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A STUDY OF THE COUNSELING PRACTICES OF WESLEYAN PASTORS

by

Kurt A. Stevens, Ph.D.

**A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Philosophy
Department of Counselor Education and Counseling Psychology**

**Western Michigan University
Kalamazoo, Michigan
June 2002**

A STUDY OF THE COUNSELING PRACTICES OF WESLEYAN PASTORS

Kurt A. Stevens, Ph.D.

Western Michigan University, 2002

Little is known about the counseling practices of Wesleyan ministers. The primary goal of this study was to provide a detailed description of what pastoral counseling consists of for Wesleyan pastors. The study examined the most common and most troubling counseling issues, the extent to which pastors felt qualified and comfortable providing pastoral counseling, the ability of pastors to counsel parishioners presenting with various issues (e.g., divorce, death, abuse, parenting), the timing of referrals and to whom referred, the number of parishioners currently counseling, the location and time of counseling sessions, and the number of counseling courses taken and perceived usefulness of these courses.

The secondary focus of this study was to compare the practices of Wesleyan pastors with bachelor's degrees and those with master's degrees.

Mean scores showed no significant difference between the groups' ratings of their qualifications and comfort in providing pastoral counsel. Similar results occurred regarding level of comfort and qualification to provide pastoral care: no statistically significant difference was revealed.

The typical Wesleyan pastor in this sample was a 47-year-old, male Senior Pastor. He was ordained, and had been a minister 17.8 years, more than 6 years in his

current position. He was a college graduate, with a Bachelor's Degree. During college, he took approximately 2 counseling classes.

The typical Wesleyan pastor spent 3.82 hours (9.1% of his working hours) in counseling each week. He was currently counseling less than 3 parishioners, addressing faith questions; marital issues; medical illness/health concerns; general individual issues; and family issues. The most troubling problems he faced in counseling were abuse and neglect; marital issues; sexual issues; and divorce.

The average pastor counseled in his church office and/or his parishioners' homes, and commonly met with them on weekdays, from 8:00 am to 5:00 pm; or evenings after 5:00 pm. Of all pastoral tasks he performed on a regular basis, counseling ranked number 5 of 6.

While many of the ministers in this study felt somewhat inadequate to effectively meet the counseling demands of their parishioners, they were committed to helping their congregants as best as they could.

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ACKNOWLEDGMENTS

Words may accurately express my thanks to the following individuals, but they will not adequately capture the depth of my appreciation.

I wish to thank my committee chairperson, Dr. Karen Blaisure, for her diligent, insightful, and demanding-but-encouraging leadership on this dissertation. Thank you, Karen, for your willingness to go above and beyond the call of duty. Thanks, too, to my other committee members, co-chair, Dr. Gary Bischof, and Dr. Robert G. Perra. Your insightful suggestions and affirmations are deeply appreciated.

I would not have reached this point in my studies without my family. Thanks to you all for your involvement and interest and encouragement. I particularly want to thank my brother, Jeff Stevens, for his steadfast insistence that I pursue my education to its fullest. Thanks, too, to my mother, Jane Pueschel, for her tireless, prayerful intercession through the months of writing this dissertation and through the years of my life. But most of all, I offer my most profound and humble thanks to my faithful wife, Cathy. This accomplishment is as much about your sacrifice as it is about my ability, Cathy, and I owe you a lifetime of returned support for your steadfast belief in me.

And, finally, thanks be to God for directing my path and leading me each step of the way. I am indebted to His sustaining power and grace.

Kurt A. Stevens

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CHAPTER I

INTRODUCTION

Background of Problem

Pastoral counseling encompasses a wide spectrum of issues, including marital tensions (e.g., affairs and divorce issues), death, loss, grief, and other traumatic situations. In addition, pastors are often asked to help parishioners address such serious issues as abuse and addictions (Cavanagh, 1994; Collins, 1988; Gardner, 1993). Clergy often are implicitly trusted with intimate, troubling life issues by those in their parish, based solely on the position they hold (Weaver, 1995).

Pastoral counseling is not an issue exclusive to modern times. Although interest in and acceptance of pastoral counseling has extended back 20 to 30 years (Eberdt, 1970; Schmidt, 1974), its roots reach back in history to Biblical accounts of prophets, teachers, disciples and even Jesus Christ. Indeed, Schmidt (1974) suggested that much of Judeo-Christian history is influenced by people who, in differing degrees, embraced counseling-oriented philosophies. "Samuel, Jeremiah, and David were all counselors. The ministry of Christ, 'friend of sinners,' demonstrated empathy, patience, honesty, and love. Paul, James, and John, and later, Calvin, Wesley, and Luther, wrote much that can be considered counseling" (p. 294).

Societal acceptance of seeking counsel for troubling circumstances continues to increase, resulting in ministers encountering more complex issues. The level of expectations regarding the pastor's helpfulness has risen accordingly. Whereas more

general counsel (e.g., exhorting parishioners to follow scriptural instruction and/or praying about their concerns) would often suffice in times past, today pastoral counseling is a demanding aspect of a ministerial career (Giblin & Barz, 1993; Taylor, 1980; Weaver, 1995). Holling (1990) stated that even with problems where counseling is advisable the professional most likely to receive the initial contact has been clergy.

Thirty years ago, Eberdt (1970) noted that the demand for pastoral counseling had reached the point where clergy seemingly had no choice as to whether or not they would provide counsel. Eberdt summarized her point succinctly, stating, “the pressure to counsel is on, whether or not the minister is equipped to do it” (p. 122).

Statement of the Problem

Whether or not ministers are equipped to provide the counseling they are expected to offer is one key concern in the field of pastoral counseling. Indeed the question may be asked: “How well are ministers equipped to deal with the real-life problems, traumas, concerns, and other troubling circumstances which their parishioners expect them to address?” This concern is noteworthy in the Wesleyan Church denomination given that many ministers with a bachelor-degree level education are active in parish work. The ministerial training departments of several denominationally affiliated Wesleyan colleges and universities emphasize practical training. This emphasis produces graduates with up to one and a half years of “on the job training” in ministry by taking three semesters of ministry practica, but often with as little as one semester of specific education in the area of pastoral counseling.

The insufficient specialized training in pastoral counseling leaves many ministers in the Wesleyan church faced with a dilemma: to frequently refer parishioners with more clinically-oriented issues (e.g., bipolar disorder, personality disorders, eating disorders) to professionals, to treat them without adequate training, or to seek advanced training through graduate programs and/or seminars. This issue takes on special import in light of Power's (1990) finding that most Americans will seek help from their clergy before going to other professional, and perhaps more qualified, helpers such as psychologists, psychiatrists, marriage and family therapists, or social workers. Additionally, more people seek help for personal problems from the clergy than from any other professional group (Hohmann & Larson, 1993; Mollica, Streets, Boscarino, & Redlich, 1986; Veroff, Kulka & Douvan, 1981; Weaver, 1995; Weaver, Koenig, & Larson, 1997).

When addressing the level to which future ministers are being trained to counsel their parishioners, the preponderance of the pastoral counseling literature focuses on master-level training programs and issues, which suggests that bachelor-level trained pastors who are involved in full-time ministry are the exception, not the rule. Likewise, the paucity of literature on bachelor-level ministers suggests that little has been done to identify the effectiveness of the counseling offered by pastors with this level of training. Tan's (1986) study is typical of research on training opportunities for ministers apart from graduate-level education. Tan's study provides a thorough, structured course format for "training paraprofessional Christian Counselors" (p. 296). While this course can be taken for college credit, it is not exclusively oriented toward

ministers in training. It is also available to laypersons, paraprofessionals, and those not directly involved in pastoral ministry.

Master-level pastoral counseling education seems to be rapidly spreading into environments heretofore regarded as off-limits to ecumenical education. Giblin and Stark-Dykema (1992) noted that pastoral counseling training within academic environments (as opposed to churches, hospitals, or free-standing institutes) rapidly expanded during the 1990s. "This training has occurred within college, university, and seminary settings, often with a distinct commitment to ecumenical study" (p. 361).

Given the lack of research on pastoral counseling as conducted by pastors with a bachelor's degree and as practiced by Wesleyan pastors in general, this present study was designed to examine the counseling practices of Wesleyan pastors. Specific issues studied included: (a) topics and issues commonly dealt with in counseling by Wesleyan pastors; (b) self-assessment of personal qualifications to provide pastoral counseling and pastoral care; (c) self-assessment of personal comfort level in providing pastoral counseling and pastoral care; (d) referral practices of Wesleyan pastors; (e) self-assessments of pastors' counseling caseload; and (f) degree of preparation in pastoral counseling.

Research Question and Statement of the Hypotheses

This study examined the counseling practices of Wesleyan pastors. The primary goal was to provide a detailed description of what pastoral counseling consists of for Wesleyan pastors. The study examined the most common and the most troubling issues brought by parishioners for counseling, the extent to which pastors felt qualified

and comfortable providing pastoral counseling, the ability of pastors to counsel parishioners presenting with various issues (e.g., divorce, death, abuse, parenting), the timing of referrals and to whom referred, the number of parishioners currently counseling, the location and time of counseling sessions, the place of counseling within the overall pastoral duties and work week, and the number of counseling courses taken and perceived usefulness of these courses.

The secondary focus of this study was to compare the practices of Wesleyan pastors with bachelor's degrees and those with master's degrees. To make these comparisons, the following hypotheses were proposed.

1. Bachelor-level pastors report less ability to counsel than do master-level pastors.
2. Bachelor-level pastors report being less qualified to provide pastoral counseling and feeling less comfortable in providing pastoral counseling than master-level pastors.
3. Bachelor-level and master-level pastors differ on the most common issues and concerns brought to them by parishioners.
4. Bachelor-level and master-level pastors differ on the most troubling issues and concerns brought to them by parishioners.
5. Bachelor-level pastors refer parishioners to other professionals sooner than do master-level pastors.
6. Bachelor-level and master-level pastors differ regarding the professionals they choose to refer parishioners to for additional help.

7. Bachelor-level pastors report holding fewer counseling sessions than master-level pastors.
8. Bachelor-level pastors are less likely to keep a record of counseling sessions than master-level pastors.
9. Bachelor-level pastors report being less prepared to counsel than master-level pastors.
10. Bachelor-level pastors report taking fewer pastoral counseling classes than master-level pastors.

Rationale and Importance of Study

As an ordained Wesleyan Minister, I have first-hand understanding of the limits of the bachelor-level pastoral counseling courses. My pastoral counseling course was one semester long and instructed us to build a strong referral network first and foremost upon arriving at our church appointments. Another component of the course was role-play “practice sessions” wherein students would encounter approximated various real-life situations we could deal with as pastors. Based largely on my own experience, as well as informal discussions I have had with many other bachelor-level Wesleyan ministers, I have concluded that while the pastoral counseling courses had (and still have) strong points, they provide insufficient training for the counseling demands and expectations inherent in full-time pastoral ministry.

The insufficiency of counseling preparation provided by bachelor-level and master’ pastoral counseling courses has practical implications, as well. According to Taylor (1980), “pastors, regardless of their personal inclination, are expected by the

public to be counselors” (p. 165). Taylor asserted that a minister who appears uneasy about counseling, or who is inept in counseling, may be allowing unhealthy relationships to develop and perpetuate throughout the congregation.

Eliason (2000) conducted a survey-based research study assessing the credentials and pastoral counseling practices of Presbyterian clergy. Eliason’s study did not address bachelor-level ministers because Presbyterian clergy are required to earn a master’s degree prior to being ordained. However, 57.3% of the ministers participating in his study indicated in their surveys that they did not believe that seminary adequately prepared them for the counseling demands of the pastorate. Eliason’s research also indicated that 62.6% of Presbyterian ministers in his study did not feel comfortable offering pastoral counseling, and 65.7% did not feel qualified to provide pastoral counseling to their parishioners.

Research of pertinent professional literature has revealed little information specifically focused on bachelor-level pastoral counseling training. Taylor’s (1980) study is an example of the way in which ministers are typically trained (i.e., ex post facto seminars, and “on the job training”). In addition, elective courses offered at colleges and universities as well as continuing education sites are common sources of specialized counseling training for clergy (Tan, 1986).

Because Wesleyan ministers may be ordained with a bachelor’s degree-level education, and because of the paucity of research on bachelor-level ministers, it is believed that future Wesleyan pastors may directly benefit from any adjustments called for and made based on the results of this study. In addition, teachers of ministers-in-

training also may benefit directly by adjusting their approach to preparing future pastors, at both the undergraduate- and graduate-level, to address the counseling demands of today's parish. Further, this study breaks new ground in pastoral counseling research because no other known literature exists on how bachelor-level trained pastors approach the counseling demands of the pastorate. Likewise, the field of pastoral counseling may be affected by this research in that it could set a precedent for the study of bachelor-level trained clergy from any denomination.

Although the field of pastoral counseling seems to be heading in the direction of higher education (i.e., many ministers engaged in pastoral counseling are earning advanced and/or specialty degrees), advanced training is not a prerequisite for the practice of pastoral counseling. Indeed, little, if any, known debate exists over whether or not bachelor-level trained clergy should counsel; the debate centers around a more foundational issue, namely: "How should 'pastoral counseling' be defined" (Clinebell, 1984; Holling, 1990; Power, 1990)? Additional questions being discussed in pastoral counseling literature include: "What qualifies as pastoral counseling" (Benner, 1992; Clinebell, 1984)? and "What is distinctive about pastoral counseling" (Gardner, 1993; Holling, 1990; Power, 1990)?

This present study elicited specific feedback regarding the counseling practices of Wesleyan pastors. The results will be forwarded to the Department of Education at the International Headquarters of the Wesleyan Church. In addition, perceived strengths and weaknesses of the college, university, and seminary pastoral counseling courses are reported in this study. Based on the results of this present study,

recommendations for change and improvement of Wesleyan pastoral counseling courses are made, and, if merited, may encourage the schools to make practical adjustments in their ministerial training programs.

This research had another noteworthy element: its practical focus. Specific highlights are shared regarding the ways in which Wesleyan ministers approach the actual practice of counseling in the parish. Specific recommendations are made for improvement in future ministers' counseling education at both the undergraduate and graduate level.

Definition of Terms

As previously noted, pastors are the focus of this study. For the sake of clarity, the terms "pastor," "minister," and "clergy" will be used synonymously. Further, it should be noted that the pastors being studied are Wesleyan Ministers who are "Licensed Ministers" and/or "Ordained Ministers."

In the Wesleyan church, those who wish to be ordained are granted certain levels of status as they proceed through the process toward ordination. At the first level, individuals are regarded as "Ministerial Students." Those with this status are recognized as taking courses geared toward fulfilling the educational requirements of ordination. The educational requirements for Wesleyan ordination are as follows: (a) Introduction to Old Testament, (b) Introduction to New Testament, (c) Wesleyan Church History and Discipline, (d) Introduction to Theology, (e) Introduction to Homiletics, and (f) Church Leadership and Parliamentary Law (R. Kelly, personal communication, July 19, 2001).

The next level, or status, is that of “Licensed Minister.” This title is conferred upon individuals who have completed the educational requirements for ordination in the Wesleyan church, but have not yet accumulated the necessary amount of field experience, 2 years of full-time employment (or its equivalent) in a local church setting. The title of “Ministerial Candidate” is conferred upon individuals who have satisfied the educational requirements, and have completed the 2-year field experience (Wesleyan Discipline, 2000). The title of “Ministerial Candidate” is more a formality than a change of functional status within the Wesleyan church, much like giving the title of “Doctoral Candidate” to individuals who are nearly finished with the academic work of earning an advanced degree.

When ministers complete the 2 years of pastoral employment, the Board of Ministerial Development from the district in which they have completed the 2 years of experience conducts an interview with them. The purpose of this interview is to determine ministers’ theological/doctrinal understanding, to assess pastors’ emphases in ministry, and evaluate ministers’ readiness to be ordained. If ministers are deemed to possess sufficient understanding of Wesleyan doctrine and polity, the Board of Ministerial Development will grant them the right to be ordained. Ordination officially occurs at a special ceremony during the annual conference of the district in which the ministers serve, and at this point after ordination the minister may assume the title of “Ordained Minister.” See Appendix A for the detailed, step-by-step process of being ordained in the Wesleyan Church.

“Ministers,” “pastors,” and “clergy” are defined in this study as those who have achieved either “Licensed Minister” status or “Ordained Minister” status in the Wesleyan Church. Because the subjects of this study are Wesleyan ministers, they have received one or two pastoral counseling courses in their ministerial education/training.

As is noted in Chapter Two of this study, Pastoral Counseling is a term laden with meaning. While scholarly debate recognizes it as a specific form of counseling, or perhaps even a special field of counseling (AAPC, 2001; Eliason, 2000), it is believed that many Wesleyan ministers do not make such clear distinctions in their definition of pastoral counseling. In other words, it is believed that many Wesleyan ministers provide whatever care is needed by their parishioners, and distinguishing between what is “care” and what is “counseling” is not a practical matter in the daily work of the pastorate. Consequently, in this study “Pastoral Counseling” is defined as any guidance, direction, advice, or counsel provided by the ministers toward their parishioners. The debate over what makes pastoral counseling “pastoral” is discussed at length in Chapter Two.

Finally, the terms “parishioners” and “congregants” are used interchangeably in this study. Both terms are used to identify individuals who attend a particular church or use the services of a church. For instance, individuals who have attended a particular church for a year, going at least once a month, will be regarded as parishioners or congregants in this study. However, those who have only been attending a church for a month or two, but have sought out the counsel of a pastor at the church, also will be considered parishioners or congregants in this study.

Overview of Dissertation

Chapter Two reviews the counseling literature on the topic of pastoral counseling. A history of pastoral counseling is discussed, as are the distinctions between pastoral counseling and pastoral care. Further, the issue of credentials for pastoral counselors is highlighted. Chapter Three presents the design of the study, including data collection procedures, and a rationale for the use of the questionnaire selected for this research. Chapter Four provides the results of the study, including statistical information and analyses. Finally, Chapter Five discusses the results of the study, addresses the limitations of this research, offers suggestions for future research, and examines the implications of this study for pastors and pastoral educators/trainers.

CHAPTER II

REVIEW OF RELATED LITERATURE

The literature in the pastoral counseling field addresses at least three noteworthy discussions. The first notable debate surrounds what makes pastoral counseling distinct. Secondly, the pastoral counseling literature contains a discussion of the increasing demand from parishioners for “counseling competent” clergy. Finally, academic issues such as training programs and professional research within the pastoral counseling field are concerns addressed in pastoral counseling literature. Included in this last discussion is the need for skills-based training programs for active ministers (e.g., training workshops or seminars aimed at equipping ministers with basic counseling skills and/or understanding) and the comparisons of pastoral counseling education received at colleges and universities vis-à-vis seminary training.

Distinctiveness of Pastoral Counseling Debate

Definition of Pastoral Counseling

The question of what makes pastoral counseling “pastoral” is a controversy spanning more than a half-century (Clinebell, 1984; Eliason, 2000; Holling, 1990; Hopkins, 1999; Kemp, 1947; Krebs, 1980; Oates, 1959; Power, 1990; Switzer, 1983) with little resolution or compromise on the horizon. At the forefront of the distinctiveness debate is the central issue of how to define pastoral counseling.

Hopkins (1999) defined pastoral counseling as a particular kind of spiritual healing. Specifically, he offered this definition:

Spiritual healing aims to achieve greater well-being for the sufferer by drawing upon the faith or religious beliefs and practices of the healer and/or the sufferer. Spiritual healing most often affirms the existence of and seeks harmony with a divine power (p. 145).

Gartner, Larson, and Vachar-Mayberry (1990) defined pastoral counseling as “the integration of theology and ministry with the behavioral professions” (p. 115). Giblin and Stark-Dykema (1992) aligned themselves closely with Gartner, Larson, and Vachar-Mayberry, suggesting that pastoral counseling is a psychotherapeutic relationship, which strives to “integrate theological/spiritual and psychological/behavioral concepts in an intentional, unified manner” (p. 362).

Pastoral Counseling Versus Pastoral Psychotherapy

The American Association of Pastoral Counselors (AAPC) defines pastoral counseling as “a unique form of psychotherapy which uses spiritual resources as well as psychological understanding for healing and growth” (www.aapc.org, August 23, 2001). The AAPC seemingly uses “pastoral counseling” and “pastoral psychotherapy” interchangeably. It seems, though, that the overall emphasis of the AAPC is ensuring that its members provide high quality pastoral psychotherapy to those in need.

The AAPC has been in existence since 1963, providing a variety of certifications as well as sponsoring training programs to equip ministers in their counseling endeavor. According to its website (www.aapc.org, August 23, 2001), two purposes of the AAPC are: (1) to provide certification for pastoral counselors, and (2) to offer accreditation of pastoral counseling centers and training programs in pastoral

counseling. To become an AAPC-certified training program, nine standards must be met. Appendix B outlines the AAPC certification standards in detail. A brief discussion of pertinent standards is included later in this chapter.

Giblin and Stark-Dykema (1992) made a distinction between pastoral counseling and pastoral psychotherapy. “Pastoral counseling is often characterized as focusing on normal developmental problems in living, while pastoral psychotherapy focuses on long-term personality change and growth”(p. 366). These authors suggested that effective pastoral counseling training will equip ministers to handle their parishioners’ problems in a manner reflective of a “mid-point” between pastoral counseling and pastoral psychotherapy.

Giblin and Stark-Dykema (1992) asserted that pastoral counselors should be able to comprehend intrapsychic/affective, cognitive, and defensive dynamics, and should be equipped to intervene with clients on issues of moderate severity, but should not pretend to be qualified do in-depth, basic personality change work. This position is similar to Krebs’ (1980) perspective on pastoral counseling. Krebs is a Ph.D.-level psychologist and has worked in counseling settings for more than 15 years before entering full-time ministry. He noted that a pastor’s relationship with a congregant “should not have to bear the prolonged psychic rawness that is a necessary concomitant of major personality change” (p. 229).

Holling (1990) proposed that a difference exists between pastoral counseling and pastoral psychotherapy. He offered the following summary of attempting to define such a nebulous concept as pastoral counseling:

The term “pastoral counseling” has become so generic that it includes person-to-person contact ranging from a 5-minute visit with a parishioner after a worship service to crisis counseling to long-term psychotherapy in the traditional sense. Yet, two distinctions need to be mentioned briefly, as follows: (a) There is a difference between counseling and psychotherapy, and (b) There is a difference between counseling done by a parish pastor and that done by a professional pastoral therapist (p. 97).

Holling’s (1990) distinction between counseling done by a parish pastor and that done by a professional pastoral therapist is particularly important and helpful for this study, as the focus is on counseling practices of Wesleyan ministers. If this research had as its focus the practice of ordained psychotherapists, Holling’s definition of pastoral psychotherapy would be noteworthy: “a formal relationship between an ordained pastoral therapist and counselee in which psychological techniques, as well as theological and religious dimensions are incorporated to treat mental, emotional, and psychological problems so that change can occur” (p. 98). However, given this study’s focus on pastors in church settings, pastoral counseling is not regarded with such specialization.

Collins (1988) defined pastoral counseling as a “specialized part of pastoral care that involves helping individuals, families, or groups as they cope with the pressures and crises of life” (p. 16). Collins posited that the ultimate goal of this type of counseling is to help the congregants experience three things: (a) healing, (b) learning, and (c) personal-spiritual growth. According to Collins, pastoral psychotherapy differs from counseling in that the latter is a long-term, in-depth process that “attempts to bring fundamental changes in the counselee’s personality, spiritual values, and ways of thinking” (p. 17).

Finally, Sotheren (1983) defined the role of pastoral counseling as “the short-term, focussed [sic], goal directed, contracted counseling work that is often undertaken by a pastor as a function of his or her role in the congregation” (p. 119). In contrast, a Clinical Pastoral Counselor is “a specially trained pastor or layperson with skills geared to create a therapeutic relationship for persons experiencing individual and marital problems” (p. 120). Sotheren noted that clinical pastoral counselors work in a clinical setting and provide professional counseling services on behalf of the church.

Pastoral Counseling Versus Pastoral Care

Clinebell (1984) defined pastoral counseling as a “reparative expression of pastoral care, seeking to bring healing to those who are suffering from crisis induced dysfunction and brokenness” (p. 46). This definition distinguishes itself in its focus on pastoral counseling as an extension of pastoral care, albeit a specific, concentrated extension. This definition also stands alone in its emphasis on “crisis induced” concerns. Clinebell seems to be suggesting that pastoral counseling is not necessarily an ongoing process or relationship as much as it is a unique intervention, perhaps a one-time-only intervention.

Collins (1988) observed that when making distinctions between pastoral care, pastoral counseling, and pastoral psychotherapy, the term “pastoral care” is broadest, encompassing “the church’s overall ministries of healing, sustaining, guiding, and reconciling people to God and to one another” (p. 16). Collins also noted that pastoral

care does not require that one be an ordained minister, but that “since the time of Christ, the church has been committed to pastoral care” (p. 16).

Hiltner (1949) posited that the vast majority of the counseling work a pastor does is informal, and is geared more toward “helping the person to come to the point of readiness for the counseling” (p. 15). Krebs (1980) offered similar emphasis on the informal, caring nature of the counseling a pastor should, and often does, perform. He noted that a pastor engages in informal, brief pastoral counseling on a regular basis, and that it is this kind of supportive, attentive care that a pastor should emphasize in his or her parish. Krebs added that ministers should not feel disheartened by a lack of formality in their counsel; they should keep in mind that when many parishioners seek the advice of their pastor, they view the minister as God’s representative, and they receive the minister’s words as God’s words of love, support, and encouragement.

In response to Krebs’ (1980) position on the minister being more of a “carer” than a counselor, Switzer (1983) countered by stating that the pastor often is in the best position to help congregants. However, Switzer’s response to Krebs was problematic in that he never defined a difference between pastoral counseling and pastoral care. Indeed, Switzer described the work of the pastor with words like “care” and “helper” several times in his response, including his summary remarks: “Ministers do have a unique role in the lives of many people and are often the most appropriate and effective helper to persons who are facing critical operations, terminal illness, the death of a loved one, times of hard ethical decisions, and crises of many kinds” (p. 32). Switzer’s response to Krebs, while framed as a rebuttal, appears to support the matter

of pastoral counseling and pastoral care being different issues, in that he did not clearly address Krebs' distinction of pastoral counseling being similar to psychotherapy. Many of Switzer's references of the counseling functions of a minister could be interpreted as caring functions.

Pastoral Counseling Training

The ministerial training offered to future Wesleyan clergy may reflect an emphasis on pastoral counseling or on pastoral care, depending on which college or university the future minister attends. The 4 Liberal Arts colleges and universities affiliated with the Wesleyan church provide a wide scope of pastoral education for their ministers-in-training. None of the Wesleyan institutions offer specialized training in pastoral psychotherapy.

Houghton College does not offer a pastoral counseling course in its Bachelor-level Church Ministries major. The Church Ministries major includes a 16 credit-hour (semester hours) concentration within a 38 credit-hour Religion program. Houghton does offer an "Introduction to Christian Ministries" course and a "Leadership in Ministry" course (www.houghton.edu, September 21, 2001). The introductory course on ministry is included in the program of study for those students wishing to be ordained in the Wesleyan Church. These courses may provide future ministers with basic pastoral care skills, particularly the Christian Ministries class. Religion majors at Houghton College must complete 125 semester credit hours to earn a Bachelor of Science degree. See Appendix C for a full description of the course requirements for a Religion Major with a Ministerial concentration at Houghton College.

Indiana Wesleyan University (IWU) offers its undergraduate Christian Ministries students an introduction to pastoral ministry course, as well as a pastoral counseling course. These courses are semester-long classes, and are required in the major area of study. The Christian Ministries major requires 72 semester credit hours; a ministerial student may graduate with a Bachelor of Science degree upon completion of 124 semester credit hours at IWU.

At IWU, “Introduction to Pastoral Ministry” is intended to provide future ministers an overview of Christian ministry by addressing a wide range of tasks inherent in the work of the ministry. Pastoral care is learned in the context of various ministry situations addressed in this course (e.g., going to a church member’s home to offer solace when a loved one has died, or meeting with a congregant to discuss the risks involved in starting up a new business). The pastoral counseling course is an upper-level course; its emphasis is specifically on preparing ministers-in-training to be adequate pastoral counselors. See Appendix D for a full description of the course requirements for a Christian Ministries Major at IWU.

IWU also offers a master’s degree in Ministry (www.indwes.edu, September 24, 2001). This program of study is 36 semester credit hours long. It includes one pastoral counseling course, offered as an elective (K. Schenck, personal communication, September 25, 2001).

Oklahoma Wesleyan University (OWU) provides pastoral counseling and pastoral care courses for future ministers (www.bwc.edu, September 24, 2001). These courses are required in the Pastoral Ministry program, which is a 58- to 61- semester

credit hour major. Pastoral Ministry students take one semester-long course on pastoral care, and one semester-long class on pastoral counseling. In addition, ministers-in-training at OWU are required to take a semester-long “Introduction to the Ministry” course. Ministry students may earn a Bachelor of Science degree upon completion of 126 semester credit hours. See Appendix E for a full description of the course requirements for a Religion and Christian Ministries Major with a concentration in Pastoral Ministry at OWU.

Southern Wesleyan University (SWU) offers its religion students a bachelor’s degree in Religion with a 53-semester credit hour major in Christian Ministry. A pastoral care course is required in this concentration. No course on pastoral counseling is offered, though the Religion Department strongly recommends that students wishing to be ordained in the Wesleyan church take a General Psychology course. Students taking the “Ordination Track” complete 75 semester credit hours in their major field of study. Religion students earn a Bachelor of Science degree at SWU upon completion of 128 semester credit hours. See Appendix F for a full description of the course requirements for a Religion Major with a concentration in Christian Ministry at SWU.

At the master’s degree-level, Southern Wesleyan University (SWU) offers a 36 credit hour (semester hours) Master of Ministry degree. This program offers one pastoral counseling course. It should be noted that the pastoral counseling course that is available is offered as an elective.

A review of the course offerings at the denominationally affiliated educational institutions for Wesleyan clergy reveals that the Wesleyan Church, as a denomination, currently prepares its ministerial students to provide basic pastoral care to future parishioners. Concentrated preparation in pastoral counseling does not appear to be a denomination-wide emphasis of the Wesleyan church, particularly at the bachelor-degree level. Only two of the undergraduate training programs (IWU and OWU) provide required courses on pastoral counseling.

At the master-degree level, two of the graduate programs (IWU and SWU) offer pastoral counseling courses. It is worth mentioning that master-level ministers-in-training at IWU and SWU may earn advanced degrees in ministry without taking a single course specifically dealing with pastoral counseling; in both graduate programs the pastoral counseling courses are offered as electives.

While most Wesleyan ministers received their education at one of the denominationally sanctioned colleges or universities, many pastors earned degrees in other fields, at other schools. For individuals whose formal education has not been in the Wesleyan tradition, the Wesleyan Church offers a video-based correspondence program of study. When individuals successfully complete the correspondence course, they have satisfied the educational requirements for ordination (<http://www.wesleyan.org/em/index.html>, April 2, 2002).

Summary and Definition of Pastoral Counseling

While it is evident that not all Wesleyan pastors receive their ministerial training at denominationally affiliated colleges or universities, these schools represent

the denomination's perspective on pastoral counseling. The Wesleyan church does not appear to have a uniform approach to training its ministers in pastoral care or pastoral counseling. Consequently, this study will utilize Collins' (1988) definition of pastoral counseling: "a specialized part of pastoral care that involves helping individuals, families, or groups as they cope with the pressures and crises of life" (p. 16). This definition seems appropriate, considering the range of courses offered, and the different emphases of the Wesleyan institutions. It is believed that many Wesleyan ministers would agree with Collins' assertion that the ultimate goal of pastoral counseling is to help the congregants experience three things: (a) healing, (b) learning, and (c) personal-spiritual growth.

"Counseling Competent" Clergy Debate

The professional discussion of the "counseling competence" of clergy has been active for nearly 50 years (Abramczyk, 1981; Eberdt, 1970; Eliason, 2000; Gurin, Veroff, & Feld, 1960; Holling, 1990; Oates, 1959; Quackenbos, Privette & Klentz, 1985; Schmidt, 1974; Veroff, Kulka, & Douvan, 1981; Virkler, 1979). While the counseling competence of pastors has been a topic of discussion in the professional literature for several decades, comment on this research has been limited. Consequently, this paper reviewed several studies often regarded as foundational in this area. The studies provided a historical perspective on the debate over ministers' counseling competence.

One key focus of the competence discussion is congregants' demand for counseling competent ministers. A second focus in the debate emphasizes is the degree

to which ministers feel prepared, qualified, and/or confident in offering pastoral counseling to their parishioners. This focus includes an examination of the extent to which clergy's ministerial education and training, at both the undergraduate- and graduate-level, has prepared them to provide competent pastoral counseling.

As far back as 1959, the concern about the competence of ministers in the area of counseling was evident. Oates (1959) shared an important concern:

The pastor, regardless of his training, does not enjoy the privilege of electing whether or not he will counsel with his people. They inevitably bring their problems to him for his best guidance and wisest care. He cannot avoid this if he stays in the pastoral ministry. His choice is not between counseling or not counseling, but between counseling in a disciplined and skilled way and counseling in an undisciplined and unskilled way (p. vi).

Oates' (1959) concern about whether or not ministers are able to provide skilled counsel to their congregants has been echoed consistently in the professional literature. This concern is noteworthy because many studies indicate that clergy are the first line of defense when people seek professional guidance or counsel. Clearly, the two issues are inextricably linked to each other. On the one hand, people are more likely to turn to clergy than to any other group of helping professionals (Gurin, Veroff, & Feld, 1960; Quackenbos, Privette & Klentz, 1985; Veroff, Kulka, & Douvan, 1981; Virkler, 1979; Weaver, 1995; Weaver, Koenig, & Larson, 1997). On the other hand, several studies estimate that up to 80% of clergy considered their seminary training inadequate in preparing them to provide pastoral counseling (Eliason, 2000; Givens, 1976; Linebaugh & Devivo, 1981; Lowe, 1986; Virkler, 1979).

Demand for Counseling Competent Clergy

In a widely cited study, Gurin, Veroff, and Feld (1960) conducted a nationwide survey, which assessed people's use of helping professionals. Their results indicated that 42% of respondents ($n = 2,460$) would seek the help of a member of the clergy if they thought they had an emotional problem. The second-most popular helping group was physicians, who would be sought out by 29% of the respondents. Eighteen percent of respondents in this study indicated that they would seek the help of a psychologist or psychiatrist.

Veroff, Kulka, and Douvan (1981) replicated Gurin, Veroff, and Feld's (1960) study. The results indicated that twenty years after the first study, respondents' attitudes toward seeking help from clergy were similar. Thirty-nine percent of respondents ($n = 2,267$) said that they would seek out a member of the clergy for help with their problems. Psychologists and psychiatrists were the second-most sought after group: 29% of respondents indicated that they would get help from a member of this group of professionals. Physicians were the third-most trusted group of professionals in this study: 21% of all respondents reported that they would go to one for personal help.

A study of residents in El Paso, Texas (Chalfant, Heller, Roberts, Briones, Aguirre-Hochbaum, & Farr, 1990) mirrored the results of the aforementioned national surveys. Respondents ($n = 534$) indicated that if they were looking for help, clergy would be the most popular choice for assistance. Forty-one percent of respondents indicated that they would go to a member of the clergy for help, followed by

physicians (29%), psychologists and psychiatrists (21%), and other social service agencies (18%).

In a study of 126 Florida residents, Quackenbos, Privette, and Klentz (1985) determined that 80% of their participants thought religious values were vital, and approximately 30% preferred religious counseling as opposed to nonreligious or secular approaches. Conservative Christians, who, historically, have been suspicious of the place of counseling in religious experience (Hopkins, 1999), show special preference for religious counseling. Even so, some research suggests that even those with little or no church affiliation occasionally seek pastoral counseling. Of those who attended church services at least once a week, 53% would seek pastoral counseling if they needed professional guidance or help (Weaver, 1995). In addition, Weaver noted that among those who described themselves as never attending worship services, 16% reported that they would seek clergy for guidance or help with personal problems. Further, Westefeld, Rose, and Ansley (2001) in a study of 74 adult clients in clinical settings, concluded that participants in their study believed that discussing religious and spiritual matters is appropriate in counseling.

Research also reveals that people seek the counsel of clergy for problems and issues that are not exclusively religious in nature. One study (Mollica, Streets, Boscarino, & Redlich, 1986) investigated the counseling issues dealt with by Catholic, Jewish, and Protestant clergy in Connecticut. The results revealed that 84% of the clergy had counseled people they considered dangerous or suicidal. The study also revealed that 100% of the clergy reported counseling with troubled parishioners.

Lowe (1986) studied ministers in the Church of Christ denomination, focusing specifically on a three-county district in Southern California. Participants (n = 134) were asked to fill out a four-page survey, assessing aspects of the counseling and referral practices of ministers. Lowe's article did not provide statistical information on his instrument. Seventy-three participants returned usable surveys, for a 55 percent response rate.

Lowe's (1986) results indicated that many Church of Christ ministers dedicated between 4 and 10 hours per week to counseling. He also suggested that the counseling issues pastors address are not dissimilar from problems commonly treated by psychologists and other counselors. Responses from his participants indicated that while spiritual concerns were among the most commonly addressed issues for clergy in his study, marital problems, depression, anxiety and guilt were consistent presenting symptoms facing clergy as well. Ziegler and Goreham (1996), in their study of formal pastoral counseling practices of clergy in rural Northern Plains churches, presented a similar group of concerns dealt with in pastoral counseling (i.e., marital and family issues, feelings of depression guilt, and anxiety), adding stress and family problems to the list.

Taggart (1972) surveyed pastoral counselors and found that nearly 10% of the issues clients and/or congregants brought to them were of a religious nature. However, more than 63% of the issues brought to pastoral counselors in this study were of an emotional nature, and not related to religious faith at all. Similar results were found in research conducted by Clemens, Corradi and Wasman (1978). They

discovered that though clergy were the most sought-after group of helping professionals, the majority of those who desired pastoral counseling did not seek help with explicitly religious matters.

Some studies cite people's inherent trust of clergy as a reason pastors consistently face counseling-related tasks (Haug, 1999; Krebs, 1980; Switzer, 1983). Specifically, Krebs noted that "in the minds of most parishioners, pastors not only listen with their own ears; they are also listening for God. A pastor's words of advice and encouragement are not only his or her own, but they are also God's word of love" (p. 233). Switzer believed that parishioners should "expect that their minister will engage with them in times of distress, crisis, problem-solving, and decision-making" (p. 32). Finally, Haug asserted that many congregants grant to their ministers "extraordinary trust, power, and authority over their lives" (p. 412).

Another issue surrounding the need for "counseling competent" clergy is parishioners' hesitation to utilize the referrals of their ministers to other helping professionals. According to Eberdt (1970), ministers may have networks of professional people and agencies to which they can refer their parishioners when they need counsel, but congregants tend to resist being referred and prefer that their pastor assist them. Eberdt's findings have been consistently echoed in subsequent studies (Abramczyk, 1981; Domino, 1990; Eliason, 2000; Lowe, 1986; Virkler, 1979; Weaver, 1995). The referral practices of ministers, as well as other aspects of how clergy provide counseling, are important areas of this study.

Counseling Competence of Ministers

Studies have emphasized the extent to which clergy are competent in identifying and treating suicidality (Domino, 1990; Weaver, 1993b). Research also has investigated clergy's assessment of their ability to treat depression (Abramczyk, 1981; Lowe, 1986; Virkler, 1979). Other studies have examined clergy's rating of their ability to provide pastoral counseling (Abramczyk, 1981; Eliason, 2001; Lowe, 1986; Virkler, 1979; Weaver, 1995). The studies found that while clergy assess themselves as competent to care for their parishioners, they are only minimally prepared to intervene in counseling situations, particularly situations commonly associated with helping professions (e.g., suicide, abuse, addictions, and depression).

One interesting article focused on the importance of the minister having competence both theologically and psychologically (Kilian & Parker, 2001). These authors suggested that having a practical, working integration of theology and psychology is the foundation for effective pastoral counseling. Kilian and Parker's research is of particular import to this study because they evaluated the clinical implications of counseling from a Wesleyan theology. Their theoretical article addressed human freedom, sanctification, and religious affections, all central to Wesleyan-Armenian theology, and suggested applications of these concepts to the practice of pastoral counseling.

Suicidality

Ministers often are on the frontlines of caring for the people in their congregation. As such, they frequently engage with their parishioners in the problems

and concerns with which they struggle. Consequently, most clergy will encounter suicidal congregants.

Domino (1990) compared the competence of clergy vis-à-vis other helping professionals in recognizing suicidality in individuals. The group of clergy (n = 157) in his study was vastly ecumenical; it was comprised of clergy from several mainline religious traditions, religious leaders affiliated with Eastern religions, and clergy from “ministries not affiliated with any traditional denomination” (p. 34). The study did not indicate the education level of participating clergy.

Domino’s (1990) results, based on clergy scores on the Knowledge of Abnormal Psychology (KAP) test, indicated that ministers “were not able to recognize the signs of suicide lethality any better than educated laypersons, and substantially less well than other mental health professionals such as psychiatrists, psychologists, and social workers” (p. 34). Clergy’s mean score on the KAP, as a professional group, was 43, the lowest aggregate score of all professional groups in the study. In contrast, the professional group with the highest mean score, doctoral clinical psychologists, had a mean score on the KAP of 66.8.

Domino’s (1990) results also suggested that clergy, as a professional group, are ineffective in even identifying signs of pathology. He noted that undergraduate students taking an introductory psychology course were more able to identify pathological symptoms than most clergy. Domino did not offer an operational definition of pathology in his study.

Weaver (1995) reinforced Domino's (1990) findings, suggesting that "even experienced clergy are woefully unprepared to assess for suicide potential in persons at risk" (p. 135). Further, he reported that some studies estimate that between 64% and 93% of clergy desire additional training in suicide prevention. Given the national statistics on suicide which indicate that there is a suicide in the United States every 20 minutes, and a suicide attempt in the U.S. every 2 minutes (Atwater & Duffy, 1999), it would behoove clergy to be as equipped as other professional helping groups in at least their ability to recognize suicidality in individuals from their congregations.

Virkler's (1979) research on the counseling demands on 105 pastors in two geographic regions in United States (North and South) is regularly cited in the professional literature, and is widely regarded as a seminal study in the area of pastoral counseling. His sample included active ministers affiliated with Protestant denominations. To gain a representation of various subgroups, Virkler included ministers from urban, suburban, and rural churches near the cities in his study. Of the 105 pastors in the study, 66 returned usable information.

Virkler's (1979) questionnaire was pretested by psychologists and pastors for clarity on psychological and theological issues. The survey "obtained basic information from each pastor including demographic data, counseling training, counseling demands, and usual counseling practices" (p. 272). His research revealed that the clergy in his study regularly dealt with depression in congregants; it was among the most common presenting symptoms/issues, along with marital, premarital, and spiritual issues. There were no statistical differences in the data obtained from clergy in the

northern city and the southern city; Virkler's discussion reported on both sets of ministers as a single group.

Depression

Despite the reports from clergy that they regularly treated depression in their parishioners, Virkler (1979) found that most ministers believed they were ill prepared to do so. Indeed, his research indicated that nearly two-thirds of the clergy in his study evaluated their formal preparation to engage in pastoral counseling as deficient. The "deficient" rating ministers gave their training will be discussed in a later section of this study. It is noteworthy that 74% of Virkler's participants had bachelor's degrees, 55% also had earned Master of Divinity degrees. Sixty percent of respondents indicated that they had received two or fewer counseling courses in their formal education; 27% reported having had no seminary courses in counseling.

Abramczyk's (1981) study expanded on Virkler's (1979) research. Her study examined the counseling function of pastors in the United Methodist Church. Specifically, her research examined United Methodists ministers in one conference in South Carolina (n = 129), whether or not they had any professional preparation for counseling. All ministers in her study had "completed seminary training" (p. 259). No further explanation was given regarding what degrees were earned or how many counseling courses the ministers received while in seminary. The intent of her study was "to give a realistic picture of 'what is'; and certainly all pastors with all levels of counselor training are to some extent involved in counseling" (p. 257).

Abramczyk's (1981) findings echoed Virkler's results; the ministers in her study frequently dealt with depression in their parishioners. A unique aspect of Abramczyk's discussion was the way in which she associated counseling-related issues with spirituality. She suggested that clergy are uniquely equipped to relate parishioners' depression to their search for meaning and purpose in life, critical issues to address on the path of one's spiritual journey.

Finally, Lowe (1986) noted that ministers do, indeed, deal with the presenting issue of depression on a frequent basis. His findings revealed that of those in his study, more than 78% of clergy respondents had addressed depression in their parish work. He also noted that his findings were consistent with those of Virkler (1979) and Abramczyk (1981), suggesting that clergy have been counseling similar problems in their congregations for years, regardless of their level of preparation or comfort in doing so. Lowe also explained that the ministers in his study were from the Church of Christ denomination, which does not require a minister "to be ordained or to pursue a seminary education" (p. 23).

Clergy Self-Assessment

Perhaps the most interesting and revealing research in the area of the counseling competence of clergy emphasizes self-assessed readiness, qualifications, and comfort in practicing pastoral counseling. Several studies (Abramczyk, 1981; Domino, 1990; Eliason, 2000; Linebaugh & Devivo, 1981; Virkler, 1979) have, in differing degrees, included pastors' self-assessment of various aspects of their

counseling functions. Most of these researchers found that clergy are dissatisfied with their ability to effectively counsel their congregants.

Eliason's (2000) work brought clergy self-assessment into clear focus. Studying Presbyterian ministers, Eliason examined the extent to which they felt comfortable, the extent which they felt qualified, and the extent to which they felt prepared to provide pastoral counseling. Presbyterian ministers are required to attend seminary and earn a master's degree prior to being ordained. His findings suggested that the majority of those in his study did not feel comfortable, qualified, or prepared to engage in the ministry of pastoral counseling.

Specifically, slightly more than 37% of clergy ($n = 166$) in Eliason's (2000) study reported some level of comfort in providing pastoral counseling, based on a 5-point Likert scale, ranging from 1 = Not Comfortable to 5 = Very Comfortable. Participants could select 1, 2, 3, 4, or 5 on this scale. However, only 1 and 5 were labeled; 2, 3, and 4 were gradations on the comfort scale. Using the same 5-point Likert scale, 57 respondents (34.3%) indicated that they felt qualified or very qualified to provide pastoral counseling to congregants. Finally, in regards to feeling prepared to offer effective pastoral counseling to parishioners, approximately 14% of respondents (23 out of 166) indicated that they felt prepared or very prepared to do so. No aggregate mean scores were presented in Eliason's study.

Eliason (2000) concluded that the majority of the Presbyterian clergy in his study did not regard themselves as being adequate in their practice of pastoral counseling. Interestingly, respondents in his study consistently ranked levels of

comfort, preparedness, and qualifications to provide pastoral care higher than their rankings of these categories regarding pastoral counseling. This suggests that some ministers interpret the duties involved in pastoral care as being less intensive, or perhaps less formal and regulated, as compared to tasks associated with pastoral counseling.

A notable void in the professional literature regarding clergy competence is theological proficiency as a foundation for truly “pastoral” counseling. Kilian and Parker (2001) discussed the clinical implications of understanding and operating according to a Wesleyan theology of human freedom, sanctification/holiness, and religious affections. According to Kilian and Parker, pastoral counselors with an understanding of Wesleyan theology will assist parishioners in their healing by integrating the spiritual and practical areas of their struggles.

Ministers counseling from a Wesleyan-Armenian theological tradition would emphasize human freedom by helping their congregants understand that they, along with God, are partially responsible for their healing. Individuals need to understand that they can be “God’s fellow workers” (Holy Bible, New International Version, 1978, 1 Corinthians 3:9; p. 1508) by praying for their distress and practicing spiritual disciplines (Foster, 1978). The Wesleyan doctrine of sanctification or holiness has clinical implications in that the pastoral counselor may guide the parishioner toward “genuine character transformation through relationship with God” (Kilian & Parker, 2001, p. 76). Finally, pastoral counselors informed by a Wesleyan theology will assist their congregants in evaluating where they place their affections. This allows the

pastor and congregant to determine whether “his or her attention is primarily focused on an ‘idol’ (e.g., material things, self and others) rather than on God” (p. 78).

Training Programs

Because of the ever-increasing demand for counseling-related activities in the pastor’s job description, counseling has become a familiar task to clergy, whether or not they have sufficient training. The sufficiency of pastoral preparation has been an active debate in the pastoral counseling literature. In 1974, Schmidt observed, “modern clergymen continue to counsel in expanding numbers and with growing sophistication and awareness of counseling philosophy and techniques. Of increasing contemporary interest is the question of appropriate preparation for pastoral counseling” (p. 294).

A body of professional literature exists in the area of programs used to train clergy for pastoral counseling (Cavanagh, 1994; Giblin & Barz, 1993; Giblin & Stark-Dykema, 1992; Tan, 1986; Taylor, 1980). One notable aspect of these studies is the lack of “vocational” orientation in the training available to clergy, with Clinical Pastoral Education (CPE) being an important exception (AAPC, 2001; Eliason, 2000; North, 1988). Many training programs are not specifically clergy-focused, which makes them equally viable options for congregants (e.g., “lay counselors”) as well as ministers, to receive instruction in counseling skills. These programs often do not have as an explicit goal the preparing of future ministers for the counseling demands they will find in their parish.

Taylor's (1980) study focused on a typical means of training active clergy. His research highlighted an ongoing program aimed at systematically building up the counseling skills of participating clergy. Skill acquisition was assessed during group dialogues wherein the ministers discussed ways in which they could utilize specific skills, which had been taught to them during that session. Similarly, Tan's (1986) study provides a thorough, structured course format for "training paraprofessional Christian Counselors" (p. 296). While this course can be taken for college credit, it is not exclusively oriented toward Bachelor-level ministers in training.

Cavanagh (1994) devoted an entire article to giving pastors basic concepts of family counseling from a family systems orientation. In this teaching-oriented work, Cavanagh explained some of the characteristics of problematic families. Troublesome characteristics included in the discussion were: (a) defense mechanisms, (b) victim and oppressor roles, (c) inappropriate reinforcement, (d) scapegoats, (e) discounting, (f) children as instigators, (g) extended families as instigators, (h) unhealthy rules, (i) double messages, and (j) the presence of unconscious dynamics.

Following the treatment of problematic family characteristics was a segment geared toward assisting ministers in their attempts at helping families. This section offered a wide range of "dos and don'ts" of family systems therapy. Reading such an article is an example of the standard medium through which active ministers often educate themselves.

Scant literature exists with an exclusive focus on bachelor-level pastoral counseling training. One study (Stevens, 2000) collected syllabi from bachelor-level

pastoral counseling courses and examined them to determine pertinent themes and trends in how future ministers were being trained. Results of the study indicated that “in addition to scarce professional research on bachelor-level clergy preparation, few schools are preparing ministers-in-training at the bachelor level” (p. 21). This conclusion was reached when only 21 schools of 150 denominationally affiliated institutions contacted for the study were able to provide copies of a pastoral counseling course.

Despite an almost-silent discussion of bachelor-level pastoral counseling training programs in the literature, some research exists on master-level pastoral counseling education and training programs. Giblin and Stark-Dykema (1992) observed that pastoral counseling training in college, university, and seminary settings represented an expansion of the pastoral counseling field into the heretofore-uncharted waters of secular academic territory. Giblin and Barz (1993) added that during the 1980s and early 1990s nearly two dozen pastoral counseling training programs were developed within university and seminary settings.

Competencies developed in some master-level pastoral counseling training programs include: (a) basic and advanced helping skills, (b) initial interviews and mental status exams, (c) identifying clinical themes and diagnostic categories, and (d) conducting marital counseling. Further, Giblin and Barz (1993) posit that building a theoretical understanding of counseling theory (including systems and personality theory), understanding human development (including personal and spiritual growth),

and developing and maintaining knowledge of ethical and legal standards are emphasized in master-level pastoral counseling preparation.

Eliason (2000) assessed the extent to which clergy believed their seminary training prepared them to counsel. His study elicited feedback from 166 ordained Presbyterian ministers. Results indicated that 23 of the 166 Presbyterian clergy, or 13.8%, thought that their seminary education adequately prepared them to provide pastoral counseling.

Major Protestant denominations' educational requirements vary. Eliason's (2000) study of Presbyterian clergy included participants' assessment of the effectiveness of the pastoral counseling education they received in seminary. Eliason noted that Presbyterian clergy are required to earn a master's degree prior to ordination. Likewise, according to Luther Seminary's website (www.luthersem.edu, accessed October 8, 2001), Lutheran clergy must receive a master's degree prior to ordination. The same is true for clergy in the Episcopal Church, according to the Episcopal Divinity School website (www.episdivschool.org, accessed October 8, 2001). However, in the Assembly of God denomination, earning a master's degree is not a necessary component of ordination, according to Bethany College of California's website (www.bethany.edu, accessed October 8, 2001). The Methodist Church does not require its ministers to earn master's degrees prior to ordination (K. Treman, personal communication, May 15, 2002). Lowe (1986) noted that ministers in the Church of Christ are not required to be ordained prior to accepting church positions, nor are they required to receive any formal ministerial education at the bachelor- or

master-level. As has been previously stated in this study, Wesleyan ministers are required to have basic doctrinal and Bible classes as part of their bachelor-level training. They are not required to earn a master's degree prior to, or after, being ordained.

Concerns About Research

Considerable criticism from within the pastoral counseling field has focused on the dearth of empirical research on pastoral counseling and pastoral counseling training. Many published articles in the pastoral counseling field are conceptual, theoretical, and review-oriented. Comparatively speaking, few articles could be classified as empirical, research studies. Some specific concerns in the research include inferior methodology, a lack of availability of research findings, an inadequate understanding of religious variables, and failure to examine the relationship between religious values and emotional health and/or illness (Gartner, Larson, & Vachar-Mayberry, 1990). An additional concern has been the overall poverty of data regarding counselors, clients, and the pastoral counseling process (Giblin & Stark-Dykema, 1992).

This study contributes specific information to the pastoral counseling field in that it assessed the actual counseling practices of Wesleyan pastors. This study elicited direct input from bachelor-level trained ministers, master-level trained ministers, and doctoral-level trained ministers regarding perceived strengths and weaknesses in their counseling training. In light of the research on master-level pastoral counseling training and the paucity of research on bachelor-level pastoral counseling training, a need

existed for a study of the perceived efficacy of the counseling practiced by ministers with a bachelor-degree level of education, in comparison to those with a master's degree.

This study directly addressed methodological concerns found in the literature. A probability sample is utilized in this study. A random sample of approximately 360 Wesleyan ministers was taken from the nearly 1,900 Licensed and/or Ordained Wesleyan pastors in the United States and Canada. This inquiry is a variation of Doherty and Simmons's (1996) nationwide survey of marital and family therapists. Pertinent items from their instrument were incorporated into Eliason's (2000) 30-item questionnaire of Presbyterian pastors. The revised instrument is titled the "Pastoral Counseling Practices Survey" (Appendix G).

Summary of Literature

This chapter has presented the professional literature relevant to the study and practice of pastoral counseling. The literature reveals at least three areas of pastoral counseling emphasis: (a) the debate over what distinguishes pastoral counseling from other fields or special types of counseling; (b) the level of counseling competence possessed by clergy; and (c) concerns about the academic standards of the pastoral counseling literature itself. This study contributes to the literature by conducting a survey-based research investigation into the counseling practices of Wesleyan pastors. Chapter Three details the methodology of this study, including the survey utilized for gathering data and research protocol followed. The results of the survey are presented in Chapter Four, including statistical analyses of the survey items. Finally, Chapter Five

discusses the results of the study, addresses the limitations of this research, offers suggestions for future research, and examines the implications of this study for pastors and pastoral educators/trainers.

CHAPTER III

METHODOLOGY

Overview

Ministers are regularly sought out to provide counsel and guidance to their congregants. Relevant literature has revealed the popularity of clergy when help is needed. Literature has also indicated that many ministers do not receive thorough training or education in the area of counseling when preparing for a career in professional Christian ministry. This study has emphasized the practical aspects of the counseling provided by Wesleyan pastors.

This study emphasized two key goals related to the counseling practices of Wesleyan ministers. The first emphasis was to describe the ways in which these ministers practice counseling, including issues commonly addressed and referred. The second goal of this study was assessing ministers' perception of the effectiveness of the counseling training they received in their undergraduate- or graduate-level pastoral education.

Sample Selection

Licensed and Ordained Wesleyan ministers in the United States and Canada were selected randomly to participate in this study by first assigning a number to each Licensed or Ordained minister listed in the 2002 Wesleyan Minister's Guide (n = 1890; Wesleyan Church, 2001). The Guide includes each pastor's ministerial

status, his or her church of employment, church and home addresses, and church and home phone numbers. Each number was entered into the SPSS statistical program and a “select random cases” command produced a random selection of 360 numbers (19% of the listed ordained ministers). The 360 ministers with the corresponding numbers from the original list of 1890 were sent a questionnaire packet.

A total of 153 usable questionnaires were returned. Twelve surveys were unusable. Six questionnaires were returned blank for various reasons: one minister was retired; one minister was grieving the loss of his spouse; one participant had a ministerial status other than those being investigated. Three questionnaires were returned blank, with no explanation. Four questionnaires did not reach the intended participants; they were returned due to no known forwarding address. Twenty-one questionnaires arrived in the mail after the assumed deadline of April 8, 2002.

Some ministers in the sample were Licensed Ministers, but not ordained (those who have completed the educational requirements for ordination, but have not yet finished the 2-year field experience necessary for ordination), and others were Ordained Ministers. The status of Licensed Minister is subsumed by the Ordained Minister status when individuals are ordained in the Wesleyan Church denomination. Thus, those who are ordained in the Wesleyan church have completed all of the necessary requirements, as well as the ordination interview, and have been given the status of Ordained Ministers. The sample consisted of bachelor-level ministers (Licensed or Ordained), master-level ministers (Licensed or Ordained), and doctoral-level ministers (Licensed or Ordained).

The Wesleyan Minister's Guide (Wesleyan Church, 2001) does not include the highest degree earned in its annual listing of pastors. As such, the Pastoral Counseling Practices Survey served an additional purpose, namely, determining which participants are bachelor-level pastors, master-level pastors, and doctoral-level pastors.

No records are kept at the International Headquarters of the Wesleyan Church regarding ministers' highest level of education (K. Kind, personal communication, July 19, 2001). One Wesleyan university president estimated that less than 10% of the population of Wesleyan pastors has earned an advanced degree (P. Mills, personal communication, September 7, 2001). However, several denominationally affiliated schools track alumni with graduate degrees.

Asbury Theological Seminary (ATS) maintains records of Wesleyan students. Steven Willingham, Director of the Wesleyan Foundation at ATS estimated that 597 Wesleyan students have earned master's degrees at ATS since 1962 (personal communication, October 16, 2001). It should be noted, however, that these records do not distinguish graduates who have gone into church ministry from those who have gone on to work at a college or university, or even into foreign fields as missionaries.

Records from Indiana Wesleyan University indicate that 108 students have earned master's degrees from its graduate program since its inception in 1990 (personal communication, October 10, 2001). Southern Wesleyan University reports 19 students having earned master's degrees from its graduate program since its inception in 1990 (personal communication, October 15, 2001). Taken together,

graduates from these three schools provided a potential sub-group of approximately 724 master-level pastors.

Data Collection Procedure

A survey packet was mailed to all participants. This packet contained the Pastoral Counseling Practices Survey, a cover letter, and a self-addressed stamped envelope. The packet was sent to the church address of each participant, according to the 2002 Wesleyan Minister's Guide (The Wesleyan Church, 2001).

Data collection followed accepted survey design protocol as set forth by Fowler (1988), with one exception. The fourth step in Fowler's protocol was making follow-up phone calls to remaining non-responders at the one-month mark of the data collection process. This step was not followed. Reasons will be detailed after describing steps 1 through 3 of Fowler's protocol. The steps of progression for data collection were:

1. Subjects were sent a survey packet. This packet included a cover letter (Appendix H), the Pastoral Counseling Practices Survey, and a stamped envelope to return the Pastoral Counseling Practices Survey.

An incentive was also mentioned in the letter, letting participants know that by completing the instruments and returning them, they would receive a book entitled The Tyranny of the Urgent (New Revised Edition) (Hummel, 1967). This book was selected because of its emphasis on reminding individuals to focus on the important matters in life, not simply the urgent issues. In addition, participants were notified that by returning a fully completed Pastoral Counseling Practices Survey, they were eligible

to receive a free year's membership (valued at \$89.00) in the American Association of Christian Counselors (AACC). Because the data-gathering instrument was a survey, no consent sheet was necessary; participants indicated their willingness to participate in this research by completing the survey and returning it.

2. Ten days after the first mailing, follow-up postcards (Appendix I) were mailed to 253 non-responders, encouraging them to complete the Pastoral Counseling Practices Survey and return it as soon as possible.

3. At the 3-week point, a second letter and questionnaire packet was to have been sent to 236 non-responders. However, due to a delay with the printer, this step actually occurred at the one-month mark.

4. As mentioned earlier, this step in Fowler's (1988) data collection protocol is making follow-up phone calls to all remaining non-responders. There were several reasons why this step was not followed. First, the printing shop that produced the Pastoral Counseling Practices Survey copies was unexpectedly deluged with urgent print orders, which delayed the process of making the additional copies of the questionnaire. All the necessary elements were ready for the second mailing (e.g., printed, stamped, addressed envelopes, self-addressed, stamped return envelopes), and I called the print shop three times to move the process along, but the printer did not return copies for the second mailing until the one-month mark. Consequently, the second survey packet did not reach non-responders until the fifth week of data collection. By the time I allowed a week to pass to ensure that non-responders had received the second packet, the data collection process was at the six-week mark.

I still intended to make the additional phone calls, but due to time constraints and the targeted return rate of 40% had been reached, I did not make additional phone calls. At the time of this decision (i.e., April 8, 2002), I had received 143 usable surveys; in the following week, 10 additional surveys were returned in the mail, bringing the final total to 153 usable surveys.

A note of thanks was sent to 153 ministers upon receipt of the completed questionnaire, notifying them that the survey had been received and expressing gratitude for participation in this study. The book, The Tyranny of the Urgent, (Hummel, 1967) was sent along with the note of thanks. The winner of the AACC membership received notification along with the book and the note of thanks.

A total of 153 questionnaires were returned, a 42.5% response rate, comparable to other studies using a random sample of ministers. See table 1 for a list of sample sizes and return rates for studies with ministerial samples using a survey design.

Table 1
Survey Studies' Sample Sizes and Return Rates

Study	Sample Size	Return Rate	Percent Returned
Eliason (2000)	456	166	33%
Lowe (1986)	134	73	55%
Abramczyk (1981)	129	55	43%
Virkler (1979)	105	66	63%

In their survey of American Association for Marriage and Family (AAMFT) clinical members, Doherty and Simmons (1996) reported a 34.3% final response rate using a modified survey design (i.e., a volunteer coordinator in each state assisted in

encouraging randomly selected members to participate). As compared with previous studies, the 42.5% response rate for this present study is within the expected range for this population.

Instrumentation

The pastor's questionnaire utilized in this study is a combination of Doherty and Simmons' (1996) instruments and Eliason's (2000) pastoral survey. Doherty and Simmons's (1996) nationwide study assessed marital and family therapists for the AAMFT. Their instrument was a three-part questionnaire that included a survey of general practice patterns, an assessment of the therapists' last three completed clinical cases, and a "client change questionnaire," filled out by clients treated by AAMFT therapists.

The instrument developed for this present study is a variation on Doherty's questionnaire. Tailored to the specific issues dealt with in the pastorate, the revised instrument retains the survey of general practice patterns, including questions on where pastors provide counseling; number of counseling hours per week; number of parishioners receiving counseling; number of counseling sessions typically spent with parishioners; how frequently parishioners are seen; percentage of counseling done with adults, children/adolescents, couples, families, and groups, and when sessions are scheduled.

The revised instrument also includes items from Eliason's (2000) survey, including participants' gender and age, state or province in which the participants live, ordination status/year of ordination, level of education, other professional licenses or

certifications, current church position and time in the position, common issues dealt with as a pastor, ratings of participants' comfort and qualification to provide pastoral counseling and pastoral care, assessments of how well college, seminary, or graduate school prepared them for the counseling aspect of their job, and an estimate of what percentage of their work week is spent in pastoral counseling.

None of the issues in Eliason's (2000) questionnaire was omitted from the Pastoral Counseling Practices Survey. Items omitted from Doherty and Simmons's (1996) questionnaire were clinical in nature that were not applicable to the population of this present study, assessing licensure, fees charged for counseling services, special populations treated, third party reimbursement, and DSM-IV (American Psychiatric Association, 1994) diagnoses. Neither Doherty and Simmons or Eliason assessed their surveys for parametric information.

Data Analysis

Participants returned their questionnaires to my business address. Upon receipt of completed questionnaires, responses were entered into the SPSS, Version 7.0 (1995) statistical program for data processing and analysis. Descriptive and inferential statistics were performed. Comparisons were conducted to assess differences between the counseling practices of master-level Wesleyan ministers and bachelor-level Wesleyan ministers on the following dependent variables: ability to counsel, most common and troubling concerns brought by parishioners, feeling qualified to provide pastoral counseling, feeling comfortable to provide pastoral counseling, professionals used as referrals, average number of counseling sessions, extent to which they feel

prepared to provide pastoral counseling, and the number of counseling courses taken. Additional statistical tests were conducted based on the hypotheses of this study. The hypotheses were grouped into three clusters, listed as follows:

Cluster 1: “Self-Assessments”

Hypothesis #1: “Bachelor-level pastors report less ability to counsel than do master-level pastors;” Hypothesis #2: “Bachelor-level pastors report being less qualified to provide pastoral counseling and feeling less comfortable in providing pastoral counseling than master-level pastors.”

Cluster 2: “Counseling Practices”

Hypothesis #3: “Bachelor-level and master-level pastors differ on the most common issues and concerns brought to them by parishioners;” Hypothesis #4: “Bachelor-level and master-level pastors differ on the most troubling issues and concerns brought to them by parishioners;” Hypothesis #5: “Bachelor-level pastors refer parishioners to other professionals sooner than do master-level pastors;” Hypothesis #6: “Bachelor-level and master-level pastors differ regarding the professionals they choose to refer parishioners to for additional help;” Hypothesis #7: “Bachelor-level pastors report holding fewer counseling sessions than master-level pastors;” Hypothesis #8: “Bachelor-level pastors are less likely to keep a record of counseling sessions than master-level pastors.”

Cluster 3: “Preparation and Education”

Hypothesis #9: “Bachelor-level pastors report being less prepared to counsel than master-level pastors;” Hypothesis #10 “Bachelor-level pastors report taking fewer pastoral counseling classes than master-level pastors.”

In addition to the statistical analysis of the hypotheses of this study, participants’ written comments to the open-ended question at the end of the Pastoral Counseling Practices Survey were analyzed for common themes. The comments were categorized according to the central theme of each minister’s statement. The themes generated were: Personal Reflections on Pastoring, Clarification on Answers to Questions, Requests for Copies of the Results of this Study, Well-wishing and Blessings, and Identification of Shortcomings of the Survey. See Appendix L for a complete transcription of participants’ personal comments.

Pastoral Review of Study

Prior to finalizing the format of the Pastoral Counseling Practices Survey, it was reviewed by members of a community Ministerial Association in Southwestern Michigan. The Ministerial Association members represented a cross section of age (ranging from approximately 22 to 66 years of age), ministerial position (e.g., Senior Pastors, Associate Pastors, Youth Pastors/Directors) and education levels. This group of pastors was asked to fill out the survey during the October 2001 meeting, and to share any immediate feedback regarding the instrument and any concerns or confusion about its contents. Nine pastors agreed to fill out and return the surveys between the October 2001 and November 2001 meetings. Two surveys were returned, and neither

of them offered any suggestions for revising or clarifying items on the Pastoral Counseling Practices Survey.

Data Entry Check

To ensure that data were entered correctly, a random check was performed on 10% of all returned surveys ($n = 16$). First, surveys were randomly pulled from the stack of completed questionnaires. Next, all SPSS entries were compared with the actual responses on the completed questionnaires, assessing SPSS entries for any dissimilarity. Any mistakes found in the SPSS entries were corrected based on participants' responses on the corresponding items in the survey.

Seven mistakes were discovered, including two mistakes each for three participants and one mistake with another participant. Each questionnaire contained 93 potential pieces of data to be entered. 93 possible entries multiplied by 16 questionnaires equals 1488 potential entries. Seven mistakes divided by 1488 possible mistakes equals an error rate of .0047.

The following mistakes were discovered and corrected: (a) one participant's age and number of cases of Premarital Counseling conducted; (b) one participant's ability to counsel Faith Issues and number of counseling cases on Death and Dying issues; (c) number of counseling cases conducted on Parenting and Children and Behavioral issues, and designating Faith Issues as the most common issue dealt with by one participant; (d) number of parishioners seen on a weekly basis and monthly basis for one participant. In addition to the quality check on 10% of all completed questionnaires, data were checked and corrected on the basis of noteworthy outliers

prior to final reporting of results of statistical tests (e.g., one participant was credited with having a ministerial career of nearly 194 years).

Summary

Pastors are, for many people, on the frontlines of personal, relational, mental, emotional, and spiritual care. Literature has noted that members of the clergy are trusted and sought out more often than other helping professionals. However, many ministers feel inadequate in their ability to provide the counseling their parishioners desire. Wesleyan ministers in particular may have concerns about their ability to counsel because they may be active in the parish with a bachelor-level education, which requires minimal training in the area of pastoral counseling.

This study focused on the counseling practices of bachelor-level Wesleyan ministers and master-level Wesleyan ministers. This investigation focused on the ways in which pastors engage in the work of pastoral counseling, paying particular attention to differences between the two groups' evaluations of their counseling activities. In Chapter Four, statistical results of this study will be presented. Descriptive and comparative statistics will be analyzed, and categories will be presented based on participants' personal comments written at the end of the Pastoral Counseling Practices Survey. Chapter Five discusses the findings of the study, and its limitations. Implications for pastors and pastor educators will also be offered.

CHAPTER IV

RESULTS

This chapter presents the data collected from the Pastoral Counseling Practices Survey. The purposes of this study were to describe the counseling practices of Wesleyan pastors, and to compare any differences in the counseling practices of bachelor-level and master-level Wesleyan pastors. Descriptive and inferential statistics are presented, based on 153 completed questionnaires. Qualitative categorization of participants' comments are also presented.

Background Information

In the *Background Information* section of the questionnaire, participants were asked to share the following information: gender; age; state or province in which they live; ordination status, and, if ordained, the year; level of education, including any advanced degrees earned; additional counseling training received; other professional licenses and/or certifications possessed by participants; current status of ministerial employment; time in pastoral ministry; other current employment, if any; current staff position; and time in current staff position.

Gender and Age

Ninety-seven percent of the ministers in this sample were males ($n = 148$). The age of participants ranged from a minimum of 23 years of age to a maximum of 82. The mean age was 46.9; median age of the sample was 47. Age 50 was the mode.

Ordination Status

Participants in this study were Wesleyan ministers who were licensed or ordained. One hundred and forty participants (92%) were ordained; 12 ministers (8%) were licensed, but not ordained. One participant did not respond to this question. The year when participants were ordained ranged from 1951 to 2002. The year with the most ordinations taking place was 2001, with 13, followed by 1987, with 10, and 1991 and 1998, with 7 each.

Education

Participants reported obtaining the following educational levels: One (0.7%) did not finish high school, 3 (2.0%) graduated from high school, 17 (11.1%) received some college education, 72 (47.1%) graduated from college, 50 (32.7%) obtained an advanced degree, 7 (4.6%) obtained two advanced degrees, and 3 (2.0%) earned three advanced degrees.

Education-related results are shared in Table 2.

Table 2
Education Frequencies

Category	Number of Participants	% of Sample
Level (n = 153)		
No High School	1	0.7
Finished High School	3	2.0
Some College	17	11.1
Finished College only	72	47.1
Finished College/ One Advanced Degree	50	32.7
Finished College/ Two Advanced Degrees	7	4.6
Finished College/ Three Advanced Degrees	3	2.0
TOTALS:	153	100%

Table 2—Continued

Category	Number of Participants	% of Sample
Degree Earned (n = 132)		
Bachelor of Arts Degree	65	49.2
Bachelor of Science Degree	45	34.1
Did not list Degree	6	4.5
Bachelor of Religious Ed.	5	3.8
Bachelor of Theology	5	3.8
Bachelor of Music Ed.	3	2.3
Bachelor of Business Admin.	1	0.8
Bachelor of Physical Ed.	1	0.8
Associates Degree	<u>1</u>	<u>0.8</u>
TOTALS:	132	100%
Major (n = 125)		
Theology	48	38.4
Ministry	45	36.0
Education	14	11.2
People-based Subjects	11	8.8
Business	6	4.8
Other	<u>1</u>	<u>0.8</u>
TOTALS:	125	100%
Undergraduate School Attended (n = 133)		
Indiana Wesleyan Univ.	37	27.8
Public College/University	20	15.0
Other Bible College	15	11.3
Southern Wesleyan Univ.	14	10.5
Bethany Bible College	13	9.8
Oklahoma Wesleyan Univ.	13	9.8
Houghton Wesleyan College	12	9.0
Other Christian College	<u>9</u>	<u>6.8</u>
TOTALS:	133	100%

One hundred thirty two participants finished college (86.3%). Of those who did not finish college (n = 21), 1 minister (.65%) did not finish high school, 3 (1.96%) finished high school, and 17 (11.1%) received some college education.

One hundred twenty eight (97%) of the pastors who finished college listed the degree they earned. Seventy-two ministers (47.1% of entire sample) earned a Bachelor degree. Thirty-six ministers (50%) earned a Bachelor of Arts degree; 26 (36.1%) earned a Bachelor of Science degree. Other degrees earned were Bachelor of Religious Education (n = 4, 5.6%); Bachelor of Theology (n = 3, 4.2%); and Bachelor of Music Education (n = 1, 1.4%).

Fifty participants (32.7% of entire sample) earned at least one advanced degree. Of these 50 participants, 21 (42%) chose Master of Divinity degrees as their first advanced degree. Twenty (40%) earned Master of Arts degrees as their first advanced degree. Two (4%) ministers earned Master of Science degrees; 2 (4%) earned Master of Ministry degrees; 5 other participants (10%) earned master's degrees in a variety of subjects.

Seven participants (4.6% of entire sample) earned a second advanced degree. Of these ministers, 3 (42.9%) earned Doctor of Education degrees; 2 earned a Doctor of Philosophy degree, (28.6%); 1 earned a Doctor of Ministry degree (14.3%); and 1 earned a Master of Christian Education degree (14.3%). Three participants earned a third advanced degree. The third advanced degrees were Master of Arts, Doctor of Philosophy, and Doctor of Ministry.

The most common bachelor-level majors were Theology (n = 48, 31.4%) and Ministry (n = 45, 29.4%). Indiana Wesleyan University was the most frequently attended school, with 37 (24.2%). Twenty (13.1%) participants attended public colleges and universities, representing the second-most frequent choice. The third

most frequent undergraduate education choice ($n = 15$, 9.8%) was Non-Wesleyan Bible Colleges. The other four Wesleyan-affiliated schools (i.e., Southern Wesleyan University, Bethany Bible College, Oklahoma Wesleyan University, and Houghton College) were the fourth, fifth, sixth, and seventh schools of choice, respectively. Fifty-two participants (39%) attended these schools.

Additional Counseling Training

Sixty-one participants (39.9%) listed some form of pastoral counseling, or counseling-related training in addition to their formal pastoral education. Twenty-six ministers (17%) attended a variety of seminars, conferences and workshops on topics including death, dying, and bereavement; leadership; church growth; evangelism; stress management; physical, emotional, and spiritual healing; counseling; youth ministry; and working with small groups.

Becoming a certified PREPARE/ENRICH inventory provider was the specific training most often mentioned ($n = 11$, 18%) by participants. Additional types of training mentioned by more than one participant included chaplaincy ($n = 7$, 11.5%) in various settings, including hospitals, the military, hospice, and even a weight loss center; and membership in the AACC ($n = 5$, 8.2%). Two of the 5 ministers who were AACC members reported attending at least one AACC conference for continued training and instruction.

Professional Licenses or Certifications

Fifteen participants listed professional licenses other than their ministerial credentials. Teaching and counseling credentials were most commonly reported; 5

ministers had teaching certificates and another 5 ministers had counseling credentials. Those with counseling credentials included a Certified Social Worker, a certified Chemical Dependency counselor, a public school guidance counselor, a Behavior Modification counselor, and a Biblical/Scriptural counselor. Additional licenses and/or certifications listed by participants included a barber's license, a nursing certification, a registered Occupational Therapist's license, a Professional Planning License/Certified Community Planner, and a Nursing Home Administrator's license.

Employment

One hundred fifty one participants (98.7%) were currently employed in ministry-oriented positions. The one minister who was not currently employed in a church position noted that he had recently retired, but still returned a completed survey. In addition, one minister was a District Superintendent. This participant was included because his job is to be a "pastor to pastors." He noted in his survey that much of his responses were indicative of the counseling work he does while working with pastors, who are, in essence, his parishioners.

Of those who were currently employed in church positions, 141 listed a specific position in response to this question. The most common staff position among participants was Senior Pastor (n = 60, 42.6%). Two other groups, Pastor (n = 34, 24.1%) and Solo Pastor (n = 5, 3.5%) were combined, creating a total of 39 participants (27.6%) in this group. The third most common staff position was Youth Pastor (n = 11, 7.8%). Additional staff positions listed by participants included Assistant pastor/associate pastor (n = 10; 7.1%); Church planter (n = 4; 2.8%); Pastor

of visitation (n = 2; 1.4%); Pastor of discipleship (n = 2; 1.4%); Administrative or Executive pastor (n = 2; 1.4%); Worship/music pastor (n = 2; 1.4%); Young Adult or Singles Pastor (n = 2; 1.4%); Children's pastor (n = 2; 1.4%); Co-pastor (n = 1; 0.7%); Senior Adults pastor (n = 1; 0.7%); Pastor of family ministries (n = 1; 0.7%); District Superintendent (n = 1; 0.7%); and Outreach minister (n = 1; 0.7%). Table 3 presents each of the staff positions listed, along with the frequency of the listing and the overall percentage of the sample represented by the position.

Table 3

Church Staff Positions

Position	Number of Participants	% of Sample
Senior Pastor	60	42.6
Pastor/Solo Pastor	39	27.6
Youth Pastor	11	7.2
Assistant/Associate Pastor	10	7.1
Church Planter	4	2.8
Pastor of Visitation	2	1.4
Administrative/Executive Pastor	2	1.4
Pastor of Discipleship	2	1.4
Worship/Music Pastor	2	1.4
Young Adult/Singles Pastor	2	1.4
Children's Pastor	2	1.4
Co-pastor	1	0.7
Senior Adults Pastor	1	0.7
Pastor of Family Ministries	1	0.7
Outreach Minister	1	0.7
District Superintendent	1	0.7

Time in ministerial career ranged from 7 months to 52 years. Mean amount of time of participants' ministerial careers was 17.8 years. Modal amount of time in participants' ministerial career was 2 years; 15.75 years of service was the median

amount of time in pastoral ministry. Time in current position ranged from one month to 34 years. Mean amount of time in current position was 6.2 years. Modal amount of time was 2 years; 3.75 years was the median amount of time in current position.

Thirty-seven participants (24.2%) were currently employed in other jobs. Table 4 summarizes the additional jobs held by participants in this study.

Table 4

Ministers' Additional Employment

Job	Number of Participants	% of Sample
Teacher	11	7.19
Other Church Work	3	1.96
Chaplain	2	1.31
School Bus Driver	2	1.31
Maintenance person	2	1.31
Mechanic/ Technician	2	1.31
Funeral Home Associate	1	0.65
Fulltime Construction Operator	1	0.65
Salesman	1	0.65
General Labor	1	0.65
Insurance agent	1	0.65
Emergency Dept. Technician	1	0.65
High School Track/Cross Country Coach	1	0.65
Child Care Center Owner/operator	1	0.65
Barber Shop	1	0.65
Community Action Agency	1	0.65
Human Service Counselor	1	0.65
Farmer	1	0.65
Short Order Cook	1	0.65
Auditing	1	0.65
Graduate Assistant, (Dept. of Religion)	1	0.65
TOTALS:	37	24.2%

The most common secondary vocation was teaching ($n = 11$). Ministers taught in elementary schools, high schools, and adult education settings. Three ministers were

employed in other church work (e.g., Assistant District Superintendent; pastoring 3 small churches). Two ministers served as chaplains, and two drove school bus routes.

Counseling Details

Participants were asked to approximate how many parishioners they were currently counseling. Overall, 127 ministers responded to this item on the questionnaire. They were given the following options: 0-3 parishioners; 4-7 parishioners; 8-10 parishioners; 11-15 parishioners; and "other." Eighty-nine participants (70%) checked the 0-3 option (50 bachelor-level; 39 master-level); 31 (24%) selected the 4-7 option (14 bachelor-level; 17 master-level); 6 (4.7%) marked the 8-10 option (5 bachelor-level; 1 master-level); and 1 (0.79%) chose the 11-15 option (0 level-level; 1 master-level). None of the participants chose the "other" option.

Ministers in this sample conducted their counseling sessions in a variety of settings. The questionnaire instructed participants to select all the following options that applied to their counseling practices: "Church office;" "Private office away from home;" "At home;" "Parishioners' homes;" and "Other." Because participants checked all applicable options, fifteen unique responses were possible. See Appendix J for the full list of possible responses.

One hundred twenty-five ministers responded to this item. The most popular venue for counseling was the church office ($n = 62$; 49.6%; 32 bachelor-level, 30 master-level), followed by church office and parishioners' homes ($n = 24$; 19.2%; 10 bachelor-level, 14 master-level). Twelve ministers (9.6%; 11 bachelor-level, 1 master-

level) noted that they counsel in their own home and at the church office; 12 other participants (9.6%; 7 bachelor-level, 5 master-level) counsel in their church offices, at home, and in parishioners' homes. Table 5 details the responses of all participants.

Table 5

Locations Where Wesleyan Ministers Conduct Counseling

Location	Bachelor-level Pastors	Master-level Pastors	Total Pastors*	% of Pastors
Church Office	32	30	62	49.6%
Church Office/ Parishioners' Homes	10	14	24	19.2%
Church Office/Home	11	1	12	9.6%
Church Office/ Home/ Parishioners' Homes	7	5	12	9.6%
Home/Private Office	2	4	6	4.8%
Home only	2	1	3	2.4%
Parishioners' Homes	2	--	2	1.6%
Church Office/ Private Office	1	1	2	1.6%
Church Office/ Private Office/Home	1	--	1	0.8%
Private Office/ Home/ Parishioners' Homes	<u>1</u>	<u>--</u>	<u>1</u>	<u>0.8%</u>
TOTALS:	69	56	125	100%

*Based on 125 participants who responded to question

Ministers also were asked about when they schedule their appointments.

Participants were instructed to check all options that applied, resulting in 31 potential responses. See Appendix K for the complete list of possible scheduling combinations.

One hundred twenty-three participants responded to this item. The most common appointment time combination was weekdays (8:00 am through 5:00 pm) and evenings after 5:00 pm, selected by 31 participants (25%; 14 bachelor-level, 17

master-level). The second-most common appointment time was weekdays only ($n = 24$; 19.5%; 11 bachelor-level, 13 master-level), followed by evenings only ($n = 21$; 17%; 14 bachelor-level, 7 master-level), and the combination of weekdays, evenings and Saturdays ($n = 15$; 12.2%; 7 bachelor-level, 8 master-level). No other set time or combination of times received double-digit selections.

When asked to estimate the percentage of their work week spent in counseling, participants' responses ($n = 138$) ranged from 0% to 75%. Mean percentage of time spent in counseling was 9.1 ($SD = 9.23$); 7% of work week time spent in counseling was the median score. Next, participants were asked to approximate how many hours per week their percentage amounted to. Respondents ($n = 130$) estimated that they spent between 0 and 17 hours per week in counseling. The mean amount of time spent in counseling each week was 3.82 hours ($SD = 3.48$). Median amount of time spent in counseling each week was 3.0.

Ministers in this sample were involved in an assortment of specific types of counseling, including individual adult counseling, individual child or adolescent counseling, couples counseling, family counseling, and group counseling. Participants estimated the percentage of their counseling time spent providing each of the above-mentioned counseling situations.

One hundred three participants (67% of overall sample) indicated that they provided individual adult counseling. These ministers spent a mean of 47.6% of all counseling hours focusing on individual adult matters with their parishioners ($SD = 26.1$). Their median percentage was 50. Ninety-one ministers (59.5% of overall

sample) were involved in couples counseling; they estimated that they spend approximately 36% ($M = 35.9\%$; $SD = 23.3$; Median = 30%) of their counseling time doing so. Sixty-four pastors (41.8% of overall sample) conducted family counseling, spending a mean of 19.6% ($SD = 17.5$; Median = 20%) of their counseling time doing so. Fifty-five pastors (35.9% of overall sample) provided individual child or adolescent counseling, spending a mean of 20.3% ($SD = 19.2$; Median = 11) of their counseling hours involved in this type of therapy. Finally, 20 ministers (13.1% of overall sample) provided group counseling, spending a mean of 25% ($SD = 23.8$; Median = 20) of their counseling hours in this type of therapy. Table 6 details the counseling emphases of ministers in this sample.

Hypotheses

Hypotheses will be discussed according to three groups, or clusters of related hypotheses. The first cluster was labeled “Self-Assessments.” It included hypotheses 1 (“Bachelor-level pastors report less ability to counsel than do master-level pastors”) and 2 (“Bachelor-level pastors report being less qualified to provide pastoral counseling and feeling less comfortable in providing pastoral counseling than master-level pastors”).

Statistical results related to Hypotheses 1 and 2 are found in Table 6.

Table 6

**Self-Assessments of Counseling Ability, Qualifications
and Comfort in Bachelor-level and Master-level Ministers**

	N*	M	SD	<i>t</i>	<i>p</i>
Ability to Counsel					
Bachelor-level pastors	44	2.75	.85	.124	.49
Master-level pastors	43	2.72	.73		
Qualified to Counsel					
Bachelor-level pastors	73	2.44	.60	.591	.16
Master-level pastors	58	2.38	.52		
Comfortable Counseling					
Bachelor-level pastors	73	2.44	.69	.060	.82
Master-level pastors	58	2.43	.70		

*Not all participants answered these questions.

Hypothesis 1 (“Bachelor-level pastors report less ability to counsel than do master-level pastors”) was not supported. Bachelor-level and master-level ministers reported similar assessments of their ability to counsel their parishioners. This result was arrived at by computing the cumulative mean scores of the 20 issues listed in the “Pastoral Counseling” section of the questionnaire for both groups, and dividing the cumulative score by 20. For bachelor-level ministers, the overall mean score of ability to counsel the needs of their parishioners was 2.75 on a scale from which they could select one of the following: 1 (“No Ability”); 2 (“Some Ability”); 3 (“Adequate Ability”); or 4 (“In-depth Ability”). For master-level ministers, the overall mean score of ability to counsel the needs of their parishioners was 2.72 on the same scale.

Hypothesis 2 (“Bachelor-level pastors report being less qualified to provide pastoral counseling and feeling less comfortable in providing pastoral counseling than master-level pastors”) was not supported. Mean scores of each group’s ratings of their qualifications to counsel showed no significant difference. Bachelor-level ministers had a mean score of 2.44 ($SD = .60$) on a scale of 1 (“Not Qualified”); 2 (“Somewhat Qualified”); 3 (“Qualified”); or 4 (“Very Qualified ”). Master-level ministers had a mean score of 2.38 ($SD = .52$) on the same scale. Similarly, mean scores of each group’s ratings of their comfort in providing pastoral counsel showed no significant difference. Bachelor-level ministers had a mean score of 2.44 ($SD = .69$) on a scale of 1 (“Not Comfortable”); 2 (“Somewhat Comfortable”); 3 (“Comfortable”); or 4 (“Very Comfortable”). Master-level ministers had a mean score of 2.45 ($SD = .71$) on the same scale.

Participants also were asked to rate their level of comfort and qualification to provide pastoral care. Overall, ministers in this sample reported a mean score of 2.90 ($SD = .65$) on a scale of 1 (“Not Qualified”); 2 (“Somewhat Qualified”); 3 (“Qualified”); or 4 (“Very Qualified ”) regarding their qualification to provide pastoral care. Regarding their level of comfort in providing pastoral care, ministers reported a mean score of 2.96 ($SD = .71$).

No statistically significant differences were present between bachelor-level and master-level ministers in self-assessed qualification and comfort in offering pastoral care. Regarding qualification, bachelor-level ministers ($n = 73$) had a mean score of 2.93 ($SD = .65$) on a scale of 1 (“Not Qualified”); 2 (“Somewhat Qualified”); 3

(“Qualified”); or 4 (“Very Qualified”). Master-level ministers ($n = 58$) had a mean score of 2.93 ($SD = .59$). T-tests revealed a significance level of .35 ($t = .004$)

Mean scores of each group’s ratings of their comfort in providing pastoral care showed no significant difference, either. See Table 7 for details regarding pastoral care.

Table 7

Self-Assessments of Ability to Provide
Pastoral Care in Bachelor-level and Master-level Ministers

	N*	M	SD	<i>t</i>	<i>p</i>
Qualified to Care					
Bachelor-level pastors	73	2.93	.65	.004	.35
Master-level pastors	58	2.38	.59		
Comfortable Providing Care					
Bachelor-level pastors	73	2.93	.73	-.559	.16
Master-level pastors	58	3.02	.66		

*Not all participants answered these questions.

Bachelor-level ministers ($n = 73$) had a mean score of 2.93 ($SD = .73$) on a scale of 1 (“Not Comfortable”); 2 (“Somewhat Comfortable”); 3 (“Comfortable”); or 4 (“Very Comfortable”). Master-level ministers ($n = 58$) had a mean score of 3 ($SD = .65$) on the same scale. T-tests indicated no statistically significant difference ($p = .16$; $t = -.559$) between groups in regards to comfort in providing pastoral care.

The second cluster of hypotheses was labeled “Counseling Practices,” and included hypotheses 3 (“Bachelor-level and master-level pastors differ on the most common issues and concerns brought to them by parishioners”), 4 (“Bachelor-level and master-level pastors differ on the most troubling issues and concerns brought to

them by parishioners”), 5 (“Bachelor-level pastors refer parishioners to other professionals sooner than do master-level pastors”), 6 (“Bachelor-level and master-level pastors differ regarding the professionals they choose to refer parishioners to for additional help”), 7 (“Bachelor-level pastors report holding fewer counseling sessions than master-level pastors”), and 8 (“Bachelor-level pastors are less likely to keep a record of counseling sessions than master-level pastors”).

Hypothesis 3 (“Bachelor-level and master-level pastors differ on the most common issues and concerns brought to them by parishioners”) was not supported.

Table 8 presents the common issues faced by participants.

Table 8
Most Common Issues Dealt With

Most Common Issues	Number of Bachelor-Level Pastors	Number of Master-Level Pastors	Total Number of Pastors
Faith	20	22	42
Marital	10	7	17
Medical Illness	3	6	9
Individual Issues	5	3	8
Depression	5	1	6
Family	3	2	5
Parenting	3	2	5
Behavioral Issues with Children	4	1	5
Relationships	2	3	5
Money	3	1	4
Premarital	3	--	3
Bereavement	--	2	2
Death and Dying	2	--	2
Neglect/ Abuse	--	1	1
Sexual Issues	--	1	1

The most common issues were: Faith Questions ($n = 41$); Marital Issues ($n = 18$); Medical Illness/Health Concerns ($n = 9$); General Individual Issues ($n = 8$); and Depression ($n = 6$). Chi-Square tests revealed no significant difference between bachelor-level and master-level pastors regarding the most common pastoral counseling issues (Cramer's V value = .372; $p = .32$).

Hypothesis 4 ("Bachelor-level and master-level pastors differ on the most troubling issues and concerns brought to them by parishioners") was not supported. Bachelor-level and master-level ministers reported similar issues as the most troubling concerns presented to them. Cross-tabulation tests indicated that the most troubling issues dealt with by all ministers in this sample were Abuse and Neglect (17; 9 bachelor-level, 8 master-level), Marital Issues (16; 8 bachelor-level, 8 master-level), Sexual Issues (16; 8 bachelor-level, 8 master-level), and Divorce Issues (13; 8 bachelor-level, 5 master-level). A Chi-square test revealed that there was not a significant difference (Cramer's $V = .376$; $p = .30$) between bachelor-level and master-level ministers regarding the most troubling issues dealt with.

It should be noted that several of these issues were not listed in the "Pastoral Counseling" or "Counseling Referrals" sections of the questionnaire. Participants added the following subjects in response to the instruction to list their most troubling issues: (a) suicide, (b) relationships, and (c) anger.

Table 9 presents the most troubling issues dealt with by pastors in this sample.

Table 9
Most Troubling Issues Dealt With

Most Troubling Issues	Number of Bachelor-Level Pastors	Number of Master-Level Pastors	Total Number of Pastors
Neglect/Abuse	9	8	17
Marital	8	8	16
Sexual Issues	8	8	16
Divorce Issues	8	5	13
Faith Issues	5	4	9
Depression	7	2	9
Behavioral Issues with Children	2	3	5
Family	3	1	4
Anxiety/Panic	3	1	4
Substance Issues	--	4	4
Suicide	3	1	4
Individual Issues	3	--	3
Parenting	1	2	3
Relationships	2	1	3
Bereavement	--	2	2
Death and Dying	--	2	2
Anger	1	1	2
School/Career	1	1	2
Medical Illness	--	1	1
Money	1	--	1

Hypothesis 5 ("Bachelor-level pastors refer parishioners to other professionals sooner than do master-level pastors") was not supported. Mean scores for how soon both groups refer counseling issues to other professionals were not statistically significant. The scores were based on a rating of when (that is, after how many sessions) parishioners were referred to other professionals. A t-test comparing when participants' from each group made their referrals revealed no significance between bachelor-level and master-level ministers on any of the three most commonly referred

issues. Bachelor-level pastors mean score was 1.65 for Marital Issues (SD = .88); 1.40 for Medical Illness (SD = .96); and 1.82 for Depression (SD = 1.22). Master-level pastors' mean score was 1.64 (SD = .85), 1.58 (SD = 1.07), and 1.50 (SD = .83) for the same issues.

Statistical information related to Hypotheses 5 and 6 is found in Table 10.

Table 10

When Bachelor-level and Master-level Ministers Make Referrals

	N	<u>BA</u> M	SD	N	<u>MA</u> M	SD	<i>t</i>	<i>p</i>
When Referrals Were Made								
Marital Issues	23	1.65	.88	22	1.64	.85	.061	.76
Medical Illness	25	1.40	.96	19	1.58	1.07	-.584	.52
Depression	22	1.82	1.22	20	1.50	.83	.979	.59

Hypothesis 6 ("Bachelor-level and master-level pastors differ regarding the professionals they choose to refer parishioners to for additional help") was not supported. Chi-square tests revealed no significant difference between bachelor-level and master-level ministers regarding the professional to whom they refer most of their parishioners for help with their most troubling problems, such as Marital Issues, Medical Illness/Health Concerns, and Depression. Regarding Marital Issues, Cramer's V value was .251 ($p = .48$). For Medical Illness/Health Concerns, Cramer's V value was .283 ($p = .36$). For Depression, Cramer's V value was .331 ($p = .35$).

Table 11 details the referral patterns of ministers in this sample.

Table 11
Referral Practices of Ministers

Referral Topic	To Whom Referral was Made	Number of Referrals Made	Cramer's V	p
Marital Issues				
Bachelor-level	Counselor	16	.251	.48
Master-level	Counselor	20		
Total		36		
Medical Illness/ Health Concerns				
Bachelor-level	Physician/Doctor	26	.283	.36
Master-level	Physician/Doctor	20		
Total		46		
Depression				
Bachelor-level	Counselor	8	.331	.35
Master-level	Counselor	10		
Total		18		

Hypothesis 7 ("Bachelor-level pastors report holding fewer counseling sessions than master-level pastors") was not supported.

Eight of the 33 ministers (24.2%) who responded to this item noted that they did not see 90% of their parishioners at all. A Chi-square test revealed no significant difference between bachelor-level and master-level pastors in the "No Sessions" category (Cramer's $V = .640$; $p = .56$). Sixty-three participants responded to the "1 Session" item. Eight ministers (12.7%) noted that they saw 10% of their congregants at this rate; another 8 (12.7%) reported seeing 50% of their parishioners at this rate. Chi-square tests revealed no significant difference between bachelor-level and master-level pastors in the "1 Session" category (Cramer's $V = .592$; $p = .34$).

Twelve of the 72 ministers (16.7%) who responded to the “2 to 3 Sessions” item reported seeing 10% of their congregants 2 to 3 times; another 8 ministers (11.1%) met with 5% of their congregants for 2 to 3 sessions. Chi-square tests revealed no significant difference between bachelor-level and master-level pastors in the “2-3 Sessions” category (Cramer’s $V = .485$; $p = .66$).

Twelve of the 58 ministers (20.7%) who answered the “4-5 Sessions” item noted that they see 10% of their parishioners at this rate; another 9 participants (15.5%) noted that they see 5% of their congregants at this rate. Chi-square tests revealed no significant difference between bachelor-level and master-level pastors in the “4-5 Sessions” category (Cramer’s $V = .485$; $p = .48$).

Thirty-two pastors responded to the “6-7 Sessions” item; 9 (28.1%) indicated that they see 10% of their parishioners at this rate. Another 5 ministers (15.6%) reported seeing 30% of their congregants at this rate. Chi-square tests revealed no significant difference between bachelor-level and master-level pastors in the “6-7 Sessions” category (Cramer’s $V = .644$; $p = .35$).

Four of the 15 ministers (26.7%) responding to the “8-10 Sessions” indicated that they see 10% of their congregants at this rate. Another 3 (20%) saw 50% of their congregants at this rate. Chi-square tests revealed no significant difference between bachelor-level and master-level pastors in the “8-10 Sessions” category (Cramer’s $V = .699$; $p = .40$).

Only 5 ministers responded to the “other” category (3 bachelor-level; 2 master-level). Consequently, Chi-square tests could not be run for this item.

Table 12 details the statistical information on the frequencies with which bachelor-level and master-level ministers met with their parishioners.

Table 12

Percentages of Parishioners Seen and Number of Sessions Counseling

Number of Sessions	N	Cramer's V	p
No Sessions			
Bachelor-level	17	.640	.56
Master-level	16		
1 Session			
Bachelor-level	37	.592	.34
Master-level	26		
2-3 Sessions			
Bachelor-level	36	.485	.66
Master-level	36		
4-5 Sessions			
Bachelor-level	26	.485	.48
Master-level	32		
6-7 Sessions			
Bachelor-level	13	.644	.35
Master-level	19		
8-10 Sessions			
Bachelor-level	4	.699	.40
Master-level	11		

Hypothesis 8 ("Bachelor-level pastors are less likely to keep a record of counseling sessions than master-level pastors") was not supported. Cross-tabulation tests suggested that pastors in each group are inconsistent in record keeping. One hundred twenty three participants responded to this item; 62 kept records, and 61 did not. In the bachelor-level group (n = 66), 32 pastors indicated that they do keep records of some kind, while 34 did not keep files on counseling contacts with parishioners. In the master-level group (n = 57), 30 ministers kept records while 27 did

not. Chi-square tests revealed no statistically significant difference (Cramer's $V = .041$; $p = .65$) between bachelor-level pastors and master-level pastors in file-keeping practices.

The third cluster of hypotheses, entitled "Preparation and Education," is found in Table 13 and included hypotheses 9 ("Bachelor-level pastors report being less prepared to counsel than master-level pastors") and 10 ("Bachelor-level pastors report taking fewer pastoral counseling classes than master-level pastors").

Table 13

Perceived Effectiveness of Counseling Preparation During Pastoral Education and Number of Counseling Classes Taken by Bachelor-level and Master-level Pastors

	<u>BA</u>			<u>MA</u>			<i>t</i>	<i>p</i>
	N	M	SD	N	M	SD		
Counseling Preparation								
Undergraduate	72	1.81	.80	59	1.92	.70	-.826	.07
Graduate		----	----	55	2.45	.72		
Number of Classes Taken								
Undergraduate	68	2.40	.96	58	2.10	.91	1.747	.45
Graduate		----	----	57	2.86	.95		

Hypothesis 9 ("Bachelor-level pastors report being less prepared to counsel than master-level pastors") was not supported. There was no statistically significant difference in how ministers from each group assessed their level of preparation, based on mean scores from each group ($p = .07$).

Regarding their undergraduate education, bachelor-level ministers ($n = 72$) estimated their preparation to be a mean of 1.81 on the following scale: 1 ("Not

Prepared”); 2 (“Somewhat Prepared”); 3 (“Prepared”); and 4 (“Very Prepared”).

Bachelor-level ministers assessed their preparation to be near the “Somewhat Prepared” level. Master-level ministers ($n = 59$) rated their preparation to be a mean of 1.92, also near the “Somewhat Prepared” ranking offered on this item in the questionnaire.

While no comparison could be made with bachelor-level ministers, master-level ministers ranked the preparation they received in seminary or graduate school at a mean of 2.45, suggesting that they perceived their preparation as between “Somewhat Prepared” and “Prepared.”

Hypothesis 10 (“Bachelor-level pastors report taking fewer pastoral counseling classes than master-level pastors”) was supported. One unexpected result, though, was that in the undergraduate training, bachelor-level ministers actually took more pastoral counseling courses ($M = 2.40$, $SD = .96$) than did master-level ministers ($M = 2.10$, $SD = .91$). The difference, however, was not statistically significant ($p = .45$). During their graduate education, master-level ministers took another 2.86 pastoral counseling courses. Because master-level ministers have advanced training, they averaged taking 4.96 counseling-related classes throughout their pastoral education. Thus, there was a significant difference in the total number of classes taken by master-level ministers compared to total number of classes taken by bachelor-level ministers ($t = .005$).

In addition to gathering data used to evaluate this study’s hypotheses, the questionnaire also allowed participants to share personal comments about the survey

itself, about their work in the pastorate, or about their views on pastoral counseling.

Seventy-eight ministers (51% of total sample) shared personal comments.

Fifty-two ministers (66.7%) shared personal reflections of their struggles with the work of pastoral counseling, or confessions of how under-equipped they believed their undergraduate training left them. Ten participants (12.8%) clarified why certain questions were answered the way they were (or why they were not answered at all); 8 ministers (10.3%) requested copies of the results of this study, 6 of them adding personal comments as well. Five participants (6.4%) wished me well in this investigation, 2 of whom also shared personal reflections. Finally, 3 pastors (3.8%) pointed out shortcomings of the survey (e.g., no definition of “pastoral counseling” or “pastoral care” were presented to participants, it was not clearly stated that participants were to refer to counseling done within the church, as opposed to outside counseling). A complete transcription of participants’ comments is found in Appendix L.

Summary

This chapter presented the statistical results of the current study. Descriptive information was shared regarding Wesleyan ministers in North America. This study’s hypotheses were tested, using t-tests and Chi-squares to compare mean scores of bachelor-level and master-level ministers regarding self-assessments, counseling practices, and education and preparation. Chapter Five presents a discussion of the findings of the current study, and the limitations of the study. Implications for pastors and pastor educators will also be offered.

CHAPTER V

DISCUSSION

The first element of this chapter presents a brief description of the typical Wesleyan pastor, based on responses to the questions in the Pastoral Counseling Practices Survey. The next section addresses the results of this study as they relate to the hypotheses and goals of this study. Next, the limitations of the current study are noted. In addition, a section containing practical implications is shared for pastors and pastor-educators in the Wesleyan Church. Finally, recommendations for further research are provided. The conclusions presented in this chapter describe the counseling practices of Wesleyan pastors and note differences between the counseling practices of bachelor-level pastors compared with master-level pastors.

The “Typical” Wesleyan Pastor

The typical Wesleyan pastor in this sample was a 47-year-old, male Senior Pastor (or Pastor/Solo Pastor). He was ordained, and had been in his ministerial career 17.8 years, slightly more than 6 of which were in his current position. He was a college graduate, having earned a bachelor’s degree. During his college education, he took approximately 2 counseling classes.

The typical Wesleyan pastor spent 3.82 hours in counseling each week, or 9.1% of his working hours. He was currently counseling 0 to 3 parishioners, addressing issues such as faith questions, marital issues, medical illness/health

concerns, general individual issues, and family issues. The most troubling problems he faced in counseling were abuse and neglect, marital issues, sexual issues, and divorce issues.

The average pastor in this sample counseled in his church office and/or his parishioners' homes, and commonly met with them on weekdays, from 8:00 am to 5:00 pm; or evenings after 5:00 pm. Of all pastoral tasks he performed on a regular basis, counseling ranked number 5 of 6. Teaching and preaching were ranked first, followed by "other" (most commonly described as discipleship or bible study and prayer), administration, visitation, counseling, and missions.

Conclusions Related to Hypotheses and Research Questions

The majority of Wesleyan pastors in this sample were actively involved in providing counsel to their parishioners. Based on the personal comments shared by participants (n = 78; 51% of total sample), many pastors felt inadequate to effectively provide counsel to their congregants. Of the 78 ministers who shared personal comments at the end of the questionnaire, 20 (26%) confessed that they did not feel qualified to handle the counseling expectation of their jobs. Bachelor-level pastors did not differ in their perception of their ability to counsel, when compared with master-level pastors; most ministers in this study reported feeling at least somewhat able to counsel the needs of their parishioners.

Ministers in this sample dealt with a variety of counseling issues. Lowe (1986) reported that the Church of Christ ministers he studied offered counsel to their parishioners at the rate of 4 to 10 hours a week, dealing with problems similar to those

addressed by mental health professionals (e.g., depression, relationship conflicts, and bereavement). Ministers in this sample reported counseling their parishioners slightly less than 4 hours per week, and the most common issues dealt with, after faith-related questions, were marital concerns, medical and health issues, general individual problems (e.g., coping, transitions, adjustments), and family concerns. There was no difference between bachelor-level ministers and master-level ministers regarding the most common issues addressed in pastoral counseling.

Results from this study also indicated that some of the most common counseling issues dealt with by Wesleyan ministers were, at the same time, regarded as some of the most troubling problems presented to them by their congregants. Virkler (1979) and Abramczyk (1981) reported that the ministers in their studies commonly dealt with troubling issues like depression. Similarly, Domino (1990) revealed that ministers often are on the front lines of dealing with concerns as severe as suicidal individuals. Participants in this study also reported being involved in difficult problems. Ministers in this sample identified marital issues, including affairs, as the most troubling issue they face. Neglect and abuse also were identified as troubling issues faced by ministers in this sample. There was no difference between bachelor-level ministers and master-level ministers regarding the most troubling concern dealt with.

Eliason (2000) reported that the Presbyterian ministers in his sample felt more qualified and comfortable to offer pastoral care than they did in providing pastoral counseling. Ministers in the current study approximated the details of Eliason's investigation. Participants in this study reported higher scores in regard to their

qualification to provide pastoral care, versus their qualification to provide pastoral counseling. Similarly, the ministers in this sample reported being more comfortable providing pastoral care versus providing pastoral counseling. T-tests revealed that there were no statistically significant differences between bachelor-level ministers and master-level ministers in self-assessed qualification and comfort in offering pastoral counsel or care. Similarly, t-tests indicated no statistically significant difference between comfort to provide pastoral care, versus pastoral counseling, in either group. Finally, t-tests showed no statistical difference between self-assessed qualification to provide pastoral care, versus pastoral counseling, in either group.

This study furthered pastoral counseling research by including questions to gather data regarding the referral practices of Wesleyan ministers. Participants in this study showed similarity in referral trends, regardless of education level. The three most commonly referred issues among ministers in this sample were marital issues, medical/health concerns, and depression. Bachelor-level ministers and master-level pastors showed similar patterns regarding to whom they send parishioners when they refer to other professionals. Regarding the most commonly referred issue, marital concerns, bachelor-level and master-level pastors referred most of their cases to counselors or therapists. The second most referred issue, medical/health issues, was referred to physicians or medical doctors by ministers in both groups. Depression, the third most commonly referred issue, was most frequently referred to counselors or therapists by bachelor-level and master-level pastors.

Eberdt (1970) observed that a problem ministers encountered when attempting to refer to other professionals was a hesitation on the part of parishioners to heed the recommendation of their pastors. Ministers in this study encountered similar frustration. One participant noted this problem in his written comments.

I would refer a lot more except for 2 reasons: (1) I don't know who is out there, qualified to counsel; (2) most of my counselees can't afford or just won't go outside.

Regardless of whether referrals are made or heeded, counseling is an assumed task involved in the minister's job description. Wesleyan ministers in this study reported conducting 4 to 5 counseling sessions with most parishioners. The frequency of these sessions varied from more than once per week to less than once per month. The most common frequencies were monthly and less than once per month. There were no statistically significant differences between bachelor-level ministers and master-level ministers in number of sessions provided or frequency of counseling with parishioners.

The practice of keeping files or some kind of record of contact with clients is common in counseling. However, the Wesleyan pastors in this study did not adhere to this practice with any consistency. The number of ministers who kept record of contacts ($n = 62$) and the number who did not ($n = 61$) was virtually even. Even participants in the two groups had similar results. Bachelor-level ministers were split between 32 who did keep records and 34 who did not. At the master-level, 30 ministers did keep records, while 27 did not. There was no statistical difference in the record-keeping practices of the two groups of pastors.

One hundred and eight of the 132 ministers (82%) in this sample who completed college rated their bachelor-level pastoral counseling training as leaving them either “Not Prepared” or “Somewhat Prepared” to counsel. Twenty-three ministers (17%) assessed their level of preparation at “Prepared” or “Very Prepared.” These findings are similar to Eliason’s (2000) results. He discovered that 23 of the 166 Presbyterian clergy in his study, or 13.8%, thought that their seminary education adequately prepared them to provide pastoral counseling. Though Eliason’s sample was seminary-level ministers, and this study’s sample included bachelor-level Wesleyan clergy, the results indicate that regardless of degree level, clergy feel unprepared to do the counseling work of the pastorate.

At the graduate level, 48 of the 55 participants with a graduate degree perceived their education as leaving them “Somewhat Prepared” or “Prepared.” Perhaps the most encouraging aspect of the graduate-level assessments is the fact that only 2 participants rated their training at the “Not Prepared” level.

Overall, pastors with advanced degrees reported having taken more pastoral counseling classes, but when examining the number of undergraduate pastoral counseling courses taken, bachelor-level pastors actually took more undergraduate courses than did master-level pastors. When adding the master-level classes, though, ministers with advanced degrees did, indeed, report taking more classes than bachelor-level pastors. There was a statistically significant difference ($p = .005$) in total number of classes taken by master-level ministers compared to total number of classes taken by bachelor-level ministers.

Limitations

This study has several limitations. Notable among them are its narrow denominational focus, which resulted in limited generalizability; reliance on self-report surveys for data gathering; a failure to include suicide as an issue for participants to respond to in the questionnaire, though the literature revealed that ministers consistently deal with this problem; and incomplete adherence to the established data collection protocol. Each limitation will be briefly discussed in this chapter.

Generalizability

One limitation to this study was its narrow focus. This study did not go beyond the Wesleyan Church denomination for participants, nor did it attempt to generalize findings of this study in any direct manner to populations beyond Wesleyan ministers. While this is a limitation of the results of the current study, researching one specific denomination has precedence.

Abramczyk (1981) studied United Methodist pastors' assessments of their college training. Specifically, Abramczyk analyzed pastors' views of how prepared they were to counsel their parishioners, based on the counseling training they received in college. Lowe (1986) studied the counseling activities and referral practices of Californian pastors from the Church of Christ denomination. Finally, Eliason (2000) studied the credentialing of Presbyterian clergy, assessing their level of competence to offer counsel to their congregants.

Studying Wesleyan ministers in the United States and Canada limited the generalizability of the findings of this research to those in similar standing. Even within

the United States and Canada, the results of this study are limited to churches primarily identified with the Caucasian culture. At least 5 pastors representing churches from other cultures (1 Korean church, 4 Hispanic churches) received surveys. None of these ministers returned surveys for use in this study. Consequently, the results of this study should not be generalized to churches identified as multi-cultural or as a culture other than Caucasian.

Use of Self-Report Questionnaires

An additional limitation of this study was the use of surveys for data collection. Surveys rely on self-reporting of the participants as the basis of data collection. Self-reporting allows for personal interpretation of questionnaire items, and does not contain any means of verifying the information shared in participants' responses. This limitation was perceived as a frustration for at least three participants, based on comments written at the end of their surveys.

One minister stated that the questionnaire would have been more accurate had definitions been offered regarding what qualifies as a counseling session, versus a "chat" or a "meeting." Another minister reported that the survey was hard to understand at times; he did not know exactly what was being sought after in the questionnaire. This confusion could cloud this participant's ability to provide information relevant to the research focus of this study. Finally, a third pastor asked for definitions of "counseling" and "Pastoral Counseling."

This study utilized Collins' (1988) definition of pastoral counseling: "a specialized part of pastoral care that involves helping individuals, families, or groups as

they cope with the pressures and crises of life” (p. 16). Collins’ understanding of pastoral counseling was endorsed because it was believed that many Wesleyan ministers would agree with his assertion that the ultimate goal of pastoral counseling is to help congregants experience three things: (a) healing, (b) learning, and (c) personal-spiritual growth.

While providing no specific definition of pastoral counseling to participants was a limitation of this study, several ministers in this sample expressed comments which were consistent with the goals of Collins’ (1988) definition of pastoral counseling. One minister addressed the importance of holiness as a means of rectifying personal problems (healing goal); one stressed the power of learning how to apply biblical precepts to everyday problems as a means of remedying one’s struggles (learning goal); and one emphasized discipleship as a form of pastoral counseling (personal-spiritual growth goal).

Failure to Include Suicide as an Issue to be Assessed in Questionnaire

As presented in the literature review in Chapter Two of this present study, suicide is an issue faced by many pastors. As such, it should have been included in the Pastoral Counseling Practices Survey as an item for participants to assess. It is a sensible assumption that this issue would have garnered some specific responses from participants, and it would have been interesting to note its place in the list of most commonly referred issues, as well as to whom this concern is referred, if at all. Clearly, failing to include suicide as an item of assessment in the questionnaire presented a limitation in this present study.

Incomplete Adherence to Data Collection Protocol

The decision to forego the final step in Fowler's (1988) data collection protocol, which is making follow-up phone calls to all remaining non-responders, was a key limitation in this study. As mentioned in Chapter Three, there were several reasons why this step was not followed. First, I encountered a weeklong delay by the printing shop I was working with for my Pastoral Counseling Practices Survey copies due to unexpected rush orders. Second, I was mindful of time constraints such as going two weeks beyond Fowler's structure of making follow-up phone calls at the one-month point of the data collection process and a self-imposed deadline for completing this study. Finally, I had already reached my targeted return rate of 40% by the time I would be able to make additional phone calls.

Though there were scheduling reasons for not following the final step in Fowler's (1988) data collection protocol, his design is a recognized approach to survey-based data gathering. Consequently, omitting the final step in his protocol presents a notable limitation to the current study. Because Fowler's protocol was not fully followed, the results of this study are limited given that a higher return rate could have resulted. There is no way of estimating what impact additional data would have had on the results presented in this study.

It should be noted that doing survey research without phone calling as means of ensuring optimal return rates is practiced. Both of the studies used as the foundation of this investigation (i.e., Doherty & Simmons, 1996; Eliason, 2000), were survey-based; Doherty and Simmons' study incorporated follow-up phone calls as a step in

the data collection process, while Eliason did not utilize this step. Still, not fully following the prescribed protocol must be considered a limitation of this study.

Practical Implications for Pastors and Pastor-Educators

Participants in each group dealt with a variety of counseling needs, and many pastors in each group reported at least feeling somewhat comfortable and qualified to offer the counseling they provided to their parishioners. Of particular import is the fact that many pastors, at both the bachelor-level and the master-level, were determined to minister to their congregants, regardless of what label was placed on their activities. In other words, while many of the ministers in this study felt somewhat inadequate to effectively meet the counseling demands of their parishioners, their comments at the end of the survey reflect a commitment to helping their congregants best as they can. As one minister put it, “There are so many deep-rooted dysfunctional problems to deal with that I don’t feel adequate to help people. This is very frustrating and disappointing because I would really like to help them more.”

The commitment of these pastors to their parishioners reflects Krebs’ (1980) perspective on the function of pastoral counseling. Specifically, Krebs noted that pastors engage in informal, brief pastoral counseling on a regular basis, and that it is this kind of supportive, attentive care that ministers should emphasize in their parishes. Krebs added that ministers should not feel disheartened by a lack of formality in their counsel; they should keep in mind that when many parishioners seek the advice of their pastor, they view the minister as God’s representative, and they receive the minister’s words as God’s words of love, support, and encouragement.

Many participants shared personal comments, which reflected Krebs' views.

One minister said, "As I spend time talking with the people, issues come up and we talk, counsel and pray." Another stated, "Most of my counseling has been to listen and encourage people." Finally, one minister noted, "I have done a lot of pastoral visitation and helped with needs in an informal way."

Pastor-educators should also take note of the results of this study. Of the 131 participants who rated the level to which their college training prepared them to provide pastoral counseling, 108 (82%) perceived themselves to be Not Prepared or Somewhat Prepared. Further, 71 participants (56% of the sample) reported either taking no pastoral counseling courses at the undergraduate level, or having had one course. Perhaps the undergraduate pastoral counseling courses offered should have more specific emphasis on counseling-related issues. While the questionnaire used for this study did ask participants to rate how prepared they believed they were, based on their undergraduate education, it did not ask participants to list course titles or offer a brief description of what was covered in their pastoral counseling classes.

Counseling has been an assumed aspect of a pastor's job description for decades (Cavanagh, 1994; Collins, 1988; Eliason, 2000; Schmidt, 1974). Still, it was discovered, while researching the course offerings available at the Wesleyan-affiliated Liberal Arts colleges and universities, that a minister could earn both a bachelor's degree and a master's degree in ministry and take only one required course in pastoral counseling. Pastor-educators should consider revising requirement standards in the

area of pastoral counseling courses taken, especially at the graduate level, where pastoral counseling courses are available as elective courses (Stevens, 2000).

Based on the results of this present study, pastor-educators may benefit students in pastoral counseling courses by including specific training in how to deal with issues such as health and illness, depression, family dynamics, marital tensions, sexual matters (including affairs and pornography), and divorce. All of these issues were mentioned as common issues dealt with or most troubling issues faced by ministers in this sample.

One major suggestion is that Wesleyan colleges and universities pursue becoming certified training programs for the American Association of Pastoral Counselors (AAPC). None of the Wesleyan schools are AAPC-certified. According to the Institutional Accreditation Committee Operational Manual (AAPC, 2001), pastoral counseling training programs must meet certain standards prior to certification as an AAPC training program, which are presented in Appendix B.

The AAPC has strict guidelines for accrediting training programs. At the time of this writing, none of the Wesleyan schools included in this study were seeking accreditation or certification by the AAPC. With the clearly demarcated requirements the AAPC uses for training its members, it may be advisable for Wesleyan-affiliated schools to consider structuring their pastoral counseling education along the AAPC's guidelines, perhaps seeking certification as training programs.

Another recommendation for pastor-educators is to present continuing education seminars and workshops to ministers already in the field. These "on-the-job-

training” events would assist ministers in their handling of current counseling issues.

Practical application and skill training should be emphasized, in order to equip ministers who are already busy with the various demands of the pastorate.

Recommendations for Further Research

Several recommendations grow out of the conclusions reached in this study.

First, the questionnaire could be adjusted to include an item requesting participants to list the size of their church. It is reasonable to assume that a pastor of a church of 70 congregants will be more directly involved in counseling than a pastor of a church of 1700, who would be regarded as the church’s leader, or Chief Executive Officer. It would be interesting to study any differences present in the counseling practices of pastors of small, medium, and large churches.

Adding “Suicide” to the list of pastoral counseling issues rated in the questionnaire would be a noteworthy change with research implications. As noted in the Limitations section of this discussion, suicide is an issue commonly addressed in the pastoral counseling literature, but it was overlooked during the creation of this present study’s questionnaire. It would be fascinating to see ministers’ assessments of how frequently they deal with suicide, their ability to counsel this issue, and how frequently they refer on this issue.

This present study compared bachelor-level and master-level pastors’ counseling tasks. A methodological adjustment for future research would be comparing responses of ministers based on number of counseling courses taken, instead of degree. Master-level ministers in this study did not necessarily take more

classes than bachelor-level ministers; some participants in each group had taken no pastoral counseling courses, while members of both groups had taken 3 pastoral counseling courses.

Studying the number of courses taken could provide more revealing information regarding the helpfulness of ministers' pastoral counseling education. This emphasis also could explain why there were no statistically significant differences between the two groups included in this present study. Could it be that bachelor-level ministers who have been in the field for several years but have not pursued formal graduate-level education have taken specific continuing education focused on counseling, thus blurring the statistical difference between bachelor-level and master-level ministers?

Further research also could be done on whether or not pastors would perceive their counseling-related activities differently if they were asked to align their activities with specific definitions of pastoral counseling. Several ministers in this sample noted that they would have liked to see a distinction between "pastoral counseling" and "pastoral care," which were presented as different variables on items on the questionnaire. Perhaps future research could present a definition of pastoral counseling, and a definition of pastoral care, and then ask ministers which of their ministry activities were more counseling-related, and which were more care-based. It would be interesting to compare the responses in a study of that nature with the responses presented in this study.

Additionally, research could be done in the area of ministers' knowledge of counseling and counseling-related issues. Specifically, research could be conducted to determine the extent to which ministers have been trained to counsel particular issues, problems and concerns that will be presented to them by their parishioners. One interesting discovery in the current study was a relatively consistent pattern of bachelor-level ministers reporting higher levels of confidence and ability to counsel their parishioners' problems, compared to master-level ministers' ratings. Could there be a "just enough knowledge to be dangerous" situation present among bachelor-level ministers? Could bachelor-level ministers have received passing knowledge about a wide enough variety of issues that they feel capable to address them, albeit in a surface-like manner? Conversely, research could reveal whether master-level ministers receive more specialized training and education regarding parishioners' problems and concerns, and whether this training creates more caution within them when it comes to actually treating their congregants' problems.

Another interesting discovery in this study was the propensity of ministers in this sample to refer parishioners to other helping professionals within the first 2 or 3 sessions. This fact brings up a potential research topic: for which types of issues or people are ministers comfortable providing longer-term counseling? Why might they be willing to undergo longer counseling processes with these issues and/or people? Based on the present study, faith seems to be an issue pastors are willing to involve themselves for a longer commitment, but participants embraced few mental health issues.

Additionally, future research could compare the counseling practices of pastors with those of other helping professionals. This study was based partly on Doherty and Simmons' (1996) nationwide survey of AAMFT members. The Pastoral Counseling Practices Survey was an adaptation of their data gathering instrument. Future research could utilize a common instrument to collect counseling information from both groups (including clients seen, appointment times, number of sessions, and other demographic, and practice information), and examine differences and similarities in the groups' approach to counseling.

Research also could address the denominational milieu in which Wesleyan ministers are training for the counseling demands of their work. It may be that, due to the Wesleyan emphasis on the divine call of God on the individual's life, advancing one's formal education is not deemed as important, especially beyond the college-level. Qualitative in-depth interviews with pastors would assist in the exploration of the value place on further education in pastoral counseling duties.

Finally, future research could present a comparison between the counseling practices of Wesleyan ministers and clergy from other denominations, which do not require master's degrees for ordination. As Lowe (1986) noted in his study, the Church of Christ denomination does not require ministers to have a graduate degree prior to ordination. A comparative study between bachelor-level, ordained Wesleyan ministers and bachelor-level, ordained Church of Christ clergy could present some interesting conclusions.

Summary

This study addressed the counseling practices of Wesleyan clergy. Professional literature revealed at least three debates surrounding pastoral counseling: how to define pastoral counseling; assumption of clergy's competence to counsel; and concern about training programs and the scarcity of scientific research on bachelor-level ministers. Surveys were mailed to a random sample of licensed and/or ordained Wesleyan pastors in the United States and Canada. Data were then analyzed, using descriptive/frequency statistics, and comparisons were made between bachelor-level and master-level Wesleyan pastors, using statistical tests such as t-tests, and chi-square tests. Conclusions of this study were discussed, as were its limitations. Practical implications were presented for pastors and pastor-educators, and suggestions were presented for future research.

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Appendix A

STEPS TO ORDINATION

Ordination Requirements

The steps by which a member of The Wesleyan Church proceeds toward the ordained ministry are as follows:

- (1) Covenant membership in a local Wesleyan church within the district in which ordination is sought.
- (2) Reception of a license from the district as a ministerial student.
- (3) A minimum of one year of satisfactory service under a license as a ministerial student.
- (4) The completion of a minimum of the courses prescribed for district license as a licensed minister as attested by the Ministerial Study Course Agency (see Figure 2).
- (5) Recommendation by the local church conference (or by the local board of administration, if so authorized) for district license as a licensed minister.
- (6) Examination by the district board of ministerial development and recommendation for district license.
- (7) Recommendation by the district board of administration for appointment to one of the recognized categories of ministerial service.
- (8) Approval by the district conference of the District Board of Administration's (DBA) recommendation for appointment and the District Board of Ministerial Development's (DBMD) recommendation for license, followed by the issuance and signing of the license by the district superintendent and the district secretary (see *Disc.* 6260; order Form 6260, "District License," from Wesley Press).
- (9) Completion of all academic requirements, including the pre-ordination course of study, as attested by the Ministerial Study Course Agency.
- (10) Completion of service requirement (a minimum of one year for those graduating from a three-year divinity course from an approved seminary; a minimum of two years for all other candidates).
- (11) Final examination by the district board of ministerial development and recommendation to the district conference for ordination.

(12) Approval by the district conference of the DBMD's recommendation for ordination, followed by a public service of ordination and the issuance and signing of a certificate of ordination by the general superintendent, district superintendent, and district secretary (see *Disc.* 6300; order Form 6300, "Certificate of Ordination," from Wesley Press).

APPENDIX B

STANDARDS FOR TRAINING PROGRAMS (Approved 4/2001)

Institutional Membership as an AAPC approved Training Program in Pastoral Counseling is intended to include pastoral counseling centers, institutions and agencies providing training in pastoral counseling. The Association affirms the following standards for training programs in pastoral counseling. Programs approved by the AAPC must meet and maintain these standards.

STANDARD I. Pastoral counseling organizations seeking approval for their training programs in pastoral counseling should develop their programs based on the principles found in the Bylaws of the Association. Specifically, pastoral counseling training programs must meet all criteria that follow.

- A. Be accredited as a pastoral counseling service center, or conducted in a seminary, university, professional school, or be part of an educational consortium

Documentation:

- 1. If not an accredited pastoral counseling service center, See Standard IX.
 - 2. Submit a current financial balance sheet along with an income and expense statement.
- B. Provide an interdisciplinary training faculty of at least three faculty members and/or supervisors. An AAPC Fellow or Diplomate must be the designated Training Director.

Documentation:

- 1. List those persons directly involved in the teaching or supervisory program of your Center. Include:
 - a. Qualifications, both academic and professional;
 - b. Level of membership in AAPC or other professional affiliation;
 - c. Specific responsibilities in the training program; and
 - d. Specific lines of accountability, both administrative and professional, for each person.

- C. The training program shall have an education committee to work with staff in planning for the evaluation and development of the curriculum. This committee is responsible for maintaining a handbook of current policies and procedures.

Documentation:

1. Describe the organizational structure by which the training program(s) is(are) planned, designed, marketed, and evaluated.
2. Provide a copy of your current handbook of policies and procedures.

- D. Have no fewer than three students in training at any time.

Documentation: List the names of the trainees in your program over the last five (5) years.

- E. Utilize periodic review of the progress of trainees and of the total training program by a qualified consultant.

Documentation: List professional consultants primarily involved in the training program. Include their professions, degrees, and the number of hours per week from each in the training program. Describe, also, the specific lines of professional and administrative accountability of each.

- F. Training files should be secure, complete and to professional/ethical standards. In addition, Criteria G through I must be met by training programs seeking reapproval.
- G. Document previous approval as a Training Program in Pastoral Counseling and election to membership as an Institutional Member by the Association Institutional Accreditation Committee.
- H. Document reported changes in the program since the previous approval, which affect compliance with standards to the Regional and Association Chairs of the Institutional Accreditation Committee.
- I. Submit copies of the Training Programs Annual Information Reports since the last approval.

STANDARD II. Approved pastoral counseling training programs will prepare candidates in such a way that those successfully completing the standard program will be functioning at or above member associate level in AAPC. Additionally, those students in advanced programs will receive supervision, consultation, and academic work that will allow them to advance in level of AAPC membership, and, where possible, contribute to meeting the licensing requirements of the state in which the training program is located.

Documentation:

1. Describe the training program in terms of:
 - a. Number of days per week;
 - b. Length of program year; and
 - c. Number of years of training provided.
2. Indicate the objective with regard to AAPC and other professional certification or membership.

STANDARD III. Pastoral counseling training programs will provide staff who train students to:

- A Think theologically about the counseling task and understand the role of the spiritual life in human development.
- B Articulate at least one coherent theory of the counseling relationship which will be useful in interpreting the dynamics of counselees and of the counseling process.
- C Be conversant with a variety of personality theories and therapeutic schools.

Documentation: Describe how your program achieves this portion of the Standard.

- D Think diagnostically, understand methodologies of assessment, and relate these areas to ongoing counseling practice.

1. **Documentation:**

Identify regular classes and seminars and hours of clinical case conference.

2. State the goals of your training program(s) with regard to the following:
 - a. Supportive, short-term counseling;
 - b. Marriage counseling (whatever the modality);
 - c. Intensive psychotherapy (i.e. uncovering, reconstructive therapy of whatever orientation);
 - d. Group counseling and therapy;

- e. Family therapy; and
- f. Other.

- E. Understand the relationship of pastoral counseling to the wider ministry of the faith traditions and be able to interpret this ministry to faith communities and other mental health professions.

Documentation: Describe your view of the specialist pastoral counselor's role in relation to the emotional and spiritual health of the individual and community.

- F. Value the contributions of related disciplines to the counseling task and be able to make appropriate use of consultation from professionals of other disciplines.

Documentation: State how this standard is met.

STANDARD IV. Pastoral counseling training programs, either separately or in collaboration with degree-granting institutions, will develop a curriculum that will enhance the student's ability to integrate theoretical material with clinical process.

Documentation: Describe in detail how this standard is achieved.

STANDARD V. The supervisory experience and students' clinical work will be structured in such a way as to maximize their growth as pastoral counselors.

- A. Training will include sufficient individual and group supervision to guarantee quality control and training progress.

Documentation:

1. Describe the general philosophy and methodology of supervision at your Center.
2. What are the goals of the process?
3. How do you conceive the relationship between the "personhood issues" of the counselor and his or her "technical skills" and how does this concept affect the supervisory process?

Documentation: Describe in detail how your training program meets Criteria B - H below and provide supporting documentation.

- B. Supervisors, if in AAPC, must be Diplomates, or Fellows in supervision of supervision. Supervisors from other disciplines should meet appropriate supervisory standards in their professions.

- C. The program should provide supervision of a wide range of pastoral counseling situations.
- D. The program will provide trainees maximum opportunities to work with and observe the work of professional staff.
- E. Supervision will provide specific attention to such areas as assessment, intake process, developing a working alliance, appropriate therapeutic interventions, criteria for termination, and record keeping.
- F. The program will provide opportunity for development of administrative skills, legal literacy and knowledge of the AAPC Code of Ethics.
- G. The program will indicate its AAPC affiliation to students and encourage them to become members of AAPC at the appropriate category.
- H. The program shall expose students to and encourage research in pastoral counseling by students and staff and will encourage publication of the results in Pastoral Care and Counseling Journals, Abstracts and Newsletters.

STANDARD VI. Training programs will pay close attention to the emotional development and spiritual formation of their trainees.

Documentation: Describe in detail how your program meets criteria A and B below.

- A. Students shall explore the relationship of their personal lives to the ongoing therapeutic process, for example, by psychotherapy, spiritual direction, interpersonal relationship groups, supervision, etc.
- B. The program shall recommend personal therapy for students at appropriate times to protect clients and to enhance the development of the student as a counselor.

STANDARD VII. Training programs will be responsible with regard to the students they admit into their programs.

Documentation: Describe your program's admission procedure for trainees with specific attention to the following:

- A. They shall not admit students who do not demonstrate potential clinical or academic ability to meet AAPC individual membership standards.

- B. They shall not admit students who appear to have sufficiently unresolved personal issues so as to be a danger to those served.
- C. They shall not admit students who, if not eligible for AAPC, have no realistic opportunity to gain professional certification and employment in the field for which they are seeking training.

STANDARD VIII. Training programs will have regular points when students are evaluated.

- A. Evaluations shall be thorough and a written summary securely kept in the student's file and be conducted at least twice a year.
- B. There will be a written grievance procedure for students to follow in case of conflict with a supervisor or other aspect of the program.

Documentation:

- 1. Describe your procedure for evaluating the competence of trainees.
- 2. Describe your procedure for evaluating the competence of supervisors. Also, list continuing education requirements for supervisors in your Center.
- 3. Provide a copy of your grievance procedures.

STANDARD IX. In addition to the above criteria, pastoral counseling training programs conducted in seminaries, universities and professional schools, or educational consortiums seeking approval for their training activities in pastoral counseling shall meet the following requirements.

- A. The Training Program shall demonstrate its accountability to a department, dean, or advisory committee appropriate to the context of the educational institution.

Documentation: Describe how your program meets criteria A, and provide supporting documentation.

OTHER REQUIRED INFORMATION:

- A. Give a brief history of the pastoral counseling training program(s) in your Center.
- B. Describe the administrative structure of your training program(s).

- C. How is the training program financed in your Center?
- D. Do you have a long range plan for funding training? Please give details.
- E. What is the relationship between professional fees and the funding of the training program(s)?
- F. Give evidence the training program has formally committed itself to AAPC Standards and Code of Ethics and be prepared to demonstrate compliance.
 - 1. Provide a statement of formal commitment to AAPC Standards and Code of Ethics.
 - 2. Has any faculty member or student been disciplined under the AAPC Code of Ethics or the ethics code of any other professional organization? If yes, describe.
 - 3. Has any faculty member or student been dismissed from AAPC or any other professional organization? If yes, describe.
- F. Document staff and/or students who have been dismissed from AAPC and other professional organizations.

Appendix C

Houghton College Religion Major (Ministerial Concentration) Course Requirements

<u>Required Courses:</u>	<u>Total Hours:</u>
Bible	12
Biblical Interpretation	3
Biblical Theology	6
History of Christianity	6
Reason and Religious Belief	2

6 hours from the following 3-hour courses:

- Wesleyan Tradition (required for Wesleyan ordination)
- Modern Missions (required for Wesleyan ordination)
- World Religions
- The Cults and New Age
- Urban Ministry
- Studies in Theology

3 hours from the following:

- Sociology of Religion
- Psychology of Religion
- Philosophy course
- Theology course
- Foundations of Educational Ministry
- Leadership in Ministry

Ministerial Concentration: (16 hours in addition to the 38 hour Religion major)

Pastoral Theology I, II	(6 hours)
Principles of Expository Preaching	(4 hours)
Ministerial Field Education	(3 hours)
Evangelism and Social Action	
In the Urban Context	(3 hours)

Appendix D

Indiana Wesleyan University Christian Ministries Major
Course Requirements

<u>Required Courses:</u>	<u>Total Hours:</u>
Intro to Christian Education	3
Ethics	3
Introduction to Pastoral Ministry	3
Evangelism and Cross Cultural Ministry	3
Church History I, II	6
Public and Private Worship	3
Church Rituals	3
Christian Theology I, II	6
Theology of Holiness	3
Homiletics I, II	6
Church Leadership and Parliamentary Law	3
Pastoral Counseling	3
Christian Ministries Practicum	3 (3 semesters, 1 credit each semester)
Wesleyan Church History/Discipline	3 (students seeking Wesleyan ordination)
Advanced Bible	12
Methods of Bible Study	3
<u>Electives:</u>	12

Appendix E

Oklahoma Wesleyan University Religion and Christian Ministries Major
(Pastoral Ministry concentration)
Course Requirements

<u>Required Courses:</u>	<u>Total Hours:</u>
Biblical Literature	12
Old Testament Courses	6
New Testament Courses	
(Must include Acts or Romans)	6
Pastoral Ministry Courses	46-49
Introduction to the Ministry	1
Survey of Christian Education	3
History of Christianity	3
Introduction to Intercultural Ministry	3
Evangelism	3
Wesleyan History & Polity	3
Homiletics I, II	6
Church Administration	3
Pastoral Care	3
Pastoral Counseling	3
Christian Worship	3
Systematic Theology I, II	6
Doctrine of Holiness	3
Christian Spiritual Formation	3
Ministerial Internship	0-3
<u>Electives and/or Minors:</u>	20-23

Appendix F

Southern Wesleyan University Religion Major
(Christian Ministry concentration)
Course Requirements

<u>Required Courses:</u>	<u>Total Hours:</u>
Old Testament Elective	3
New Testament Elective	3
Introduction to New Testament Greek I, II	6
New Testament Greek	3
Electives	6
History of Christianity	
Evangelism and Discipleship	3
Systematic Theology I, II	6
Christian Worship	3
Introduction to Homiletics	3
Biblical Exposition	3
Church Administration	3
Pastoral Care	3
Theology of Holiness	3
Field Ministry I, II, III	3
<u>Additional Required Courses:</u>	<u>Total Hours:</u>
Two of the following—	
Personal Bible Study	1
Christian Lifestyle and Values	1
Christian Devotional Classics	1
Theology and Practice of Prayer	1
<u>Specified General Education Courses</u>	
<u>For Wesleyan Ordination:</u>	<u>Total Hours:</u>
Introduction to Philosophy	3
General Psychology	3
<u>Additional General Elective Courses:</u>	<u>Total Hours:</u>
Introduction to Christian Education	3
Introduction to Sociology	3
History of the Wesleyan Church	3
Seminar in Practical Theology	1
Bible Electives	6

Appendix G

Pastoral Counseling Practices Survey

Pastoral Counseling Practices Survey

Please circle the correct answer and/or write in the appropriate space.

Background Information

1. Gender a. Female b. Male
2. Age: _____
3. State in which you live: _____
4. Ordination: a. Yes (year) _____ b. No
5. Education (*please circle all degrees that apply and fill in all degrees and subjects*):
 - a. Have not finished high school
 - b. High school
 - c. Some college
 - d. Finished college

Degree: _____ Subject: _____

School: _____

 - e. Advanced degree (Master, D.Min., Ed.D., Psy.D., Ph.D., etc.)

Degree: _____ Subject: _____

School: _____

 - f. Second advanced degree (Master, D.Min., Ed.D., Psy.D., Ph.D., etc.)

Degree: _____ Subject: _____

School: _____

 - g. Third advanced degree (Master, D.Min., Ed.D., Psy.D., Ph.D., etc.)

Degree: _____ Subject: _____

School: _____
6. Other additional training in pastoral counseling, counseling, or related field (*please list all types of additional training, including seminars, workshops, conferences, continuing education classes, etc. EXAMPLE: "Certified PREPARE/ENRICH relationship inventory provider; received training at Christian Counseling Conference workshop, December 1998"*)

7. What professional licenses and/or certifications do you have?

8. Are you currently employed as a minister?

a. Yes b. No

Time in pastoral ministry:

Years: _____ Months: _____

9. Other current positions/employment?

10. Current church staff position: _____

Time in current position:

Years: _____ Months: _____

Pastoral Counseling

How do you provide pastoral counseling when dealing with the following issues?
Please check all issues that you experienced, indicate number of cases you dealt with in the past year, and your ability to counsel.

***Ability to Counsel Scale:** 1=No ability; 2=Some ability; 3=Adequate ability;
 4=In-depth ability

	Experienced Last Year	# of Cases Last Year	Ability to Counsel*
1. Issues centering on Faith questions	_____	_____	_____
2. Medical illness	_____	_____	_____
3. General individual issues	_____	_____	_____
4. Premarital issues	_____	_____	_____
5. Marital issues (including affairs)	_____	_____	_____
6. Divorce issues	_____	_____	_____
7. Family issues	_____	_____	_____
8. Parenting issues	_____	_____	_____
9. Behavioral issues with children	_____	_____	_____

Pastoral Counseling Continued

Experienced Last Year	# of Cases Last Year	Ability to Counsel*
10. Depression problems		
11. Bereavement issues (loss of loved ones)		
12. Death and dying issues		
13. Stress management		
14. Anxiety and/or panic		
15. Alcohol/substance/drug problems		
16. Eating disorders		
17. Neglect/abuse issues		
18. Sexual issues (including sexual orientation concerns)		
19. School/career issues		
20. Money issues		

Issues Dealt with as a Pastor

1. List the most **common** issues and concerns brought to you by parishioners and circle the degree to which you feel able to consistently and adequately meet their needs.
 1. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 2. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 3. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 4. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 5. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
2. List the most **troubling** issues and concerns brought to you by parishioners and indicate the degree to which you feel able to consistently and adequately meet their needs.
 1. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 2. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 3. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 4. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)
 5. Issue/Concern: _____
 1(No ability) 2 (Some ability) 3(Adequate ability) 4(In-depth ability)

Qualifications and Comfort
In Pastoral Counseling and Care

1. On a scale of 1 to 4, how *qualified* do you feel to provide pastoral counseling?

1	2	3	4
Not Qualified	Somewhat Qualified	Qualified	Very Qualified

2. On a scale of 1 to 4, how *qualified* do you feel to provide pastoral care?

1	2	3	4
Not Qualified	Somewhat Qualified	Qualified	Very Qualified

3. On a scale of 1 to 4, how *comfortable* do you feel providing pastoral counseling?

1	2	3	4
Not Comfortable	Somewhat Comfortable	Comfortable	Very Comfortable

4. On a scale of 1 to 4, how *comfortable* do you feel providing pastoral care?

1	2	3	4
Not Comfortable	Somewhat Comfortable	Comfortable	Very Comfortable

Counseling Referrals

Which of the following issues have you referred to someone else? *Please check the line in the "Referred" column to all that apply, then indicate when you made the referral (after how many sessions), and to whom you referred.*

***To Whom Referred:** 1=Physician/Medical Doctor; 2=Psychiatrist; 3=Psychologist; 4=Counselor/Therapist; 5=Social Worker; 6=Other Clergy; 7=Other (please specify)

Referred	<u>When Referral was Made</u>	<u>To whom Referred*</u>
1. Issues centering on Faith questions _____	_____	_____
2. Medical illness _____	_____	_____
3. General individual issues _____	_____	_____
4. Premarital issues _____	_____	_____
5. Marital issues (including affairs) _____	_____	_____
6. Divorce issues _____	_____	_____
7. Family issues _____	_____	_____
8. Parenting issues _____	_____	_____
9. Behavioral issues with children _____	_____	_____

Counseling Referrals Continued

Referred	-	<u>When Referral was Made</u>	<u>To whom Referred*</u>
10. Depression problems			
11. Bereavement issues (loss of loved ones)			
12. Death and dying issues			
13. Stress management			
14. Anxiety and/or panic			
15. Alcohol/substance/drug problems			
16. Eating disorders			
17. Neglect/abuse issues			
18. Sexual issues (including sexual orientation concerns)			
19. School/career issues			
20. Money issues			

On a scale of 1 to 5, how often do you refer individuals to outside counseling?

Never 1 2 3 4 5 Very Often

Pastoral Counseling Details

1. How many parishioners are you currently counseling? (*Note: Count families and family subsystems like marriages and sibling relationships as one unit*)
 - a. _____ 0-3
 - b. _____ 4-7
 - c. _____ 8-10
 - d. _____ 11-15
 - e. Other (*please specify*): _____

2. Where do you conduct your counseling? (*Please check all that apply*)
 - a. _____ Church office
 - b. _____ Private office away from church
 - c. _____ At home
 - d. _____ Parishioners' homes
 - e. Other (*please specify*): _____

3. When do you schedule counseling appointments? (*Please check all that apply*)
 - a. _____ Early mornings (before 8:00 a.m.)
 - b. _____ Weekdays (8:00 a.m. – 5:00 p.m.)
 - c. _____ Evenings (5:00 p.m. or later)
 - d. _____ Saturdays
 - e. _____ Sundays

4. Do you keep a record, or file, of contact notes on those whom you counsel?
 - a. Yes b. No

5. What percentage of your time is used to deal with pastoral counseling issues? _____ %

6. Approximately how many hours per week does the percentage you just listed amount to? _____

7. If you examine your *current* counseling load, what *percentage* of your counseling hours do you spend in the following? (Total should equal 100%)

_____ %	Individual adult counseling
_____ %	Individual child or adolescent counseling
_____ %	Couples counseling
_____ %	Family counseling
_____ %	Group counseling (excluding Youth Groups, Sunday School Classes, Bible Studies, etc.)
100% TOTAL	

8. If you examine your *current* counseling load, what *percentage* of your congregants do you see: (Total should equal 100%)
- _____ % more than once a week
 _____ % weekly
 _____ % every-other-week
 _____ % monthly
 _____ % less than once a month
 100% TOTAL
9. What *percentage* of your congregants receive: (Total should equal 100%)
- _____ % 0 sessions
 _____ % 1 session
 _____ % 2-3 sessions
 _____ % 4-5 sessions
 _____ % 6-7 sessions
 _____ % 8-10 sessions
 _____ % Other (*please specify*): _____
 100% TOTAL
10. Please rank, in order of importance, the following duties in your job as a minister:
- _____ Administration
 _____ Counseling
 _____ Missions
 _____ Teaching/Preaching
 _____ Visitation
 _____ Other (*please specify*): _____
11. For *all ministers*: On a scale of 1 to 4, how well did college prepare you to deal with pastoral counseling issues?
- | | | | |
|--------------|-------------------|----------|---------------|
| 1 | 2 | 3 | 4 |
| Not Prepared | Somewhat Prepared | Prepared | Very Prepared |
12. For ministers with a *master's degree*: On a scale of 1 to 4, how well did your seminary or graduate program prepare you to deal with pastoral counseling issues?
- | | | | |
|--------------|-------------------|----------|---------------|
| 1 | 2 | 3 | 4 |
| Not Prepared | Somewhat Prepared | Prepared | Very Prepared |

13. For *all ministers*: Number of undergraduate level pastoral counseling classes taken?
- _____ 0 courses
_____ 1 course
_____ 2 courses
_____ Other (*please specify*): _____
14. For ministers with a *master's degree*: Number of graduate level pastoral counseling classes taken?
- _____ 0 courses
_____ 1 course
_____ 2 courses
_____ Other (*please specify*): _____
15. Please provide any personal comments or opinions regarding this survey or the subject matter herein:
- _____

Appendix H
Cover Letter/Consent

Rev. Kurt A. Stevens, M.A.
202 S. Fourth Street
Sturgis, MI 49091
616.651.5897
Email: kascas@voyager.net

DATE

Dear ministerial colleague,

Greetings in the Name of our Lord. My name is Kurt Stevens. I am an ordained Wesleyan minister, and I am currently a doctoral student at Western Michigan University. I am conducting research for my doctoral dissertation. The focus of this research is to gather information on the pastoral counseling practices of you, my Wesleyan ministerial partners. It is my hope that our denominational education programs and churches may use this information to better minister to congregations and their members. Information to be examined includes general background statistics, education, training, and your actual practice of pastoral counseling in ministry.

Surveys have been mailed randomly to 360 Wesleyan ministers throughout the United States. Surveys were sent to pastors with bachelor's degrees and to pastors with master's degrees. Please take a few minutes to participate in this study. Filling out your surveys will take approximately 15-20 minutes. A stamped, preaddressed return envelope is provided for your convenience. As an acknowledgment of your time spent to complete the questionnaires, you will be sent a copy of the book The Tyranny of the Urgent. I will also randomly select someone from those who return the questionnaires to receive a one-year membership to the American Association of Christian Counselors. In addition, please give a copy of the "Congregant Change Questionnaire" to no more than 3 of your congregants, along with a stamped, preaddressed return envelope for their convenience for returning their completed surveys. The questionnaires are coded, and I will keep a separate master list with the names of participants and the corresponding code numbers. Once the data are collected and analyzed, the master list will be destroyed. All other forms will be retained for at least three years in a locked file in the principal investigator's office.

Results of this study will be published in a confidential manner; no individual or church in the study will be identified. After reading this information you may refuse to participate or quit at any time during the study without prejudice or penalty. If you request a summary of the results of this study, it will be sent to you at no cost.

If you would like any additional information about this project you may contact me at the address, email address, or phone number listed above. You may also contact my advisor, Dr. Karen Blaisure, at (616) 387.3663. Western Michigan University's Human Subjects Institutional Review Board (HSIRB) has approved this project. If you

have any questions about Western Michigan University's rules on research, you may contact the chair of HSIRB at (616) 387.8293 or the vice president for research at 616.387.8298 with any concerns that you have.

Thank you for participating in this important research project. You may keep this letter for your records. Mailing in your completed survey will indicate your voluntary consent to participate in this research.

Sincerely,

Rev. Kurt A. Stevens, MA

Dr. Karen R. Blaisure, Ph.D.
Doctoral Committee Chairperson

Appendix I

Follow-up Post Card

Greetings!

Approximately two weeks ago, you received two sets of surveys in the mail. Please take a few minutes right now to complete the surveys and return them to me. You will be sent a copy of the book The Tyranny of the Urgent, and you might receive a one-year membership to the American Association of Christian Counselors. Please complete the surveys and mail them today.

Thank you,

Rev. Kurt A. Stevens, MA

Appendix J**Where Ministers Conduct Counseling**

1. Church Office only
2. Private Office away from church only
3. Home only
4. Parishioners' Homes only
5. Church Office and Private Office away from church
6. Church Office and Home
7. Church Office and Parishioners' Homes
8. Private Office and Home
9. Private Office and Parishioners' Homes
10. Home and Parishioners' Homes
11. Church Office and Private Office and Home
12. Church Office and Private Office and Parishioners' Homes
13. Church Office and Home and Parishioners' Homes
14. Private Office and Home and Parishioners' Homes
15. All

Appendix K

When Ministers Schedule Appointments

1. Early morning
2. Weekdays
3. Evenings
4. Saturdays
5. Sundays
6. Early morning and Weekdays
7. Early morning and Evenings
8. Early morning and Saturdays
9. Early morning and Sundays
10. Weekdays and Evenings
11. Weekdays and Saturdays
12. Weekdays and Sundays
13. Evenings and Saturdays
14. Evenings and Sundays
15. Saturdays and Sundays
16. Early morning and Weekdays and Evenings
17. Early morning and Weekdays and Saturdays
18. Early morning and Weekdays and Sundays
19. Early morning and Evenings and Saturdays
20. Early morning and Evenings and Sundays

21. Early morning and Saturdays and Sundays
22. Weekdays and Evenings and Saturdays
23. Weekdays and Evenings and Sundays
24. Weekdays and Saturdays and Sundays
25. Evenings and Saturdays and Sundays
26. Early morning and Weekdays and Evenings and Saturdays
27. Early morning and Weekdays and Evenings and Sundays
28. Weekdays and Evenings and Saturdays and Sundays
29. Early morning and Evenings and Saturdays and Sundays
30. Early morning and Weekdays and Saturdays and Sundays
31. All

Appendix L

Ministers' Personal Comments from Questionnaire

<u>ID #</u>	<u>COMMENT</u>
10	"I council (sic) when needed but don't specify this unless the person wishes to."
21	"I do very little traditional pastoral counseling. Discipleship in a one-on-one setting is where I spend most "counseling" time, but I don't see this as pastoral counseling. I would also like to see these results, and thank you for the opportunity to participate."
31	"Unfortunately, my time for counseling has diminished as church has grown. We have a pastor of counseling on staff. We also have 3 other lay therapists in the church."
79	Counseling skills is the most critical need in the church today. If I had the time and money, my next degree would without question be in counseling.
101	As parish pastors the great majority of our experience and practice is found in pastoral care rather than in pastoral counseling. Most of our sessions are not scheduled per se but are more out of clergy contact and visitation in general.
138	I only had one class in pastoral counseling but I had other counseling classes as part of my psychology degree.
146	I do not attempt to go outside the bounds of biblical counseling. I have little training in psychology. For matters of psychological issues, I quickly refer to experts who have a Christian worldview.
171	I wish you well as you serve the Lord Jesus. Obviously I am not a trained counselor, but as the years of pastoring have passed, more and more demands have evolved – especially premarital and parenting. I'm afraid my replies will not be too helpful to you, but I did not want to "deep six" your request. Blessings on you and yours!
181	I pastor a church of only 50-60 people, so I have very little occasion to do any counseling. I have only taken the required study courses for Wesleyan ordination, so I do not have any specific training or skills. Therefore, I refer any cases that are not simple ones.

- 219 I felt when I graduated I needed more counseling classes. I felt unprepared and plan on going on to get my Masters and getting more counseling classes.
- 223 We are all under equipped to deal with all issues (Sex, drugs, gays). Churches need to be sending their pastors to seminars more regularly. We need to better our education. Districts making us to be more qualified.
- 230 Bi-vocation limits counseling scheduling.
- 243 Most of my life has been as an academician. I served as part-time (weekends) pastoral counselor in a large Wesleyan church in New Brunswick Canada while at Bethany. I came out of retirement to serve this church.
New Brunswick had no licensing structure for pastoral counselors, only psychologists. Certification here at present, at my age, would be redundant.
- 246 I have referred most cases to the pastor. We sometimes discuss the problems together. I hope I have helped you a little. My son John graduated from Western with his Doctoral degree in counseling.
- 283 I am retired. Most of the survey does not apply to me at present. The senior pastor and another assistant pastor do the counseling and pastoral care. I've left blank responses not applicable. Hope this is helpful.
- 337 As the problems of society become more widespread and as people have less faith background, preparation and experience, the counseling load will grow in numbers and complexity. The local pastor simply will not have the resources, training or time to meet the need. I would like to add a staff member to do counseling.
- 370 Only had 1 course on Pastoral Counseling in my course of study for ordination. This was very basic and left me feeling like I should refer as many counseling cases as possible to someone else for outside counseling except for issues of faith only.
- 388 I currently serve in a small church. My experience has been in mid-sized churches (172-230).
- 399 Much of my counseling is informal, and mostly all is practical application rather than diagnostic.

- 414 Too much emphasis on counseling. That isn't what I'm called to do. I would just assume someone else do that. I love people and enjoy them, but my passion is not counseling.
- 416 Timothy 3:16-17. A strong bible based teaching ministry from the pulpit and in adult discipleship reduces the need for individual counseling.
- 425 I am married to a counselor. She has taught me so much and I refer to her mainly. She does a better assessment and refers usually.
- 443 I was poorly equipped at IWU. I use referral system all the time. On the other hand, I don't see counseling as a pastor's primary ministry focus. So, it works well for me to refer.
- 475 A lot of my counseling does not take place on a planned basis. As I spend time talking with the people, issues come up and we talk, counsel and pray. Some of that is hard to put in this type of survey. It's more informal.
- 482 I am one of 4 pastors with a parish of about 1000, thus the high percentage of people I rarely or never find myself in contact with in a counseling environment. We try to avoid intensive counseling and use referral contacts regularly.
- 499 I'm sorry I couldn't answer more specifically, but I am just assistant pastor. I did pastor here for 34 years and had many experiences while pastoring; however that was then. I pray you do well with your project, Kurt.
- 508 I do very little counseling. The vast majority of people are referred to professionals ...periodically I will meet once with a person and then refer them to local counselors or other health care professionals.
- 570 I am not sure I should have received this survey. I am minister of Pastoral Care to our group of "Super Seniors."
- 578 Need more CE courses in these areas.
- 631 I pastor a small church with average attendance at 60. I am on the Focus on the Family referral panel. I have 17 years experience doing fulltime psychotherapy, averaging between 30 and 40 sessions a week. I practiced as a General Practitioner with specialty in Borderline issues and panic disorder, and sexually abused adult women.

- 662 This church is small and there is not a regular need for counseling. The area where we live is rural and there are almost no referral places here for professional counseling.
- 730 I am only at this church from Thursday evening until Sunday evening. Church runs approximately 50-70 people. No one here has asked for pastoral counseling since I have come. I would do my best to help them if asked. I mostly do hospital visits and follow up at home.
- 796 I am a first-year pastor. I am a bi-vocational pastor. I pastor a church of an average AM attendance of 37. Therefore, I will skew your results compared with full-time pastors. Life experiences may have helped me as much as college courses. Life experience was not included in your questioning. I would appreciate a copy of your results. Thank you.
- 805 Dear Sir: As a solo pastor for 46 years and now as a ½ time (pay schedule) pastor of senior adults, I did some counseling. Most of my counseling dealt with individual spiritual problems. I very often referred people to a Christian counseling center for marital or emotional problems. Now, we have two qualified, trained counselors here at Central Wesleyan Church, so any serious situations that I would be confronted with I would refer them to our counseling center. I'm sorry that I cannot be of more benefit to you. May God bless you.
- 845 This survey would be more accurate had you defined what qualifies as a counseling session vs. a "chat" or a "meeting."
- 892 Most of my counseling training comes from gifting, personal healing, and a number of books read, digested, and applied in my own life.
- 895 I would truly like to see the results of this survey. I understand much of mine is blank, and feel that others, in all honesty, will be on the thin side also. Thank you for the survey to help stir questions on my lack of knowledge.
- 915 I believe the denomination should provide resources for their pastors in regard to specific counseling issues, such as depression, finances, conflict resolution, etc. While I believe counseling is of great worth, there seems to be few people who are willing to admit they need help, and then ask for it.
- 943 A lot of the percentages are an educated guess. When I was in college most of our teaching applied to theology.

- 945 I would refer a lot more except for 2 reasons: (1) I don't know who's out there, qualified to counsel; (2) most of my counselees can't afford or just won't go outside. The trouble with a questionnaire like this is it doesn't allow for qualified answers. On the whole, I do not feel equipped to do real counseling with people. Even if I can see the problems, it's another matter to help people see themselves. Being a "pastoral" shoulder to lean on/a sounding board is something I can do well enough, but I don't feel I have any business leading people through a process of self-discovery and real healing.
- 966 I serve in a small rural church – the bulk of my counseling is pre-marital. People seldom, if ever, seek me out for counseling. It sometimes happens during visits or contacts, never as a counseling session.
- 968 In my years as a pastor, the majority of the people in my congregation who went to counselors had harmful experiences. I have found in over 30 years of ministry very little helpful counseling for my people. Even large churches with a counseling staff in them, at best, waste the person's time. In previous pastoral positions, I have had fairly busy counseling load.
- 972 Counseling is a small, but vital part of my ministry. My biggest frustration is not having time to adequately deal with and follow-up on counseling issues. I often feel like a failure in this area.
- 988 When approached as pastoral care or soul care, the seminary training was much more helpful because it appeared not in "counseling" classes, but in Scripture and Theology classes. In general I do not view myself as a Pastoral Counselor, but as a giver of care to souls.
- 1017 I received my ordination thru the home study course. This congregation (approx. 100-125) has asked very little of me from a counseling standpoint. Mostly, I have counseled pre-marital situations. Care at the time of hospitalization and death is, to me, counseling, mostly very informally and spiritually. I have done some referrals, but not specific. I am not qualified to offer any substantial counseling ministry outside of spiritual concerns and biblical application.
- 1039 Tenure and culture seem to determine to a large degree the amount of counseling I have done. During 17 years in an Ohio church I had a much higher counseling load. Four years in a Virginia church – almost none except as a counselor to pastors.

- 1056 If we can get people to get right with God, and go on into Holiness, many of their personal problems would disappear. Most of our people are so worldly-minded that they are no good to themselves or to others.
- 1057 I feel that more seminars should be offered as we are often years away from our training and need refresher courses. This study causes me to stop and assess what I am doing and how much of it I am doing.
- 1088 As I stated in question 10, my answer reflects how important I feel these tasks are, not necessarily how much time I get to spend on them.
- 1167 The survey was hard to understand at times – exactly what you were looking for.
- 1200 Overall, my ministry hasn't had much counseling. Generally I limit any counseling to biblical/spiritual – if a problem seems beyond me I refer to a Christian counselor at a sister church.
- 1224 More often than not, I feel inadequate with the issues that are presented to me. Within 2 sessions I can feel confident to refer to a professional. Please send me a copy of your results.
- 1270 I have learned that having a referral file is a must. We need more of you out here.
- 1294 I have not felt prepared to counsel, but consider it very important. My last class helped me to think more about what I should do in counseling situations. Thus, I am hoping to improve. I wish you well in your doctoral studies.
- 1297 Very interested in your results. Send me a copy.
- 1298 We have Pine Rest counseling center available in our area. It is free and they are better able to deal with issues. I always defer to those better prepared in this area. I avoid counseling as much as possible.
- 1315 As you can tell by my responses, I do not feel I was adequately trained to counsel. There are so many deep-rooted dysfunctional problems to deal with that I don't feel adequate to help people. This is very frustrating and disappointing because I would really like to help them more. Also, there is the time factor that limits me due to my other responsibilities.
- 1322 Please send me the results of this survey. Thanks.

- 1327 As a rural congregation, I find that counseling comes and goes. The majority of my counseling is premarital or death/dying and is extremely varied.
- 1337 A lot of this survey would not apply to me. The pastor does most of the counseling. There are times when I assist.
- 1359 I have just gone through angioplasty for four blockages and am planning on resigning for a year or so to get rid of stress.
- 1399 I have been preaching for 53 years. I greatly enjoy the Lord's work. These are days of opportunity. I find it easy to deal with even the most wicked people. To hear someone curse is very rare. God and people have been and are very good to me.
- 1425 May God bless, guide and use you for His glory!
- 1431 I found this somewhat difficult to complete due to the fact that I do 100% counseling outside the church and only 1% in the church. Not until I was a way into this survey did I realize it was concerning counseling the congregation. Our senior pastor does most of the church counseling.
- 1437 This may seem a little oversimplified but I still believe that most issues can be dealt with by applying biblical teaching. It just seems that people have not been training with clear biblical doctrine. I have found that most problems originate from disobedience or unguidedness and the problem persists unless daily Christian disciplines are followed over a long period of time. Most just want a "quick fix."
- 1449 For some of us our counseling preparation was secular and we have had to adapt to the spiritual.
- 1460 Pastoral training for counseling is presently inadequate. I have often wondered why!
- 1491 I do not keep a record so everything was an estimate. Sections 2 and 3 seemed to be redundant. I am in a small church so I don't get a tremendous amount of counseling. Average attendance is 70. I require 6 sessions of premarital counseling.
- 1494 Small church in country so hard to answer. Much different than city churches, and being fulltime, and also with no additional staff.

- 1559 Most of my counseling has been to listen and encourage people. I try to encourage more difficult cases to a local Christian counselor. I think most counseling is just listening. The survey was more designed to the pastor who is a counselor in a large church setting and not the average pastor. Most of my counseling is done over a cup of coffee, or under the hood of a car, or even working on a project together.
- 1696 A pastor must recognize and be honest with his limits as a counselor as far as his talent and training. To proceed past those limits poses risk for the individual and for the ministry of the pastor.
- 1700 I doubt my survey will skew your stats. The reason I left so many blank is my problem with "Pastoral Counseling." What is your definition of it – what is mine? My apprehension of the cause of the human predicament is spiritual. I know that counseling has become the "in" thing for many in pastoring. But I believe in my role of preaching/teaching and pastoral care. God can effectively use me in such a way that "counseling" as you would define it is not necessary. I am often solicited as a pastor by "professional" counselors to avail my people of their services. I have come to the point of not doing so for several reasons. One is that I do not know or have confidence in them as counselors. Two, very often I find the counselors seem not to walk their talk. Three, money seems always to be a critical issue. Most certainly in my experience there are situations with depression, drug abuse, etc. where I know that I am not a source of the type of help needed, so I refer – or decline. Most of all, though, I believe in the power of the Word and the Spirit to change, to heal, to rectify, to reconcile, and sanctify. We all need this Counselor – it is the lack of God that causes dysfunction.
- 1740 I hope this is helpful.
- 1785 Good luck and God bless you on your study.
- 1816 It should be noted that our church has a full-time counseling center. A lot of our people go there if they have a problem. If they do come to the church they usually go to the senior pastor.
- 1826 There are two extremes of opinion about pastors counseling. On one hand, pastors sometimes go beyond their abilities and training but pastors are in a unique position with their congregation to provide pastoral care – including some kinds of counseling. Please define "counseling" and "Pastoral Counseling."

- 1838 I have done a lot of pastoral visitation and helped with needs in an informal way. I'm not sure this will be much help to you. Feel free to call me if I can be of further help.
- 1874 Perhaps a more clear definition of a "counseling relationship" as you view it would have been helpful. I wish you well in your endeavors. Blessings!