public and private agencies that are established to help individuals deal with and find some meaning in their life experiences. Whether the professional label is psychiatry, psychotherapy, pastoral counseling, mental health, or rehabilitation is not as important as the domain, public or private, within which the practitioner operates.

In the rehabilitation movement, for example, the importance of the public/private relationship has been pointed out repeatedly by many knowledgeable professionals in the field (Lorenz, 1973). Some of the most significant points, according to Lorenz, included: 1) the historical impact of the public/private relationship; 2) the interactive and mutually influential roles each domain plays; 3) the strengths and weaknesses of each domain; and 4) the creative partnership surrounding the relationship. Also, according to Lorenz, the greatest single accomplishment in the field of rehabilitation during the period from 1957-67 was the successful effort toward a cooperative program of services between the public and private domains.

The characteristics of each domain separately and in combination were described from a variety of perspectives and in varying degrees of complexity. For the purposes of this project, a comparison offered by Redkey (1971), and quoted below, was useful:

Public Agencies	Volunteer Agencies
Tax supported	Fund raising
Accountability	Citizen involvement
More money	Able to experiment
Eligibility limited by law	Flexible eligibility
Bureaucratic tendencies	Serves those not eligible for public programs
Buys services	Flexible personnel systems
Operates own facilities	Training
Civil service personnel systems	Community education

The third locus of operation for the Christian minister,
functioning as a community counselor, was his individual home,
office, study, or "neutral" location. However, one unfortunate
assumption was sometimes made. This writer has observed that
a minister who extended his counseling ministry to the com-
munity as a private enterprise tended to be viewed as an
uncooperative and self-seeking person. Furthermore, the min-
ister was probably unqualified to counsel in a community-wide
context, largely because of a naivete about the life of
individuals and of the community beyond the walls of the church
building. Apparently some people have felt that the Christian
faith is concerned only with the spiritual "department" of the
life of an individual and has little or nothing of value to
say about the overall personality development and societal
adaptation. Bett (in Zilboorg, 1941), for example, felt that
the scriptures were concerned with only one side of life; that
is, salvation for mankind. Any other benefit which mankind may
have derived from it was purely accidental. Today, over a
quarter of a century later, some ministers have begun to pro-
fess openly the same line of reasoning. Nelson (1961), for
example, stated that all a pastor needed to do was to provide
"Christian comfort" and the psychiatrist was the person to
provide the counseling. Also, Pattison (1968) asserted that
the crucial factors in a counseling relationship are how the

therapist handled his own and his patient's beliefs, while religious beliefs of the therapist and patient were only secondary factors.

Regardless of the loci from which a ministerial counselor may operate, it occurs to this writer that it is impossible, generally, for the therapist or counselee to separate themselves from their religious beliefs, as Pattison (1968) has contended. Therefore, religious beliefs, as well as human systems of counseling, should be carefully delineated and selectively applied to the personal style of the ministerial counselor. Apparent dissatisfaction with the more traditional theories and methodologies had generated an open and widespread attack within the ranks of the psychotherapeutic community. One apparent result of this rebellion seemed to be that it had precipitated a reawakening to the urgency of returning to the Word of God as the only standard in the development of the science of human relationships. This was illustrated by the appearance in the American lexicon of the term, "biopsychosynthesis." According to Britt (1974), this term encompassed the body of knowledge which treated mankind in its wholeness -- the sum of his body, mind, and spirit. Man exists as a much more complex being than just a physical organism, or just a bundle of emotions, or merely a unique mass of intellectual abilities.

As reported by Britt, Kelsey explained at a recent conference of the Kentucky Center of Biopsychosynthesis that as a civilization failed to fulfill the needs of its society, mankind's lost hope in a God of love was replaced by a judgmental God. As a result, the idea of man as a mere physical entity who could be healed by physical means alone became the prominent view of the position of mankind in the universe.

Britt further stated that for centuries there has been a divergence in interest and in method between the clergy and the medical community in their healing ministries to mankind. However, in recent years there has been a convergence of the two groups, as illustrated by one of the goals of the Kentucky conference which, in part, stated that both physicians and clergy must strive to integrate more completely the methods of healing practiced in their respective disciplines.

To prevent the misconception that a rebirth in the concern for scriptural contributions to counseling is only a few years old, this writer began his consideration of the literature with material published by the American Psychiatric Association in 1955 on the topic, "Progress in Psychiatry." The quantity of material presented in this review on any single theory or influence in the counseling field did not necessarily reflect the emphasis or credence with which this writer viewed the merits of that theory or influence.

The Influence of Sigmund Freud

Until the decade of the 1950's, Freudian psychoanalysis was apparently the single most influential theory of counseling. About this time, however, a massive shift away from traditional Freudian views began to develop. Defectors appeared with statements such as these: 1) "The great revolution in psychiatry has solved few problems. One wonders how long the hoary errors of Freud will continue to plague psychiatry" (Mowrer, 1961); 2) "The success of the Freudian revolution seemed complete. Only one thing went wrong. The patients did not get any better" (Mowrer, 1961); and 3) "One achievement with which Freudianism ought to be credited is the leading part it has played in the present collapse in modern American society" (Adams, 1970).

The theoretical views of modern psychotherapists regarding their departure from Freudian thought are varied, but each seemed to center around the supposition that man is not really accountable for his actions, regardless of what may be done. Freud, under the influence of his mentor, Charcot, popularized views of human difficulties under a Medical Model (Szasz, 1960). Using the terms "mental illness" and "mental health," this model has been disseminated so successfully that most people in our society seem to believe that the root causes of the problems which psychiatrists attempt to resolve are disease and sickness.

Adams (1970) pointed out the extent to which he felt that the Freudian ethic has permeated contemporary thinking about our attitude toward crime. For example, some blamed the city of Dallas, not Owsald, for the death of President Kennedy. Society was also indicted as the culprit by many when Charles Whitman picked off innocent passersby with a rifle from a tower in Texas. When an immigrant from Jordan assassinated Senator Kennedy, the television was filled with charges against the American public.

According to Adams, the crux of the matter was the idea that sickness, as the cause of all personal problems, vitiates all notions of human responsibility. People no longer accept responsibility for their actions. Adams concluded that criminal, deviant, and other inappropriate behaviors are allogenic (other-engendered) rather than autogenic (self-engendered). Society is blamed rather than the individual. The term "sick society" is being tossed around more and more frequently. Thus, Freudian psychoanalysis, according to Adams, turned out to be little more than an "archaeological expedition into the past" in which a search is made for others on whom the behaviors of the client may be placed. Adams further contended that, in seeking to excuse and shift blame, psychoanalysis was itself an extension of the problems they proposed to solve.

The moral chaos is reflected in contemprorary folk songs,
as illustrated in the following selection by Anna Russell
(Adams, 1970). The last two lines of the song are especially
noteworthy as a characterization of the "victim motif" period:

> I went to my psychiatrist to be psychoanalyzed
> To find out why I killed the cat and blacked my
>   husband's eyes.
> He laid me on a downy couch to see what he could find,
> And here's what he dredged up from my subconscious
>   mind:
> When I was one, my mommie hid my dolly in a trunk
> And so it follows that I am always drunk.
> When I was two, I saw my daddy kiss the maid one day,
> And that is why I suffer now from kleptomania.
> At three, I had a feeling of ambivalence toward my
>   brothers,
> And so it follows naturally I poison all my lovers.
> <u>But I am happy: now I've learned the lesson this has
>   taught:</u>
> <u>That everything I do that's wrong is someone else's
>   fault</u> (underlining by this writer).

A study by Allport and Pos (1960) revealed that the language
of psychiatry had five times as many terms implying passivity
and being acted upon as it had terms implying actions. The
passive helplessness which is characteristic of psychiatry is
clearly illustrated in the Medical Model of Charcot and Freud.

The Influence of Carl Rogers

In considering the tenets of Rogers, we find that the basic
theory of client-centered therapy can be stated in the form of
an "if-then" hypothesis: if certain conditions are present in
the attitudes of the therapist, i.e., congruence, positive regard,

and emphathetic understanding, then positive, helpful growth
or change will occur in the counselee (Meadors and Rogers,
1973). There is only one motivational force in man, his
tendency toward self-actualization, which is defined by
Meadors and Rogers as "the inherent tendency of the organism
to develop all its capacities in ways which will serve to
maintain or enhance the organism."

According to Meadors and Rogers, a child has standards
imposed upon him by significant others. These conditions of
worth can conflict with his forces of self-actualization. When
this occurs, restrictions are placed upon the forces of self-
actualization. To be psychologically healthy, the individual
must reclaim his self-actualization urges and acknowledge their
validity and wisdom. If certain conditions are present then
the individual gradually allows his self-actualizing capacity
to overcome the restrictions he has internalized in the condi-
tions of worth. The definable conditions are genuiness,
accurate empathetic understanding, and unconditional positive
regard. The client must perceive the existence of these condi-
tions in the counselor in order to establish and maintain a
healthy therapeutic relationship.

From the client-centered viewpoint, psychotherapy is the
release of an already existing capacity in a potentially
competent individual, not the manipulation of a more or less
passive personality. Rogers expressed the belief in the self-

directing capacity of the individual. Any attempt by the
counselor to interfere with the client's perspective of his
experiences or situation is totally unacceptable. The
counselor merely serves as a sounding board from which the
client bounces his feelings and questions. Genuine and non-
judgmental listening combined with accurate empathetic under-
standing and reflection are the basic tools of the client-
centered counselor. As Meador and Rogers further pointed out
(p. 163-64):

> The task of the therapist is to facilitate the
> client's awareness of and trust in his own actu-
> alizing processes . . . (because of) . . . a belief
> in the "equisite rationality" of human growth
> under optimal conditions.

The Influences of O.H. Mowrer

Next, we examine the basis of the Moral Model, as explained
by O.H. Mowrer in The Crisis in Psychiatry and Religion (1961).
Mowrer, a noted research psychologist who had been honored
with the presidency of the American Psychological Association
for his work in learning theory, used this book as a vehicle
to challenge formally the entire field of traditional psychiatry.
He declared the field a failure and attempted to disprove its Freud-
ian premises. But he did not stop there; rather he also threw
out an intimidating challenge to evangelical Christians by
asking, "Has Evangelical religion sold its birthright for a mess

of psychological pottage?" After breaking down the Medical
Model of Freud with a heavy emphasis on its absence of a
sense of personal responsibility, Mowrer presented a Moral
Model of individual responsibility, also known as "Integrity
Therapy." From his perspective, the counselee's problems are
moral, not medical. Because of his wrong or inappropriate
actions, he suffers from real, not imagined, guilt feelings.
He is truly a violator of his conscience, not a helpless
victim of it. He can no longer blame others for his troubles,
but must accept full responsibility for his own inadequate,
inappropriate, or incorrect thoughts and behaviors.

The Influence of William Glasser

Four years after the publication of Mowrer's book, Glasser
published Reality Therapy (1965) which struck hard at exactly
the same weakness in the bulwark of Freudian psychiatry. The
following synopsis of Glasser's theory was taken from an
article by Glasser and Zunin (1973).

Glasser and Zunin asserted that, except for brain injury
or biochemical disorders, there is no validity to the present
concept of mental illness. They classified all behavior as
either responsible or irresponsible. Identity is the single,
basic requirement of all mankind of all life stages in all
societies. Glasser and Zunin further stated that it is useful

to regard identity as success identity versus failure identity, based on one's involvement with others. They feel that no one can develop a success identity without being made aware of their present irresponsible behavior. If we want to face reality, we must admit that the past cannot be rewritten in order to establish blame for failures. This is a "dead-end" sort of reasoning because it 1) removes personal responsibility for one's actions, and 2) it does not recognize that success is potentially open to everyone. Until an individual can accpt the fact that he is responsible for his actions and circumstances, there can be no fruitful therapy.

Furthermore, Glasser and Zunin stated that decisions, not environmental or situational conditions, determine behavior. When this is accepted, realistic plans are formulated within the limits of the motivational level and abilities of the client. In the client's attempts to execute these plans, failure may occur and plans may need to be revised. The counselor must be careful to eliminate punishment for failure, since punishment always reinforces a failure identity. These authors stated that the key to the intent of Reality Therapy is the ability to accept no excuses but to assume that a commitment, according to a reasonable plan, is always possible. Individual responsibilty, they said, is the goal of therapy.

The Influence of Albert Ellis

This discussion of Rational-Emotive Therapy (RET) was
based on the writings of its founder and chief advocate,
Albert Ellis. In its most succint form, RET was defined by
Ellis (Corsini, 1973) as:

> when a highly charged emotional Consequence (C)
> follows a significant Activating Event (A), A may
> seem to but does not actually cause C. Instead,
> emotional Consequences are largely created by (B) -
> the individual's Belief System. When, therefore,
> an undesirable Consequence occurs, such as severe
> anxiety, this can usually be quickly traced to
> the person's irrational Beliefs, and when these
> Beliefs are effectively Disputed, by challenging
> them rationally, the disturbed Consequences dis-
> appear and eventually cease to reoccur.

The basic aspects of RET were explained by Ellis as follows:

1) Man has the potential to be uniquely rational, as well
as a tendency to be uniquely irrational in his thinking.

2) Particularly when an individual is a child, his
tendency to irrational, self-damaging, and intolerant thinking
is frequently rendered more bitter, angry, and/or more violent.

3) Man tends to perceive, think, emote, and behave as a
result of the simultaneous interactions of his cognitive,
conative, and motoric domains. It is, therefore, desirable
to understand how the interactions occur so that self-defeating
actions may be understood.

4) Therapies which are highly cognitive, discipline-oriented, actively-directive, and which give homework assignments, such as RET, are usually more effective and in a shorter span of time.

5) Followers of RET do not see the necessity for a deep, warm relationship between the counselor and counselee. It is desirable, however, for the client and therapist to have good rapport.

6) RET generally seeks to rid the client of his non-reported symptoms and to modify significantly his underlying symptom-producing inclinations, as well as eliminating the client's presenting symptoms.

7) The majority of all serious emotional problems originate in superstitious, invalid thinking. If disturbance-creating ideas are energetically and steadfastly disputed, most always they can be eliminated and will become extinct through the individual's avoidance conditioning.

8) Major personality change cannot be effected by other psychotherapies because they only help an individual to see that he really does have an emotional problem and that his problem has "dynamic antecedents."

Ellis identified eleven irrational ideas or values which he maintains are universally inculcated into our society and seemingly inevitably lead to widespread neurosis. They are presented here verbatim from Ellis and Harper (1961):

1)   It is essential that one be loved or approved by virtually everyone in his community.

2)   One must be perfectly competent, adequate, and achieving to consider oneself worthwhile.

3)   Some people are bad, wicked, or villainous, and, therefore, should be blamed and punished.

4)   It is a terrible catastrophe when things are not as one wants them to be.

5)   Unhappiness is caused by outside circumstances, and the individual has no control over it.

6)   Dangerous or fearsome things are causes for great concern, and their possibility must be continually dwelt upon.

7)   It is easier to avoid certain difficulties and self-responsibilities than to face them.

8)   One should be dependent on others and must have someone stronger on whom to rely.

9)   Past experiences and events are the determiners of present behavior; the influence of the past cannot be eradicated.

10)   One should be quite upset over other people's problems and disturbances.

11)   There is always a right or perfect solution to every problem and it must be found or the results will be catastrophic.

Ellis further stated that irrational ideas are accepted and reinforced by continuous self-indoctrination and may lead to emotional disturbances. Individuals become unhappy because they cannot achieve reasonable values or demands. Acceptance of these ideas leads individuals to become inhibited, hostile, defensive, guilty, ineffective, inert, uncontrolled, and

unhappy. But should these basic examples of irrational thinking be resisted successfully, Ellis feels that it would be extremely difficult to become intensely emotionally upset, or at least to maintain the disturbance for a sustained length of time.

The Influence of Eric Berne

Next in this series of significant contributors to contemporary views of counseling was the approach developed by Eric Berne known as Transactional Analysis (TA). TA, as presented in this review, was explained from various writings by Berne and from an article by Holland appearing in Current Psychotherapies (Corsini, 1973).

According to Berne, TA is a contractual type of therapy. The counselee specified as clearly as possible what he hoped to accomplish in therapy. The contract also specified under what conditions the relationship may be terminated. The counselor either accepted or rejected the contract.

Three types of analyses were delineated by Berne (1961) for utilization in the therapeutic relationship: 1) structural; 2) transactional; and 3) script. In the therapeutic relationship, these types of analyses are utilized in a general progression (or in "stages") in the same sequence as they were just presented.

Structural analysis was the foundation of the entire theory. It involved the delineation of three ego states, both personally and socially, in precise and accurate terms. These ego states were identified as Parent (P), Adult (A), and Child (C). Two additional structural concerns were contamination and exclusion. Contamination was said to occur between two ego states when their boundaries overlapped or when the subject incorrectly identified (at the behavioral level) the content or actions of one ego state as belonging to another ego state. Exclusion was explained as the inability to exhibit any ego state; rather, a stereotyped, predictable attitude is manifested to which an individual clings steadfastly as long as possible in the face of any threatening situation.

The second type of analysis, transactional analysis, was described by Berne as an analysis of the ego states from which behaviors originated and to which the behaviors were directed. In order for communication to remain open and continuous, it was necessary that the ego state from which the ellicited behavior, or transactional stimulus, originated must be the same ego state to which the preceeding transactional stimulus was directed.

The third and final form of analysis in Berne's theory, the life script analysis, was characterized as the single most important determiner of the way in which a person lives his

life and represented an individual's decision about the way
in which his life will be spent. However, it is a decision
which was made at a very early age and is based on highly
biased, or, at least, inadequate data. One important deter-
minant of one's life script is his "life position" or the way
in which he sees himself and others in terms of acceptance or
"OK-ness." Since this decision was made at an early age, it was
also probably distorted by the evaluations made by the child-
ego state of the parents.

A person's racket, that is, "the feelings which a person
collects to justify major actions in his life script" (Corsini,
1973), is demonstrated by the kinds of feelings he used to
validate the important dramatic actions prescribed by his life
script. An autonomous, self-chosen life style is the only
interesting alternative to living a racket-ridden life script.
The counselee is provided an opportunity to extinguish a
familiar but unsatisfying pattern of life and to generate a
fresh and more interesting way of living.

In his concluding statement, Holland asserted that "Transac-
tional Analysis fulfills the ultimate scientific criterion -
the ability to predict individual behavior."

The Influence of J.E. Adams

We now approach the final theory considered in this research,
nouthetic counseling, as presented by Adams (1970).

The words "nouthesis" and "noutheteo" are the noun and verb forms of the koine Greek from which the term "nouthetic" is derived. The term contains three fundamental elements, rather than one, which makes it difficult to translate into the English language. Traditionally, translations have vacillated between "admonish," warn," and "teach."

According to Adams, nouthetic confrontation always implied a problem and presupposed a problem to be overcome. The idea of something wrong, some sin, some obstruction, some problem, some concern or some difficulty was the central focus. Nouthetic confrontation was generated out of a situation or condition in the counselee that God wants to be changed. The first basic element of nouthetic confrontation is, therefore, to bring about some personality and/or behavioral change.

The second fundamental aspect of nouthetic confrontation according to Adams is that problems are solved by verbal means. It is training by word of mouth which may be done by a word of encouragement or by reproof and blame when necessary. Nouthetic means a person-to-person verbal confrontation aimed at changing patterns of behavior to conform to biblical standards. Adams stated that personality change in the scriptures involves confession, repentance, and the development of new patterns of expression and conduct.

The third element necessary to the understanding of
nouthesis is seen by examining the purpose or motive behind
the nouthetic activity. The verbal correction, according to
Adams, is always meant to benefit the counselee; for example,
"I did not write these things to shame you but to confront
you nouthetically as my beloved children" (I Corinthians 4:14).
Thus, the third element of nouthetic confrontation, from Adams'
viewpoint, implied that the goal of counseling was to meet
problems head-on and overcome them verbally; not to punish, but
to help the counselee.

Adams stated that nouthesis is motivated by love and deep
concern, in which clients are counseled and corrected verbally
for their own good, ultimately, of course, that God may be
glorified. In Colossians 1:28, Paul wrote that people had to
be confronted nouthetically in order to present everyone as
a mature and complete servant of Christ.

The over-riding purpose of preaching and counseling,
according to Adams, is to glorify the kindgom of God by bringing
people into a loving relationship with the law of God. This
can be best accomplished through nouthetic counseling, which
advocates the assumption of responsibility for one's actions,
the admission of guilt, the confession of sin, the seeking of
forgiveness in Christ. Above all, Adams wrote that when
engaging in nouthetic confrontation, one must always remember that
"the goal of our (authorative) instruction is love from a

pure heart, and a good conscience, and a sincere faith"
(I Timothy 1:5).

This review of selected literature was presented to pro-
vide a representative background to facilitate a more compre-
hensive awareness of some significant contrasting orientations
to the counseling process. This awareness was pertinent and
necessary to the development and rationale of this research
project. In Appendix J the writer will present comments on
the operational framework of the Christian counselor and will
scrutinize these seven theories according to their implications
for counseling function of the Christian minister.

CHAPTER 3

RESEARCH DESIGN

Selection of the Samples

For the purposes of this research, a sample was taken
from each of two separate populations. Selections from each
population, ministers and secular counselors, were identified
by referring to subject headings in the "Yellow Pages" of the
local telephone directory, such as: "clergy," "churches,"
ministers," "community programs," "counseling and guidance
services," and "mental health." For a complete listing of the
samples, refer to Appendices F and G. Individuals who had
occupied their specific positions in the community for less
than one year were omitted from the samples.

Instrumentation

Two separate instruments were developed for this research
project, one for each of the identified groups - ministers and
secular counselors. The first survey instrument for the ministers
was given initially to a pilot group which consisted of the
ministers of the 20 largest churches of a Protestant denomin-
ation within the state of Kentucky as identified by the

regional governing agency of that denomination. The ministers of these churches were attending a special planning conference in Bowling Green. Their presence provided a means for the pilot administration of the instrument and for the compilation of data for the initial revision of the instrument.

The second survey instrument developed for use with secular counselors was a shorter measure, inasmuch as this instrument reflected some of the insight gained from the pilot data of the first instrument. Due to the composition of the sample group for this population of secular counselors, there was no opportunity to administer a pilot test of this instrument.

Procedures for Data Collection

Set I Research Questions

This writer made a brief presentation concerning the basic purposes and general format of the project at a regular monthly meeting of the Bowling Green Ministerial Association. Many of the subjects involved in this project were members of this association. The writer announced at this meeting that during the next six months each minister would receive a copy of the survey instrument (Appendix C) and a cover letter (Appendix B) explaining the project and informing them that they would receive a telephone call requesting an appointment for a personal interview. In the meantime, the survey instrument was mailed.

This earlier mailing gave the subjects time to examine the questionnaire and to prepare questions concerning the nature and intent of the research prior to the interview. Each survey instrument was completed during the personal interview. This process yielded the completion of the questionnaire by 36 of the 44 (80%) available ministers. Subsequently, a letter of appreciation and an abstract of the project was sent to each participant.

Set II Research Questions

For each secular counselor not engaged in private practice, the first contact was made with his immediate supervisor. The supervisors were contacted personally by the writer who explained the purposes and format of the project. At that time permission was sought to make an appointment to interview each counselor individually. After permission was granted, copies of the survey instrument (see Appendix E) were made available to the counselors through the supervisors. The completed questionnaires were completed at the time of the personal interview by the counselors and were collected by the writer. As in the case of the ministerial group, each secular counselor and his respective supervisor was sent a letter of appreciation and an abstract of the project. This writer was successful in obtaining interviews from all 55 (100%) of the secular counselors in the community.

Method of Data Analysis

The data which were collected were analyzed by grouping each item with the respective research question. In Chapter 4 these items were reported, in both the text and in tabular form, and were analyzed in terms of the frequency of response for the options in each item.

Some items of a demographic nature could not be related directly to a specific research question. Consequently, each of these items was discussed in terms of its average, or mean, response. Comparison of parallel items, such as the mean age of ministers and the mean age of secular counselors, were presented, and pertinent observations were noted at appropriate places in the text. A review of these observations was included in Chapter 5.

Particular emphasis was given to certain items which were designed to clarify existing relationships between ministers and secular counselors concerning issues fundamental to this study. The numbers of the items identified on the "Survey of Community Ministers" as a result of this concern were: 10, 15, 21, 22, and 23. The numbers of the items similarly identified on the "Survey of Secular Counselors" were: 7, 8, 14, 15, and 16. Percentages of choice responses, as well as raw scores, were reported for each pair of items.

CHAPTER 4

PRESENTATION OF THE RESULTS

Pilot Survey of Community Clergy

Each of the 19 participants in the ministerial planning
conference at Bowling Green completed this survey, yielding
a 100% response. A narrative report of the results for each
survey item is presented in the order of appearance in the
survey, beginning with the following paragraph.

The mean ($\bar{X}$) age of the population was 47.21 years. The
ministers had held their present positions for an average of
10.21 years. Sixteen of the nineteen respondents were presently
pastoring a congregation. Of these congregations, one fell
in the 400-500 person range, eight were in the 500-750 range,
three in the 750-1,000 range, and four had memberships of over
1,000 people. The average age range was 35-50 for eleven of
these congregations and 50-60 for the other eight congregations.

The respondents had achieved a $\bar{X}$ of 20.10 years of formal
education. During their educational pursuits, one (5.27%) had
received no training in counseling; nine (48.34%) had taken
three or less courses; seven (37.79%) had taken four to six
classes; and two (10.55%) had completed more than 10 classes
in personal and family counseling.

35

Of the seven identified areas of ministerial service,
preparing and delivering sermons consumed the most time of
any individual category. The remaining six areas were ranked in
descending order as follows: 2) attending meetings and conferences;
3) making hospital calls; 4) counseling; 5) making evangelistic
calls; 6) teaching; and 7) making home visits. The administration
of daily church affairs was indicated frequently in the open-
ended category on this item.

The estimate of the number of personal and family counseling
cases with which the subjects usually dealt were distributed to
each of the six category ranges. Thirteen of the nineteen
participants (68.4%) reported their estimates in the lower
three ranges, with 10-20 cases receiving the most tallies
of any individual range (six of those thirteen). Of the re-
maining six ministers reporting estimates in the upper-half of the
range, four of these six ministers placed their estimates in
the 30-40 range, while two reported that over 50 cases were
dealt with annually.

The five types of counseling situations with which the
subjects found themselves most frequently involved were
1) marital problems; 2) pre-marital counseling; 3) counseling
the sick and hospitalized; 4) parent-child conflicts; and
5) vocational or career counseling. In estimating their own
effectiveness as counselors, ten of nineteen ministers (55.5%)

indicated that they were in the middle category of effectiveness; while five of nineteen ministers (27.75%) reported that they were partially ineffective. The lowest estimation of counseling effectiveness and the category which indicated an above average rating were both marked by two of nineteen ministers (10.55%). No subject rated himself in the highest level of effectiveness.

Only four of the nineteen respondents (21.1%) said that they would like to become more involved in community-wide counseling. Three of these four preferred to meet their clients at their office of study, with one minister indicating no preference concerning a location for counseling sessions. These four subject reported five types of counseling with which they desired to become more involved. These types were: 1) financial; 2) pre-marital; 3) marital; 4) parent-child conflicts; and 5) counseling the sick.

The number of referrals received by the ministers from community helping agencies was reported as follows: nine of nineteen (47.34%) received five or less referrals; five of nineteen (26.37%) received six to ten referrals; two of nineteen (10.55%) received eleven to fifteen referrals; and three ministers (15.8%) received more than twenty referrals annually. Generally, these referrals were received by a telephone call and/or personal contact.

The number of referrals sent by respondents to a community helping agency was reported as follows: eight of nineteen (42%) referred five or less; eight of nineteen (42%) referred six to ten; and the remaining three of nineteen ministers (16%) referred eleven to fifteen counseling cases during a typical one year period. These referrals were made by telephone and/or by personal contact.

In their rating of the cooperation received by community helping agencies, two of nineteen ministers (10.55%) reported poor cooperation; three of nineteen (15.8%) ministers indicated few problems, but little encouragement; seven of nineteen ministers (36.82%) reported that cooperation was somewhat open and receptive; and the remaining seven of nineteen ministers (36.82%) rated cooperation as very open and receptive.

In rating the general effectiveness of counselors employed at community helping agencies, four of nineteen ministers (21.1%) indicated a partially ineffective rating; six of nine-teen ministers (31.56%) reported that these secular counselors were effective; six of nineteen ministers (31.56%) reported an above average rating; and the three remaining ministers (15.8%) considered the effectiveness of these counselors to be extremely effective.

Survey of Community Ministers

Some significant aspects of this survey included: 1) the percentage of response; 2) the variety of religious affiliations represented; 3) the approximate size of the congregation of these ministers; 4) the level of formal education achieved by the ministers; 5) the number of courses in counseling they had completed; 6) their perceptions of the need for additional ministerial counseling; and 7) their perceptions of the relationship which exists between the local clergy and secular counselors. A narrative report of the results for each survey item is presented in the order of appearance in the survey, beginning with the following paragraph.

Thirty-six of the forty-four available ministers were surveyed, yielding a 82% rate of response. These ministers represented 14 religious affiliations in the Bowling Green community (see Appendix F). The $\overline{X}$ age of the subjects was 43.47 years. They had held their present positions for an average of 9.1 years at the time of this study.

The approximate size of the congregations varied from under 50 members to over 1,000 members. These congregations were grouped as follows: three of thirty-six (8.33%) had fewer than 50; nine of thirty-six (25%) had 100-199; eight of thirty-six (21.16%) had 200-299; three of thirty-six (8.33%) had 300-399; three of thirty-six (8.33%) had 400-499; five of thirty-six

(13.85%) had 500-749; four of thirty-six (11.08%) had 750-999;
and one of thirty-six (2.77%) had more than 1,000 members. The
average age of these congregational groups was estimated to
be less than 35 years in five of thirty-six (13.85%); 35-49
years of age in twenty-three of thirty-six (63.71%); and 50-59
years of age in eight of thirty-six (21.16%) of these congre-
gations.

The subjects had completed an average of 18.55 years of
formal education. During their educational experience, four
of thirty-six ministers (11.08%) had received no instruction in
counseling; eighteen of thirty-six ministers (50%) had taken three
or less courses; six of thirty-six ministers (16.25%) had com-
pleted four to six courses; two of thirty-six ministers (5.54%)
had completed seven to ten courses; and six of thirty-six
ministers (16.62%) had taken more than ten courses in counseling.
Table 1 presents a comparison of this group of ministers with
the pilot group of ministers concerning their instructional
background in counseling.

Table 1

Number of Counseling Courses Completed by the

Pilot Group and by the Community Ministers

| | Number of Classes | | | | |
Group	None	1-3	4-6	7-10	over 10
Pilot	5.27%(1)	47.34%(9)	36.79%(7)	-0-	10.55%(2)
Community Ministers	11.08%(4)	50%(18)	16.29%(6)	5.54%(2)	16.25%(6)

Note. Raw score in parenthesis.

N = 19 for Pilot Group.

N = 36 for Community Ministers

In estimating their own effectiveness as counselors, four
of thirty-six ministers (11.08%) perceived themselves to be
somewhat ineffective; twenty-five of thirty-six ministers
(69.25%) estimated themselves to be adequate in most situations;
and seven of thirty-six ministers (15.8%) considered themselves
to be above average.

Twenty-six of thirty-six ministers (74.79%) reported their
perceptions of a need for more counselors in this community.
Twenty-seven of thirty-six ministers (80.33%) felt that ministers
should become more involved in the counseling of people who live

in the   total community. Of these twenty-seven, twenty-three
(85.1%) reported that they personally would like to become
more involved in counseling within the framework of the total
community. However, it should be noted that this figure
represents only 63.71% of the total group participating in this
study. A total of nine specific areas of counseling was
identified by these ministers desiring a more active community-
wide counseling involvement. They were: 1) marital conflicts;
2) parent-child conflicts; 3) spiritual needs; 4) drug prob-
lems; 5) youth concerns; 6) alcohol problems; 7) hospital re-
sponsibilities; 8) financial planning; and 9) vocational
counseling.

Seventeen of thirty-six ministers (47.09%) felt that the
average person in this community feels free to call on his own
minister for counseling. Only ten of thirty-six ministers
(27.7%) felt that the average person in this community feels
free to call on a minister other than his own for counseling.
Twenty-one of thirty-six ministers (58.17%) felt that secular
counselors would respond favorably to a more active ministerial
counseling involvement in the total community.

The preparation and delivery of sermons was the single most
time-consuming area of ministerial service. The other areas were
ranked in descending order as: 2) making hospital calls; 3) per-
sonal and/or vocational counseling; 4) making home visits;

5) attending meetings, conferences, and workshops; and 6)
making outreach and/or evangelism contacts. The open-ended
category for this item frequently listed "administration" as
an area of ministerial service which required a significant amount
of time. Table 2 presents a comparison of this ranking of areas
of ministerial service with the ranking of similar areas by the
pilot group.

Table 2

Time Demands of Various Areas of Ministerial Service

by the Pilot Group and for the Community Ministers

	Areas of Ministerial Service					
Group	Sermons	Counseling	Meetings	Home Visits	Hospital	Evangelism
Pilot	1	4	2	6	3	5
Community Ministers	1	3	5	4	2	6

Note. N = 19 for the Pilot Group.

N = 36 for Community Ministers

Rankings were assigned in descending order, with a rank of "1"
being the most time-consuming.

The ministers estimated that the number of counseling
situations with which they became involved during a one-year
period were as follows: five of thirty-six (13.85%) reported

twelve or less cases; eight of thirty-six (21.16%) reported

thirteen to twenty-four cases; two of thirty-six (5.54%)

reported twenty-five to thirty-six cases; four of thirty-six

(11.08%) reported thirty-seven to forty-eight cases; five of thirty-

six (13.85%) reported forty-nine to sixty cases; two of thirty-

six (5.54%) reported seventy-three to eighty-four cases; one of

thirty-six (2.77%) reported eighty-five to ninety-six cases; and

nine of thirty-six (25%) reported an estimated annual caseload

of more than ninety-six counselees.

In ranking the five most frequent counseling situations

which seemed to demand their attention, the ministers chose

(in descending order): 1) marital conflicts; 2) counseling sick

or hospitalized; 3) pre-marital counseling; 4) parent-child

conflicts; and 5) vocational counseling. Table 3 presents a

comparison of this ranking with the ranking of similar situa-

tions made by the pilot group.

Table 3

Most Frequent Counseling Situations Encountered

by Pilot Group and by Community Ministers

Counseling Situation

Group	Pre-Marital	Parent-Child	Vocational	Sick	Marital
Pilot	2	4	5	3	1
Community Ministers	3	4	5	2	1

Note. N = 19 for Pilot Group.

N = 36 for Community Ministers.

Rankings were assigned in descending order, with a rank of "1" being the most time consuming.

The estimated number of referrals which the ministers in this study received from secular counselors during a one-year period is presented as follows: twenty-three of thirty-six (63.71%) received twelve or less referrals; eight of thirty-six (21.16%) received thirteen to twenty-four referrals; and five of thirty-six (13.85%) received twenty-five to thirty-six referrals annually. These referrals were received most frequently by telephone, occasionally by personal contact, and only rarely by letter.

The general effectiveness of the communication between the ministers and secular counselors was rated by the ministers as:

poor by fifteen of thirty-six (41.55%); adequate by seventeen of thirty-six (47.09%); and effective by four of thirty-six (11.08%). The overall cooperation received by the ministers from secular counselors was rated as follows: poor by five of thirty-six (13.85%); adequate by twenty-two of thirty-six (60.94%); and effective, by nine of thirty-six ministers (25%).

The overall appraisal of the effectiveness of secular counselors in this community revealed the following rating by ministers: somewhat ineffective, by three of thirty-six (8.21%); adequate, by twelve of thirty-six (33.33%); above average, by four of thirty-six (11.08%); and as having too little personal knowledge to rate the item, by seventeen of thirty-six (47.09%) ministers.

Survey of Secular Counselors

Some of the significant aspects of this survey included: 1) the number of courses in counseling completed; 2) perceptions concerning a need for additional ministerial counselors; 3) the number of ministers who were not being fully utilized in the community; 4) in what specific counseling areas these ministers might be utilized more fully; 5) the ratings of communication and cooperation between secular counselors and ministers; and 6) the overall appraisal of ministerial counselors. A narrative report of the results for each survey item is presented in the order of appearance in the survey, beginning with the following paragraph.

Of the 55 secular counselors who could be identified, each
one participated in this research project which provided a
100% rate of response for this third and final instrument.
Fifty-three of these fifty-five secular counselors were employed
by one of fifteen community helping agencies in the Bowling Green
community (see Appendix G). The two remaining individuals
maintained a professional counseling practice as a private
enterprise. The $\overline{X}$ age for these counselors was 32.47 years. The
number of courses in counseling that these subjects had com-
pleted were indicated as follows: one of fifty-five (1.82%) had
no courses; sixteen of fifty-five (29.12%) had three or less; four
of fifty-five (7.28%) had four to six; eight of fifty-five
(14.56%) had seven to ten; and twenty-six of fifty-five (47.32%)
had completed more than ten courses in counseling. Table 4
presents a comparison of the way in which this item was marked
by secular counselors and community ministers.

Table 4

Number of Counseling Courses Completed by

Secular Counselors and Community Ministers

	Number of Courses				
Group	None	1-3	4-6	7-10	over 10
Secular Counselors	1.82%(1)	29.12%(16)	7.28%(4)	14.56%(8)	47.32%(26)
Community Ministers	11.08%(4)	50%(18)	16.62%(6)	5.54%(2)	16.62%(6)

Note. Raw scores in parenthesis.

N = 55 for Secular Counselors.

N = 36 for Community Ministers.

The religious involvement of the fathers of these subjects was reported as follows: one of fifty-five (1.82%) was involved professionally; twenty-nine of fifty-five (52.78%) were involved in a regular, active way; ten of fifty-five (18.20%) participated occasionally; and fifteen of fifty-five (27.30%) had little or no involvement. The mother's religious involvement was reported in this manner: forty-two of fifty-five (76.44%) participated regularly; eight of fifty-five (14.56%) participated occasionally; and five of fifty-five (9.1%) were involved little, if any. Forty-four of fifty-five subjects (80.08%) were active members of an organized religious group while

dependents of their parents. In contrast, only twenty-two of fifty-five subjects (40.04%) were presently active members of an organized church fellowship.

Thirty-six of fifty-five (65.52%) secular counselors reported that they perceived a need for additional ministerial counselors in the community. Fifty-four of fifty-five (98.18%) said that they would be willing to refer clients to interested and qualified ministers. Eleven of fifty-five (20%) secular counselors reported knowledge of a local minister who was not being utilized as a counselor as fully as possible by other professional counselors. These eleven counselors specified a total of six areas of counseling for which these ministers seemed particularly qualified: 1) juvenile; 2) grief; (3) marriage; 4) vocational; 5) religious philosophy; and 6) "resource" counseling.

Thirty-eight of fifty-five secular counselors (69.16%) reported having had previous professional contact with ministers which directly related to a counseling situation. Of these thirty-eight, thirty-one (82.53%) had twelve or less such contacts during a typical one-year period. Of the seven remaining in the group, three (7.8%) had thirteen to twenty-four contacts; two (5.26%) had twenty-five to thirty-six contacts; and two (5.26%) had more than forty-eight professional contacts. These contacts were most frequently made by telephone, less often by personal contact, and only occasionally by letter.

The communication between secular counselors and ministers was rated as: poor, by eight of thirty-eight (21.12%); adequate, by eighteen of thirty-eight (47.58%); and as effective by twelve of thirty-eight (31.30%) secular counselors. The degree of cooperation that secular counselors received from ministers was rated as: poor, by three of thirty-eight (7.92%); adequate, by twenty-three of thirty-eight (60.78%); and as effective by twelve of thirty-eight (31.30%) secular counselors.

The overall appraisal of ministers who act as counselors in the total community was made by secular counselors as: extremely ineffective, by one of fifty-five (1.82%); somewhat ineffective, by nine of fifty-five (16.38%); adequate, by fifteen of fifty-five (27.3%); above average, by five of fifty-five (9.1%); extremely effective, by one of fifty-five (1.82%) and as having too little personal knowledge to rate this item, twenty-four of fifty-five (43.68%). Table 5 presents a comparison of the ratings of this item by secular counselors with the way in which ministers rated the overall effectiveness of secular counselors.

Table 5

Manner in Which Ministers and Secular Counselors

Rated the Counseling Performance of Each Other

| | Appraisal | | | | | |
Group	Extremely Ineffective	Somewhat Ineffective	Adequate	Above Average	Extremely Effective	Too Little Knowledge
Secular Counselors Concerning Ministers	1.82%(1)	22.94%(9)	27.3%(15)	9.1%(5)	1.82%(1)	43.68%(44)
Ministers Concerning Secular Counselors	-0-	8.21%(3)	33.33%(12)	11.08%(4)	-0-	47.04%(17)

Note. Raw scores are in parentheses.

N = 55 for Secular Counselors.

N = 36 for Community Ministers.

Interpretation of Results

This interpretation focused on a discussion of the results
as they applied to the five pairs of parallel items which were
stated as ten research questions in Chapter One ("Objectives of
the Study") and were identified by specific item number on their
appropriate surveys in Chapter Three ("Method of Data Analysis").
In the following discussion the term "first pair," "second
pair," "third pair," and so on, were used to designate the first
research question, the second research question, the third
research question, and so on from both Set I and Set II. Also
in the following paragraphs, each pair of research questions
under discussion was identified by their specific item number
on their appropriate surveys. The item number for the Survey
of Community Ministers appears first, followed by the item
number from the Survey of Secular Counselors (refer to Appendices
C and E, respectively). The surveys were abbreviated "CM" for
the former and "SC" for the latter. Thus, the reader will
encounter a reference such as this: "The first pair of re-
search questions (CM, Item 10; SC, Item 7) concerned . . . ."
Supportive items which further illuminate the results on
these pairs of research questions were included at appropriate
points in the discussion.

The first pair of research questions (CM, Item 10; SC, Item 7)
concerned the perceived need for additional ministerial counselors

for the total community. Among the ministers, slightly over
four out of every five (80.33%) agreed that the need does
exist. Approximately two out of every three (65.52%) secular
counselors concurred with the ministers on this question. There-
fore, the door was apparently open for an increase in the number
of ministerial counselors for the Bowling Green community.

The second pair of research questions (CM, Item 15; SC,
Item 8) concerned the anticipated response on the part of
secular counselors to a more active ministerial counseling
involvement. The ministers, as a group, seemed somewhat unsure
of a favorable response. This was reflected in the fact that
nearly 42% felt that there would not be such response from
secular counselors. On the other hand, secular counselors
overwhelmingly (98.18%) declared their support for an increased
level of ministerial counseling. Although part of this large ma-
jority may be attributed to a feeling on the part of secular
counselors that they "should" respond favorably the proportion
of the favorable to the unfavorable responses can by no means
be discounted. As a group, the secular counselors would be
the most influential group in helping ministers to expand their
community-wide counseling role. It is incumbent, therefore,
upon the ministers who reported doubts about a favorable reaction
to an increased level of ministerial counseling to re-examine the
basis of their feelings.

The third pair of research questions (CM, Item 21; SC, Item 14) treated the perceived level of effective communication between ministers and secular counselors. Here, the first major divergence between the two groups was revealed. Ministers rated the level of communication to be largely poor or adequate (89%, combined), while only 11% considered the level of communication to be effective. By contrast, over 31% of the secular counselors reported communication to be at an effective level. These results had far-reaching implications for this project and will be discussed more fully in the final chapter.

The fourth pair of research questions (CM, Item 22; SC, Item 15) dealt with the perceived degree of cooperation between ministers and secular counselors in the Bowling Green community. Although some differences did exist, there was less difference in the ratings between the groups than on the previous pair of research questions. Both groups tended to give less responses to the category which indicated poor cooperation, with the majority of the shift moving to the category which indicated an adequate level of cooperation. However, enough of the shift moved into the category which indicated effective cooperation to push the percentage above the 25% criteria level as explained in the "Definition of Terms" (Chapter One).

The final pair of research questions (CM, Item 23; SC, Item 16) was concerned with the overall appraisal of the

ministers and secular counselors, as reported by the rating

of one group by the other. While the group of ministers

gave few responses (8.5%) in the categories which indicated

an ineffective rating, the secular counselors marked these

categories more than twice as often (18.2%). However, because

the criterion for an affirmative response to this pair of

research questions was based on the percentage of tallies in

the two categories which indicated an effective level of

counseling performance, both research questions in this

and final pair should be considered to have obtained a negative

response. The category on this pair of survey items which

indicated that the subject possessed too little personal know-

ledge to rate the item played a significant role in the negative

response which should be inferred for this pair of research

questions.

Summary

In conclusion, a significant portion (70%) of the ten

original research questions which treated the five fundamental

issues concerning intergroup perceptions between ministers and

secular counselors were answered in a negative manner by the sub-

jects participating in this research project. Thus, it was

determined that: 1) both groups perceived a need for additional

ministerial counselors; 2) secular counselors would welcome

and encourage a more active ministerial counseling involvement

within the total community; 3) ministers perceived an unsat-

isfactory level of intergroup communication, while the

secular counselors did not; 4) both ministers and secular

counselors perceived a satisfactory level of cooperation between

each other; and 5) each group did not have a high regard for

the counseling effectiveness of the other. The apparent

pivotal issue, on which these primarily negative responses

were based, was the low degree of communication between

ministers and secular counselors.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The problem of the study was to identify the way in which

ministers in Bowling Green, Kentucky, perceive themselves

as counselors. In addition, a parallel problem was to identify

the way in which secular counselors in that same community

perceive ministers as counselors in the community.

The first section of this terminal chapter provided an

overview of the aspects of the preceeding four chapters. This

overview included: 1) the objectives of the research project;

2) a review of literature; 3) the research design; and 4) the

presentation and interpretation of the findings.

Summary

This research project was designed with the intent that,

from its results, ministers and secular counselors would be able

to obtain a more accurate perception of the way in which

they view themselves and each other as counselors in the com-

munity. Five questions were developed to deal with the most

fundamental aspects of this research. These research questions

were concerned with: 1) the perceived need for an increased

level of ministerial counseling; 2) the type of response which

would be given by secular counselors if this increased level

of ministerial counseling became a reality; 3) the present

level of intergroup communication; 4) the present level of

intergroup cooperation; and 5) the degree of regard each

group had for the counseling effectiveness of the other.

The review of the literature presented the views of seven

theorists in the field of counseling which appeared to be

somewhat representative of most other counseling theories.

The specific implications of the theories identified with

these men, particularly as they applied to the Christian

counselor, are discussed in Appendix J.

The design of this research project was relatively uncom-

plicated. The samples were selected by compiling a list of

ministers and secular counselors identified in the "Yellow Pages"

of the local telephone directory. The two survey instruments

were modifications of an earlier pilot instrument which had been

administered to an out-of-town group of ministers who had trav-

elled to Bowling Green for a planning conference. Survey

instruments were mailed out with a cover-letter which explained

the nature of the study. These instruments were later completed

by the subjects in the presence of this writer. Results were

analyzed in terms of their significance in answering the research

questions which were identified in Chapter One.

The results obtained from the data collected on these surveys

were organized into two basic parts. The objective data were

reported initially. Each item of each survey instrument was presented in sequential order. The section which presented the data in this fourth chapter was followed by a brief interpretation of the results.

Among the findings of this study which pertained to ministers, it was revealed that the ministers represented a wide variety of religious affiliations and a majority (75%) of the different affiliations were represented in the sample. The ministers had achieved a relatively high level of formal education (18.55 years). They had received a low degree of counseling (see Table 4) in relation to their general level of formal education. Nevertheless, the ministers generally appeared to have a positive self-concept in relation to their individual effectiveness as counselors. A majority of the ministers (63.71%) indicated that they would like to become more actively involved in a community-wide counseling ministry. However, there was little agreement about the means by which this might be accomplished. Particularly mentioned as obstacles to this more active involvement were the amount of time consumed in sermon preparation and administrative affairs of the pastorate.

Among the findings of this study which pertained to secular counselors, it was revealed that this group represented a large number of agencies (15) which provided a wide variety of

counseling services. These counselors had completed a relatively high number of courses in counseling when compared to the number which the ministers had taken (see Table 4). The family background data of these secular counselors suggested a high percentage of regular maternal participation (76.44%) in religious activities, while the regular paternal participation (58.78%) was significantly less. After establishing their adult households, the secular counselors reported a sharp decrease in their own level of active religious involvement (from 80% in childhood to 40% in adulthood).

The summary of the fourth chapter stated that, as a result of these and other findings, a significant portion (70%) of the ten original research questions was answered in a negative manner. Consequently, it was determined that: 1) both groups perceived a need for additional ministerial counselors; 2) secular counselors indicated that they would welcome a more active ministerial counseling involvement in the total community; 3) ministers perceived an unsatisfactory level of intergroup communication, while secular counselors did not; 4) both ministers and secular counselors perceived a satisfactory level of intergroup cooperation; and 5) neither group had a high regard for the counseling effectiveness of the other.

Conclusions

The results derived from these samples in this research project appeared to warrant the following conclusions:

1) The ministers and secular counselors had sporadic and ineffective lines of communication which had caused three major problems:

    a) There was little cooperative activity between the two groups.

    b) There was little understanding of the strengths and weaknesses of each group and of individuals within the groups.

    c) There was little understanding of the services which could be offered by ministers and by the various public agencies.

2) The majority of ministers and secular counselors indicated a desire to initiate a plan by which ministers could offer their services as resource counselors but, generally, a great deal of uncertainty existed relative to procedural development.

3) Neither the conclusions, recommendations, or future implications of this study were meant to serve as an indictment of the ministers who were participants. It was recognized by this writer that, as human beings, ministers have certain limitations. Demands on their time and services could extract only so much energy from them. Indeed, a constant

vigilance should be maintained to protect ministers, as well as everyone else, from a physical and emotional drainage experienced because of over-zealous enthusiasm. Christ told His followers to be ready to suffer and die for His kingdom. He did not say, however, that we should encourage suffering and death by engaging in a frenzy of activity which neglected family responsibilities and which left witnesses bewildered about how such a person could have time to enjoy the "simplicity that is in Christ" (II Corinthians 11:3). A balance of constructive, fruitful activity for the uplifting of the Kingdom of God must be maintained in the lives of ministers, as well as all Christians.

Recommendations

The following recommendations should be considered as only a portion of the ones which could be derived from this research project. This writer's intent was to use the research findings as a vehicle to generate a more wide-spread interest and motivation for the exploration of means and methods to increase the level and expand the scope of cooperative efforts between the secular government and Christian ministers in the area of community-wide counseling. It was with this intent and concern that the following recommendations were developed:

1) It is recommended that members of the Bowling Green-Warren County Ministerial Association form a standing committee

to explore possible ways in which members may establish more
effective levels of communication and cooperation with the
secular counselors in their community.

2) It is recommended that, as an initial step to facilitate
these increased levels of communication and cooperation, the
committee conduct an immediate canvass of its membership, and
of as many ministers as possible who are outside the association,
in order to compile a list of ministers who would be qualified
and willing to act as resource counselors. Minimum standards
of qualified resource counselors should be established. Three
reasons are cited for this position: a) such an action would
demonstrate to the general public a high degree of professional
integrity and concern; b) secular counselors stated, without
exception, that they would hesitate to refer any client without
knowing something about the background and qualifications of
the minister to whom the client would be referred; and c) as
the ministerial community changes and as the Bowling Green
community grows, these standards would provide a more substantial
basis for recommending ministers who are new to the community
as qualified ministerial counselors. In such a role, they
would be available for counseling sessions with individuals who
were referred by secular counselors because the needs (religious
and moral) were outside the expertise and/or the responsibilities
of the referral agent.

3) It is recommended that this list of potential resource
counselors be disseminated to all secular counselors in the
community in a letter which contains a concise, but complete,
statement of the purposes and minimum standards which were
established for the ministers who would like to offer their
services as resource counselors.

4) It is recommended that the committee schedule selected
supervisors and/or individual counselors from secular agencies
for a series of presentations designed to acquaint the ministers
with the nature of the counseling operations carried on
throughout the community. These presentations may be organized
in several ways, such as a panel discussion or individual
presentation, but the critical factor to be considered in this
initial series of presentations is time. As quickly and
effectively as possible, the ministers should learn the "ins"
and "outs" of the individual agencies through which they may be
receiving referrals. Also, supervisors and counselors should
become acquainted with those ministers with whom they intend to
utilize as resource counselors.

5) It is recommended that a five-year follow-up study
be conducted in the Bowling Green community. In this follow-
up study, it seems advisable to suggest that some means be
devised to identify the subjects who participated in this original
project. In addition, the suggestions made for the improvement

of the two primary survey instruments (see Appendix H) should
be considered carefully.

List of Appendices

Appendix

APPENDIX A

TALLY RECORD OF
SURVEY OF COMMUNITY CLERGYMEN

(n = 19)

1. (a) Denomination: _____
   (b) Your Age: <u>47.21 (mean)</u>
   (c) Number of years in your present position: <u>10.21 (mean)</u>

2. Approximate size of your congregation or parish.
   Under 50 ____ 50-100 ____ 100-200 ____ 200-300 ____
   300-400 ____ 400-500 <u>1</u> 500-750 <u>8</u> 750-1000 <u>3</u>
   1000+ <u>4</u>

3. Estimate the average age of your congregation or parish.
   Under 35 ____ 35-50 <u>9</u> 50-60 <u>7</u> 60-70 ____ 70+ ____

4. Circle the number of years of formal education that you have
   received.
   8 9 10 11 12 13 14 15 16 17 18 19 20 20+
      20.10 (mean)

5. How many courses (formal, correspondence, or in-service) in
   personal and family counseling have you taken?
   None <u>1</u> 1-3 <u>9</u> 4-6 <u>7</u> 7-10 ____ 10+ <u>2</u>

6. Rank (1, 2, 3, etc) each of the following areas of ministerial
   service in terms of the amount of time that you devote to
   each. (Give a rank of "1" to the area which consumes
   the most time; an "8" to the area requiring the least
   amount of your time)
   <u>1</u> Preparing and delivering sermons
   <u>6</u> Teaching
   <u>4</u> Counseling
   <u>2</u> Attending meetings and conferences
   <u>7</u> Making home visits
   <u>3</u> Making hospital calls
   <u>5</u> Making evangelistic calls
   ____ Other; please specify _____

7. Estimate the number of personal and family counseling cases
   that you usually deal with during a one year period.
   Less than 10 <u>2</u> 10-20 <u>6</u> 20-30 <u>5</u> 30-40 <u>4</u>
   40-50 <u>0</u> 50+ <u>2</u>

8. Select and rank the top <u>five</u> counseling situations (in terms of time) that require your personal attention as a minister.

  <u>2</u> Premarital Counseling
  <u>4</u> Parent-Child Conflicts
  <u> </u> Child-School Conflicts
  <u> </u> Alcoholism
  <u> </u> Financial Counseling
  <u>5</u> Vocational or Career Counseling
  <u> </u> Occupational Adjustment
  <u> </u> Job Placement
  <u>3</u> Counseling the sick or hospitalized (including their families)
  <u>1</u> Marital Problems
  <u> </u> Drug Dependency and Abuse
  <u> </u> Sexual Adjustment (including illicit sex, masturbation, veneral disease, homosexuality, lesbianism)
  <u> </u> Other; please specify _____

9. Please estimate your own effectiveness in personal and family counseling.

  <u>2</u> Extremely Ineffective
  <u>5</u> Partially Ineffective
  <u>10</u> Effective
  <u>2</u> Above Average in Effectiveness
  <u>0</u> Extremely Effective

10. Given the opportunity, would you like to be more involved in counseling than you are now?
Yes <u>4</u> No <u>15</u>

11. If you answered "Yes" to Item 10 above, would you prefer to meet your client

  <u>0</u> at home
  <u>3</u> at your church office
  <u>0</u> at the office of a community helping agency
  <u>0</u> at a "neutral" location (none of the above places)
  <u>1</u> it makes little difference where you meet them

12. If you answered "Yes" to Item 10 above, please list the three types of counseling that you would prefer to become involved in more actively. Choose from the list provided in Item 7 above; and list them in order of preference.

1. <u>Financial</u>   4. <u>Parent-Child Conflicts</u>
2. <u>Pre-Marital</u>   5. <u>Sickness</u>
3. <u>Martial</u>   6. <u>   </u>

13. Estimate the number of referrals that you receive from community helping agencies during a one year period.
0-5 _9_ 6-10 _5_ 11-15 _2_ 16-20 _0_ Over 20 _2_

14. How do you usually receive these referrals?
Written Communications _0_ Telephone _14_
Personal Contact _8_

15. Estimate the number of referrals that you send to community helping agencies during a one year period.
0-5 _8_ 6-10 _8_ 11-15 _3_ 16-20 ___ Over 20 ___

16. How do you usually send these referrals?
Written Communications _0_ Telephone _14_
Personal Contact _8_

17. How would you rate the cooperation you receive from community helping agencies?
_0_ Very Poor
_2_ Poor
_3_ Few "hassels" but little encouragement for continued contact
_7_ Somewhat Open and Receptive
_7_ Very Open and Receptive

18. How would you rate the effectiveness of the counselors at the community helping agencies, in general?
_0_ Extremely Ineffective
_4_ Partially Ineffective
_6_ Effective
_6_ Above Average in Effectiveness
_3_ Extremely Effective

APPENDIX B

WESTERN KENTUCKY UNIVERSITY

BOWLING GREEN, KENTUCKY

February 3, 1975

Department of Counselor Education

Dear Sir:

I am a graduate student at Western Kentucky University in the
Counselor Education Department. My graduate committee has approved
the topic "Ministerial and Secular Counseling in Bowling Green,
Kentucky" for my research project in partial fulfillment for my
Ed.S. degree. Enclosed with this introductory letter, you will
find a "Survey of Community Ministers," which is a part of the
more comprehensive research project involving the total community.

The purpose of this survey is to determine the viewpoint of minis-
terial counselors toward secular professional counselors. In
addition, the viewpoint of ministerial counselors toward their
roles as counselors in the total community setting will be estab-
lished.

Please examine the enclosed survey; but <u>do not</u> fill it out at this
time. As I explained to the Bowling Green Ministerial Association
in their December (1974) meeting, I will call your office for an
appointment. In this way, you may question me personally about
any particular item on the survey or about other aspects of the
overall research project. I would like you to fill the survey
out only after all questions have been answered to your satisfac-
tion. At that time, I will take the completed survey with me
to tabulate the results. Based on experiences with a pilot survey,
this interview will last approximately 20-30 minutes.

The research project will be completed and published by August, 1975.
Sometime during that month you will receive a concise summary of
the results for your own use. The extent to which this research
proves beneficial for the entire Bowling Green community, as well
as for yourself, depends largely on the concerned cooperation for
the counseling needs of all people offered by gracious men such
as yourself.

I look forward to speaking with you personally in the very near
future. Thank you again for your assistance and cooperation.

Yours truly,

Henry Darke
Counselor, Jones-Jaggers Lab School

APPENDIX C

TALLY RECORD OF
SURVEY OF COMMUNITY MINISTERS

(n = 36)

1. Religious Affiliation: _____

2. Age: 43.47 (mean)

3. Number of years in your present position: 9.1 (mean)

4. Approximate size of your congregation or parish:

    _3_ Under 50   _0_ 50-99   _9_ 100-199   _8_ 200-299

    _3_ 300-399   _3_ 400-499   _5_ 500-749   _4_ 750-999

    _1_ over 1000

5. Average age of your congregation or parish:

    _5_ Under 35   _23_ 35-49   _8_ 50-59   _0_ 60-69   _0_ over 69

6. Circle the number of years of formal education which you
    have received. (mean = 18.55)

    8 9 10 11 12 13 14 15 16 17 18 19 20 over 20

7. How many courses (formal, correspondence, extension, or in-
    service) in counseling have you taken:

    _4_ none   _18_ 1-3   _6_ 4-6   _2_ 7-10   _6_ over 10

8. Please estimate your general effectiveness as a counselor.

    _0_ Extremely ineffective
    _4_ Somewhat ineffective
    _25_ Adequate for most situations
    _7_ Above average
    ____ Extremely effective

9. Do you perceive a need for additional counselors in this
    community?

    _26_ yes   _10_ no

10. Do you feel that the ministers in this community, as a group or as individuals, should be more involved in the counseling of people who live in the total community?

   _27_ yes   _9_ no

11. Given the opportunity, would you personally like to become more involved in counseling within the framework of the total community?   _23_ yes   _13_ no

12. If you answered "yes" to Item 11 above, please indicate (in order of preference) some specific areas of counseling in which you would like to become more involved:

   a. _marital conflicts_   e. _youth_
   b. _parent-child conflicts_   f. _alcohol_
   c. _spiritual_   g. _hospital_
   d. _drug_   h. _financial_
                                 i. _vocational_

13. Do you feel that the average "man-on-the-street" in this community feels free to call on his own minister for personal advice, guidance, or counseling?

   _17_ yes   _19_ no

14. Do you feel that the average "man-on-the-street" in this community feels free to call on a minister other than his own for advice, guidance, or counseling?

   _10_ yes   _26_ no

15. Do you feel that secular counselors in this community would respond favorably to a more active ministerial counseling involvement with the total community?

   _21_ yes   _15_ no

16. Please rank (1, 2, 3, etc.) each of the following areas of ministerial service in terms of the amount of time that you devote to each area. (A ranking of "1" indicates that this area consumes more of your time than any other single area.)

   _1_ Sermon preparation and delivery
   _3_ Personal and/or vocational counseling
   _5_ Attending meetings, conferences, and workshops
   _4_ Making home visits
   _2_ Making hospital calls
   _6_ Making outreach and/or evangelism contacts
   _7_ Other (Please specify): _Administration_

17. Estimate the number of counseling situations with which you
    generally become involved during a one-year period.

    _5_ 0-12   _8_ 13-24   _2_ 25-36   _4_ 37-48   _5_ 49-60
    ____ 61-72   _2_ 73-84   _1_ 85-96   _9_ over 96

18. Rank the top five (most frequent) counseling situations
    which seem to demand your attention.

    _3_ Pre-marital counseling
    _4_ Parent-child conflicts
    ____ Child-school conflicts
    ____ Alcoholism
    ____ Financial counseling
    _5_ Vocational counseling
    ____ Occupational adjustment
    ____ Job placement
    _2_ Counseling sick or hospitalized
    _1_ Marital conflicts
    ____ Drug abuse
    ____ Sexual adjustment conflicts
    ____ Other (Please specify): _____

19. Estimate the number of referrals which you receive from
    secular counselors during a one-year period.

    _23_ 0-12   _8_ 13-24   _5_ 25-36   _0_ 37-48   _0_ over 49

20. How do you usually receive these referrals?

    _1_ letter   _26_ telephone   _8_ personally

21. As a general rule, how would you rate the effectiveness of
    the communication between you and secular counselors?

    _15_ Poor   _17_ Adequate   _4_ Effective

22. As a general rule, how would you rate the cooperation which
    you receive from secular counselors when communicating
    professionally about a counseling situation?

    _5_ Poor   _22_ Adequate   _9_ Effective

23. What is your over-all appraisal of the secular counselors in this community?

    _0_ Extremely ineffective
    _3_ Somewhat ineffective
    _12_ Adequate in most situations
    _4_ Above average in effectiveness
    _0_ Extremely effective
    _17_ I have too little personal knowledge to rate this item.

APPENDIX D

WESTERN KENTUCKY UNIVERSITY

BOWLING GREEN, KENTUCKY

January 13, 1975

Department of Counselor Education

Dear Sir:

I am a graduate student at Western Kentucky University in the Counselor Education Department. My graduate committee has approved the topic "Ministerial and Secular Counseling in Bowling Green, Kentucky" for my research project in partial fulfillment for my Ed.S. degree. Enclosed with this introductory letter, you will find a "Survey of Secular Counselors," which is a part of the more comprehensive research project involving the total community.

The purpose of this survey is to determine the viewpoint of secular professional counselors toward ministerial counselors.

Please examine the enclosed survey; but <u>do</u> <u>not</u> fill it out at this time. I will call your office for an appointment. In this way, you may question me personally about any particular aspect on your survey or about the overall research project. I would like you to fill the survey out only after all questions have been answered to your satisfaction. At that time I will take the completed survey with me to tabulate the results. Based on experiences with a pilot survey, this interview will last approximately 20-30 minutes.

If you supervise personnel who also counsel people, please allow them to see this survey form. I will provide additional copies for them and establish times for additional interviews when I arrive for my appointment with you. If you are not a supervisor, but do work with other counselors, please seek your supervisor's approval to allow other counselors to examine the survey, and I will provide additional copies and arrange for additional interviews when I arrive for our appointment.

The research project will be completed and published by August, 1975. Sometime during that month you will receive a concise summary of the results for your own use. The extent to which this research proves beneficial for the entire Bowling Green community, as well as for yourself, depends largely on the concerned cooperation for the counseling needs of other human beings offered by people like you.

I look forward to speaking with you personally in the very near future. Thank you again for your cooperation and assistance.

Yours truly,

Henry Darke
Counselor, Jones-Jaggers Lab School

APPENDIX E

TALLY RECORD OF
SURVEY OF SECULAR COUNSELORS

(n = 55)

1. Age: <u>32.47 (mean)</u>

2. How many courses (formal, correspondence, extension, or in-service) in counseling have you taken?

   <u>1</u> none   <u>16</u> 1-3   <u>4</u> 4-6   <u>8</u> 7-10   <u>26</u> over 10

3. Father's religious involvement?

   <u>1</u> Professional
   <u>29</u> Regular, active participation
   <u>10</u> Occasional participation
   <u>15</u> Little or no participation

4. Mother's religious involvement?

   <u>0</u> Professional
   <u>42</u> Regular, active participation
   <u>3</u> Occasional participation
   <u>5</u> Little or no participation

5. As a dependent of my parents, I was an active member of an organized religious group.

   <u>44</u> yes   <u>11</u> no

6. I now attend an organized church fellowship and consider myself an active member.

   <u>22</u> yes   <u>32</u> no

7. Do you perceive a need for additional ministerial counselors in this community?

   <u>36</u> yes   <u>19</u> no

8. Generally, would you be willing to refer clients or potential clients to interested and qualified ministers?

   <u>54</u> yes   <u>1</u> no

9. To your knowledge, is there a minister in this community who has particular expertise in one or more areas of counseling but who is not being utilized effectively by other professional counselors?

   __11__ yes   __44__ no

10. If you answered "yes" to Item nine, please indicate the area(s) of counseling in which this person seems to be particularly qualified.

   a. <u>juvenile counseling</u>   d. <u>vocational counseling</u>
   b. <u>grief counseling</u>   e. <u>religious philosophy</u>
   c. <u>marriage counseling</u>   f. <u>"resource" counseling</u>

11. Have you ever had any professional contact with ministers which directly related to a counseling situation?

   __38__ yes   __17__ no

12. Please estimate the number of these contacts during a typical one-year period.

   __31__ 0-12   __3__ 13-24   __2__ 25-36   __0__ 37-48   __2__ over 49

13. How were these contacts made?

   __4__ letter   __27__ telephone   __26__ personally

14. As a general rule, how would you rate the effectiveness of the communication between ministers acting as counselors and yourself and/or your office?

   __8__ poor   __18__ adequate   __12__ effective

15. As a general rule, how would you rate the cooperation that you receive from ministers acting as counselors?

   __3__ poor   __23__ adequate   __12__ effective

16. What is your over-all appraisal of ministers who act as counselors in the total community?

   __1__ Extremely ineffective
   __9__ Somewhat ineffective
   __15__ Adequate in most situations
   __5__ Above average in effectiveness
   __1__ Extremely effective
   __24__ I have too little personal knowledge of ministers to rate this item.

APPENDIX F

RELIGIOUS AFFILIATIONS
REPRESENTED IN THE STUDY

(n = 36)

Catholic

Church of Christ

Church of God

Disciples of Christ (Christian Church)

Episcopal

Free Methodist

General Baptist

Lutheran

Missionary Baptist

Nazarene

Presbyterian

Seventh-Day Adventist

Southern Baptist

United Methodist

APPENDIX G

SECULAR COUNSELORS IN BOWLING GREEN

(n = 55)

Ky. Dept. of Human Resources		
Social Services	1010 College	781-2750
Manpower Services	803 Chestnut	781-6170
Vocational Rehabilitation	948 Elm	781-5492
Barren River Mental Health-Mental		
Retardation Board	822 Woodway	842-6335
HELP Line	822 Woodway	842-5642
Exceptional Industries	922 Center	842-1609
Adult Self-Study Center	877 Eleventh	781-1911
Family Planning Program	948 Elm	781-1165
Counseling Services Center (WKU)	Suite 409, CEB	745-3159
Big Brother-Big Sister Program	730 Fairview	781-1180
Boys' Club	West Eleventh	843-6466
Girls' Club	1115 Adams	843-3932
Dept. of Home Economics and Family		
Living (WKU)	ACCAW-3	745-4352
State Probation-Parole Officer	1009 State	843-3913
Juvenile Probation Officer	1011 College	842-4244

APPENDIX H

SUGGESTIONS FOR THE IMPROVEMENT
OF THE PRIMARY INSTRUMENTS

Survey of Community Ministers

1. Add an item after Item #3 which says, "Number of years as a minister."

2. Modify Item #6 to read, "Circle the number of years of formal education above the high school level which you completed. -- 0 1 2 3 4 5 6 7 8 9 10; over 10 (specify)___"

3. Modify Item #8 to read, "Please rate your effectiveness as a counselor on a 1-to-5-point scale ("1" being the lowest rating and "5" the highest rating).

<div align="center">

Low   High

1———2———3———4———5

</div>

4. Follow Item #13 with a question which asks, "Do you feel that the average member of your congregation or parish would feel free to seek your advice and counsel for a serious personal or inter-personal problem?"   ___yes   ___no

5. To Item #16, add two areas of ministerial service: (A) "teaching" and (B) "administration of routine church affairs."

6. Modify the rating system of Items 21, 22, and 23 to become a 5-point scale, as was suggested for Item #8. The wording of these items should also be appropriately modified. In addition, for ministers who have little knowledge

of secular counselors in their community, include the

following instruction on each item: "If you feel that you

have too little personal knowledge to give a valid rating,

please put a circle around the number of this item on the

survey and leave the rating scale blank."

Survey of Secular Counselors

1. After Item #1, add these questions before continuing

to Item #2: (A) "How many years have you been a counselor?"

(B) "How many years have you been employed in your present

position?" and (C) "Specifically, what type(s) of counseling

do you perform?"

2. After Item #2 (which has just become Item #5 be-

cause of the above modification), include another item:

"Please rate your effectiveness as a counselor on the scale

below ("1" being the lowest and "5" being the highest rating)."

```
        Low                         High
         1------2------3------4------5
```

3. Delete Item #6 and replace it with three separate

items which will read: (A) "I am now a member of an organized

religious fellowship;" (B) "This is a fellowship of the

Christian faith;" and (C) "I consider myself to be an active

member of this fellowship." For each of these three new

items, provide the forced-choice response tecynique; that is,

"yes" or "no."

4. After Item #10 on the present survey (which would now be Item #15, due to the previous modification), include these three questions: (A) "Do you feel that the average "man-on-the-street" feels free to call on his own minister for advice and counsel concerning a serious personal or inter-personal problem?" (B) "Do you feel that the average "man-on-the-street" feels free to call on a minister other than his own for advice and counsel concerning a serious personal or inter-personal problem?" and (C) "Would you feel free to go to your minister for advice and counsel concerning a serious personal or inter-personal problem?" For this last question, add the following instruction: "If you do not have a minister, please circle the number of this question and go to the next question." For all three of these questions, use the "yes" - "no" forced-choice technique.

5. Modify the rating system of Items #14, #15, and #16 on the present survey (now Items #22, #23, and #24 because of the preceeding modification) to become a 5-point scale of the type illustrated in the second suggestion (above). The wording of these items should also be modified appropriately. In addition, for secular counselors with little personal knowledge of ministers in their community, include the following interaction on each item: "If you feel that you have

too little personal knowledge to give a valid rating,

please put a circle around the number of this item on the

survey and leave the rating scale blank."

APPENDIX I

WESTERN KENTUCKY UNIVERSITY

BOWLING GREEN, KENTUCKY

August 1, 1975

Department of Counselor Education

Dear Fellow Counselor:

Your participation in a research project entitled,
"Secular and Ministerial Counseling in Bowling Green,
Kentucky," was deeply and sincerely appreciated. The
research is now complete and a copy will soon be in the
Reference Room of the Helm Library at Western Kentucky
University for you to see.

In the meantime, I have taken the opportunity to
include an abstract of the entire project with this letter
of appreciation. I hope that the abstract, as well as
information provided in the entire research project, will
be beneficial to the performance of your counseling duties.

Again, thank you for your participation and cooperation.

Yours in Christ,

Henry Darke

APPENDIX J

A CHRISTIAN CRITIQUE OF COUNSELING

In Chapter Two, A Review of the Literature, two topics were treated which merited consideration beyond what was appropriate for the review. These topics were concerned with the operational framework within which a Christian minister must conduct his counseling ministry and supplementary comments on the implications of each of the seven theories of counseling which were reviewed for this study as they applied to the counseling ministry of a Christian pastor. In addition, there were two other topics which the writer felt were critical in achieving a complete understanding of the theoretical approach of this project. These topics were the Bible as the only reliable guide for Christian living and the doctrine of church-state separation. Each of these significant topics is discussed in the following paragraphs and is arranged in the order presented in this paragraph.

The Operational Framework of the Christian Counselor

From the standpoint of a Christian who is commissioned to "Go ye, therefore, unto all the world . . ." (Matthew 23:19a), employment as a public agency counselor may be a marginal situation, at best. This statement is not meant to imply that Christian ministers should avoid communication and cooperation

with public agency counselors. Indeed, quite the contrary
situation should exist. This writer simply feels that direct
involvement as a conscientious full-time or part-time employee
may compromise, and therefore deny, his faith (Matthew 6:24).
Some specific reasons for this position are given in the fol-
lowing paragraphs.

1) While public agencies generally have more money with
which to operate, their fiscal status is tenuous, at best.
During the last quarter of each fiscal year the existence of all
programs is in question. As a result, an atmosphere of anxiety
and apprehension could exist easily among individual employees,
and, possibly, the staff as a whole. Counselors, who are gen-
erally involved in a reduction of client anxiety, should be free
of these and any other debilitating extraneous situations while
nurturing the therapeutic relationship.

2) Because of the support by public tax dollars, counselors
employed in a public agency are held accountable to men rather
than God for their actions, a Christian would be forced to
violate the principle of divine accountability (Acts 4:18-20).

3) The legal restrictions concerning eligibility for
services at a public agency are irreconciliable to the evangelical
mandate to counsel all of God's people (Matthew 28:19 and John
21:15-17).

4)   The designation of the category "bureaucratic tendencies" by Redkey (1971) implies the liklihood of rigidity in both administrative and program services which do not (and should not) have to exist in any area of service delivery when only biblical counseling is utilized.

5)   The characteristic of public agencies which Redkey designated as "buys services" is a particularly adversive feature in respect to this evangelical pastor's understanding of Christian compassion, charity, goodness, and brotherly love (phileo). Despite the loftiest motives for engaging in counseling, the mere idea (implied or stated) that the services of a counselor may be purchased, and thus controlled by a government of fallible human beings, must be considered a prostitution of the earthly life and mission of Christ.   (Particular scriptural references are made at this point to I Samuel 7:3, II Chronicles 15:15, Matthew 4:10, Matthew 6:24, Luke 16:13, and Acts 8:20.)

Being employed as a counselor in a private agency, the Christian would be faced with similar conflicts, unless the agency was emplicitly Christian in its orientation and its staff was entirely Christian in commitment. Therefore, it seems to the writer that participating in agency counseling is biblically unsound and that the Christian counselor should focus on a community-wide ("open-door") counseling ministry as an individual or in collaboration with other Christian counselors.

Comments on the Theorists Reviewed for this Study

As stated at the conclusion of Chapter Two, each of the seven counseling theorists reviewed in that chapter, are now presented with a breif comment concerning their application to the counseling ministry of the Christian pastor.

Comment on Freud. The Medical Model which was popularized under the influence of Freud was characterized by a passive hopelessness in its view of the ability of mankind to improve its situation in life. For the Christian, however, hope is the crucial element in life on earth: "For we are saved by hope" (Romans 8:24a). The eternal hope of a life in Christ is the "sure anchor" of a Christian's soul: "That by two immutable things . . . we might have a strong consolation . . . to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast" (Hebrews 6:18-19).

The Bible does not hold out only hope for mankind in what is generally called the "spiritual sense" of existence; it has also a very practical, functional quality which is to be utilized in the daily life of individuals. In addition, the resolution of the so-called "little problems" can be facilitated by living according to biblical standard (Matthew 10:29-31). Were this not so, the offering of hope by God would not have been mentioned so frequently in the Bible (at least 70 times by this writer's count). Also, two closely allied doctrines, faith and trust, are presented for our counsel at least 109 times. Thus, this writer agrees

with Adams, Glasser, and Mowrer that the Freudian enigma of man
as a helpless, hopeless creature is little else than a popular
deception.

Comments on Rogers. Two basic fallacies should be pointed
out initially. First, emphasis on the ability of individuals
to solve their own problems promotes the unbiblical belief in
an autonomous and self-sufficient human race which has no need
of God. Secondly, the "optimal conditions," (congruence, positive
self-regard, and empathetic understanding); delineated so care-
fully do not mention the necessity of living in a humble, pure,
reverant relationship with God. These optimal conditions are,
indeed, desirable in any counseling relationship, but generally
are given a cast which separates them from the mold of biblical
principles of counseling.

For example, empathetic understanding (or "acceptance") is
based, at least in part, on a misinterpretation of Matthew 7:1-5,
as illustrated by this quotation in which May (1939) seeks to
justify the autonomy and moral neutrality of mankind:

> This brings us to the matter or moral judgements in
> counseling. It is clear, from a Christian point
> of view, that no one has the right to judge another
> human being; the command, judge not, is an incon-
> trovertible, particularly since it was given a
> dynamic by Jesus' own life . . . judging is unper-
> missable.

As Christians we accept each other because we are all
children of God and brothers in Christ. Judgements about sin,

based on the teachings of the Bible, are always a part of such acceptance. This is not the same type of acceptance as advanced by Rogerian theory. In fact, the Scriptures specifically instruct Christians to make judgements (Luke 17:3; John 7:24; Ephesians 5:11; I Timothy 5:20, II Timothy 4:2; and Titus 2:15). Considered in the context in which Jesus was speaking, the passage to which May and, subsequently, many others was referring (Matthew 7:1-5) condemned illegimate judgements - not all judgements. Christ gave instructions to avoid: 1) judging hastily, without learning all facts (Proverbs 18:13); 2) judging before our own lives are "right with God," especially concerning the situation or act coming under judgement (Titus 2:7-8); and 3) judging with a selfish motive, rather than with a motive of Christian love (I Timothy 1:5).

Comments on Mowrer and Glasser. The writer has chosen to comment on the theories of Mowrer and Glasser together because both apparently base their theories on the foundation of personal responsibility for one's actions, with no allowances for excuses or situational justifications. Integrity Therapy (Mowrer) and Reality Therapy (Glasser) present a sound basis for the theoretical framework of the counselor. The problem is that the cornerstone of the foundation of their theories was omitted. The notion of personal responsibility for one's actions is incomplete without the inclusion of the fact, from this evangelical Christian's

point of view, that each person is responsible to God alone for
his actions. If the theories of Mowrer and Glasser did not begin
and end with the concept of individual human responsibility to
oneself and to one's society, they would be very close to having a
firm foundation in biblical principles.

Comments on Ellis. For the person who would like to avoid
his personal and societal responsibilities and to deny the truth
of the ageless standards of living given by God, Rational Emotive
Therapy (RET) has much to offer. At least seven of the central
premises upon which this theory was constructed were discerned
by this writer to be clearly unbiblical. Three of these fallacious
premises were presented in the "basic aspects" of RET, while
the other four were identified from the list of "irrational ideas".
For the sake of balance in relation to this writer's comments on
the other theorists, only two of the seven fallacious premises
were discussed for illustrative purposes.

The second "basic aspect" of RET stated that a child is led
to irrational, self-damaging, and intolerant thinking of a more
bitter, angry, and/or violent nature primarily because of the
influences of his parents and other important adults in his
immediate environment. Thus, when an individual became an adult
he should expect to recast the mold of his "Belief System" in
favor of more rational attitudes and values which more conven-
iently accommodate his own desires. These ideas conflicted

with "Train up a child in the way he should go; and when he is
old, he will not depart from it" (Proverbs 22:6) and "Hearken
unto thy father . . . and forget not thy mother when she is old"
(Proverbs 23:22). Other similar scriptural references include:
Ecclesiastes 12:1, Mark 7:10, and Ephesians 6:1-3.

The eleventh "irrational idea" postulated by Ellis was that
no right or perfect solution to every problem exists. But, again,
this idea cannot be confirmed in the eyes of God, for He has
provided mankind with a series of books by many authors over
thousands of years which were unified into a single message.
This message was, and still is, the eternal source of the right
or perfect solution to any and all of the problems faced by mankind.
Scriptural references to this point abound; thus, the following
examples were considered sufficient to refute this premise of
RET: 1) "The grass withereth and the flower fadeth; but the word
of God standeth forever" (Isaiah 40:8); and 2) "All Scripture
is given by inspiration of God, and is profitable for doctrine,
for reproof, for correction, for instruction in righteousness"
(II Timothy 3:16).

This writer also considered the fifth and eighth basic
aspects of RET to be plainly unbiblical, according to I Peter 1:22
and I John 1:8, respectively. Likewise, the third, eighth, and
tenth irrational ideas were considered incorrect, in light of
Romans 3:23, Proverbs 3:5, and Matthew 5:22, respectively.

Comments on Berne. Transactional Analysis (TA) seemed

to offer a great deal of promise for the Christain counselor.

Berne may have "stumbled" on something important when he

characterized the three "ego states" as "Parent," Adult," and

"Child." It seemed feasible to this writer that if a Christian

counselor substituted "God" for Berne's term, "Adult," he

would possess a highly facilitative vehicle for counseling an

individual in terms of the Word of God for each situation in life.

This modification in structural analysis of TA changed from a

secular system of counseling which pomoted man as autonomous

and self-sufficient into a biblical-based system which recognized

the will of God as the ultimate standard for human behavior.

Comments on Adams. The features of nouthetic counseling

were accepted wholeheartedly by this writer and earnestly

recommended to every Christian counselor. The specific state-

ments made by Adams were insignificant in and of themselves.

The deciding factor in this writer's acceptance of his state-

ments was that he gave each important one a scriptural reference,

which was verified subsequently by this writer. As an evangelical

pastor, this writer could do little else.

Summary Statement. This writer totally rejected the theories

of Freud and Ellis on the basis of their ineffective and

biblically unsound treatment of mankind's responsibility to God.

Although these men expressed opposite views on the ability of

individuals to improve themselves and their situations, neither

expressed any recognition of the necessity to revere, honor, and

serve God by doing His will as new problems or situations arise

in which there could be potential conflict.

The theories of Rogers, Mowrer, Glasser, and Berne each

provided significant improvements to the theories of Freud and

Ellis. Rogers presented an admirable set of optimal conditions

to be developed in the counseling relationship. Unfortunately,

he did not apply them to their fullest potential. Instead,

repetition of the client's questions and reflection on his

statements were substituted for biblical principles. The emphasis

on personal responsibility for one's actions, as explained by

Mowrer and Glasser, were also refreshing. But their theories

began with and ended with man's responsibility to himself and

mankind, not to God. Berne, in effect, gave new labels to old

Freudian terms for the "ego states." These terms used in TA

seemed more realistic and applicable to larger numbers of people.

As in the case of the other theorists, Berne made no acknowledge-

ment of the significance of God in the lives of people. The

primary redeeming quality of TA is the modification explained

earlier in this section of the chapter. Thus, these theories

were rejected, in a general sense; but certain features were

found to exist in harmony with the teachings of the Bible.

The concept of nouthetic counseling was the only view which could be accepted unequivocably by this writer. This position was taken because it alone was firmly gounded in the Bible. This fact should have profound implications for the Christian counselor. As was explained more clearly in the next topic, it is only the Bible which can guide a counselor and counsel a dedicated, sincere Christian in his daily life.

While the topics discussed so far were included to complete the treatment of the review of pertinent literature, as outlined at the conclusion of Chapter Two, two additional topics were considered to be vital to one's grasp of the rationale for this project. Therefore, the statements which completed this section were editorial comments which were based exclusively on this writer's understanding of the Holy Bible.

The Bible as the Only Standard

As a minister of the gospel of Jesus Christ, this writer has observed that Christians can learn a great deal from the secular world about the day-to-day administration of church affairs. Conversely, this writer believes that the secular world can learn a great deal from the Christian gospel concerning the resolution of its societal and individual challenges and conflicts. Another belief seemed to result from the acceptance of these observations. It was the contention of this writer that the Bible should be considered the most reliable, and indeed, the only,

source from which the solutions to the challenges and conflicts of mankind may be developed. From the standpoint of this evangelical pastor, there simply is no other basis for dealing with the life situations of individuals.

Immediately, and quite naturally, one may ask such questions as, "Why is it necessary to depend solely upon the nearly 1,600-year-old ecclesiastical canon known as the Bible to solve the problems of mankind?" "Is there not room for other great classics within the Christian canon?" Wright and Fuller (1960) observe that it is true that within the canon there are certain "marginal" books, which could be either kept in or left out without adversely affecting the Christian faith. The actual dividing line which excluded, for example, such apocryphal books as Ecclesiasticus and the Wisdom of Solomon, was one that was drawn by fallible human decision, Yet Wright and Fuller contended, and this writer agreed, that repeated scholarly comparisons of the biblical books with other competitors has shown their superiority. Additionally, these authors pointed out that even if it were decided to include other books, the basis for selection would probably be virtually impossible to establish. The point is that the Bible as we now know it is the norm of all subsequent Christian literature, not the reverse. To believe otherwise would reject the concept of a God of love and wisdom and to imply that God would allow his followers to be misled

since the canon was established in 397 A.D. at the Counsel of
Carthage. Consequently, Christians continually return to the
Bible for fresh enlightenment, inspiration, "for doctrine, for
reproof, for correction, for instruction in righteousness"
(II Timothy 3:16). Secondary literature may have been produced
under the inspiration of the Bible and under the guidance of
the Holy Spirit, but are a mere limited reflection of the
brilliant image of God's Holy Word.

Therefore, just as a Freudian psychiatrist or a Rogerian
therapist thinks, feels, speaks, and acts in a manner which
emulates the unique personalities and teachings of Sigmund Freud
or Carl Rogers, so must this writer claim the same literary
license to do everything within his power to mirror the revelation
of the divine nature of Almighty God, as presented through the
complete Holy Word. Therefore, all comments will be from the
perspective of one who interprets all research findings and
theories conceived by the human mind in the light of the teachings
and instructions of the Bible.

This writer sits in amazement at the rationalizations and
intellectualizations of those people who persist in their
exotic, seemingly frantic, search for better methods to solve
the problems of this anxious, discontented world. It seems ironic
that the world seems to grow more burdened with its perennial
conflicts and problems (such as hunger, poverty, social injustices,

war, and crime) in direct proportion to the intensity with which
men engage in the war to prove that their way is the only way
to deal with human relationships? Again, from the Scriptures,
it must be concluded that the efforts of psychiatrists and
psychologists to "corner the market" has been prompted by pride
(I Corinthians 8:1), vanity (Isaiah 44:25 and I Corinthians 8:2
and 13:8), and by a presumptuous and irreverant attitude toward
God (Genesis 3:22-23). And, in Ecclesiastes 1:18, we see that
the results of these efforts are grief and sorrow for both the
developers of these non-Christian theories and for those who
allow themselves to come under the influence of their teachings,
which subvert and pervert the word and will of God.

Nevertheless, in recent years, psychotheraputic terminology
has become a more prominent part of our vocabularies than the
words of wisdom and instruction of the Holy Scriptures. People
speak with familiarity about neuroses, psychoses, inferiority
complexes, traumas, hypnosis, personality disorders, anti-social
personalities, emotional disturbances, phobias, hysteria, paranoia,
schizophenia, compulsions, "split" personalities, and "Freudian
slips." While some view this awareness on the part of the general
public as a new dimension of our expression of anxiety and
tension, others simply feel that it is merely an over-publicized
fad which will soon disappear. However, a closer look at church
history reveals that long before it developed into a formalized

concpet, counseling for all areas of the individual's life was being carried on extensively within the church.

Beginning with the book of Exodus, we find many examples of counseling throughout the great expanse of time recorded on the pages of the Bible. Leaders in the book of Exodus had a ministry very similar to that of today's church school teachers (Drakeford, 1961). The arts of teaching and counseling were combined by wise men in the "wisdom books" of the Old Testament. Drakeford further points out that the shepherd boy David had the psychological insight to help an emotionally disturbed man. Rulers were referred to, particularly when the Israelite nation was living under the law of God, as counselors and overseers of the flock. Jesus had a vital ministry to individuals (rarely did Jesus minister to large groups) and the apostles, elders, and deacons of the Early Church were very closely involved in personal, individual relationships. In his ministry to the Gentiles, Paul was primarily concerned with the more urgent need to spread the Gospel of Jesus Christ; yet, in each of his letters, he revealed that he never forgot the importance and necessity of sincere, caring, gentle relationships with other people.

How do all these facts relate to a community-wide counseling ministry for a Christian pastor? The answer to that question could depend on the way in which one chooses to define the nature of counseling. It could, but it does not from an

evangelical viewpoint. The position of this writer is that a

man who truly has been called by God and who remains open to

the guidance promised by Jesus through the work of the Holy

Spirit (John 14:16-27) will have the only necessary ingredients

to conduct a genuine biblically-based counseling ministry which

offers redemption and reconciliation to a stubborn, confused,

self-centered world.

Church-State Separation

The counseling function of the Christian pastor, according

to this writer, should be the single most beneficial community

service which he can provide. Unfortunately, the original intent

of our federal doctrine of the separation of church and state has

been distorted and perverted for so long a time that cooperation

on almost any scale between the gospel ministry and the secular

governmental agencies seems to be virtually non-existent.

The banner of church-state separation has been waved long

and hard by those people who apparently have little use for the

message presented in the Holy Scriptures due to their distorted

understanding of its tremendous value for each individual. This

federal doctrine has provided an unfortunate and unnecessary basis

for conflict between the pastoral ministry and the secular

government in this nation.

The concept of the separation of church and state which was

instituted by our nation's founding fathers was established,

according to Bridenbaugh (1962), Cross (1902), Smith (1971), and

Sperry (1946), to prevent any single religious body from restricting the public worship of any other religious body, as the Church of England (or Anglican Church) had done. The First Amendment to the U.S. Constitution makes this point clearly: "Congress shall make no law respecting an establishment of religion, or prohibiting the free use thereof ..."

The grammatical article "an" should be focused upon in order to demonstrate that the "establishment" in this amendment should be interpretated primarily in the singular sense, according to this writer. Seemingly, the use of this article is equally correct when considered in the plural sense, but connotes only a secondary contextual implication. Thus, the writer contends that, while the legislative and judicial systems of our young nation provided the necessary safeguards against one official religion, or "state religion," it was never the intent of those who framed our Constitution to separate God from the state. This erroneous idea has been allowed to stand unchallenged for so long a time that it seems factual to many people.

One specific case-in-point was the landmark decision of the U.S. Supreme Court concerning prayer in public schools (Murray v. Curlett, 1962). The decision rendered by the justices forbade only the requirement of the recitation of a specific prayer by all students. The churches in America seemed to be caught "off-guard" by the ruling, despite the warning to be sober

and vigilant against the wiles of Satan found in I Peter 5:8,
and they stood by idly while the mass media distorted the
original content so that, seemingly, all prayer in our schools
must be abolished. Today there seem to be few communities
willing to allow prayer under any conditions in their schools
because of a protracted fear of lawsuits generated by this
inaccurate interpretation disseminated to a non-discerning
public.

Selected Bibliography

Adams, J.E. Competent to counsel. Nutley, New Jersey.
Presbyterian and Reformed Publishing Company, 1970.

Barclay, W. The Gospel of John, Volume 2. Philadelphia,
Westminister Press, 1956.

Barclay, W. The Gospel of Matthew, Volume 2. Philadelphia,
Westminister Press, 1958.

Bellairs, H.J. Client self-determination in the light of
evangelical responsibility, Journal of Pastoral Theology,
1(2):64-66, 1973.

Bridenbaugh, C. Mitre and sceptre: Transatlantic faiths,
ideas, personalities, and politics, 1689-1775. New York,
Oxford University Press, 1962.

Britt, J.L. Healing of the whole person. Unpublished report
made to Bowling Green, Kentucky, Ministerial Association,
December 6, 1974.

Brodsky, C.M. Clergymen as psychotherapists: Problems in
interrole communication, Pastoral Psychology, 23(227):
42-50, 1972.

Corsini, R. (Ed.) Current psychotherapies. Itasca, Illinois,
F.E. Peacock Publishers, Inc., 1973.

Cremer, H. Biblio-theological lexicon of New Testament Greek,
Edinburgh, Scotland, T. and T. Clark, 1895.

Cross, A.L. The Anglican Episcopate and the American colonies.
Cambridge, Harvard University Press, 1924.

Drakeford, J.W. Counseling for church leaders. Nashville,
Broadman Press, 1961.

Ellis, A. and Harper, R.A. A guide to rational living. Engle-
wood Cliffs, New Jersey, Prentice-Hall, 1961. (Paperback
edition, Hollywood, Wilshire Books, 1971.)

Ellis, A. Rational emotive therapy. In R. Corsini (Ed.),
Current psychotherapies. Itasca, Illinois, F.E. Peacock
Publishers, Inc., 1973, pp. 167-206.

Glasser, W. and Zunnin. L.M. Reality Therapy. In R. Corsini
(Ed.), Current pyschotherapies, Itasca, Illinois,
F.E. Peacock Publishers, Inc. 1973, pp. 287-315.

LaPiere, R.T. Psychiatry and responsibility. Princeton, Van
Nostrand Press, 1962.

Leslie, R.C. Jesus and logotherapy. Nashville, Abingdon
Press, 1965.

Lorenz, J.R. Rehabilitation services: Public vs. public
sector. Rehabilitation Literature, 34:9:258-266, 1973.

May, R. The art of counseling. New York, Abingdon Press, 1939.

Meador, B.D. and Rogers, C.R. Client-centered therapy. In
R. Corsini (Ed.), Current psychotherapies, Itasca,
Illinois, F.E. Peacock Publishers, Inc., 1973, pp. 119-165.

Mowrer, O.H. The crisis in psychiatry and religion. Prince-
ton, Van Nostrand Press, 1961.

Nelson, W.W. in Baker's dictionary of practical theology.
Grand Rapids, Michigan, Baker Book House, 1961, p. 300.

Patterson, C.H. Theories of counseling and psychotherapy.
New York, Harper and Row, 1966.

Pattison, E.M. Psychiatry. In Hudson T. Armerding (Ed.),
Christianity and the world of thought, Chicago, Moody
Press, 1968, p. 343.

Redkey, H. Development and utilization of rehabilitation
centers and other facilities in the United States.
In R.M. Pacinelli (Ed.), Review of the utilization of
rehabilitation facilities, Washington, D.C., Inter-
national Association of Rehabilitation Facilities, 1971,
pp. 75-82.

Smith, E.A. The religion of the republic. Philadelphia,
Fortress Press, 1971.

South Central Bell. Telephone directory for Bowling Green,
Kentucky, March 1975

Szasz, T. The myth of mental illness. New York, Dell Books,
     1960.

Thompson, F.C. The new chain reference bible (4th edition).
     Indianapolis, Indiana, Kirkridge Bible Co., Inc., 1964.

Trench, R.C. Synonyms of the new testament. Grand Rapids,
     Michigan, W.B. Eerdmans, 1948.

Welch, P.R. Personality and achievement factors as influences
     on church attendence of college students. Unpublished
     master's thesis, Western Kentucky University, 1972.

Wright, G.E. and Fuller, R.H. The book of the acts of God.
     Garden City, New York, Doubleday, 1960.

Zilboorg, G. and George, W.H. A history of medical psychology.
     New York, W.W. Norton and Co., 1941.