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ABSTRACT

AN INVESTIGATION OF GRADUATE PASTORAL COUNSELING PROGRAMS IN SELECTED SECULAR UNIVERSITIES AND SCHOOLS OF THEOLOGY

by William J. Donaldson, Jr.

The study was designed to investigate and appraise graduate training in pastoral counseling in selected theological schools and guidance departments. The selection of the institutions involved was based upon their accreditation and upon their indication that they currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis. Theology schools included are those having full accreditation in the American Association of Theological Schools. Guidance departments included are those listed in the 1959-1960 edition of Preparation Programs and Course Offerings in School and College Personnel Work, United States Department of Health, Education, and Welfare, Office of Education. The sample included theology schools and guidance departments which indicated that their institution currently permits religious workers to secure a degree while working in counseling with a pastoral emphasis. The study was nationwide for comprehensiveness. Respondents were requested to answer the items in relation to their pastoral counseling programs. The responses were tabulated in terms of percentages.

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Data obtained through the normative survey questionnaire included the following topics: The Institution and Department, Origins of Pastoral Counseling Programs, Interdisciplinary Character of Programs, Courses Contained in the Pastoral Counseling Sequence, Effectiveness of Preparation in Particular Areas, Nature and Scope of Internships, Nature of Placement Services Provided, and a section on additional information including suggestions and comments, percentage of students working in various levels of graduate study in their program, and the availability of printed information concerning the training program.

Findings and Conclusions

1. Non-theological private and state institutions are realizing their part in training pastoral counselors is needed.

2. Many guidance departments are realizing the need of identifying a program sequence in pastoral counseling.

3. Guidance departments presently emphasize for pastoral counseling areas typically required for all guidance students, but some recognize the benefit of interdisciplinary studies for ministers.

4. Admissions policies for ministers into guidance departments seem to be largely the same as those for admitting regular guidance students.

5. Seminaries realize the need for more advanced training in pastoral counseling.

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6. Many theology schools offering only the Bachelor of Divinity degree feel their programs do not give adequate place to pastoral counseling.

7. Many seminaries are revamping curricula for more adequate pastoral counseling training.

8. Instructional patterns in pastoral counseling vary greatly from one theology school to another.

9. More theology schools need teachers trained in the techniques of counseling as well as theology.

10. Academic credentials are more important than personal contacts and entrance tests in admitting students to pastoral counseling programs.

11. Both guidance departments and schools of theology emphasize interdisciplinary areas of psychology more than other allied fields in their pastoral counseling programs.

12. There seems to be a nearly equal balance between theoretical and technical emphasis on kinds of courses contained in the pastoral counseling programs.

13. Reports on extents of effectiveness to which graduates are prepared in particular areas seem to stress functional skill over subject knowledge.

14. Theology schools seem to utilize various kinds of hospitals for their internships while guidance departments seem to rely more on social agencies and counseling centers.

15. The primary type of placement service provided in both types of institutions are permanent placement files for graduates including biographical information, academic information and employment records.

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16. Master's candidates outnumber doctoral candidates in graduate pastoral counseling programs almost two to one.

17. Many religious workers enroll as non-degree students for purposes of refreshing previous training in pastoral counseling or attending workshops and practicums for greater proficiency.

18. Many of the institutions have printed information concerning the institutions' training programs in general, but not many provide such information on pastoral counseling per se.

19. Most guidance department staffs considered that their course offerings related to pastoral counseling are inadequate without presupposed training in religion by their candidates.

Recommendations

1. A study should be made on social science departments where ministers seek training in counseling.

2. A study should be made to ascertain ways in which theological seminaries and secular institutions may work together for a more effective training of religious workers in pastoral counseling.

3. Course work and internship aspects of pastoral counseling need to be correlated more definitely.

AN INVESTIGATION OF GRADUATE PASTORAL COUNSELING
PROGRAMS IN SELECTED SECULAR UNIVERSITIES
AND SCHOOLS OF THEOLOGY

By

William J.^W Donaldson, Jr.

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

College of Education

Guidance and Personnel Services

1962

Final Ex

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William J. Donaldson, Jr.
candidate for the Degree of
Doctor of Philosophy

Final Examination: February 19, 1962

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Programs in Selected Secular Universities and
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The author is further grateful for all of the time and effort involved in making responses to the questionnaire by staff members of the respective theology schools and guidance departments. Their good will and cooperation helped to make this study a possibility.

A firm note of thanks is due to Dr. William E. Crane of the Second Presbyterian Church Counseling Service, Knoxville, Tennessee, for his foresight and encouragement during the entire program of doctoral study.

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CHAPTER I

THE PROBLEM

Introduction. This study utilized two different types of institutions: 1) Guidance departments in institutions offering programs other than only to elementary or secondary school majors. These institutions are those described in the 1959-60 edition of Preparation Programs and Course Offerings in School and College Personnel Work of the United States Department of Health, Education, and Welfare, Office of Education (54:1-20). 2) Institutions listed as being accredited members of the American Association of Theological Schools (10:490-491).

During the past fifteen years, the need for graduate training in pastoral counseling has increased tremendously. Counseling has always been an indispensable part of several professions such as: law, school teaching, psychology, family relationships, social work, et cetera. The particular stress of the twentieth century has magnified the need for training the ministry and other professions in counseling. Beyond this, the minister is in the peculiar position of not only studying the behavior of man as a science but also in helping him to interpret life in view of religious values.

It is probable that ministers and other religious workers have been involved in counseling longer than any

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other single professional group of workers. It is necessary to realize that counseling is inherent in the role of the religious worker. However, there is a need for clarifying this role in its relationship to other professions and to the nature and scope of the ministry as a whole.

For centuries the prophetic role of the church, that of interpreting God's message to his people, has been thought of as the primary role of the religious worker. But, recent trends in the ministry of many denominations in America seem to be turning from a prophetic to a counseling one. From this increased awareness of counseling as a major function within the ministerial line of duties, more insight into the nature and scope of it has not only been desirable but, in most cases, mandatory for the proper function of the present day minister. This awareness has increased the number and kind of training programs for pastoral counseling.

A. STATEMENT OF THE PROBLEM

The purpose of the study was to investigate the nature and scope of graduate training in pastoral counseling in selected theological seminaries and departments of counseling and guidance. It was more specifically desired to ascertain policies and practices of these institutions with regard to origins of their programs, admission to their programs, and organization of their programs.

The criteria which were used for the selection of theology schools and guidance departments, procedures used in

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development and validating the survey instrument, and the methods employed in collecting and analyzing and interpreting the data are discussed in Chapter III.

B. IMPORTANCE OF THE PROBLEM

Many pastoral counseling programs in theology schools are at the Bachelor of Divinity level without being particularly structured for graduate training in the Master of Theology and Doctor of Theology programs. With an apparent growing trend toward the development of counseling programs in theology schools, it has been relatively recent that a few seminaries have begun to feel the need for training prospective ministers in graduate and advanced graduate programs. They have augmented those courses with proper internships and clinical pastoral training.

There has been an increasing number of ministers seeking training in counseling in private and state supported colleges and universities. This trend has arisen for three main reasons: (1) Some ministers and religious workers desire to augment their theological training by following it with specialized programs in counseling, per se; (2) Many theological schools and seminaries do not possess staff and facilities sufficient to offer both the theoretical and practical aspects of pastoral counseling training. This resulted in the necessity of theology schools sending their graduate students elsewhere to obtain their clinical experience or internships; and (3) The university center provides

a program where workers of many denominations have come together for training without the theological inhibitions present in a specific theology school. It would seem, therefore, that an analysis of policies and procedures employed by theology schools and guidance departments is profitable and pertinent in order to discern the nature and scope of graduate training in pastoral counseling in both of these settings.

C. DEFINITION OF TERMS

Theological seminary. This term is used throughout to connote those schools existing for the training of ministers and religious workers for service in the church.

School of theology. This term throughout the study is synonymous with the term "theological seminary."

Psychology of religion. A term used to denote courses and activities where psychology and religion are integrated.

Pastoral counseling. A term used to denote an area of training by which ministers and religious workers are trained in professional counseling skills.

Pastoral care. A term used to denote shepherding a church congregation or people who are in general need of being ministered to by a religious worker.

Religious education. An area of training provided by theological seminaries for work in educational programs of the church.

Guidance department. A term denoting an administrative unit in the college or school of education usually concerned

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D. LIMITATIONS OF THE STUDY

Because of the nation-wide scope of the study, the questionnaire method was employed for the purpose of collecting data for it. Certain limitations are to be found in this type of instrument: the difficulty of validating the instrument, the difficulty of tabulating unstructured responses, and the difficulty of procuring the desired cooperation of the sources of information.

The study was limited to selected accredited theology schools and departments of guidance and counseling. Although these institutions are somewhat representative of a great many theological seminaries and departments of guidance and counseling, caution must be exercised in attempting to generalize to other similar institutions any findings from the present study.

One limitation is introduced by the biases of the respondents; the extent of their interest in the study, their individual qualifications and the degree to which they were able to apply the instrument to the given situation in their own institution. These limitations affect the validity of their responses.

A limitation existed in terms of the fact that the sampling was restricted to institutions indicating that they

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currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis. No attempt was made to survey the programs in unaccredited institutions or to take account of programs in accredited institutions which did not care to participate in this study.

Another limitation was the restriction to guidance departments as a basis for examining programs for which ministers seek training in private or secular schools. Many ministers seek training in schools of social work, departments of psychology, sociology and family relations.

Many seminaries consider work in the B.D. program as graduate work inasmuch as all seminary education generally follows a Baccalaureate Degree from an accredited college or university. However, many other theology schools consider only work at the Th.M. and Th.D. levels as graduate theological education. The policy adopted was to include only those figures from B.D. work of seminaries that consider it to be on the graduate level.

The sending of one common instrument to both theology schools and guidance departments limits the appropriateness of some of its items to both kinds of institutions.

E. ORGANIZATION OF THE STUDY

This dissertation is divided into five chapters.

Chapter I presents an introduction to the study, a statement of the problem, importance of the problem, definition of terms, limitations of the study, and organization

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Chapter II presents a review of literature in pastoral counseling, primarily emphasizing books but giving some evaluation to periodical materials.

Chapter III presents the development of the instruments and the methodology and techniques of the study.

An analysis of the results are presented in Chapter IV. This chapter attempts to present an analysis of the opinions given by the schools of theology and departments of counseling and guidance.

Chapter V includes the summary, findings and conclusions, and recommendations.

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CHAPTER II

REVIEW OF LITERATURE

Pastoral counseling, of course, is rooted in the traditional and historical cure of souls in the New Testament. This comes from the Greek concept of the word "charge." It was in the charge where ministers assumed the responsibility in guardianships entrusted to them (6:51).

During the ministry of Christ the disciples were sent to preach, teach, and heal. General and specific references to healing follow the Life of Christ in the Book of Acts, and Paul the Apostle lists healing among the spiritual gifts (14:196). It is apparent from the Epistle of James and the New Testament throughout that the early church leaders engaged in ministry to the sick and they record Christ's directions to the church for healing (33:260). However, this New Testament directive to heal is in some instances subordinate to the task of world-wide conversion (40:38). The New Testament perspective on healing seems to be that through the church God continues to administer to the sick by means of medicine and supernatural intervention (14:196).

The Book of Acts contains a number of general statements to the effect that the church continued to heal after the death and resurrection of Christ (1:138). It is apparent that the Apostles were moved by a compassion for the sick

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which Jesus manifested in his earthly ministry. They uniformly regarded their healing power as a gift of God and considered that they had no special ability of their own (1:150). According to the New Testament, the ability to heal is an extraordinary grace given to some individuals for the spiritual welfare of others. It was not particularly given to the institutional leaders of the church because anyone in the church might be able to heal (14:195, 196). However, there is New Testament evidence that the leaders of the church felt it necessary to supervise the use of healing (33:260). Healing does not come solely through "healers" according to the New Testament because the basic health giving force was considered to be the spirit of Jesus Christ dwelling in the heart by faith. It is, therefore, difficult to assess the ways in which vital union with God can quicken the mortal body. For example, the Apostle Paul regarded health as one of the benefits of participation in the Lord's Supper (15:195).

Various fathers of the early church referred to healing accomplished in the name of Christ. For example, Irenaeus (120-202 A.D.) pointed to the continuing gift of healing among Christians and, in his defenses of the church, pointed out that Christians used this gift not only for the benefit of those inside the church but for those outside as well. Arnobius (300 A.D.) relates how Jesus Christ permitted "many" to attempt and to perform miraculous deeds "without any material aids." These writers and others refer to

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recoveries from blindness, deafness, demon-possession, paralysis, dropsy, and to raisings from the dead (66:27).

Christians throughout the Roman Empire were considered to be exorcists of demons. The church introduced to those considered to be demon-possessed certain treatments which are now generally regarded as sound psycho-therapeutic practice. One instance is that of St. Basic (329-379 A.D.) who provided workshops for his patients at Caesera. The first charity hospital in the city of Rome was founded by the deaconess Fabiola about 300 A.D. (66:27).

The Post-Apostolic Church considered that it was its responsibility to perform ministry to the sick, not merely as the duty of a gifted few, but of the whole church. The order of deaconesses was developed, and subsequently the order of widows and the order of virgins. These orders were mainly for assisting bishops and elders in caring for the physical needs of their parishoners. Their activities included such ministration as care of the bereaved, the homeless, the wanderers and outcasts, the destitute and the diseased. Also, certain orders for men arose in the church during this period which were devoted to the care of the suffering (66:27).

By the fourth century it was common for all congregations which could support them to have hospitals, many devoted to the care of the mentally ill. In general, the bishops of the church staffed these hospitals with priests,

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monks and men and women of the orders. The Sacramentary of Serapion, a mid-fourth century prayer book, provides an example of the way in which the general practice of anointing had developed by this time.

We invoke . . . and pray to thee to send healing power of the only begotten from heaven upon this oil, that it may become to thee who are being anointed, or are partaking of thy creatures, for an expulsion of every evil spirit . . . for a medicine of life and salvation, for health and soundness of soul, body, and spirit. . . .

This is a prayer offered at the altar, consecrating oil to be used in the anointing of the sick (66:28).

The Medieval Church developed the practice of exorcism, anointing with oil and administering the Sacrament of the Lord's Supper to the sick. Where the Apostolic Church practiced public confession almost exclusively, the Medieval Church made confession a private affair. It was regarded as curative in its effects. The development of sacramental approaches to the sick resulted in increased attention to the pastoral ministry of priests and monks. The Medieval Handbooks of Penance may be called the precursors of clinical approaches to mental and spiritual problems (66:29).

Although pastoral counseling was present during the Middle Ages, it was gradually replaced by the Roman Catholic confessional (21:384). The dawn of the Protestant Reformation brought about a renewed emphasis on pastoral counseling primarily because of the stress of the reformers on the mediatorial work of Christ. It is probably true that the protestant counseling concept began to emerge during the

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Martin Luther and John Calvin shared much of the same feeling concerning the need for counseling and confession. Their scriptural authority for this was a passage found in the epistle of James which seemed to advocate that one should get rid of his own sins and "confess one to another." (48:177)

During the period immediately following the Reformation, gospel ministers in England seemed to lead the way in developing theories and skills in pastoral counseling. Richard Baxter, a puritan of Worcester, England, was one of the foremost to recognize the value of the cure of souls. His book entitled The Reformed Pastor, published in the year 1656, placed primary emphasis upon the worth and potential of the individual which could be cultivated through proper pastoral work. Baxter primarily stressed salvation, but his concern for pastoral care was so great that he hired assistants and paid them out of his own salary in order that his parish might be fully ministered to in all of its needs (3:262).

The industrial revolution was a period of great stress and turmoil into which the ministry of John Wesley was thrust. Wesley's counseling implied a profound psychological approach and his sermons pointed out that new character and experience with God helped to alleviate the conflicts of life. Concerning this emphasis, John Brown has the following to say about Wesley's ideas of troubled people: "They were no longer

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bits of refuse floating along the gutters, they were persons now, with names that were known and sins that might be confessed" (9:329).

Because of his amazing insight into the lives of individuals, Phillips Brooks during the latter part of the eighteenth century was known for a deep and far-reaching sympathy for the inner conflicts of people. He was, at that time, probably the foremost American counseling minister, although he never had the opportunity to study the learned techniques of modern counseling. In his larger parishes as well as in the outer world, he was constantly confronted with the problem of sorrow and suffering. Although Brooks was noted for attracting people by a dynamic personality, he considered the main therapy to be suffering with people in an overflow of sympathy. It is probable that Phillips Brooks had some difficulty reconciling the presence of suffering with the beauty of creation. This hiatus probably led him to having no particular dogmatic principle in his counseling because his primary concern was consolation in the will of God (2:190). It would seem that Phillips Brooks' primary concern in counseling was to aid those whose problems became too intense for them to solve. His success was so great that clergymen for many miles around came to him for counseling as well as lay members of his own and other congregations.

Horace Bushnell is another important character in tracing this period of the development of pastoral counseling. He was a noted protestant minister in New England who

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experienced much depth of human despair and inner struggle (13:518). Bushnell seemed to have the gift of realizing spiritual aspects of every day problems and counseling with people on this basis.

A significant work entitled The Pastor-Preacher appeared during the latter part of the nineteenth century by William A. Quayle, a Methodist-Episcopal bishop. This book is a monumental work emphasizing the true nature of the pastoral ministry. It was written in a very practical way, discussing the role of the pastor in relationship to the child, the sick, youth, and other areas (55).

The practice and literature of pastoral counseling did not assume true psychological proportions until greater emphasis began to be placed on self-perception. This emphasis by which man was to gain greater insight into his own problems was stressed toward the latter part of the century by Sigmund Freud, who laid much emphasis on the function of the unconscious mind and extensive research on the causes for man's inhumanity to himself. From this beginning many pastors, educators and psychologists began to realize more fertile fields for a better understanding of the individual both in relationship to himself and to society as a whole (6:54). It was in the continuance of such research and study that various schools of counseling and psychotherapy began to emerge; the most dominant of these being the psychoanalytical, the non-directive and the directive.

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In his Yale lectures, John Watson, another outstanding clergyman of the period, brought out some important concepts on the cure of souls (68). For example, in his writing entitled "The Work of the Pastor" he compares the work of the physician with that of the minister inasmuch as both are interested in the welfare of people, one from the spiritual point of view and the other from the physical. In laying down several rules for good counseling, his point of view is further sharpened by the following remarks:

It is a hard fight for everyone, and it is not his to judge or to condemn; his it is to understand and to help, to comfort, for these people and his children, his pupils, his patients; they are the sheep of Christ which were given him and for whom Christ died (68:240, 241).

It would seem accurate to estimate that prior to the beginning of the twentieth century a gradual emergence of a psychological approach in pastoral counseling had become more evident. However, it was not until new and vital interest in twentieth century theology took place that a real fusion between psychology and religion was brought about for the processes of pastoral counseling. Although most of the theological seminaries during this period retained the traditional subject matter areas in their curriculum, there were a few of them who were beginning to lay more stress in training ministers for meeting the counseling needs of the individual as a whole.

It is probable that ministers as professional spiritual counselors were very few because most counseling was

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left to clinicians who dealt with emotional problems on a purely secular basis. During the period 1930-1940, many secular psychologists did not highly regard counseling done by religious workers because they felt that ministers were untrained in basic tools of psychological counseling. On the other hand, some ministers were reluctant to refer their parishoners to psychologists because they considered psychology to be a substitute for religion. Inasmuch as some ministers were not ready to adapt themselves to newer counseling techniques involving psychology, many unsolved problems still remained, and the individual continued to remain unaided in many respects.

Carroll Wise, currently professor of pastoral care and counseling at Garrett Biblical Institute, Northwestern University points out how the trend from 1930-1950 showed a deeper understanding of problems in relation to the spiritual point of view. In discussing the greater understanding of human problems during the first part of the twentieth century he said:

At no time in human history was a need for help to people in trouble so great. Wherever one turned he was faced with the 'statistics' of human dislocation and misery. . . . (74:5, 6) -

This type of human misery and spiritual malfunction probably stemmed from the pressures of the times and economic situations, political values, homelife and many other types of problems wherein the security of religion apparently went begging.

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No doubt, a great deal of credit should be given to Leslie Weatherhead, a noted English minister, for the more diagnostic and scientific trends that have developed in pastoral counseling. Weatherhead became known for his developments and what he called his "psychological clinic." (69) His main interest was the integration of the medical profession with that of the clergy while using modern techniques and methods present in the study of psychology. Weatherhead's writings, as a whole, have meant much in the foundations of current pastoral literature for a scientific approach in pastoral counseling.

An important development in the history of pastoral care took place in the Emmanuel Episcopal Church in Boston where Elwood Worcester in conjunction with Joseph Pratt formed a class to aid those who were distressed morally and those who seemed obsessed with complex nervous problems. These classes were held in consultation with outstanding neurologists, psychologists, and other specialists of the medical profession. The basic concept of this group of professional men can be summarized in the following words of Worcester: "We believe in the power of mind over body, and we believe also in medicine, in great habits, and the wholesome, well regulated life" (75:2). Such a group indicates a close relationship between the doctor and minister that helped both minister and physician to accept each other as professionals with greater confidence. This accentuated the

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professional realization that many spiritual and moral problems have their basis in psychosomatic illness.

An important book concerning the development of research from the socio-psychological point of view by Charles Holman in 1932, under the title The Cure of Souls (31) shows a real understanding of human nature in dealing with the work of the minister and his parishoner from a socio-psychological point of view. Even though some theological aspects of the book do not seem objective, it is very worthwhile for reflecting the thinking of the late 1920's and early 1930's with regard to the function of religion and spiritual therapeutics. Holman stressed that for a minister to be successful in his pastoral work, he should acquire new insights for the understanding of human nature, that he should have at his disposal new methods and techniques, and that the professions should secure new relationships among themselves for better results in treating people. He felt that these things were mandatory for proper pastoral care.

As more progressive means were being explored and developed in the field of pastoral counseling, it became evident that much greater possibilities in pastoral care were coming to the front. John McNeill summarizes this in these words: "We are evidently at the opening of a new era in the history of the cure of the souls. The ministry of personality will be at once scientific and religious. . . ." (44) McNeill emphasized the wholeness of the individual for personality is much more intricate than the minister himself had been

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willing to admit. The writing and research of McNeil began to stress a more client-centered approach in counseling rather than the approach of advice giving.

Benefits of the fusion of pastoral counseling with insights gained from the medical profession is seen in the writings of Richard C. Cabot and Russell L. Dicks who did much in the area of hospital therapy. They observed that many emotional conflicts were found in patients who were soon to undergo operations and that these conflicts tend to intensify with increasing time or greater loss of health. Dicks was primarily interested in the contribution religion could bring to the sufferer, and his studies evoked, in general, a new field of interest. He emphasized that "the clergy's task in pastoral care is to assist the spiritual forces to work within the individual; forces which are struggling for growth and maturity of the soul" (16:9).

A new emphasis in counseling was introduced by Carl Rogers who started working in a child guidance clinic and later did a great deal of research and writing while on the faculties of Ohio State University, the University of Chicago, and presently at the University of Wisconsin. The Rogerian School of Thought is generally known by the term "non-directive counseling" because it emphasizes the individual's inherent necessity to take responsibility for his own decisions and understand his own problems regardless of the counselor being present to reflect the counselee's feelings. Rogers indicated that it was the counselor's duty "to assist

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the individual to grow" (58:15). Rogers characterized the older style of counseling by the term "counselor-centered" and the new type he called "client-centered." In emphasis, the counselor-centered school stressed the responsibility of the counselor while the client-centered stressed the activity of the client. Rogers published a pamphlet during the Second World War addressed primarily to chaplains, social workers, and ministers (58). In this pamphlet, Rogers stressed acceptance and permissiveness by the counselor because of the integrity of the counselee.

With the growth of several schools of counseling psychology, there was a need for realization of the counselor as a human being in that his ability to help people in stress situations does not stem from magical powers. The pastoral counselor must necessarily be a person of qualified training and background, but he must also have the ability to display warmth, empathy, friendliness, and other fruits of outward personality without becoming overly involved with problems of the counselee (28:199).

Carroll Wise of Garrett Biblical Institute, Northwestern University, has made a very helpful contribution to pastoral counseling in attempting to fuse the newer psychological approach to the practice of Christian faith. Wise stressed that personality is both scientific and religious in its makeup, and that counseling is the express function of the minister. In his book entitled Pastoral Counseling: Its Theory and Practice he points out that the tangible and

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intangible forces, subjective and objective, in pastoral counseling must be harmonized (72).

Seward Hiltner, of the University of Chicago and Princeton Theological Seminary, contends that the minister's role is an unique one because it reminds his flock of the presence of religion in pastoral counseling (25). Hiltner argues that the many phases of Christian life assist individuals in attaining balance in their outlook and practice. Such functions as prayer, Bible study, the use of religious and devotional materials, rites and ceremonies of the church and fellowship in the church are significant. He feels that all of these have useful and functional means toward a proper accord between the minister and his parishioners.

Hiltner realized that in order for the minister to properly carry out his role and function in pastoral counseling it was necessary for him to have sufficient training. "There are wide disparities between the types and the amounts of training which ministers have had to prepare them for counseling." (24:98) Hiltner indicated that ministers do not have sufficient training to cope with the realities which the minister and his parishioners face: "The question is . . . whether the pastor knows how to properly relate himself to the situation as a pastor. . . ." (24:102)

Wayne E. Oates, of Southern Baptist Seminary at Louisville, Kentucky, in recent years has stressed a point of view in pastoral counseling which emphasizes "the whole person" rather than merely a segment of personality (49). Oates

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feels that the entire moral and spiritual development of the parishioner must be the concern of all ministers rather than just a clinical approach to maladjusted persons.

The average minister is in a different social situation although he does occasionally deal with acutely disturbed people and can learn much from them about the use of religious guidance in preventing emotional disorders (49:107).

Since about 1950 the growth of pastoral counseling training and practice in the church has advanced so extensively that the literature concerning it is legion. However, grouping pastoral counseling literature by categories seems profitable in order to sample some of the most pertinent areas. Concerning Christian views on health and healing, Seward Hiltner's book, Religion and Health, published in 1943, helped greatly in assessing the entire realm of pastoral care relationships as they existed about twenty years ago (27). This, however, had been preceded in 1942 by a volume written by Carroll A. Wise entitled Religion in Illness and Health (73).

Wise, a professor in Garrett Biblical Institute at Northwestern University, in this book, gives a good summary of our knowledge of body-mind relationships and a great deal of useful material on the theme of religious symbolisms. In 1951, S. Vernon McCasland published a volume entitled By the Finger of God, a treatise on demon-possession and exorcism in light of modern views of mental illness (43). McCasland, an eminent New Testament scholar, here presents an excellent account of this subject from both a historical and modern

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point of view. Also in 1951, David E. Roberts published his book, Psychotherapy and a Christian View of Man, a book which attempts to integrate theology and psychiatry. Although introductory in nature, it is a far-reaching study arguing for a dynamic rather than static understanding of man's goals, including health (56). In the same year, Leslie D. Weatherhead, a noted English minister, published his book Psychology, Religion and Healing, which is a large volume containing several different categories of material about this subject. Its general value has been the cataloging of material rather than particular discussions on single themes (71).

An edited work entitled The Church and Mental Health, appearing in 1953 (Paul B. Maves, editor), is a symposium initiated by and brought together under the Federal Council of Churches. Its depth and unity mark it as probably one of the most important editions in the relation of health and healing to the Christian faith (41). A Methodist theologian, Albert C. Outler, in his book Psychotherapy and the Christian Message, published in 1954, provides a well-informed, provocative discussion concerning the effectiveness of psychological modes of healing practiced under Christian presuppositions (51). An important European publication in 1955, Holiness is Wholeness, was written by Josef Goldbrunner, a psychologist and Roman Catholic priest in Germany. It is helpful in bringing together the European point of view on psychology and religion, but the book itself is not sectarian in spirit or content (22).

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The book Psychotherapy and Religion, by Henry Guntrip, published in 1956, is an account given by an English Congregational minister who devotes full time to psychotherapy in a medical setting. This book presents a fresh discussion of health in relation to human inner conflicts, but it is less valuable in its dealings with religion and the ministry per se (23). Another book of importance in 1956 was Counseling and Theology by William E. Hulme. This is a rather interesting attempt by an American Lutheran minister to show the relationship between values such as sin and salvation and what takes place in pastoral counseling in order to improve psychological and spiritual health (32).

In 1957, W. O. Carrington published a book entitled Psychology, Religion, and Human Need (12) which bears primarily on problems of marriage and family life. The book covers a wide range of subjects with the author's understanding of Christian faith and medical background serving as the primary basis for his outlook. The Ministry of Healing, published in 1959, by John Ellis Large, former chairman of the Special Study Committee of the Protestant Episcopal Church, is a well-balanced and valuable book from an Anglican point of view and does a good job of bringing in the ministry with healing (38).

Another category of pastoral counseling literature deals primarily with ministry to the sick. In 1936, Anton T. Boisen published his book The Exploration of the Inner World. Boisen was one of the first in this country to

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pioneer a study of mental illness from the standpoint of pastoral care. This book centers on the thesis that some kinds of religious experience are like some forms of mental disorder (5). Also, in 1936, Richard C. Cabot and Russell L. Dicks combined their efforts for a classic work entitled, The Art of Ministering to the Sick (11). This book combines the insights of a famous physician and a pioneering minister, but some of its contents are now out of date though not irrelevant.

In 1948 John Sutherland Bonnell published his popular book, Psychology for Pastor and People. Bonnell has for many years been minister of the Fifth Avenue Presbyterian Church in New York and the material in this book reflects situations in case studies with which he has been connected during that period (7). A year later Seward Hiltner published his now famous book, Pastoral Counseling, which is a classic text in many seminaries. It presents pastoral counseling by inter-relating theory and practice (25).

In 1951, Carroll A. Wise published his volume under the title Pastoral Counseling: Its Theory and Practice, a sound introductory book but not as comprehensive as Hiltner's book by the same title (72). Paul E. Johnson, of Boston University, published his book Psychology of Pastoral Care in 1953. It covers a wide scope concerning the contribution of pastoral care to psychological health and spiritual maturity. It has been widely used in some seminaries as a textbook (34).

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From the standpoint of the hospital ministry, Richard K. Young's The Hospital Ministry, published in 1954, gives only a suggestive treatment to his main subject (77). Probably the most recent comprehensive symposium on pastoral counseling was put out in 1959, Introduction to Pastoral Counseling, Wayne E. Oates, editor. Although primarily a symposium by teachers of pastoral care in Southern Baptist Theological Seminary at Louisville, Kentucky, this book is well integrated and has a sound practical position (50). Many other worthwhile volumes on ministry to the sick in pastoral counseling have been written, but the above are some of the more important.

There is a general dirth of material concerning the relationship of pastoral counseling to other healing professions. However, a book by Russell L. Dicks entitled Who Is My Patient? a religious manual for nurses, published in 1941, gives helpful religious insights into the processes of the nursing profession (18). Carl R. Rogers' book, Client-Centered Therapy, published in 1951, is written from the standpoint of clinical psychologists, but is helpful in the relationship of pastoral counseling to that profession. It is widely used as a parallel reading book in many theological seminaries, although the book is primarily written about the function of a clinical psychologist as counselor and psychotherapist (59).

Probably the most comprehensive and well informed treatment on present day controversial subjects such as

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contraception, artificial insemination, and sterilization is Joseph Fletcher's book, Morals and Medicine, published in 1954 (19). This book deals in a very striking way with the patient's right to have the truth concerning his illness and the religious implications of this. It is written from a Protestant point of view. In 1958, Karl Menninger, of the Menninger Foundation, published a book entitled Theory of Psychoanalytic Technique which explains in a popular fashion how psychoanalysis operates to bring healing to its patients (46).

For books on the history of pastoral counseling and significant to any discussion of pastoral literature, the 1947 publication Physicians of the Soul: A History of Pastoral Counseling by Charles F. Kemp is a readable general history concentrating primarily on the recent developments in pastoral care (36). There have been several very competent treatments on the history of pastoral counseling written since 1950. The Church and Healing by Scherzer, published in 1950, is a rather general historical treatment, dividing its attention equally between the past and present history of pastoral care (62). In 1951, John T. McNeill produced an important work, A History of the Cure of Souls, which is a monumental classic on the entire panorama of the development of Christian pastoral care (45). Evelyn Frost in 1954 published the book Christian Healing which is primarily a discussion of the ante-Nicean history with its implication for the present-day care of souls (20). Seward Hiltner's Preface

to Pastoral Theology (26) published in 1958, contains probably the best pertinent discussion of pastoral theology during the history of the past few centuries.

There are many other books and periodicals which have been valuable to the literature of the field of pastoral counseling. Two particular periodicals stand out as being most widely used and containing the most comprehensive information. Pastoral Psychology is published monthly except during July and August by the Pastoral Psychology Press, Great Neck, New York (53). Its editorial advisory board includes such important figures as Carroll A. Wise of Garrett Biblical Institute; Paul Tillich, Harvard University Divinity School; Carl Rogers, of the University of Wisconsin; William C. Menninger, Menninger Foundation; Earl A. Loomis, of Union Theological Seminary, New York; Paul E. Johnson, Boston University; Russell L. Dicks, of the Central Florida Counseling Center; John Sutherland Bonnell, of the Fifth Avenue Presbyterian Church in New York, and many other noteworthy experts in the field of pastoral counseling. The pastoral consultant is Seward Hiltner, now on the faculty of Princeton Theological Seminary. This journal combines pertinent articles in pastoral psychology with listings of current institutes and workshops on pastoral care, institutional lists of offerings in clinical pastoral training, and reviews of doctoral dissertations pertinent in the field.

The Journal of Pastoral Care (35) has been the source of much aid in the area of clinical training. Its point of

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view is somewhat different than that of Pastoral Psychology but is very valuable to ministers engaged actively in pastoral counseling. This periodical has done a great deal in bringing together the disciplines of psychology and religion as they pertain to the interwoven relationships and interprofessional concerns and interpretations.

Some of the most recent books helpful to religious workers in pastoral care and counseling are as follows: The book entitled Redemptive Counseling by Dayton G. Van Deusen correlates developments in psychotherapy to pastoral counseling procedures with special emphasis on the implementation of psychotherapy and its insights into the Christian doctrine of redemption (67). Spiritual Therapy, by Richard K. Young and Albert L. Neiburg is a beneficial book for ministers who have not had experience or instruction in the field of psychosomatic medicine, and is a helpful introductory text in demonstrating case material on how the minister can perform his pastoral role as member of a professional healing team (76).

The latest contribution of Russell L. Dicks to the field is his current book Toward Health and Wholeness (17). In this book he pictures the pastoral ministry as promoting such healing emotions as Faith, Hope, Love, et cetera. One drawback to the book is that it is not a theologically oriented one, and this militates against its effectiveness. In order to meet a long felt need for relating the professions to pastoral care, Charles F. Kemp has written a handbook as a

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guide to health, social and welfare agencies entitled The Pastor and Community Resources (37).

David Belgum's Why Did It Happen To Me? sets forth the importance of Christian faith to the fullness of mind and body as a whole. The author's experience as hospital chaplain and professor of pastoral theology are evident in the concepts in this book (4).

The Self in Pilgrimage, by Earl A. Loomis (39), develops a concept of selfhood in which the disciplines of psychiatry and religion are combined to form insights concerning personality in depth and man's struggle in loneliness for a sense of belonging and community. Discovery of self is found in the person of Christ.

Two recent volumes by Hans Hofmann on the relation of psychology and theology are important to this discussion. Making the Ministry Relevant (29) is a collection of articles by contributors in this theme including Reinhold Niebuhr, Seward Hiltner, Ruel Howe, Paul Tillich and other prominent names. The Ministry and Mental Health is primarily based on the Harvard Project on Religion and Mental Health and is valuable in providing more recent insights on the psychological fitness and needs of ministers (30).

SUMMARY

This chapter has presented in panorama the practice and literature of pastoral counseling from historical perspective. Its development was traced from Biblical times to the

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professional concept which has evolved in the Christian ministry today. Particular periods, peoples and books were identified in the development of pastoral counseling.

CHAPTER III

METHODOLOGY OF THE STUDY

Initial procedures. During the planning stage a considerable amount of discussion took place with interested personnel regarding the need for pastoral counseling training. Various ministers, employed full time as pastoral counselors, were approached to assist in considering this subject. Although some felt that such a study was not necessary for their pastoral work, most of them agreed that it would be helpful for coordinating pastoral work with available training resources.

Another phase included rather extensive bibliographic research regarding studies made relative to pastoral counseling, with particular emphasis upon training given in college guidance departments and theological seminaries. A study was made of pastoral counseling literature, including books, brochures, pamphlets and catalogues. Many catalogues listed courses to stimulate prospective ministers to follow up their interests in this field. However, no study had previously been made which applied specifically to the nature and scope of graduate training programs in pastoral counseling bringing together theological seminaries with departments of counseling and guidance.

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Selected schools from each of the two kinds of institutions were asked to indicate the types of policies and practices pertaining to the origins, admissions to, and organization of their pastoral counseling programs. This was done by filling out the questionnaire in responding to suggested items and filling in other appropriate blanks with their own items. Respondents were further asked to indicate the nature and extent of their pastoral counseling programs in ways not specifically covered in the survey.

This study is divided into seven categories. These categories attempt to ascertain pertinent findings concerning graduate programs in pastoral counseling: 1) the degree to which certain features were used in the initiatory phase, 2) the extent to which each of certain aids or practices are used by the institutions to ascertain acceptability of ministers applying for admission, 3) the extent to which the programs are interdisciplinary in character drawing from the greater resources of their institutions, 4) the extent to which certain kinds of courses are contained in the pastoral counseling sequence, 5) the extent to which graduates are prepared in given areas, 6) the nature and extent of required pastoral counseling internships, and 7) the extent to which placement services are provided by institutions for students in their programs.

Selection procedures. The guidance departments were selected for reasons listed in Chapter I. The seminaries

were selected because of their full accreditation by the American Association of Theological Schools. Institutions of various sizes were included and wide geographic distribution is represented. Representative institutions from many denominations were included among the theology schools. The first criterion for selection was responses to the first letter sent to designated theological seminaries and guidance departments (see Appendix B, page 154). The purpose of the letter was to determine: 1) which institutions offer a course sequence in pastoral counseling without offering a degree; 2) which institutions permit religious workers to obtain a degree while studying counseling from a viewpoint of "pastoral needs"; and 3) which institutions offer the doctorate in "pastoral counseling." In order to insure best results in the subsequent analysis, it was determined to include only those institutions in the sample who indicated that they currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis. Lists of all the institutions to whom the initiatory letter was sent are included in Appendix A.

Development of the dissertation instrument. Since the study was designed to obtain common information from both guidance departments and theological seminaries, it was determined to construct one questionnaire applicable to both groups. Various types of questionnaires, check lists and opinionnaires were studied in order to construct an instrument

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which would reveal the desired information (52). Every effort was made to construct the instrument in such a way that the person completing the questions might do so in the minimum amount of time. Where possible, the check list type of question was used throughout the questionnaire (60).

As the questionnaire was being developed it was necessary to keep in mind some basic limitations. Each respondent had certain vested interests and biases which would influence his responses to the items contained in the questionnaire. Some guidance departments in charge of programs involving pastoral counseling might view it as only a specialty for ministers seeking training in their broader counseling programs. Some respondents in guidance departments might also emphasize content and theory in their programs a great deal more than counseling per se.

It should also be indicated that limiting assumptions were made by professors of pastoral counseling in theological seminaries. Many of the seminaries still stress the older types of theological disciplines such as the Systematic, the Historical and the Biblical. In such schools practical emphasis in theological training tends to be minimized. A great deal depends upon whether the particular seminary has a full scale program in the psychology of religion. A further limiting bias of theological professors is the denominational coloring that is likely to influence their responses.

The postal enclosure accompanying the initial letter contained five questions which served as a device to obtain

basic information before final selection of the sample and construction of the instrument. (See Appendix B, page 155) These responses reflected some definite trends regarding the policy of the institutions admissions, degree opportunities, availability of the Ph.D. in pastoral counseling, and prospects for future development of graduate programs in the field. Responses to these items were supplemented by additional suggestions, additions, deletions and changes for purposes of clarity. From these, as well as other suggestions and criticisms, the final instrument was designed. Particular consideration was given to the wording and arrangement of items in order to make it convenient for the respondents to present a report of their programs as easily as possible.

Procedure for analyzing survey. Upon completion of the instrument (see Appendix B, page 158), the questionnaires were lithographed. Each item in the questionnaire was made self-explanatory. A cover letter briefly explained the purpose of the study as well as the method of processing the instrument. The questionnaire, a cover letter, and a self-addressed, stamped envelope were sent to each of the institutions in the sample.

A follow-up card was sent to those who failed to respond. The items were tabulated on a sheet prepared for processing the data on IBM cards. The computing center of the University of Tennessee punched the cards and verified the results following the usual procedure. These cards were

then sorted into the two groupings, guidance departments and theological seminaries. The final step was sorting the cards into the respective sections represented in the dissertation instrument. The data were then arranged in tabular form. The answers given by respondents of the institutions were tabulated and percentages given for each of the categories of the instrument according to theological schools and guidance departments. The analysis indicated the total number of respondents who answered so that all cases could be computed whether they responded affirmatively, negatively, or did not respond. These percentages were presented in tables for each of the two categories. All instruments were used with the following exceptions: (a) those whose total response was too little to give meaning to the instrument as a whole; (b) those which were returned for lack of post office addresses; and (c) those not returned. It was advantageous to present the number of responses in terms of percentages because the mere presentation of numbers of respondents would not be meaningful due to the difference in total number of cases in the various categories.

In the succeeding chapters various sections of the instrument are presented and discussed. The tables present in detail the answers given by the respondents to each item.

CHAPTER IV

ANALYSIS OF THE DATA

Introduction. As previously stated in Chapter I, the intent and purpose of this chapter is to present an analysis of the responses given by fifty-six selected institutions. Consideration is given minutely and as a whole to the theological seminaries and to the guidance departments. After discussion of the preliminary study, the analysis of the data is summarized and discussed in the seven categories which follow: (1) origins of pastoral counseling programs; (2) aids or practices used in various departments to ascertain acceptability of ministers applying for admission to the program; (3) the extent to which the program is interdisciplinary in character, drawing from the greater resources of the institution as a whole; (4) the extent to which different kinds of courses are contained in the pastoral counseling sequence; (5) the extent of effectiveness to which graduates of the programs are prepared in the various areas; (6) the nature and extent of required internships in the pastoral counseling program; and (7) provision for placement services for students in the institutions surveyed. The respective tables which follow in this chapter indicate how the sections are answered; responses to the data are given in percentages for each of the guidance departments and theological schools.

The preliminary study. (See Tables 1 and 2.) It was determined, upon consultation with the doctoral committee, to send questionnaires to all those institutions (guidance departments and theology schools) who indicated religious workers at the institution were permitted to secure a degree while working in counseling with a pastoral emphasis. Other questions contained in the preliminary study were to help shape the nature and scope of the dissertation instrument and to provide information for the actual items to be contained in the instrument.

Fifty-three out of seventy-four reporting theology schools, 71.6 per cent, answered "yes," to the question, "Are ministers permitted to take graduate training in counseling in your institution?" while twenty-one theology schools, 28.4 per cent, answered "no," with thirteen theology schools making no response. Out of 129 reporting guidance departments, 125 of them, 96.9 per cent, answered "yes" to this question while four of them, 3.1 per cent, answered "no." Only one guidance department did not participate in answering this question.

Answers to the second question of the preliminary study were used in determining the size of the sample. Questionnaires were mailed to every institution answering this question in the affirmative: "Does your institution currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis?" Forty-three out of seventy-four schools of theology, 58.1 per cent, answered this

TABLE 1

EXTENT OF OFFERINGS IN PASTORAL COUNSELING IN THEOLOGICAL SCHOOLS

Question	Number of Answers	Number Yes		Per Cent Yes		Number No		Per Cent No		Number with No Answers
		Answers	Answers	Answers	Answers	Answers	Answers	Answers	Answers	
Are ministers permitted to take graduate training in counseling in your institution?	74	53		71.6		21		28.4		13
Does your institution currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis	74	43		58.1		31		41.9		13
Does your institution currently offer the doctor's degree to ministers while studying in counseling with a pastoral emphasis?	80	12		15.0		68		85.0		7
Does your institution offer "pastoral counseling" as an area emphasis within your broader program of counseling?	70	44		62.9		26		37.1		17
Does your institution plan to initiate or devise a program allowing ministers to study for a degree in counseling with an emphasis in "pastoral counseling"?	54	13		24.1		41		75.9		33

TABLE 2

EXTENT OF OFFERINGS IN PASTORAL COUNSELING IN GUIDANCE DEPARTMENTS

Question	Number of Answers	Number Yes Answers	Per Cent Yes Answers	Number No Answers	Per Cent No Answers	Number with No Answers
Are ministers permitted to take graduate training in counseling in your institution?	129	125	96.9	4	3.1	1
Does your institution currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis?	115	72	62.6	43	37.4	15
Does your institution currently offer the doctor's degree to ministers while studying in counseling with a pastoral emphasis?	112	20	17.8	92	82.1	18
Does your institution offer "pastoral counseling" as an area emphasis within your broader program of counseling?	124	12	9.7	112	90.3	6
Does your institution plan to initiate or devise a program allowing ministers to study for a degree in counseling with an emphasis in "pastoral counseling"?	112	10	8.9	102	91.1	18

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question in the affirmative while thirty-one of them, 41.9 per cent, answered it negatively. Thirteen theology schools did not answer. Seventy-two of 115 guidance departments, 62.6 per cent, answered "yes" to this question while forty-three of them, 37.4 per cent, answered "no." Fifteen guidance departments did not answer this question.

The content of the third question was "Does your institution currently offer the doctor's degree to ministers while studying in counseling with a pastoral emphasis?" Twelve of eighty seminaries, 15.0 per cent, indicated that their school does currently offer the doctor's degree to ministers while studying in counseling with a pastoral emphasis. Sixty-eight theology schools, 85.0 per cent, indicated that they do not offer such a degree. Seven did not answer the item. Twenty out of 112 guidance departments, 17.8 per cent, answered the question positively while ninety-two of them, 82.1 per cent, responded negatively. Eighteen did not answer.

The fourth question in the preliminary study is as follows: "Does your institution offer 'pastoral counseling' as an area emphasis within your broader program of counseling?" Forty-four of seventy seminaries, 62.9 per cent, answered "yes" to this question and twenty-six, 37.1 per cent, gave a negative answer. Seventeen did not answer. Only twelve out of 124 guidance departments, 9.7 per cent, answered the question positively, while the other 112, 90.3 per cent responded negatively. Six did not answer the question.

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In answering the second question of the preliminary study, 115 institutions indicated that they do currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis. However, only seventy of these had developed policies and procedures sufficient to classify and develop degree programs for religious workers in their particular schools. Out of these seventy institutions, theology schools and guidance departments, fifty-six returned questionnaires sufficiently completed to provide tabulation, classification, and interpretation of their data. The fifty-six schools that returned completed questionnaires formed the basis for the findings and conclusions of this study. Out of seventy institutions with developed programs, this represented an 80 per cent return.

Origins of the programs. (See Tables 3 and 4.) In the theological institutions, fourteen, 46.7 per cent, indicated that ministers played a major part in revealing the need for training in pastoral counseling. In departments of guidance and counseling, however, only nine institutions, 37.5 per cent, indicated that ministers were important in revealing the need for pastoral counseling.

Requests for training in pastoral counseling needs by denominational groups were reported as follows: Twenty-one out of thirty theological schools, 70 per cent, said that such requests were of little or no importance to them. In departments of guidance and counseling, all but one of

TABLE 3
ORIGINS OF PROGRAMS IN THEOLOGICAL SCHOOLS

Influence	Total Number Answered	None	
		Number	Per Cent
Ministers in your program revealed the need for pastoral counseling	30	2	6.7
Requests for training in pastoral counseling were made by denominational groups	30	12	40
An institutional committee on religious education initiated the proposal for a pastoral counseling program	30	27	90
The faculty made a study of pastoral counseling needs	31	8	25.8
Various other departments expressed a desire to help in the development of a pastoral counseling program	29	12	41.4
Visits were made by prospective students to investigate the existing programs of your department	28	12	42.8
Reports made by a faculty committee	29	13	44.8
Visits made to institutions with established pastoral counseling programs	29	13	44.8
Faculty members' reports on workshops or classes attended in religion and psychology	29	14	48.3
Consultation with other departments of your institution that have ministers enrolled in their program	29	18	62.1
Visits to your institution by specialists from seminaries and church colleges	29	12	41.4

TABLE 3--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No Answer
Number	Per Cent	Number	Per Cent	Number	Per Cent	
2	6.7	14	46.7	12	40	1
9	30	3	10	6	20	1
0	0	2	6.7	1	3.3	1
8	25.8	7	22.6	8	25.8	0
7	24.1	6	20.7	4	13.8	2
11	39.3	2	7.1	3	10.7	3
3	10.3	5	17.2	8	27.6	2
10	34.5	4	13.8	2	6.9	2
8	27.6	3	10.3	4	13.8	2
5	17.2	2	6.9	4	13.8	2
4	13.8	11	37.9	2	6.9	2

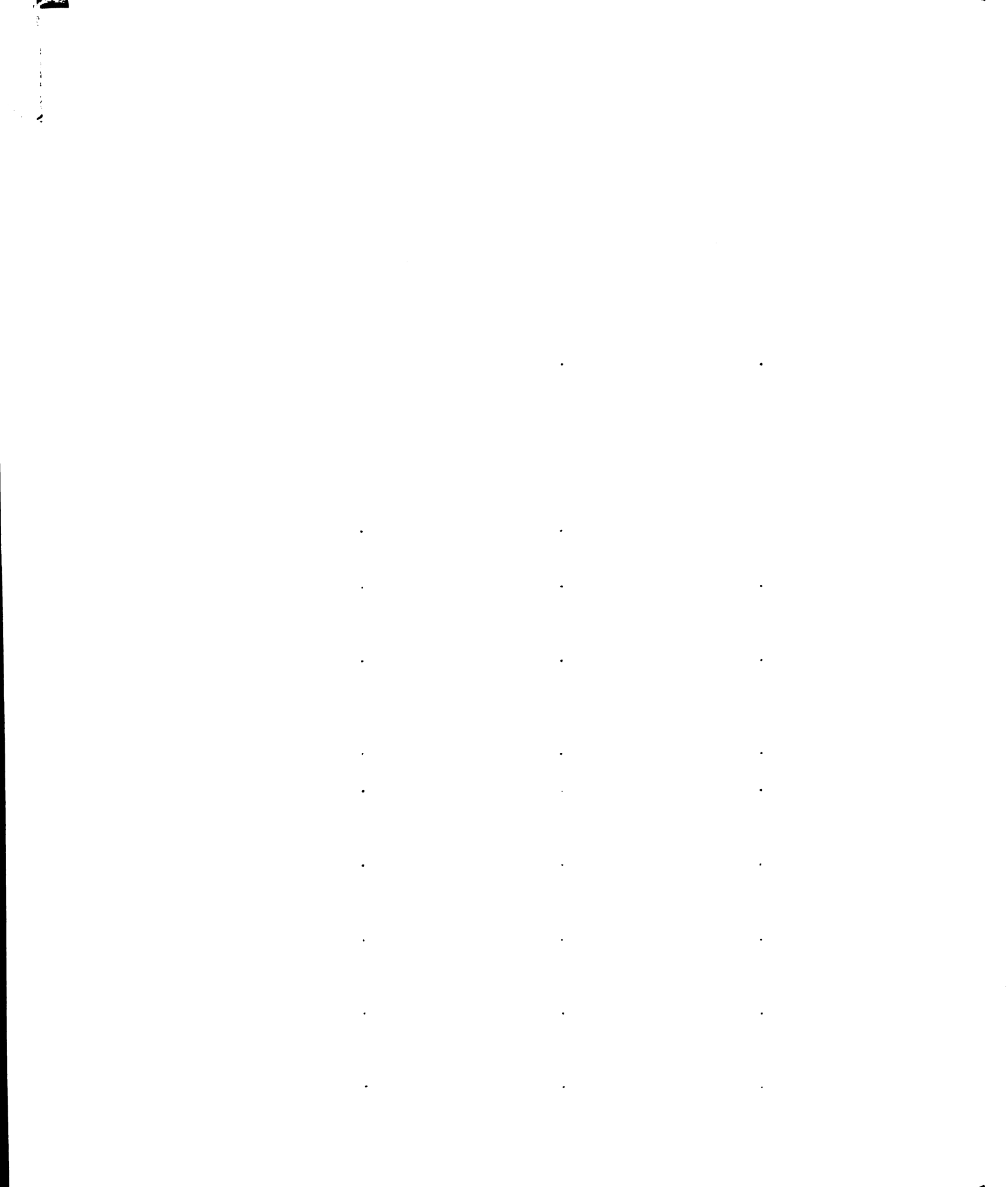


TABLE 4
ORIGINS OF PROGRAMS IN DEPARTMENTS OF GUIDANCE AND COUNSELING

Influence	Total Number Answered	None	
		Number	Per Cent
Ministers in your program revealed the need for pastoral counseling	24	6	25
Requests for training in pastoral counseling were made by denominational groups	25	18	72
An institutional committee on religious education initiated the proposal for a pastoral counseling program	25	22	88
The faculty made a study of pastoral counseling needs	25	19	76
Various other departments expressed a desire to help in the development of a pastoral counseling program	24	16	66.7
Visits were made by prospective students to investigate the existing programs of your department	24	6	25
Reports made by a faculty committee	24	20	83.3
Visits made to institutions with established pastoral counseling programs	24	24	100
Faculty members' reports on workshops or classes attended in religion and psychology	24	18	75
Consultation with other departments of your institution that have ministers enrolled in their program	24	13	54.2
Visits to your institution by specialists from seminaries and church colleges	24	19	79.2

TABLE 4--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No Answer
Number	Per Cent	Number	Per Cent	Number	Per Cent	
9	37.5	4	16.7	5	20.8	1
6	24	0	0	1	4	0
2	8	0	0	1	4	0
2	8	2	8	2	8	0
3	12.5	4	16.7	1	4.2	1
9	37.5	5	20.8	4	16.7	1
1	4.2	2	8.3	1	4.2	1
0	0	0	0	0	0	1
3	12.5	3	12.5	0	0	1
4	16.7	3	12.5	4	16.7	1
2	8.3	1	4.2	2	8.3	1

twenty-five schools, 98 per cent, indicated this.

Only three out of thirty theological schools, 10 per cent, reported committees on religious education as being important in initiating the proposal for a pastoral counseling program. Twenty-two out of twenty-five guidance departments, 88 per cent, indicated that no such committee existed. Two guidance departments reported that committees had only little effect in proposing their program, but one guidance department reported it to be an extensive influence. These last three mentioned were in institutions having both a theology and a guidance department.

Almost half of the theological schools, fifteen out of thirty-one (48.4 per cent), indicated the faculty had made a study of pastoral counseling needs considerably or extensively. In guidance departments, twenty-one out of twenty-five schools, 84 per cent, indicated that such a study was almost no factor at all in the origin of their program.

Fifteen out of thirty-one seminaries, 48.4 per cent, reported that no other departments had expressed a desire to help in the development of pastoral counseling programs. In guidance departments, two-thirds of the schools, 66.7 per cent (sixteen out of twenty-four) indicated that no other departments cooperated in the development of their pastoral counseling program.

Five out of twenty-eight theological seminaries, 17.8 per cent, indicated that visits by prospective students were considerably or extensively used to investigate their existing

programs. More than half of the guidance departments, 67.5 per cent (fifteen out of twenty-four), consider these visits of little or no importance.

Twenty out of twenty-four guidance departments, 83.3 per cent, indicated that no reports were made by faculty committees concerning the origins of their pastoral counseling programs. In theological schools, however, thirteen out of twenty-nine, 44.9 per cent, indicated that reports by a faculty committee were used considerably or extensively in the formation of their programs.

Four out of twenty-nine theological schools, 13.8 per cent, reported visits made to institutions with established pastoral counseling programs as being considerably important. Only two theological schools, 6.9 per cent, reported this to be a factor of extensive importance. This activity was not engaged in by guidance departments at all.

Faculty members' reports on workshops or classes attended in religion and psychology were used by nearly one-fourth of the theological institutions, 24.1 per cent (seven out of twenty-nine). Only three out of twenty-four guidance departments, 12.5 per cent, indicated that faculty members' reports of this sort were considerably important. None of the guidance departments reported extensive use of them.

In regard to consultation with other departments that have ministers enrolled in their program, seventeen out of twenty-four guidance departments, 70.8 per cent, assign little or no importance to it. Only six of twenty-nine theological

schools, 24.1 per cent, indicated this kind of cross-departmental consultation. Such response in Divinity Schools is due to the fact that all students enrolled are religious workers.

More than one-third of the theological schools, 37.9 per cent (eleven out of twenty-nine) reported that visits by specialists from seminaries and church colleges were of considerable help in the origins of their programs. Twenty-one out of twenty-four guidance departments, 87.5 per cent, felt that these visits were of little or no importance to the origins of their programs.

Several additional comments were appended to individual instruments. The following comments were added to questionnaires sent to theological schools: The College of the Bible at Lexington, Kentucky, emphasized that a one-term course in 1943 has evolved into a full scale pastoral training program since 1953. The Iliff School of Theology at the University of Denver sponsored a summer hospital course taught by Russell Dicks which helped to foster their present program. At the University of Chicago, the establishment of a chaplaincy program in their hospital made possible the beginning of courses in pastoral care. A factor rated as very important in the origin of the pastoral counseling programs at Louisville Presbyterian Theological Seminary was the professor's own awareness, from personal experience, of the need of such work. At Southeastern Baptist Theological Seminary at Fort Worth, Texas, the continual urging of graduates was an

important factor in the origin of their pastoral counseling program. Changing trends in theological education were reported as vital to the beginning of the pastoral counseling programs at Pacific School of Religion in Berkeley, California. A request by the dean of the Seminary was an important feature in initiating pastoral counseling programs in the Divinity Schools of Phillips University and Duke University; the program at Phillips University has been in existence since 1938, and the one at Duke was the result of a recent trip by the Dean to other institutions having pastoral counseling programs. The Episcopal Theological School of Cambridge, Massachusetts, felt that the parallel recognition of need on the part of faculty, professor, and church played a major part in the origin of their program. Specialized training in psychology by the Associate Professor of Pastoral Care was of particular importance in starting the pastoral counseling program at Lutheran Theological Seminary. The pastoral counseling program at Southern California School of Theology was organized by David Eitzen twenty-five years ago after writing his doctoral dissertation on the probability of originating such a program. The influence of psychology in the Institutional Chaplaincy (state hospital, corrective institution, rehabilitation center) strongly influenced the origins of the pastoral psychology department at San Francisco Theological Seminary.

The following observations are based on influences in guidance departments: Two of the main features used in the

organizational phase of the pastoral counseling program at the University of Kansas City were the mental health association and the Junior League. At Wisconsin State College, Superior, Wisconsin, an additional feature of the origin of their program was requirements for certification by the State Department of Educational Personnel engaged in guidance and counseling. At Sacramento State College in California, the local ministerial association was very helpful in the organizational phase of their pastoral counseling program.

Admission to the program. (See Tables 5 and 6.) All of the institutions included in the sample used personal data sheets as a means of gaining information about admission to the program. In theological schools, eighteen out of twenty-nine, 62.1 per cent, indicated that personal data sheets were used for all applicants. Twenty-three seminaries, 79.3 per cent, used personal data sheets either considerably or extensively. Thirteen out of twenty-three guidance departments, 56.5 per cent, used personal data sheets for every applicant. Seventeen guidance departments, 73.9 per cent, used personal data sheets either considerably or extensively.

In almost every case academic transcripts were a primary means of assessing admission to the program. Out of thirty reporting theological seminaries, twenty-six of them, 86.6 per cent, indicated extensive use of academic transcripts. Three seminaries, 10 per cent, indicated that they were used considerably. Only one theological school, 3.3 per cent,

TABLE 5

ADMISSION TO THE PROGRAM IN THEOLOGICAL SCHOOLS

Methods Employed	Total Number Answered	None	
		Number	Per Cent
Personal Data Sheets	29	3	10.3
Academic Transcripts	30	1	3.3
Autobiographies	27	5	18.5
Qualifying or Admissions Examinations	25	12	48.0
Graduate Record Examination	24	14	58.3
Miller Analogies Test	22	16	72.8
Personal Interview	27	2	7.4

TABLE 5--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No
Number	Per Cent	Number	Per Cent	Number	Per Cent	Answer
3	10.3	5	17.2	18	62.1	2
0	0	3	10.0	26	86.6	1
4	14.8	7	25.9	11	40.7	4
0	0	2	8.0	11	44.0	6
1	4.2	2	8.3	7	29.2	7
0	0	0	0	6	27.3	9
4	14.8	10	37.0	11	40.7	4

TABLE 6

ADMISSION TO THE PROGRAM IN DEPARTMENTS
OF GUIDANCE AND COUNSELING

Methods Employed	Total Number Answered	None	
		Number	Per Cent
Personal Data Sheets	23	3	13.0
Academic Transcripts	25	0	0
Autobiographies	23	8	34.8
Qualifying or Admissions Examinations	25	8	32.0
Graduate Record Examination	20	6	30.0
Miller Analogies Test	20	10	50.0
Personal Interview	24	0	0

TABLE 6--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No
Number	Per Cent	Number	Per Cent	Number	Per Cent	Answer
3	13.0	4	17.4	13	56.5	2
0	0	0	0	25	100	2
7	30.4	5	21.7	3	13.0	2
1	4.0	3	12.0	13	52.0	0
4	20.0	0	0	10	50.0	5
2	10.0	2	10.0	6	30.0	5
2	8.3	7	29.2	15	62.5	1

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indicated that academic transcripts were not used at all in their admission of candidates. All twenty-five reporting guidance departments indicated the extensive use of academic transcripts on every candidate for admission to their pastoral counseling programs.

More than half of the institutions surveyed use autobiographies considerably or extensively as a means of assessing the admission of students to their program. Exactly two-thirds of the theological seminaries, eighteen out of twenty-seven (66.7 per cent), indicated that autobiographies are used considerably or extensively in their admission procedures. In eleven theological schools, 40.7 per cent, autobiographies are used extensively for all applicants. In only eight out of twenty-one departments of guidance, 34.8 per cent, are autobiographies used considerably or extensively in their admission policies. In nearly two-thirds of the guidance departments, 65.2 per cent (fifteen out of twenty-three), autobiographies are reported to have little or no place in admission policies. Eight of the guidance departments, 24.8 per cent, reported that autobiographies are not used at all.

Only eleven out of twenty-five theology schools, 44 per cent, make extensive use of qualifying or admissions examinations in the process of admitting students to their programs. Slightly more than one-half, thirteen out of twenty-five (52 per cent) of the guidance departments used them extensively.

The nature of these qualifying and/or admission examinations differs from school to school and very much between theological seminaries and guidance departments. The following are notations on the nature of qualifying and admissions examinations from theological seminaries: San Francisco Theological Seminary requires a screening comprehensive examination of all its graduate students for a basis of admission. The Southern California School of Theology requires a placement examination covering major and cognate areas of study. Part of the admission procedure at Pacific Lutheran Theological Seminary involves taking comprehensive tests in four fields of theology while The Meadville Theological School requires a general education examination. The Christian Theological Seminary requires a battery of tests: The Educational Testing Service Theological Inventory, The California Mental Maturity Tests, The Guilford Zimmerman Temperament Survey, and the Kuder Preference Record. In the Theological Seminary at Potomac University, there are certain required undergraduate fulfillments which serve as an admissions screening consideration in their school. Bright College of the Bible at Texas Christian University requires a battery of entrance tests of various sorts. Columbia Theological Seminary requires the Guilford Zimmerman Test and the Minnesota Multiphasic Personality Inventory as entrance tests. Students at the Southeastern Baptist Theological Seminary of Wake Forest, North Carolina, are tested in general English abilities and tests of mental capacity. The Southwestern

Baptist Theological Seminary at Louisville, Kentucky, requires tests of proficiency in English and psychology. The University of Chicago requires the academic aptitude test and the American Council on Education Psychological Examination. The Nazarene Theological Seminary at Kansas City, Kansas, requires the Minnesota Multiphasic Personality Inventory and general proficiency tests for their qualifying examinations. The Divinity School of Drake University requires a psychological battery of tests for admissions. The College of the Bible at Lexington, Kentucky, uses some guidance tests and admissions procedures but does not make them prerequisites to admission. Andover-Newton Theological Seminary requires the Thematic Apperception Test and the Rorschach Test as admissions examinations.

The following are notations on the nature of qualifying and admission examinations from guidance departments: The University of Tennessee requires the Minnesota Multiphasic Personality Inventory, the Ohio State Psychological Examination, the Traditional Family Ideology Scale, the Case of Mickey Murphy, and the Kuder Occupational Scale. Kansas State Teachers College of Emporia and Western Washington College of Education use the Graduate Record Examination as a basis for admission examination. Brigham Young University uses the Ohio State Psychological Examination, the Minnesota Multiphasic Personality Inventory and other psychological tests as qualifying examinations for admission to their program. Michigan State University uses a reading test and a

test of critical thinking as part of their qualifying examination battery for admission to their program. At the University of Pennsylvania, scholastic aptitude tests, a general culture test, and a comprehensive examination in education are qualifying examinations for admission to the program. At the University of Rhode Island and at Wisconsin State College at Superior, the Miller Analogies Test serves as an important part of the admissions examination. At the University of Arkansas either the University's own battery of tests or the Graduate Record Examination serves as the qualifying examination for admission. Florida State University lists as requirement for candidacy to their program an eight-hour written qualifying examination followed by a one hour oral examination. At Washington University of St. Louis, Missouri, the Miller Analogies Test and the Washington University Battery (including the Reading Test) are required as admissions examinations. There is a screening examination required by West Virginia University on the Master's level. The University of Toledo requires the Ohio State Psychological Test as part of the qualifying battery for the Master's program.

More than one-fourth of the theology schools, seven out of twenty-four (29.2 per cent), reported using the Graduate Record Examination extensively. Fourteen of the seminaries, 58.3 per cent, said that they do not use the Graduate Record Examination at all. Out of twenty guidance departments, half of them, 50 per cent, reported using the Graduate Record Examination extensively. The other seminaries reported little

or no use of the Graduate Record Examination.

Only six of twenty-two theology schools, 27.3 per cent, reported any use of the Miller Analogies Test for admissions purposes. Six out of twenty guidance departments, 30 per cent, reported extensive use of the test, but half of them, ten out of twenty, 50 per cent, indicated no use of it whatever.

About half of all the schools surveyed make extensive use of personal interviews for admissions. In theological seminaries, twenty-one out of twenty-seven, 77.8 per cent, use the personal interview considerably or extensively. In guidance departments personal interviews are required in twenty-two out of twenty-four schools, 91.7 per cent.

Other aids and practices for admission to the program in theological schools are listed as follows:

The McCormick Theological Seminary:	Other psychological tests and references.
Pacific Lutheran Theological Seminary:	Minnesota Multiphasic Personality Inventory, Wesler Adult Intelligence Scale, and the Theological School Inventory.
Northern Baptist Theological Seminary	Johnson's Temperament Analysis, Vocational Preference Test and others.
United Theological Seminary, Dayton, Ohio:	Minnesota Multiphasic, Ohio State Psychological Test, Form 24, Theological School Inventory.
Southern Baptist Theological Seminary at Louisville:	Letters of reference, all students are processed by Admissions Office.
Phillips University, Graduate Theological Seminary, Enid, Oklahoma:	A basic course is required of all students enrolled in the Seminary.

Duke University:

Diagnostic interview, Rorschach Thematic Apperception Test, Minnesota Multiphasic Personality Inventory are all required of some applicants.

**Southeastern Baptist Theological Seminary
Wake Forest:**

Each student is asked to list factors in their preparation for Christian service.

Pacific School of Religion:

Background in psychology, personal references from men known in the field or in their seminaries.

Southwestern Baptist Theological Seminary at Fort Worth, Texas:

California Mental Capacity Test and the Purdue English Placement Test.

Louisville Baptist Theological Seminary:

Willingness of the candidate to take at least eight weeks clinical training if he has not had it. This requirement came after three or four years of experience.

Federated Schools of Theology, University

Correspondence with the Field Chairman.

The Iliff School of Theology, Denver, Colorado:

Personality tests for entrance to the Seminary, Rorschach Thematic Apperception Test.

College of the Bible, Lexington, Kentucky:

Letters of reference, all students are processed by the Admissions Committee of the Seminary.

San Francisco Theological Seminary:

Our battery of tests, Strong Vocational Test, Minnesota Multiphasic Personality Inventory, Burnreiter Personality Inventory, Rorschach, and the California Personality Interview.

Meadville Theological School, Chicago, Illinois:

Various psychological tests, including the Zondi.

The following are other types of activities pertinent to the admission program considerations for guidance departments:

Southern Illinois University	Ohio Psychological Examination and Cooperative English Usage Test
Sacramento State College	Students must meet the college requirements for admission or take them in the Extension Division
Central Washington College of Education	Graduate Examinations
Michigan State University	Ohio State Psychological Examination, Miller Analogies Test

Interdisciplinary character of the programs. (See Tables 7 and 8.) Reports from theological schools indicate that 66.7 per cent, eleven out of twenty-seven, of them consider the Department of Child Development of little or no importance to their program. More than half, 54.6 per cent, twelve out of twenty-two, guidance departments have a great deal of cognate work in child development.

More than half of the theology schools, fourteen out of twenty-seven, 51.8 per cent, indicated that a great deal of cognate work in marriage and family relations was integrated with their program. Fifteen out of twenty-three, 65.2 per cent, of the guidance departments reported a considerable or extensive integration of their program with marriage and family relations.

TABLE 7
INTERDISCIPLINARY CHARACTER OF THE PROGRAM IN
THEOLOGICAL SCHOOLS

Extent of Integration	Total Number Answered	None	
		Number	Per Cent
Child Development	27	7	25.9
Marriage and Family Relations	27	5	18.5
Sociology and Anthropology	28	7	25.0
Counseling and Guidance	27	2	7.4
Psychology	28	4	14.3
Religion	27	3	11.1
Social Work	25	7	28.0

TABLE 7--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No
Number	Per Cent	Number	Per Cent	Number	Per Cent	Answer
11	40.7	4	14.8	5	18.5	5
8	29.6	7	25.9	7	25.9	4
7	25.0	10	35.7	4	14.3	3
6	22.2	7	25.9	12	44.4	4
3	10.7	8	28.6	13	46.4	3
3	11.1	2	7.4	19	70.4	4
11	44.0	4	16.0	3	12.0	6

TABLE 8

INTERDISCIPLINARY CHARACTER OF THE PROGRAM IN
DEPARTMENTS OF GUIDANCE AND COUNSELING

Extent of Integration	Total Number Answered	None	
		Number	Per Cent
Child Development	22	4	18.2
Marriage and Family Relations	23	4	17.4
Sociology and Anthropology	24	3	12.5
Counseling and Guidance	24	1	4.2
Psychology	25	0	0
Religion	24	15	62.5
Social Work	24	9	37.5

TABLE 8--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No Answer
Number	Per Cent	Number	Per Cent	Number	Per Cent	
6	27.3	6	27.3	6	27.3	3
4	17.4	7	30.4	8	34.8	2
7	29.2	7	29.2	7	29.2	1
0	0	1	4.2	22	91.7	1
1	4.0	9	36.0	15	60.0	0
3	12.5	3	12.5	3	12.5	1
7	29.2	5	20.8	3	12.5	1

In theological schools, half of them, fourteen out of twenty-eight, 50 per cent, indicated that their integration with sociology and anthropology was of little or no consequence. This was an equal division of seven schools, 25 per cent, reporting none and seven schools, 25 per cent, reporting little. Guidance departments indicated that twenty-one out of twenty-four schools, 87.5 per cent, were divided equally between little, considerably, and extensively in being integrated with the department of sociology and anthropology. Only three guidance departments, 12.5 per cent, indicated that they had no such integration at all.

Nineteen out of twenty-seven theological schools, 70.4 per cent, indicated that they have cognate work with counseling and guidance considerably or extensively. Only twelve, 44.4 per cent, of the theology schools reported that their programs are interwoven to a large degree with this area. Reports on the item "counseling and guidance" by guidance departments are not indicative because twenty-four of the schools included in the sample are guidance departments.

Twenty-one out of twenty-eight theological schools, 77.8 per cent, reported a great deal of cognate work in psychology, while thirteen of them, 46.4 per cent, indicated extensive integration with this area. Considerable or extensive integration of interdisciplinary work between guidance departments and psychology was indicated in all but one of twenty-five cases, 4 per cent. Three-fifths of the guidance

departments, 60 per cent, reported that their programs are interwoven to a large degree with psychology.

Twenty-seven of the fifty institutions reporting on the item "religion" (52.9 per cent) are theological seminaries. Three-fourths of the reporting guidance departments, eighteen out of twenty-four, 75 per cent, indicated only a limited integration in its involvement with religion. Fifteen guidance departments, 62.5 per cent, indicated no integration whatever with courses in religion. However, six of them, 25 per cent, reported considerable or extensive integration with religion departments.

Eleven out of twenty-five schools of theology, 44 per cent, indicated only a limited involvement with the area of social work. Slightly more than one-fourth of the theological schools, seven out of twenty-five, 28 per cent, showed considerable or extensive cognate courses with social work. Reports from guidance departments show that exactly one-third of them, eight out of twenty-four, 33.3 per cent, had a great deal of work interwoven with this area, while exactly two-thirds, sixteen out of twenty-four, 66.7 per cent, showed social work to be of little or no involvement with the area.

Other features of the interdisciplinary character of programs drawing from the greater resources of their institutions in theology schools are as follows: San Francisco Theological Seminary lists theology and philosophy of religion and education as being other areas from which it draws. The

College of The Bible, Lexington, Kentucky, indicates that the student's learning in all areas mentioned by the items in the questionnaire is supplemented by experience in various departments of both the seminary and the staff contacts at the U. S. Public Health Service Hospital where clinical pastoral training takes place. Pacific Lutheran Theological Seminary indicated close cooperation with professors in other fields to give a unified approach and to provide other points of contact. The Episcopal Theological School of Cambridge, Massachusetts, lists theology as an area of cognate cooperation with their pastoral counseling program. Southern Baptist Theology Seminary of Louisville, Kentucky, lists extensive training in psychiatry as being interwoven to a large degree with their pastoral counseling program. Duke University indicates that their pastoral counseling program is interwoven to a large degree with the Department of Psychiatry at that university. The program in religion and personality at the University of Chicago has a great deal of cognate work with the medical school and hospital education and also with human development. Pacific School of Religion indicates that the joint seminars in theology and the sociology of religion are interwoven to a large degree with their program in pastoral counseling. The Iliff School of Theology at Denver University reports extensive cognate work and clinical training with the Colorado Psychopathic Hospital. Columbia Theological Seminary emphasizes the fact that their pastoral counseling program is oriented in theology primarily rather than in the

personality sciences.

The following are appended comments by guidance departments and some additional features of interdisciplinary characteristics of their pastoral counseling programs: Wisconsin State College lists school administration as being interwoven to a large degree with their program. George Pepperdine College reports that home economics is included in their interdisciplinary program to a large extent. The University of Toledo indicated that they have a limited relationship with foundational areas of education. The University of Tennessee lists special education, administration and supervision as areas from which work in this connection is done.

Courses contained in the pastoral counseling sequence.

(See Tables 9 and 10.) The psychology of religion is heavily stressed in theological schools and stressed very little in guidance departments. Nineteen out of twenty-seven theological schools, 70.4 per cent, reported that psychology of religion courses were stressed considerably or extensively in their pastoral counseling program. Twelve of them, 44.4 per cent, indicated that the psychology of religion is nearly always included or required in their program. Sixteen out of twenty-three guidance departments, 69.6 per cent, reported that the psychology of religion was seldom used in their pastoral counseling programs. In terms of number of required hours, six theological seminaries reported a total of seventy-three required hours for an average of 12.2 semester hours

TABLE 9

COURSES CONTAINED IN THE PASTORAL COUNSELING SEQUENCE IN
THEOLOGICAL SCHOOLS

Extent of Inclusion	Total Number Answered	None	
		Number	Per Cent
Psychology of Religion	27	3	11.1
Pastoral Care	29	0	0
Christian Ethics	28	0	0
Religious Education	27	2	7.4
Religion and Society	25	4	16.0
Religious Personality Development	26	4	15.4
Statistics and Measurements	23	15	65.2
Clinical Psychology	24	7	29.2
Counseling--Theory and Practice	27	0	0
Abnormal Psychology	26	7	26.9
Child and Adolescent Psychology	25	4	16.0
Human Growth and Behavior	24	3	12.5
Family Relationships	27	1	3.7
Marriage Counseling	27	1	3.7
Gerontology	25	9	36.0
Occupational, Social and Educational Information	22	8	36.4

TABLE 9--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No Answer
Number	Per Cent	Number	Per Cent	Number	Per Cent	
5	18.5	7	25.9	12	44.4	4
0	0	6	20.7	23	79.3	2
6	21.4	6	21.4	16	57.1	3
4	14.8	8	29.6	13	48.1	4
6	24.0	7	28.0	8	32.0	6
2	7.7	5	19.2	15	57.7	5
3	13.0	4	17.4	1	4.3	8
4	16.7	6	25.0	7	29.2	7
2	7.4	6	22.2	19	70.4	4
8	30.8	3	11.5	8	30.8	5
3	12.0	9	36.0	9	36.0	6
4	16.7	7	29.2	10	41.7	7
6	22.2	12	44.4	8	29.6	4
7	25.9	11	40.7	8	29.6	4
9	36.0	5	20.0	2	8.0	6
11	50.0	3	13.6	0	0	9

TABLE 10

COURSES CONTAINED IN THE PASTORAL COUNSELING SEQUENCE IN
DEPARTMENTS OF GUIDANCE AND COUNSELING

Extent of Inclusion	Total Number Answered	None	
		Number	Per Cent
Psychology of Religion	23	16	69.6
Pastoral Care	23	19	82.6
Christian Ethics	23	15	65.2
Religious Education	22	16	72.7
Religion and Society	22	14	63.6
Religious Personality Development	22	13	59.1
Statistics and Measurements	25	1	4.0
Clinical Psychology	24	3	12.5
Counseling--Theory and Practice	25	1	4.0
Abnormal Psychology	22	1	4.5
Child and Adolescent Psychology	24	1	4.2
Human Growth and Behavior	24	1	4.2
Family Relationships	23	3	13.0
Marriage Counseling	24	7	29.2
Gerontology	21	12	57.1
Occupational, Social and Educational Information	24	2	8.3

TABLE 10--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No Answer
Number	Per Cent	Number	Per Cent	Number	Per Cent	
3	13.0	2	8.7	2	8.7	2
2	8.7	2	8.7	0	0	2
6	26.1	2	8.7	0	0	2
4	18.2	2	9.1	0	0	3
6	27.3	2	9.1	0	0	3
5	22.7	2	9.1	2	9.1	3
3	12.0	7	28.0	14	56.0	0
8	33.3	3	12.5	10	41.7	1
0	0	0	0	24	96.0	0
5	22.7	8	36.4	8	36.4	3
5	20.8	8	33.3	10	41.7	1
6	25.0	5	20.8	12	50.0	1
6	26.1	6	26.1	8	34.8	2
5	20.8	4	16.7	8	33.3	1
8	38.1	1	4.8	0	0	4
2	8.3	6	25.0	14	58.3	1

required in the psychology of religion. With only three departments of guidance and counseling answering this item, it was indicated that seven hours are required, an average of 2.3.

All reporting theological seminaries required a considerable or extensive inclusion of courses in pastoral care. Twenty-three out of twenty-nine seminaries, 79.3 per cent, reported that pastoral care is nearly always included or required while six institutions, 20.7 per cent, indicated they generally include and usually require it. Pastoral care as an area of knowledge is seldom required in guidance departments. Reports from twenty-three guidance departments show that nineteen of them, 82.6 per cent, seldom include courses in pastoral care. Only two guidance departments, 9.7 per cent, reported courses in pastoral care as being generally included and usually required. Seventeen reporting theological schools require a total of 197 hours in pastoral care for an average of 11.6 semester hours required in their programs. Reports on required hours of pastoral care in guidance departments were negligible.

All reporting theological seminaries require Christian ethics courses in their pastoral counseling programs to some extent. Sixteen out of twenty-eight seminaries, 57.1 per cent, always require courses in Christian ethics in their pastoral counseling programs, while six of them, 21.4 per cent, have considerable emphasis in this area. Out of twenty-three guidance departments, twenty-one, 91.3 per cent, indicated

TABLE 11

SEMESTER HOURS REQUIRED IN COURSES IN PASTORAL COUNSELING
IN THEOLOGICAL SCHOOLS

Extent of Requirement	Total Number	Semester Hours	Number Answered	Average
Psychology of Religion	31	73	6	12.2
Pastoral Care	31	197	17	11.6
Christian Ethics	31	39	12	3.3
Religious Education	31	141	13	10.8
Religion and Society	31	27	8	3.4
Religious Personality Development	31	119	10	11.9
Statistics and Measurements	31	34	3	11.3
Clinical Psychology	31	50	5	10.0
Counseling--theory and practice	31	156	13	12.0
Abnormal Psychology	31	98	5	19.6
Child and Adolescent Psychology	31	72	6	12.0
Human Growth and Behavior	31	75	7	10.7
Family Relationships	31	14	6	2.3
Marriage Counseling	31	15	6	2.5
Gerontology	31	2	1	2
Occupational, Social and Educational Information	31	3	2	1.5

TABLE 12

SEMESTER HOURS REQUIRED IN COURSES IN PASTORAL COUNSELING
IN DEPARTMENTS OF GUIDANCE AND COUNSELING

Extent of Requirement	Total Number	Semester Hours	Number Answered	Average
Psychology of Religion	25	7	3	2.3
Pastoral Care	25	1	1	1
Christian Ethics	25	2	1	2
Religious Education	25			
Religion and Society	25	5	1	5
Religious Personality Development	25	2	1	2
Statistics and Measurements	25	53	15	3.5
Clinical Psychology	25	41	9	4.5
Counseling--theory and practice	25	81	16	5.0
Abnormal Psychology	25	34	11	3.0
Child and Adolescent Psychology	25	53	13	4.0
Human Growth and Behavior	25	31	10	3.0
Family Relationships	25	25	9	2.7
Marriage Counseling	25	29	9	3.2
Gerontology	25	3	1	3
Occupational, Social and Educational Information	25	37	14	2.6

little or no emphasis on courses in Christian ethics. Fifteen guidance departments, 65.2 per cent, said that Christian ethics is seldom used in their programs. Twelve theological schools reported a total of 39 semester hours required in Christian ethics for an average of 3.2 required hours. Only one guidance department answered this part of the item, indicating two semester hours required in Christian ethics. Nearly half of the theology schools, thirteen out of twenty-seven, 48.1 per cent, nearly always include or require courses in religious education. Twenty-one theological seminaries, 77.8 per cent, require courses in Christian education considerably or extensively. Twenty out of twenty-two guidance departments, 90.9 per cent, include little or no course work in religious education in their programs. Thirteen theological schools reported 141 semester hours required in religious education for an average of 10.8. There were no responses to this part of the item by guidance departments.

Exactly three-fifths of the theology schools, fifteen out of twenty-five, 60 per cent, require courses in religion and society either considerably or extensively. Only eight theology schools, 32.0 per cent, said that it is nearly always included or required, and six, 24.0 per cent, indicated that it is sometimes used but not required. Only two out of twenty-two guidance departments, 9.1 per cent, indicated that religion and society courses were generally included and usually required. More than one-fourth of the guidance departments, 27.3 per cent, six, indicated that religion and

society courses are sometimes used but not required. Fourteen guidance departments, 63.6 per cent, said that such courses are seldom used in their pastoral counseling programs. Eight theological seminaries reported a total of 27 semester hours in religion and society in their programs for an average of 3.8 semester hours. Only one guidance department answered this part of the item, reporting that five semester hours are required in religion and society for their program.

Fifteen of the theology schools, 57.7 per cent, said that such courses were nearly always included or required in their pastoral counseling program. Four seminaries, 15.4 per cent, reported that courses in religious personality development are seldom used in their pastoral counseling programs. Nearly two-thirds of the guidance departments, thirteen out of twenty-two, 59.1 per cent, indicated that the area of religious personality development is seldom stressed in their program. In only two guidance departments, 9.1 per cent, were courses in religious personality development generally included and usually required. Ten theology schools reported a total of 119 required semester hours in religious personality development for an average of 11.9. One guidance department reported two semester hours required in religious personality development.

Courses in statistics and measurements in theological seminaries are seldom used. In fifteen out of twenty-three seminaries, 65.2 per cent, the area of statistics and measurements is relied upon very little. Three theological schools,

13 per cent, indicated that they are sometimes used but not required. In guidance departments, 84 per cent, twenty-one out of twenty-five, of the schools require courses in statistics and measurements either considerably or extensively. More than half of the guidance departments, 56 per cent, indicate that these courses are nearly always included or required. Three theology schools reported a total of thirty-four semester hours required in statistics and measurements for an average of 11.3 semester hours. Fifteen guidance departments reported a total of 53 semester hours required for an average of 3.5 semester hours.

More than half of the theology schools, thirteen out of twenty-four, 54.2 per cent, require courses in clinical psychology either considerably or extensively. Seven seminaries, 29.2 per cent, indicated that courses in clinical psychology are seldom used in their pastoral counseling programs. Ten out of twenty-four guidance departments, 41.7 per cent, indicated an extensive course requirement in clinical psychology. One-third of the guidance departments, 33.3 per cent or eight, indicated that courses in clinical psychology are sometimes used but not required. In combined figures this means that more than half of the reporting institutions, 54.2 per cent, twenty-six of forty-eight, require courses in clinical psychology either considerably or extensively. Five theology schools reported a total of 50 required semester hours. Nine guidance departments reported a total of 41 required semester hours in clinical psychology for an average

of 4.5 required semester hours.

Nineteen out of twenty-seven theology schools, 70.4 per cent, indicated an extensive requirement for courses in counseling theory and practice in their programs, while six seminaries, 22.2 per cent, indicated a considerable requirement in courses involving counseling theory and practice. All but one of the twenty-five reporting guidance departments, 96 per cent, indicated that courses in counseling theory and practice are nearly always included or required. Thirteen theology schools reported a requirement of 156 semester hours in counseling theory and practice for an average of 12 semester hours. Sixteen departments of guidance reported a total of 81 required semester hours in this area for an average of 5 required semester hours.

More than half of the theology schools, fifteen out of twenty-six or 57.7 per cent, indicated that abnormal psychology courses are used considerably or extensively. Seven theological seminaries, 26.9 per cent, reported that abnormal psychology courses are seldom used in their pastoral counseling programs, and eight seminaries, 30.8 per cent, indicated that they are sometimes used but not required. Eight out of twenty-two guidance departments, 36.4 per cent, reported that abnormal psychology courses are nearly always included or required. An equal number and per cent reported that they are generally included and usually required. Five guidance departments, 22.7 per cent, indicated that abnormal

psychology courses are sometimes used but not required in their pastoral counseling programs. Five theology schools reported a total of 98 required semester hours in abnormal psychology for an average of 19.6 semester hours. Eleven guidance departments reported a total of 34 required semester hours in abnormal psychology for an average of 3.0 hours.

Eighteen out of twenty-five theology schools, 72 per cent, report considerable or extensive inclusion of courses in child and adolescent psychology. These reports are divided equally between nine, 36 per cent, saying that child and adolescent psychology is generally included and usually required and nine schools, 36 per cent, saying that it is nearly always included or required. Four theology schools, 16 per cent, stated that courses in child and adolescent psychology are seldom used in their pastoral counseling programs. Ten out of twenty-four guidance departments, 41.7 per cent, reported that courses in child and adolescent psychology are nearly always included or required in their pastoral counseling programs. One-third of the guidance departments, eight, 33.3 per cent, reported that such courses are generally included and usually required. Only one guidance department, 4.2 per cent, indicated that child and adolescent psychology courses are seldom used in their pastoral counseling programs. Six theology schools reported a total of 72 required semester hours in child and adolescent psychology for an average of 12.0 required hours in this subject. Thirteen departments of guidance and counseling reported a total of

53 required semester hours in child and adolescent psychology for an average of 4.0 semester hours.

Ten of the twenty-four reporting theological schools, 41.7 per cent, indicate an extensive inclusion of human growth and behavior courses. More than one-fourth of the theological schools, 29.2 per cent, said that these courses are generally included and usually required. In exactly half of the guidance departments, twelve out of twenty-four, 50 per cent, it was reported that human growth and behavior courses are nearly always included or required in their pastoral counseling programs. Five guidance departments, 20.8 per cent, said that such courses are generally included and usually required, while exactly one-fourth, six (25 per cent), said that human growth and behavior courses are sometimes used but not required. Seven theology schools reported 75 semester hours required in human growth and behavior for an average of 10.7 semester hours. Ten guidance departments reported a total of 31 semester hours required in this subject for an average of 3.1.

Nearly three-fourths of the theology schools reported considerable or extensive inclusion of family relationships courses in their pastoral counseling program. Eight, 29.6 per cent, indicated that they nearly always include or require these courses, while twelve of them, 24.4 per cent, indicated that they were generally included and usually required. Only one theology school, 3.7 per cent, said that family relationships courses are seldom used in their

pastoral counseling programs. About three-fifths of all guidance departments, fourteen out of twenty-three, 60.9 per cent, indicated considerable or extensive use of family relationships courses in their pastoral counseling programs. Eight of them, 34.8 per cent, indicated that such courses are nearly always included or required while six institutions reported a considerable use of family relationships courses. Six other guidance departments, 25.1 per cent, indicated that these courses are sometimes used but are not required. Six theology schools reported a total of 14 required hours in family relationships for an average of 2.3 semester hours. Nine guidance departments reported a total of 25 semester hours in family relationships or an average of 2.7 required semester hours.

Nineteen theology schools, 70.4 per cent, indicated considerable or extensive requirement of marriage counseling courses in their pastoral counseling programs. Of this number, eleven out of twenty-seven theology schools, 40.7 per cent, said that marriage counseling courses are generally included and usually required. Eight theology schools, 29.6 per cent, indicated that they are nearly always included or required. Six seminaries, 3.7 per cent, indicated that marriage counseling courses had little place in their programs. Exactly one-third of the reporting guidance departments, eight of twenty-four, 33.3 per cent, said that marriage counseling courses are used extensively in their pastoral counseling programs. More than one-fourth of the guidance departments, seven

or 29.2 per cent, reported that marriage counseling courses are seldom used in their pastoral counseling programs. Six theology schools reported a total of 15 required semester hours in marriage counseling for an average of 2.5 required hours. Nine guidance departments reported a total of 29 semester hours required in their program for an average of 3.2.

In nearly three-fourths of the theology schools, eighteen out of twenty-five, 72 per cent, reported little or no emphasis on course work in gerontology. Nine theology schools, 36 per cent, indicated that gerontology courses are seldom used in their pastoral counseling programs, and nine theology schools, 36 per cent, indicated that they are sometimes used but not required. There was not a single guidance department that reported extensive use of gerontology in their pastoral counseling programs. Twenty out of twenty-one reporting guidance departments, 95.2 per cent, indicated that gerontology courses were of little or no use to their programs. Eight of the guidance departments, 38.1 per cent, said that gerontology courses are sometimes used but not required, and twelve of them, 57.1 per cent, indicated that they are seldom used in their pastoral counseling programs at all. One theology school reported a total of two required semester hours in gerontology and one guidance department reported a total of three required semester hours in gerontology.

Exactly half of the theology schools, eleven (50 per cent), said that courses in occupational, social and

educational information are sometimes used but not required, while eight of them, 36.4 per cent, indicated that these courses are seldom used. In guidance departments more than three-fourths, twenty out of twenty-four, 83.3 per cent, include courses in occupational, social and educational information either considerably or extensively. Of this number, fourteen guidance departments, 58.3 per cent, indicated that these courses are nearly always included or required. Exactly one-fourth of the guidance departments, 25 per cent, six of the schools, said that these courses are generally included and usually required. Two theology schools reported a total of three semester hours required in occupational, social and educational information for an average of 1.5. Fourteen departments of guidance and counseling reported a total of 37 required semester hours in occupational, social and educational information or an average of 2.6.

In addition to those items provided in the dissertation instrument, other items written in by the respondents were included. San Francisco Theological Seminary reports that group dynamics, group therapy and the role playing laboratory are used extensively in their pastoral counseling program. The Iliff School of Theology at Denver University has a special clinical pastoral training program requiring 10 semester hours which they nearly always include or require. For programs on the doctoral level, students at the University of Chicago take an average of 150 hours in clinical pastoral courses. Southwestern Baptist Theological Seminary

integrates their pastoral counseling program with all the basic theological disciplines. Pacific School of Religion makes extensive use of six hours of clinical pastoral training and three hours of psychology and theology combined. The Divinity School of Duke University requires courses in pastoral care and preaching for two semester hours, and makes extensive use of three required hours in hospital ministry. They indicate that courses in the church and mental health for two semester hours and psychotherapy and the Christian Faith for three semester hours are both generally included or usually required in their program. Pacific Lutheran Theological Seminary nearly always includes or requires these courses: Bible and pastoral care, three semester hours; group work in the church, three semester hours; and a course of three hours in dynamics of leadership is generally included or usually required. In addition to suggested items in the instrument, Hartford Theological Seminary reported two special hours required in pastoral counseling for particular features. Harvard University made note of the fact that they actually have no required courses in pastoral counseling, each sequence being made up for the particular minister involved in their program. Bright College of the Bible makes use of community resources as part of its required course training in pastoral counseling. The Nazarene Theological Seminary of Kansas City, Missouri, generally includes or requires courses from their hospital counseling clinic and also the mental hospital counseling clinic. The Andover-Newton Theological

Seminary makes extensive use of twelve hours of specialized clinical pastoral training, two hours of group dynamics and generally includes or requires two hours in psychological interpretation of the New Testament. College of the Bible at Lexington, Kentucky, requires nearly six semester hours in Christian Community which is a combination of ethics and sociology, nearly six semester hours in religious education and between two and three semester hours in pastoral care. Many students take nearly six semester hours in pastoral counseling including about fourteen per year in clinical pastoral training.

There were also some notable additional items added by guidance departments responding to the instrument. Central Washington College of Education nearly always includes or requires four hours each of personality, motivation, learning, and perception. Wisconsin State College makes extensive requirements in curriculum development, three semester hours; supervision, three semester hours; and mental hygiene, three semester hours. Washington University of St. Louis, Missouri, generally includes and usually requires three semester hours in supervised practice amounting to about 120 clock hours. Washington University also requires from three to six semester hours in measurements. West Virginia University nearly always includes or requires three semester hours each in objective testing and research and six semester hours in case study work. The University of Toledo emphasizes three semester hours in curriculum and three semester hours in sociology,

both of which are nearly always included or required. George Pepperdine College nearly always includes or requires three hours in mental hygiene or personality with six to twelve required hours of psychological testing. Oregon State College requires four specialized hours in psychological tests and testing, four semester hours in individual testing and two semester hours in mental hygiene. The University of New Mexico nearly always includes or requires a three hour special practice, three hours of group work in dynamics, four semester hours in a research methods seminar and three hours of case study. They also generally include and usually require three hours in sociology. The Kansas State Teachers College in Emporia generally includes and usually requires two semester hours in religions of mankind and three semester hours in the philosophy of religion with three hours in church history sometimes being used but not required. The University of Tennessee nearly always includes or requires two semester hours in each of the following: mental hygiene, group testing, individual testing, counseling techniques, and principles of guidance. Brigham Young University makes extensive use of seven semester hours in testing theory and practice, and two semester hours in research methods. The University of Arkansas nearly always includes or requires some work in individual analysis, organization and administration. The University of Rhode Island nearly always includes or requires three semester hours in organization and administration of guidance. The University of Pennsylvania nearly always

includes or requires courses in religion and psychiatry, counselor and community relationships and family life education.

Effectiveness of preparation in particular areas.

(See Tables 13 and 14.) Only three of twenty-eight theology schools, 10.7 per cent, reported extensive preparation of their candidates in psychological diagnosis, but twelve theology schools, 42.9 per cent, indicated that it was emphasized a great deal. Eleven theology schools, 39.3 per cent, stress it only slightly. Only two of the schools, 7.1 per cent, do not emphasize it at all. Respondents from guidance departments indicated that 92.0 per cent, twenty-three out of twenty-five, stress psychological diagnosis either considerably or extensively. Of this number, ten schools, 40.0 per cent, said it was very significant to their program and thirteen, 52.0 per cent, indicated that it was emphasized a great deal.

Only five seminaries, 18.5 per cent, out of twenty-seven indicated that biological information was emphasized considerably in their pastoral counseling program. Seventeen theology schools, 62.9 per cent, indicated that it was emphasized only slightly, and five, 18.5 per cent, indicated that it was not emphasized at all. Slightly more than one-fourth of the guidance departments, six (26.0 per cent), reported that biological information was emphasized a great deal. Two guidance departments, 8.7 per cent, said that it

TABLE 13

EFFECTIVENESS OF PREPARATION IN PARTICULAR AREAS OF THE
PROGRAM IN THEOLOGICAL SCHOOLS

Effectiveness of Preparation	Total Number Answered	None	
		Number	Per Cent
Psychological Diagnosis	28	2	7.1
Biological Information	27	5	18.5
Medical Knowledge	27	8	29.6
Legal Knowledge	27	12	44.4
Test Evaluation	27	7	25.9
Counseling Procedure	31	0	0
Social Information	27	1	3.7
Administration--Theory and Practice of	29	7	24.1
Community Organization	28	1	3.6
Marriage Counseling	30	0	0
Family Relations	31	0	0
Referral Resources and Process	30	0	0
Ethical Code and Implications	25	0	0
Research Procedures	29	5	17.2

TABLE 13--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No
Number	Per Cent	Number	Per Cent	Number	Per Cent	Answer
11	39.3	12	42.9	3	10.7	3
17	63.0	5	18.5	0	0	4
15	55.6	4	14.8	0	0	4
15	55.6	0	0	0	0	4
14	51.9	5	18.5	1	3.7	4
2	6.4	6	19.3	23	74.2	0
8	29.6	13	48.1	5	18.5	4
9	31.0	8	27.6	5	17.2	2
10	35.7	11	39.3	6	21.4	3
5	16.7	12	40.0	13	43.3	1
2	6.4	16	51.6	13	42.0	0
2	6.7	13	43.3	15	50.0	1
4	16.0	12	48.0	9	36.0	6
10	34.5	9	31.0	5	17.2	2

TABLE 14

EFFECTIVENESS OF PREPARATION IN PARTICULAR AREAS OF THE
PROGRAM IN DEPARTMENTS OF GUIDANCE AND COUNSELING

Effectiveness of Preparation	Total Number Answered	None	
		Number	Per Cent
Psychological Diagnosis	25	0	0
Biological Information	23	2	8.7
Medical Knowledge	23	6	26.1
Legal Knowledge	24	6	25.0
Test Evaluation	25	0	0
Counseling Procedures	25	0	0
Social Information	25	1	4.0
Administration--Theory and Practice of	25	4	16.0
Community Organization	22	2	9.1
Marriage Counseling	24	3	12.5
Family Relations	25	1	4.0
Referral Resources and Process	25	1	4.0
Ethical Code and Implications	24	1	4.2
Research Procedures	25	0	0

TABLE 14--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No
Number	Per Cent	Number	Per Cent	Number	Per Cent	Answer
2	8.0	13	52.0	10	40.0	0
14	60.7	6	26.1	1	4.3	2
16	69.6	1	4.3	0	0	2
16	66.7	2	8.3	0	0	1
0	0	6	24.0	19	76.0	0
0	0	1	4.0	24	96.0	0
1	4.0	15	60.0	8	32.0	0
7	28.0	12	48.0	2	8.0	0
9	40.9	8	36.4	3	13.6	3
8	33.3	8	33.3	5	20.8	1
6	24.0	13	52.0	5	20.0	0
3	12.0	12	48.0	9	36.0	0
5	20.8	9	37.5	9	37.5	1
4	16.0	6	24.0	15	60.0	0

is not emphasized at all, but one guidance department reported it as being very significant to their program.

Only four out of twenty-seven theology schools, 14.8 per cent, said that medical knowledge was emphasized a great deal in their program. Fifteen theology schools, 55.6 per cent, indicated that it was only slightly stressed and eight of them, 29.6 per cent, indicated that medical knowledge was not emphasized at all. Sixteen out of twenty-three guidance departments, 69.6 per cent, indicated that there was little emphasis on the area of medical knowledge in their pastoral counseling programs. Six guidance departments, 26.1 per cent, indicated no emphasis on medical knowledge and only one guidance department, 4.3 per cent, said that it was emphasized a great deal.

No theology schools indicated considerable or extensive preparation of candidates in the area of legal knowledge. Fifteen of the twenty-seven reporting theology schools, 55.6 per cent, indicated that legal knowledge was only slightly stressed while twelve, 44.4 per cent, say that it is not emphasized at all. Exactly two-thirds of the guidance departments, fifteen out of twenty-four, 66.6 per cent, reported that there was little preparation of their candidates in the area of legal knowledge, while exactly one-fourth of them, six or 25.0 per cent, said that there was no such emphasis. Only two guidance departments, 8.3 per cent, reported that legal knowledge was emphasized a great deal in their pastoral counseling programs.

Fourteen of the theological schools, 51.9 per cent, reported that test evaluation is only slightly stressed, however, one-fourth of the seminaries, seven (25.9 per cent), do not emphasize test evaluation at all. In only five seminaries, 18.5 per cent, is considerable stress made of test evaluation, and in only one, 3.7 per cent, is it very significant to the program. There is either considerable or extensive emphasis on test evaluation in all twenty-five reporting guidance departments. Nineteen of them, 76.0 per cent, say that it is very significant to their program, while the remaining six, 24.0 per cent, say that it is emphasized a great deal.

Nearly three-fourths of the theology schools, twenty-three out of thirty-one, 74.1 per cent, indicated that counseling procedures are extensively emphasized in their programs. Six theology schools, 19.3 per cent, said that they are emphasized a great deal while only two of them, 6.4 per cent, said that counseling procedures are only slightly stressed. All but one of the reporting guidance departments, twenty-four out of twenty-five, 96.0 per cent, indicated extensive use of counseling procedures in their pastoral counseling program. Not one institution, theological or guidance, reported counseling procedures as not emphasized at all in their program.

Nearly half of the theology schools emphasize the area of social information a great deal. This is true of thirteen

out of twenty-seven reporting, for a percentage of 48.1.

Five theology schools, 18.5 per cent, indicated that social information is very significant to their program. More than one-fourth of the theology schools, eight (29.6 per cent), said that social information is only slightly stressed in the pastoral counseling program, but only one of them, 3.7 per cent, reported that it is not emphasized at all. Out of twenty-five reporting guidance departments, twenty-three of them, 92.0 per cent, emphasize the area of social information considerably or extensively in their pastoral counseling programs. Of this number fifteen guidance departments, 60.0 per cent, emphasize it a great deal while eight of them, 32.0 per cent, consider it very significant to their program. Of the two others, one (4.0 per cent), reported that it was only slightly stressed, the other indicated that it was not emphasized at all.

More than one-fourth of the theological schools, eight out of twenty-nine, 27.6 per cent, put considerable emphasis on the theory and practice of administration in the preparation of their candidates. Slightly less than a third of the theology schools, nine out of twenty-nine, 31.0 per cent, reported that it is only slightly stressed in their programs. Five theology schools, 17.2 per cent, said that theory and practice of administration is very significant to their program but seven of them, 24.1 per cent, indicate that it is not emphasized at all in their programs. Nearly half of the guidance departments, twelve out of twenty-five, 48.0 per

cent, said that theory and practice of administration has considerable stress in the preparation of their candidates in pastoral counseling. More than one-fourth of the guidance departments, seven out of twenty-five, 28.0 per cent, indicated that it is only slightly stressed. Four of them, 16.0 per cent, said that it is not emphasized at all. Two guidance departments, 8.0 per cent, indicated that the theory and practice of administration is very significant to their program.

Nearly two-fifths of the theology schools, eleven out of twenty-eight, 39.3 per cent, lay considerable stress on community organization as an area of preparation in pastoral counseling. Six theology schools, 21.4 per cent, indicated that community organization is very significant to their programs while ten of them, 35.7 per cent, reported that it is only slightly stressed. Only one theology school, 2.6 per cent, indicated that community organization is not stressed at all. Slightly more than two-fifths of the guidance departments, nine out of twenty-two, 40.9 per cent, indicated that community organization is only slightly stressed in their pastoral counseling programs. Eight of the guidance departments, 36.4 per cent, reported considerable stress in community organization for effective preparation in pastoral counseling, and three guidance departments, 13.6 per cent, said that it is very significant in the program. Only two of them, 9.1 per cent, indicated that it was not stressed at all.

More than four-fifths of the theology schools, twenty-five out of thirty (83.3 per cent), reported considerable or extensive emphasis on marriage counseling in their programs. Of this number, thirteen (43.3 per cent) indicated that it is very significant to their program and twelve of them, 40.0 per cent, said that it was emphasized a great deal. The other five, 16.7 per cent, reported that it was only slightly stressed. Exactly one-third of the guidance departments, eight out of twenty-four, 33.3 per cent, reported that marriage counseling is emphasized a great deal in their pastoral counseling programs, with a similar number and per cent reporting that it is only slightly stressed. Slightly more than one-fifth of the guidance departments, five or 20.8 per cent, said that marriage counseling is very significant to their pastoral counseling programs while three of them, 12.5 per cent, indicated that it is not emphasized at all.

More than two-fifths of the reporting theology schools, thirteen out of thirty-one, 41.9 per cent, indicated that the area of family relations is very significant to their program. More than half of the theology schools, sixteen (51.6 per cent), indicated that the area of family relations is emphasized a great deal while only two of them, 6.4 per cent, reported it as being only slightly stressed. No theology school reported it as not being emphasized at all. More than half of the guidance departments, thirteen out of twenty-five, 52.0 per cent, said that the area of family

relations is emphasized a great deal in their pastoral counseling programs. Exactly two-fifths of the guidance departments, five (20.0 per cent), indicated that the area of family relations is very significant to their program, while slightly less than one-fourth of them, six (24.0 per cent), reported that it was only slightly stressed. Only one guidance department, 4.0 per cent, reported that the area of family relations is not stressed at all in their pastoral counseling program.

Exactly one-half of the theology schools, fifteen out of thirty (50.0 per cent) indicated that referral resources and process was very significant in the effective preparation of their candidates. More than two-fifths of the theology schools, thirteen (43.3 per cent), said that this subject is emphasized a great deal in their programs while only two of them, 6.7 per cent, indicated that it is only slightly used. No theology schools reported referral resources and process not being emphasized at all. Nearly half of the guidance departments, twelve out of twenty-five, 48.0 per cent, indicated that referral resources and process is emphasized a great deal in their pastoral counseling programs. Nine of the guidance departments, 36.0 per cent, said that it is very significant in their programs, but three of them, 12.0 per cent, said that it is only slightly stressed. Only one guidance department, 4.0 per cent, said that it is not emphasized at all.

Twelve of the twenty-five theological seminaries, 48.0 per cent, reported that ethical code and implications is stressed a great deal in their programs, and nine of the theology schools, 36.0 per cent, indicated that it is very significant to their programs. Only four theology schools, 16.0 per cent, reported that ethical code and implications is only slightly stressed and none indicated that it is not emphasized at all. Nine out of twenty-four reporting guidance departments, 37.5 per cent, said that ethical code and implications is extensively stressed in the preparation of their candidates. An equal number and per cent of other guidance departments reported considerable stress in this area. Five guidance departments, 20.8 per cent, indicated that the area of ethical code and implications is slightly emphasized in their pastoral counseling programs. Only one of them, 4.2 per cent, said that it is not emphasized at all.

Exactly three-fifths, fifteen out of twenty-five, 60.0 per cent, of the guidance departments reported that research procedures are emphasized extensively in their pastoral counseling programs. Nearly one-fourth of them, six (24.0 per cent), indicated that research procedures are stressed a great deal. Four guidance departments, 16.0 per cent, reported that research procedures were only slightly stressed in their programs. None of the guidance departments reported that they were not emphasized at all. Nearly half of the theology schools, fourteen out of twenty-nine, 48.3 per cent, indicated extensive or considerable emphasis on research

procedure. Of this number, nine (31.0 per cent), indicated that research procedures are emphasized a great deal. Five seminaries, 17.2 per cent, reported that research procedures were very significant in their programs. However, more than one-third of the theology schools, ten out of twenty-nine, 24.5 per cent, indicated that research procedures are only slightly stressed in their programs and five seminaries, 17.2 per cent, said that they are not emphasized at all.

There were other written in items appended to this section. At West Virginia University the required courses in ethical code and implications are considered to be the extent of religious training provided in their program. Pepperdine College requires competence in sex knowledge. The University of New Mexico requires occupational and educational information, group work and practitioners as a very significant part of their pastoral counseling program. The Iliff School of Theology considers their Chaplaincy Institutes very significant to their program. The Pacific School of Religion lays extensive stress upon effective preparation in psychotherapy and theology. Southeastern Baptist Theological Seminary, at Wake Forest, North Carolina, indicates that their main stress on research procedures is for the Th.M. candidates only. Southern California School of Theology presents pastoral counseling as a unique resource in helping troubled persons.

Nature and scope of internships. (See Tables 15 and 16.) Out of thirty reporting theological schools, twenty-one

TABLE 15

NATURE AND SCOPE OF INTERNSHIPS IN THEOLOGICAL SCHOOLS

Nature of Internship	Yes	No	Total Number Answered	None	
				Number	Per Cent
Is an internship required in your program?	21	9	30		
Penal Institutions			21	5	23.8
Mental Hospitals			25	2	8.0
General Hospitals			25	1	4.0
Church Counseling Services			24	9	37.5
Social Welfare Agencies			22	11	50.0
Marriage Counseling Services			22	11	50.0
Mental Health Centers			22	10	45.4
Private Clinica			21	12	57.1
College Counseling Services			23	14	60.9

TABLE 15--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No Answer
Number	Per Cent	Number	Per Cent	Number	Per Cent	
8	38.0	4	19.0	4	19.0	10
2	8.0	9	36.0	12	48.0	6
1	4.0	9	36.0	14	56.0	6
5	20.8	4	16.7	6	25.0	7
7	31.8	2	9.1	2	9.1	9
5	22.7	4	18.2	2	9.1	9
7	31.8	1	4.5	4	18.2	9
5	23.8	4	19.0	0	0	10
4	17.4	4	17.4	1	4.3	8

TABLE 16

NATURE AND SCOPE OF INTERNSHIPS IN DEPARTMENTS
OF GUIDANCE AND COUNSELING

Nature of Internship	Yes	No	Total Number Answered	None	
				Number	Per Cent
Is an internship required in your program?	16	7	23		
Penal Institutions			20	15	75.0
Mental Hospitals			20	12	60.0
General Hospitals			20	16	80.0
Church Counseling Services			20	11	55.0
Social Welfare Agencies			20	5	25.0
Marriage Counseling Services			20	10	50.0
Mental Health Centers			18	6	33.3
Private Clinics			18	12	66.7
College Counseling Services			18	1	5.5

TABLE 16--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No
Number	Per Cent	Number	Per Cent	Number	Per Cent	Answer
3	15.0	1	5.0	1	5.0	5
4	20.0	4	20.0	0	0	5
3	15.0	1	5.0	0	0	5
7	35.0	1	5.0	1	5.0	5
12	60.0	1	5.0	2	10.0	5
5	25.0	2	10.0	3	15.0	5
7	38.9	2	11.1	3	16.7	7
2	11.1	0	0	4	22.2	7
4	22.2	3	16.7	10	55.6	7

of them, 70.0 per cent, indicated that they do require an internship in their pastoral counseling program. Nine theology schools, 30.0 per cent, indicated that they do not. Out of twenty-three reporting guidance departments, sixteen, 69.6 per cent, indicated a required internship in their pastoral counseling programs. Seven of the departments, 30.4 per cent, indicated that they do not.

Eight out of twenty-one theology schools, 38.1 per cent, reported that penal institutions are rarely used in their programs and five of them, 23.8 per cent, indicated that they were not used at all. Of the eight remaining seminaries that responded, four of them, 19.0 per cent, indicated that penal institutions are used a great deal and the other four, 19.0 per cent, indicated that they are used extensively. Exactly three-fourths of the guidance departments, fifteen out of twenty, 75.0 per cent, reported that penal institutions are not used at all in their pastoral counseling programs. Three guidance departments, 15.0 per cent, indicated that they are rarely used, one guidance department, 5.0 per cent, said that they were used considerably and one guidance department reported that use of penal institutions in their internships is a prevalent practice.

Nearly half of the theology schools, twelve out of twenty-five, 48.0 per cent, make extensive use of mental hospitals in their clinical internships. Twelve theology schools, 36.0 per cent, indicated that mental hospitals are used a great deal of the time in their internships. Of the

remaining four seminaries, two of them, 8.0 per cent indicated that mental hospitals are rarely used, and in two of them, 8.0 per cent, they were not used at all. Twelve out of twenty guidance departments, 60.0 per cent, said that mental hospitals are not used for their counseling internships at all. Four guidance departments, 20.0 per cent, reported that they are rarely used and four, 20.0 per cent, said that they were used a great deal of the time. No guidance department indicated use of mental hospitals as a prevalent practice in pastoral counseling internships.

More than half of the twenty-five theology schools, fourteen (56.0 per cent), make a prevalent practice of using general hospitals for internships in their pastoral counseling programs. More than one-third of the theology schools, nine (36.0 per cent), use general hospitals a great deal for this purpose. One of the other two reporting seminaries, 4.0 per cent, reported little use of general hospitals for internships and one of them indicated that they were not used at all. Out of twenty reporting guidance departments, sixteen, 80.0 per cent, stated that no use at all was made of general hospitals for internships in pastoral counseling. Three guidance departments, 15.0 per cent, said that general hospitals were rarely used for this purpose and one reporting guidance department, 5.0 per cent, indicated that general hospitals are rarely used for this purpose.

Only one-fourth, six out of twenty-four, 25.0 per cent, of the theology schools indicated extensive use of church

counseling services for their internships, but more than one-third of the schools, nine, 37.5 per cent, said that church counseling services are not used at all. Five theology schools, 20.8 per cent, indicated church counseling services were only rarely used for internships and four theology schools, 16.7 per cent, said they were used a great deal of the time. One of the twenty reporting guidance departments, 5.0 per cent, indicated that the use of church counseling services for their pastoral internships is a prevalent practice, and one of them indicated that church counseling services were used a great deal of the time for this. More than one-half of the guidance departments, eleven, 55.0 per cent, reported that church counseling services are not used at all for their pastoral counseling internships and seven guidance departments, 35.0 per cent, indicated that they were rarely used.

Exactly one-half, eleven out of twenty-two, 50.0 per cent, of the theology schools indicated no use whatever of social welfare agencies for internships in their pastoral counseling programs. Seven theology schools, 31.8 per cent, said that social welfare agencies are only rarely used, while two of them, 9.1 per cent, indicated that social welfare agencies are used a great deal of the time. Two seminaries, 9.1 per cent, said that use of social welfare agencies is a prevalent practice for internships in their pastoral counseling programs. Twelve out of twenty, 60.0 per cent, of the guidance departments reported that social welfare agencies

are rarely used for pastoral counseling internships in their programs. Exactly one-fourth of the guidance departments, 25.0 per cent, said that they are not used at all. Two guidance departments, 10.0 per cent, reported extensive use of social welfare agencies for this purpose while one of them, 5.0 per cent, indicated that they are used a great deal of the time.

Exactly half of the seminaries, 50.0 per cent, eleven out of twenty-two, reported that marriage counseling services are not used at all in their pastoral counseling internships. Five of them, 22.7 per cent, indicated that they are rarely used and four of them, 18.2 per cent, indicated that they were used a great deal of the time. Only two theology schools, 9.1 per cent, indicated that marriage counseling centers were extensively used in their pastoral counseling programs for internships. Ten out of twenty reporting guidance departments, 50.0 per cent, indicated that marriage counseling services were not used at all for internships in their pastoral counseling programs. Five guidance departments, 25.0 per cent, indicated rare use of marriage counseling services for internships. Two of them, 10.0 per cent, indicated that marriage counseling services are used a great deal of the time for this purpose, and three of them, 15.0 per cent, indicated that this was a prevalent practice.

Four out of twenty-two theology schools, 18.2 per cent, reported extensive use of mental health centers for internships in their pastoral counseling programs. Only



one of them, 4.5 per cent, reported that they were used a great deal of the time. Seven theology schools, 31.8 per cent, reported that mental health centers are rarely used for internships in their program. Ten of them, 45.4 per cent, indicated that they were not used at all. Nearly two-fifths of the eighteen reporting guidance departments, seven (38.9 per cent), reported rare use of mental health centers for internships in their pastoral counseling programs. Exactly one-third of them, six (33.3 per cent), indicated that mental health centers are not used at all for this purpose. Only three guidance departments, 16.7 per cent, said that mental health centers were used extensively for internships in their pastoral counseling programs. Two guidance departments, 11.1 per cent, said that they were used a great deal of the time.

Twelve of the twenty-one reporting theology schools, 57.1 per cent, indicated that private clinics are not used at all for internships in their pastoral counseling programs. Of the nine remaining theology schools that reported, five of them, 23.9 per cent, said that private clinics are rarely used for internships in their pastoral counseling programs and four of them, 19.0 per cent, indicated that they are used a great deal of the time. No theology school reported private clinics as being used extensively for their internships. Exactly two-thirds of the reporting guidance departments, twelve out of eighteen, 66.7 per cent, indicated no use at all of private clinics for internships in their pastoral counseling programs. Of the remaining six reporting

guidance departments, four of them, 22.2 per cent, indicated a very extensive use of private clinics for pastoral counseling internships and the other two 11.1 per cent, said that they are rarely used for this purpose.

More than three-fifths of the reporting theology schools, fourteen out of twenty-three, 60.9 per cent, said that no use of college counseling services is made for internships in their pastoral counseling programs. Four theology schools, 17.4 per cent, indicated that college counseling services are rarely used for internships in their pastoral counseling programs, and four of them, 17.4 per cent, indicated that they are used a great deal of the time. Only one theology school, 14.3 per cent, indicated that it is a prevalent practice to use college counseling services for internships. More than half of the reporting guidance departments, ten out of eighteen (55.6 per cent), make extensive use of college counseling services for internships in their pastoral counseling programs. Three guidance departments, 16.7 per cent, reported that college counseling services are used a great deal of the time for this purpose. Four of them, 22.2 per cent, indicated greater use of college counseling services for internships in pastoral counseling and only one guidance department, 5.5 per cent, indicated that college counseling services are not used at all.

Additional agencies and services are made use of in internships of pastoral counseling programs as follows: The Southeastern Baptist Theological Seminary makes extensive use

of the out-patient counseling clinic of the North Carolina Baptist Hospital for a period of three to six months required internship. Bright College of the Bible at Texas Christian University indicated that the student pastorate is an important part of the internship in their pastoral counseling program. The Pacific Lutheran Theological Seminary makes extensive use of local parishes for a period of ten to twelve months for internship in pastoral counseling. The Episcopal Theological School of Cambridge, Massachusetts, lists a three to six months internship in town and country training but this is rarely used. Duke University Divinity School makes extensive use of Alcoholic Rehabilitation for a period of three to six months for a pastoral counseling internship. The University of Chicago used the local church internship for one year as part of their pastoral counseling program. Reports on the length of internships were too negligible to be significant to the study.

Nature of placement services provided. (See Tables 17 and 18.) One-half of the reporting theology schools, twenty-six, 50.0 per cent, indicated that files of part-time job opportunities in pastoral counseling are not provided at all for students in their programs. Six theology schools, 23.1 per cent, indicated that they are provided to a small extent, but five theology schools, 19.2 per cent, said that they are provided to a large extent. Only two theology schools, 7.7 per cent, reported that they always provide

TABLE 17

NATURE OF PLACEMENT SERVICES PROVIDED IN THEOLOGICAL SCHOOLS

Extent of Placement Services	Total Number Answered	None	
		Number	Per Cent
Files of part-time job opportunities in pastoral counseling	26	13	50.0
Files concerning current full-time openings in pastoral counseling	27	11	40.7
General information on religious counseling services	27	5	18.5
Permanent placement files for graduates*	26	8	30.8
Contacts with liaison agencies as churches, clinics, and religious counseling centers	27	7	18.5
Appointments with interested employers are arranged through your placement bureau	25	11	44.0
Local mental health and family service organizations assist your department in coordinating its placement services for ministers in your program	26	17	65.4
*Biographical information		17	65.4
Academic information		17	65.4
Employment records		9	34.6

TABLE 17--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No
Number	Per Cent	Number	Per Cent	Number	Per Cent	Answer
6	23.1	5	19.2	2	7.7	5
7	25.9	8	29.6	1	3.7	4
8	29.6	9	33.3	5	18.5	4
2	7.7	2	7.7	14	53.8	5
7	25.9	7	25.9	8	29.6	4
7	28.0	3	12.0	4	16.0	6
5	19.2	2	7.7	2	7.7	5

TABLE 18

NATURE OF PLACEMENT SERVICES PROVIDED IN DEPARTMENTS
OF COUNSELING AND GUIDANCE

Extent of Placement Services	Total Number Answered	None	
		Number	Per Cent
Files of part-time job opportunities in pastoral counseling	21	15	71.4
Files concerning current full-time openings in pastoral counseling	20	15	75.0
General information on religious counseling services	22	11	50.0
Permanent placement files for graduates*	21	6	28.6
Contacts with liaison agencies as churches, clinics, and religious counseling centers	22	8	36.4
Appointments with interested employers are arranged through your placement bureau	21	5	23.8
Local mental health and family service organizations assist your department in coordinating its placement services for ministers in your program	21	13	61.9
*Biographical information		8	38.1
Academic information		9	42.9
Employment records		10	47.6

TABLE 18--Continued

Degree to Which Carried Out						
Little		Considerably		Extensively		No Answer
Number	Per Cent	Number	Per Cent	Number	Per Cent	
2	9.5	3	14.3	1	4.8	4
2	10.0	0	0	3	15.0	5
7	31.8	3	13.7	1	4.5	3
0	0	2	9.5	13	61.9	4
7	31.8	5	22.7	2	9.1	3
1	4.8	5	23.8	10	47.6	4
5	23.8	2	9.5	1	4.8	4

files of part-time job opportunities in pastoral counseling. In guidance departments, fifteen out of twenty-one, 71.4 per cent, indicated that files of part-time job opportunities in pastoral counseling are not provided at all for students in their program. Two guidance departments, 9.5 per cent, indicated that these files are provided only to a small extent. Three of them, 14.3 per cent, indicated that such files are provided to a considerable extent, and one of them, 4.8 per cent, indicated that these files are provided to a large extent. Slightly more than two-fifths of the theology schools, 40.7 per cent, eleven out of twenty-seven, reported no provision of files concerning current full-time openings in pastoral counseling for students in their program. Slightly more than one-fourth of the seminaries, seven (25.9 per cent), indicated very little provision of these files. Eight of them, 29.6 per cent, indicated that files concerning current full-time openings in pastoral counseling are provided to a large extent for students in their program. Only one theology school, 3.7 per cent, said that these files are almost always provided. Exactly three-fourths of the guidance departments, fifteen out of twenty, 75.0 per cent, indicated no provision of files concerning full-time openings in pastoral counseling for students in their program. Of the five remaining guidance departments reporting, three of them, 15.0 per cent, said that these files are almost always provided for their candidates, but two of them, 10.0 per cent, indicated that they were provided only to a small extent.

More than half of the theology schools, fourteen out of twenty-seven, 51.8 per cent, make considerable or extensive provision for general information on religious counseling services for students in their programs. Exactly one-third of the theology schools, nine (33.3 per cent), reported that these services are provided to a large extent while more than one-fourth of the theology schools, eight (29.6 per cent), indicated that they are provided only to a small extent. Five theology schools, 18.5 per cent, indicated no provision for general information on religious counseling services. Exactly half of the twenty-two reporting guidance departments, eleven (50.0 per cent) indicated that no general information on religious counseling services is provided for students in their programs. Seven guidance departments, 31.8 per cent, reported that this information is provided only to a small extent. Three guidance departments, 13.6 per cent, indicated that it is provided to a large extent, and only one guidance department, 4.5 per cent, reported that general information on religious counseling services is always provided for students in their program.

More than half of the theology schools, fourteen out of twenty-six, 53.8 per cent, reported extensive provision of permanent placement files for graduates of their programs, but eight theology schools, 30.8 per cent, indicated no provision of permanent placement files for graduates. Two theology schools, 7.7 per cent, indicated that permanent placement files for graduates are provided to a large extent, but two

others, 7.7 per cent, indicated that they are provided only to a small extent. More than three-fifths of the reporting guidance departments, thirteen out of twenty-one, 61.9 per cent, reported that permanent placement files for graduates in their pastoral counseling programs are almost always provided. Two guidance departments, 9.5 per cent, stated that permanent placement files for graduates are provided to a large extent, but six guidance departments, 28.6 per cent, indicated that they are not provided at all. With regard to the nature and kind of permanent placement files kept for graduates by the various reporting institutions, twenty-five of them indicated that they kept biographical information records (53.2 per cent). Seventeen theology schools, 65.3 per cent, keep biographical information records and eight of the guidance departments, 38.1 per cent, do so. Seventeen of the reporting theology schools, 65.3 per cent, keep academic information records in their placement files, and nine guidance departments, 42.9 per cent, reported keeping records on academic information. In combined totals, twenty-six reporting institutions, 55.3 per cent, keep academic information records in their permanent placement files for graduates. Nineteen of the reporting institutions, 40.4 per cent, keep employment records in the permanent placement files for graduates. Of these, nine theology schools, 34.6 per cent, maintain employment records while ten guidance departments, 47.5 per cent, maintain employment records.

More than one-fourth of the theology schools, eight

out of twenty-seven (29.62 per cent), make extensive provision for contacts with liaison agencies for students in their programs. Seven theology schools, 25.9 per cent, indicated that contacts with these agencies are provided to a large extent for students in their pastoral counseling programs, but seven other theology schools, 25.9 per cent, indicated that these contacts are provided only to a small extent. In the five remaining seminaries, 18.5 per cent, indicated that they are not provided at all. More than one-third of twenty-two reporting guidance departments, eight (36.4 per cent), indicated no provision for contacts with liaison agencies such as churches, clinics, and religious counseling centers. Seven guidance departments, 31.8 per cent, reported that they are provided only to a small extent. Five guidance departments, 22.7 per cent, indicated considerable use of contacts with liaison agencies for students in their programs, but only two of them, 9.1 per cent, indicated extensive provision for contacts with liaison agencies for the students.

Almost three-fourths of the twenty-five reporting theology schools, eighteen (17.0 per cent), reported little or no provision for appointments with interested employers arranged for students through their placement bureaus. Of this number, eleven of them, 44.0 per cent, said that these appointments were not provided at all. Seven theology schools, 28.0 per cent, indicated that they are provided only to a small extent. Four theology school, 16.0 per cent, indicated extensive provision of appointments with interested

employers for students through their placement bureaus, and three of them, 12.0 per cent, indicated that such appointments are provided to a large extent. Almost half of the guidance departments, ten out of twenty-one, 47.6 per cent, arrange appointments with interested employers through their placement bureaus. Five of the guidance departments, 23.8 per cent, reported that these appointments are provided to a large extent in their placement bureaus, but five others, 23.8 per cent, reported that they are not provided at all. One guidance department, 4.8 per cent, reported that appointments with interested employers arranged through their placement bureaus are provided only to a small extent.

More than two-thirds of the twenty-six reporting theology schools, seventeen (65.4 per cent), reported no such assistance from local mental health and family service organizations in conjunction with placement services for ministers in their programs. Five theology schools, 19.2 per cent, reported that this assistance is provided only to a small extent. Two seminaries, 7.7 per cent, reported that local mental health and family service organizations assist their placement services considerably. Two others, 7.7 per cent, indicated this assistance is provided to a large extent. More than three-fifths of the reporting guidance departments, thirteen out of twenty-one, 61.9 per cent, indicated that local mental health and family service organizations do not assist their departments in coordinating its placement services for ministers in their program. Five guidance departments, 23.8

per cent, reported that this assistance is provided only to a small extent, but two of them, 9.5 per cent, indicated that this assistance is provided to a large extent. One guidance department, 4.8 per cent, indicated extensive assistance in placement services for ministers with local mental health and family service organizations.

The following are additional comments made by guidance departments concerning other agencies and services made use of in their pastoral counseling program: Michigan State University makes considerable use of a total of about six months in required class practicum experience. They also indicate that the use of church counseling services will soon be a very important source for internship in pastoral counseling. The University of Rhode Island indicates some use of the Todd School for Retarded Children as a place for their internships in pastoral counseling. Western Washington College of Education and the University of Toledo make extensive use of public schools as an internship in their counseling programs. George Pepperdine College makes use of a seven to nine months' internship in school psychology.

Additional placement services provided by theological seminaries for students in their pastoral counseling programs are as follows: Louisville Presbyterian Theological Seminary indicates that while it inevitably places some students, most of this is primarily done by calls to churches and committees on placement. Also, there is a national Presbyterian placement office which helps them in this process. The University

of Chicago Divinity School reports that their placement files are primarily operated through the Special Office of the University. The Episcopal Theological School of Cambridge, Massachusetts, indicates that their placement is largely administered by the church as a whole.

SUMMARY

The following recapitulation reflects the order of importance of items in particular sections of the instrument as they have been ranked by the respondents. Items on the degree to which certain features were used in the organizational phase of present programs in theology schools were ranked in the following order: (1) Ministers in your program revealed the need for pastoral counseling; (2) The faculty made a study of pastoral counseling needs; (3) Reports made by a faculty committee; (4) Visits to your institution by specialists from seminaries and church colleges; (5) Various other departments expressed a desire to help in the development of a pastoral counseling program; (6) Requests for training in pastoral counseling were made by denominational groups; (7) Faculty members' reports on workshops or classes attended in religion and psychology; (8) Consultation with other departments of your institution that have ministers enrolled in their programs; (9) Visits made to institutions with established pastoral counseling programs; (10) Visits were made by prospective students to investigate the existing programs of your department; and (11) An institutional committee on

religious education initiated the proposal for a pastoral counseling program. Items on the degree to which certain features were used in the organizational phase of present programs in guidance departments were ranked in the following order: (1) Ministers in your program revealed the need for pastoral counseling; (2) Visits were made by prospective students to investigate the existing programs of your department; (3) Consultation with other departments of your institution that have ministers enrolled in their programs; (4) Various other departments expressed a desire to help in the development of a pastoral counseling program; (5) Visits to your institution by specialists from seminaries and church colleges; (6) Reports made by a faculty committee; (7) The faculty made a study of pastoral counseling needs; (8) Faculty members' reports on workshops or classes attended in religion and psychology; (9) Requests for training in pastoral counseling were made by denominational groups; (10) An institutional committee on religious education initiated the proposal for a pastoral counseling program; and (11) Visits made to institutions with established pastoral counseling programs.

Items on the degree to which particular features were used in the admissions phase programs in theology schools were ranked in the following order: (1) Academic transcripts; (2) Personal data sheets; (3) Personal interview; (4) Autobiographies; (5) Qualifying or admissions examinations; (6) Graduate record examination; (7) Miller Analogies Test.

Items on the degree to which particular features were used in

the admissions phase of programs in guidance departments were ranked in the following order: (1) Academic transcripts; (2) Personal interview; (3) Personal data sheets; (4) Qualifying or admissions examinations; (5) Graduate record examinations; (6) Miller Analogies Test; and (7) Autobiographies.

Items on the extent to which particular areas are used in the interdisciplinary character of pastoral counseling programs in theology schools were ranked in the following order: (1) Religion; (2) Psychology; (3) Counseling and guidance; (4) Marriage and family relations; (5) Child development; (6) Sociology and anthropology; and (7) Social work. Reports on the extent to which these areas are used in the interdisciplinary character of pastoral counseling programs in departments of guidance is reflected in the following order: (1) Counseling and guidance; (2) Psychology; (3) Marriage and family relations; (4) Sociology and anthropology; (5) Child development; (6) Social work; and (7) Religion.

Items on the extent to which the following kinds of courses are contained in the pastoral counseling sequence of theology schools were ranked in the following order: (1) Pastoral care; (2) Counseling theory and practice; (3) Christian ethics; (4) Psychology of religion; (5) Religious personality development; (6) Family relationships; (7) Child adolescent psychology; (8) Human growth and behavior; (9) Psychology of religion; (10) Marriage counseling; (11) Religion and society; (12) Clinical psychology; (13) Abnormal psychology; (14) Gerontology; (15) Statistics and measurements;

and (16) Occupational, social, and educational information.

Items on the extent to which the following kinds of courses are contained in the pastoral counseling sequence of guidance department programs were reflected in the following order:

(1) Counseling theory and practice; (2) Statistics and measurements; (3) Occupational, social and educational information; (4) Child and adolescent psychology; (5) Abnormal psychology; (6) Human growth and behavior; (7) Family relationships; (8) Clinical psychology; (9) Marriage counseling; (10) Religious personality development; (11) Psychology of religion; (12) Religion and society; (13) Religious education; (14) Christian ethics; (15) Pastoral care; and (16) Gerontology.

Items on the extent of effectiveness to which graduates are prepared in particular areas of graduate pastoral counseling programs in theology schools were ranked in the following order: (1) Counseling procedures; (2) Referral resources and process; (3) Family relations; (4) Marriage counseling; (5) Ethical code and implications; (6) Community organization; (7) Social information; (8) Research procedures; (9) Theory and practice of administration; (10) Psychological diagnosis; (11) Test evaluation; (12) Biological information; (13) Medical information; and (14) Legal knowledge. Reports on the extent of effectiveness to which graduates are prepared in particular areas of pastoral counseling programs in guidance departments is reflected in the following order: (1) Counseling procedures; (2) Test evaluation; (3) Psychological diagnosis; (4) Social information; (5) Research procedure;

(6) Referral resources and process; (7) Ethical code and implication; (8) Family relations; (9) Theory and practice of administration; (10) Marriage counseling; (11) Community organization; (12) Biological information; (13) Medical knowledge; and (14) Legal knowledge.

Items on the extent to which agencies and services are made use of in pastoral counseling internships in theology schools were ranked in the following order: (1) General hospitals; (2) Mental hospitals; (3) Church counseling services; (4) Penal institutions; (5) Marriage counseling services; (6) Mental health centers; (7) Social welfare agencies; (8) College counseling services; and (9) Private clinics. Items on the extent to which agencies and services are made use of in pastoral counseling internships in guidance departments were ranked in the following order: (1) College counseling services; (2) Mental health centers; (3) Marriage counseling services; (4) Private clinics; (5) Mental hospitals; (6) Social welfare agencies; (7) Church counseling services; (8) Penal institutions; and (9) General hospitals.

Items on the extent to which certain kinds of placement services are being provided through graduate counseling programs in theology schools were ranked in the following order: (1) Permanent placement files for graduates including biographical information, academic information and employment records; (2) Contacts with liaison agencies, such as churches, clinics, and religious counseling centers; (3) General information on religious counseling services; (4) Appointments with

interested employers arranged through the counseling bureau of the institution; (5) Files concerning current full-time openings in pastoral counseling; (6) Files concerning part-time job opportunities in pastoral counseling; and (7) The assistance of local mental health and family service organizations to coordinate departmental placement services for ministers in the program. Items on the extent to which certain kinds of placement services are being provided through graduate pastoral counseling programs in guidance departments were ranked in the following order: (1) Permanent placement files for graduates including biographical information, academic information, and employment records; (2) Appointments with interested employers arranged through the counseling bureau; (3) General information on religious counseling services; (4) Contacts with liaison agencies such as churches, clinics, and religious counseling centers; (5) Files concerning current full-time openings in pastoral counseling; (6) Files in part-time job opportunities in pastoral counseling; and (7) The assistance of local mental health and family service organizations in coordinating its placement services for ministers in the program.

It was through the comments in Section V that it was possible to discern: (1) the respondents report on limitations of their pastoral counseling program; (2) what plans are projected in some of the schools for the future; and (3) an opportunity for description of peculiar features in the different programs not covered in the suggested items of the questionnaire.

CHAPTER V

SUMMARY, FINDINGS AND CONCLUSIONS, AND RECOMMENDATIONS

A. SUMMARY

This study was undertaken in an attempt to ascertain the nature and scope of graduate training in pastoral counseling as indicated by selected theological schools accredited by the American Association of Theological Schools (10:490) and selected departments of counseling and guidance listed by the United States Department of Health, Education and Welfare (54:1-20).

The purpose of this study was to investigate current programs of pastoral counseling with regard to: 1) how and why existing programs in pastoral counseling came into being; 2) the current practices and policies with regard to admission to pastoral counseling programs; and 3) the general character of training programs in pastoral counseling with regard to their theoretical and clinical aspects.

Importance of the problem. Primarily, training in pastoral counseling has been given through religious institutions, theological seminaries, and schools of divinity. However, due to insufficient resources and/or facilities, many theological seminaries have found it necessary to work in cooperation with some outside agency in the practical aspects

of training in pastoral counseling. This resulted in many ministers receiving their theoretical pastoral training in one environment and their practical clinical training under an entirely different one. Since about 1945, a growing number of religious workers, including priests, rabbis, and protestant ministers have sought training in counseling and psychology from various departments within private and state institutions where theology is presupposed and not necessarily an integral part of their training. The possibility, therefore, existed that the ministers exerted a great deal of influence upon private schools and their state universities, especially in recent years, to assume their responsibilities in the training of ministers in pastoral counseling. Many private and state institutions (not theological schools) began to recognize their responsibility in this area. There has also been some recognition of the need for a broader view in the area of pastoral counseling in related areas other than the historical, theological subjects. A greater number of ministers seeking training in private and state institutions have sought it in departments of counseling and guidance. It seemed pertinent, therefore, that an analysis of pastoral counseling programs in theological seminaries and departments of guidance and counseling should be made.

Methodology and procedure of the study. The study was made on a selective nation-wide basis in order that the information received might be construed as comprehensive as

possible. Consequently, the study was conducted by using the survey type of technique. Questionnaires were sent with a cover letter attached to selected theological seminaries and departments of counseling and guidance. The questionnaire was so constructed that a broad view of needs, requirements, and opinions given by respondents of both theological seminaries and guidance departments were represented.

Construction of the instrument. The instrument was constructed after the literature and development of questionnaires had been studied, authorities on the structure of the instruments had been consulted, and opinions obtained from respondents in the preliminary study had been scrutinized. Prior to the formal construction of the dissertation instrument, five main items on a postal enclosure included with the initiatory letter were used as a pilot study to determine possible strengths and weaknesses for proposed areas and items in the questionnaire. From the results of this preliminary study, the instrument was refined to include those items which seemed pertinent to the study. After this, the completed instrument was sent to all theological seminaries and guidance departments included in the sample.

Methods of selecting the sample. It was determined that the study would consist of selected theological seminaries and guidance departments because: 1) all seminaries accredited by the American Association of Theological Schools have active pastoral counseling programs; 2) ministers

seeking training in counseling through private and state institutions have usually done so through departments of counseling and guidance; 3) of the apparent geographical location of institutions selected from the sample; and 4) of the diversity of affiliation and/or background represented in these institutions. The initiatory letter, together with postal enclosure, was sent to all institutions of both groups accredited by the aforementioned associations and agencies. It was determined that the sample should consist of all those institutions in both groups who indicated that their institutions currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis.

Approximately 120 questionnaires were mailed to prospective respondents. About thirty questionnaires were returned, especially those of departments of counseling and guidance, where employment changes had occurred or where professors in charge were on leaves of absence. A total of fifty-six questionnaires were actually used for statistical purposes, representing approximately an 90 per cent return on a national scale. Those institutions in the sample whose responses were summarily analyzed divided themselves into the numbers of twenty-five theological schools and thirty-one departments of counseling and guidance. One respondent answered from the school of social welfare whose program is primarily in conjunction with counseling and guidance.

Procedure of analysis. The responses given by the theological seminaries and guidance departments were first placed on code sheets, each institution being assigned to a separate code number. The data were then checked and re-checked with the responses to the items placed on IBM cards. The cards were sorted as to number of respondents for theological seminaries and for guidance departments, the number and kind of answers given to each item, and the categories selected. The responses were then expressed in terms of percentages for each category regarding programs in theological seminaries and guidance departments. The percentages were presented in tabulated form and discussed in Chapter IV.

B. FINDINGS AND CONCLUSIONS

From an analysis of the data obtained in the questionnaires, the review of literature, and the study of special comments provided in addition to the items of the dissertation instrument, certain findings and conclusions emerged.

1. Academic credentials are more important than personal contacts and entrance tests in admitting students to pastoral counseling programs.

2. Both guidance departments and schools of theology emphasize interdisciplinary areas of psychology more than other allied fields in their pastoral counseling programs.

3. There seems to be a nearly equal balance between theoretical and technical emphasis on kinds of courses contained in the pastoral counseling programs.

4. Reports on extents of effectiveness to which graduates are prepared in particular areas seem to stress functional skill over subject knowledge.

5. Theology schools seem to utilize various kinds of hospitals for their internships while guidance departments seem to rely more on social agencies and counseling centers.

6. The primary type of placement service provided in both types of institutions are permanent placement files for graduates including biographical information, academic information and employment records.

7. Master's candidates outnumber doctoral candidates in graduate pastoral counseling programs almost two to one.

8. Many religious workers enroll as non-degree students for purposes of refreshing previous training in pastoral counseling or attending workshops and practicums for greater proficiency.

9. Many of the institutions have printed information concerning the institutions' training programs in general, but not many provide such information on pastoral counseling per se.

10. In the percentage of frequency of responses by private and state institutions (other than theology schools) there seemed to be an awareness of the respondents of the guidance departments that training in pastoral counseling is needed because: (a) counseling is an integral part of the minister's job; and (b) state schools exist to service the

training needs of people in many professions.

11. Guidance departments permitting religious workers to pursue a program in counseling without any pastoral emphasis seem to be realizing the need of identifying a definite sequence of courses and training for the religious workers that are enrolled in their programs. Guidance departments which have already identified programs for pastoral counselors have fulfilled this need to some extent.

12. The analysis reveals that guidance departments still emphasize those things for pastoral counseling which are most typical of general requirements for all guidance and counseling students. However, responses from some guidance departments reveal a definite trend toward interdisciplinary studies to strengthen offerings for ministers enrolled in their programs. This might indicate a stronger trend toward interdepartmental curricula, drawing from the greater resources of the institution.

13. Admissions policies for accepting ministers into counseling programs in guidance departments seem to be largely the same as those for admitting regular guidance workers.

14. Seminaries appear to realize the need and the importance of more specialized training in pastoral counseling at the master's and doctor's levels.

15. Some seminaries regard their B.D. program as too

crowded with traditional courses to allow sufficient space for training in pastoral counseling. Many of these same theology schools do not offer a graduate degree, i.e., work beyond the B.D. level.

16. There is a growing trend in seminaries to dispense with some of the more traditional offerings and allow more time for practical training including pastoral care and pastoral counseling.

17. Instructional patterns vary from one theology school to another depending upon the organizational and administrative conditions.

18. There appears to be a need for clarifying the role of the theology school with that of other institutions of higher learning in the total picture of graduate training in pastoral counseling.

19. Most guidance department staffs considered that their course offerings related to pastoral counseling are inadequate without presupposed training in religion by their candidates.

C. RECOMMENDATIONS

1. A study should be made on social science departments where ministers seek training in counseling.

2. Course work and internship aspects of pastoral counseling need to be correlated more definitely.

3. A study should be made to ascertain ways in which theological seminaries and secular institutions may work together for a more effective training of religious workers in pastoral counseling.

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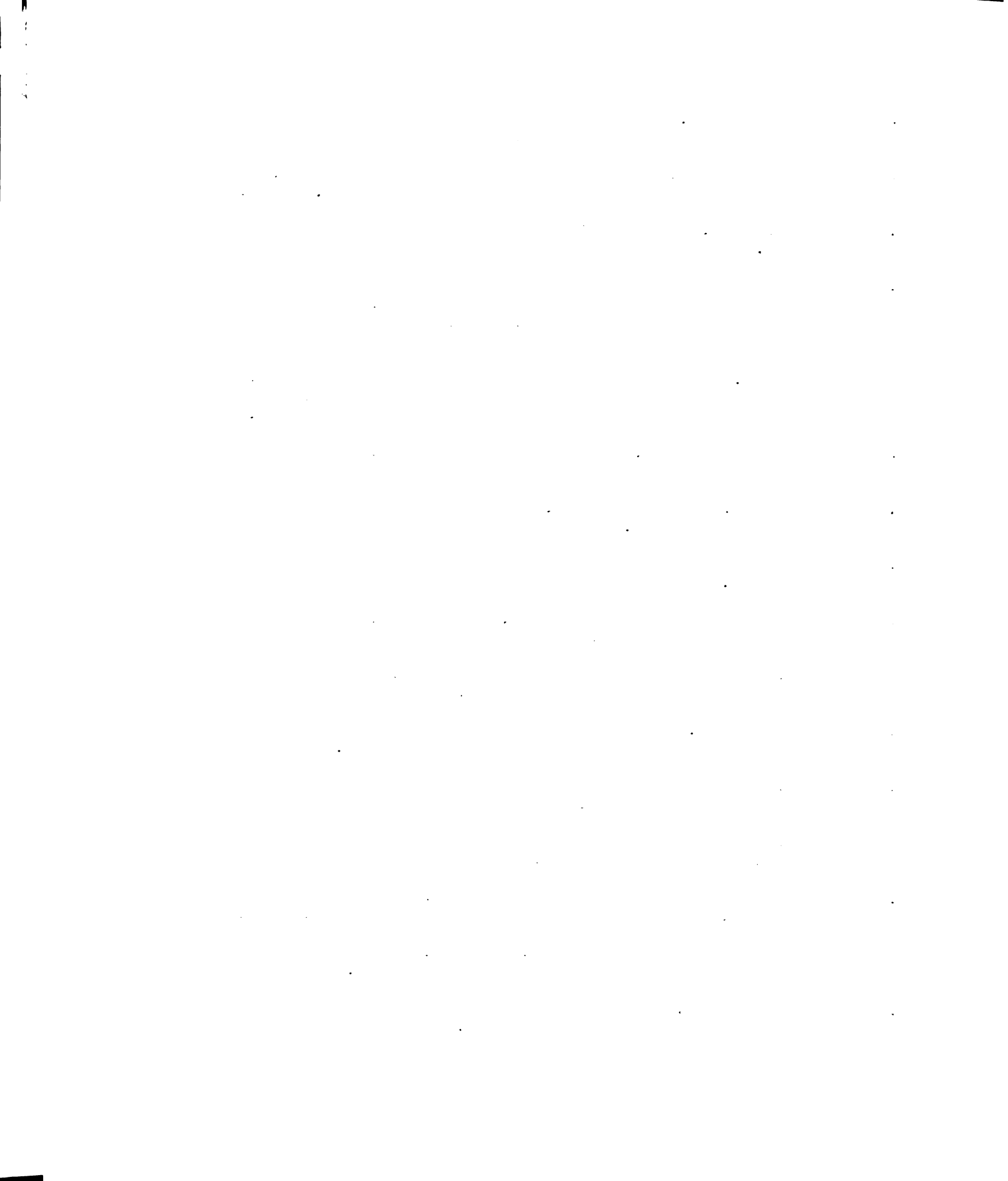


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APPENDIXES

APPENDIX A

- Section 1: List of theology schools accredited by the American Association of Theological Schools to whom the initiatory letter and postal enclosure were sent.
- Section 2: List of guidance departments included in the 1959-60 edition of Preparation Programs and Course Offerings in School and College Personnel Work of the United States Department of Health, Education, and Welfare, Office of Education, to whom the initiatory letter and postal enclosure were sent.
- Section 3: List of theology schools who returned postal enclosure (accompanying initiatory letter) upon which the preliminary study was based.
- Section 4: List of guidance departments who returned postal enclosure (accompanying initiatory letter) upon which the preliminary study was based.
- Section 5: List of theology schools to whom the dissertation instrument with covering letter was sent.
- Section 6: List of guidance departments to whom the dissertation instrument with covering letter was sent.
- Section 7: List of theology schools who returned completed instruments used in this study.
- Section 8: List of guidance departments who returned completed instruments used in this study.
- Section 9: List of institutions included in the study who desired a copy of the results.

Section 1

**List of Theology Schools Accredited by the American Association
of Theological Schools to Whom the Initiatory
Letter and Postal Enclosure were Sent**

California

Berkeley Baptist Divinity School
Church Divinity School of the Pacific
San Francisco Theological Seminary

Colorado

Iliff School of Theology

Connecticut

Berkeley Divinity School
Hartford Seminary Foundation
Yale University, Divinity School

District of Columbia

Howard University, School of Theology

Georgia

Columbia Theological Seminary
Emory University, Candler School of Theology
Gammon Theological Seminary

Illinois

Augustana Theological Seminary
Chicago Lutheran Theological Seminary
Chicago Theological Seminary
Chicago University, Divinity School
Evangelical Theological Seminary
Garrett Biblical Institute
McCormick Theological Seminary
Meadville Theological Seminary

Indiana

Holy Cross Seminary

Iowa

Dubuque University, Theological Seminary
Wartburg Theological Seminary

Kentucky

Louisville Presbyterian Theological Seminary
Southern Baptist Theological Seminary

Louisiana

New Orleans Baptist Theological Seminary

Maryland

Westminster Theological Seminary

Massachusetts

Andover Newton Theological Seminary

Boston College - School of Theology

Episcopal Theology School

Michigan

Calvin Seminary

Western Theological Seminary

Minnesota

Luther Theological Seminary

Northwestern Lutheran Theological Seminary

Missouri

Eden Theological Seminary

New Jersey

Drew University, Drew Theological Seminary

New Brunswick Theological Seminary

Princeton Theological Seminary

New York

Colgate-Rochester Divinity School

General Theological Seminary

Union Theological Seminary

North Carolina

Duke University Divinity School

Ohio

Capital University, Lutheran Theological Seminary

Kenyon College, Rex Hall Divinity School

Oberlin College, Graduate School of Theology

United Theological Seminary

Wittenberg College, Hama Divinity School

Oklahoma

Phillips University

Pennsylvania

Crozer Theological Seminary

Western Baptist Theological Seminary

Lutheran Theology Seminary

Moravian College, Moravian Theological Seminary

Pittsburg-Xenia Theological Seminary

Temple University, School of Theology

Theological Seminary Evangelical Reformed

Western Theological Seminary

South Carolina

Lutheran Theological Seminary

Texas

Austin Presbyterian Theological Seminary

Southern Methodist University, Perkins School of Theology

Southwestern Baptist Theological Seminary

Virginia

Protestant Episcopal Theological School of Virginia

Union Theological Seminary

Wisconsin

Mission House C and Theological Seminary

Nasbota House, School of Theology

Section 2

Guidance departments included in the 1959-60 edition of Preparation Programs and Course Offerings in School and College Personnel Work, United States Department of Health, Education, and Welfare, Office of Education, to whom the initiatory letter and postal enclosure were sent.

Auburn University, Auburn
Arizona State College
University of Arizona, Tuscon
University of Arkansas, Fayetteville
Claremont Graduate School, Claremont
Fresno State College, Fresno
George Pepperdine College, Los Angeles
Los Angeles State College of A. and S., Los Angeles
Sacramento State College, Sacramento
San Diego State College, San Diego
San Francisco State College, San Francisco
Stanford University, Palo Alto
University of California, Berkeley
University of Southern California, Los Angeles
Colorado College, Colorado Springs
Colorado State College, Greeley
Colorado State University, Fort Collins
University of Colorado, Boulder
University of Denver, Denver
Fairfield University, Fairfield
New Haven State Teachers College, New Haven
University of Connecticut, Storrs
Hillier College, Hartford
University of Delaware, Newark
American University, Washington
George Washington University, Washington
Florida State University, Tallahassee
University of Florida, Gainesville
University of Miami, Coral Gables
Atlanta University, Atlanta
University of Idaho, Moscow
Bradley University, Peoria
Northwestern University, Evanston
Southern Illinois University, Carbondale
University of Illinois, Urbana
University of Chicago, Chicago
Ball State Teachers College, Muncie
Butler University, Indianapolis
Indiana State Teachers College, Terre Haute
Indiana University, Bloomington
Purdue University, Lafayette
University of Notre Dame, Notre Dame
Iowa State College of Agriculture and Mechanic Arts, Ames

State University of Iowa, Iowa City
 Kansas State College, Manhattan
 Kansas State Teachers College, Emporia
 Kansas State Teachers College, Pittsburgh
 University of Kansas, Lawrence
 University of Kentucky, Lexington
 University of Louisville, Louisville
 University of Maryland, College Park
 Boston College, Chestnut Hill
 Boston University, Boston
 Clark University, Worcester
 Harvard University, Cambridge
 Northeastern University, Boston
 Springfield College, Springfield
 Siene Heights College, Adrian
 Michigan State University, East Lansing
 University of Michigan, Ann Arbor
 Wayne State University, Detroit
 Western Michigan University, Kalamazoo
 University of Minnesota, Minneapolis
 University of Mississippi, University
 University of Kansas City, Kansas City
 University of Missouri, Columbia
 Washington University, St. Louis
 Western Montana College of Education, Billings
 Montana State University, Missoula
 Western Montana College of Education, Dillon
 Municipal University of Omaha, Omaha
 Nebraska State Teachers College, Peru
 University of Nebraska, Lincoln
 University of Nevada, Reno
 Fairleigh Dickinson University, Rutherford
 Montclair State College, Upper Montclair
 Seaton Hall University, Newark
 New Mexico College of Agriculture and Mechanical Arts,
 State College
 New Mexico Highlands University, Las Vegas
 University of New Mexico, Albuquerque
 Alfred University, Alfred
 The College of the City of New York, New York
 Columbia University Teachers College, New York
 Cornell University, Ithaca
 Fordham University, New York
 Hofstra College, Hempstead
 Long Island University, Brooklyn
 New York University, New York
 St. John's University, Jamaica
 Syracuse University, Syracuse
 Yashiva University, New York
 Duke University, Durham
 North Carolina State College at Durham, Durham
 North Carolina State College, Raleigh
 Western Carolina College, Cullowhee

University of North Dakota, Grand Forks
 John Carroll University, Cleveland
 Kent State University, Kent
 Miami University, Oxford
 Ohio State University, Columbus
 University of Akron, Akron
 University of Cincinnati, Cincinnati
 University of Toledo, Toledo
 Western Reserve University, Cleveland
 Wittenberg College, Springfield
 Oklahoma State University, Stillwater
 University of Oklahoma, Norman
 Oregon State College, Corvallis
 University of Oregon, Eugene
 University of Portland, Portland
 Bryn Mawr College, Bryn Mawr
 Lehigh University, Bethlehem
 Pennsylvania State University, University Park
 Temple University, Philadelphia
 University of Pennsylvania, Philadelphia
 University of Pittsburgh, Pittsburgh
 University of Scranton, Scranton
 Villanova University, Villanova
 Westminster College, New Wilmington
 University of Rhode Island, Kingston
 Furman University, Greenville
 East Tennessee State College, Johnson City
 George Peabody College for Teachers, Nashville
 Tennessee Agricultural and Industrial State University,
 Nashville
 University of Tennessee, Knoxville
 Baylor University, Waco
 East Texas State College, Commerce
 North Texas State College, Denton
 Southwest Texas State College, San Marcos
 Texas Women's University, Denton
 University of Houston, Houston
 University of Texas, Austin
 Texas Western College, El Paso
 Brigham Young University, Provo
 Utah State University, Logan
 University of Richmond, Richmond
 University of Virginia, Charlottesville
 Central Washington College of Education, Ellensburg
 Seattle University, Seattle
 State College of Washington, Pullman
 University of Washington, Seattle
 Western Washington College of Education, Bellingham
 West Virginia University, Morgantown
 Marquette University, Milwaukee
 University of Wisconsin, Madison
 Wisconsin State College, Superior
 University of Wyoming, Laramie

Section 3

List of theology schools who returned postal enclosure
(accompanying initiatory letter) upon which the
preliminary study was based

Anderson College and Theological Seminary
Andover-Newton Theological School
Asbury Theological Seminary
Augustana Theological Seminary
Austin Presbyterian Theological Seminary
Berkeley Divinity School
Berkeley Baptist Divinity School
Bethany Biblical Seminary (Chicago)
Biblical Seminary in New York
Bloomfield Theological Seminary
Brite College of the Bible
Central Baptist Theological Seminary
Chicago Lutheran Theological Seminary
Christian Theological Seminary
Church Divinity School of the Pacific
Claremont Graduate School
Colgate Rochester Divinity School
College of the Bible
Columbia Theological Seminary
Concordia Theological Seminary
Crozer Theological Seminary
Cumberland Presbyterian Theological Seminary
Divinity School Tufts University
Divinity School Temple University
Divinity School Protestant Episcopal Theological Seminary
Divinity School Duke University
Divinity School Vanderbilt University
Drew Theological Seminary
Eastern Baptist Theological Seminary
Eden Theological Seminary
Episcopal Theological Seminary
Episcopal Theological School
Erskine Theological Seminary
Evangelical Theological Seminary (Illinois)
Evangelical Theological Seminary
Evangelical and Reformed Theological Seminary
Fuller Theological Seminary
Gammon Theological Seminary
Garrett Biblical Institute
General Theological Seminary
Golden Gate Baptist Theological Seminary
Gordon College of Theology
Gashen College Biblical Seminary

Hartford Theological Seminary
Harvard University
Harvard Divinity School
Iliff School of Theology
Johnson C. Smith University
McCormick Theological Seminary
Meadville Theological School
Michigan State University
Mission House Theological Seminary
Nashota House
Nazarene Theological Seminary
New Brunswick Theological Seminary
New Church Theological School
Northwestern Lutheran Theological Seminary
North American Baptist Seminary
Northern Baptist Theological Seminary
North Park College and Theological Seminary
Pacific School of Religion
Pacific Lutheran Theological Seminary
Perkins School of Theology
Pittsburg Xenia Theological Seminary
Princeton Theological Seminary
Protestant Episcopal Theological Seminary
San Francisco Theological Seminary
School of Theology Lincoln University
School of Theology Boston University
Seabury Western Theological Seminary
Seventh Day Adventist Theological Seminary
Southern Baptist Theological Seminary
Southern California School of Theology
Southwestern Baptist Theological Seminary
Southeastern Baptist Theological Seminary
St. Lawrence University and Theological School
The Graduate Theological Seminary
Theology School University
Theological Seminary Moravian
Theology School Capital University
Theology School Oberlin College
Theology Department Drake University
Union Theological Seminary
United Theological Seminary
Wartburg Theological Seminary
Yale Divinity School

Section 4

List of guidance departments who returned postal enclosure
(accompanying initiatory letter) upon which the
preliminary study was based.

Alfred University
Arizona State University
Auburn University
Ball State Teachers College
Baxley Hall Kenyon College
Bradley University
Brigham Young University
Bryn Mawr College
Butler University
Central Washington College of
Clark University
College of Emporia
Colorado State University
Colorado College
Cornell University
East Texas State College
East Tennessee State College
Eastern Montana College of Education
Fairfield University
Fairleigh Dickinson University
Florida State University
Fresno State College
Furman University
George Peabody College for Teachers
George Pepperdine College
Hillyer College
Hofstra College
Howard University
Indiana State Teachers College
Indiana University
Iowa State University
John Carroll University
Kansas State University
Kent State University
Duke University
Lehigh University
Long Island University
Los Angeles State College
Louisville Presbyterian Theological Seminary
Lutheran Theological Seminary
Marquette University
Miami University
Michigan State University
Montana State University
Montclair State University

Municipal University of Omaha
Nebraska State Teachers College
New Haven State Teachers College
New Mexico Highlands University
New Mexico College of Agriculture
Northeastern University
North Carolina State College
North Texas State
Northwestern University
North Carolina State College
Ohio State University
Oklahoma State University
Oregon State College
Purdue University
Sacramento State College
San Diego State College
San Francisco State College
Seaton Hall University
Siena Heights College
Southwestern Texas State College
Southern Illinois University
Springfield College
St. Johns University
Stanford University
State University of Iowa
Syracuse University
Temple University
Tennessee A. & I. State University
Texas Western College
Texas Women's University
The George Washington University
University of Akron
University of Arkansas
University of Arizona
University of California
University of Cincinnati
University of Colorado
University of Connecticut
University of Delaware
University of Denver
University of Florida
University of Houston
University of Idaho
University of Illinois
University of Kansas
University of Kansas City
University of Kentucky
University of Louisville
University of Maryland
University of Miami
University of Michigan
University of Mississippi

University of Missouri
University of Nevada
University of New Mexico
University of North Dakota
University of Notre Dame
University of Oklahoma
University of Oregon
University of Pennsylvania
University of Pittsburgh
University of Portland
University of Rhode Island
University of Richmond
University of Scranton
University of Southern California
University of Tennessee
University of Texas
University of Toledo
University of Virginia
University of Washington
University of Wisconsin
University of Wyoming
Utah State University
Villanova University
Washington State University
Washington University
Wayne State University
West Virginia University
Western Montana State College
Western Washington College
Westminster College Pennsylvania
Wittenberg University
Yeshiva University

Section 5

List of theology schools to whom the dissertation
instrument was sent

Anderson College and Theological Seminary
Andover-Newton Theological School
Bloomfield Theological Seminary
Brite College of the Bible, Texas Christian University
College of the Bible
Columbia Theological Seminary
Crozer Theological Seminary
Episcopal Theological School
Iliff School of Theology
McCormick Theological Seminary
Meadville Theological School
Nazarene Theological Seminary
Northern Baptist Theological Seminary
North Park College and Theological Seminary
Pacific Lutheran Theological Seminary
Southern Baptist Theological Seminary
Southern California School of Theology
Southeastern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
United Theological Seminary
Yale Divinity School
Asbury Theological Seminary
Berkeley Baptist Divinity School
Chicago Lutheran Theological Seminary
Cumberland Presbyterian Theological Seminary
Drew Theological Seminary
Evangelical Reformed Theological Seminary
Garrett Biblical Institute
General Theological Seminary
Golden Gate Baptist Theological Seminary
Harvard Divinity School
Louisville Presbyterian Theological Seminary
Lutheran Theological Seminary, Gettysburg
Princeton Theological Seminary
Pacific School of Religion
Seventh Day Adventist Theological Seminary
Union Theological Seminary, New York
Wartburg Theological Seminary

Section 6

List of guidance departments to whom the
dissertation instrument was sent

Alfred University
Boston University
Butler University
Central Washington College of Education
Drake University
Duke University
Florida State University
Kansas State University
Kent State University
Long Island University
Michigan State University
Montana State University
Ohio State University
Oregon State College
Phillips University
Purdue University
Sacramento State College
San Francisco State College
Southern Illinois University
Stanford University
Texas Women's University
The George Washington University
University of Arkansas
University of Akron
University of Chicago
University of Idaho
University of Kansas City
University of Louisville
University of Michigan
University of Mississippi
University of New Mexico
University of Pennsylvania
University of Toledo
University of Virginia
Utah State University
Vanderbilt University
Washington University
Wayne State University
Western Washington College of Education
West Virginia University
Wisconsin State College, Superior
Yeshiva University
Ball State Teachers College
Bradley University
Brigham Young University
Bryn Mawr College

Clark University
Colorado College
College of Emporia
Eastern Montana College of Education
East Texas State College
East Tennessee State College
Furman University
George Pepperdine College
Hillyer College
Howard University
Indiana University
Los Angeles State College
Municipal University of Omaha
North Texas State
New Mexico College of Agriculture and Mechanic Arts
Northwestern University
North Carolina State College
Oberlin College
San Diego State College
Seaton Hall University
Siena Heights College
Syracuse University
University of Arizona
University of Colorado
University of Delaware
University of Florida
University of North Dakota
University of Portland
University of Rhode Island
University of Southern California
University of Tennessee
University of Wisconsin
Villanova University
Western Reserve University
Wittenburg University

Section 7

List of theology schools who returned completed
instruments used in this study

Yale University
Wartburg Theological Seminary
San Francisco Theological Seminary
McCormick Theological Seminary
Hartford Theological Seminary
Louisville Presbyterian Theological Seminary
Harvard University
Southern California School of Theology
Meadville Theology School
Pacific Lutheran Theological Seminary
Northern Baptist Seminary
Christian Theological Seminary
United Theological Seminary
Episcopal Theological School
Bloomfield Theological Seminary
Theology School, University of Chicago
Theological Seminary Potomac University
Southern Baptist Theological Seminary
Duke University
Brite College of the Bible
Phillips University
Columbia Theological Seminary
Southeastern Baptist Theological Seminary
Pacific School of Religion
Iliff School of Theology
Nazarene Theological Seminary, Kansas City
Crozer Theological Seminary
Andover-Newton Theology School
College of the Bible, Lexington
Divinity School, Drake University
Southwestern Baptist Theological Seminary

Section 8

List of guidance departments who returned completed
instruments used in this study

Yeshiva University
Sacramento State College
University of Tennessee
Pepperdine College
Brigham Young University
Michigan State University
Kansas State Teachers College
University of Portland
University of Arkansas
Wisconsin State College
Oregon State College
Central Washington College
Florida State University
University of Rhode Island
University of Pennsylvania
University of Akron
Western Washington College
University of Toledo
University of New Mexico
Kansas State University
Southern Illinois University
Stanford University
Washington University
West Virginia University
University of Kansas City

Section 9

List of institutions included in the study who
desired a copy of the results

Andover-Newton Theological School
Brite College of the Bible
Brigham Young University
Christian Theological Seminary
Columbia Theological Seminary
College of the Bible
Crozer Theological Seminary
Divinity School, Drake University
Episcopal Theological School
Theological School, University of Chicago
Hartford Theological Seminary
Harvard University
Iliff School of Theology
Kansas State Teachers College
Kansas State University
Louis Presbyterian Theological Seminary
McCormick Theological Seminary
Meadville Theological School
Michigan State University
Nazarene Theological Seminary
Northern Baptist Seminary
Pacific Lutheran Theological Seminary
Pacific School of Religion
Pepperdine College
Phillips University
Sacramento State College
San Francisco Theological Seminary
Southern California School of Theology
Southern Baptist Theological Seminary
Southeastern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
Southern Illinois University
United Theological Seminary
University of Tennessee
University of Portland
University of Arkansas
University of Rhode Island
University of Pennsylvania
University of Toledo
University of New Mexico
University of Kansas City
Washington University
West Virginia University
Wisconsin State College
Yale University
Yeshiva University

APPENDIX B

- Section 1: Facsimile of initiatory letter sent to theology schools accredited by the American Association of Theological Schools and to guidance departments included in the 1959-60 edition of Preparation Programs and Course Offerings in School and College Personnel Work of the United States Department of Health, Education, and Welfare, Office of Education.
- Section 2: Facsimile of postal enclosure accompanying initiatory letter upon which the preliminary study was based.
- Section 3: Facsimile of covering letter accompanying the dissertation instrument.
- Section 4: Facsimile of the instruction sheet concerning completion of the instrument.
- Section 5: Facsimile of all sections of the dissertation instrument.
- Section 6: Facsimile of the follow-up letter.
- Section 7: Facsimile of postal enclosure accompanying the follow-up letter.

6304 Westland Drive
Knoxville 19, Tennessee
February 22, 1960

Dr. John R. Doe, Professor of Education
The State University
College Town, U.S.A.

Dear Dr. Doe:

I am writing you concerning a phase of my doctoral dissertation on "An Investigation of the Nature and Scope of Graduate Training Programs in Pastoral Counseling." The major purpose of this investigation will be to determine the nature and scope of graduate training offered to "religious workers" (ministers, priests, rabbi, et cetera) through universities and seminaries in our country. The sample will be composed of all accredited institutions of higher learning in the United States having programs in which religious workers may study in counseling.

The first correspondence is to determine: 1) which institutions offer a course sequence in pastoral counseling without offering a degree; 2) which institutions permit religious workers to obtain a degree while studying counseling from a viewpoint of "pastoral needs"; and 3) which institutions offer the doctorate in "pastoral counseling." In some instances an institution may offer an area emphasis in "pastoral counseling" within a cross-department degree program. I would appreciate your cooperation whichever category your institution may presently be in.

For convenience, you will find a stamped self-addressed post card for your reply. Please answer each question and return it to me at your early convenience. Your cooperation will be greatly appreciated.

Yours very truly,

William J. Donaldson, Jr.

Postal enclosure

	<u>Yes</u>	<u>No</u>
Are ministers permitted to take graduate training in counseling in your institution?	_____	_____
Does your institution currently permit religious workers to secure a degree while working in counseling with a pastoral emphasis?	_____	_____
Does your institution currently offer the doctor's degree to ministers while studying in counseling with a pastoral emphasis?	_____	_____
Does your institution offer "pastoral counseling" as an area emphasis within your broader program of counseling?	_____	_____
Does your institution plan to initiate or devise a program allowing ministers to study for a degree in counseling with an emphasis in "pastoral counseling"?	_____	_____

(Signed) _____

6304 Westland Drive
Knoxville 19, Tennessee
May 25, 1960

In February of 1960, you responded to the preliminary research on my doctoral dissertation titled, "An Investigation of the Nature and Scope of Graduate Training Programs in Pastoral Counseling." Following this initial research, I am enclosing the questionnaire based upon nation-wide tabulation of it. I would very much appreciate your filling it out and returning it to me at your early convenience. The questionnaire is arranged to keep your time and effort to a minimum in processing it.

Please apply the enclosed criteria to religious workers in your department. A simple keying device has been used as a means of simplifying the process of completion. Ratings include:

0-None; 1-Little; 2-Considerably; 3-Extensively

Explanations concerning specific application of the key are given at the beginning of each section. Space has been provided for additional information, and the back of any sheet may be used, if such is desired. The term "Pastoral Counseling" as herein used is viewed as the relationship in which a "religious worker": minister, priest, rabbi or director of religious education, attempts to use professional counseling methods to assist individuals in stress or developmental situations to regain direction and purpose.

A self-addressed stamped envelope is enclosed for your convenience in returning the completed material as early as possible. Allow me to take this means of thanking you for your assistance, time, and effort. Your cooperation is appreciated.

Sincerely yours,

William J. Donaldson, Jr.

Would you like a copy of the results of this study?

(☐) Yes (☐) No

May 25, 1960

An Investigation of the Nature and Scope of
Graduate Training in Pastoral Counseling

Directions

1. Please complete this questionnaire according to the directions in the enclosed letter.
2. As you will remember from our previous correspondence this research is a part of my doctoral study at Michigan State University. The results will be available at your indication.

William J. Donaldson, Jr.
6304 Westland Drive
Knoxville 19, Tennessee

AN INVESTIGATION OF THE NATURE AND SCOPE OF GRADUATE TRAINING IN
PASTORAL COUNSELING

SECTION I

THE INSTITUTION AND DEPARTMENT

1. Name of Institution _____
2. Department or Administrative Unit _____
3. Address _____

SECTION II

ORIGINS OF THE PROGRAM

Please indicate the degree to which the following features were used in the organizational phase of your present programs by encircling one of the four numbers.

Key: 0-None-Played no part.
1-Little-Influenced program only to a slight degree.
2-Considerably-Had a definite bearing on the program.
3-Extensively-Played a major part.

- 0 1 2 3 1. Ministers in your program revealed the need for Pastoral Counseling.
- 0 1 2 3 2. Requests for training in Pastoral Counseling were made by denominational groups.
- 0 1 2 3 3. An institutional committee on Religious Education initiated the proposal for a pastoral counseling program.
- 0 1 2 3 4. The faculty made a study of Pastoral Counseling needs.
- 0 1 2 3 5. Various other departments expressed a desire to help in the development of a Pastoral Counseling Program.
- 0 1 2 3 6. Visits were made by prospective students to investigate the existing programs of your department.
- 0 1 2 3 7. Reports made by a faculty committee.
- 0 1 2 3 8. Visits made to institutions with established pastoral counselling programs.
- 0 1 2 3 9. Faculty members reports on workshops or classes attended in religion and psychology.
- 0 1 2 3 10. Consultation with other departments of your institution that have ministers enrolled in their programs.
- 0 1 2 3 11. Visits to your institution by specialists from seminaries and church colleges.
- 0 1 2 3 12. Other _____

SECTION III

ADMISSION TO THE PROGRAM

A. To what extent are each of the following aids or practices used in your department to ascertain acceptability of ministers applying for admission to your program?

Key:

- 0-None-Not used.
- 1-Little-Used only for a few applicants.
- 2-Considerably-Used for many applicants.
- 3-Extensively-Used for all applicants.

0 1 2 3 1. Personal Data Sheets.

0 1 2 3 2. Academic Transcripts.

0 1 2 3 3. Autobiographies.

0 1 2 3 4. Qualifying or admissions examinations:
Nature of: _____

0 1 2 3 5. Graduate Record Examination.

0 1 2 3 6. Miller Analogies Test.

0 1 2 3 7. Personal Interview.

0 1 2 3 8. Other: _____

SECTION IV

ORGANIZATION OF THE PROGRAM

A. To what extent is your program interdivisional in its character, drawing from the greater resources of your institution?

Key:

- 0-None-Does not draw much from this area.
- 1-Little-Only limited in its involvement with this area.
- 2-Considerably-A great deal of cognate work with this area.
- 3-Extensively-Interwoven to a large degree with this area.

0 1 2 3 1. Child Development.

0 1 2 3 2. Marriage and Family Relations.

0 1 2 3 3. Sociology and Anthropology.

0 1 2 3 4. Counseling and Guidance.

0 1 2 3 5. Psychology.

0 1 2 3 6. Religion.

0 1 2 3 7. Social Work.

0 1 2 3 8. Other _____

B. To what extent are the following kinds of courses contained in the Pastoral Counseling Sequence? The following list is not intended as course titles but as areas of knowledge.

Key:

0-None-Are seldom used in the Pastoral Counseling program.

1-Little-Sometimes used but not required.

2-Considerably-Generally included and usually required.

3-Extensively-Nearly always included or required.

Semester Hrs. Required.

0 1 2 3 1. Psychology of Religion	_____
0 1 2 3 2. Pastoral Care	_____
0 1 2 3 3. Christian Ethics	_____
0 1 2 3 4. Religious Education	_____
0 1 2 3 5. Religion and Society	_____
0 1 2 3 6. Religious Personality Development	_____
0 1 2 3 7. Statistics and Measurements	_____
0 1 2 3 8. Clinical Psychology	_____
0 1 2 3 9. Counseling--Theory and Practice	_____
0 1 2 3 10. Abnormal Psychology	_____
0 1 2 3 11. Child & Adolescent Psychology	_____
0 1 2 3 12. Human Growth and Behavior	_____
0 1 2 3 13. Family Relationships	_____
0 1 2 3 14. Marriage Counseling	_____
0 1 2 3 15. Gerontology	_____
0 1 2 3 16. Occupational, Social and Educational Information	_____
0 1 2 3 17. Other _____	_____
0 1 2 3 18. Other _____	_____
0 1 2 3 19. Other _____	_____
0 1 2 3 20. Other _____	_____

C. How effectively are your graduates prepared in the following areas?

Key:

- 0-None-Not emphasized at all.
- 1-Little-Only slightly stressed.
- 2-Considerably-Emphasized at great deal.
- 3-Extensively-Very significant to your program.

- 0 1 2 3 1. Psychological Diagnosis.
- 0 1 2 3 2. Biological Information.
- 0 1 2 3 3. Medical Knowledge.
- 0 1 2 3 4. Legal Knowledge.
- 0 1 2 3 5. Test Evaluation.
- 0 1 2 3 6. Counseling Procedures.
- 0 1 2 3 7. Social information.
- 0 1 2 3 8. Administration--Theory and Practice of.
- 0 1 2 3 9. Community Organization.
- 0 1 2 3 10. Marriage Counseling.
- 0 1 2 3 11. Family Relations.
- 0 1 2 3 12. Referral Resources and process.
- 0 1 2 3 13. Ethical Code and implications.
- 0 1 2 3 14. Research procedures.
- 0 1 2 3 15. Other_____
- 0 1 2 3 16. Other_____
- 0 1 2 3 17. Other_____

D. Internship-Is an internship required in your program? Yes(____) No(____).
If yes, to what extent are the following agencies and services made use of in your Pastoral Counseling Program?

Key:

- 0-None-Not used at all.
- 1-Little-Rarely Used.
- 2-Considerably-Used a great deal of the time.
- 3-Extensively-Prevalent practice.

		Length of time			
		Yrs.	10-12mos.	7-9mos.	3-6mos.
0 1 2 3	1. Penal Institutions	_____	_____	_____	_____
0 1 2 3	2. Mental Hospitals	_____	_____	_____	_____
0 1 2 3	3. General Hospitals	_____	_____	_____	_____

0 1 2 3	4.	Church Counseling Services	_____	_____	_____	_____
0 1 2 3	5.	Social Welfare Agencies	_____	_____	_____	_____
0 1 2 3	6.	Marriage Counseling Services	_____	_____	_____	_____
0 1 2 3	7.	Mental Health Centers	_____	_____	_____	_____
0 1 2 3	8.	Private Clinics	_____	_____	_____	_____
0 1 2 3	9.	College Counseling Services	_____	_____	_____	_____
0 1 2 3	10.	Other_____	_____	_____	_____	_____
0 1 2 3	11.	Other_____	_____	_____	_____	_____

E. Placement Services-To what extent is each of the following placement services provided at your institution for students in the program?

Key:

- 0-None-Not provided.
- 1-Little-Provided only to a small extent.
- 2-Considerably-Provided to a large extent.
- 3-Extensively-Almost always provided.

0 1 2 3	1.	Files of part-time job opportunities in Pastoral Counseling.
0 1 2 3	2.	Files concerning current full-time openings in Pastoral Counseling.
0 1 2 3	3.	General Information on Religious Counseling Services.
0 1 2 3	4.	Permanent placement files for graduates providing, Biographical Information_____ Academic Information_____ Employment records_____ Please check the applicable blanks.
0 1 2 3	5.	Contacts with liaison agencies such as churches, clinics, and religious counseling centers.
0 1 2 3	6.	Appointments with interested employers are arranged through your placement bureau.
0 1 2 3	7.	Local mental health and family service organizations assist your department in coordinating its placement services for ministers in your program.
0 1 2 3	8.	Other_____

SECTION V

ADDITIONAL INFORMATION

1. What other information do you have that may be helpful in gaining a more complete understanding of your program with relation to religious workers enrolled in your department in Pastoral Counseling?

2. Of those religious workers enrolled in your department, what percent of them are working on the following program levels?

Master's _____; Doctor's _____; Non-Degree _____.

3. Does your institution have any printed information concerning its training of religious workers? In general: () Yes, () No: Pastoral Counseling per se: () Yes, () No.

4. Please complete the following:

Signature of person completing the questionnaire.

Position held on staff of your department.

Would you like a copy of the results of this study? () Yes, () No.

Date of completion.

6304 Westland Drive
Knoxville 19, Tennessee
November 3, 1960

In responding to my preliminary research in February, 1960, you indicated that your institution currently does permit religious workers to secure a degree while working in counseling with a pastoral emphasis. On the basis of this, you were mailed a questionnaire which is the main instrument for my doctoral dissertation entitled: "An Investigation of the Nature and Scope of Graduate Training in Pastoral Counseling." Perhaps one of the following factors has detained its completion: (1) It may have reached you at a time inconvenient for filling out before the summer holidays; (2) you may still be in the process of completing it; (3) through some error of mailing, it may not have reached you as yet; or (4) it may have been accidentally discarded.

In any case, I would appreciate your checking the appropriate blank of the enclosed post card or return the completed dissertation instrument at your early convenience. In case the questionnaire has been lost or not yet received, I will be glad to send you another one together with a stamped self-addressed envelope. The questionnaire is arranged to keep your time and effort to a minimum in processing it. Thank you very much for your cooperation in this matter.

Sincerely yours,

William J. Donaldson, Jr.

WD
Enclosure

Postal enclosure

___ I have been delayed in the processing of the questionnaire but hope to return it to you in the near future.

___ I received the questionnaire, but it has been accidentally discarded. Please send me another.

___ I have not as yet received the questionnaire, but I would like to obtain one and respond to it.

___ I do not care to respond to the questionnaire or participate in this research project.

___ I have examined the questionnaire, and I do not feel that our situation is at all pertinent to the direction of your research.

Signed _____ Institution _____

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