

THE USE OF COUNSELING TOOLS AND
TECHNIQUES BY THE PASTORS IN A MAJOR
PROTESTANT DENOMINATION

Thesis for the Degree of M. A.
MICHIGAN STATE UNIVERSITY
Reverend
George W. E. Nickelsburg, Sr.
1958

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THE USE OF COUNSELING TOOLS AND TECHNIQUES
BY THE PASTORS IN A MAJOR
PROTESTANT DENOMINATION

By
the Reverend George W. E. Nickelsburg, Sr.

A THESIS

Submitted to the College of Education
Michigan State University of Agriculture and
Applied Science in partial fulfillment of
the requirements for the degree of

MASTER OF ARTS

Department of Administrative and Educational Services

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AN ABSTRACT

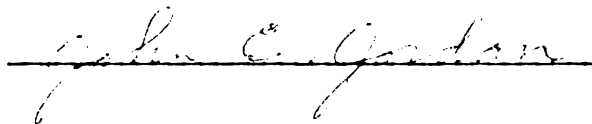
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A handwritten signature in cursive script, reading "John C. Gordon", is written over a horizontal line.

This is a study of the ministers of a major Protestant denomination in Michigan sponsoring an established school system with respect to their reactions concerning differences of opinion which may exist between psychology and religion, the potential reconciliation of these forces, and the use of modern tools and techniques of counseling for understanding people.

The sample included complete coverage of the church's three Michigan districts of this clergy through questionnaires, interviews and observations. The coverage was representative of all sizes and types of cities and schools and churches, as well as age and educational status of pastors, and their official capacity. Responses were a most representative cross-section of the whole sample. A list of the definitions of counseling tools and techniques is included.

The data was analyzed according to the participation of the pastors and schools in the use, and the frequency and infrequency of use, of these tools and techniques. Reactions of the clergy to the compatibility of psychology and religion is also tabulated. The relationship of "Needs" and "Problems" as evolving from the understanding of psychology is reviewed in the light of man's behavior as "initiated through needs and guided by goals."

The survey developed the following findings:

1. Practical knowledge is frequently not differentiated from scientific understanding.
2. Some antagonism toward psychology is engendered by lack of recognition of the difference between the schools of psychology.

3. Rebellion against psychology often stems from its attempted substitution for religion by some psychologists.
4. There is not common understanding as to what are the "fundamental principles" underlying psychology and religion.
5. A ratio of slightly more than 3 to 1 believe differences can be reconciled.
6. Erroneous opinions concerning the distinction between "Needs" and "Problems" exist even though otherwise designated on the questionnaire.
7. Most of those interviewed admitted their lack of acquaintance with counseling tools and techniques.
8. Some of the respondents admitted their inability to give accurate answers through lack of familiarity with the tools and techniques, as well as the science of psychology itself.
9. There was considerable interest in further information about the use and advantages of tools and techniques.
10. Certain schools of psychology (e.g., Freudian) and the views of some psychologists cause psychology to be shunned by the church in some instances.
11. The effective use of tools and techniques by the secular world suggests their use by the clergy.

The following are the recommendations for further study:

1. The development of a text adequately scientific to set forth psychological theory and the reconciliation of any apparent differences of opinion which may seem to exist between the two fields.

2. The production of a book on pastoral counseling which explains, demonstrates and adapts all methods of counseling for their appropriate use for even the conservative minister.

3. A book setting forth the explanations, advantages and use of counseling tools and techniques as they are adaptable to the use of the Holy Ministry.

4. That further studies of this nature be conducted by major denominations to determine the relative strengths and weaknesses of the clergy in this field.

CHAPTER I

THE PROBLEM

It is not uncommon for the men of the Holy Ministry to encounter unusual experiences. Conscientious dedication to duty impels one to explore more precisely the problems which grow out of accompanying observation. Frequently, this may result in the improvement of educational practices or spiritual administration (1:335ff.). Such an evaluation has developed in the writer's professional experience (even after twenty-seven years in the Office of the Ministry) following a program of study in the Department of Administrative and Educational Services of Michigan State University.

Statement of the Problem

The overall function of the Christian Ministry is to bring people into the right relationship with Jesus Christ. To accomplish this, the church must utilize today's means if it is to be effective in dealing with today's people. By the same token that parishioners are more well-informed, they are also subject to the difficulties, the temptations and the complexities arising from man's march of progress.

Paradoxically, that which has given rise to differences of opinion in areas of man's thinking, can be also the contributing factor to his better physical and mental health. This study will not detail the area of differences in understanding which may exist between the church and the field of psychology. Rather it will be the study of the ministers of a major Protestant denomination in Michigan sponsoring

an established school system with respect to their reactions concerning the following areas: 1) that needless differences of opinion may exist between psychology and religion; 2) that reconciliation of these forces would be beneficial to people; and 3) that the application of the church's pertinent branches of Practical Theology to present-day people must vary in accordance with the best usage of modern tools and techniques of counseling.

Purpose of the Study

There is an increasing amount of helpful literature and fine work being done in the field of pastoral counseling. However, they are not directed toward the use of tools and techniques by the clergy. Thus this study was to be a simple and frank evaluation of whether tools and techniques are understood as such, and are used by the clergy as means of understanding and serving people in the function of the ministry.

The need for this Study

Intensive efforts are necessary to reconcile any apparent or real differences which seem to exist between psychology and religion, so that the former may become a welcome aid to the latter. This is emphasized in research by Sanford in ethnocentrism with relation to some religious attitudes and practices:

Belonging to or identifying oneself with a religious body in America today certainly does not mean that one thereby takes over the traditional Christian values of tolerance, brotherhood and equality. (2:219)

On the basis of his studies he observes, "On the contrary, it appears that these values are more firmly held by people who do not affiliate with any religious group." (3:219)

Adorno makes a statement highly significant to the church:

It has been pointed out again and again by great theologians, from Tertullian and Augustine to Kierkegaard, that the acceptance of Christianity by the Christians themselves contains a problematic and ambiguous element, engendered by the paradoxical nature of the doctrine of God becoming man, the Infinite, finite. Unless this element is consciously put into the center of the religious conception, it tends to promote hostility against the outgroup." (4:723)

This importantly enough indicates that the true science of psychology supports the fundamentalist church tenet that the preaching of the Cross must occupy the center of her life, and that earnest effort should be made to evaluate the quality of the individual's faith in the light of the 'food for thought' suggested by Sanford, "it may be that mere acceptance or rejection of religion is not so important as how the individual accepts or rejects it, that is to say, the patterns of his ideas about religion." (5:52)

Adorno warns that the Christian belief in Biblical history has largely become neutralized as evidenced by maintaining part of its social functions while being emasculated in many of its profoundest claims.

This de-emphasis of doctrine and the accompanying rise of the Social Gospel is supported by Mayer who makes the categorical charge that many Protestant denominations are "no longer as separated by

by doctrinal differences as by the class and status differences of their members. Their members are largely recruited along class and status lines." (6:44)

Liston Pope not only re-inforces this documentation from the Office of Public Opinion Research at Princeton University, but makes the significant comment that this information could indicate that "a profound class realignment has occurred in religious denominations during the war years World War II or that class lines themselves have shifted significantly" (7:316), when he notes the CPOR's observations of census shift from the middle class to the lower class.

These findings have significance for the ministry in light of recent extensive and satisfactory research studies dealing with relationships between social class position and psychiatric disorders carried out in New Haven, Connecticut, by Hollingshead (sociology) and Redlich (psychiatry). Barber (8:325) notes a correlation between social class position and psychological illness clearly indicated in this study and that the correlation between mobility and psychological illness is clear.

Unfortunately, such facts substantiate the charges of men like Niebuhr in the religious field, that "the division of the churches closely follows the division of men into the castes of national, racial, and economic groups, "and "interpretations....to explain Christianity in terms of middle-class or bourgeoisie psychology have not been wanting." (9:6&77)

Turning to everyday life, there are additional demands for the reconciliation of any differences of opinion which may seem to exist

between psychology and religion. A case in point is that of the young boy who wrote in an autobiography for his teacher that he was going to kill his father and mother. Twenty-four hours later he murdered his parents, clearly indicating that he had been projecting himself into the future in the writing of that autobiography.

The long list of objective facts which constitute the reason for this study point to the necessity for the best usage of tools and techniques of counseling. A well-taken caution is spoken by Moynihan:

It may be also true that the focus of theology may cloud the important influence that the pastor's knowledge of the psychology of religion plays in his counseling. (10:326)

In a symposium with Wrenn and Durnall he advances a striking thought-

It is important for him [the pastor] to keep in mind why it is that clients come to him and not to psychiatrists or psychologists.....they come primarily to the pastoral counselor precisely because he is a pastor. (11:329)

And he further points up the need for proper preparedness in pastoral psychological training in view of the demands of the parishoner himself:

Psychology when it applies itself to religion and religious counseling, is interested in those mental processes and states of awareness which the individual experiences when he is influenced by religious beliefs and exercises religious practices. (12:328)

Ligon is more outspoken in his conviction for the psychological orientation of the clergy:

No religious educator should dare attempt his task without adequate tools. Psychology is the chief and most effective tool for any kind of educational venture. Educators have no choice as to whether or not they use psychology. Their only choice is in what kind of psychology they use...An educator trained in the techniques and skills of modern psychology has a great advantage over his colleagues who are untrained in them. (13:37)

The impact of Ligon's words becomes more significant in view of the extensive educational systems maintained by many of our churches.

Nor has the church itself been oblivious to deficiencies within the ranks of its clergy. Walther states, "We heartily agree with Philip Melanchton when on one occasion he wrote: 'An Iliad of evils is an unlettered theology'." (14:162) And speaking hand-in-hand of college and theological training in his book, "Pastoral Theology," Fritz almost summarizes much of what has been said above:

Since the ministry is the only profession in which a man can use, either directly or indirectly, all knowledge which he has acquired, and since, *ceteris paribus*, the minister with the best intellectual equipment can do the most effective work, it ought not to be a question with what little knowledge a pastor can get along, but rather how much he can acquire. The church needs an educated ministry. There is no conflict between religion and real learning, or science. The Church rather cultivates true scientific learning and uses it; not to convert the sinner, - that only the Gospel can do, - but to bring the Gospel to all kinds and classes and types of men. (15:20)

Summarily stated, the need for this study is readily demonstrated by the differences of opinion which may exist between religion and the field of psychology, the helpfulness which compatibility would afford, and the usefulness which counseling tools and techniques would serve these two fields in resolving the problems of mankind.

Definitions

Religion. For the purpose of this paper, the writer would define religion as the right relationship of people to Jesus Christ, i.e., "I know and accept the Christ of the Bible as my personal Savior and trust only in him for my salvation."

Psychology. Since, as Krech and Crutchfield point out, "The danger in failing to differentiate between scientific understanding of behavior and practical knowledge about behavior is great" (16:5) this investigation will define psychology as found in Klineberg, "the scientific study of the activities of the individual". (17:3) Following the further postulate of Krech and Crutchfield that "social psychology does not differ in any fundamental way from psychology in general" (18:7), psychology in this investigation may be looked upon as embracing the further definition suggested for social psychology in the same context in Klineberg, "the scientific study of the activities of the individual as influenced by other individuals".

Social Gospel. "The teaching of a social salvation which has as its objective the rebirth of society through change of the social order by mass or group action" (19:907).

Tools and Techniques. Wartens states: "Any technique, procedure, or method that contributes to a better understanding of the individual...and thus contributes to his better development and adjustment is a guidance tool." (20:v)

Under this definition the following are listed as tools and techniques of counseling:

Autobiography: In its simplest definition- "A biography written by the subject of it; memoirs of one's life written by one's self." (21)

Anecdotal Record: "An objective account of unusual behavior." (22)
"...a record of some significant item of conduct, a record of an episode in the life of a student; a word picture of the student in action; the teacher's best effort at taking a word snapshot at the moment of the incident; and narrative of events in which the student takes such a part as to reveal something which may be significant about his personality." (23:92)

Health Records: Official memorandum of the known facts of the presence of or freedom from physical pain or disease.

Observations: "the gathering of data, as for scientific studies, by recognizing and noting facts or occurrences; also, chiefly pl., the information or data so obtained." (24)

Personnel Data Sheets: "The questionnaire used for securing from students information with respect to such items as identifying data and information about the home (name and age...); health, educational and vocational plans; most-liked and least-liked subjects; work experience; special interests and free-time activities, and experiences of special significance." (25:159)

Problem Check Lists: An adjustment inventory designed to show the types of problems disturbing the students and to screen the students in need of special help (26:161).

Questionnaires: A means (used under varying forms) for obtaining background information or other pertinent data (27:169f).

Rating Scales: An observation report designed to determine the general estimate of an individual's relative strengths and weaknesses with regard to the attitudes and personality or behavior characteristics named on the scale (28:113).

Sociodrama: "A form of psychodrama used primarily for the purpose of helping the members of a group to work out effective ways of dealing with normal problems in interpersonal relations." (29:370). This is a tool for allowing individuals or groups to disclose their feelings.

Active Play: A technique to catch the child "off guard in order to evaluate his personality organization in an unbiased manner" (30:614), through the means of acting out roles or situations.

Puppetry: (doll play) Erickson: "In the microsphere the child does what he does not dare to do in reality" (31:614). He displays his underlying needs, purposes and conflicts.

School History: Data on the educational background of the child.

Scattergram: Type of analysis chart showing "individual differences in ability and achievement among members of a group and the relationship between ability and achievement for individuals" (32:30).

Sociograms: A technique to show "the general pattern of the relative strength of the choice status of individual members" (33:225).

Case Study and Conference: "The report on an intensive investigation of many aspects of some unit- a person...." (34:263). The involvement of additional personnel constitutes a Case Conference.

Test Data: The findings determined by some type of measurement instrument (35:18ff).

Time Sampling Charts: A form to determine a student's appropriate use of time.

Time Table: A chart indicating the student's apportionment according to schedule.

Picture Association: A projective technique involving the use of neutral pictures to "pull out" the kind of emotions built into children (36). E.g., Thematic Apperception Tests.

Word Association: A projective technique employing response words to determine inner feelings or thoughts.

Sentence and Story Completion: The use of unfinished sentences and stories as means of determining the thoughts, and unexpressed feelings.

Interviewing: A face-to-face relationship "for helping a worker to become acquainted with a student and to obtain valuable information from him but also for helping a student to become acquainted with himself" (37:299).

Cumulative Records: (Not mentioned in the questionnaire accompanying this study but recorded here for factual information and any bearing on this study). "All those records used by an institution to record information about an individual" (38).

Limitations

The four chief obstacles to a study such as this are: 1) The scarcity of literature concerning the use of counseling tools and techniques by the clergy upon which to make any suitable basis of comparison; 2) the oversight, neglect or unwillingness of some

ministers to respond to questionnaire methods; 3) the involvement of human nature in the refusal to admit one's deficiencies, and akin to this, 4) a skewing of results through misunderstanding of inquiries in a questionnaire. Unlike other studies, however, the above factors did not seriously impair the purpose or results of this study.

Plan of the Study

Preparation for this study included an attempt to determine what had been done in this field. This is reviewed in Chapter Two. The Methodology by which this study was made is given in detailed attention in Chapter Three. Chapter Four gives the Analysis of the Data. Chapter Five outlines the summary, conclusions, implications and recommendations for further study.

CHAPTER II

REVIEW OF THE LITERATURE

The purpose of this chapter is to acquaint the reader with a reflection of the thinking that has been done through literature, and a review of some of the pertinent works which would be acceptable particularly to the clergy of the denomination under study.

A glance at the catalog from the Publishing House of this denomination, one of the major business concerns of its kind in the field, reveals a meager amount of literature available to the clergy. Only a half dozen books are offered in the related area of psychology and pastoral counseling, nothing in the use of counseling tools and techniques.

This would appear to be inconsistent with the thinking of one of the founders of the denomination, Walther, who stated back in the middle of the nineteenth century:

We are not of the mind that the church should flee into the desert and for its self-preservation isolate itself from the unbelieving world so that the enemies have their way with the educated unbelievers who can be reached by the Gospel only in a certain form [our italics] and ultimately lead them to destruction, while the church restricts its work exclusively to the uneducated people. No, we recognize it as our sacred duty to become all things unto all men, in order by all means to save some. (39:162)

A trace of the conflict between psychology and religion which this investigation is attempting to review, appears in a major dogmatical work, "Scripture Cannot Be Broken," (1944) by the denomination's outstanding theologian, Engelder. With apparently no concession that science may yet reveal a reconciliation between

psychology and religion, Engelder stated:

The handbooks of psychology certainly do not contain a section explaining the mystery of Verbal Inspiration (40:312).

On the other hand, in 1953, another of this church's outstanding men, Haentzschel, well oriented in the fields of psychology and religion, observes concerning "intuition":

In spite of all advances made by psychology, many things about the mind and its functions remains impenetrable. Yet it seems at times there appears evidence for the play of mental faculties which convey knowledge of facts outside of the body without making use of the senses. In the records of the Society for Psychic Research and elsewhere well-authenticated instances are found of what looks like clairvoyance, the "seeing" of what takes place far away. Carefully conducted experiments which have been going on at Duke University for years have provided scientifically valid evidence for thought transference, clairvoyance, and other phenomena which have been grouped under the name of extra sensory perception and which seem unmistakably due to intuitions of occurrences and conditions outside of the body and beyond the reach of the senses-in some cases thousands of miles away (41:54). 2

Haentzschel does not refer this to Verbal Inspiration. Neither does the writer. But two things are clear: 1) It could explain Verbal Inspiration, and 2) Haentzschel leaves room for the reconciliation of psychology and religion, and certainly bespeaks the necessity for the clergy remaining abreast of all developments in the field of science.

Another of the denomination's men, abreast of developments in the field of psychology, sums up the treatise on "Psychology" in the Lutheran Cyclopedia as follows:

2

This quotation represents views with which the present writer neither agrees nor disagrees. It is introduced here only for the purposes described in the paragraph following it.

Christianity cannot serve itself or psychology to the best advantage by a wholesale acceptance or condemnation of psychological theories or findings. Its judgement and attitudes must be guided by the explicit and particularized findings in each instance (42:666).

Such a statement by Schmieding explains why the literature reveals Walther stating as aforequoted that the church should not "flee into the desert." On the other hand, he observes that people "won for Christianity by showing him that Christianity can pass the sharpest probe of science is not yet won; his faith is no faith" (43:164).

The aforequoted beliefs by churchmen in the reconciliation and adaptability of psychology as an aid to religion are supported in the field of psychology by Hilgard. He sets aside the differences of opinion in schools of psychology after discussing more than a dozen different theories of learning:

Because [we...have] been concerned with these theoretical problems, the areas of disagreement have been emphasized above the areas of agreement. Many plain facts about learning, important in practice, have nothing of controversy in them (44:359).

This investigation undertakes to illustrate and emphasize the use of counseling tools and techniques as means of understanding and serving people based on the relationship of "Needs" and "Problems" (both as hereafter defined). The reluctance or refusal of many religious leaders to explore psychology, omits to note that a correct understanding of these psychological concepts is vitally necessary, because they involve the proper understanding of the "Need" and the "Problem."

Wrenn has clearly stated this relationship:

The terms "need" and "problem" are often used interchangeably but this is the result of superficial thinking or of careless expression. A need is a demand of the organism, whether or not acknowledged or understood by the individual. A need is a "construct," or hypothetical concept, of a physiological tension which is eletrochemical in nature. This tension or need may be instigated from either within or without the organism. It is as real as the physical structure itself although it may not be within the range of conscious awareness.

A problem, on the other hand, is something of which the individual is aware and for which he has no immediate solution. Without awareness there is no problem (45:13).

The next sentence from Wrenn would seem to be pertinent to the present study: "But the individual may not link a felt problem with a basic need" (46:13). He introduces such illustrations as e.g., that few students would admit a "security" need, but they would say that they did not have as many dates as they would like; or a man may hate his job, but may or may not see the relationship between this and his need for social acceptance.

A further illustration is afforded by Senn of Yale. In answer to the question: "What do you think parents should do when they catch their children in a lie?", Senn states;

I think the first thing for parents to do, once they have made sure they are dealing with a falsehood and not an honest mistake, is to try to understand what fear or pressure or desire has made the child lie (47:49).

The literature in this field indicates that the whole dynamics of man's behavior emphasize the indispensability of needs and goals, the development of the "total person." The importance of this proposition, says Krech and Crutchfield,

lies in its denial of the explanatory value of such concepts as habit, conditioning imitation, suggestion, and social custom in accounting for the driving power behind the individual's activity. People's behavior is not initiated by habit or imitation or incorporated social norms; it is initiated through needs and guided by goals (48:30-31).

The necessity for the clergy to use the science of psychology as a means of understanding people (in order that they may establish their parishioners' optimum good) is strongly emphasized by the further word of these authors, "Strong motives are emotional, and fears and loves and hates do motivate." (49:30).

Nor does the literature confine the usage of psychology and counseling to the maladjusted. Maslow

Points out that much current psychological theory, influenced as it is by psychiatry, focuses attention on maladjustment, psychopathology, and conflict rather than on factors of health in personality (50:105).

This points up a strong case for the usage of counseling tools and techniques for preventative as well as curative purposes. In this sense it is well for the clergy to weigh the adaptation of Williamson's words:

Prevention of problems by performing functions implied in effective teaching is one of the chief personnel functions of teachers (51:59).

In this investigation the reader should turn his attention also to the field of pastoral counseling. Here a review of the literature should distinguish between the field of pastoral counseling itself and the use of counseling tools and techniques (with the latter of which this investigation is primarily concerned). The two would seem to be inseparably linked, yet investigation of the literature on pastoral counseling reveals more concern with the

practice of counseling than with the tools and techniques which would be more effectively used by the pastor as counselor.

Nevertheless, some attention should be given the contributions to the field as such, and those which may be used in the service of the denomination under study. Rogers' "Client Centered Therapy" is basic methodology underlying the books on the practice of counseling. Case histories, recording of interviews and systematic procedures make it invaluable to the field as a tool.

Bonnell's "Pastoral Psychiatry" and "Psychology for Pastor and People" summon the resources and techniques of religion and psychology in resolving the needs and problems of people.

A helpful volume is that of Gote Bergsten, Superintendent and Chaplain of St. Luke's Foundation, Institute for Psychology and Spiritual Counsel, Stockholm. His "Pastoral Psychology" is largely concerned with the normal member with whom the pastor has to deal.

Knubel has made a very acceptable contribution to the field under the title "Pastoral Counseling." This is the seventh in a series of lectures given under the Knubel-Miller Foundation. By nature brief in form, it affords an approach to the pastoral counseling movement well marked with the cautions which should be observed by a beginning counselor. The pastor is not a psychologist; he should use psychology in the service of religion.

A similar volume for the beginner is Schindler's "The Pastor as a Personal Counselor." Basic in style, it is not affected by changing techniques in counseling.

Allport and Roberts have made two contributions to the field of both psychology and religion worthy of mention at this point, "Personality: a Psychological Interpretation," and "Psychotherapy and a Christian View of Man."

Still there is a paucity of material directly related to the field as is mentioned by Oldenburg (52:24) in his "Analysis of Pastoral Counseling Needs and Training" (1954) in the Methodist and the Presbyterian Church in the U.S.A. He states, "It goes without saying that since this area is practically a new one, the literature is extremely sparse," even though noting that in the "past two decades strides have been made by specialists to present the latest research" (52:24).

Cabot, Dicks, Hiltner, McNeil, Wise, Morney and others have made significant contributions to the field, but must be presented with their values and shortcomings alike as far as this denominational study is concerned.

In the field of periodicals the American Personnel and Guidance Journal is noted as making more and significant reinforcements to the area of pastoral counseling. Two magazines are the outgrowth of the movement, "The Journal of Pastoral Care," and "Pastoral Psychology." The latter is more principally concerned with the psychological than the pastoral approach.

It will bear repetition that while the foregoing volumes are devoted, in many instances exclusively, to the pastoral counseling situation and therefore automatically use such tools or techniques as the "Interview," these works do not offer a clergy adaptation of the

twenty-two tools and techniques mentioned in the questionnaire which accompanied this study.

In the specific area of counseling tools and techniques as just outlined, there is a wide variety of literature. However, they are primarily concerned with the field of secular education. By way of illustration, Jane Warters' text, "Techniques of Counseling", was used by the writer in the course (AES 453) "Tools and Techniques of Counseling," for the department to which this thesis is being submitted. "Limitless" references are set forth after each chapter, but as afore-said, they are oriented only to the field of student secular education, except in so far as they would serve the requirements of the parish school.

The twenty-two tools and techniques listed in the questionnaire accompanying this study are outlined in detail in Warters' text. They are all useful in the church-related school, and are largely and effectively adaptable to the usages of the ministry. However, all such texts must likewise be adapted-they are not specifically designed for their most effective use by the clergy.

Summary. The purpose of this chapter has been to acquaint the reader with a reflection of the thinking that has been done through the literature, and a review of some of the pertinent works which would be acceptable particularly to the clergy of the denomination under study. The catalog from this denomination's official publishing house reveals a meager literature available to its clergy in this field.

While the church's literature indicates some traces of difficulty in reconciling psychology and religion, the church's leaders have advocated the use of all legitimate means for the promulgation of the Gospel.

The field of psychology re-inforces the churchmen's beliefs. The relationship of the "Need" and the "Problem" is outlined as an evolvement from psychological concepts. The literature observes the necessity for the development of the "total person."

A brief overview of the pastoral counseling movement literature indicates a number of works which can be used as guides in the practice of pastoral counseling. There are those which would not be totally acceptable to this church's Practical Theology and therefore could be used only as tools. From these latter, however, can be gleaned excellent practices adaptable to the Christian ministry. Insufficient attention has been given to works on tools and techniques specifically designed for the clergy's use (with especial reference to those twenty-two tools and techniques outlined in the questionnaire).

CHAPTER III

THE METHODOLOGY OF THE INVESTIGATION

The sample. The sample consists of all the ministers of a major Protestant denomination in Michigan sponsoring an established school system. Anonymity of individuals and denomination was stipulated in the covering letter.³ Such procedure precluded reluctance of the clergy to respond because of a trend possibly unfavorable to them.

Instead of systematic, area, or quota sampling, complete coverage was given to the clergy of the church's three districts in the State through the questionnaire. Systematic sampling was employed on a smaller scale in the use of interviews. Observations were also made of certain categories of people.

Three hundred and thirty questionnaires were circularized, twenty-five persons were interviewed and forty persons were observed in group situations. The adequacy of the coverage is indicated by parishes both large and small, in cities of various sizes, suburban and rural areas, and from staid areas as well as new subdivisions. There was appropriate coverage of older and younger men, as well as men in official and non-official capacities. The sample covered men ranging in educational status from the seminarian (vicar) to those holding the degree of Doctor of Philosophy.

The questionnaire. The principal coverage was through the medium of the mimeographed questionnaire (Appendix 2). The structure of the instrument was discussed with staff members in Michigan State University's College of Education. The questionnaire was then given study by several pastors of this denomination, with no change deemed necessary as to form or content. A cover letter (Appendix 1) explained briefly the purpose of the study. In view of the fact that the questionnaires were sent at the Holy Week season, particular attention was given in order to make them simple, direct, and as convenient as possible for return mailing. A self-addressed, stamped envelope was enclosed.

Four of the questions required only an affirmative or negative reply. Question Four, listing twenty-two tools and techniques, required only a "C" to indicate such tools and techniques used by the pastor among parishioners, in Sunday School or confirmation classes. An "S" was to indicate those tools and techniques employed in the parochial school. A "C" and "S" could be used to indicate both. These tools and techniques were listed for convenient designation as to the frequency of usage. (Cf. App.2).

Particular attention was given to the wording of the questions, both for convenience in quick reply as well as for avoidance of incorrect or inaccurate answers. Thus, Question One requested an affirmative or negative answer to the inquiry, "Do you believe fundamental principles underlying psychology and religion are incompatible?" This question was intended to determine the extent to which the clergy felt there was interference from the field of psychology.

Similarly, Question Two set forth the request for information contingent upon Question One: "Do you believe that any apparent or real differences that seem to exist can be reconciled?" The purpose of this question was to measure any resistance to the possibility of reconciliation between the field of psychology and religion, should such a view have been held by the individual clergyman.

Question Three, "Do you recognize a distinction between "Needs" and "Problems" in your ministry to your parishioners?", was intended to determine whether there was a recognition by the Clergy of the "Need" (a hypothetical concept of a physiological tension which is electro-chemical in nature) as the underlying basis of what is commonly called the "Problem" in life. In other words, is a problem simply something "that has to be dealt with," or is it recognized as "the outward expression or result of a Need?"

Question Four listed the twenty-two tools and techniques of counseling as outlined in Waters' book and the corresponding Course in Michigan State University (Administrative and Educational Services #450). No explanation was given to the names of the various tools. It was felt that if they were understood by the recipient of the questionnaire, they would be properly answered. If they were not understood, they were likely not in use in any form, and this was precisely what was to be determined. Explanation, in other words, would have allowed for a compromise answer in the event the tool was not understood. To illustrate, Personnel Data Sheets are used as record forms by most pastors. The Interview is commonly used as a consultation with a parishioner.

The last question was also purposeful. It was designed to determine whether the curiosity of the clergy would be aroused, if they were previously unacquainted with the listed tools and techniques. And similarly, whether they who do not use them, would prefer to continue not using them.

Interview. Here an attempt was made to cover new personnel not previously included in the group to whom the questionnaires were mailed, as well as a number of persons included in the questionnaire. The latter procedure was pursued to further validate responses of the sample group and determine whether there had been any considerable misunderstanding of questions. Such interviewing was conducted in both a formal and informal manner.

Observation. This third method also sought to include new personnel, but as in the instance of the interview, to validate the findings of the questionnaire. Observation was done in informal group situations and meetings. Interviews and observations were made possible through respondents voluntarily identifying themselves in the questionnaires.

Summary. A sample was taken of the ministers of a major Protestant denomination in Michigan. A complete sample was taken of the three hundred and thirty clergy of the church's three districts in the State. The sample was representative of each type of this denomination's churches, schools and churchmen. The questionnaire (App-2) was carefully designed to render accurate results. It was simple, yet arranged to determine whether the tools and techniques of counseling were in use by the clergy.

A number of the respondents voluntarily identified themselves. This enabled interviews with twenty-five pastors and observations of forty (among whom, however, were some new personnel) in order to further validate responses of the sample group and determine whether there had been any considerable misunderstandings of questions.

CHAPTER IV

ANALYSIS OF THE DATA

Questionnaire responses. One hundred and seventeen responses were received from the three hundred and thirty pastors circularized. These responses formed a representative cross section of the total sample. This was determined from the fact that twenty-four, or 20 $\frac{1}{4}$ %, voluntarily identified themselves. Postmarks identified the balance as coming proportionately from large and small cities, suburban and rural areas. The pastors who identified themselves were in turn a representative cross-section of the younger and older men, as well as officials and non-officials. They were of varying educational status.

The returned questionnaires included responses covering the parishes of fifty-four of the 112 schools in the State. These fifty-four were large and small schools, criss crossed from large and small congregations in large and small cities.

Answers to the questions. Table 1. In response to Question one, the 117 replies were tabulated as follows:

Qu. 1. Do you believe fundamental principles underlying psychology and religion are incompatible?

Responses	No.	Percent
Yes	12	10.2
No	95	81.2
No answer	5	4.2
Not necessarily	1	.8
Undecided	2	1.7
Depends	1	.8
Some	1	.8

Table 1

The data thus show that 81.2% of the pastors responding believe "fundamental principles" underlying psychology and religion are not incompatible, with only 10.2% of the opinion that such principles are not compatible. Approximately 5% have no answer and another 5% can be generally categorized as being undecided.

Table 2. In response to Question Two, the 117 replies were tabulated as follows:

Qu. 2. Do you believe that any apparent or real differences that seem to exist can be reconciled?

Responses	No	Percent
Yes	90	76.9
No	11	9.4
No answer	6	5.1
Dont know	1	.8
Unable to answer	1	.8
Some	2	1.7
Perhaps	3	2.5
Depends	2	1.7
In a measure	1	.8

Table 2

Analysis of the data reveals 76.9% of the respondents affirm the belief that "differences" can be reconciled, with a 9.4% negative answer and a balance which can be generally categorized as "Undecided." A further breakdown of negative replies reveals that some of the men who believe psychology and religion are incompatible, also believe that they may be reconciled, while others indicate the belief that differences in the two fields cannot be reconciled.

Table 3. In response to Question Three, the 117 replies were tabulated as follows:

Qu. 3. Do you recognize a distinction between "Needs" and "Problems" in your ministry to your parishioners?

Responses	No.	Percent
Yes	97	82.9
No	7	6.0
No answer	9	7.7
Not in those words	1	.8
Not always	1	.8
Never thought about it	1	.8
I suppose so	1	.8

Table 3

Summary of the results indicates a percentage closely approximating the answers to Questions One and Two, 82.9% of the respondents indicating a distinction between the Need and the Problem in ministering to parishioners. The balance of responses may be generally classified as "No."

In response to Question Four, the 117 replies were recorded as follows:

Qu. 4. Please check any of the following you employ in your ministry, using "C" for church or "S" for parochial school.

- a) Autobiographies
 - b) Anecdotal Records
 - c) Health Records
 - d) Observations
 - e) Personnel Data Sheets
 - f) Problem Check Lists
 - g) Questionnaires
 - h) Rating Scales
 - i) Sociodrama
 - j) Active Play
 - k) Puppetry
 - l) School History
- (Place furnished for "None", "Infrequently", and "Frequently" after each tool)

- m) Scattergrams
- n) Sociograms
- o) Case Study & Conference
- p) Test Data
- q) Time Sampling Charts
- r) Time Tables
- s) Picture Association
- t) Word Association
- u) Sentence & Story Completion
- v) Interviewing

Pastoral responses for the fifty-four of 112 parishes with schools in the State, indicate usage of the above tools and techniques as outlined on the charts of "Frequent" and "Infrequent" usage in Figures 1 and 2 (App.3-4). The one hundred and seventeen pastors reporting usage of these tools and techniques are outlined on similar charts in Figures 3 and 4 (App.5-6).

Table 4. In response to Question 5, the 117 replies were tabulated as follows:

Qu. 5. Would you be interested in more information on their use and advantages?

Responses	No.	Percent
Yes	88	75.2
No	10	8.5
No answer	17	14.5
"It would be alright"	1	.8
Maybe	1	.8

Table 4

Thus approximately 75.2% of the pastors polled are interested in further information on counseling tools and techniques. The interviews and observations will be discussed under the next section.

Interpretation of the Figures. Figures 1 and 2. It is convenient to discuss these two charts simultaneously. Together they offer some interesting observations.

On Figure 1, we note that only a small number of 50% of the tools are used frequently by the schools. Nor is there more extensive use of these tools infrequently. The sociodrama is used frequently by only one school. Infrequently, it is used by only nine schools. Anecdotal Records are used frequently by only five schools, and infrequently by only fourteen. There is little variation either between the pattern of frequency and in-frequency, or between the individual tools that are used frequently or infrequently.

The data indicates that thirty-six of the 54 schools reported for by their pastors, or 66 2/3%, use 50% or fewer of the twenty-two tools and techniques available. Thus, the fact that the autobiography advances from usage by eight schools on the "Frequent" chart (Fig.1.) to fourteen on the "Infrequent" chart (Fig.2.) is still in no way significant, because the tool is being less effective through less frequent use.

No school uses only one tool, and no school uses as high as twenty-one or twenty-two. Nor is there a pattern indicated whereby large schools use more tools. There is intermixing of pattern whereby small schools may use more tools and large schools use fewer tools. There is no set pattern to indicate that city schools use any more tools than those in rural areas.

Figures 3 and 4. These two charts should be considered side-by-side, too. The general pattern is similar to that found in Figures 1 and 2. Fifty percent of the tools are not used frequently. There is no material change on the "Infrequency" chart. The sociodrama is used frequently by one pastor.

That it is used slightly oftener on the "Infrequency" chart is negligible. It simply means that thirteen men are now using the sociodrama, and then only infrequently-- and only thirteen of one hundred and seventeen reporting.

Eighty-five pastors responding, or 72½%, use 50% or fewer of the twenty-two tools and techniques available, with sixteen or approximately 15% reporting no usage. There appears to be no set pattern which would justify belief that schools in congregations influence their pastor's use of tools and techniques. There are instances of parishes with schools in which the pastor and school use quite a few tools, and there are those parishes with schools in which pastor and school use few tools.

It is interesting to note that, as in the instance of the schools, the pattern does not change greatly. For example, few pastors indicate they use Sentence and Story Completion "infrequently," and fewer pastors indicate they use these tools "frequently." In fact, they are joined in infrequent usage by such valuable tools as Word Association and Picture Association.

The pastor with training acquired in the field of Education apparently gives fuller use to the tools. In a contrasting fashion some pastors in the Institutional Ministry use the tools readily, others believe the tools "do not apply to" them or they "have no need for them."

Further interpretations. From the 25% of responses containing verbal comments, the observations, and the interviews, additional

significant findings may be noted as follows:

1. Much of what is called "psychology" is what Ligon terms tradition, common sense, and personal opinion (53:37). Applied psychology (practical knowledge) is not differentiated from scientific understanding, a source of danger pointed out by Krech and Crutchfield earlier in this study.

2. Much of the time no distinction is observed between theory and practices in psycho-analysis and medical psychiatry.

3. There is evidence of a competitive spirit intolerant of psychology. This frequently results in a rebellion against the interpretation of psychology as a substitute for religion.

4. There are variances of opinion as to what are the "fundamental principles" of psychology.

5. A ratio of only slightly more than 3 to 1 believe that any apparent or real differences which seem to exist can be reconciled.

6. Although ninety-six persons indicated a distinction between "Needs" and "Problems", in many instances verbal comments in the questionnaires and interviews revealed an erroneous opinion was held by the respondent.

7. Many of those interviewed readily stated they were not acquainted with the aforementioned counseling tools and techniques as such, but were using a "resemblance" of the tool. These generally reported the tools as "being used."

8. There were frank admissions by some who identified themselves (and a few who did not), that they were thoroughly unfamiliar with the tools and techniques, and in some instances, with the field of

psychology. Consequently, they stated they were in no position to offer an honest evaluation or answer.

9. There is support for directive counseling as opposed to non-directive counseling. The study poses non-directive counseling 'as antagonistic to religious counseling which should be "God-Centered". ' (54:303).

10. There is significance in the relatively high percent of men who checked their interest in further information concerning the use and advantages of counseling tools and techniques. This interest was further emphasized occasionally by words, phrases, or the use of the grouped exclamation points (e.g., !!!).

The study reveals evidence that psychology has been shunned by the church because of influence by some of psychology's schools of thought (e.g., Freudian), or because of the views of some individual psychologists.

Summary. One hundred and seventeen responses were received to the questionnaire. This was a representative cross-section of all types and positions of the clergy and schools of this denomination. The answers indicated 81.2% negative response to Question One (concerning incompatibility), affirmative answers in the amount of 76.9% to Question Two (possibility of reconciliation), and 82.9% of the respondents indicated a distinction between "Needs" and "Problems". Another 75.2% was recorded in favor of more information on the use and advantages of counseling tools and techniques.

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The charts indicate that 66½% of the schools and 65% of the clergy use 50% or fewer of the tools and techniques available. The more "Infrequent" use of the tools and techniques does not counter-balance the low percentage of "Frequent" use. Further significant interpretations are noted from verbal comments on the questionnaires, the Interviews, and the Observations.

CHAPTER V

SUMMARY, CONCLUSIONS AND IMPLICATIONS, AND RECOMMENDATIONS FOR FURTHER STUDY

This study has resulted from the observation that difference of opinion may exist between psychology and religion. It was felt that the investigation would have academic worth as a thesis and practical worth to the ministry.

SUMMARY

Statement of the Problem. The specific area of study was to be the ministers of a major Protestant denomination in Michigan sponsoring an established school system⁴ with respect to their reactions concerning the following areas: 1) that needless difference of opinion may exist between psychology and religion; 2) that reconciliation of these forces would be beneficial to people; and 3) that the application of the church's pertinent branches of Practical Theology to present-day people must vary in accordance with the best usage of modern tools and techniques of counseling.

The Need for this study. Intensive efforts are necessary to reconcile any apparent or real differences which seem to exist between psychology and religion, so that the former may become a welcome aid to the latter. While there are the evidences of these differences, in the main, the leading churchmen of this denomination, as well as prominent psychologists, believe that psychology should

be used in the service of religion and that underlying differences are reconcilable.

The purpose of this study. This study was to be a frank evaluation of whether tools and techniques of counseling are understood as such, and are used by the clergy as means of understanding and serving people in the function of the ministry. Definition of these tools and techniques is then begun on page seven.

The importance of the study. In addition to the rationale established for the study, a review of the literature indicates both the paucity of work done in the past and the increasing interest in the pastoral counseling movement. At the same time, it reveals a continuing need for the adaptation of counseling tools and techniques (specifically the twenty-two outlined in this investigation) for the use of the clergy.

The Methodology of the study. The sample selected was all the ministers of a major Protestant denomination in Michigan sponsoring an established school system. Complete coverage by questionnaire was given to the three of the Church's districts in the State. Systematic sampling was employed in the Interview, and Observation was done in group situations and meetings.

Three hundred thirty questionnaires were circularized, twenty-five pastors were interviewed and forty were observed. Coverage included various stypes of living areas, parishes and schools, persons in official and non-official capacity, and pastors of all ages and educational statuses.

The structure of the questionnaire was discussed with members of the staff in Michigan State University's College of Education. The instrument was then evaluated by several pastors of the denomination concerned in the study. Particular attention was given to the wording of the questions both for convenience and accuracy of reply.

Interviews and observations were also conducted to further validate responses of the sample group and determine whether there had been any considerable misunderstanding of questions. A number of the respondents voluntarily identified themselves.

Analysis of the Data. The returned questionnaires were checked and re-checked for accuracy of tabulation. Percentages of school and pastoral participation in the use of counseling tools and techniques listed were set forth in discussion form as well as in Figures in an Appendix. Interpretations of Figures and Findings were then discussed in the chapter so indicated. These findings are again summarily stated here:

Summary of significant findings.

1. Nineteen percent of the pastors are vague about the compatibility of underlying principles of psychology and religion.
2. Varying views are held even by those who believe in compatibility.
3. There are evidences of a competitive spirit intolerant of psychology.
4. A breakdown of the negative replies to the question of reconcilability reveal added indecision.

5. The relationship of the Need and the Problem is not fully understood.

6. Fewer than 50% of the available tools are in use by two-thirds of the schools; and fewer than 50% by almost three-quarters of the pastors.

7. Some of the most valuable tools are insufficiently used, frequently or infrequently, by either schools or pastors.

8. Few set patterns of consistent usage are indicated.

9. Pastors with training in education apparently give fuller use to the tools.

10. There is relatively high interest for further information on the use and advantages of the tools and techniques.

CONCLUSIONS AND IMPLICATIONS

From the analysis of the data, the 25% of responses containing verbal comments, the observations and interviews, certain practices, patterns and opinions may be observed to obtain. However, even these appear in a favorable light in view of the considerable percentage of men who were desirous of further information on the use and advantages of the counseling tools and techniques outlined. On the basis of the findings the following conclusions and implications are suggested for consideration:

1. There are variances of opinion as to what constitute the "fundamental principles" of psychology and religion.

2. Much of what is called "psychology" is "applied psychology" (practical knowledge) and not differentiated from scientific understanding.

3. There is evidence of a competitive spirit intolerant of psychology. This sometimes takes the form of a rebellion against psychology as a substitute for religion or religious counseling.

4. Considerable antagonism to psychology as such is provoked by a failure to distinguish between theory and practices of psychoanalysis and those of so-called organic psychology.

5. A ratio of only slightly more than 3 to 1 believe that any apparent or real differences which seem to exist can be reconciled.

6. Erroneous opinion is held concerning the relationship of the "Need" and the "Problem", as stated e.g., by Wrenn.

7. There is much unfamiliarity with counseling tools and techniques, and of their proper use and advantages.

8. There is considerable interest evinced in further knowledge concerning these tools and techniques.

9. It would be well for pastors to meet with individual psychiatrists and psychologists, that when "differing interests meet; they need not oppose, but only confront each other." (55:IX). The possible outcome could be unity, integration, without compromise (giving a part of self- 55:IX).

10. The necessity for further training in psychology and the use of counseling tools and techniques (for both the clergy and the Seminarian) is apparent in the responses given.

11. It would be well to further evaluate non-directive counseling in the light of Arbuckle's postulate that "client-centered" counseling is not "self-centered" (56:333).

The cover letter to the questionnaire in this study stipulated that the results of this thesis would be made available to the men circularized. A few practical illustrations of the usage to which some of these tools and techniques may be adapted in the function of the ministry is herewith given.

The reader is referred to the Anecdotal Record under "Definitions" in Chapter One. This tool has the advantage of providing the basis for diagnosis without wearying hours of later interviewing.

The Sociodrama has its ultimate value in more than the mere usage of a role-playing device. It reveals the hidden factors in the child's life. The teacher or pastor will carefully note those who select the roles. This tool greatly assists in overcoming shyness in children.

Picture Association calls for the child to project his own personality into the situation. He reflects his own inadequacies, anxieties, and inner conflicts.

The autobiography will reveal e.g., the emotionally upset child and otherwise indicate various levels of conflict or values within the child.

Word Association and Sentence and Story Completion will verify the findings of the Autobiography and Picture Association, in addition to providing new views and information. Sound caution demands that no diagnosis is based on the use of a single tool or technique but on their multiple use.

The sociogram reveals the proverbial clique and cleavage. It is especially important where there is a specific necessity for interaction among children on different socio-economic levels, or possibly an integration problem.

The Interview should be given thorough study as a tool, by the proper usage of which the parishioner can see for himself the necessity for standing in the right relationship to Jesus Christ.

RECOMMENDATIONS

1. Development is necessary of a text adequately scientific to set forth psychological theory and the reconciliation of any apparent differences of opinion which may seem to exist between psychology and religion.

2. Publication should be undertaken of a book on pastoral counseling which explains, demonstrates and adapts all methods of counseling for their appropriate use for even the conservative minister.

3. Authorship should be sponsored for a work defining and explaining the advantages and use of counseling tools and techniques as they are adaptable to the use of the Holy Ministry.

4. Further studies of this nature should be conducted by major denominations to determine the relative strengths and weaknesses of the clergy in this field.

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APPENDIX

5190 Park Lake Road
East Lansing, Michigan
March 24, 1958

My Brother in Christ,

Having been called upon by the Lord Jesus to serve his people here in the vicinity of Michigan State University, it has been my privilege to take advantage of some of the University's resources.

The few questions on the accompanying sheet are in preparation for a Master's thesis entitled "The Use of Counseling Tools and Techniques as Adequate and Effective Means of Understanding and Serving People in the Normal Function of the Holy Ministry."* May I impose upon you, in what is always the busy Calling of the Ministry, to jot down a "yes" or "no" and return it immediately via the enclosed self-addressed envelope?

Dear Brother, please note:

- 1) You are not requested to sign your
your name.
- 2) No one will be identified;
- 3) The results will not be revealed
as of the _____, NCR
of the _____ ministry;
- 4) They will be recorded in the
thesis as a sampling of uniden-
tified ministers;
- 5) I shall not break faith with you.

The information in the thesis, which even the _____ men on the University's staff believe will be of considerable interest to the brethren, will be made available.

Strength be to you in your continuing practice of boldly confessing Jesus' name!

Yours in Him,

My thanks to you!

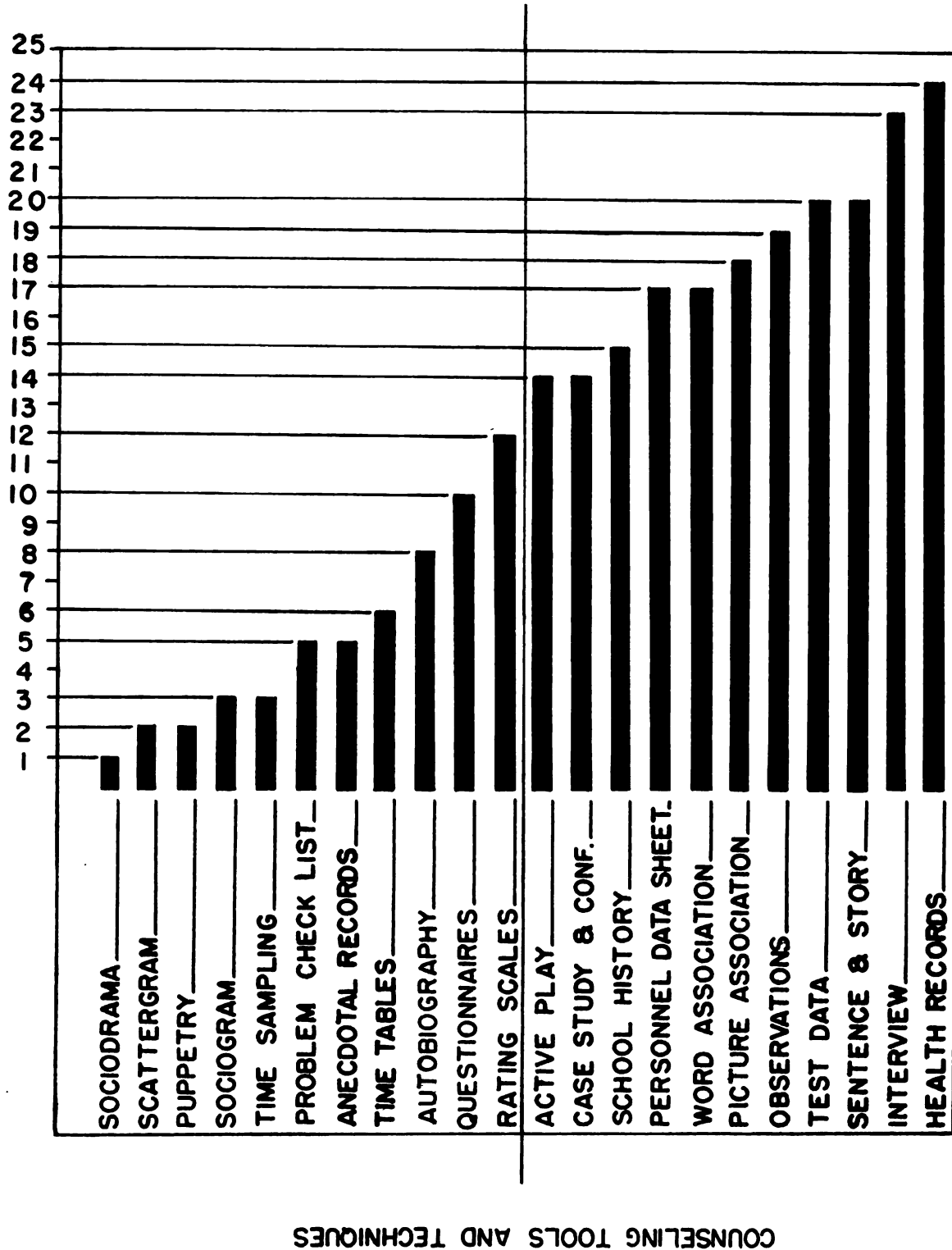
* This title was subsequently changed to- "The Use of Counseling Tools and Techniques by the Pastors in a Major Protestant Denomination.

- 1) Do you believe that fundamental principles underlying psychology and religion are incompatible? (YES) _____ (NO) _____
- 2) Do you believe that any apparent or real difference that seem to exist can be reconciled? (YES) _____ (NO) _____
3. Do you recognize a distinction between "Needs" and "Problems" in your ministry to your parishoners? (YES) _____ (NO) _____
4. Please check any of the following you employ in your ministry, using "C" for church or "S" for parochial school.

	<u>None</u>	<u>Infrequently</u>	<u>Frequently</u>
a) Autobiographies	_____	_____	_____
b) Anecdotal Records	_____	_____	_____
c) Health Records	_____	_____	_____
d) Observations	_____	_____	_____
e) Personnel Data Sheets	_____	_____	_____
f) Problem Check Lists	_____	_____	_____
g) Questionnaires	_____	_____	_____
h) Rating Scales	_____	_____	_____
i) Sociodrama	_____	_____	_____
j) Active Play	_____	_____	_____
k) Puppetry	_____	_____	_____
l) School History	_____	_____	_____
m) Scattergrams	_____	_____	_____
n) Sociograms	_____	_____	_____
o) Case Study & Conference	_____	_____	_____
p) Test Data	_____	_____	_____
q) Time Sampling Charts	_____	_____	_____
r) Time Tables	_____	_____	_____
s) Picture Association	_____	_____	_____
t) Word Association	_____	_____	_____
u) Sentence & Story Completion	_____	_____	_____
v) Interviewing	_____	_____	_____

- 5) Would you be interested in more information on their use and advantages?
(YES) _____ (NO) _____

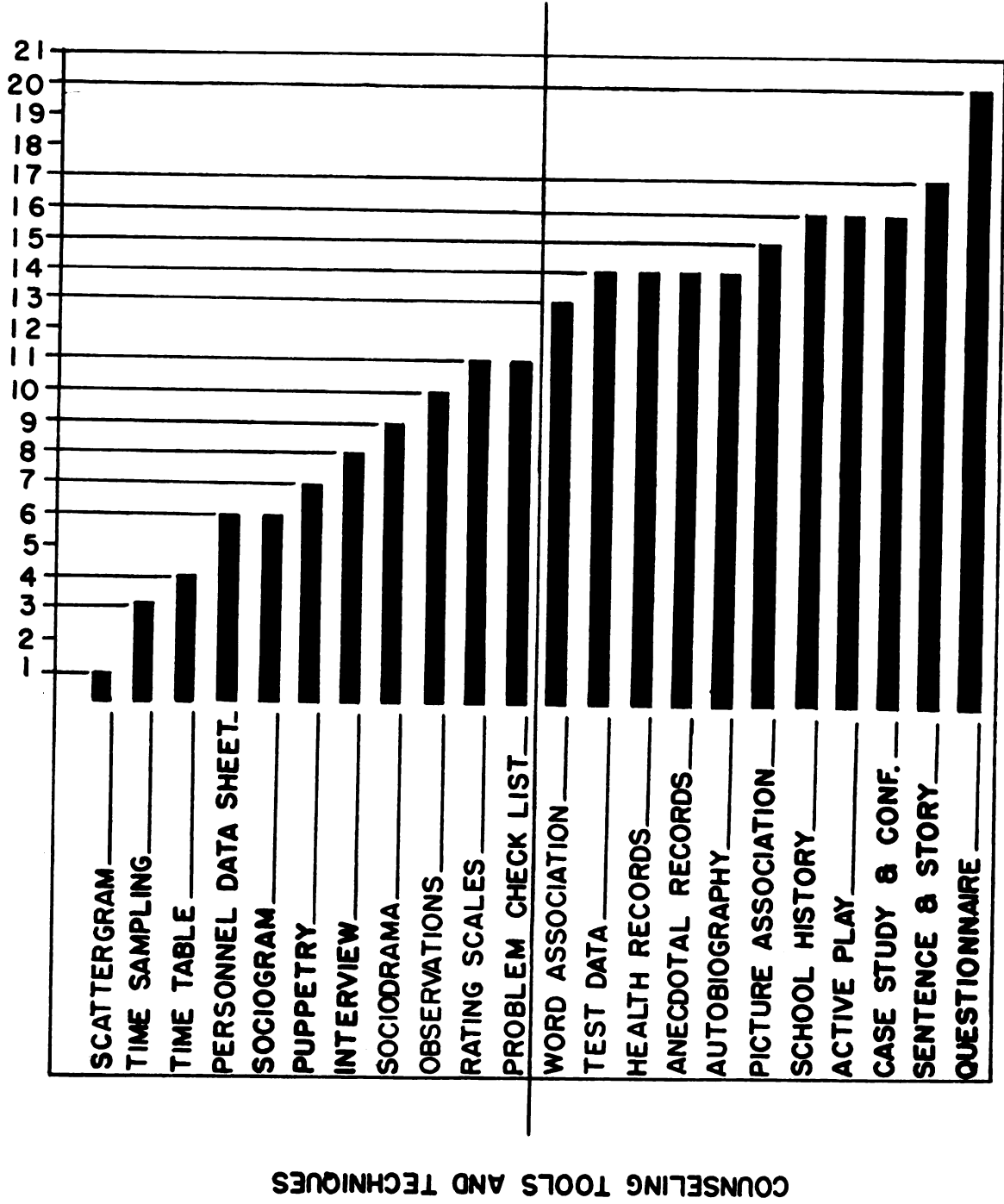
SCHOOLS



FREQUENCY OF USE OF EACH TOOL AND TECHNIQUE IN THE SCHOOLS

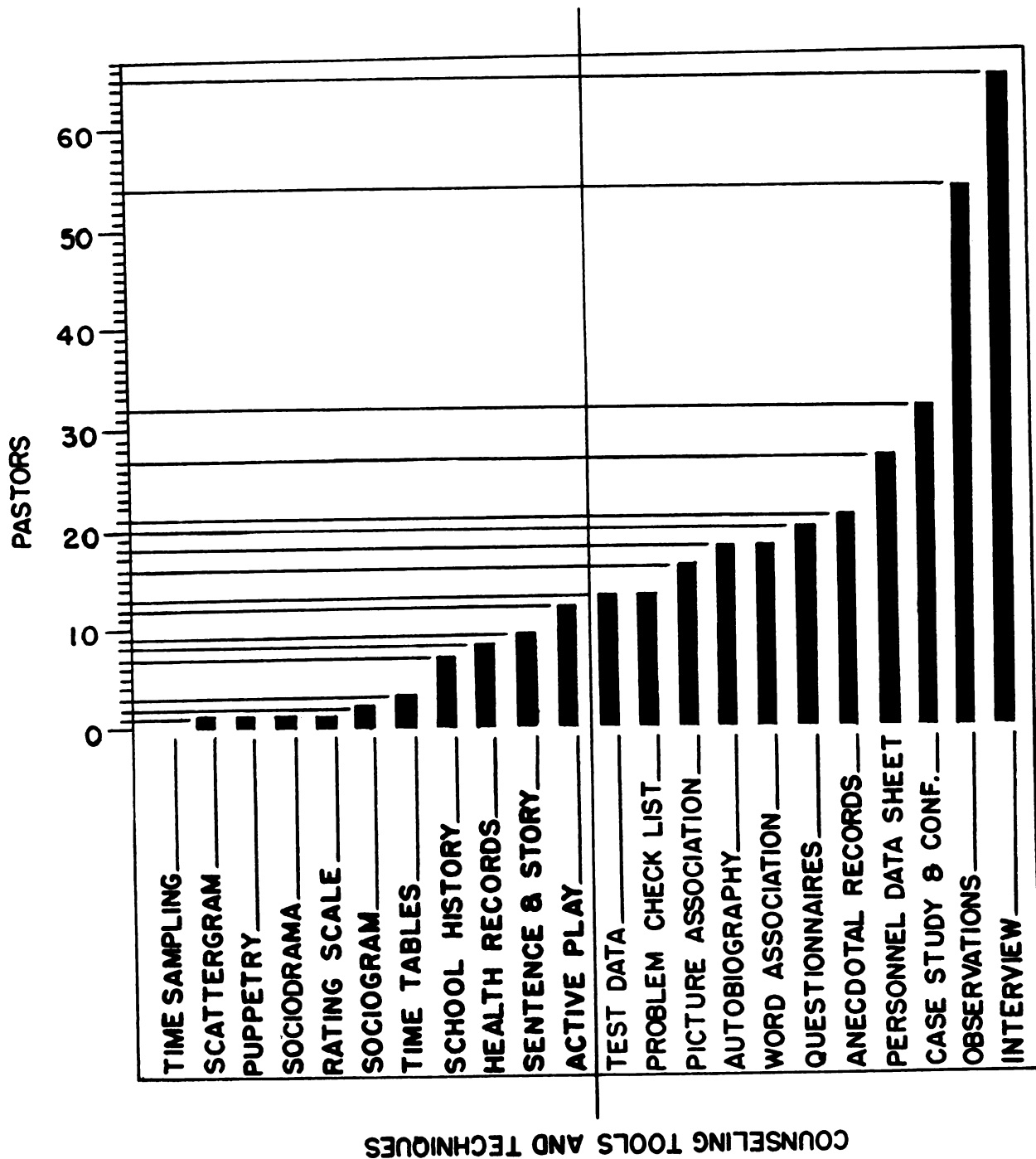
FIGURE 1.

SCHOOLS



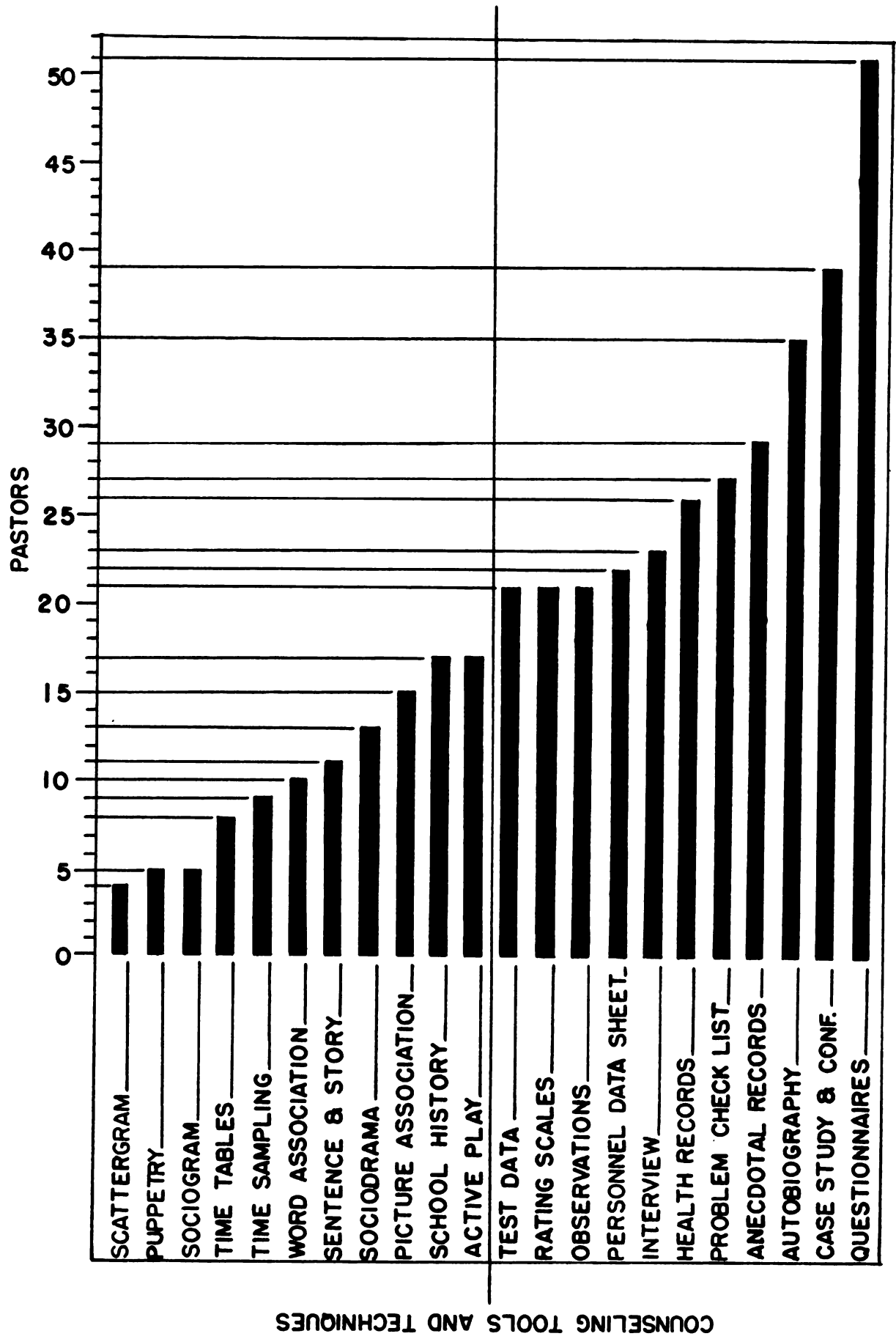
INFREQUENCY OF USE OF EACH TOOL AND TECHNIQUE IN THE SCHOOLS

FIGURE 2.



FREQUENCY OF USE OF EACH TOOL AND TECHNIQUE BY THE PASTORS

FIGURE 3.



INFREQUENCY OF USE OF EACH TOOL AND TECHNIQUE BY THE PASTORS
FIGURE 4.

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