

AN EXPLORATORY  
ANALYSIS OF THE PREFERENCES OF FIRST-YEAR  
THEOLOGICAL STUDENTS DESIGNATED AS LIBERAL  
AND CONSERVATIVE TOWARD DIRECTIVE AND  
NON-DIRECTIVE RESPONSES IN THE PASTOR-PARISHIONER  
COUNSELING RELATIONSHIP

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This is to certify that the

thesis entitled

AN EXPLORATORY  
ANALYSIS OF THE PREFERENCES OF FIRST-YEAR THEOLOGICAL STUDENTS  
DESIGNATED AS LIBERAL AND CONSERVATIVE TOWARD DIRECTIVE  
AND NON-DIRECTIVE RESPONSES IN THE PASTOR-PARISHIONER  
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## ABSTRACT

### AN EXPLORATORY ANALYSIS OF THE PREFERENCES OF FIRST-YEAR THEOLOGICAL STUDENTS DESIGNATED AS LIBERAL AND CONSERVATIVE TOWARD DIRECTIVE AND NON-DIRECTIVE RESPONSES IN THE PASTOR-PARISHIONER COUNSELING RELATIONSHIP

by Ralph Llewellyn Miller

## THE PROBLEM

The objective of the study was to investigate the preferences of first-year seminary students designated as liberal and conservative for directive and non-directive pastoral responses in the pastor-parishioner counseling relationship. The investigation was designed to focalize the basic information upon the problem of theological implications in counseling method in order to assess any possible relationship. The sample was drawn from the population of first-year seminary students in fourteen representative theological seminaries in the United States.

The following null hypotheses were tested:

1. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by liberal first-year seminary students.
2. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by conservative first-year seminary students.
3. There will be no significant difference between liberal and conservative first-year seminary students in their preferences for directive and non-directive pastoral responses.

4. There will be no significant difference between liberal and conservative first-year seminary students in their preferences for directive and non-directive pastoral responses in each of the following problem areas: emotional, spiritual, ethical, and marital.

#### THE METHODOLOGY

The study utilized one information questionnaire and two instruments: the Preliminary Data Sheet, to yield background information on the student as well as a self-estimate of conservatism or liberalism of religious beliefs, the Religious Belief Inventory, to designate the seminary students as liberal and conservative types, and the Interview Sets to measure directive and non-directive counseling response preferences. The information questionnaire and the two instruments were combined into a single form and administered to students of the fourteen theological seminaries. Four general problem areas in the Interview Sets - emotional, spiritual, ethical, and marital, formed the scales for comparative purposes with the Religious Belief Inventory.

The assignment of the sample into liberal and conservative types was determined by the Religious Belief Inventory, an instrument constructed on the basis of judge-rated items considered to be characteristic of the types.

The assignment of the sample as directive, non-directive, or inconsistent was determined by the Interview Sets, an instrument constructed on the basis of judge-rated items considered to be characteristically directive or non-directive.

The chi square test was employed on a 2 X 2 contingency table to contrast the data. The .05 level of significance was used to accept or reject the hypothesis.

#### RESULTS

1. Both liberal and conservative first-year seminary students preferred more non-directive responses than directive in the mean-split, extreme and self-rated groups.

2. Significantly more liberal first-year seminary students chose non-directive responses than did conservatives in the mean-split, extreme and self-rated groups.

3. Significantly more liberal first-year students than conservatives chose non-directive responses in the spiritual and marital problem areas for the mean-split, extreme and self-rated groups.

4. There was no significant difference between liberal and conservative first-year seminary students in their preferences for non-directive responses in the emotional and ethical problem areas for the mean-split, extreme and self-rated groups.

5. Significantly more conservatives in the extreme group preferred directive responses than did conservatives in the mean-split group.

6. There was no significant difference between the liberal mean-split-extreme groups in their preferences for non-directive responses.

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## CHAPTER I

### THE PROBLEM

#### Introduction and Background of the Study:

Paul Johnson indicates that, at present, over 15,000 theological students have had clinical pastoral training. This coupled with the rapid growth of curriculums within seminaries and independent of seminaries gives evidence for the established role of the minister as a counselor. Furthermore, the emerging role of the minister as counselor goes beyond theological and denominational lines. (16:70) Ministers of both the conservative and liberal branches of Protestantism perceive one of their primary roles to be that of counselor and are likewise seen by their parishioners as counseling resources. (2:13) This being the case, do the variant theological beliefs of these two groups of ministers have any effect upon their modus operandi as counselors? The objective of the study is to broach this question by investigating the relationship of religious beliefs to preference of pastoral counseling responses when applied to a sample of first-year seminary students from fifteen theologically conservative and liberal seminaries in the United States.

Serving as a backdrop for the study are two fairly independent movements within Protestantism, namely the liberalism-conservatism controversy and the emergence of pastoral counseling as a recognized role of the minister. Since the focus of the study is on both the beliefs and the counseling behavior of minister-trainees, attention is directed



toward a possible relationship between these two Protestant movements. To better grasp the reasons for and the implications of this study, it is important that consideration be given to the developmental history of these two movements.

Liberalism and Conservatism in Protestantism:

During the last quarter of the 19th century, segments of Protestantism evidenced a growing concern over the rise of theological liberalism. After the Civil War, seminary students and Biblical scholars, returning from study in European theological centers, brought with them a new approach to Biblical studies termed "Biblical criticism." The new theology, which attempted to mediate between historical orthodoxy and the radically altered scientific and cultural outlook of the day, was essentially founded in the popular concept of the humanity of God and the deity of man and was congenial to the optimistic developmental views of the period.(20:11) The orthodox quarters of the Church considered these new ideas to be heretical and the resultant conflict between the two groups spawned a series of Church heresy trials in which some of the leaders of the liberal movement were expelled from their denominations.

The two most significant trials came during the last quarter of the 19th century and the first quarter of the 20th century. The first of these was the heresy trial of Charles A. Briggs who, at the time, was Professor of Biblical Theology at Union Theological Seminary in New York City. His expulsion from the Presbyterian Church led to Union Theology Seminary's severance of denominational ties with the Presbyterian denomination.(20:48) The second of these trials focused on the

noted liberal preacher, Harry Emerson Fosdick, who was espousing the liberal theology from a Presbyterian pulpit in New York City. It was his famous sermon of 1922, "Shall the Fundamentalists Win?," that served as a catalyst for the controversy. The right wing elements in Protestantism had retrenched in face of the growing controversy, formulated what they considered to be the "five fundamentals" of Christianity and then set out to oppose the perceived "humanistic" elements in their respective denominations.

Through their influence, Fosdick was finally forced to resign his pulpit and the issues that he had so clearly delineated in his sermon sharply divided Protestantism into two camps, the right wing group being termed "the Fundamentalists" and the left wing group being called "the Modernists;" (20:108) This dichotomy exists today, with the "Fundamentalists" being represented by the National Association of Evangelicals and the "Liberals" being represented by the National Council of Churches.

Yet, in one sense the dichotomy is not as distinct as it was during the 1920's and 1930's. The impact of a world war plus the mellowing influence of time has brought the two groups closer together. Within the ranks of Fundamentalism grew a new movement called the "Neo-Evangelicals," which protested against the anti-intellectualism of the Fundamentalists. While still holding to the "five fundamentals," this group addressed itself to the problem of making these five perceived essentials intellectually respectable. In attempting to achieve this objective, the young scholars of the Neo-Evangelical group attended the more "liberal" seminaries in this country and even journeyed abroad to

study in the very seminaries that gave rise to liberal religious thought at the turn of the century. The result was a more meliorative theology that, among other things, did not embody some of the hostilities of the gradually diminishing Fundamentalist movement.

Paralleling the rise of the Neo-Evangelicals was the emergence of the "Neo-Orthodox" theology from the ranks of liberalism. In one sense, both of the new movements were protests against the rigid lines of their father movements. Neo-orthodoxy was a reaction toward the secular and non-Biblical trends within liberalism. Under the tutelage of such theologians as Barth, Niehbur and Brunner, this new theology swept the liberal seminaries, at the same time bringing to these seminaries a new and vibrant interest in historical Christianity. A concomitant of this movement was the rejection of some liberal dogmas that had precipitated the original controversy.

#### The Rise of the Pastoral Counseling Movement:

With the Reformation came a rebirth of interest in the pastoral "cure of souls," and ministers were inclined to regard themselves as physicians of the spiritual nature of man. This interest ultimately resulted in a methodological distinction within the discipline of theology whereby the study of dogma was termed "systematic theology" and the study of the pastoral application of dogma was called "pastoral theology."

Although the term "pastoral theology" can be traced back to the middle of the 18th century, it did not become a recognized discipline until 1830 with the publication of Pastoral-Theologie by Klaus Harms (14:43). During the second half of the 19th century and the first part

of the 20th century, a number of works were published correlating pastoral and systematic theology. In addition, this period yielded the first two books to be published on the practice and the techniques of pastoral theology. The first of these was Spencer's two volume work, A Pastor's Sketches, in which the central task of the work is to examine the theological and therapeutic implications of seventy-seven verbatim recall sketches of pastor-parishioner interviews. (14:72) The second publication was Plumer's Hints and Helps in Pastoral Theology published in 1874. (14:48) The operational approach to pastoral theology taken by Plumer and Spencer undoubtedly influenced the trend of subsequent literature in the field where the primary emphasis was practical rather than theoretical.

The operational tack taken by the pastoral theology literature met with considerable acceptance in the liberal segment of the Protestant Church, where emphasis was placed upon the social implications of the Gospel. (12:30) Gradually, theological seminaries strengthened their curriculums in the area of pastoral theology. However, it was not until 1925 that an attempt was made to train theological students in the actual practice of pastoral counseling. At that time a young minister named Anton Boisen had just recovered from a serious mental illness. This experience coupled with his training at liberal Union Theological Seminary in New York City and his subsequent work as a social worker for the Presbyterian Church caused him to become concerned with the spiritual welfare of the mentally disturbed. (12:33) Upon being installed as chaplain at Worcester State Hospital of Worcester, Massachusetts, he initiated a training program for theological students with

the purpose of teaching them pastoral counseling in a clinical setting. The launching of this program had a profound effect on the subsequent training of Protestant theological students for it became the locus of both a new training movement called "clinical pastoral training" and a new discipline within pastoral theology called "pastoral counseling."

The burgeoning trend soon gave itself organizational expression through the formation of the Council for Clinical Training of Theological Students in 1930 under the leadership of Dr. Richard Cabot of Harvard Divinity School. This organization had as its stated purposes:

1. To open his (the seminary student) eyes to the real problems of men and women and to develop in him methods of observation which will make him competent as an investigator of the forces with which religion has to do and of the laws which govern these forces;
2. To train him in the art of helping people out of trouble and enabling them to find spiritual health;
3. To bring about a greater degree of mutual understanding among the professional groups which are concerned with the personal problems of men. (12:36)

Ultimately, the Council set up training centers throughout the country and presently lists eleven general hospitals, twenty-five mental hospitals, seven correctional institutions and six specialized agencies as centers for training. (12:38) From the beginning, training was offered to qualified theological students on a quarterly tuition basis. Credits were then given toward accreditation as "hospital chaplain" or "chaplain supervisor," the latter designation indicating that the recipient was qualified to train other theological students.

In subsequent years, organizations of a similar nature arose. Due to the divergent philosophies of clinical training of Cabot and Boisen, an organizational split developed within the Council for Clinical

Training of Theological Students which resulted in the incorporation of the Institute of Pastoral Care in 1944. This nonsectarian organization has now outgrown the Council for Clinical Training and lists forty-eight training centers in general hospitals, mental hospitals and correctional institutions.(12:38) In addition, programs under denominational direction are presently offered by the National Lutheran Advisory Council and the Southern Baptist Association for Clinical Pastoral Education. Furthermore, non-denominational clinical pastoral training programs leading to degrees are offered at the Institute of Religion in Houston, Texas, in conjunction with four local seminaries, and at Michigan State University through the Guidance and Personnel Services of its College of Education.

At the present time the quantity and variety of programs in the area of pastoral counseling is surprisingly large, considering that it has been only thirty-eight years since Boisen initiated the first clinical pastoral training program. In 1962 McCann provided a summary of these programs.

...The 212 Protestant seminaries in the United States now have a total of 343 programs in clinical pastoral training, counseling or psychology, ranging from short-term lecture and seminar courses to intensive clinical training.

There are 16 seminaries in the United States, 26 councils of churches, and 15 universities and other institutions which provide short-term programs consisting of lecture series, conferences, and seminars on pastoral care and counseling.

There are 105 seminaries offering seminary courses on pastoral care and psychology with orientation and observation courses in clinical pastoral training with some field trips to institutions.

There are 71 theological schools and 2 other institutions which offer clinical observation or supervision of clinical experience in general or mental hospitals, correctional institutions, or other agencies. They are usually at the introductory level.

There are 21 institutions offering a comprehensive course in pastoral care which lead to the Master's or Doctor's degree in pastoral theology, pastoral counseling and clinical psychology, with related theological courses.

There are 87 organizations offering at least six weeks supervised and full-time training in an accredited center or agency.(12:43)

It is within the context of both the increasing popularity of pastoral counseling as a theological discipline and the theological conflicts that are present within Protestantism that this study is conducted.

#### Importance of the Study:

In a study at Michigan State University by Mannoia, support was found for the hypotheses that beliefs have a profound effect on the type of counseling the minister does. In his study of the counseling preferences of ministers he found that the conservative ministers had a greater preference for directive counseling responses than did the liberal ministers. (21:76) While Mannoia's study gives vital clues as to the interaction of the variables of beliefs and counseling technique, it does not indicate whether the existing phenomena is a product of beliefs alone or also a product of experience. With his means of age and pastoral experience being 45.4 and 17.2 respectively, it is possible that the findings could be a result of variables other than theological beliefs. Therefore, it would seem appropriate to explore this relationship with first-year theological students to determine

whether it exists during their initial experience in seminary or whether it is a phenomena that emerges as a result of extended pastoral experience.

Second, the study could be of benefit to counselor trainers both in seminaries and in other training centers in that the findings may yield an empirical indication as to the importance of one particular variable upon the counseling activities of trainees.

Third, it has been indicated that pastoral counseling as a clinical and academic discipline has made tremendous growth within the past forty years. Yet, the two journals representing this movement, Pastoral Psychology and the Journal of Pastoral Care, report relatively few articles that are of a research nature. Therefore, there is a need for this expanding discipline to benefit from the contributions of inferential research.

Finally, the study may provide a basis for similar research into the relatively untouched areas of the problem under investigation.

#### The Problem:

The basic concern of the study is to examine what type of counseling responses liberal and conservative first-year theological students prefer. The study will seek to determine if there is a consistent difference that characterizes the two groups in their counseling, or if there is no difference, or if there is a difference only in certain areas of the counseling function.



The procedure will be to dichotomize the seminary students on the basis of conservative or liberal religious beliefs using both the Toch Religious Belief Inventory and the students' own estimate of the conservatism or liberalism of their beliefs. With this dichotomized data serving as indices, a comparative analysis will be made of groups' preference for "directive" and "non-directive" responses on the Mannoia Interview Sets.

Definition of Terms:

As an assist to the understanding of the study, it is necessary to define certain terms used throughout the study.

1. The "liberal" first-year seminary student is defined primarily on the basis of his score on the Religious Belief Inventory, in which a group of beliefs has been validated as characteristic of liberal theological views. In essence, the liberal seminary student takes a naturo-rationalistic<sup>1</sup> approach to the interpretation of Christianity.

The "liberal" first-year seminary student is defined secondarily on the basis of his own self-estimate of how conservative or liberal his theological beliefs are.

The use of the term "liberal" will embrace both of these definitions in that the correlation of these two indices is so high that it is considered that they describe the same phenomena.

---

<sup>1</sup>The source and object of faith is man himself.

2. The "conservative" first-year seminary student is likewise defined primarily on the basis of his score on the Religious Belief Inventory in which a group of beliefs has been validated as characteristic of conservative theological views. Essentially, the conservative seminary student takes a supernaturalist<sup>2</sup> approach to the interpretation of Christianity and allows for the miraculous as an integral part of the Christian faith.

The "conservative" first-year seminary student is defined secondarily on the basis of his own self-estimate of how conservative or liberal his theological beliefs are.

Once again, the use of the term "conservative" will embrace both of these definitions in that the correlation of these two indices is so high that it is considered that they describe the same phenomena.

3. "Directive," as employed in the pastoral responses of the Interview Sets, is defined as "a method of response that exhibits any quality of approval, encouragement, explanation, persuasion, criticism, disapproval, or proposal of activity." (21:7) This term is more fully defined in a discussion of the Interview Sets in Chapter III.

4. "Non-Directive" as used with reference to the pastoral responses of the Interview Sets, is defined as "a method of response that exhibits any quality of simple acceptance, restatement of content or problem, clarification or recognition of feeling." (21:8). This term will also be more fully discussed in Chapter III.

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<sup>2</sup>The source and object of faith is God who revealed himself in Jesus Christ.

Theoretical Considerations:

In this study we shall take as the point of departure for hypothesis formulation the conceptions of membership and reference groups as developed by Hyman, (15) Newcomb, (24) Sherif, (28) and Merton (22). According to these conceptions, the behavior of an individual can best be predicted in terms of his reference group anchorages rather than his membership group affiliation. A membership group is an objectively defined relationship in which the individual is recognized by others as belonging, such as the political party or denominational affiliation. A reference group is a subjectively defined relationship which does not require either that the individual be recognized by other group members as holding membership or that the group itself be distinguished by formal organization or structure. Rather, a group is termed a reference group when the individual is ego-involved in the group to the point of being motivated to gain or to maintain membership in the group.

The significance of the reference group is that its norms provide frames of references which actually influence the attitudes, beliefs and behaviors of the individual. Sherif (28:211) points out that this phenomena arises from the individual's striving to seek or support acceptance in his reference group which, in turn, results in the internalization of the group's values, beliefs, and the acting out of its behaviors.

The functional advantage of the reference group conception over the membership group conception is that prediction of behavior is refined by dealing with the individual at the level of ego involvement rather than just at the level of objective membership.

Reference group theory is particularly cogent to this study in that the determination of an individual's beliefs which stem from his reference group affiliation serve as a more refined predictor of behavior than does his membership group affiliation. To illustrate, the membership group for two seminarians may be identical, namely the American Baptist Convention. However, the reference group of one may be the theologically conservative branch of the Convention while the reference group of another may be the theologically liberal branch. Thus, while determining these individuals' membership groups would give us some clues as to their behavior, the determination of their reference groups will yield a more refined understanding of their behavior. Since the object of this study is to examine the variable of beliefs as a possible determinant of counseling behavior, it is felt that reference group theory is the most appropriate framework in which to formulate and to interpret the findings.

#### Hypotheses:

The null hypotheses tested will focus upon similarities of liberal and conservative first-year seminary students in their preferences for directive and non-directive counseling responses in a counseling relationship. The hypotheses are:

1. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by liberal first-year seminary students.
2. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by conservative first-year seminary students.

3. There will be no significant difference between liberal and conservative first-year seminary students in their preferences for directive and non-directive pastoral responses.

A sub-hypothesis pertains to each of the four problem areas into which the sixteen interview sets are equally divided: Emotional, Spiritual, Ethical, and Marital. The hypothesis is that:

4. There will be no significant difference between liberal and conservative first-year seminary students in their preferences for directive and non-directive pastoral responses in each of the following problem areas: Emotional, Spiritual, Ethical, and Marital.

Assumptions:

This study is precluded on the following assumptions:

1. It is assumed that seminary students will be constantly faced with the task of counseling with their parishoners.

2. It is assumed that the way in which a seminary student responds to the expressed needs of those who come to him has significance.

3. It is assumed that the type of responses a seminary student prefers in a series of counseling interviews can be used as an adequate criterion for comparative purposes.

4. It is assumed that the beliefs quantified in this study stem from the prior and present reference group associations of the seminary subjects.

5. It is assumed that for the subjects the seminary serves as the reference group and denominational affiliation serves as the membership group.

Limitations:

1. Questionnaire limitations. The primary limitation of the two questionnaires used in the study is their recent construction. The Religious Belief Inventory has been used in three prior studies and the Interview Sets in one prior study. Instruments of greater usage would have been used as the basis for this study had they existed. Unfortunately, this was not the case. Consequently, after a careful study of the methodology of design as well as an examination of the findings from their limited usage, the Religious Belief Inventory and Interview Sets were selected as being the most appropriate communication for this study. Yet, in doing so, the findings of the study must be qualified in terms of the limitations of the communications.

In addition to the questionnaire limitation in regard to the communication problem, there is also the problem of bias of reporting due to either dishonesty or superficiality of response. In an attempt to counteract the tendency to "fake good," the respondent was told that he would remain anonymous. While anonymity of response could then lead to superficiality in response, in this study, it is not considered likely that seminary students would treat a questionnaire lightly that involves both the subject matter of their current academic program and the content of their own belief-systems.

2. Because of the use of sampling technique, selection error is introduced. The approach to randomization will be discussed in Chapter III.

3. The terms "liberal" and "conservative" are limited in definition to the instrument used in this study and to the meaning that they held for the respondents on the self-report item.

4. The counseling Interview Sets suffer the limitation of being a substitute for the live counseling situation. However, if live counseling situations could have been used, both the size and the representative aspects of the sample would have been sacrificed.

5. The study is limited to first-year seminary students studying for the Protestant ministry.

#### Organization of the Thesis:

The dissertation is structured according to the following plan:

Chapter I includes a statement of the problem in its historic context and a delineation of the study.

Chapter II reviews the literature and specifies the theory undergirding the study.

Chapter III describes the methodology of the study.

Chapter IV is devoted to the analysis of the data and the statistical results.

Chapter V, the concluding chapter, contains the summary and the conclusions of the study.

## CHAPTER II

### REVIEW OF THE LITERATURE

In this chapter certain studies are previewed that are considered to be relevant to the objective of this thesis. Of the studies to be considered only one addresses itself directly to the problem under examination. Of the remaining studies some are of inferential value, serving as signposts for the direction of this study, and others are of theoretical value, in that they attempt to associate several variables with counseling behavior.

The review of the literature will be focused on the two indices central to this study, namely religious beliefs and counseling behavior. Attention will be given to the relationship of these two variables to one another and to the additional variables of personality, motivation, theoretical orientation and reference group anchorage.

#### The Relationship of Religious Beliefs

#### to Counseling: Citations

The following citations indicate that several leading authors both in the fields of pastoral counseling and educational guidance concur in the opinion that one's religious beliefs will have some effect upon one's counseling behavior.



Hiltner, in his book Pastoral Counseling, summarizes the aims and assumptions of pastoral counseling by stating that whether the minister realizes it or not, he functions in the counseling interview in congruence with his view of man and human nature. He continues by saying that the differences in the Christian and secular views of men will condition the practical work of counseling. (13:33)

Wise takes a position similar to Hiltner's, commenting that "The pastor who accepts the interpretation that man is inherently sinful and depraved will necessarily respond differently from the pastor who believes that there is a curative, creative, redemptive force inherent in man." (32:9) He concludes by saying that "in a counseling situation, the basic religious attitudes of the counselor, rather than his intellectual formulations, will determine his responses." (32:10)

In the anthology, Introduction to Pastoral Counseling, Elder states, "All that the minister does is inevitably bound up with his theology." In contrast to Hiltner's and Wise's focus on the effect of one's doctrine of man, Elder discusses the effect of one's perception of God. He feels that the minister will bear a functional resemblance to the type of deity he perceives God to be. He states, "If (a pastor's) concept of God is that of a moralistic tyrant, it is a judge and not a helpful counselor whom the church members will find in the study. Or again, if the minister has a kind of 'marshmallow deity,' counseling will be pushed to one side by a morbid indulgence and a cheap brand of reassurance." Elder concludes with the comment that the minister's attitudes and beliefs "will determine objectives, methods, and motives of pastoral counseling." (8:57)

In a symposium on the counselor and his religion, Durnall, Moynihan, and Wrenn ask the question of the relationship of the counselor's professional duties to his religious beliefs. Moynihan, similar to Wise and Hiltner, suggests that the minister brings to his counseling a theological viewpoint which influences his role in the counseling interview and that his methods and procedures are determined by his central concern to lead the client to the ultimate source of security - God. (8:329)

This question is also considered by Arbuckle who inquires, "To what extent, then, does one's religious philosophy, orientation or bias act as a controlling agent, and affect the counselor's relationship with the client?" (1:212) He continues, "One may say, offhand, that there will be no difference in the actions of the counselor toward the client although there will be differences in the attitudes of the counselors toward the clients. And yet, if this is so, is it possible to operate in the same way with a client, regardless of one's attitudes? Can counseling be a professional task, then, if the goals as well as the methods to be used by the counselor are to be affected by his religious orientation first, and secondly, by his professional preparation? (1:212) In answer to these questions Arbuckle feels that the counselor does not reflect his "school" of training as much as he reflects his own personal philosophy of life, in spite of the techniques and methods he learned in graduate school. He also finds it difficult to conceive of a person who accepts a Freudian concept of man as being basically hostile and carnal and still describe himself as a client-centered counselor. Rather, he sees client-centered therapy as an expression

of the Rousseauian view that man is inherently good, while in contrast, he sees Freudian psychoanalysis as an expression of the Augustinian view that man is inherently carnal and totally depraved. (1:212-213)

These observations are of particular relevance to this study in that the Augustinian views of which Arbuckle speaks parallel one of the most significant differences between conservatism and liberalism, namely that man is either "totally depraved" or within him lies the "spark of divinity." While Arbuckle cannot support his viewpoint with research, it does give evidence for the supposition that the counselor's religious view of man will affect the type of counseling that he does.

Finally, Linn and Schwartz categorically state that permissiveness of counseling technique has no place in the counseling role of the minister. They justify their position by making the distinction between the minister's role which involves "moral judgments and forgiveness" and that of the case-worker or psychiatrist who do not have religious roles to play. They feel that because of his judgmental role, the minister should limit himself to the function of dispensing direction and meeting client expectation for such direction. Consequently, this reference bases the methodology of the pastoral counselor on his religious role as a channel of God's judgment and forgiveness. (19:107)

In summary, several studies have been cited which bear relevance for the study under consideration. The significance of these studies is that they share the opinion that one's religious beliefs will in some way affect the modus operandi of one's counseling. The drawback of these studies is that in no instance has an attempt been made to quantify these opinions in the form of research.

The Relationship of Religious Beliefs to Personality:

Research Studies

Saunders, using the Myers-Brigg's Type Indicator, observed the personality profiles of 108 seminary students from Yale Divinity School and 177 seminary students from Southern Baptist Theological Seminary. He found little difference in the over-all personality profiles of these two groups of students on three of the four scales. Generally, the two groups were found to be "extroverted" rather than "introverted," "feeling" rather than "thinking" oriented in regard to decision making, and "intuition" rather than "sensation" oriented with respect to responses to stimuli. However, on the fourth scale he found that the theologically liberal Yale students were characteristically less judgmental and more open-minded while the conservative Southern Baptist students indicated a tendency to be quick in forming judgments. (27:9)

Ranck explored the personality characteristics of eight hundred seminary students from representative extremely conservative and liberal theological schools using a personality test as the criterion instrument. He found support for his primary hypothesis that authoritarianism would be associated with conservatism of theological beliefs. In addition, he noted that conservative seminary students tend to exhibit the following personality characteristics: racial prejudice, aggression and submission, punitiveness, stereotypy, projectivity, and identifications with power figures. In contrast, he found liberal seminary students displayed few of the above characteristics. (25:34-40)

Withrow , using the Edwards Personality Preference Schedule as the criterion, examined the possibility of an association between theological orientations and personality variables. The sample of ninety-eight first-year seminary students was drawn from four traditionally liberal and conservative seminaries on the west coast. Using the T-test to compare profile means, the findings of the study indicated that the profiles of the two groups showed distinct differences with the conservatives having significantly higher mean scores on heterosexuality, order, deference, intraception and abasement scales.(33)

The three studies just cited bear inferential value to this study in that they point to global differences in the personalities of liberal and conservative seminary students. If in fact, there is a greater probability of the conservative seminary student to exhibit such behaviors as authoritarianism, aggression, identification with power figures, abasement and intraception then it can be inferred that such factors will also be related to behavior in the counseling interview situation.

#### The Relationship of Religious Beliefs to Motivation:

##### Research Studies

As part of the ground work for the creation of the Theological School Inventory at Educational Testing Service, Kling devised a questionnaire entitled "The Work of the Parish Minister" and distributed it to eight hundred ministers from eight representative denominations. Applying a content analysis to the nearly five hundred replies that were received, Kling found that when ministers described their conscious

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reasons for entering the ministry the stated motives fell into two major categories, "special leading" and "natural leading." These two categories were then made the basis of constructing the "special leading" and "natural leading" scales on the Theological School Inventory. Kling describes the two points of view thusly:

(The "special leading" viewpoint)...the person who has a special leading point of view concludes logically that God has an individualized plan for each person's life. His all-embracing purpose in life is to find out what that plan is for him and to obey it. In reaching his decision, the candidate knows that it is basically an issue between himself and the Lord. He must therefore resort to prayer to struggle through whatever problems remain. Constrained by the incomparable love of God in Christ, his only resolution is to surrender himself completely to the will of God...(18:13-14)

(The "natural leading" viewpoint) Seeking to understand and thus to cope with both the limitations and assets of the 'givens' in himself and his environment, he wants to be a true person in that he has both found his own identity and found his role in life where he can contribute most and participate best in the redemptive purpose of God. The ministry is only one such role from among many where he might serve equally well. Feeling that the ministry is a great responsibility, he will weigh his qualifications of ability and personality carefully, and will seek out the counsel of others to learn both what is involved in the ministry and whether people regard him as qualified.(18:14-16)

The significance that Kling's research holds for the present study is that the two viewpoints imply different responses to authority. In the "special leading" point of view the man enters the ministry "on orders from above" while in the "natural leading" point of view, entrance to the ministry is based more upon a decision within the person himself as a result of careful examination of his abilities, talents, and sometimes needs. Having different orientations toward

authority in their stated reasons for entering the ministry, it can be inferred that the two groups will have divergent objectives toward which to direct their functioning as ministers. Since it is the purpose of this study to examine one function of the minister and its possible association with beliefs, it was felt that Kling's study was of especial significance.

In a study done at Princeton Theological Seminary, Miller explored the differences between Kling's "special leading" and "natural leading" types in regard to perceived objectives for entering the ministry. Using the population of the first-year seminary class at Princeton, Miller administered the Theological School Inventory, an evaluation questionnaire, and a sociogram at the conclusion of a nine-month guidance group experiment in which all members of the seminary class participated in thirteen non-structured group meetings that met weekly. He found that the two types each held a distinctive cluster of objectives in regard to the ministry. The "special leading" type, who is the theologically conservative student, was strongly motivated in the categories of Social Reform and Service to Persons. Conversely, the "natural leading" type, who is the theologically liberal student, was found to be strongly motivated in the area of Service to Persons while indicating almost no concern with regard to Evangelism. In addition, a sociometric analysis indicated that the "special leading" student tended to be rated by his peers as being more disciplined and spiritual while the "natural leading" student was rated as being more flexible and intellectually alive.(23:6)

In summary, Kling's study indicated that ministers tend to be roughly divided into two types in regard to the raison d'etre for entering the ministry. In Miller's follow-up study, it was found that these two types, using a seminary sample, also reveal different objectives in regard to the ministry. Those who were "called of God" were motivated to evangelize while those who did not perceive such a "call" were motivated toward social reform. These findings are of significance to this study in that they serve to point to differences in the modus operandi of the two groups, these differences being associated with theological differences.

#### The Relationship of Counseling to Theoretical

##### Orientations: Research Studies

Of the following five studies to be reviewed, researchers have attempted to find a relationship first between counseling technique and professional affiliation and second between counseling technique and the counselor's theoretical orientation.

Strupp studies the techniques of twenty-five psychiatrists, seven psychologists and nine psychiatric social workers in an effort to determine if professional affiliation exerted any influence upon the counseling techniques they employed. He then obtained responses from his sample to the criterion instrument which consisted of twenty-seven patient-statements drawn from actual interviews. Classifying the 1,609 response units on the basis of Bales' system of interaction process analysis, it was found that there was an average rater agreement of seventy-eight percent. The response profiles of the three professional



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groups indicated a significant degree of similarity. Thus, it was concluded that professional affiliation exerted little influence upon counseling technique, and that all therapists adhering to psychoanalytic principles employ very similar techniques.(29:97-102)

In a second study by Strupp, an investigation was made of the counseling techniques of eight Rogerian and seven psychoanalytically oriented psychologists. The assumption of the study was that "theory" is translated into action by means of the technique used by the therapist. Upon this premise he asked the question to which the study is addressed: "Is the verbal behavior of the therapist in counseling congruent with his theoretical precepts?" Once again, using his twenty-seven patient-statements, he classified the responses of the fifteen psychologists using Bales' interaction process analysis and found a significant difference between the two groups.(30:1-7)

At Ohio State University, Gump made a comparative analysis of psychoanalytic and non-directive methods of counseling. The criterion for the study was a content analysis of responses made by the analyst and Rogerian therapists to forty-four electrically-recorded counseling interviews. The content analysis was based upon Snyder's graph of the counseling process, in which negatively colored statements of problems decrease as insight increases. Of the forty-four interviews analyzed, eight were subjected to the judgment of another. On these eight analyzed interviews there was a seventy-two percent agreement between the judges. The study revealed that the technique of the

analyst differed sharply from that of the non-directive therapist. The procedures used most by the analyst were: directive questions - 22%, interpretation - 20%, simple acceptance - 9%, information and explanation - 8%. The techniques used most by the non-directive therapist were: reflection and clarification of feelings - 32%, simple acceptance - 27%, interpretation - 8%, and, directive questions - 5%. In summary, it was shown that the analyst tended to use directive methods nearly three times as much as the non-directive therapist.(10)

Using a research design somewhat similar to those of Strupp and Gump, Wrenn investigated whether or not experienced counselors would respond differentially to different counseling situations which had been selected specifically to maximize the effect of theory differences. As the criterion instrument for the study, thirteen counseling excerpts were used. The sample consisted of fifty-four experienced counselors from twenty-five different hospital and university counseling centers. The subjects were asked to respond to the thirteen counseling situations and, in addition, to state their theoretical orientation in counseling. The responses were then rated by two judges, the latter being for the purpose of classifying the subjects as either phenomenological, analytic or eclectic. The findings indicated that theoretical counseling orientation has little influence upon the manner in which experienced counselors respond.(34:40-45)

On a similar study by Fiedler, two dependent variables were considered, that of experience and of theoretical counseling orientation. The rationale behind the study was that the nature of therapeutic relationships in counseling may be either the result of the theoretical orientation of the therapist or the expertness of the therapist. His sample consisted of ten experts and non-experts from three major theoretical viewpoints: psychoanalytic, nondirective, and Adlerian. Ten electrically-recorded interviews were then conducted by the expert and non-expert therapists and subsequently analyzed by four judges. Based on his findings, Fiedler concluded that the relationships created by the experts of different schools. Thus, he found support for his hypothesis that theoretical orientation has less influence on the nature of the counseling relationship than does the expertness of the therapist.(9:439-445)

Five studies have been reviewed which deal with two indices to counseling technique: professional affiliation and theoretical orientation. The conflicting findings of these studies may be the result of several factors. For one thing, it is probable that a number of other variables other than those considered in these studies are operating as an influence upon counseling technique. In addition, it is possible that the various criterion instruments did not serve as an exact a function as could be desired. In any case the rhetorical question can be asked: if theoretical orientation does, in some instances, affect the counseling procedure of the therapist, could not also theoretical religious orientation affect the counseling procedure of the pastoral counselor?

The Relationship of Counseling to Religious

Beliefs: Research Study

In answer to the question just posed, Mannoia's study at Michigan State University is cited. In that study, Mannoia demonstrated that there is indeed a relationship between theological beliefs of ministers and their preference for directive or non-directive counseling responses. With a sample of 239 ministers from Michigan representing forty-eight denominations, Mannoia found that conservative ministers consistently preferred directive counseling responses while liberal ministers consistently preferred non-directive responses.(21) Mannoia's study bears direct reference to this study not only because of the similarity of design and instrumentation but also because it gives justification for the further exploration of his findings at the first stage of the minister's preparation, namely during the first year of seminary.

The Relationship of Reference Groups to Beliefs:

Research Studies

In Chapter I a summary of reference group theory was given and the reason for its inclusion in this study was explained. It will be recalled that the norms of the reference group provide frames of references which influence the attitudes, beliefs and behaviors of the individual in that group. This phenomena results from the individual's striving to seek or support acceptance in his reference group which, in turn, results in the internalization of the group's values, beliefs, and the acting out of its behaviors. Thus, a bond between beliefs and

behaviors is achieved in the individual as a result of the two being associated within the normative structure of the reference group. The logical implication of this theory, and one that has been explored in reference group research, is that there will be greater congruence of behavior between two individuals who hold the beliefs of similar reference groups than between two individuals who hold the beliefs of dissimilar reference groups. Since it is reference group theory that undergirds this study, it is the purpose of this section to cite some of the research that gives support for this theory.

Rosen, in a one year longitudinal study, explored the source and intensity of a religious value using membership groups and reference groups as indices where the adolescent was caught in value cross-pressures. His sample consisted of fifty Jewish adolescents representing the entire universe of a Jewish high school in an upper New York State city. The task was to examine the relationship between the adolescents' religious attitude about eating Kosher meat and both his membership group affiliation (the family) and his reference group affiliations (peer groups) and to evaluate the relative influence of these two groups upon the adolescents in cases where their expectations conflict. The establishment of the adolescents' reference and membership groups was accomplished by the use of unstructured questioning at play over the one year period. At the termination of the study the subjects were asked: "When you get married are you going to use Kosher meat in your home?" and, "Is Kosher meat used in your home?" The sample was then dichotomized into "observant" or "non-observant" groups, these titles referring to whether or not they practiced the Kosher tradition.

When the data was analyzed, it was found that the reference group index yielded less deviation of subjects from the group norm than did the membership group index. Thus, when the reference group of a subject was non-observant while at the same time his membership group was observant, he tended to conform more to the behavior of the reference group than to that of the membership group.(26:155-161)

The significance of the study is that it indicates that using reference group affiliation as an index is a more efficient way of delimiting and refining estimates of values and behaviors than using the index of membership affiliation. It also points to the reference group as holding greater positive valence for the subject than does his membership group, thereby having a more profound effect on the shaping of his beliefs and behaviors.

Charters and Newcomb conducted a study with 1300 Roman Catholic students enrolled in an elementary psychology class to demonstrate that religious attitudes are influenced by reference groups. The sample was randomly divided into two control groups and one experimental group. The first control group attended class at the same time and place and with one thousand other students not involved in the study. The second control group set in a smaller room but was told nothing of the assignment. The experimental group met in a smaller room and was told that they were called together because they were Roman Catholics and that their help was needed in the perfecting of an attitude scale designed to be relevant for members of the Roman Catholic Church. Then the members of all groups were asked to respond anonymously to a self-explanatory questionnaire which consisted of seventy-two Likert-type statements.

The statements were so worded that they could reply as members of the Roman Catholic Church, members of the psychology class or members of other groups. Confirmation was found for the hypothesis that subjects in the experimental group would use the Roman Catholic Church as their reference group and would therefore be more likely to respond to statements in a manner prescribed for Roman Catholics while subjects from the control groups would respond in terms of reference groups other than the Roman Catholic Church.(5:415-420)

Charters and Newcomb's findings are of importance to this study in that there is an indication that when subjects are placed in situations that provoke awareness of a particular reference group affiliation, they are then likely to behave in a manner congruent with the values of that reference group.

In Coleman's study, The Adolescent Society, an examination was made of the youth culture of ten schools in various types and sizes of communities. When a study was made of the direction of loyalty when students were caught in a cross-pressure of values between peer and parents in regard to joining a club, it was found that the elites of the schools gravitated more toward the values of their peers. Thus, Coleman concluded that those who set the standard are more oriented than their followers to the adolescent culture.(6) These findings support Newcomb's hypothesis that the greater the ego-involvement in a reference group, the stronger the influence it has on the shaping of an individual's beliefs and behavior. This being the case, it can also be assumed that the minister will have greater ego-involvement in the reference groups that shape his religious beliefs and behavior than does the layman. Thus, the increased ego-involvement can result in more rigidly shaped patterns of beliefs and behavior.



Bott,(3:259) in the process of studying a number of urban families, concluded that social class can better be understood as a reference group rather than as some objective entity such as a membership group. This approach to the understanding of social class seems to add interpretive depth to the findings of Centers in his studies on the psychology of social classes. In Center's major work, The Psychology of Social Classes, he found that subjective class identification served as a global index of conservative-liberal political, social and economic attitudes. In a sample of 1100 white males representing a cross-section of the population of the United States he found that the higher the class identification, the more conservative were the social, economic and political attitudes, while conversely, the lower the class identification, the more liberal were these attitudes. In addition, those who would be objectively rated as being in one class but who rated themselves as being in another class shared the attitudes of the subjectively rated class.(4) Interpreting these findings from the viewpoint of reference group theory, it would be stated that the subjective class rating represented one's reference group while the objective class rating was equivalent to one's membership group. On this basis, the added interpretation could be made that reference group affiliation serves as a better indication of social, political and economic attitudes than does membership group affiliation.

Hartley examined the relationship between perceived values and acceptance of a new reference group using a sample of 146 unselected male freshman students in a municipal tuition-free college in an urban setting. The college community was considered the new group; off-campus groups and associates were treated as the prior groups making up

the subjects' established hierarchies of reference groups. By means of a ranking technique, scores were obtained showing the relative congruity between subjects' personal values, the values they perceived as typical of the new group (the College), and those they perceived as characteristic of their established groups. It was then determined whether the subject considered the new group as a reference group. Support was found for the hypothesis that "the greater the compatibility between the articulated values of the individual and the perceived values of the new group, the more likely the individual is to accept the new group as a reference group.(11:87-95) The significance of this study is the fact that the college can become a reference group when the values of the student and the perceived values of the college have a high degree of congruence. In like manner, a student's selection of a seminary could be based on the perceived values and beliefs of the institution. As will be pointed out in Chapter III, this is, in fact, the case for students with conservative beliefs, who with few exceptions, attended conservative seminaries while students with liberal beliefs attended liberal seminaries. This gives support for the belief that the seminary becomes a reference group for the student.

In summary, it is felt that the five studies just reviewed represent the direction of research findings in regard to reference group theory. It is apparent from the research that the reference group affiliation rather than the membership group affiliation more adequately explains the source of acquisition of values, beliefs and patterns of behavior. In addition, it justifies the use of seminaries rather than denominational affiliation as the basis for sample selection in that the former represents the reference group affiliation while the latter represents the membership group affiliation.

Finally, it is felt that reference group theory points to the possibility of behavioral differences in regard to seminary students of divergent theological points of view. If this is the case, then there is the additional possibility that a particular behavioral difference will be observed in the counseling methods of seminary students holding liberal and conservative theological beliefs. Thus, it is felt that reference group theory and its accompanying research is particularly cogent to the study under consideration.

Summary to the Review of the Literature:

In this chapter a number of studies have been reviewed which were considered relevant to the objective of this thesis. First, the citations of leaders in the fields of pastoral counseling and educational guidance pointed to a growing concensus in regard to the influence of religious beliefs on counseling techniques. Second, research studies were reviewed that represented attempts to determine what variables are associated with different types of counseling techniques. Third, several studies were cited which point to differences in the motivation and personality of conservative and liberal seminary students. Fourth, the research of reference group theory indicates that it serves as a more adequate explanation of the acquisition of values, attitudes, beliefs and behaviors.

With the exception of Mannoia's study which bears direct reference to this study, the remaining research is primarily of an inferential or theoretical value. It is within the context of this literature that this study has been written.

## CHAPTER III

### METHODOLOGY AND PROCEDURE

The development of this study's design was based upon the research that has been reviewed in Chapter II. Included in the research design are: a description of the sample, measuring instruments, and the analysis procedures.

#### The Fourteen Theological Seminaries:

The population from which the sample was drawn is represented by fourteen traditionally conservative and liberal theological seminaries in the United States. All fourteen seminaries are accredited by the American Association of Theological Schools. Six of the seminaries have affiliation with denominations who hold membership in the National Council of Churches; five of the seminaries are affiliated with denominations holding membership in the National Association of Evangelicals; one seminary is affiliated with a denomination that holds no membership in either group; and two seminaries are inter-denominational. The fourteen seminaries comprise a total of 1489 students working for Bachelor of Divinity degrees. Table 3:1 indicates the participating seminaries, the denominations they represent and the inter-denominational organizations of which the denominations are members. The geographical representations of the seminaries are indicated on Table 3:2.

TABLE 3:1

DENOMINATIONAL AND INTER-DENOMINATIONAL AFFILIATIONS  
OF PARTICIPATING SEMINARIES

Seminary	Inter-denominational Affiliation	Denominational Affiliation
Anderson School of Theology	NCC	Church of God
Andover-Newton Divinity School	NCC	United Church of Christ
Andrews Theological Seminary	-	7th Day Adventist
Asbury Theological Seminary	NAE	Methodist, Wesleyan, Free
Bethel Theological Seminary	NAE	Baptist General Conference
Bexley Hall Divinity School	NCC	Protestant Episcopal Church
Boston University School of Theology	NCC	Methodist
Calvin Theological Seminary	NAE	Christian Reformed
Concordia Seminary	NAE	Missouri Lutheran Synod
Harvard Divinity School	-	Inter-denominational
Lincoln Theological Seminary	NAE	Christian Church
Moravian Theological Seminary	NCC	Moravian
Union Theological Seminary	-	Inter-denominational
Western Theological Seminary	NCC	Reformed Church of America

NCC: National Council of Churches    NAE: National Association of Evangelicals

TABLE 3:2

GEOGRAPHICAL REPRESENTATIONS OF THE SEMINARIES

State	Number of Seminaries
Illinois	1
Indiana	1
Kentucky	1
Massachusetts	3
Michigan	3
Minnesota	1
Nebraska	1
New York	1
Ohio	1
Pennsylvania	1

The seminaries from which the sample was drawn were systematically selected from advertisements in the Christian Century. In the spring of each year the Christian Century publishes a special issue limited to topics on theological education. A portion of this issue is set aside for seminaries to advertise. A seminary known to be either traditionally conservative or liberal was selected from alternate pages in the advertising section. A letter was then sent to the Dean, Registrar or President of each of the selected seminaries, this depending upon whose name was listed in the advertisement. The letter consisted of the following parts: a cover-letter of introduction, an abstract of the proposed study, a copy of the two instruments used as the basis for the study, a check-list response sheet, and a self-addressed return envelope (see Appendix). Of the fifteen seminaries that were contacted only one refused to cooperate, this being Southern Baptist Theological Seminary in Louisville, Kentucky. Thus, 93% or fourteen out of the fifteen seminaries contacted, cooperated in the study.

Sample Selection from the Fourteen Seminaries:

The initial step in the procedure of sample selection was to limit the sample to first-year seminary students in each of the fourteen participating seminaries. Delimiting the sample to first-year students was justified as a control factor for the variable of curricular differences. It was felt that if second or third-year seminarians were used as the sample for this study there would be a greater variance of curricula within the sample than if first-year students were used. This rationale is based upon the controlling effect that

the American Association of Theological Schools has as the accrediting agency of all participating seminaries. During the first year of seminary education, the curriculum is generally limited to foundation courses in Biblical languages, history and theology. Subsequent study during the remaining two years leading to the Bachelor of Divinity degree permits greater latitude in the selection of electives such as pastoral counseling courses. Thus, while some of the students within the sample had taken pastoral counseling courses, this number could have been even greater if second or third-year students had been the basis of the sample.

The second step in the selection of the sample was to obtain an estimate from each of the participating seminaries as to the population of their first-year seminary classes. With this information in hand, the appropriate number of questionnaires was sent to each seminary, accompanied by instructions as to their distribution and administration to the students. The latter was for the purpose of controlling for any error variance that might result from differences in presentation and administration of the two instruments.

The final step in the selection of the sample was the distribution of the questionnaire instruments. The questionnaires were distributed to every member of the first-year classes of the fourteen seminaries. Questionnaires were placed in the mailboxes of each student with a cover letter from the seminary's administrative office requesting the cooperation of the students. The nature of the cover letter was specified in the instructions for administration of the instrument. Consequently, no indication was given to the students as to the purpose or objectives of the study.

Dimensions of the Sample:

Of the 489 questionnaires that were mailed to the seminaries, 391 were returned and all within a five-week period. Consequently, the sample obtained for this study represents 80% of the population of the first-year classes of the fourteen seminaries. Of the 391 returned questionnaires, four were considered incomplete thus reducing the sample to 388 subjects. The remaining 388 subjects represented thirty-three denominations and every state in the Union with the exception of Alaska. The number of subjects representing each denomination is indicated on Table 3.3. The level of education for the sample was held constant with all subjects having completed four years of college and approximately six months of seminary. It was assumed that since none of the sample had met requirements for ordination that the amount of formal pastoral experience was negligible. Thus, amount of actual experience in the ministry was controlled for in the study and held constant for the sample. The mean age of the sample was 25.6 and 94% fell in the age range of 22 to 32. Since the age range for 94% of the sample represents one generation of students, it was felt that the effect of age upon the findings was kept to a minimum.



TABLE 3:3

NUMBER OF STUDENTS REPRESENTING EACH DENOMINATION

Denomination	Number of Students
American Baptist Convention	29
Assemblies of God	1
Christian Church	13
Christian and Missionary Alliance	?
Christian Reformed	21
Church of the Brethern	1
Church of Christ	2
Church of Christ, Scientist	2
Church of God	13
Church of God Reformed Movement	1
Congregational Christian	4
Conservative Baptist	1
Disciples of Christ	13
Evangelical Covenant	2
Evangelical United Brethern	2
Free Methodist	16
Independent or no membership	7
Lutheran (American)	3
Methodist	65
Missouri Luthern Synod	44
Moravian	6
Presbyterian, U.S. (Southern)	2
Protestant Episcopal	17
Quaker	4
Reformed Church of America	28
Seventh Day Adventist	29
Unitarian	3
United Church of Canada	2
United Church of Christ	34
United Missionary	1
United Presbyterian, U.S.A.	20
Universalist	1
Wesleyan Methodist	4

Liberal and Conservative Criterion Samples:

It will be recalled that the theological seminaries were systematically chosen for sample selection on the basis of their being traditionally either conservative or liberal. Assuming that for the subjects the seminary serves as the reference group and denominational affiliation serves as the membership group, then reference group theory supports the selection of the seminary rather than the denomination as the best approach to obtaining students of similar beliefs. To obtain a sample of conservative and liberal seminarians, reference groups that were known to be conservative and liberal were used as the basis for sample selection. The findings in Table 3:5 indicate the wisdom of this approach and support the assumption that the seminary rather than the denomination is the more accurate index to the beliefs of the sample.

However, it is feasible that within the larger seminary reference group there are smaller reference groups which represent beliefs at variance with the larger reference group. Thus, two indices were incorporated into the study to sharpen our estimate of who were the conservative or liberal subjects. First, each student was asked on the Preliminary Data Sheet to make an estimate of the conservatism or liberalism of his religious beliefs. Second, the Religious Belief Inventory was used to identify the mean-split and extreme conservatives and liberals in the sample. A simple correlation was then made between subjects' self-rating and the mean-split and extreme groups of the sample as identified by the Religious Belief Inventory which indicated a near perfect congruence between self-rated and measured beliefs.

As a result of these three approaches to identifying the liberal and conservative students, it was felt that a very precise dichotomizing of the sample was achieved.

The Religious Belief Inventory:

The Religious Belief Inventory was developed by Anderson and Toch during the past three years as an instrument to describe the content of religious belief. It is designed to differentiate four religious classifications within two major divisions - liberal and conservative. Liberalism is comprised of secular and liberal types while conservatism is comprised of fundamentalist and orthodox types. Since this study is only concerned with conservative and liberal types, the Inventory was scored in a manner which combined the two sub-scales for each major division, thereby yielding two scores for each student rather than four.

The original Religious Belief Inventory was developed from statements of belief that had been compiled by the authors on the basis of the selective criterion of how conservative or liberal the beliefs were. These statements were formulated under the heading of God, Jesus Christ, the Bible, the Church, Epistemology, and Metaphysics. After an informal screening process, 146 items remained that were formally pre-tested for the final selection. The sample which was used for the purposes of the pre-test consisted of twenty-one ministers in Lansing and East Lansing, Michigan. Each minister was asked to "check every item to indicate whether you believe it tends to reflect more of a conservative belief or a liberal belief." (31:94) On the basis of the judgments of the seventeen ministers who completed the pre-test, the number of items was

reduced from 146 to 101. The remaining items represented unanimous agreement (included no more than two abstentions) among the seventeen ministers as to the conservatism or liberalism of the items. As a check on the reliability of the instrument, an independently obtained sample of ministers in Jackson, Michigan, yielded similar findings. A short form of the Inventory, consisting of 60 items, was constructed by the authors. These sixty items represented relatively pure expressions of the four dimensions. It was this instrument that was used in this study (see Appendix).

In order to validate the instrument in regard to the purposes of this study correlation coefficients were obtained comparing the subjects' self-rating of conservatism/liberalism of their beliefs with the measured estimate of their beliefs from the Religious Belief Inventory. The correlation coefficients for the mean-split and extreme groups were indicated in Table 3:4.

TABLE 3:4

COEFFICIENTS BETWEEN SELF-RATING  
AND MEAN-SPLIT AND EXTREME GROUPS

Self-rating	Mean-split	Extreme
Conservative and Liberal	.92	.96

In light of the correlation coefficients yielded from a comparison of self-rated and measured conservatism or liberalism of beliefs, it is felt that the Religious Belief Inventory is not only well suited for this study but also achieves a highly accurate measure of the dichotomized criterion.

Religious Belief Sample Classification:

Four incomplete returned questionnaires were eliminated from the total responses of 391. The remaining 388 returned were analyzed to determine whether the subject was to be classified as liberal or conservative according to the Religious Belief Inventory.

The mean of the conservative responses was 12.227 and the standard deviation was 6.122. The mean of the liberal responses was 4.871 and the standard deviation was 4.009. On the basis of means and standard deviations, the sample was then dichotomized according to mean-split and extreme group classifications.

Mean-split group: To determine who were liberal and conservative, those who scored above the liberal mean and below the conservative mean were classified as liberal, and those above the conservative mean and below the liberal mean were classified as conservative. Using the mean-split division, there were 116 (29.89%) liberals and 179 (45.9%) conservatives. Ninety-three (24.3%) were classified as neither.

Extreme group: For the purpose of intensifying the dichotomy of religious belief, the extremes of both groups were selected. This was achieved by selecting those subjects who were above one standard deviation in one classification and below the mean in the other. Accordingly, there were 54 (13.9%) liberals and 89 (22.9%) conservatives.

Preliminary Data Sheet:

Attached to the two instruments was a short questionnaire giving information about age, denominational affiliation, amount of pastoral counseling experience and self-rating of one's religious beliefs (see Appendix). With the exception of the self-rating estimate, a comparison of the data from the data sheet with the mean-split and extreme group classifications is summarized in Table 3:5.

TABLE 3:5

SUMMARY OF AGE OF THE LIBERAL AND CONSERVATIVE SAMPLE  
FROM THE PRELIMINARY DATA SHEET

Age	SAMPLE			
	<u>Mean-Split Frequency</u>		<u>Extreme Frequency</u>	
	Number of Liberal	Number of Conservative	Number of <b>Liberal</b>	Number of Conservative
20-21	3	3	3	1
22-23	75	64	30	30
24-25	16	38	11	19
26-27	7	28	4	13
28-29	7	19	3	11
30-31	4	8	2	5
32-33	1	7		5
34-35		1		
36-37	1	3		2
38-39		3		2
40-41	1	3		1
42-43	1		1	
44-		2		

TABLE 3:6

SUMMARY OF DENOMINATION OF THE LIBERAL AND CONSERVATIVE SAMPLE  
FROM THE PRELIMINARY DATA SHEET

Denomination	SAMPLE			
	<u>Mean-Split Frequency</u>		<u>Extreme Frequency</u>	
	Number of		Number of	
	Liberal	Conservative	Liberal	Conservative
American Baptist Convention	15	7	9	1
Assemblies of God		1		
Christian Church		13		4
Christian and Missionary Alliance				
Christian Reformed	19			12
Church of the Brethern				
Church of Christ	2			1
Church of Christ, Scientist	1		1	
Church of God	1	5		1
Church of God Reformed Movement		1		
Congregational Christian	3	1	2	1
Conservative Baptist		1		
Disciples of Christ	8		3	
Evangelical Covenant		1		
Evangelical United Brethern		1		1
Free Methodist		12		5
Independent or no membership	1	2	1	1
Lutheran (American)	1			
Methodist	29	23	19	12
Missouri Lutheran Synod		43		34
Moravian	1	2		
Presbyterian, U.S.	1			
Protestant Episcopal	6	2		
Quaker	2	2	2	
Reformed Church of America	1	15		8
Seventh Day Adventist	1	21		6
Unitarian	3		3	
United Church of Canada	2		2	
United Church of Christ	26	1	7	
United Missionary		1		1
United Presbyterian, U.S.A.	13		4	
Universalist	1		1	
Wesleyan Methodist		3		1

TABLE 3:7

SUMMARY OF SEMINARY OF THE LIBERAL AND CONSERVATIVE SAMPLE  
FROM THE PRELIMINARY DATA SHEET

SAMPLE				
Seminary	<u>Mean-Split Frequency</u>		<u>Extreme Frequency</u>	
	Number of		Number of	
	Liberal	Conservative	Liberal	Conservative
Anderson	1	5		1
Andover-Newton	37	2	13	
Andrews		19		6
Asbury		47		21
Bethel		8		
Bexley Hall	3	2		
Boston University	27		18	
Calvin		19		12
Concordia		43		34
Harvard	11		11	
Lincoln		15		6
Moravian	1	2		
Union	35		14	
Western	1	15		8

TABLE 3:8

SUMMARY OF COUNSELING TRAINING OF THE LIBERAL AND CONSERVATIVE SAMPLE  
FROM THE PRELIMINARY DATA SHEET

SAMPLE				
Counseling Training	<u>Mean-Split Frequency</u>		<u>Extreme Frequency</u>	
	Number of		Number of	
	Liberal	Conservative	Liberal	Conservative
	18	43	6	16



The Interview Sets:

The Interview Sets were developed by Mannoia as the basis of his doctoral thesis at Michigan State University.(21) It is designed to differentiate preferences for directive or non-directive counseling responses in four major counselee problem areas: emotional, spiritual, ethical, and marital. As a basis for the final instrument twenty interview sets were constructed which were believed to represent some of the counseling problems faced by today's ministers. Each interview set consisted of a client's statement of a problem accompanied by six to eight alternative pastoral responses. The twenty sets were then submitted to eight expert judges in the field of counseling for the purpose of rating the items "directive," "non-directive" or "does not apply." The judges' ratings yielded sixteen validated sets, four in each problem area, each of which had one pair of directive and non-directive responses that had received agreed judgments from six or more of the eight judges.

All of the directive foils for the final sixteen sets represented the unanimous agreement of the judges (i.e., none of these were rated as non-directive). Eight of the non-directive foils for the final sixteen sets represented the unanimous agreement of the judges. Five of the eight remaining non-directive responses were rated by all but one of the judges as being "non-directive." The last three non-directive responses were rated by all but two of the judges as being "non-directive." In addition, the sixteen counselee statements were rated by the eight judges as to the types of problems that they represented. Eleven of

the sixteen counseling problems were categorized according to problem area with unanimous agreement. Of the remaining five, two counseling sets were categorized with all but one agreeing, two sets were categorized with all but two agreeing, and one was categorized with only three agreeing.

Using this technique and on the basis of the resultant ratings, sixteen interview sets were selected for incorporation into the final form of the instrument. It is the instrument in this form that is used in the present study as the basis for determining preferences for directive or non-directive counseling responses (see Appendix).

#### Analysis Procedures:

The data from the Interview Sets was tabulated by handscoring to group the ministers into two classifications: directive or non-directive. These classifications were based upon the number of directive and non-directive responses that were selected. Those subjects who scored ten or more of either type were regarded as "significant;" those who scored seven, eight, or nine responses of either type were considered as being "inconsistent;" and those who had five or more omissions were regarded as "omissions." In regard to the scoring of the "omissions," two-thirds of either type of responses was considered a "significant" score and the return was included in the final sample. If either Part I or Part II was left completely unmarked, the return was considered "incomplete" and was not used in the final sample.

When all the data was scored for the Preliminary Data Sheet, the Religious Belief Inventory and the Interview Sets, it was then converted into numerals and recorded on master sheets. In addition, the counseling responses of the subjects in the conservative and liberal groups were then converted into percentages to later be reported as frequency distribution histograms. Having completed these procedures, the data yielded a sample that was dichotomized both directive or non-directive and conservative or liberal.

Since the data is dichotomized and the focus of the study was to determine the existence or non-existence of a relationship between the two groups of dichotomies, chi square is the appropriate statistic. A 2 X 2 contingency table was used in conjunction with the appropriate chi square formula. Three chi square formulas were used, all with one degree of freedom. The formulas and the reasons for their usage are as follows:

- 1) When all expected frequencies were over ten:

$$\chi^2 = \frac{O^2}{E} - N$$

- 2) When three frequencies were over ten and one frequency was less than ten but greater than five:

$$\chi^2 = \frac{(AD - BC)^2 - \frac{N}{2}}{(A+B)(C+D)(A+C)(B+D)}$$

- 3) When two frequencies were over ten and two were less than five:

$$\chi^2 = \frac{(AD - BC)^2 N_t}{(A+B)(C+D)(A+C)(B+D)}$$

In addition, two chi square values were converted to Phi coefficients for the purpose of clarifying the strength of relationships.

The formula for the Phi coefficient is:

$$\phi = \sqrt{\frac{\chi^2}{N}}$$

The chi square values were determined according to the following dichotomies.

- A. Mean-split group on the Religious Belief Inventory versus:
  - 1. Global score on counseling Interview Sets
  - 2. Score from Emotional sub-area
  - 3. Score from Spiritual sub-area
  - 4. Score from Ethical sub-area
  - 5. Score from Marital sub-area
- B. Extreme group split on the Religious Belief Inventory versus:
  - 1. Global score on counseling Interview Sets
  - 2. Score from Emotional sub-area
  - 3. Score from Spiritual sub-area
  - 4. Score from Ethical sub-area
  - 5. Score from Marital sub-area
- C. Self-rating of theological position versus:
  - 1. Global score on counseling Interview Sets
  - 2. Score from Emotional sub-area
  - 3. Score from Spiritual sub-area
  - 4. Score from Ethical sub-area
  - 5. Score from Marital sub-area
- D. Self-rating versus Mean-split group on the Religious Belief Inventory (Test of agreement, converted to Phi)
- E. Self-rating versus Extreme group on the Religious Belief Inventory (Test of agreement, converted to Phi)
- F. Self-rating versus Mean-split group on the Religious Belief Inventory (Test of accuracy of self-rating of theological beliefs)
- G. Self-rating versus Extreme group on the Religious Belief Inventory (Test of accuracy of self-rating of theological beliefs)

H. Comparison of Conservative Mean-split and Extreme groups with global score on counseling Interview Sets

I. Comparison of Liberal Mean-split and Extreme groups with global score on counseling Interview Sets

The four null hypotheses can be summarized by one broad statistical null hypothesis to be tested:

H<sub>0</sub>: The two groups of first-year seminary students, liberal and conservative, will not differ significantly in the proportion of each group with directive and non-directive pastoral response preferences in various combinations.

The .05 level of significance was selected as the appropriate level for rejecting or accepting the stated hypotheses. This level of significance was selected in that it represents the best compromise between making a Type I or a Type II error.

#### Summary:

The method and procedure of the study was delineated by describing the sample, the measuring instruments, and the analysis. The sample for the study was drawn from fourteen theological seminaries in the United States. Questionnaires were distributed to the population of each first-year seminary class and the cooperation of the students was requested. Of the 489 students receiving the questionnaire, 391 or 80% responded by completing and returning it. The questionnaire included the Preliminary Data Sheet, the Religious Belief Inventory, and the Interview Sets. The justifications for the use of these instruments were discussed. The data yielded by these instruments was analyzed by the use of the chi square statistic. The analysis of the data is found in the following chapter.

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## CHAPTER IV

### AN ANALYSIS OF DIFFERENCES IN THE RELIGIOUS BELIEFS AND COUNSELING RESPONSES OF FIRST-YEAR SEMINARY STUDENTS

Chapter IV contains an analysis of the response performance of liberal and conservative ministers. The two groups are compared according to the indices of Mean-split and Extreme group classifications as discussed in Chapter III. In addition to these two indices, a third index, the subject's self-rating, is compared with response preferences, including the whole sample of 388 subjects.

The analysis of the response preferences of the two religious belief groups falls into five different comparisons: total counseling responses, and the four problem areas: emotional, spiritual, ethical, and marital (see graphs 4:1-4:20).

The analysis was directed toward accepting or rejecting the null hypotheses at the .05 level of significance. The several hypotheses are summarized into a general hypothesis stated in the previous chapter:

H0: The two groups of first year-seminary students, liberal and conservative, will not differ significantly in the proportion of each group with directive and non-directive pastoral response preferences in various combinations.

## Frequency of Liberal and Conservative Counseling

### Responses:

Table 4:1 indicates the frequency of responses by liberal and conservative seminary students according to the mean-split and extreme group classifications. In addition, the responses were further analyzed on the basis of percentage in order to indicate proportionate differences. This was deemed advisable in that the totals for each group were different. The conversion of frequencies into percentage distributions is illustrated in the graphs of this chapter.

An overview of the descriptive data indicates several factors of pertinence. First, there is an overall trend for conservative seminary students to have a greater preference for directive responses than the liberal seminary students. In the mean-split group this is the case with but two exceptions, namely items 13 and 14. In the extreme group there is one exception, item 13 (see graphs 4:1-4:4).

Second, it will be noted that regardless of religious belief, interview sets numbers 1, 2, 3, 6, 8, 11, 13, and 15 consistently have higher frequencies of non-directive responses and conversely, consistently lower frequencies of directive responses. Interview sets numbers 7 and 15 have consistently higher frequencies in directive responses and conversely, consistently lower frequencies of non-directive responses. Therefore, while the conservatives have a greater preference for directive responses than do the liberals, generally both groups have a greater preference for non-directive responses than directive responses (see graphs 4:1-4:4).



TABLE 4:1

FREQUENCY OF RESPONSE SELECTIONS OF LIBERAL AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS ACCORDING TO TWO COMPARISON SCHEDULES

Interview Set	MEAN-SPLIT GROUP				EXTREME GROUP			
	Liberal		Conservative		Liberal		Conservative	
	Dir.	N-Dir.	Dir.	N-Dir.	Dir.	N-Dir.	Dir.	N-Dir.
1	28	88	49	129	12	42	36	52
2	29	86	55	122	13	41	32	55
3	6	110	15	164	4	50	10	77
4	52	63	100	78	21	32	57	31
5	21	95	87	90	9	45	50	38
6	49	67	82	96	23	31	41	48
7	74	42	116	62	36	18	60	29
8	20	96	43	134	13	40	28	61
9	48	68	105	73	21	33	55	33
10	39	76	80	99	22	32	50	39
11	16	99	32	146	11	43	22	66
12	33	82	52	126	17	36	36	52
13	15	100	14	165	11	42	10	79
14	73	42	89	89	34	19	64	24
15	16	97	36	141	6	47	23	64
16	6	108	44	35	7	46	30	59
	N=116		N=179		N=54		N=89	

(Note: When Directive and Non-Directive cells do not total N, an omission has occurred in that Interview Set.)

### Comparison of Formal Counseling Training with

#### Response Preferences:

It was believed that formal counseling training may have had an influence on the type of counseling responses selected by the sample. Since information concerning amount of training was included on the Preliminary Data Sheet, a comparison of training versus counseling preference could be conducted. On the basis of this comparison, it was found that of the forty-three respondents that were classified as consistently "directive," only six (14%) had formal training. On the other hand, of the 233 that were classified as consistently "non directive," seventy-five (30%) had training. The proportionate difference is significant at the .05 level (see Table 4:2). Consequently, it can be concluded that formal training was apparently related to preference for non-directive responses. It might be added, however, that this finding may have been influenced by the greater preference of the total sample for non-directive responses.

### Comparison of Self-Rating with Religious Belief

#### Inventory - Test of Agreement:

As a means of determining the validity of the Religious Belief Inventory in regard to its categorization of subjects as conservative or liberal, a self-rating item of religious beliefs was included on the Preliminary Data Sheet. As was mentioned in Chapter III, the Phi coefficients of .92 and .96 for the mean-split and extreme groups, respectively, indicate that, for the purpose of this study, the Religious Belief Inventory indicated a high degree of concurrent validity. The  $\chi^2$  values from which the Phi coefficients were computed are found in Table 4:2.

Comparison of Self-Rating with Religious Belief

Inventory - Accuracy of Self-Rating:

Since the data was available, it was thought that a comparison of the liberals and conservatives in the accuracy of their self-rating would be of value, even though it does not relate directly to the purposes of the study. Since the  $\chi^2$  values were not significant, it can be said that both the conservatives and liberals in the mean-split and extreme groups rated themselves with equal accuracy (see Table 4:2).

In summary, several ancillary comparisons have been made and discussed which are considered to be of importance in the interpretation of the data in Chapter V. It is well to note that while these comparisons do not influence the accepting or rejecting of the null hypothesis, they do attempt to add interpretative depth to the conclusions of this study.

TABLE 4:2

ANCILLARY COMPARISONS: EFFECT OF TRAINING ON RESPONSE PREFERENCES,  
TEST OF AGREEMENT OF SELF-RATING OF BELIEFS WITH INVENTORIED BELIEFS,  
AND ACCURACY OF SELF-RATING WHEN COMPARED WITH INVENTORIED BELIEFS

Comparison	$\chi^2$ Value	Mean-Split Group $\chi^2$ Value	Extreme Group $\chi^2$ Value
Effect of Training	4.492		
Test of Agreement		248.722	273.948
Accuracy of Self Rating		3.77 <sup>c</sup>	1.85 <sup>c</sup>

<sup>a</sup>significant at .05 level

<sup>c</sup>corrected formula

### Analysis of the Interview Sets

In the analysis of the Interview Sets, counseling response preferences will be compared with the three indices to sample grouping: Mean-split, Extreme, and Self-rating groups. The 2 X 2 contingency table with the computed chi square value will serve as the statistic for the analysis. The summary of the findings are contained in Tables 4:3 and 4:4.

### Total Responses:

Hypothesis I: There will be no significant difference between liberal and conservative first-year seminary students in their preferences for directive and non-directive pastoral responses.

On the basis of the comparisons indicated in rows 1 and 2 of Table 4:3, there was a significant difference, and the null hypothesis of no difference between conservative and liberal first-year seminary students in total responses was rejected. The conservative seminary students with but two exceptions, consistently preferred more directive responses than did the liberal seminary students. This was true in the case of comparing the raw totals of directive and non-directive responses of the three indices (mean-split, extreme, and self-rating groups), as well as when the comparison was made on the basis of those in each religious belief category who were consistently directive or non-directive.

Problem Area Responses:

Hypothesis II: There will be no significant difference between liberal and conservative first-year seminary students in their responses in the area of emotional, spiritual, ethical and marital problems.

The null hypotheses regarding the spiritual and marital problem areas were rejected and the null hypotheses with respect to the emotional and ethical problem areas were accepted. These findings are again based on the three indices to sample grouping, mean-split, extreme and self-rating groups. When the null was rejected, the chi square values in these three groups were all significant. When the null was accepted, the chi square values, with one exception, were not significant. Regarding the exception, in the emotional problem area, the extreme group chi square value did achieve statistical significance but since the other two group values were non-significant the null hypothesis was still accepted.

TABLE 4:3

A SUMMARY OF THE RESULTS OF CHI SQUARE ANALYSIS  
OF SIX DIFFERENT AREAS ACCORDING TO THREE COMPARISON SCHEDULES

Interview Sets	Mean-Split group ( $\chi^2$ value)	Extreme group ( $\chi^2$ value)	Self-rating group ( $\chi^2$ value)
Total of subjects with consistent direction of pastoral responses	6.091	7.331	4.310
Total Pastoral Responses (all four areas)	30.174	41.763	10.371
Emotional Area	1.780	7.330	.038
Spiritual Area	38.699	27.666	33.538
Ethical Area	.79	2.01	2.191
Marital Area	6.647	12.40	4.60

Significant at the .05 level

Comparison of the Counseling Preferences of  
Conservative Mean-split and Extreme Groups:

Since the chi square of this comparison was significant, it is apparent that the conservative extreme group had a greater preference for directive responses than did the conservative mean-split group. Thus, it appears that the more conservative the students were, the greater they gravitated toward directive responses.

Comparison of the Counseling Preferences of the  
Liberal Mean-split and Extreme Groups:

The chi square for this comparison was not significant, thus there is an indication that being moderately or extremely liberal in religious beliefs is not related to preferences for directive counseling responses.

TABLE 4:4  
COMPARISON OF COUNSELING PREFERENCES  
WITHIN EACH RELIGIOUS BELIEF GROUP

Comparison	Mean-split/Extreme vs.
Conservative response preferences	6.203
Liberal response preferences	1.195

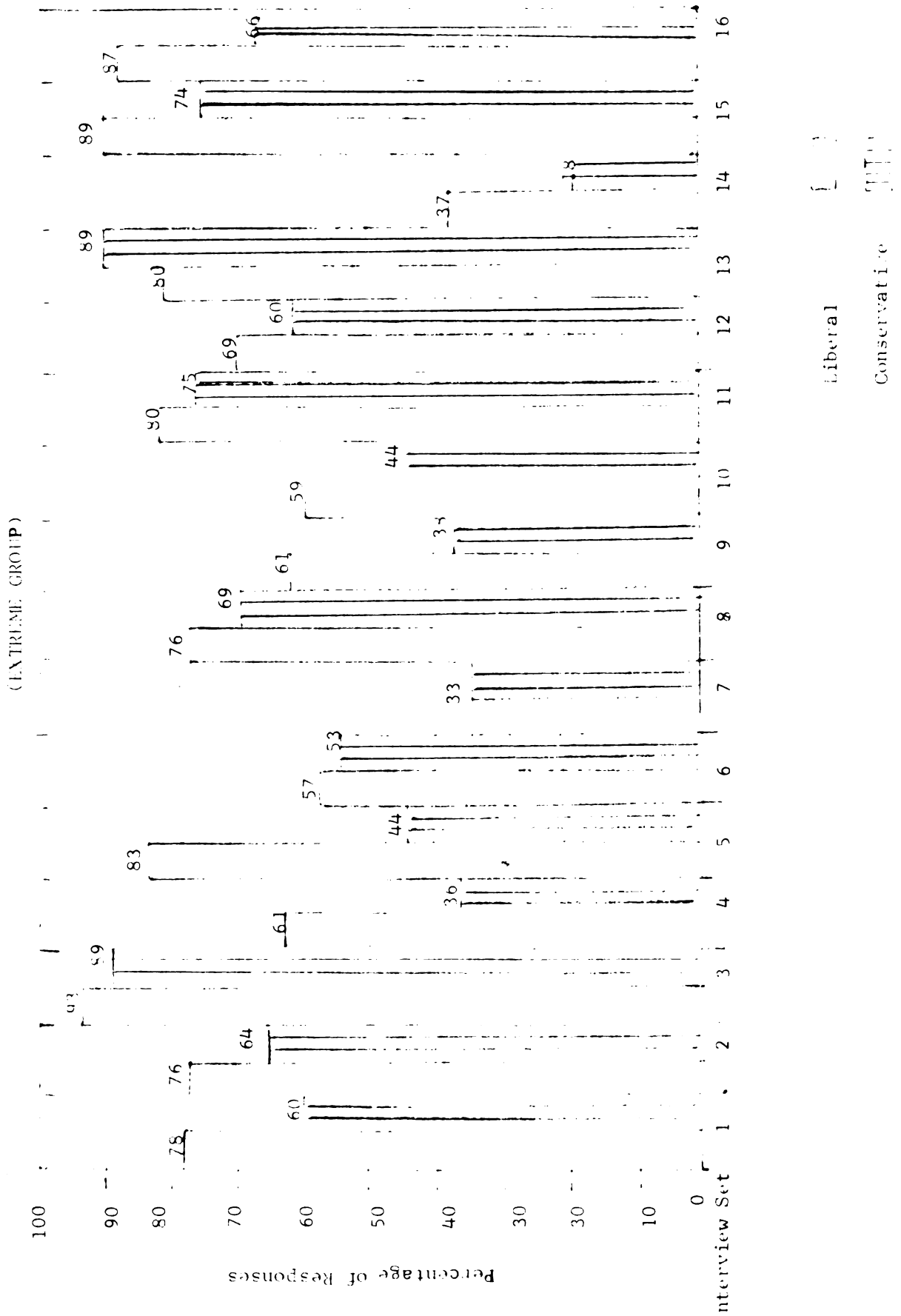
\*Significant at the .05 level

Bar-Graph Presentation of Data:

To illustrate the interpretation of the differences between the Mean-split and Extreme groups in their preferences for counseling responses, the data has been summarized in bar-graph form (see Graphs 4:1-20).

GRAPH 4:1

TOTAL PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS

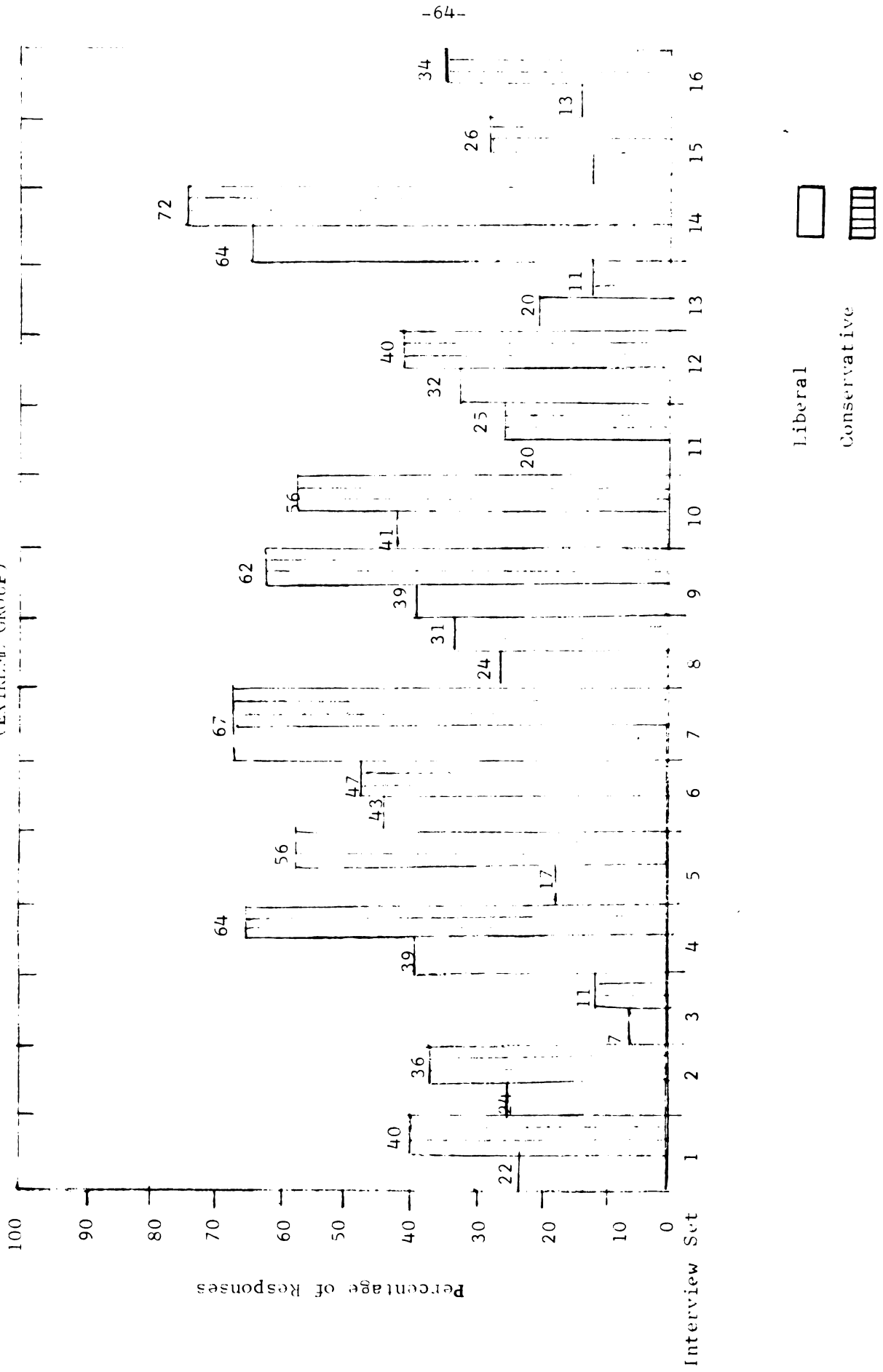




GRAPH 4:2

TOTAL PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS

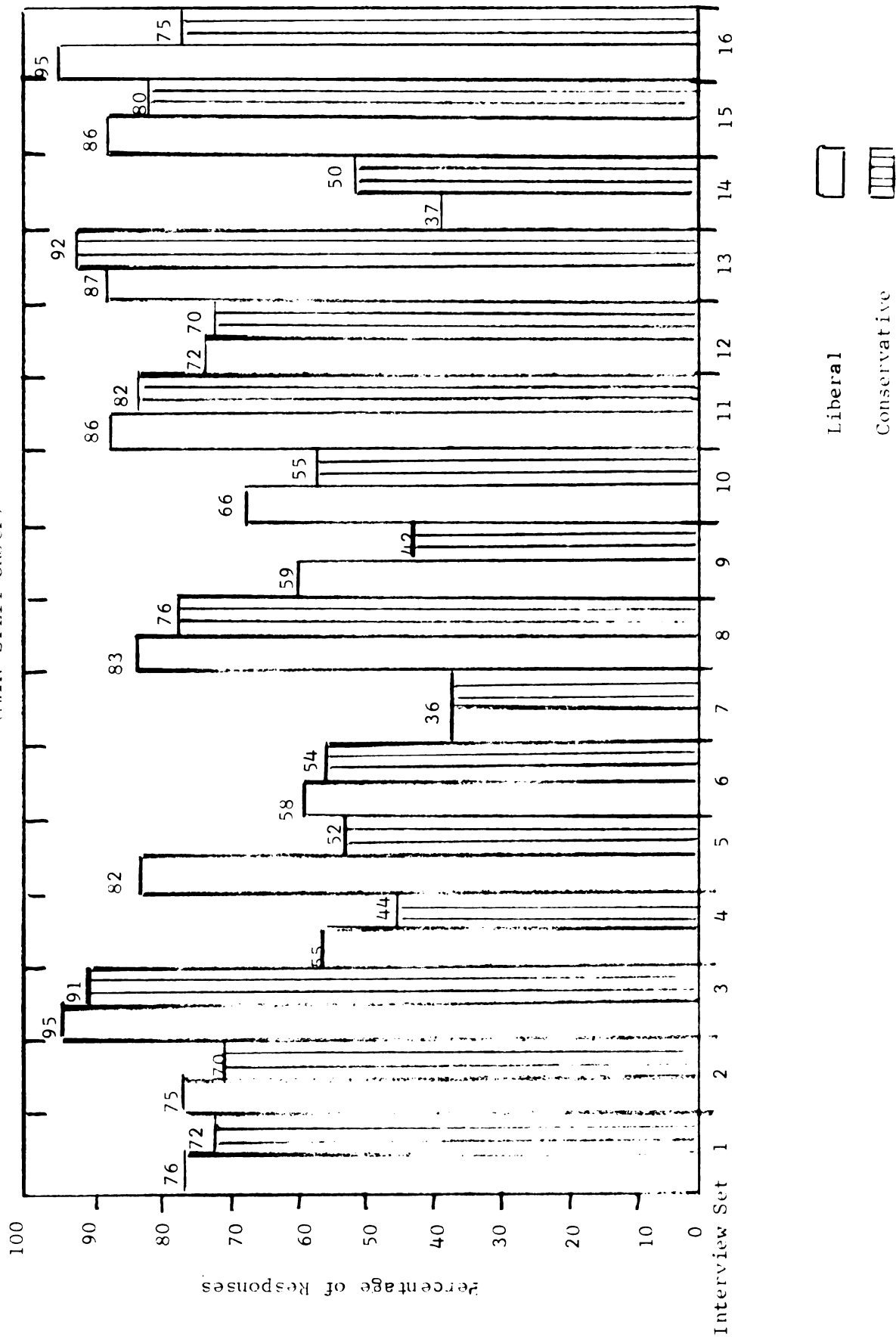
(EXTREME GROUP)



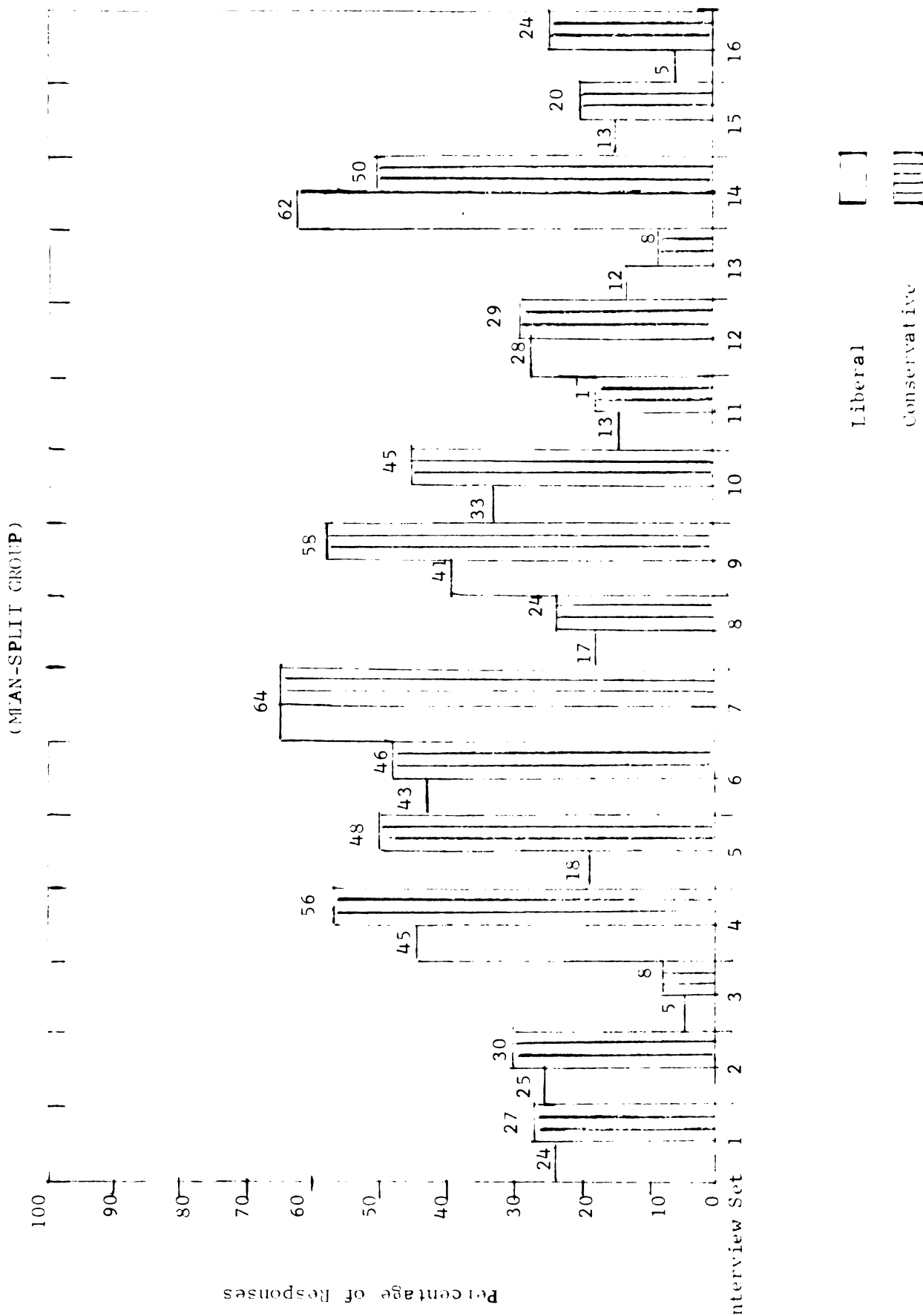
GRAPH 4:3

TOTAL PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS

(MEAN -SPLIT GROUP)

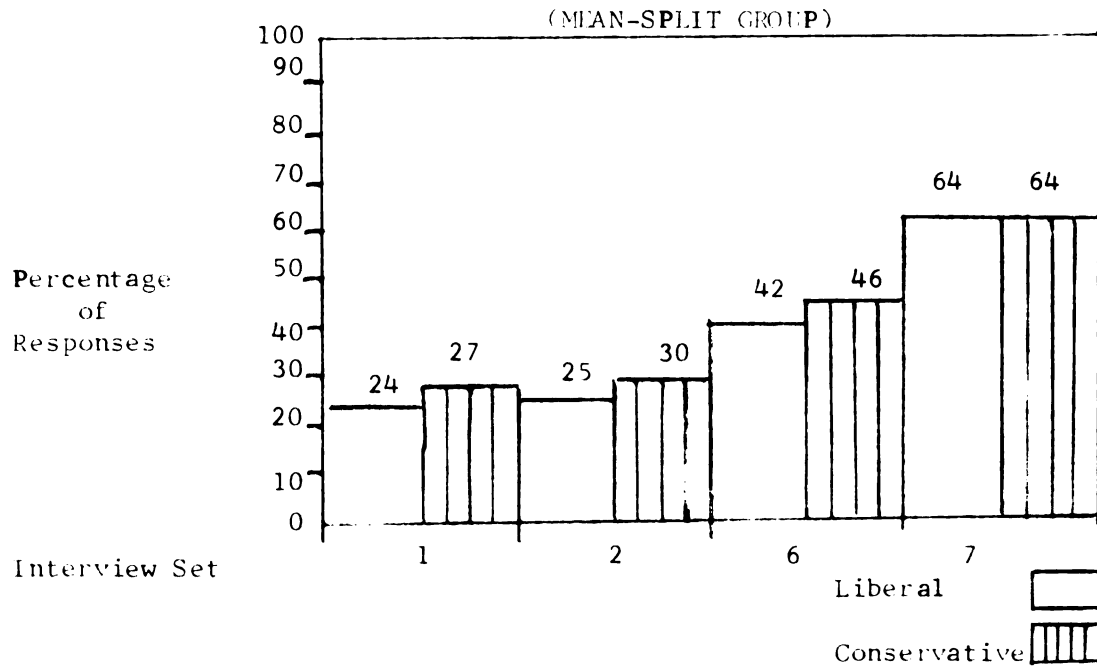


GRAPH 4:4  
TOTAL PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS



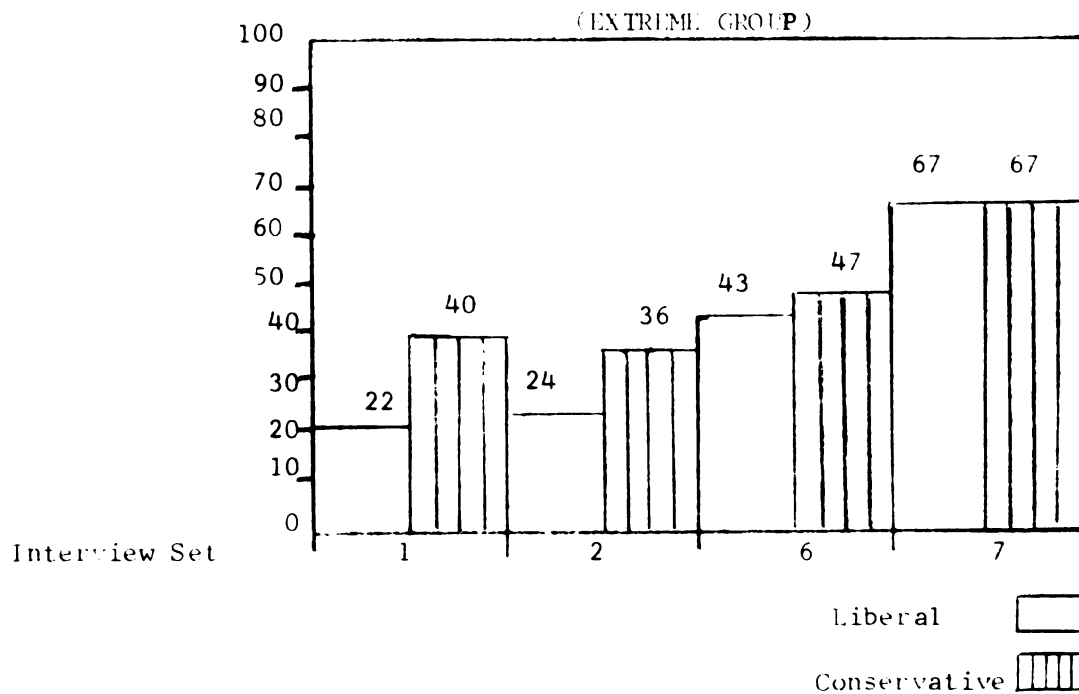
GRAPH 4:5

PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: EMOTIONAL PROBLEMS



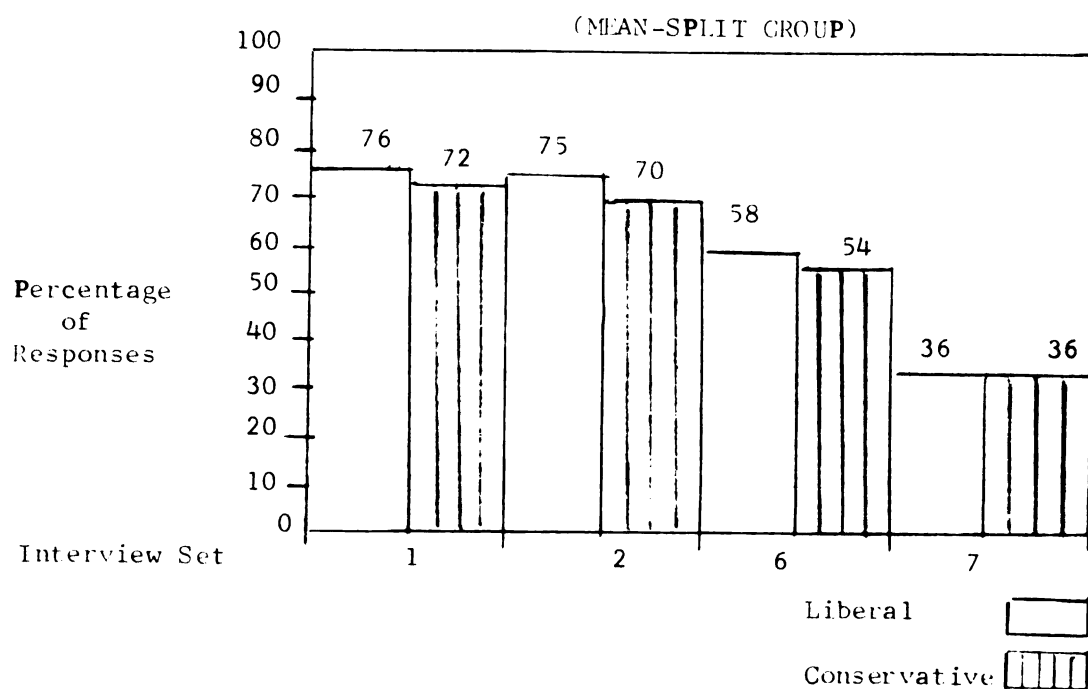
GRAPH 4:6

PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: EMOTIONAL PROBLEMS



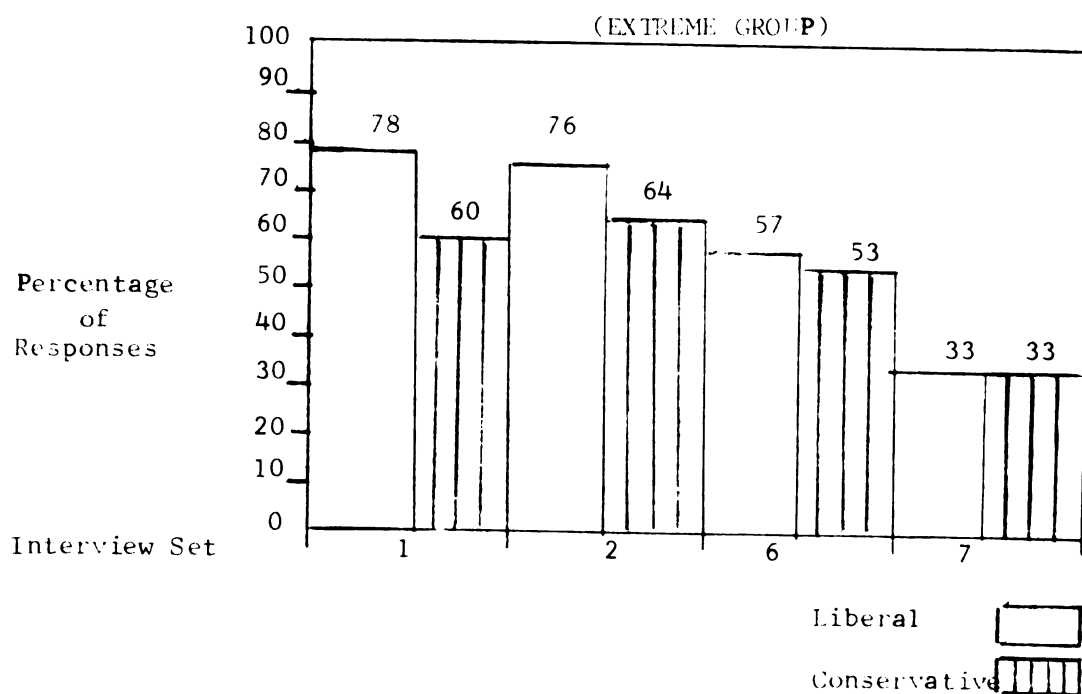
GRAPH 4:7

PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: EMOTIONAL PROBLEMS



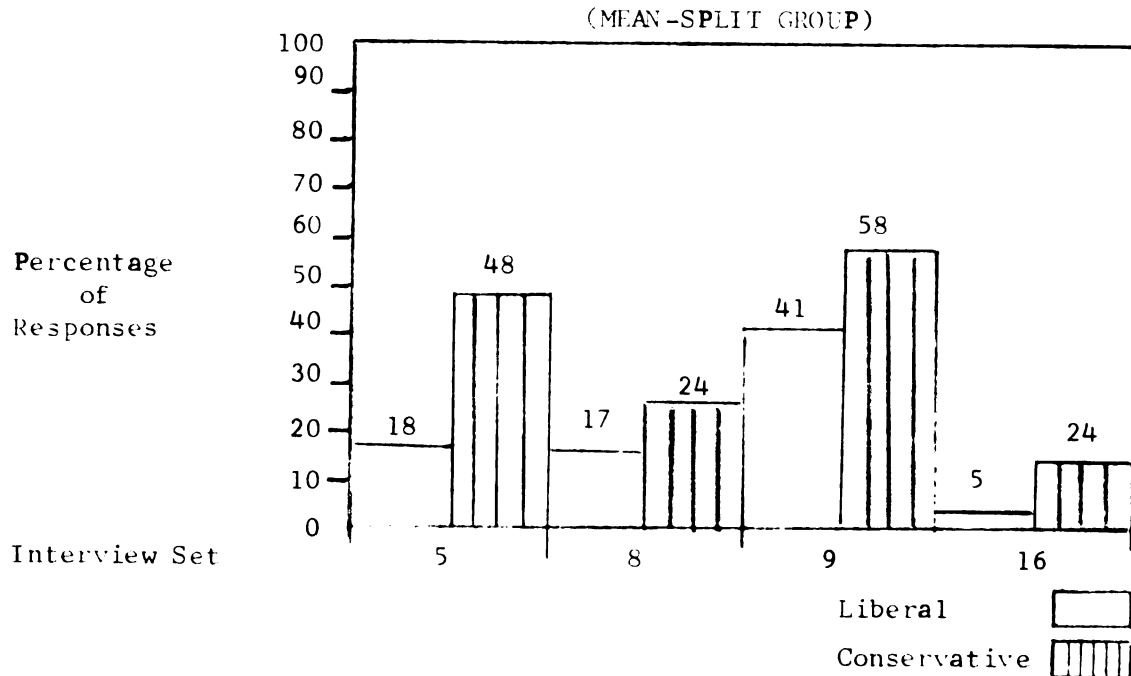
GRAPH 4:8

PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: EMOTIONAL PROBLEMS



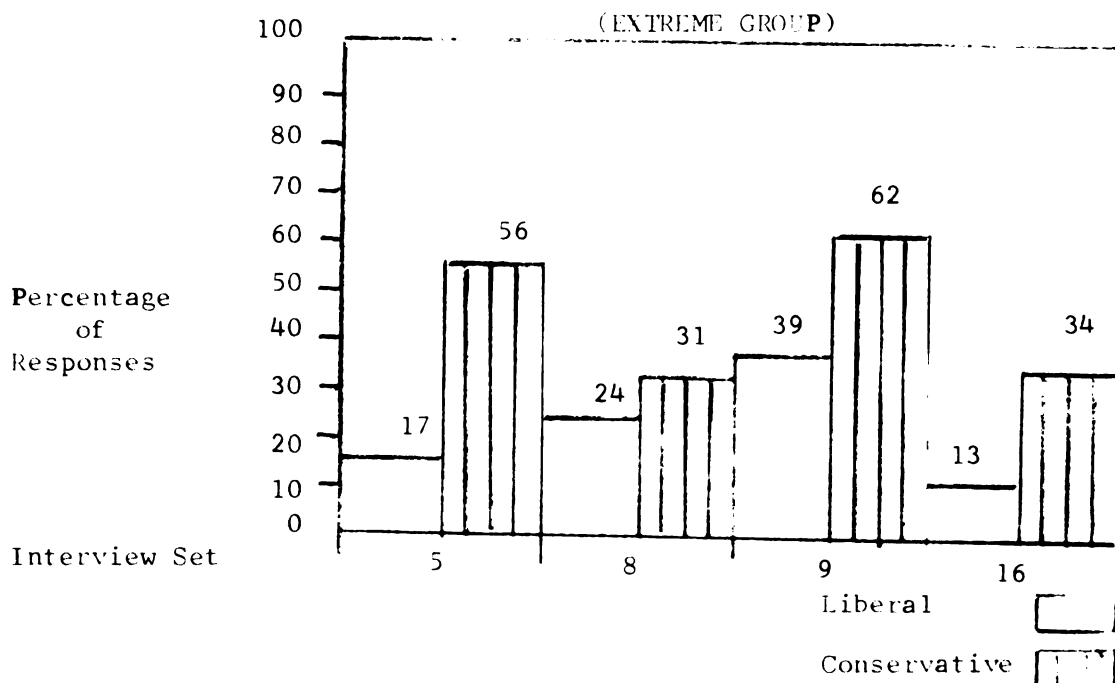
GRAPH 4:9

PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: SPIRITUAL PROBLEMS



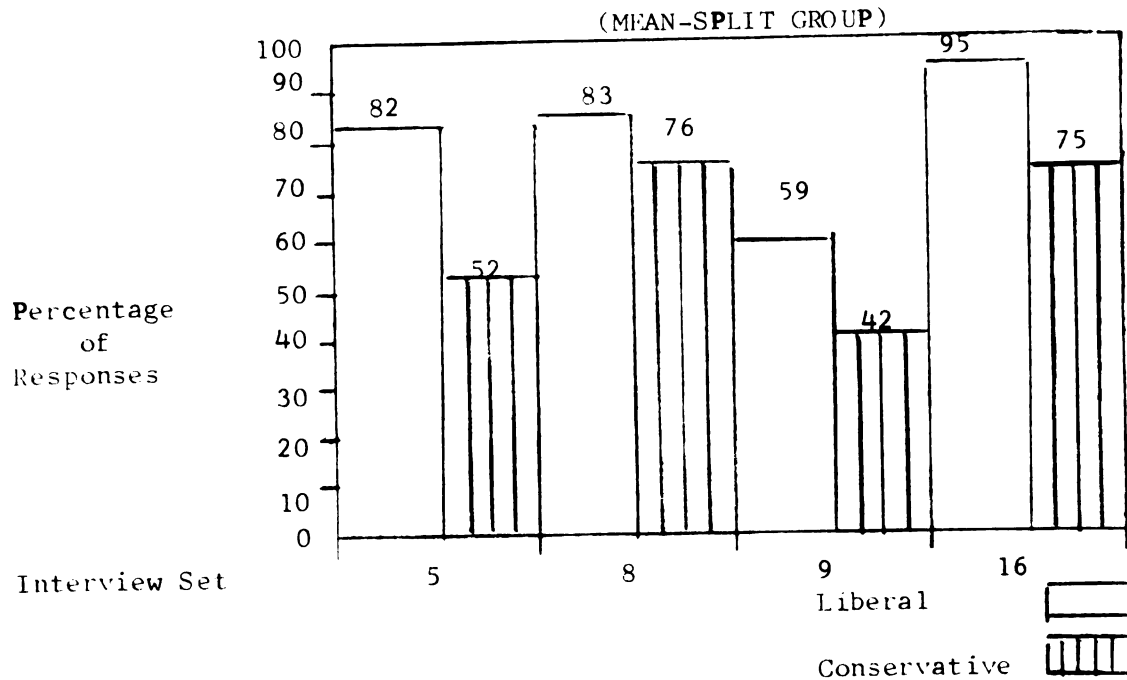
GRAPH 4:10

PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: SPIRITUAL PROBLEMS



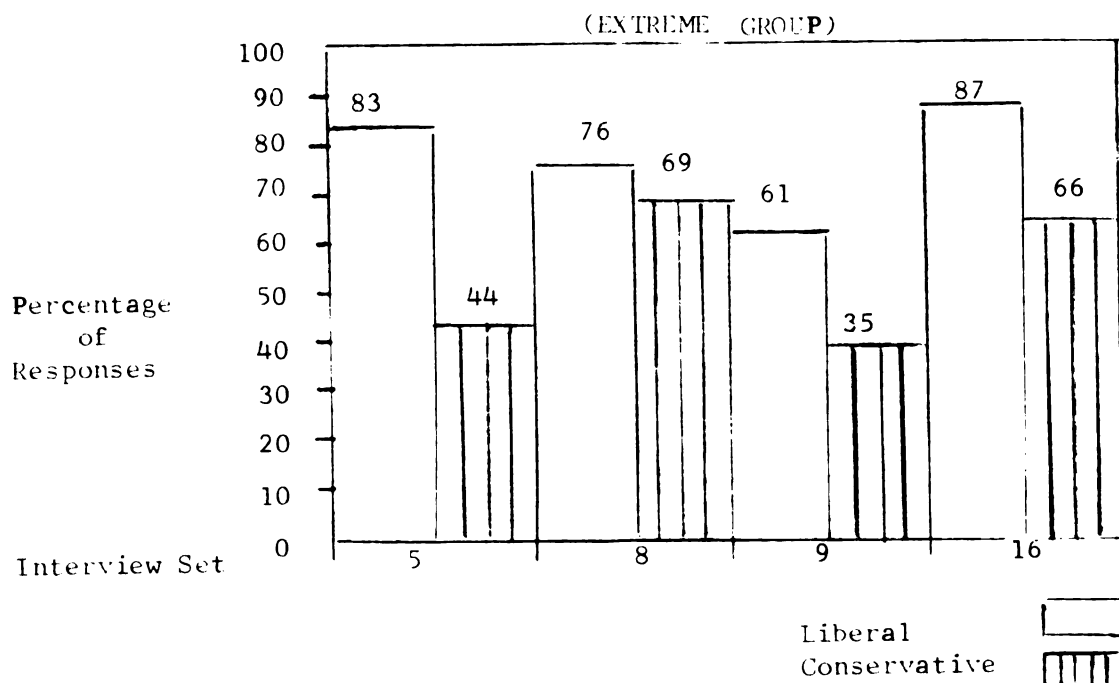
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PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: SPIRITUAL PROBLEMS



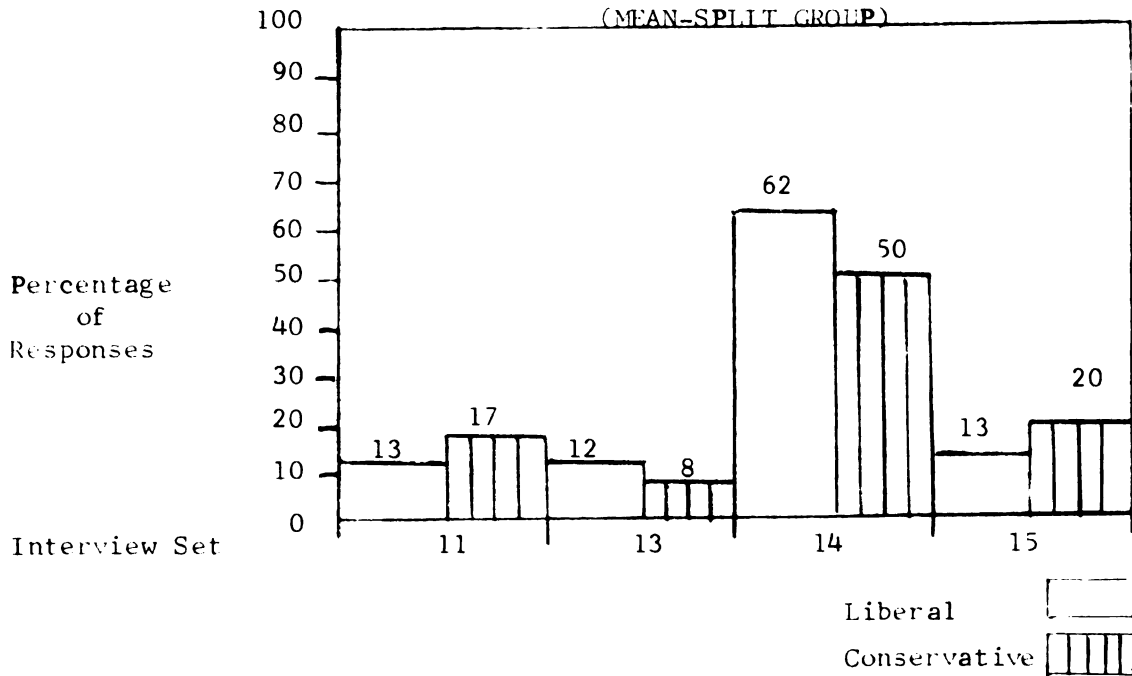
GRAPH 4:12

PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: SPIRITUAL PROBLEMS



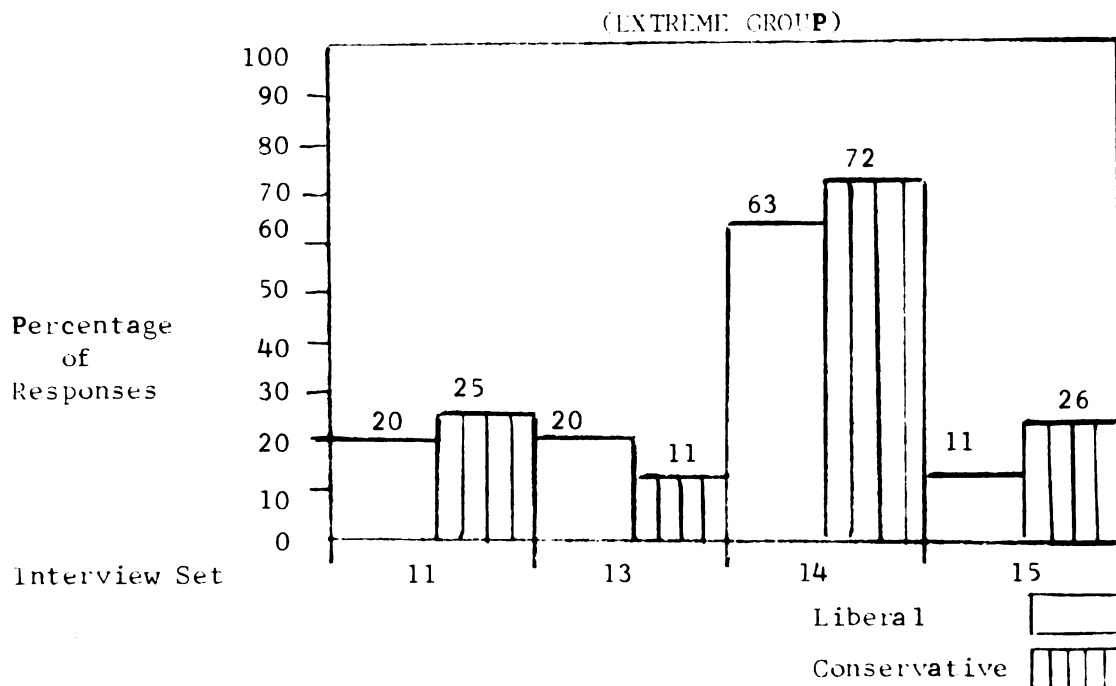
GRAPH 4:13

PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: ETHICAL



GRAPH 4:14

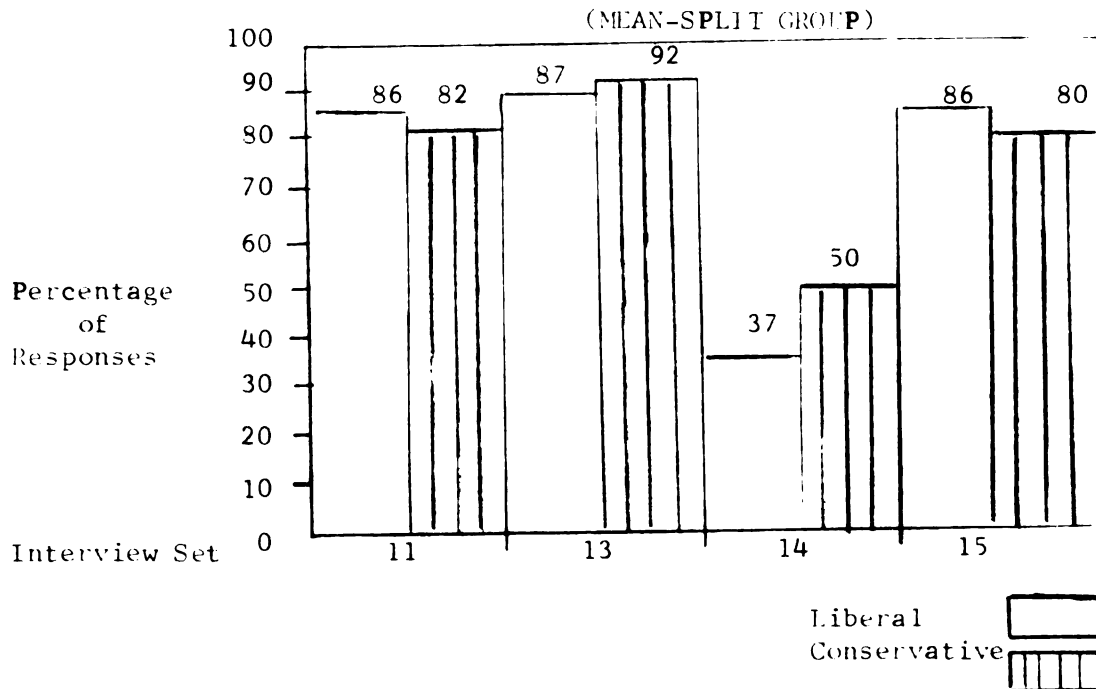
PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: ETHICAL





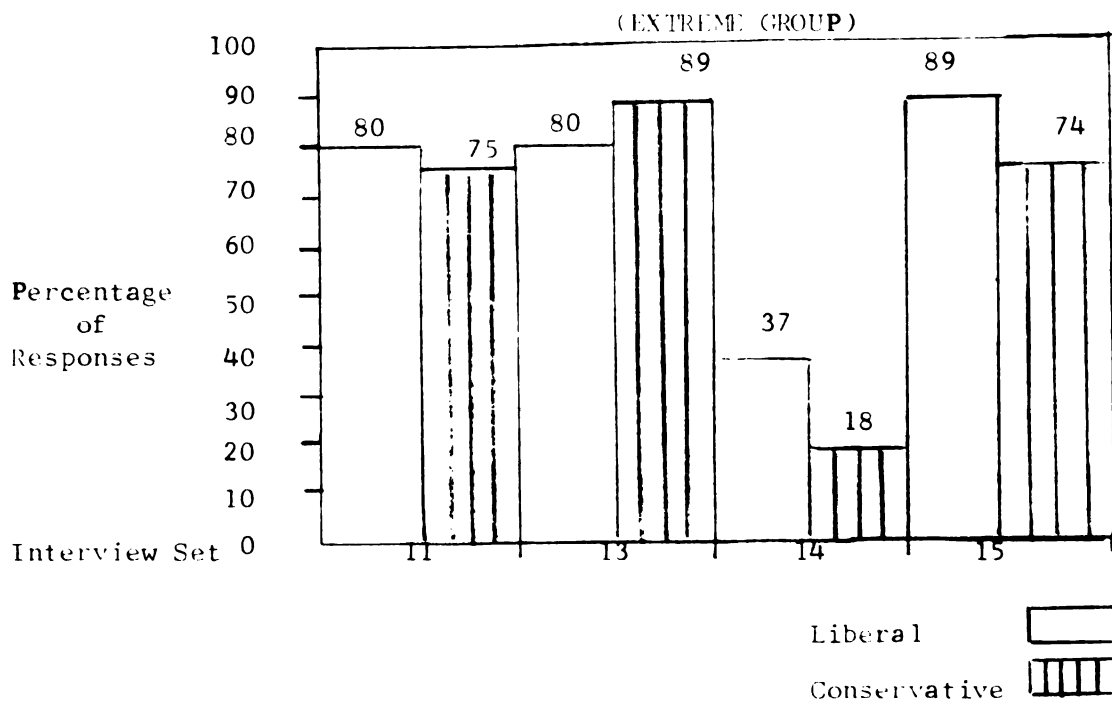
GRAPH 4:15

PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: ETHICAL



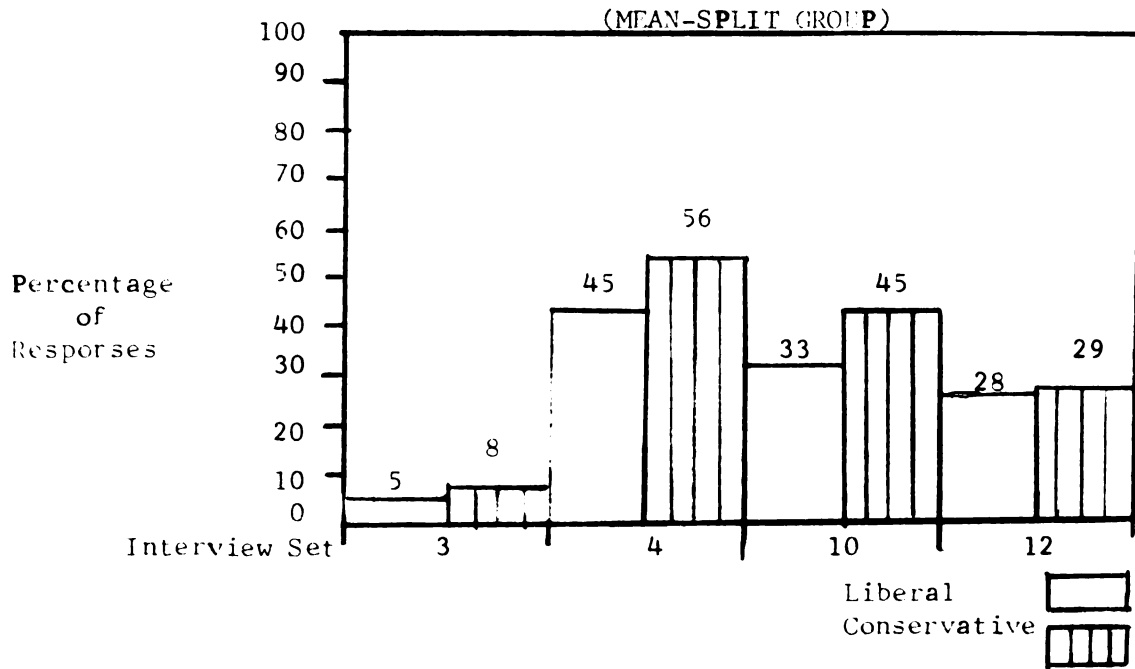
GRAPH 4:16

PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: ETHICAL



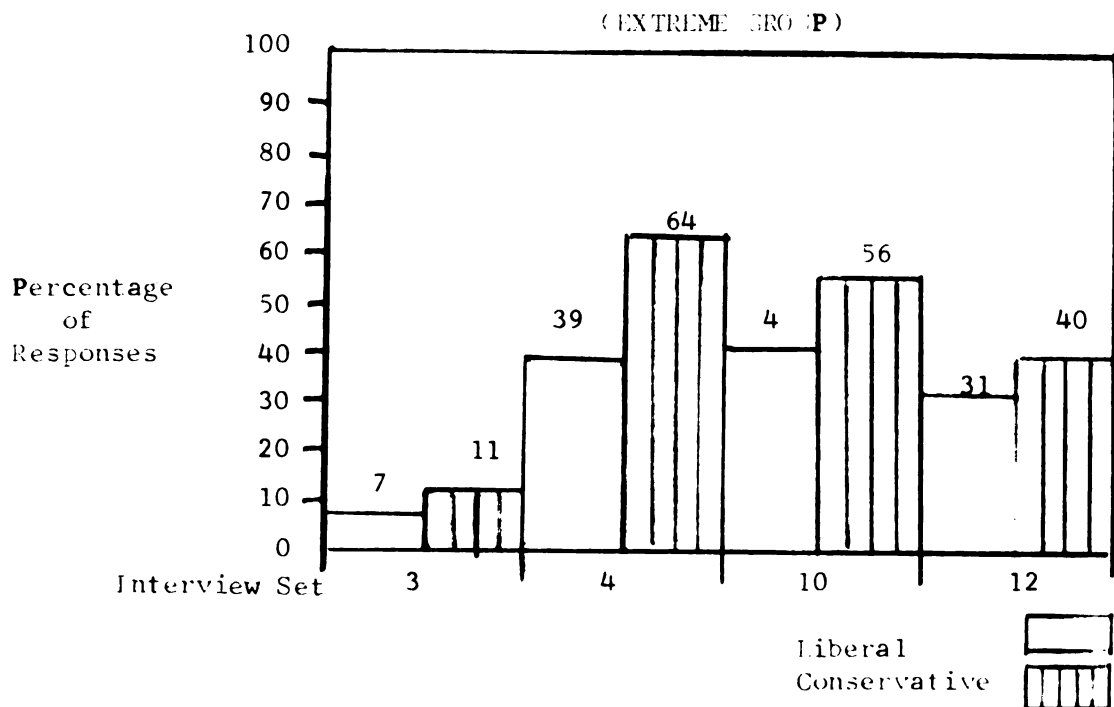
GRAPH 4:17

PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: MARITAL PROBLEMS



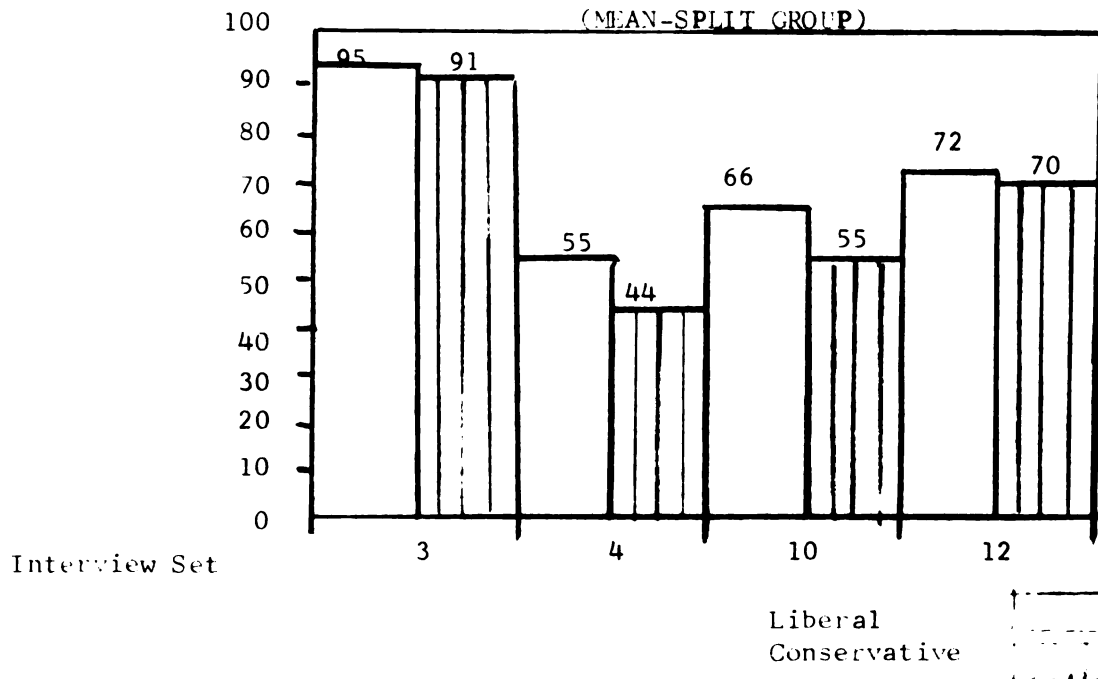
GRAPH 4:18

PERCENTAGE OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: MARITAL PROBLEMS



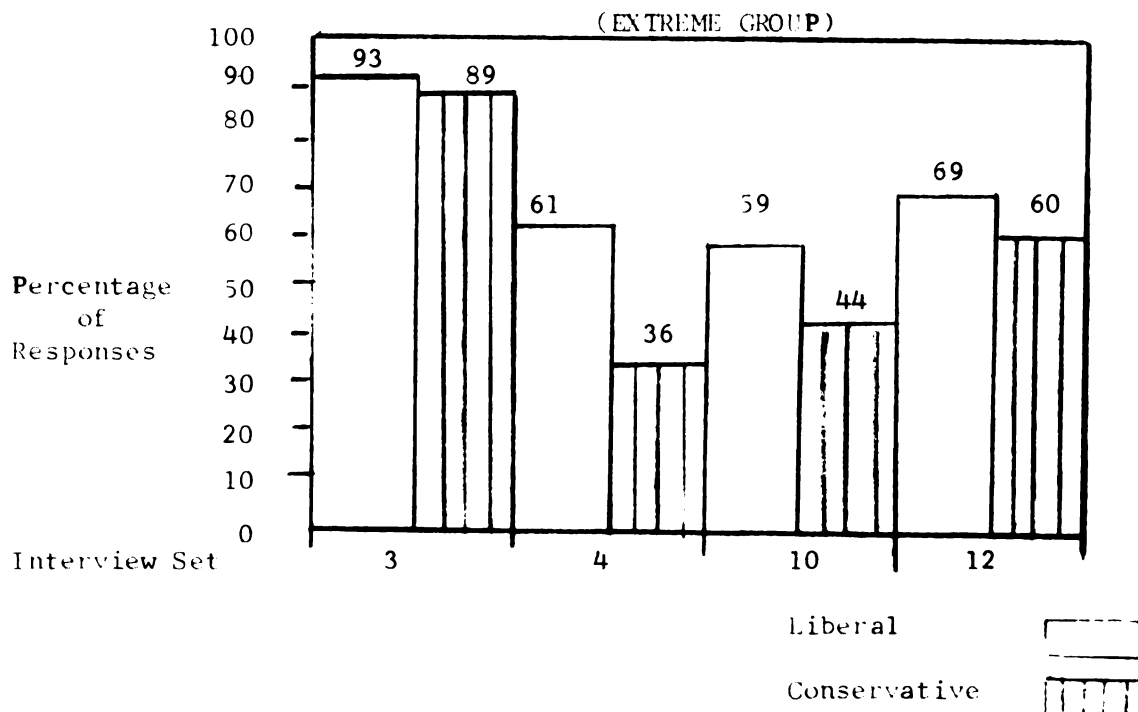
GRAPH 4:19

PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: MARITAL PROBLEMS



GRAPH 4:20

PERCENTAGE OF NON-DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE FIRST-YEAR SEMINARY STUDENTS  
AREA: MARITAL PROBLEMS



## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### The Summary:

The purpose of the study was to investigate the preferences of liberal and conservative first-year seminary students for directive and non-directive pastoral responses in the pastor-parishioner counseling relationship. The seminary students were drawn from the population of first-year students in fourteen theological seminaries in the United States. Fifteen theological seminaries were originally selected on a systematic basis and contacted by mail for the purpose of gaining their cooperation in the distribution and gathering of a three-part questionnaire. Fourteen of the fifteen contacted gave full support to the study.

Questionnaires were then forwarded to the seminaries who in turn distributed them through the mailboxes of the students. Of the 489 students receiving the questionnaire, 391 or 80% responded by completing and returning it. Because three of the returned questionnaires were judged to be incomplete, the final sample represented a total of 388 subjects.

The questionnaire upon which the study is based consisted of three parts, the Preliminary Data Sheet, the Religious Belief Inventory, and the Interview Sets.

The first part of the questionnaire, the Preliminary Data Sheet, yielded pertinent background information about each student, as well as a self-rating estimate of the student's conservatism or liberalism of religious belief. The self-rating estimate subsequently became one of the indices to the dichotomizing of the sample.

The second part of the questionnaire, the Religious Belief Inventory, yielded conservative and liberal scores indicating the strength of these two characteristics. To highlight these two characteristics within the sample, two additional indices of liberalism and conservatism were devised: 1) extreme groups, being those who scored a standard deviation above the mean in liberalism or conservatism and below the mean in the opposite classification, and 2) the mean-split groups, being those subjects who scored above their group mean and below the mean of the other group. These two groups, in addition to those categorized on the basis of the self-rating, became the three indices to dichotomizing the sample according to conservatism or liberalism of religious belief.

The third part of the questionnaire, the Interview Sets, was used as the means whereby preferences for directive or non-directive counseling responses were determined. The Interview Sets, consisting of sixteen counseling interview excerpts and forced choice directive and non-directive foils, were scored to indicate total preferences in counseling responses as well as total preferences in four problem areas: emotional, spiritual, ethical, and marital.

Once the subjects were categorized as liberal and conservative, their response preferences were tabulated. The liberal and conservative classifications then served as the basis for the three indices: self-rating group, mean-split group, and extreme group. The counseling responses of each of the three groups were then analyzed by use of the chi square 2 X 2 contingency table to test for the existence or non-existence of a relationship between conservatism or liberalism of religious beliefs and preferences for directive or non-directive counseling responses.

Four null hypotheses were tested:

Test of total item preference within groups:

1. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by liberal first-year seminary students.
2. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by conservative first-year seminary students.

Test of differences of total response preference between groups:

3. There will be no significant differences between liberal and conservative first-year seminary students in their total preferences for directive and non-directive pastoral responses.

Test of differences of responses between groups in the problem areas:

4. There will be no significant difference between liberal and conservative first-year seminary students in their preferences for directive and non-directive pastoral responses in each of the following problem areas: emotional, spiritual, ethical, and marital.

The .05 level of significance was used as the basis of acceptance or rejection of the null hypotheses.

The Findings:

The findings of the four null hypotheses are listed below:

1. Liberal first-year seminary students preferred more non-directive responses than directive in the mean-split, extreme and self-rating groups.

2. Conservative first-year seminary students preferred more non-directive responses than directive in the mean-split, extreme, and self-rating groups.

3. Significantly more liberal first-year seminary students chose non-directive responses than did conservatives in the mean-split, extreme and self-rating groups. Inversely, significantly more conservative first-year seminary students chose directive responses than did liberals.

4. Significantly more liberal first-year seminary students than conservatives chose non-directive responses in the spiritual and marital problem areas for the mean-split, extreme and self-rating groups. Similarly, significantly more conservative than liberal first-year seminary students chose directive responses in these two areas.

5. There was no significant difference between liberal and conservative first-year seminary students in their preferences for non-directive responses in the emotional and ethical problem areas for the mean-split, extreme, and self-rating groups.

6. Significantly more conservatives in the mean-split group preferred non-directive responses than did conservatives in the extreme group. Conversely, more conservatives in the extreme group preferred directive responses than did conservatives in the mean-split group.

7. There was no significant difference between the liberal mean-split and liberal extreme groups in their preferences for non-directive responses.

Conclusions:

1. While both liberal and conservative first-year seminary students have an overall preference for non-directive rather than directive counseling responses, the two theological groups still differ in that the conservative prefers more directive responses than does the liberal. This phenomena exists with both moderate and extreme expressions of the two theological positions. This assertion is corroborated by Mannoia's findings in which liberal ministers preferred more non-directive responses than did conservative ministers. The fact is therefore established that the element of directiveness in the counseling situation exists to a greater degree in the behavior of the conservative seminary student than it does in the liberal seminary student.

2. The increased degree of theological belief affects the preferences toward directive responses for the conservative but not for the liberal. The more conservative the student is, the more directive he becomes. On the other hand, an increase in the liberalism of the student has no effect upon his selection of response when compared with



those of the moderate liberal. Once again, these conclusions are supported by Mannoia's study in which the extreme conservative increased in directive responses while no change was observed in the extreme liberal. The conclusion is then established that the increase in conservatism is integrally associated with the parallel increase in directiveness.

3. Liberal and conservative first-year seminary students differ in their preference for directive responses only in the marital and spiritual problem areas. In the emotional and ethical problem areas there is no difference between the two groups. Thus, it is apparent that directiveness in the counseling response is, in part, determined by the nature of the counseling situation faced by the student. In the marital and spiritual problem areas the conservative students feel the need to be more directive while in the emotional and ethical problem areas this need does not exist.

In conclusion, the findings of this study and that of Mannoia's indicate that conservatism and directiveness have a greater parallel association than does liberalism and directiveness, this association increasing in proportion to increased expressions of conservatism.

#### Recommendations for Further Research:

It has been stated that the conservative has a greater preference for directive responses than does the liberal, and that an increase in conservatism is associated with a parallel increase in directiveness. Unfortunately, due to the nature of the design and the objective of this study, no empirical explanation can be given for this association. Thus, the apparent need is for further research to answer this question.

It is feasible that such research could take at least two different directions in attempting to explore the reason for this phenomena. First, the reason for the association could be attributed solely to either of the two known factors, or second, to unknown additional factors of which the two share.

In the first case, there is the possibility that directiveness and non-directiveness are but logical implementations of differing theological views of man. The following adaptation of the Interview Sets is suggested to explore this possibility.

A series of items would be written for each Interview Set for theologically conservative and liberal respondents to answer in terms of why they selected any particular counseling response. Each set of items to accompany each Interview Set would then be judge-rated according to whether the items represented liberal or conservative views of man. The items with high judge-rated agreement would be incorporated into the Interview Sets. The respondents, upon answering a particular Interview Set, would then be asked to check from the list of items following that Interview Set, the one that best expressed their reasons for answering as they did. The researcher could then compare the responses to each Interview Set with the respondents' indicated reasons for answering as they did. In this manner, it could be determined if the types of counseling responses were made consistently on the basis of a particular view of man.

In the second case, there is the live option that the associations determined by this study can be attributed to one of several additional and unknown variables. In terms of the studies involving the authoritarian personality, it is feasible that the findings of this study could be attributed to authoritarianism. It will be recalled from Chapter II that reference was made of the findings of Ranck who found support for his hypothesis that authoritarianism was associated with conservatism of theological beliefs.(25) In light of these findings there is the possibility that one's preference for the conservative theology over a liberal theology coupled with a preference for directive counseling responses are both directly related to the prior personality factor of authoritarianism.

One methodological approach to the examination of this possibility would be to administer the F-Scale in conjunction with the two instruments of this study and to treat the data in terms of a multiple correlation analysis. In this manner, the relative influence of each factor upon the other could be empirically determined.

In addition to the afore mentioned recommendations for research, a third recommendation seems logical. The findings of both this study and that of Mannoia's are based upon a cross-sectional approach to research. While the similarity of the findings point to an apparent stability of the particular phenomena under examination, such stability could be quantified only in terms of a longitudinal study. It therefore seems both logical and necessary that a follow-up study over a specified period of time be conducted with the respondents of either this or Mannoia's study. Such an approach would be of particular

significance with the respondents of this study in that an examination could be made of the influence either of an additional two years of theological training or of the influence of pastoral experience if the follow-up were made after pastoral experience had been accrued.

Implications:

1. The first implication of this study relates to the task of training seminary students as pastoral counselors. The present "party line" of pastoral counseling is non-directive counseling. Both in the current pastoral counseling literature as well as in the seminary classroom, non-directive counseling is espoused as the only appropriate counseling technique for ministers. Implicit in this trend is the assumption that non-directive counseling is appropriate for all, irrespective of needs or beliefs. The findings of this study can be interpreted as pointing to beliefs and behaviors that are caused by certain needs. If the liberal and conservative represent different need profiles, and these needs are met through their beliefs and their behavior, can it be assumed that they can both be effectively taught the same approach to the behavior in the counseling interview? It is conceivable that a non-directive approach for a conservative would represent an inadequate meeting of both his needs and the dictums of his beliefs system. If this were the case, the training of the conservative in non-directive counseling could represent only the imposition of a superficial technique which at best would caricature the true meanings of non-directive counseling. Consequently, it is advisable that in the training of seminary students as counselors, greater attention should

be paid to the individual needs of the students so that their counseling behavior can approach congruence with their personality structure.

2. A second implication relates to the incongruity between the Rogerian view of man and the view of man held by the conservative. It is difficult to understand how a conservative minister could, on the one hand, believe in the total depravity of man and, on the other hand, accept for the counseling situation the Rogerian belief in the salient goodness of man. This study has pointed out that it is more difficult for the conservative seminary student to accept a type of behavior based upon the Rogerian philosophy than it is for the liberal. Is it possible that the seminary student, in his relative ignorance of the Rogerian theory of man's goodness, senses an incongruency that some seminary educators themselves do not see? In any case, this study has indicated that non-directive counseling behavior goes far beyond the level of technique to the level of beliefs. Therefore, it is imperative that educators espousing non-directive counseling in conservative seminaries take a closer look at theory, lest they see it only as a technique unrelated to beliefs.

3. A third implication relates to the training of therapists. In light of the prior discussions it is feasible that the modus-operandi of every counselor-trainee is affected by his beliefs about the nature of man, whether these are secular or religious beliefs. If one's style of counseling is a correlate of a belief system, then should not the counselor-trainer consider permitting the trainee to adapt a theory of counseling that is most congruent with his beliefs about man? Otherwise,

the counselor-trainee may verbally behave, say, in a non-directive manner while non-verbally he may be communicating to his client a contrary attitude. If such were the case, movement in therapy would be greatly hindered for the client.

In conclusion, belief and behavior can be seen as two sides of the same coin, namely the individual's needs. Attempting to impose upon the coin a face incongruent with its value is to commit a fraudulent act. In a similar way, attempting to impose a type of behavior or a particular belief upon a person that is incongruent with his needs is to commit him a disfavor. Consequently, the central implication of this study is the integral relationship of beliefs with behavior especially in the counseling relationship. Keeping this in mind, the training of seminary students in particular and therapists in general will be enhanced as they run the gamut of their training period.

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## APPENDIX A

MICHIGAN STATE UNIVERSITY      East Lansing

College of Education

I am writing you in regard to some current research that is being conducted here at Michigan State University in the area of pastoral counseling. The nature of the research is to explore the relationship between religious belief and its effect upon the behavior of seminary students in the pastoral counseling situation. An initial study has been completed at Michigan State which indicates that religious belief has just about as much influence upon the counseling approach of ministers as does the degree and type of training he has had in counseling theory and practice. We are now exploring the same relationship at the seminary level using Junior class students from a number of leading representative seminaries across the country. Your seminary has been selected as one of the twelve whom we are requesting to cooperate in the study.

To gather data for the latest aspect of the project it is necessary that we gain the assistance of your seminary in the distribution of a questionnaire to your Junior class students. Enclosed is a copy of the questionnaire and a more complete summary of the present piece of research. If, upon reading these materials, you extend your cooperating in the gathering of data from your Junior class, it will be most heartily appreciated. The inclusion of your students in the sample would contribute much to the study. And from this research we hope to make a small contribution to our knowledge concerning the training of ministers as pastoral counselors.

One more word is needed. For convenience, a stamped return envelope and a brief form is enclosed by which you can indicate the response of your seminary. The questionnaire can be filled out by the student (in a half hour) and returned to the class. Thus the time factor for you involves simply distributing and gathering the questionnaire at the end of the class period. (Suggestions for administration of the questionnaire can be found in the enclosure.) Since the study deadline for gathering data has been set for May 20, we need to send out the questionnaires and have them returned as soon as possible. Consequently, an indication of your cooperation will result in our forwarding the questionnaires by return mail. If you have further questions, I would welcome your correspondence. I will be expectantly awaiting your response and decision.

Sincerely yours,

The Rev. Mr. Ralph L. Miller  
Instructor: Pastoral Counseling

RLM:jic

## **APPENDIX B**

AN EXPLORATORY ANALYSIS OF THE PREFERENCES OF FIRST-YEAR THEOLOGICAL STUDENTS DESIGNATED AS LIBERAL AND CONSERVATIVE TOWARD DIRECTIVE AND NON-DIRECTIVE RESPONSES IN THE PASTOR-PARISHIONER COUNSELING RELATIONSHIP

I. Purpose:

The study is concerned with gathering primary source data from seminary juniors who are current students in twelve representative theological seminaries in the United States regarding their preferences of pastoral counseling responses. This investigation is designed to focalize the basic information upon the problem of theological implications in counseling method in order to assess any possible relationship.

The following hypotheses will be tested:

1. There will be a significant difference in the number of directive and non-directive counseling responses preferred by liberal students.
2. There will be a significant difference in the number of directive and non-directive pastoral responses preferred by conservative students.
3. There will be a significant difference between liberal and conservative students in their preferences for directive and non-directive responses.
4. There will be a significant difference between liberal and conservative students in their preferences in each of the following four problem areas: emotional, spiritual, ethical and marital.

## II. Methodology:

This study will utilize two instruments: The Religious Belief Inventory, to categorize students into liberal and conservative types, and the Interview Sets, an instrument devised at Michigan State University to measure directive and non-directive response preferences. Both instruments were combined into a single questionnaire and will be administered to the first-year classes of twelve theological seminaries. Four general problem areas in the Interview Sets - emotional, ethical, spiritual, and marital, form a basic structure for comparative purposes in addition to the comparative analysis between the two instruments. The items of religious belief will be machine-scored and the respondents discreetly categorized. The Inventory Sets will be hand-scored and the respondents classified as directive, non-directive, or inconsistent.

The chi square test will be employed on a 2 X 2 contingency table to contrast the data. The .05 level of significance will be used to accept or to reject the hypotheses.

## III. Instructions for Administration of Questionnaire:

The Questionnaire will take the average student about one-half hour to complete. It is requested that it be placed in the mailboxes of all junior students. In this way, they can return it completed to a central location such as the Dean's office.

When the Questionnaire is given to the students it is requested that the administrator accompany it with a brief statement of explanation to the students:

"You are about to receive a Questionnaire that is part of a research study being conducted at Michigan State University. The purpose of the study is to explore the relationship between a student's religious beliefs and the ways he might respond in a pastoral counseling relationship. Your name is not necessary for this study. It is asked that you respond to the items as you actually believe and feel. Your cooperation in this study will be most heartily appreciated by those conducting the study."

In order to keep "criterion contamination" at a minimum do not indicate to the students the specific nature and expectations of the study. If such information did reach the students, the study would be invalid.

#### IV. Study Report:

A final summary report of research findings will be sent to all seminaries involved in the study. This report will not only indicate the more global findings but also will report on the trends in each seminary.

(Note: When the Questionnaires have been completed, please send them to Rev. Ralph L. Miller, 404 College of Education, Michigan State University, E. Lansing, Michigan. Upon receiving the Questionnaires a check will be forwarded to cover the costs of postage.)



## APPENDIX C

PRELIMINARY DATA

YOUR NAME IS NOT NECESSARY FOR THIS STUDY

Age\_\_\_\_\_ Denominational affiliation\_\_\_\_\_Seminary\_\_\_\_\_

Have you had any courses in pastoral counseling?\_\_\_\_\_If so, how many?\_\_\_\_\_

What would you consider your own theological leaning to be: (Check one)

\_\_\_\_\_Very liberal.

\_\_\_\_\_Moderately liberal.

\_\_\_\_\_Moderately conservative.

\_\_\_\_\_Very conservative.

.....

PART I

RELIGIOUS BELIEFS

The next three pages contain a list of a few religious beliefs. Please read all of them. Whenever you find one with which you AGREE, please check the space under "AGREE". Whenever you see one with which you DISAGREE, please check the space under "DISAGREE".

If you neither agree nor disagree with a statement, please leave both spaces blank, but make sure you respond to all the statements about which you feel one way or the other.

	<u>Agree</u>	<u>Disagree</u>
1. My physical body will be resurrected in the after-life.	_____	_____
2. Things happen that can only be explained in super-natural terms.	_____	_____
3. Churches are too far behind the times for modern life.	_____	_____
4. The mind and the soul are just expressions of the body.	_____	_____
5. Only the clergy are competent to interpret scripture.	_____	_____
6. There is not enough evidence for me to be able to say "there is a God" or "there is no God".	_____	_____
7. It is possible that a new religion may arise that will be superior to any present religion.	_____	_____
8. We should concentrate on saving individuals. When enough individuals are saved, society as a whole will be saved.	_____	_____
9. God created the universe in six days and rested the seventh.	_____	_____
10. As the world becomes smaller and smaller, Christianity will be forced to compromise with other religions of the world on matters of belief and practice.	_____	_____
11. All information about history, nature and science is already contained in the Bible--ready to be interpreted.	_____	_____
12. Jesus differs from us only in the degree of perfection he attained.	_____	_____
13. Jesus never intended to found a church.	_____	_____
14. Everyone should interpret the Bible in his own way because the Bible says different things to different people.	_____	_____
15. It makes little difference to what church one belongs.	_____	_____
16. People can be good Christians and never go to church.	_____	_____
17. Our church is the one church founded by God himself.	_____	_____
18. Belief in miracles is not essential.	_____	_____
19. God is a product of man's wishful thinking.	_____	_____
20. A church is a place for religion - -churches shouldn't get involved in social and political issues.	_____	_____
21. Man is esentially good.	_____	_____
22. Jesus was a man like anyone else.	_____	_____

	<u>Agree</u>	<u>Disagree</u>
23. There is no life after death.	_____	_____
24. Experiences of conversion are superficial and have no lasting effects.	_____	_____
25. Buddha and Mohammed were as much prophets of God for their cultures as Christ was for ours.	_____	_____
26. Churches are a leftover from the Middle Ages and earlier superstitious times.	_____	_____
27. The church enjoys special divine guidance.	_____	_____
28. Each man has a spark of the divine.	_____	_____
29. Man lives on only through his good works, through his children and in the memory of his dear ones.	_____	_____
30. Every word in the Bible is divinely inspired.	_____	_____
31. The scientific method is the only way to achieve knowledge.	_____	_____
32. There is no salvation for one who has not accepted God.	_____	_____
33. Although the Bible is inspired by God, some parts of it are no longer relevant to us today.	_____	_____
34. Nothing can really be called "sin" unless it harms other people.	_____	_____
35. Man is essentially neither good nor evil.	_____	_____
36. The church is the ultimate authority on religious knowledge.	_____	_____
37. The minister or priest has powers that ordinary men do not have.	_____	_____
38. One day Jesus Christ will return to earth in the flesh.	_____	_____
39. Man is headed for destruction; only God's miraculous intervention can save us.	_____	_____
40. It doesn't much matter what one believes, as long as one leads a good life.	_____	_____
41. If faith conflicts with reason, we should be guided by faith.	_____	_____
42. In Holy Communion the bread and wine change into the body and blood of Jesus.	_____	_____
43. There is no such thing as a "miracle".	_____	_____
44. The Church was created by man, not by God.	_____	_____

	<u>Agree</u>	<u>Disagree</u>
45. The church sanctuary should be used only for worship services.	_____	_____
46. There is only one true church.	_____	_____
47. There is no need for miracles because natural law itself is the greatest miracle of all.	_____	_____
48. The Church was created by God.	_____	_____
49. All non-Christians will go to hell.	_____	_____
50. Every conversion is a miracle of God.	_____	_____
51. Man is made up of a body and a soul.	_____	_____
52. A person should know the day he has become converted or accepted by Christ.	_____	_____
53. Unless missionaries are successful in converting people in non-Christian lands, these people will have no chance for salvation.	_____	_____
54. To be a Christian, one must be converted or born again.	_____	_____
55. The church building has a special holiness that other buildings do not have.	_____	_____
56. The Revised Standard Version of the Bible is a truer version of the Bible than the King James version.	_____	_____
57. There is no soul, in any sense of the word.	_____	_____
58. The real significance of Jesus Christ is that in his life and message he left an example for later generations to follow.	_____	_____
59. Everything that happens in the universe happens because of natural causes.	_____	_____
60. All functions of the church could be handled by other institutions.	_____	_____

## PASTORAL RESPONSES

### PART II

Following are excerpts from sixteen different counseling interviews between minister and counselee. After reading the Counselee Statement and the two Pastoral Responses, check the Response that you prefer. You may not care for either one, but if you had to choose, which one would you prefer? Please place a check mark at the right in the space provided, showing which Response you prefer.

To gain optimum communication as you read these interviews, it would help if you observe the comments in parentheses and the punctuation marks.

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#### 1. Counselee Statement:

"I know I shouldn't feel this way, but I can't help it. I've done everything I know to associate with the girls, and be a part of them, but they just don't accept me....at least that's the feeling I get when I'm around them."

Pastoral Responses: ( Choose only one )

1. "You are sure it's them not accepting you?" \_\_\_\_\_
2. "This is the way you feel...that they're not accepting you?" \_\_\_\_\_

#### 2. Counselee Statement:

"I feel all alone. Nobody cares for me anymore. The folks don't come around like they used to, and my boy Tommy is going to the State Normal...he never writes. I spent fifteen months in the sanatorium....they said I needed a rest, but who could rest in that nut house. My husband's left me...just like the others did. Bill was the fourth. (Pause) I know I should go to church...but they're all hypocrites over there...I mean the church where the folks go. I used to go there, in fact, I grew up in that church. But they don't give a care for people like me, (short pause) they're just a bunch of hypocrites. (bitterly) I can get along without them."

Pastoral Responses: ( Choose only one )

1. "All this makes you feel alone, and that nobody cares for you?" \_\_\_\_\_
2. "I think they still care for you, and would be glad to see you." \_\_\_\_\_

3. Counselee Statement:

"I need some advice. Do you think it would be wrong for me to marry a Roman Catholic? I don't see how I could ever give him up...but I know I can never believe the way his church does. What do you think I should do?"

Pastoral Responses: ( Choose only one )

1. "Since you're asking my advice...I think it definitely would be wrong." \_\_\_\_\_
2. "You seem to be aware of some of the problems involved here." \_\_\_\_\_

4. Counselee Statement:

"My wife goes back South to see her people two or three times a year, and the last time she was down there, my buddy told me she was seein' her old boyfriend. Now she don't know that I know this, but I been suspecting' it for a year and a half now...and now there's no question...I know for sure. (long pause) I never done nothin' to make her betray me like this...never thought it would come to the likes of this."

Pastoral Responses: ( Choose only one )

1. "And you're not sure now, what you should do?" \_\_\_\_\_
2. "What made you suspect this of your wife?" \_\_\_\_\_

5. Counselee Statement:

"Reverend, I've been coming to your church now for seven months or better, and I like your preaching. I think I understand everything you tell us, but last Sunday you said that a man can have definite 'assurance', (I think that's the word you used) that his sins are forgiven. I don't understand what you mean by this 'assurance'. Is this really something every man is supposed to experience or not? This is something new to me."

Pastoral Responses: ( Choose only one )

1. "You're wondering what meaning this has for you, personally?" \_\_\_\_\_
2. "Yes Bill, and this is something you can experience, too." \_\_\_\_\_

6. Counselee Statement:

"I get to feeling that life is so meaningless; my housework gets monotonous; the children get on my nerves, and I want to be alone all the time. When my husband talks to me, he's only trying to help, but I break down and cry and want to be left alone. There's something wrong with me...I don't know what it is."

Pastoral Responses: ( Choose only one )

1. "These are common experiences to all of us at different times." \_\_\_\_\_
2. "There is something wrong, but you don't know what it is?" \_\_\_\_\_

7. Counselee Statement:

"Every week when I do my wash and go out to hang my clothes...I can just feel my neighbors watching me. Just this morning I saw Helen...she's my next door neighbor, when she walked past her window. She even waved at me, (mementary pause) but I know why she was there. They always talk about me."

Pastoral Responses: ( Choose only one )

1. "You can't help feeling sensitive about this, can you?" \_\_\_\_\_
2. "Do you associate much with your neighbors?" \_\_\_\_\_

8. Counselee Statement:

"Sometimes I get the feeling that there's nothing to religion..(brief pause) it's just a big game. But I know that this isn't true. I get all kinds of doubts and then I feel guilty...Is a Christian supposed to have these kinds of feelings?"

Pastoral Responses: ( Choose only one )

1. "You feel guilty because these doubts fill your mind?" \_\_\_\_\_
2. "Maybe these aren't really guilt feelings that you have." \_\_\_\_\_

9. Counselee Statement:

"I've been a Christian all my life, but sometimes when I pray God seems so far away, and I feel so empty inside. (short pause) Is it because I've done something wrong, that I feel this way? (pause) Or, maybe I'm praying selfishly...Sometimes I feel it's no use to even try praying."

Pastoral Responses: ( Choose only one )

1. "This is a strange experience for you...feeling so empty inside, and that God is far away?" \_\_\_\_\_
2. "We all have these kinds of experiences...when God seems far away." \_\_\_\_\_

10. Counselee Statement:

"He won't do anything; he won't go anyplace, all he wants to do is sit home and watch the television. He used to come to church with me occasionally, but now he won't even do that. In fact, he tries to stop me from coming. He says he doesn't love me anymore and wonders why he ever married me. We're living two separate lives all the time. I just can't go on like this."

Pastoral Responses: ( Choose only one )

1. "You're very upset over this turn in his behavior, aren't you." \_\_\_\_\_
2. "Maybe you both ought to sit down and talk this over." \_\_\_\_\_



11. Counselee Statement:

"You know that Tom has always been strong and healthy. He's hardly ever had a sick day since we've been married. Now the doctor says he has a bad cancer. (Pause...weeps) He's only 52 years old...seems so young yet...to have this horrible thing come on him. (pause) The children know all about it, but they don't want me to tell him for fear it'll break his spirit and send him to the grave that much sooner. I wish I knew the right thing to do...."

Pastoral Responses: ( Choose only one )

1. "Telling the truth is often painful, but I think it's best that he know." \_\_\_\_\_
2. "This is a difficult decision, and you want to know that it is the right one, don't you?" \_\_\_\_\_

12. Counselee Statement:

"My wife told me last night she wishes I'd ask for a divorce. She said she'd be happier and she thinks I'd be happier, too. (long pause) I guess we just weren't meant for each other. Can't say we've ever really been happy in our married life...it's been the same thing for four long years, now. (brief pause) I see our friends, and they seem so happy...why couldn't it be that way for us?"

Pastoral Responses: ( Choose only one )

1. "I think you and your wife could be happy if you both sit down and try to understand your problems." \_\_\_\_\_
2. "You wish you could be happy like your friends?" \_\_\_\_\_

13. Counselee Statement:

"I feel as though I must tell you, pastor. Ann and I have been married eight years, and we really love each other. She has been a wonderful Christian, and she's worked hard in the church -- you know that. She has prayed for me to go right ever since we first met. (short pause) Now that I decided to lived for God and help in the church I....I don't know if I should tell her about (pause) (tearfully lowers head) ...well, I never married this other girl, but I'm the father of a 13-year old boy. (profuse weeping)."

Pastoral Responses: ( Choose only one )

1. "No doubt it will be hard for you to tell her, but do you have any other choice?" \_\_\_\_\_
2. "Now that you've become a Christian you want to be open with your wife, but you're not sure if you should tell her about this?" \_\_\_\_\_

14. Counselee Statement:

"We heard that our baby-sitter is undergoing psychiatric treatment...in fact, she attempted to take her own life last week. Her doctor hasn't told her to give up baby-sitting, and she doesn't offer to quit...we're afraid to leave Cindy with her anymore, yet, we're afraid that if we take the initiative, and make a change.... it'll just drive her to do something drastic. This would make us feel awful. What is the right thing to do?"

Pastoral Responses: ( Choose only one )

1. "Have you thought about talking with her doctor about it?" \_\_\_\_\_
2. "Knowing this makes you feel very uneasy about your child's safety?" \_\_\_\_\_

15 Counselee Statement:

"What'll I do...if I notify the police and tell them that I saw the men breaking into the warehouse, they'll ask me questions; and I'll have to tell the truth! I, personally, don't care if I lose my job, but my foreman....well, I'm sure he'll get fired, and I'll be the cause of it."

Pastoral Responses: ( Choose only one )

1. "You wouldn't want your foreman to lose his job, yet you feel you must tell the police?" \_\_\_\_\_
2. "I thing you're facing this thing as a Christian ought to face it." \_\_\_\_\_

16. Counselee Statement:

"Pastor, when you preach about God's forgiveness, you make it sound so simple and easy to have...(pause) but I wish I could know. I can pray and ask God for little things for myself and for others, but (pensively) I only wish I could know that when I die I will go to heaven."

Pastoral Responses: ( Choose only one )

1. "It's as simple as it sounds." \_\_\_\_\_
2. "It sounds simple, yet you find it hard?" \_\_\_\_\_

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