

A PILOT  
ANALYSIS OF THE PREFERENCES OF LIBERAL  
AND CONSERVATIVE MINISTERS TOWARD  
DIRECTIVE AND NON-DIRECTIVE RESPONSES  
IN THE PASTOR-PARISHIONER COUNSELING  
RELATIONSHIP

Thesis for the Degree of Ph. D.  
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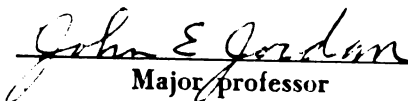
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OF LIBERAL AND CONSERVATIVE MINISTERS  
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RESPONSES IN THE PASTOR-PARISHIONER  
COUNSELING RELATIONSHIP

presented by  
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ANALYSIS

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## ABSTRACT

# A PILOT ANALYSIS OF THE PREFERENCES OF LIBERAL AND CONSERVATIVE MINISTERS TOWARD DIRECTIVE AND NON-DIRECTIVE RESPONSES IN THE PASTOR-PARISHIONER COUNSELING RELATIONSHIP

by V. James Mannoia

## THE PROBLEM

The study was concerned with gathering primary source data from ministers who are members of the National Council of Churches and the National Association of Evangelicals regarding their preferences of pastoral counseling responses. This 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 following null hypotheses were tested:

1. There will be no significant difference in the number of directive and non-directive counseling responses preferred by liberal ministers.
2. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by conservative ministers.
3. There will be no significant difference between



liberal and conservative ministers in their preferences for directive and non-directive pastoral responses.

4. There will be no significant difference between liberal and conservative pastors in their preferences in each of the following four problem areas: emotional, spiritual, ethical, and marriage.

#### THE METHODOLOGY

This study utilized two instruments: the Religious Belief Inventory, to categorize ministers into liberal and conservative types, and the Interview Sets, an instrument devised by the writer to measure directive and non-directive response preferences. Both instruments were combined into a single questionnaire and administered to a random sample of ministers in the State of Michigan, who belong to the National Council of Churches and the National Association of Evangelicals. Four general problem areas in the Interview Sets - emotional, ethical, spiritual, and marriage, formed a basic structure for comparative purposes in addition to the comparative analysis between the two instruments.

The assignment of the sample into liberal and conservative types was determined by pre-established criteria which were considered characteristic of the types. The items of religious belief were machine-scored and the respondents discretely categorized. The Interview

Sets were hand-scored and the respondents classified as directive, non-directive, or inconsistent.

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 hypotheses.

### RESULTS

1. When comparing the number of directive and non-directive pastoral responses preferred by liberal ministers, it was found that they significantly prefer more non-directive responses.
2. When making the same comparison among conservative ministers, it was found that there was no significant preference in favor of either type of pastoral response. However, those conservative ministers in the extreme group did show a preference for more directive responses over the non-directive types.
3. Liberal ministers have a greater preference for non-directive pastoral responses than conservative ministers do for directive responses.
4. There is a significant difference between liberal and conservative ministers in their preferences for directive and non-directive counseling responses. The liberals consistently prefer non-directive responses, while conservatives consistently prefer directive type responses.

Dedicated to my wife

Florence

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COUNSELING RELATIONSHIP**

**by  
V. James Mannoia**

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## CHAPTER 1

### BACKGROUND OF THE STUDY

In his book Physicians of the Soul, Charles F. Kemp made the following observation (12:108).

"One of the primary concerns of the true pastor has always been the individual needs and problems of his people. He has always sought to give guidance, comfort, and encouragement to the perplexed, the wayward, the unfortunate, the sick and bereaved -- to anyone who might need or seek his help....It is true that many were limited to a certain extent by theological presuppositions which greatly influenced their approach to human nature. In the majority of cases, the primary concern was to 'save the soul' thinking only in terms of a future state and chiefly in terms of theological and biblical concepts, overlooking emotional and environmental conflicts which were the real sources of the difficulty. This criticism cannot be applied to the ministry alone. The same situation existed in the attitudes and procedures of both the medical and teaching professions in years gone by. They were both subject to the same limitations and errors in dealing with the personality problems of their patients and pupils. At the same time, we often find an amazing insight and understanding into the problems of human nature on the part of some of these pastors....their psychology grew out of their own experiences but they often had an unusual effectiveness and a high percentage of success in their work. Their procedure and methods....are worthy of much study and consideration."

Richard Baxter (3) recognized the need for pastors to study the methods of dealing with people just as



earnestly as they studied their sermons. He recognized that the minister should vary his dealings with people in the interview to fit the type, age and the particular condition of the individual.

In 1896 John Watson, better known as Ian Maclaren, gave the Lyman Beecher Lectures of Preaching at Yale University, in which he compared the work of the pastor to that of a physician. He divided the pastor's work into two categories: visitation and consultation. For consultation he advocated five rules that every pastor should strive to follow:

1. "Never press for confidence, but receive only that which is offered freely.
2. Urge the person to reveal nothing more of any painful secret than is necessary.
3. Regard every confidence as absolutely sacred.
4. Give such practical advice as he can, especially urging restitution, reformation or watchfulness.
5. Never fail, so far as possible, to lead every person who consults him to accept Christ as his Saviour and Friend" (14:240).

Watson's attitude toward the pastor-parishioner relationship is clearly expressed in his statement: "It is a hard fight for everyone, and it is not his (the pastor) to judge or condemn; his it is to understand, to help, to comfort -- for these people are his children, his pupils, his patients" (14: 240-1).

It is clear that counseling has always been the task of the minister (15). Some, because of their devotedness to the counseling function, even anticipated modern day methodologies. It was said of Henry Drummond that "the methods which he advocated were in accord with those which were emphasized much later after the development of the new psychology had exerted considerable influence, such as his suggestions that the counselor should let them 'talk....clean out of themselves" (12:54-54).

Drummond gave a central place to the need for a counseling ministry when he said: "I must say I believe in personal dealing more and more every day, and in the inadequacy of mere preaching" (12:145).

Concurrent with his view was that of Washington Gladden: "There is less of what is known as pastoral visiting, but there is more of demand upon the pastor for counsel and help in all sorts of personal troubles" (9:177-78). The genius of Christ's ministry lay in the personal contact with man. This is truly an integral function of today's ministry as well. "Certainly no more vital, permanent or effective task can be conceived, for when an individual confronts his pastor with some actual life situation, some question or problem, some tension, anxiety or fear, at that moment destiny is in the pastor's hands. Then, if ever. he is treading on holy ground" (12:214).

The field of pastoral counseling merits further study. Leslie Weatherhead, British pastor and leader in this field, is in agreement when he observed: "The misery of thousands cries out for research and investigation" (32:15).

#### NEED FOR THE STUDY

The therapeutic role of today's minister as counselor is an established fact. This aspect of his work is enlarging increasingly (17). His office is more than a place for preparing sermons; it is as much a place of counsel for his "flock" beset with unique tensions of today's complex living.

With the growth of counseling, many theories have been formulated with their own basic assumptions and methodologies. Each counseling theory builds upon certain basic value assumptions about man, his nature and purpose, and about his growth and development. Each theory revolves about its own unique base, which is reflected in a methodological pattern in keeping with its assumptions.

The Protestant ministry is traditionally dichotomized into liberal and conservative camps. The separation is basically one of theological differences. While the difference between the groups is clearly theological, it is believed that a difference also exists in the *modus operandi* of each (16). For this reason,

it is plausible to expect a difference between liberal and conservative ministers in the function of the counseling process. In addition, it is likely that ministers will counsel in a manner congruent with the basic assumptions of their theological positions.

With such increased activity in the counseling dimension of the ministry, the study seeks to investigate whether or not a difference exists between ministers of differing theological points of view and their preference for certain types of counseling. There are several justifications for the present study. To this point no investigation of this problem has been done. Many discussions have centered around the "assumed" characteristic differences between liberal and conservative ministers, and especially with reference to their reactions to people's needs.

Pastoral psychology is a growing field and is being advanced by an increasing number of courses in seminaries and universities. Furthermore, seminars, conferences, workshops are multiplying in churches and state educational institutions (17:12-28). There is a growing need for research in this field.

A conclusion drawn from a doctoral dissertation at Boston University states: "Further empirical research into pastoral counseling is both possible and desirable and is needed: to explore the nature and effect of the parishioner's expectation of pastoral counseling; the nature

and effect of the pastor's symbolic role; the effect of the content of communication on the other dimensions of the relationship and the impact of the theological conceptions of the pastor on the dimensions of the relationship" (4).

Finally, the study may provide a basis for further similar research in which untouched facets of the problem may be investigated.

#### THE PROBLEM

The basic concern of the study is to discover what type of counseling responses liberal ministers prefer. The investigation will seek to know if there is a consistent difference that characterizes the two groups in their new 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 make a comparative analysis of the preferences of liberal and conservative ministers toward pastoral responses that have been classified as "directive" and "non-directive".

#### DEFINITIONS OF TERMS

To aid in the understanding of the study, it is necessary to define certain terms:

1. The Liberal pastor is defined on the basis of his score in the Religious Belief Inventory, in which a group of beliefs was validated as characteristic of

liberal views.

The characteristic views of the liberal pastor are: man is inherently good, Christ was a prophet only - like Buddha and Mohammed, belief in miracles is not essential to Christian faith, and the Scriptures are not the only source of authority and truth.

In essence, the liberal minister takes a naturalistic approach to the interpretation of Christianity.

2. The Conservative pastor is likewise defined on the basis of his score in the Religious Belief Inventory. A group of beliefs characteristic of conservative views is listed in the scale.

The characteristic views of the conservative minister are: man is essentially evil, judgment and hell await the sinner, God is triune, faith supercedes reason, the Scriptures are the sole guide of the Christian.

Essentially, the conservative minister is a supernaturalist, and allows for the miraculous as an integral part of the Christian faith.

3. Directive, as used with reference to the pastoral responses, is defined as a method of response that exhibits any quality of approval, encouragement, explanation, persuasion, criticism, disapproval, or proposal of activity. This term is more fully defined in the discussion relating to the construction of the Interview Sets in Chapter III.

4. Non-Directive is defined as a method of response that exhibits any quality of simple acceptance, restatement of content or problem, clarification or recognition of feeling. The term is also more fully defined in Chapter III.

### HYPOTHESES

The null hypotheses tested will center upon similarities of liberal and conservative pastors 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 pastors.

2. There will be no significant difference in the number of directive and non-directive pastoral responses preferred by conservative pastors.

3. There will be no significant difference between liberal and conservative ministers 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 were equally divided: Emotional, Spiritual, Ethical, and Marriage. It can be stated thus:

4. There will be no significant difference between liberal and conservative pastors in their preferences for directive and non-directive pastoral responses in each

of the following four problem areas: Emotional, Spiritual, Ethical, and Marriage.

### ASSUMPTIONS

Any study is precluded upon certain assumptions.

In this study it is assumed:

1. That pastors are constantly confronted with the task of counseling with their parishioners.
2. That the way a pastor responds to the expressed needs of those who come to him has significance.
3. That the type of responses a pastor prefers in a series of counseling interviews can be used as an adequate criterion for comparative purposes.

### LIMITATIONS AND BIASES

Evident limitations of this study are:

1. Questionnaires have inherent limitations. One cannot be sure of the degree of uniformity in communication, nor the accuracy of reporting.

It is conceivable that a signed questionnaire could introduce bias. Yet, in seeking to overcome this bias it was reasoned that anonymity would not lessen the significance of the responses. While anonymity may often lend to superficiality in response, in this case, it is not considered likely that ministers would treat a questionnaire lightly, especially one involving their theological views. Identification of individuals was retained so that non-returns could be re-sampled.



In addition, it is not known to what extent responses are initiated by the content of words or statements.

2. Reporting one's own ideas, feelings, or beliefs is always subject to deficiencies because of possible inability to analyze true apprehensions and report them accurately.

3. Because of the use of sampling technique, selection error is introduced. The sample is discussed in Chapter III.

4. The possibility exists of significant disparity between the groups in years of formal education. Further discussion is found in Chapter III.

5. The terms liberal and conservative are limited in definition to the instrument used in this study. A description of the nature of this limitation is discussed in Chapter III.

6. A limitation exists with possible personal or denominational predispositions against empirical studies of this type, with possibly more error coming from the conservative group.

7. The classification of client statements and pastoral responses are limited to the pooled-judgments of the raters. A description of the nature of this limitation is discussed in Chapter III.

The study was limited to the Protestant ministry. The National Association of Evangelicals (NAE) and the

National Council of Churches (NCC) are national bodies of long standing from which it was believed a representative cross-section of the ministry was secured.

The study was further limited by a random selection of ministerial members of the two above-mentioned groups in the State of Michigan. It was centered in Michigan for economy and facility.

Whereas, the results of the study will be confined to the area involved, there should be some relevance to members of these two major religious bodies in other states. This can be stated because of the central place that the credal position holds in each respective group as a national body. Membership is obviously reflective of basic attitude and agreement, in either of these groups.

Liberalism and conservatism in the historic-traditional sense may vary between the New England area and the Far West; the positions are qualified in this study by a common instrument from which both are determined.

#### ORGANIZATION OF THESIS

The thesis is organized according to the following plan:

In chapter 1 is included a statement of the problem and a delineation of the study.

Chapter 11 is a review of literature related to the study.

In Chapter 111 is described the method and procedure

involved in the study.

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

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

## CHAPTER 11

### REVIEW OF RELATED RESEARCH

In this chapter certain studies are previewed that are considered to be relevant to the purpose of this thesis. However, the majority of the references cited here bear theoretical inference to this study rather than being empirical research of the problem at hand. Since pertinent research was lacking, correspondence was established with certain prominent men in the field of Pastoral Counseling for advisement of related studies. Responses from this correspondence substantiated the surmised lack of research in this problem. The writer was referred to four sources, none of which was sufficiently relevant to this study to be worthy of inclusion here.

#### CITATIONS OF THEOLOGICAL RELATIONSHIP TO COUNSELING

Seward Hiltner in his book Pastoral Counseling, gives theory and doctrine as the basic assumptions upon which the craft of pastoral counseling are developed (11). He observes that whether the pastor realizes it or not, he functions in the counseling interview in congruence

with his view of man and human nature. He states that while there are divergences in current theological positions regarding human nature, these divergences are "less important than the differences between Christian views and various secular views" (11:33). These views, he believes, condition the practical work of counseling.

Hiltner made much of interview analysis and utilized this method in the teaching of pastoral counseling. A particular method was the use of a mimeographed booklet containing the report of a pastoral interview minus what the pastor himself said (11:35). Such a device was used with a group of forty ministers in a seminar. They were to read the remarks of the parishioner and following each comment they were to write their reply or what they would do. Hiltner used this device only to analyze the dynamics operating between parishioner and pastor, but not to observe for particular theoretical methodologies used.

Durnall, Moynihan, and Wrenn in a symposium on the Counselor and his religion pose the question of the relationship of the counselor's professional duties and responsibilities and his religious beliefs (7). Moynihan supposes that the pastoral counselor brings to his counseling a theological orientation which influences his role in the counseling situation. He suggests that the methods and procedures of the pastoral counselor are de-

terminated by his focal concern to lead the client toward the ultimate source of his security-God. This citation does not bear the support of a particular study, yet it is included here because it presents an attitude pertinent to the broad hypothesis of this study - the relationship of religious beliefs to counseling method.

Arbuckle in "Five Philosophical Issues in Counseling" raises some questions that are pertinent to this study (2:211-215). He 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?....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?" (2:212) Arbuckle does not believe that a counselor reflects his "school" of training (Rogerian, Superian, or Williamsonian, because he attended that particular school) as much as he reflects his own personal philosophy of life, in spite of the techniques and methods he learned in the graduate school. He argues that the coun-

selor's religious concepts are fundamental determinants in his counseling methodology. He writes, "It is difficult to see how one can accept the Freudian view of man as being basically hostile and carnal and still describe himself as a client-centered counselor. If one is oriented to a client-centered philosophy he has a more Rousseau-ian and optimistic picture of man as being basically a perfect creature who may have been corrupted and injured by numerous pressures" (2:212-3).

While Arbuckle provides no research evidence to support his conclusions in this article, the observations he makes are particularly relevant to the concern of this study. Their relevance is limited, however, in the fact that the Rousseau-ian view is contrasted with the Freudian view of man, the latter of which does not give place to the spiritual faculties in man. The current study, rather, is contrasting two Christian concepts; the Augustinian, that man is basically sinful, carnal, and totally depraved, yet with all of his spiritual faculties implied; and the Rousseau-ian, that man is inherently good, despite his corruption from external sources.

Linn and Schwartz (13) affirm that the permissive technique has no place in the counseling role of the minister. He is conceived by the client in the role of a moralist, and not as a psychotherapist. The minister should not encourage or stimulate the client in his emotional revelations, but should guide him in the direction

of limiting them. They argue that because the minister is not equipped to do the work of the psychiatrist, he should not allow the permissive attitude in the counseling situation, rather, he should function in the role of dispensing direction and meeting client expectation. To them, the relationship of the pastor to the client differs from the case-worker and psychiatrist in that it is based upon "a religious faith and a spiritual interpretation" of man. The minister's relationship involves moral judgments and forgiveness. Inclusion of this reference in this review is substantiated on the basis of its pertinence to the general area of theological orientation in counseling technique.

Carroll Wise (33) cites the pastor's religious views as one of three major factors that determine the pastoral responses in the interview. He writes: "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" (33:9). He goes on to say that "in a counseling situation the basic religious attitudes of the counselor, rather than his intellectual formulations, will determine his responses" (33:10). Wise makes these statements categorically, but does not cite any research to support them.



## STUDIES OF THEORETICAL ORIENTATION TO COUNSELING

Arthur H. Becker conducted a study in 1958 comparing the relationship between counselor and counselee in pastoral counseling and psychotherapy (4). The specific focus was to determine the impact of the religious emphases in pastoral counseling on the interview relationship. A comparison was made between the literature of six "schools" of psychotherapy and the writings of leading pastoral counselors. Seventy-five items selected by both psychotherapists and pastoral counselors were compiled and then subjected to interview analysis. There were forty-four hospital pastoral interviews, twenty-two known to be "good", and twenty-two known to be "poor". The interviews were rated by four judges using the schedule of seventy-five items to determine the quality of the relationship. Becker found extensive agreement between psychotherapists and pastors in the counseling interview in the dimensions of communication, emotional distance, and status of therapist. There was marked agreement between pastoral counseling and Rogerian counseling.

In a "Q-Sort" technique of selection from the schedule of items by eleven pastoral counselors, it was discovered that the religious dimension and communication were the two highest selected dimensions of the pastoral counseling relationship. It should be noted that the number of pastoral counselors making selections are few

and the rating judges number only four. This limitation reduces the strength of the finding in this study. However, it is reviewed here because of the two dimensions of religion and communication and their significance in the counseling interview, since this is the concern of the current study.

Strupp made a study in which he compared the techniques of psychiatrists, psychologists, and psychiatric social workers in an effort to discover if professional affiliation exerts any influence upon the techniques they employ (27). Twenty-seven patient-statements were used drawn from actual interviews. Therapeutic responses to these statements were drawn from twenty-five psychiatrists, seven psychologists, and nine psychiatric social workers with varying degrees of experience. 1,609 response units were classified on the Bales' system of interaction process analysis, with an average rater agreement of 78 percent. The response profiles of the three professional groups revealed a marked degree of similarity. It was concluded that professional affiliation had little influence upon technique, and that all therapists adhering to psychoanalytic principles employ very similar techniques - as long as the variable of theoretical orientation is held constant.

In another study, Strupp investigated the psychoanalytically oriented psychologists (28). His assumption is that "theory" is translated into action by means of

the technique used by the therapist. Upon this premise he raises the question that is central to his study: Is the verbal behavior of the therapist in counseling congruent with his theoretical precepts?

Fifteen psychologists, eight Rogerian and seven psychoanalytically oriented, were asked to give responses to twenty-seven patient-statements which had been extracted from actual interviews. A significant difference was found between the two groups when scored on Bales' twelve categories of interaction process analysis. This study provides documentation to support a directional hypothesis in theory and technique relationship. The current study is concerned with a similar analysis, but involving religious theory with counseling technique.

Robert Wrenn did a study in which he investigated whether or not experienced counselors of different theoretical orientations would respond differentially to different counseling situations which had been specifically selected to maximize the effect of theory differences (34). Thirteen excerpts from counseling interviews were used as the basic instrument of the study. Fifty-four experienced counselors from twenty-five different university and hospital counseling centers were used as subjects in the study. The subject was asked to respond to the counseling situation and to state also his theoretical orientation in counseling. Three judges classified the counselors into three categories: phenom-

ological, analytic, and eclectic. The counselor responses were rated by two judges. The study concluded that theoretical orientation has little influence upon the manner in which experienced counselors respond. These findings are in agreement with those of Fiedler in the following citation.

Fiedler's study was an attempt to investigate the nature of therapeutic relationships established by ten experts and non-experts of three major schools (8). The rationale of the study rests upon the proposition that therapeutic relationships in counseling interviews may be either the result of a theoretical point of view held by the therapist, or it may be due to the therapists' expertness. Ten electrically-recorded interviews conducted by experts and non-experts from the three schools,

Psychoanalytic, Nondirective, and Adlerian, were submitted to four judges. Fiedler concluded that the relationships in the counseling interview created by non-experts of the same theoretical orientation had less resemblance than the relationships created by experts of different schools. He supported the hypothesis that theoretical orientation has less influence in counseling than expertness of the therapist, regardless of the type of problem or patient.

#### STUDIES RELATED TO DIRECTIVE AND NON-DIRECTIVE COUNSELING

Carl Rogers is credited with the sponsoring of sev-

eral doctoral dissertations in which counselors' techniques were investigated (18:32). These were done by investigating electrical recordings and typescripts of interviews. The particular concern in these studies was to observe the verbal behavior of client and counselor during the therapeutic interview. Judges rated the interviews on the basis of empirically determined categories of analysis. These categories served as criteria for quantifying the interview variables. Among the variables were included such concepts as "acceptance" "reflection of feeling", and "understanding".

Later, as a result of extensive studies, Rogers departed from his earlier mechanical, technique-oriented position (e.g. "simple acceptance remarks" and "reflection of feelings" (21) to the position in which the counselor should learn acceptance and an understanding attitude in the counseling relationship (22). The "central hypothesis" of his client-centered theory is based upon recognizing the client's internal frame of reference and acknowledging his capacity to solve his own problems.

Rogers states that there has been increased objective research in the field of nondirective counseling and psychotherapy (23). He cites the work of Porter (19), which seems to substantiate the proposition that nondirective counseling was "sharply and measurably different" from the usual counseling procedure among college students. It was especially pointed out that the degree of

nondirectiveness in a counseling interview could be measured with reliability. He also cites evidence from Curran (5), whose work throws light upon the scientific character of the nondirective method of counseling. He shows how the client arrives at deep insights into his own behavior without their being suggested by the therapist. This, he states, is counter to the psychoanalytic method of counseling.

In a study done at Ohio State University, Gump made a comparative analysis of a psychoanalytic method of counseling with the nondirective method (10). Using Snyder's graph of the counseling process, in which the negatively colored statements of problems and difficulties decrease as insight and self-understanding increase (25), he compared the technique used by an analyst with the technique used by nondirective therapists on an electrically-recorded psychoanalysis. There were 424 interviews of the psychoanalysis. Of these, he took forty-four which had been spaced evenly throughout the therapy and classified all of the responses made by the analyst. Eight of these interviews were subjected to the judgment of another to classify the material. Agreement between the judges was 72%. The investigation showed that the procedure of the analyst differed sharply from the procedure of the nondirective therapists. His findings bear significance to the current study because the categories he used to measure the differences

are also included in the definitions of the two methods of the present study. The techniques most used by the analyst were: Directive questions, 22%; interpretation, 20%; simple acceptance, 9%; information and explanation, 8%. The techniques most used by the nondirective therapist were: reflection and clarification of feelings, 32%; simple acceptance, 27%; interpretation, 8%; directive questions, 5%. It was shown that the analyst tended to use directive methods nearly three times as much as the nondirective therapist.

Anderson gives an exposition on the practical implications of both directive and nondirective therapy (1). Referring to "spontaneity" and "socially integrative behavior" as the two essential criteria for growth, he shows how the two methods of therapy affect these criteria. He recognizes the place of each method, though each has its merits and defects.

Thorne regards Directive psychotherapy as the effective method for helping people in the routine adjustments to life (29). His assumption was that patients will improve if attention is given to the minor details of human adjustment. During a five year period between 1939 and 1944, clinical studies of 1,226 cases were thus treated. Seventy-two percent of the group was followed for periods ranging to five years, and notations of their progress was made. No statistical report was given because the "great heterogeneity of the case material" ren-

dered it impossible. However, case studies were made with diagnostic impressions attached, and with immediate follow-up of the cases there were signs of significant improvement and satisfactory adjustment.

Thorne also regarded directive psychotherapy as the method for preserving the individual's concept of self-consistency (30), in which the individual patterns his behavior with his ego-ideal or the standards of conduct about him. He gives conflict a significant function in the mental process to help unify consistent ideas and to reject the inconsistent.

#### SUMMARY

Selected citations and studies have been reviewed which are directly or indirectly related to the problem of this study. The studies reviewed give a background and orientation to the present research. These citations and studies are believed to be representative of the type of study that has been done in this general area. The review reveals that the research has been meager and only inferential as pertaining to the specific problem of this study. The citations concerning theological relationship to counseling and those dealing with theoretical orientation are examples of some of the investigations being carried on. In addition, there are many studies in which methods of counseling are compared, particularly directive and non-directive methods. On the other hand, actual research relating to the inter-dynamics



of religious beliefs and direction of technique in counseling appears to be lacking.

## CHAPTER 111

### METHODOLOGY AND PROCEDURE

The development of the design was based upon the research of the previous chapter. Included in the research design are: a description of the sample, measuring instruments, and analysis procedures.

### DESCRIPTION OF THE SAMPLE

#### The Population

The population from which the sample of liberals and conservatives were drawn consists of members of the National Council of Churches (NCC), and of the National Association of Evangelicals (NAE). A minister does not concurrently belong to both organizations.

The NCC and NAE were selected because their doctrinal positions provide a logical dichotomy of liberal and conservative points of view. However, the overlap in theological position between the groups is sufficiently high to warrant a further refinement in selecting a sample by using the Religious Belief Inventory.

By examining religious positions of both groups, a difference in theological emphasis is readily observed. In the case of the NAE, definitive beliefs are stressed, such as the sinfulness of man's nature, the Virgin

Birth, blood atonement, the experience of Rebirth, the visible bodily return of Jesus, the final Judgment, and eternal bliss or damnation. On the other hand, no definitive theological creed is stated by the NCC. Its lack of explicitness constitutes, in essence, its creed. The organization appears somewhat more religio-socially oriented than the NAE, which is theologically biblo-centric.

**The Church Bodies:** The NCC and NAE are national organizations which are also represented separately on the state level. Those belonging to the state organization are automatically members of the national body. For this study only ministers residing in the State of Michigan and holding membership in one of these bodies were utilized.

Membership in either of these religious bodies can mean that the minister is affiliated by, 1) virtue of his denomination being a constituent member, 2) the particular church he is serving belongs as a local body, 3) or that he holds a personal membership independent of either of the two above. It is conceivable on this basis that some ministers in the study regard their affiliation with the state or national body more intensely than others.

The ministers of the study were those who purported to function in the duties of a pastor. They were either ordained or licensed by a denomination, association, or

a church organization.

Theoretically, ministers belonging to the NCC or the NAE do so primarily because of their religious views. It is worthy of note, however, that individual churches belonging to the same denomination will in some cases hold membership in NCC and in other cases in NAE. Yet the two groups represent distinctly different theological interpretations. For this reason it was felt that a sample drawn from these two major religious bodies would provide liberal and conservative types of ministers, irrespective of their denominational affiliation.

#### Sample selections from the National Organizations

The initial step in the procedure of sample selection was to secure a roster of ministerial members for both of the groups - NCC and NAE. A random sample of ministers in both groups was taken. The official roster of the members of the NCC and NAE were made available from which a systematic random selection was made. (NCC, one of ten; NAE, one of five) The NCC list comprised 210 names, and the NAE list contained 173. It was believed that the total sample of 383 ministers from both groups was sufficiently representative of the population to be studied.

#### Description of the Population

Of the 383 questionnaires that were mailed, 241

were returned: 124 from the NCC and 115 from the NAE.

There are approximately thirty-eight different denominational bodies affiliated with the NAE in Michigan. Of these, twenty-eight are included in the sample of the study. (See Table 3.2) There are approximately thirty-one different denominational bodies affiliated with the NCC in the State of Michigan. Of these, twenty are included in the sample of the study. (See Table 3.3)

Analysis of the denominations recorded revealed forty different denominations represented. (See Table 3.1) Of the total returns, four respondents did not record their denominational affiliation. There were twenty-eight denominations represented in the NAE group (See table 3.2), and twenty in the NCC group (See table 3.3).

The largest denomination represented is Methodist, with a total of thirty-nine ministers. The United Missionary Church was represented with seventeen, and the Baptists with fifteen. The Reformed had thirteen and the Christian Reformed fifteen. The Presbyterian was sixth in size of representation with eleven. The remaining denominations were each represented with fewer than ten respondents.

The denominations are listed as recorded by the respondents on the Preliminary Data Sheet rather than combining kindred groups into major denominational bodies, e.g., Presbyterian and United Presbyterian, Reformed and Christian Reformed, etc.

TABLE 3.1

DENOMINATIONS REPRESENTED IN THE POPULATION  
AND THE NUMBER OF MINISTERS IN EACH

<u>NAME</u>	<u>NUMBER</u>
A.M.E. Zion.....	2
American Baptist.....	3
Assemblies of God.....	5
Baptist.....	15
Christian Missionary Alliance.....	1
Christian Reformed.....	15
Church of the Brethren.....	1
Church of Christ.....	2
Church of God (Anderson).....	3
Church of God.....	2
Congregational.....	9
Congregational Christian.....	2
Conservative Baptist.....	3
Disciples of Christ.....	3
Episcopal.....	5
Evangelical Covenant.....	1
Evangelical Free Church.....	2
Evangelical Mennonite.....	1
Evangelical United Brethren.....	3
Fellowship of Independent Fundamental Ch	1
Foursquare Gospel.....	1
Free Methodist.....	7
Friends.....	2
Holiness Churches.....	1
Interdenominational.....	3
Lutheran.....	9
Methodist.....	39
Missionary Church Association.....	6
Moravian.....	1
Non-Denominational Church of Christ....	3
Presbyterian.....	11
Reformed Church in America.....	13
Regular Baptist.....	1
Unitarian.....	1
United Brethren.....	6
United Church of Christ (Evangelical Ref	1
United Church of Christ.....	2
United Missionary Church.....	17
United Presbyterian.....	9
Wesleyan Methodist.....	5
** No Denomination specified.....	4
Total	221

Of the total number of returns (241), 218 recorded their ages; 214 recorded the years of pastoral experience. Of these the mean age was 45.4 years, and the mean level of pastoral experience was 17.2 years.

TABLE 3.2

## DENOMINATIONS REPRESENTED IN NAE POPULATION

1. Assembly of God
2. Baptist
3. Christian Missionary Alliance
4. Christian Reformed
5. Church of Christ
6. Church of God
7. Church of God (Anderson)
8. Congregational
9. Christian Congregational
10. Conservative Baptist
11. Evangelical Covenant
12. Evangelical Free Church
13. Evangelical Mennonite
14. Fellowship of Independent Evangelical Church
15. Foursquare Gospel
16. Free Methodist
17. Friends
18. Holiness Church Association
19. Inter-Denominational
20. Lutheran
21. Methodist
22. Missionary Church Association
23. Presbyterian
24. Reformed Church in America
25. United Brethren
26. United Missionary Church
27. United Presbyterian
28. Wesleyan Methodist

TABLE 3.3

## DENOMINATIONS REPRESENTED IN NCC POPULATION

1. A.M.E. Zion
2. American Baptist
3. Baptist
4. Church of the Brethren
5. Church of God (Anderson)
6. Church of Christ
7. Congregational
8. Disciples of Christ
9. Episcopal
10. Evangelical United Brethren
11. Lutheran
12. Methodist
13. Moravian
14. Non-Denominational Church of Christ
15. Presbyterian
16. Reformed Church of America
17. Regular Baptist
18. Unitarian
19. United Church of Christ
20. United Presbyterian

The average number of monthly interviews, based upon the approximations recorded by each respondent was 13.4. It must be noted that the response to this question on the Preliminary Data Sheet was likely construed differently by the respondents. In formulating the question, no distinction was made between an interview in a structured counseling situation and an ordinary pastoral call. While "counseling interviews" may possibly be construed differently the uniformity of responses to this item obviates any suspicion.

Five respondents failed to record their educational status. A description of the educational level of the sample is reported in Table 3.4



TABLE 3.4

## A DESCRIPTION OF THE EDUCATIONAL LEVEL OF THE SAMPLE

Ministers with:	Frequency	Percentage of total
No education	4	2
High School only	18	13
College	24	17
Seminary	87	60
Graduate Degree	53	37
Formal training in counseling	32	22

There are various combinations of the ministers' educational levels. Some (thirty-four) had completed college but not seminary, among whom only four had some formal training in counseling. Many (fifty-nine) had completed seminary only, without having had any further training in counseling. Others (twenty-six) had completed seminary, and had taken further formal training. In a few instances some had formal training in a special course or conference who had not completed college. For significant differences between the number of ministers with and those without formal training, see Appendix G.

Liberal and Conservative Criterion Sample

Accepting the definitions of liberal and conservative as delineated in Chapter 1, it is feasible that two

groups of ministers are identifiable which personify the extremes of their respective positions. Accordingly, as previously stated, two national religious bodies (the NCC and the NAE) were chosen for sample selection, which would logically provide the most conservative and liberal ministers. A second procedure was used to identify the extremes within each group. The Religious Belief Inventory was used to determine such classification.

### The Religious Belief Inventory

The Religious Belief Inventory was developed by Toch and Anderson during the past two years, as an instrument to describe content of religious belief. It is designed to differentiate four religious classifications within the two major divisions - liberal and conservative. Conservatism is comprised of fundamentalist and orthodox types; liberalism comprises secular and liberal types. This study however, is concerned only with the two groups, conservatism and liberalism, and not with further classification within these two. A total of sixty items of religious belief is listed with two spaces to the right of each item for the respondent to check either "agree" or "disagree" (See Appendix D)

The original Religious Belief Inventory was developed from statements of belief that had been compiled by the authors of the instrument on the basis of a selective criterion, which provided for items of belief that could be

classified as "manifestations of religious conservatism or liberalism" (31:193).

The statements of belief were constructed under headings such as God, Jesus Christ, the Bible, the Church, Epistemology, and Metaphysics. After an informal screening process there were 146 items, which in turn were submitted to pre-testing to eliminate ambiguous statements. This was done by sending the list to twenty-one ministers in Lansing and East Lansing, Michigan. They were asked to evaluate the items as either conservative or liberal in belief content. Seventeen ministers responded, whose judgment of the items determined a more refined list of 101 items. Forty-five items were eliminated because they were not unanimously classified as either liberal or conservative ( in this case "unanimous" included not more than two abstentions ).

A short form of the Inventory was constructed by its authors consisting of sixty items which are relatively pure on the four dimensions. These were taken from the 101 item form. The instrument thus refined was used in this study. (See Appendix D)

The administration of the Religious Belief Inventory consists of the subject checking whether he agrees or disagrees with each statement. The Inventory has been programmed to machine-scoring by electronic computation on the Mystic, at Michigan State University, to

determine the scores in these four dimensions.

There are several indications of reliability. The scores obtained from several successive college freshmen groups indicate that they derive from the same population. In addition, an independently obtained sample of ministers in Jackson, Michigan yielded similar findings.

Validity data for the instrument is made available through its administration to different types of religious believers. The fact that the questionnaire discriminates among them in part validates it.

The Religious Belief Inventory is administered with certain assumptions: the majority of subjects will be responsive to the items; they will accept the task with a constructive attitude; and they will find the statements in the list cover reasonably well the range of religious beliefs considered significant.

#### Religious Belief Sample Classification

Seventeen "incomplete" returns were eliminated from the total responses of 241. The remaining 224 returns were analyzed to determine whether the respondent would be classified as liberal or conservative according to the Religious Belief Inventory.

The respondent was classified on the basis of his agreement with items in the following four categories: fundamental, orthodox, liberal, and secular. The conservative was determined by his agreement with fundamental

and orthodox items, which together yield a possible total score of thirty. The liberal was determined by his agreement with liberal and secular items, of which there was also a possible score of thirty.

The mean of the conservative responses was 16.321 and the standard deviation was 5.946. The mean of the liberal responses was 4.036 and the standard deviation was 3.289.

Mean-Split Group: To determine who were liberal and who were conservative on the basis of their scores, those 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. Accordingly, there were forty-three (19.2%) liberals and 101 (45.1%) conservatives. Eighty (35.7%) were classified as neither. In the following pages, this classification will be referred to as the mean-split group.

Extreme Group: In order to further intensify the dichotomy in the classification, the extremes of both groups were selected. This was done by selecting those above one standard deviation in one classification and below the mean in the other. For the liberal group, one standard deviation above the mean necessitated a score of seven or more on the liberal items of the Inventory and below sixteen on the conservative items. For the

conservative group, one standard deviation above the mean required a score of twenty-two or more on the conservative items and below four on the liberal items. Accordingly, there were 25 (11.1%) liberals and 23 (10.3%) conservatives. This classification will be referred to as the extreme group.

### Preliminary Data Sheet

A short questionnaire giving information about age, pastoral experience, denominational affiliation, and education was sent to each respondent with the other basic questionnaire. A copy may be found in Appendix D.

TABLE 3.5

#### SUMMARY OF CHARACTERISTICS OF THE LIBERAL AND CONSERVATIVE MINISTERIAL SAMPLE

Characteristic	Sample			
	Mean-Split Group Frequency		Extreme Group Frequency	
Age	Liberal	Conservative	Liberal	Conservative
20-25	1	1	1	
26-30	2	6		3
31-35	6	15	3	
36-40	9	14	4	4
41-45	6	12		3
46-50	5	11		2
51-55	7	16	6	6
56-60	1	8	1	1
61-65	3	7	2	3
66-	2	7	2	

Table 3.5 (continued)

Characteristic	Sample			
	Mean-Split Group Frequency		Extreme Group Frequency	
Age	Lib.	Con.	Lib.	Con.
Md. Age	41-45	46-50	46-50	46-50
Years of minis- terial experience				
Less than 1	2	1	1	
1-5	4	7	2	3
6-10	10	23	5	2
11-15	6	15	3	2
16-20	5	12	3	5
21-25	6	15	3	5
26-30	3	8	3	2
31-35	4	8	3	2
36-40		4		1
41-45	1	2	1	
46-50	1		1	
51-	1		1	
Md. Experi- ence				
	11-15	16-20	16-20	16-20
Church Affilia- tion				
Methodist	19	7	11	2
Congregational	7		5	
Presbyterian	8	4	4	
Unitarian	1		1	
United Ch Christ		3	2	
AME Zion	1		1	
Episcopal	2			
Wesleyan Meth.	1	3	1	1
Baptist		15		2

Table 3.5 (continued)

Characteristic	Sample			
	Mean-Split Group Frequency		Extreme Group Frequency	
Church Affilia- tion	Lib.	Con.	Lib.	Con.
Evangelical Free		2		
United Missionary		13		5
Christian Cong.		1		
Christian Reformed		12		
U.B. in Christ		4		1
Assemblies of God		4		1
Church of God		2		2
Lutheran		4		2
Inter-den.		2		1
M.C.A.		6		2
Reform. Ch. in Amer.		9		1
Holiness Church		1		
Free Methodist		3		1
Foursquare		1		1
Friends		2		
C.M.A.		1		
Education				
High School completed	1	17		8
College com- pleted	4	20	3	3
Seminary Completed	37	50	21	3
Graduate Degree	21	32	12	8
Counseling Training	13	19	8	3





## MEASURING INSTRUMENT

The Interview Sets

In order to secure the type of information needed for this study, interview excerpts of a realistic nature had to be constructed. Along with this, responses reflecting specific directive and non-directive techniques needed to accompany them. Not having such an instrument readily available, it was deemed feasible to create one suitable to the problem under consideration. Twenty hypothetical interview excerpts were formulated which were believed to represent some of the counseling problems faced by ministers today. Along with each of the excerpts were associated six to eight pastoral responses, which together comprised an interview set (defined in Chapter 1).

In each set the statement made by the counselee was intended to reflect a problem in one of four major areas: emotional, spiritual, ethical, and marriage. It was decided to keep the statements within the bounds of these four areas because they reflected the major types of problems pastors face in counseling and to facilitate analysis by categories. It is conceivable that a pastor may differ in his method of counseling depending upon the nature of the problem.

Twenty interview sets were constructed, with an attached page of definitions and instructions to guide those who would be involved in their analysis. The interview sets were submitted to eight different raters for classi-

fication: first, to determine relevancy of each of the counselee statements to one of the four problem areas, and second, to classify the pastoral responses as either Directive, Non-Directive, or Does Not Apply (See appendix C).

Raters:

The raters were people trained in the field of Counseling and currently engaged in the field. They each hold the doctorate, except two, who were lacking only the completion of the dissertation. By personal interview suggestions for improvement of the instrument were solicited. From these and other criticisms, the completed instrument was designed. Particular consideration was given to the wording in both the counselee statements and the responses that ambiguity in communication might be reduced to a minimum.

It was decided to select the four highest rating sets in each of the four areas, giving a total of sixteen out of the twenty sets submitted. (See Table C.1 in Appendix C) Four interview sets were eliminated - Nos. 7, 14, 18, and 20.

The degree of agreement among the raters was considered sufficiently high enough to establish validity of the items. No discrepancies were greater than six out of eight raters. In addition, the results of this analysis by the raters were regarded as significant as

any data obtainable from a pilot study. For this reason, the analysis by these raters was regarded as constituting a pilot study. (See Table C.2 Appendix C)

For each of the four major areas, the interview sets were classified by the eight raters as follows: Emotional - 1, 2, 6, 8; Spiritual - 5, 9, 10, 19; Ethical - 12, 15, 16, 17; Marriage - 3, 4, 11, 13. (See Appendix C for the content of the sets referred by the number following the classification) Only three interview sets were finally analyzed in the area of emotional problems. It was not discovered until after the questionnaires had been returned that an oversight in transcription had been made in interview set number six. Two directive responses were listed rather than one directive and one non-directive. The significance of the responses on the item was nullified. Since the problem could not be remedied, the interview set was eliminated, and analysis was done on the remaining three.

In creating the responses for the interview sets, attempt was made to comply with a continuum of counseling prepared by D. R. Stone (See Appendix E).

Rating was done on the basis of individual interpretation of non-directive and directive responses. It is noteworthy that the raters' classification of the responses finally chosen for the questionnaire showed high agreement with the intended classification. (See

table C-2 in appendix C for tabulation of pastoral response classifications)

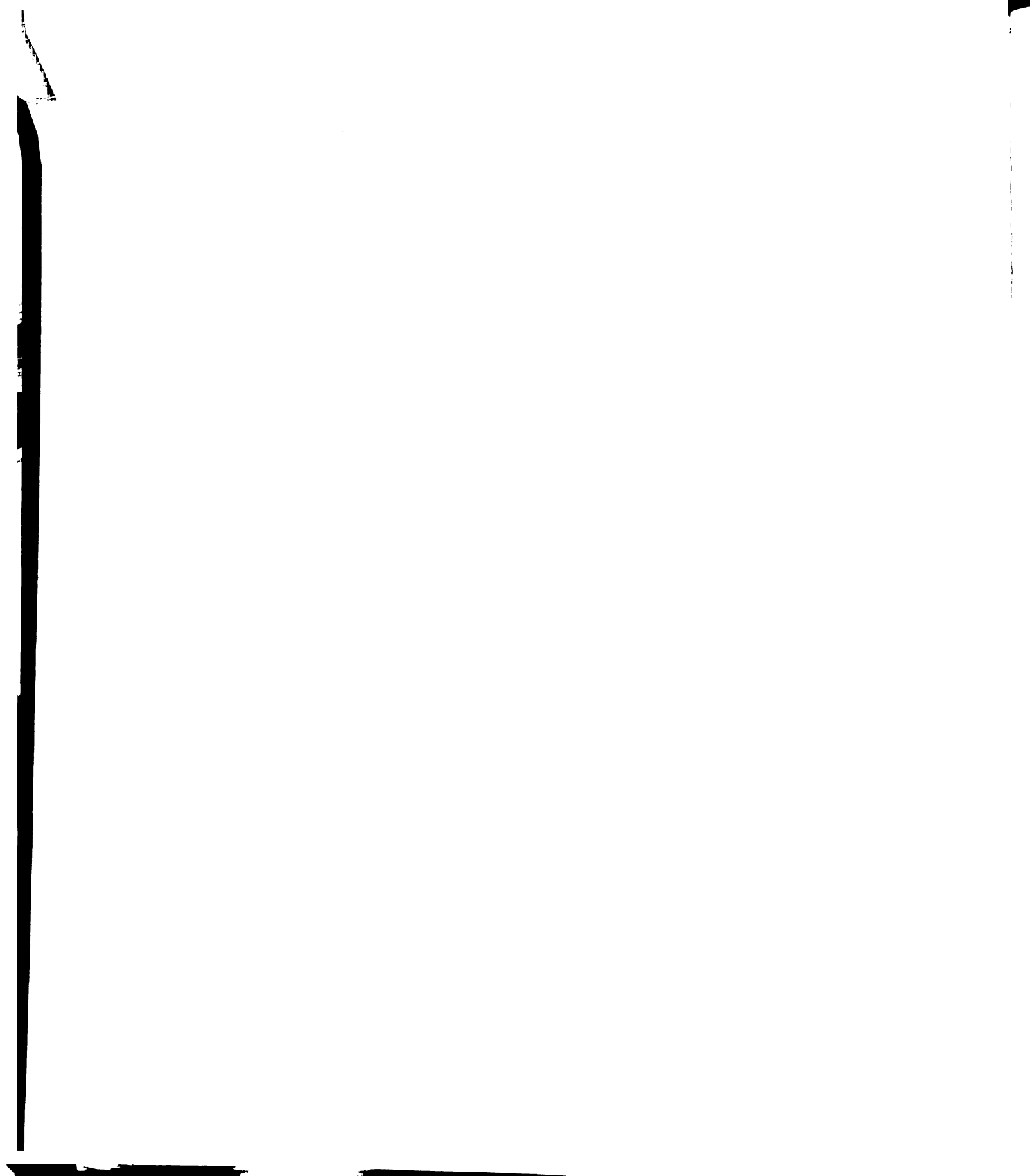
A continuum is only a mechanical device for ranking a qualitative dimension in methods. It is not a guide, but a physical description drawn upon the strength of pooled judgments. It is substantiated quite generally in its extreme positions by common consensus in the field. Any continuum attempting to rank method must not only reflect linearity, but must also admit of overlapping movement. For this reason it is not a stable tool and must be regarded as an approximation.

In each case, the response that had the highest rater agreement was accepted, both in the directive and in the non-directive categories. In cases where two or more had equal rating, the final selection of the response was determined by the similarity of the content of the response to the content of the response in the other category. This was done with the supposition that similarity in content would contribute to equalization of the responses and minimize any possible influence upon the respondent because of content differences.

Of the thirty-two responses, sixteen had 100% rater agreement; ten had 87.5% rater agreement; five had 75% rater agreement; and one had 62.5% agreement. These are percentages based upon distribution of responses in three categories: Directive, Non-Directive, and Does Not Apply.

For the responses with less than 100% rater agreement the percentage of agreement is greater when comparison is made only between the two categories that concern this study - Directive, and Non-Directive. The responses checked in the Does Not Apply column are eliminated, changing the total, consequently changing the percentage ratio. Comparing in such a manner, there are eight more responses that fall in the unanimous agreement level, making a total of twenty-four out of thirty-two pastoral responses classified unanimously, as either directive or non-directive. Two of the five responses that were in the 75% rater agreement were checked in the Does Not Apply column. Thus four responses fall in the 87.5% level. The one response at the 62.5% agreement level showed five out of a total of eight ratings. Eliminating the one rating in the Does Not Apply column, reduces the proportion to five out of seven ratings. The percentage is then seventy-five.

It will be noted that interview sets 1 and 2 have only seven total ratings and not eight (See Table C.2 in Appendix C). It appears that one of the raters either overlooked the first page, upon which the first two interview sets appeared, or else he chose not to judge these two. This, however, does not reduce the percentage rate of the response classification. In both interview sets, the responses have complete rater agreement, ex-



cept for response #3 in interview Set 1, which lacks one. Response #3 in interview set 3 has a total of only six ratings. The omission appears to be an oversight on the part of the rater.

When the responses are computed on the basis of only the directive and non-directive categories, the following is observed:

Complete agreement:	24.....	100%
Lacking one:	4.....	87%
Lacking two:	4.....	75%

#### Set Construction:

To reduce the chances of "response pattern" on the part of the respondent, a random selection of the response order was made. The order of the two pastoral responses in each interview set was determined by tossing a coin sixteen times, once for each interview set.

"Heads" was arbitrarily assigned to the response that had already been rated directive, and "tails" to the response rated non-directive. (See Table C.3 in Appendix C for a key of the classification of the directive and non-directive alternatives)

#### Instrument Administration

Upon completion of the Interview Sets and the Preliminary Data Sheet containing the types of information desired, they were mimeographed and combined with the mimeographed form of the Religious Belief Inventory. This formed a questionnaire with two parts: Part 1, The



Religious Belief Inventory, and Part 11, The Interview Sets. Both of these were stapled together with the Preliminary Data Sheet. Each of the two Parts was preceded with a set of instructions. A cover letter (See Appendix A Cover Letter) explained briefly the purpose of the study and solicited the cooperation of the ministers. The questionnaire, a cover letter, a self-addressed, stamped envelope were sent to each of the ministers participating. Each questionnaire was coded so that a follow-up letter could be sent to those who had failed to respond (See Appendix B Sample of Follow-up Letter).

#### ANALYSIS PROCEDURES

##### Classification procedures

Upon receipt of each questionnaire, the minister's name was checked on the master mailing list, according to the code number on the questionnaire. Each questionnaire was then separated into three parts by detaching the Preliminary Data Sheet, Part 1, and Part 11. Before detaching the section, it was marked in red pencil with the original code number to insure rematching of the data. Part 1 of the questionnaire was taken to the Computer Laboratory at Michigan State University for tabulation of the data, grouping the ministers into liberal and conservative types.

Meanwhile, the data in Part 11 were tabulated by handscoring to group the ministers into two classifications

of counseling response: Directive and Non-Directive. Those returns that scored ten or more of either type were regarded as "significant": those that scored seven, eight, or nine responses of either type were regarded as "inconsistent"; those returns that had five or more omissions were regarded as "omissions". Among the "omissions" returns, two-thirds of the responses constituted a significant score and the return was included in the computation. The highest number of omissions in any one return was four. Questionnaires returned that were completely unmarked in either Part I or II were regarded as "incomplete". The final step in the procedure was the re-matching of the three sections of the questionnaire again for the purpose of analysis.

The responses of the ministers of the two groups were tabulated and the percentages given for each group in the responses to Part I and II. The analysis of the survey further indicated the total number of ministers who responded so that all the cases could be computed whether their response was significant, inconsistent, incomplete, or whether they did not respond. All instruments received were used except seventeen that were regarded as "incomplete". It was obvious that presenting the number of responses in percentages would be advantageous, because the number of ministers responding to the items would not compare adequately because of the

differences of total cases in the various categories.

### Statistical Procedure

For the type of data gathered in this study the appropriate statistical tool is chi square. A 2 X 2 contingency table with the appropriate formula was applied (6:226). A contingency table model is given to facilitate understanding of the procedure of analysis (See Table 3.6).

TABLE 3.6

SAMPLE CHI SQUARE 2 X 2 CONTINGENCY TABLE USED FOR TESTS OF QUESTIONNAIRE DATA WITH A LIST OF THE COMPARISONS MADE

	Directive	Non-Directive
Liberal	a	b
Conservative	c	d

### Comparisons made with the 2 X 2 table:

1. Liberals with Conservatives in Total Responses
2. Liberals with Conservatives in Responses in the area of Emotional problems
3. Liberals with Conservatives in Responses in the area of Spiritual Problems
4. Liberals with Conservatives in Responses in the area of Ethical Problem
5. Liberals with Conservatives in Responses in the area of Marriage Problems.

Following is a statement of the broad statistical null hypothesis tested:

H<sub>0</sub>: the two groups of ministers, 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 comparisons were limited to the five broad groupings because the analysis of each of the sixteen items individually would not give significant basis for conclusions and interpretations. However, it was conceivable that no significant differences existed in the total response comparison, while a difference in any one of the four areas may have been found.

#### Level of Significance

The .05 level of significance was stipulated as appropriate level for rejecting or accepting the stated hypothesis. If the level of significance exceeded .05, the hypothesis was rejected.

In the following chapter the instruments and the data are discussed, including tables showing the responses given by the ministers. It is intended that similarities be isolated among the ministers regarding response selection according to four areas and in the total responses

#### SUMMARY

The method and procedure of the study was delineated by describing the sample, the measuring instruments,

and the analysis procedures. The ministers in the study were selected randomly on a state-wide basis from the official rosters of the National Council of Churches and the National Association of Evangelicals, whose State headquarters are in Detroit, Michigan. The instruments used were considered appropriate for securing the type of information desired. The Interview Sets were created specifically for the study. The information was secured in such a way as to minimize bias and threat and insure greater objectivity of response.

Having defined the problem, reviewed the related research, and described the methodology of gathering and analyzing the data, it remains now to analyze the data itself, which follows in Chapters IV and V.

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## CHAPTER 1V

### AN ANALYSIS OF DIFFERENCES IN THE MINISTERS' RELIGIOUS BELIEFS AND RESPONSES

The present chapter contains an analysis of the response preferences of liberal and conservative ministers. The two groups are compared according to a mean-split classification and an extreme group classification as discussed in Chapter III.

Analysis is made of liberal and conservative responses in five different comparisons: in total responses, and in the four areas of Emotional, Spiritual, Ethical, and Marriage Problems. (See graphs 4.1 - 4.20) As stated in the previous chapter, the generalized Null Hypothesis tested by Chi-Square was:

H<sub>0</sub>: The two groups of ministers, liberal, and conservative, will not differ significantly in the proportion of each group with Directive and Non-Directive pastoral response preferences.

#### Frequency of Liberal and Conservative Responses

Table 4.1 consists of the frequency of responses by liberal and conservative ministers. Both liberal and conservative classifications are given: the mean-split group, those who are above the mean in one category and below the mean in the other; and, the extreme group, those

who are on standard deviation above the mean in one category and below the mean in the other.

It is noted that Interview Sets number 1, 3, 8, 11, 13 and 16 consistently have higher frequencies in the non-directive response regardless of religious belief classification. By the same token, the inverse is true for directive responses in the same Interview Sets. Items 7 and 14 have consistently higher frequencies in directive responses. Similarly, the inverse is true for the non-directive responses.

The responses were further analyzed on the basis of percentage in order to show proportionate differences. This was necessary since the totals for each group were different. The differences are illustrated in the graphs in this chapter.

In only one Interview Set liberal and conservative ministers overlap - this is item number eight. In each of the other items the liberals are consistently non-directive, and the conservatives are consistently directive. This is true for both comparison groups - mean-split and extreme groups.



TABLE 4.1

FREQUENCY OF RESPONSE SELECTIONS BY LIBERAL AND CONSERVATIVE MINISTERS 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	6	37	38	62	6	19	8	15
2	8	35	50	51	4	21	13	10
3	6	37	30	71	4	21	6	17
4	11	29	61	38	9	16	16	7
5	5	38	64	36	3	22	17	6
6								
7	22	21	* 78	21	15	10	21	2
8	11	32	* 25	73	10	15	6	17
9	18	25	* 67	30	11	14	* 19	3
10	8	34	* 60	40	* 6	18	18	5
11	1	42	37	64	2	23	11	12
12	8	35	54	47	6	19	17	6
13	* 1	40	* 28	70	0	23	* 8	14
14	28	15	78	23	16	9	20	3
15	* 3	39	* 41	57	* 3	21	* 11	10
16	* 3	39	* 39	61	* 2	22	11	12

N = 43

N = 101

N = 25

N = 23

\* When Directive and Non-Directive cells do not total N, an omission has occurred in that Interview Set.

Sample Comparison in Formal Training and Response Preferences

It was believed that a possible influence in the type of responses preferred by the ministers would be formal training they may have had in counseling, whether it was in the academic structure, short term courses, or conference seminars. In analyzing the responses of the liberals and conservatives of the sample, it was found that of the total, thirty-two had formal training. This is 20% of the sample. Of the forty-three liberals, thirteen (30%) had training in counseling. Of the 101 conservatives, nineteen (19%) had formal counseling training. (See Table 4.2)

A comparison among the liberals indicates that formal training is not significantly related to type of responses preferred. 85% of the liberals with formal training were non-directive, and 73% of those with no training were non-directive, which indicates that there is little difference between those with training and those without in response preference. A greater difference is observed with the conservatives, in which 63% of those with formal training were non-directive, and 38% of those with no training were non-directive. In both the liberal and conservative group, the larger percentage of those with formal training were non-directive.

TABLE 4.2

A COMPARISON OF LIBERAL AND CONSERVATIVE MINISTERS  
WITH AND WITHOUT FORMAL TRAINING AND THE TYPE OF PAS-  
TORAL RESPONSE PREFERENCE

	Liberal				Conservative			
Type of Response	Formal Training		No Formal Training		Formal Training		No Formal Training	
	No.	%	No.	%	No.	%	No.	%
Directive	0	0	3	10	4	21	39	48
Non-Directive	11	85	22	73	12	63	30	37
Inconsistent	2	15	5	17	3	16	13	15
Total	13		30		19		82	
	N = 43				N = 101			

#### ANALYSIS OF INTERVIEW SETS

Attention is now turned to the statistical analysis and the 2 X 2 contingency table results of the between group comparisons. The five specific hypotheses tested are listed with findings. The summary of the findings are contained in Table 4.3.

#### Total Responses:

Hypothesis 1: There will be no significant difference between the liberal and conservative groups in their total directive and non-directive responses to the interview sets

There was a significant difference, and the null hypothesis of no difference between conservative and liberal ministers in total responses was rejected. In the extreme group and the mean-split the conservatives preferred directive and the liberals preferred non-directive

responses. Chi-square for the mean-split group equals 19.16; for the extreme group 16.42. Both are greater than the .01 level of significance, and one degree of freedom. (See Graphs 4.1,2,3,4)

### Problem Area Responses

Hypothesis 11: There will be no significant difference between liberal and conservative ministers in their responses in the area of emotional, spiritual, ethical, and marriage problems.

All four null hypotheses of no difference in preference for directive or non-directive responses in the four problem area were rejected. The summary of the specific chi-square values and levels of significance may be found in Table 4.3.

TABLE 4.3

A SUMMARY OF THE RESULTS OF CHI SQUARE ANALYSIS OF FIVE DIFFERENT AREAS ACCORDING TO TWO COMPARISON SCHEDULES

Interview Sets	Mean-Split Group ( $x^2$ value)	Extreme Group ( $x^2$ value)
Total Problems	19.16**	16.42**
Emotional Problems	27.23**	10.90**
Spiritual Problems	37.94**	20.21**
Ethical Problems	35.31**	23.60**
Marriage Problems	51.94**	26.34**

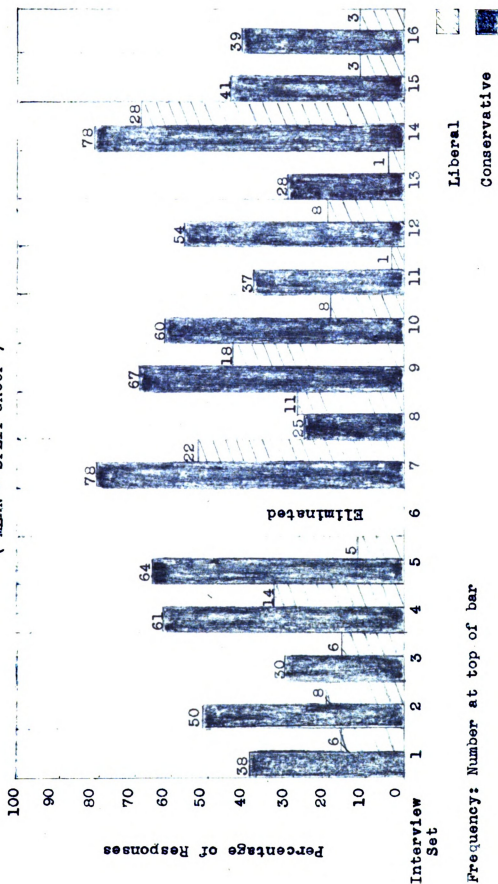
Level of significance for all comparisons - 1 degree of freedom: .05 = 3.84; .01 = 6.63 \*\*

Bar-Graph Presentation of Data

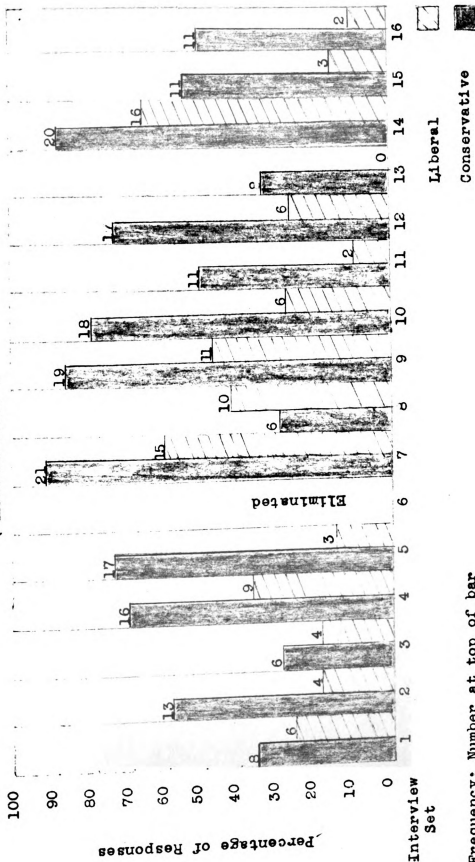
To illustrate the interpretation of the differences, the data has been summarized in bar-graph form. (See Graphs 4.1 - 20) The graphs are presented separately for directive and non-directive responses for each area with the mean and the extreme group splits of the sample.

GRAPH 4.1

TOTAL PERCENTAGE AND FREQUENCY OF DIRECTIVE  
RESPONSES OF LIBERAL AND CONSERVATIVE MINISTERS  
( MEAN - SPLIT GROUP )

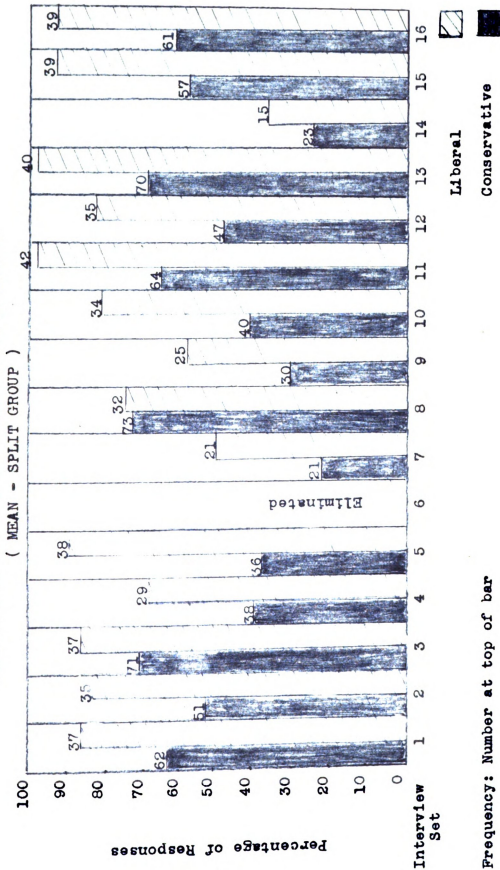


GRAPH 4.2  
TOTAL PERCENTAGE AND FREQUENCY OF DIRECTIVE  
RESPONSES OF LIBERAL AND CONSERVATIVE MINISTERS  
( EXTREME GROUP )



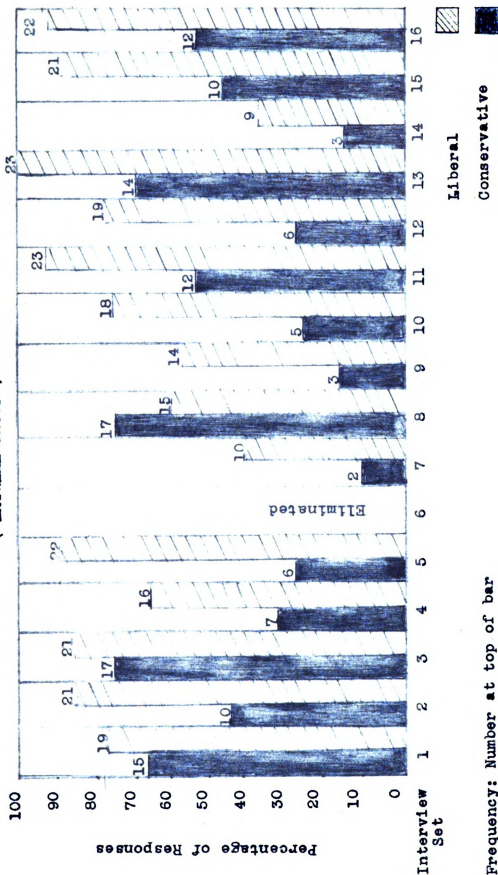
GRAPH 4.3

TOTAL PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE  
RESPONSES OF LIBERAL AND CONSERVATIVE MINISTERS



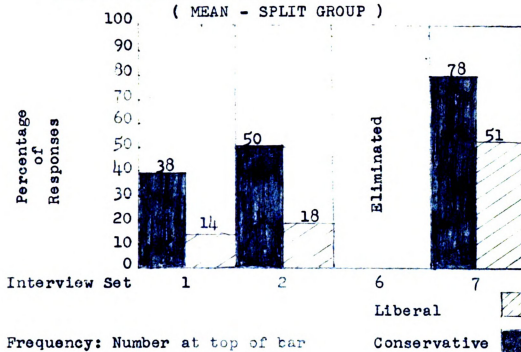


GRAPH 4.4  
TOTAL PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE  
RESPONSES OF LIBERAL AND CONSERVATIVE MINISTERS  
( EXTREME GROUP )



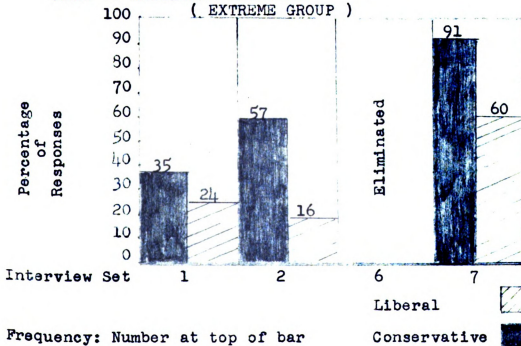
GRAPH 4.5

PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES  
OF LIBERAL AND CONSERVATIVE MINISTERS IN THE  
AREA OF EMOTIONAL PROBLEMS



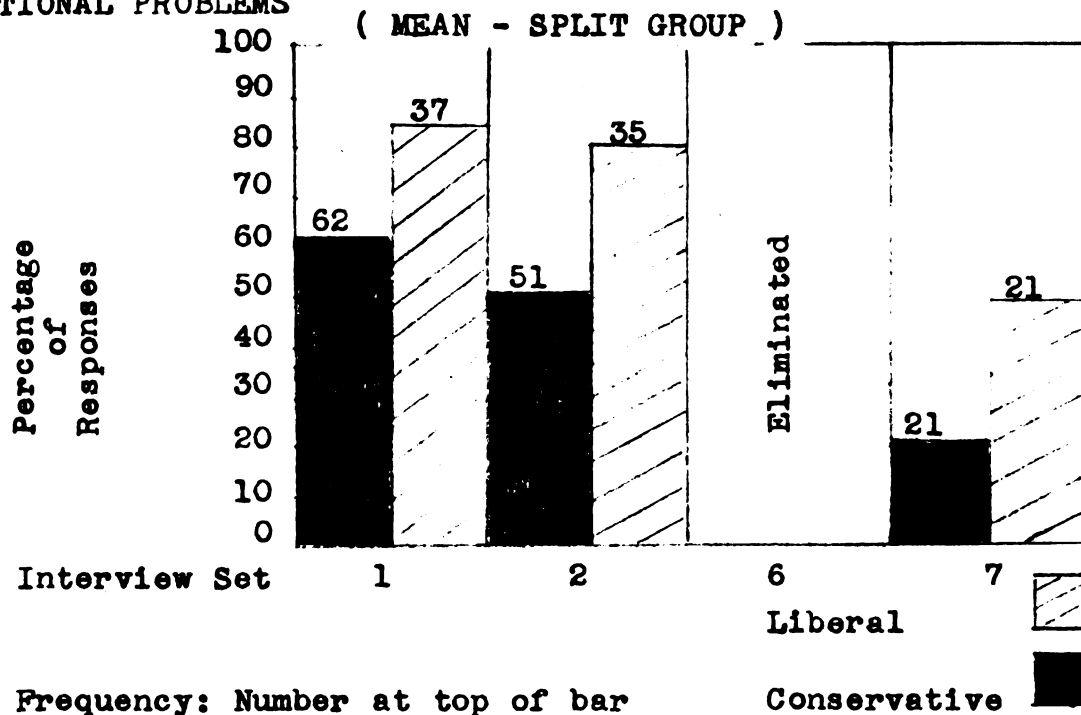
GRAPH 4.6

PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES  
OF LIBERAL AND CONSERVATIVE MINISTERS IN THE  
AREA OF EMOTIONAL PROBLEMS



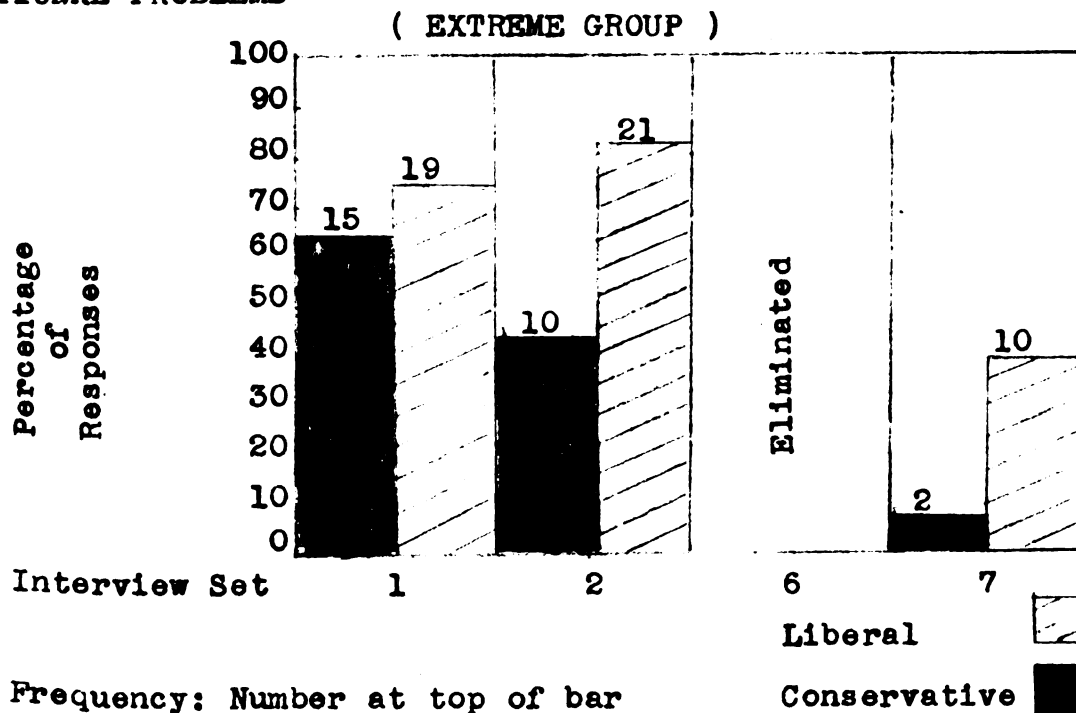
GRAPH 4.7

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF EMO-  
TIONAL PROBLEMS



GRAPH 4.8

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF EMO-  
TIONAL PROBLEMS



1981  
10 3

Percentage  
of

11

12

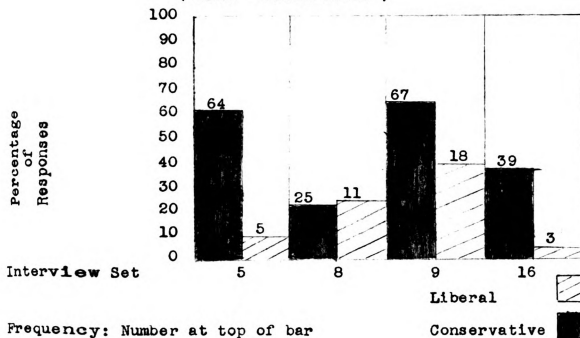
13

14

GRAPH 4.9

PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE MINISTERS IN THE AREA OF SPIRITUAL PROBLEMS

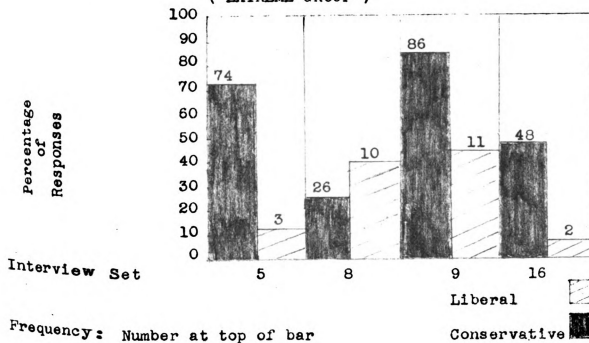
( MEAN - SPLIT GROUP )



GRAPH 4.10

PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES OF LIBERAL  
AND CONSERVATIVE MINISTERS IN THE AREA OF SPIRITUAL PROBLEMS

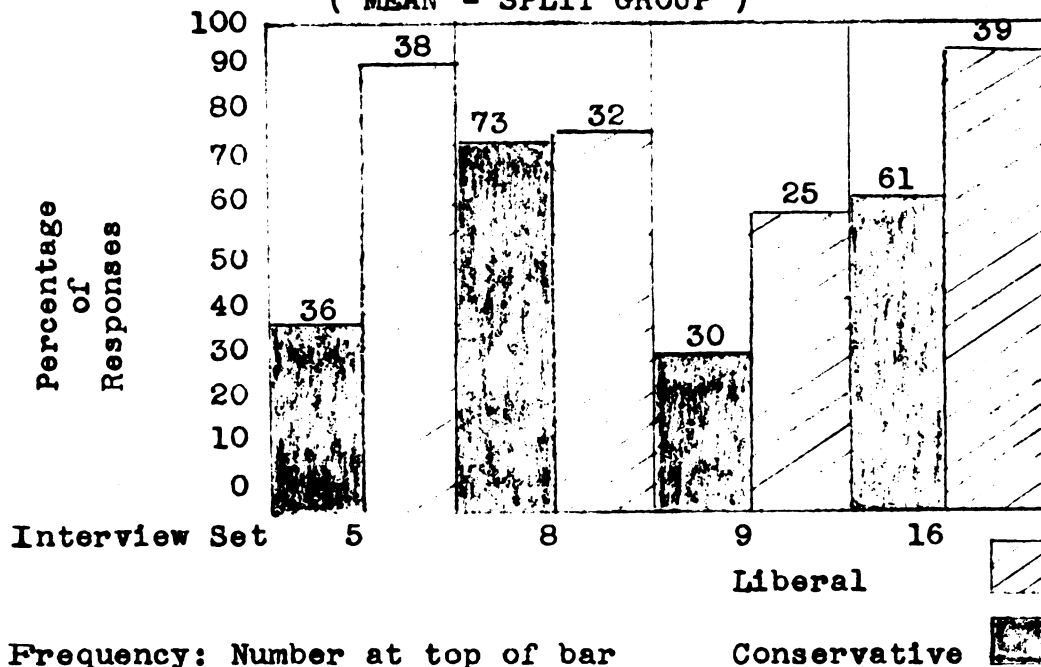
( EXTREME GROUP )



GRAPH 4.11

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF SPIRI-  
TUAL PROBLEMS

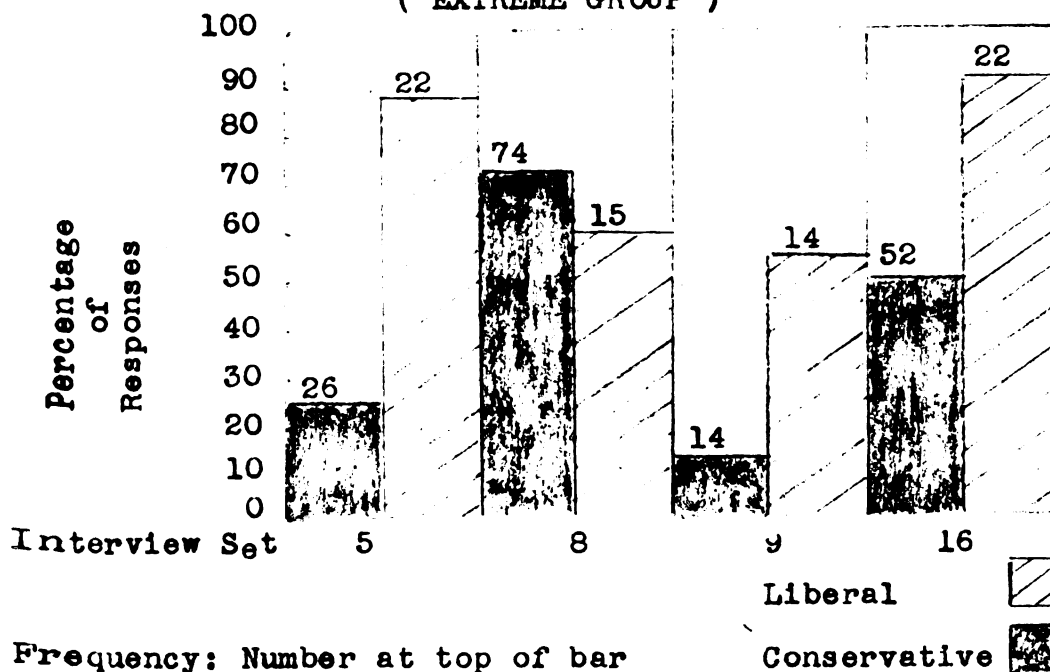
( MEAN - SPLIT GROUP )



GRAPH 4.12

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF SPIRI-  
TUAL PROBLEMS

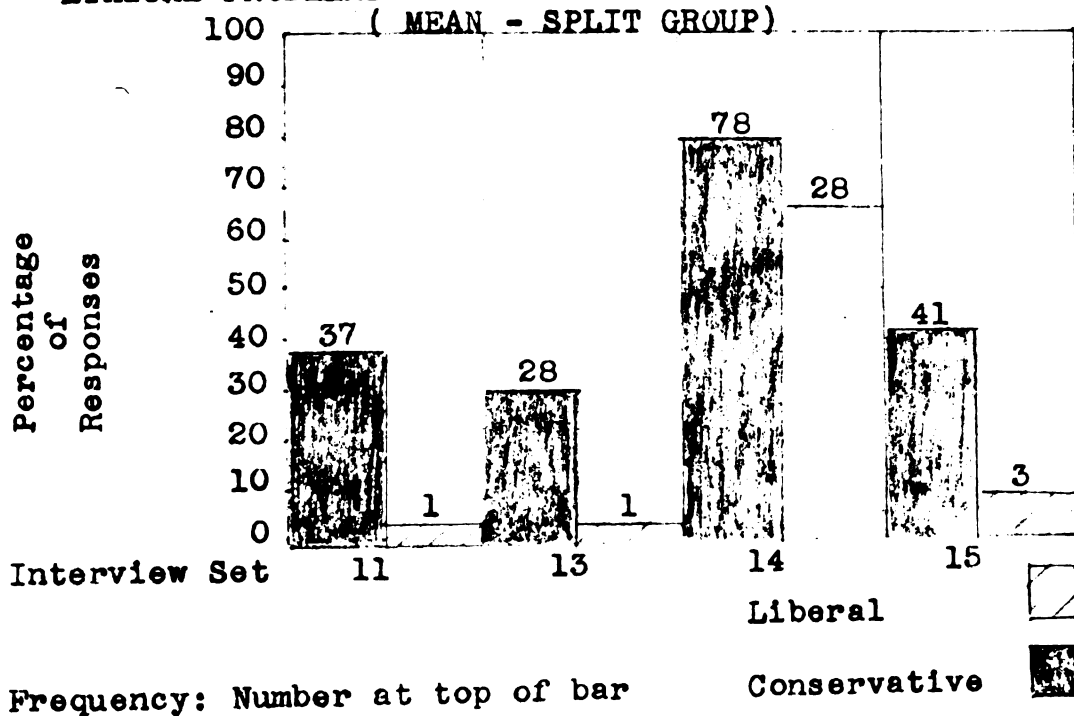
( EXTREME GROUP )





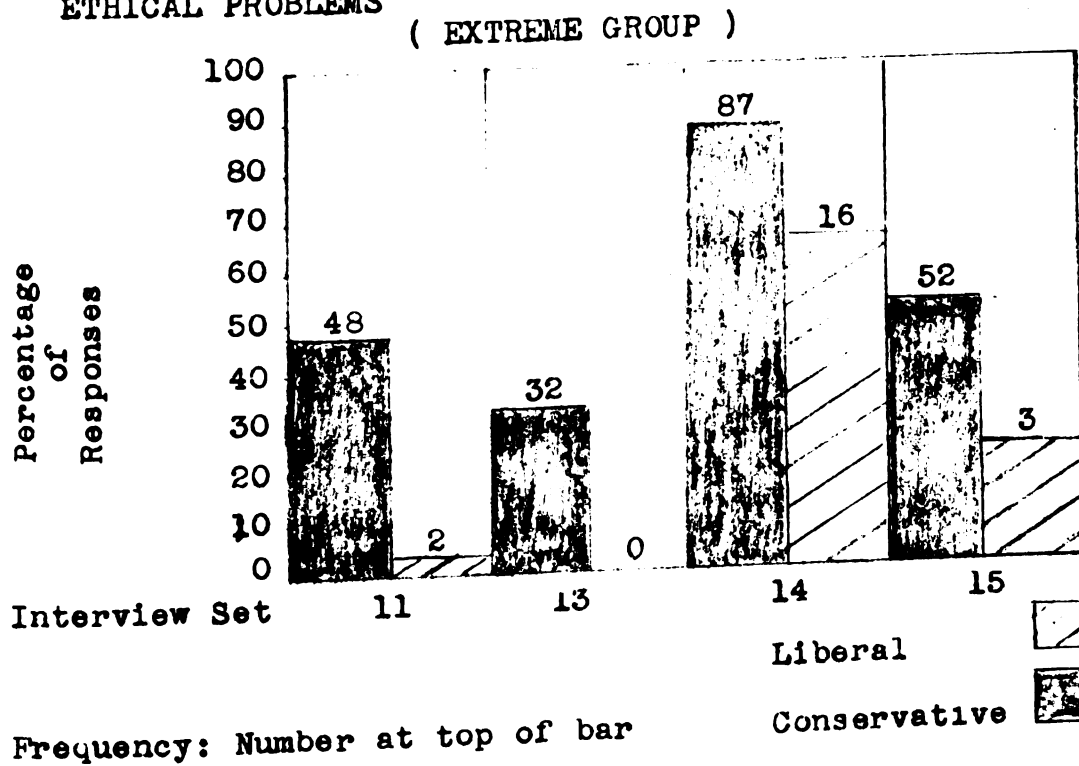
GRAPH 4.13

PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
ETHICAL PROBLEMS



GRAPH 4.14

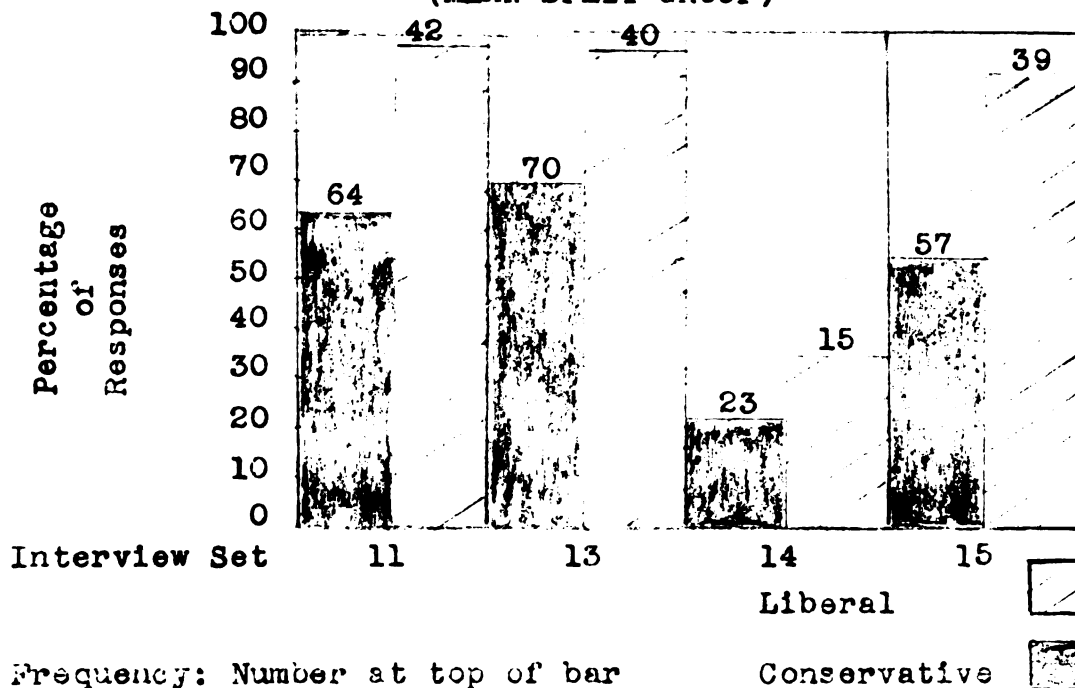
PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
ETHICAL PROBLEMS





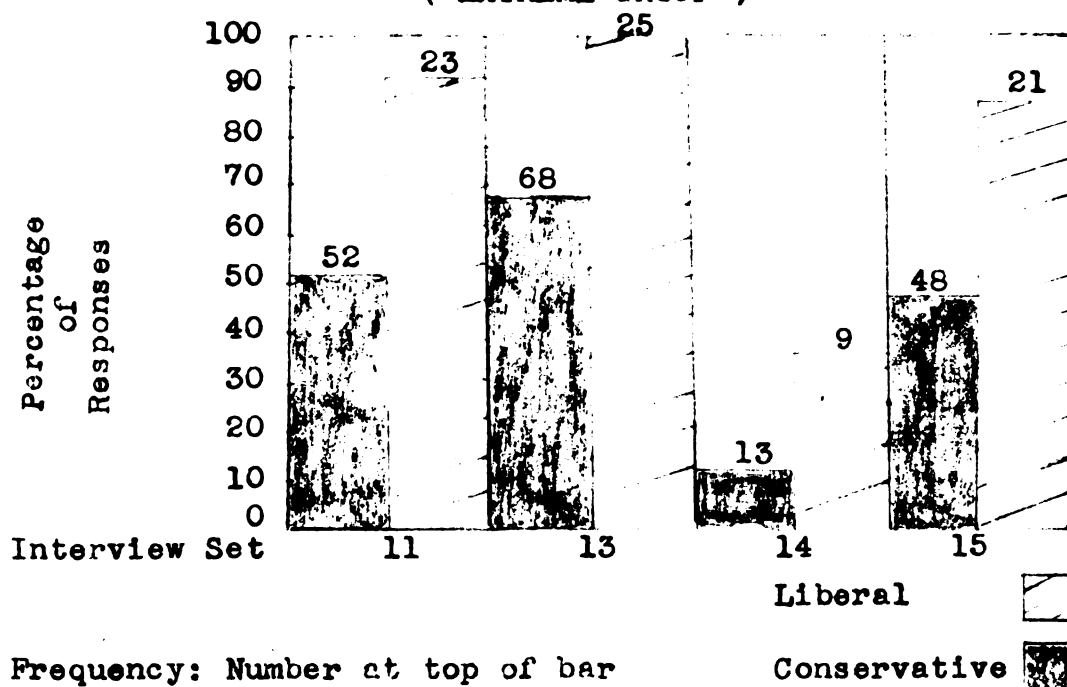
GRAPH 4.15

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES  
OF LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
ETHICAL PROBLEMS (MEAN-SPLIT GROUP)



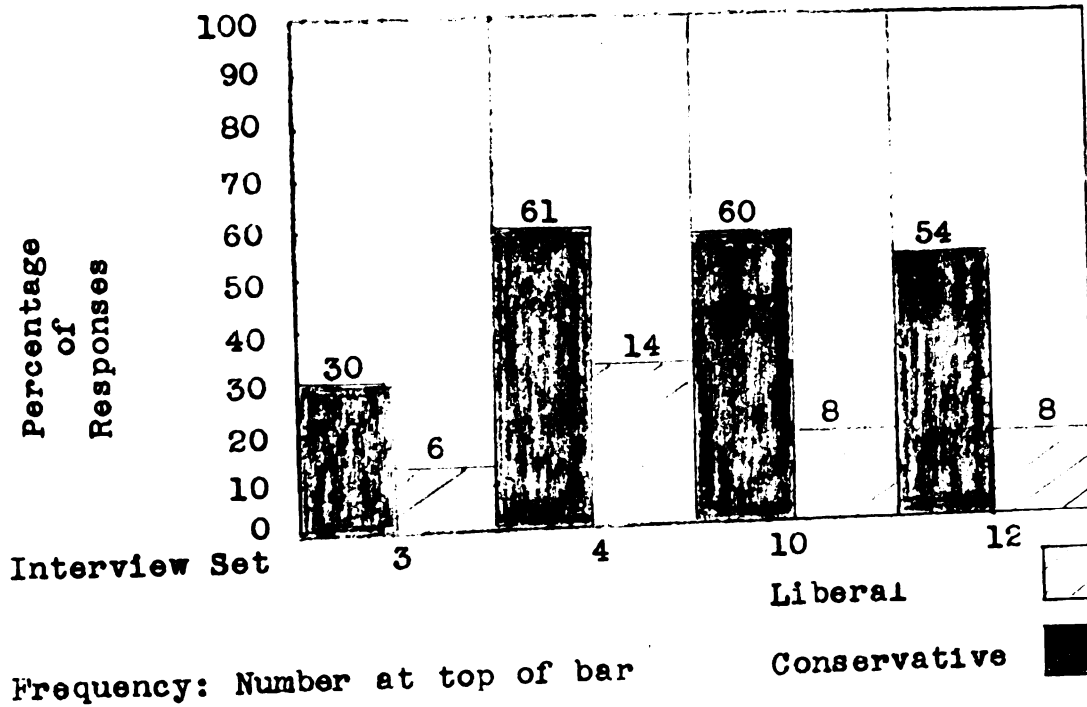
GRAPH 4.16

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES  
OF LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
ETHICAL PROBLEMS ( EXTREME GROUP )



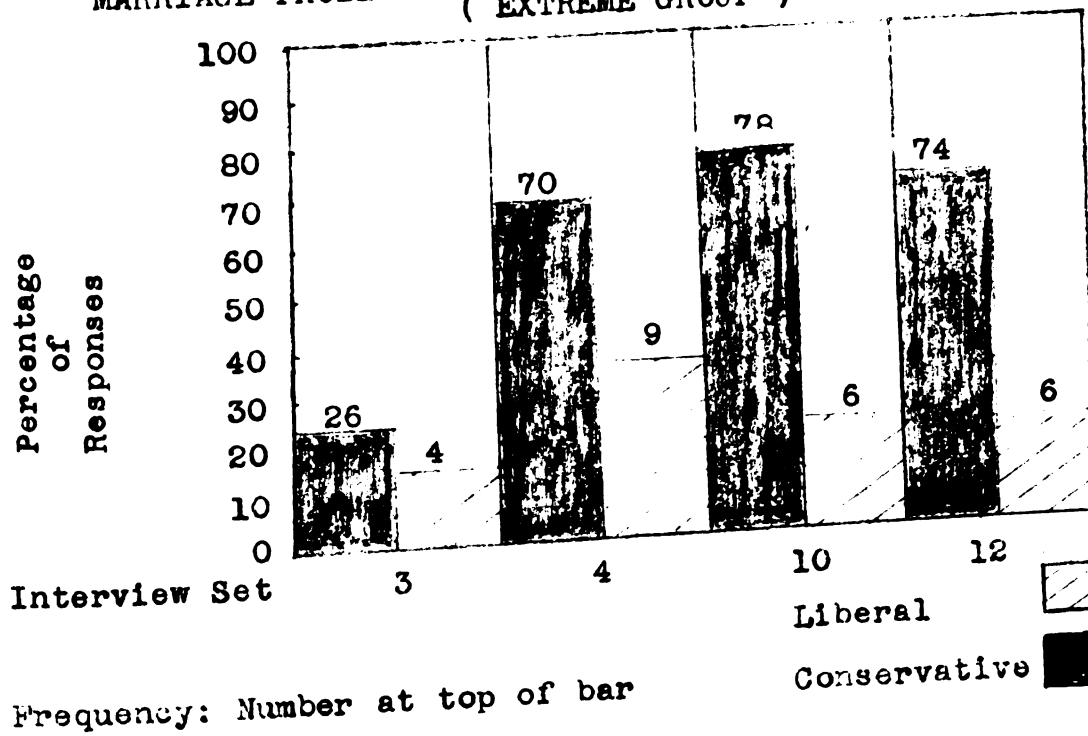
GRAPH 4.17

PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
MARRIAGE PROBLEMS ( MEAN-SPLIT GROUP )



GRAPH 4.18

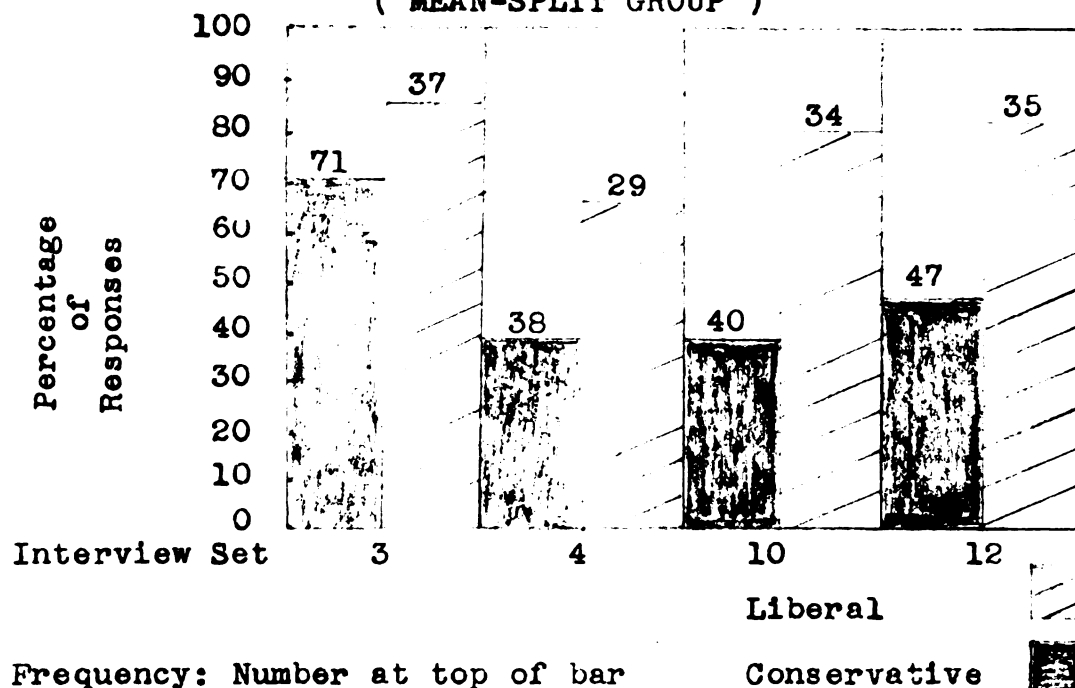
PERCENTAGE AND FREQUENCY OF DIRECTIVE RESPONSES OF  
LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
MARRIAGE PROBLEMS ( EXTREME GROUP )



GRAPH 4.19

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES  
OF LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
MARRIAGE PROBLEMS

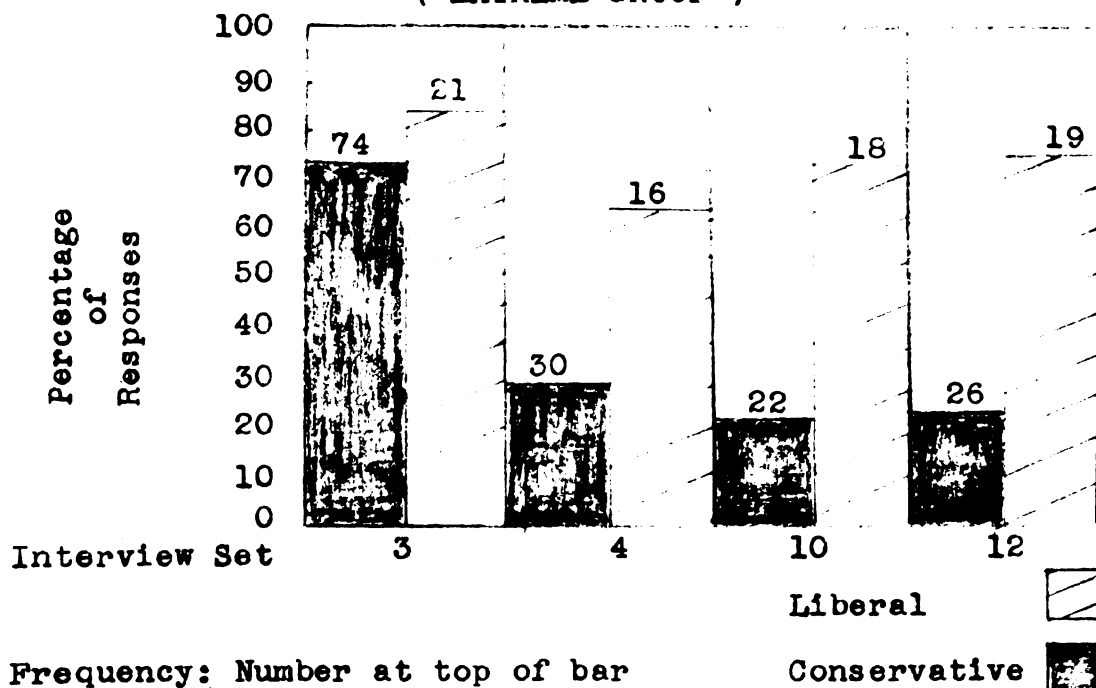
( MEAN-SPLIT GROUP )



GRAPH 4.20

PERCENTAGE AND FREQUENCY OF NON-DIRECTIVE RESPONSES  
OF LIBERAL AND CONSERVATIVE MINISTERS IN THE AREA OF  
MARRIAGE PROBLEMS

( EXTREME GROUP )



## SUMMARY

This chapter has included an analysis of the results of the ministers' responses in the Interview Sets developed for this study. The ministers were classified as either Liberal or Conservative, and their selections of counseling responses were contrasted on the basis of Directive and Non-Directive types. Comparisons were also made of the ministers' response preferences in the four areas of Emotional, Spiritual, Ethical, and Marriage problems. A null hypothesis of significant differences were rejected. A description of the frequency responses was presented as well as the results of the chi square tests applied to the Interview Set responses. Having concluded the analysis of the data, attention is now given to Chapter V, and the summary and conclusions of the study.

## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### THE PROBLEM

The purpose of the current study was to investigate the preferences of liberal and conservative ministers for directive and non-directive pastoral responses in the pastor-parishioner counseling relationship. Ministers were selected from the members of the National Council of Churches and of the National Association of Evangelicals who are currently residing in the State of Michigan, assuming these church bodies would represent extremes in religious viewpoints: liberal and conservative.

Liberal and conservative ministers were further determined by their scores on the Religious Belief Inventory, a scale devised for this type of analysis. To highlight between group differences, two definitions of liberal and conservative were devised: 1) extreme groups who scored a standard deviation above the mean in liberalism or conservatism and below the mean in the opposite classification, and 2) those scoring above their group mean and below the mean of the other group. These two differences we used to select the group for study.

Preferences for directive and non-directive pastoral responses were obtained by the use of an original Interview Set Questionnaire consisting of sixteen counseling interview excerpts. The sixteen interview sets were equally divided into four problem areas: emotional, spiritual, ethical, and marriage. In the analysis of data, only fifteen interview sets were used due to an error in transcription of responses in item six. (See page 44 )

The data were obtained by mailing the questionnaires to 383 ministers: 210 who were members of the National Council of Churches, which was 10% of the total listed membership in Michigan, and 173 who were members of the National Association of Evangelicals, which is approximately 17% of the total listed membership in Michigan. Both of these lists were made available at the State headquarters of each group in Detroit. The ministers were selected by a systematic random selection technique; (NCC, one of ten: NAE, one of five) All parts of the questionnaire were administered with assigned code numbers, so that a follow-up letter could be sent to the non-returns.

The interview sets were hand scored and each response was classified as directive, non-directive, or inconsistent, according to the number and type of responses selected



The Preliminary Data Sheet was administered to provide information regarding formal training of the minister, age, years of pastoral experience, and church affiliation. An analysis by inspection was made of the data for trends in the relationship between the data and the religious classification of the ministers in both the mean-split and the extreme groups.

Once the liberals and the conservatives were classified, their response preferences were tabulated. The cumulative groups and their response preferences were analyzed by use of the chi square 2 X 2 contingency table to test for significant differences. Five between group comparisons were made: one on total response preferences, and one each on four problem areas - emotional, spiritual, ethical, and marriage.

Four general null hypotheses were tested:

Test of total item preference.

1. There will be no significant differences in the total number of directive and non-directive pastoral responses preferred by liberal ministers.

2. There will be no significant differences in the total number of directive and non-directive pastoral responses preferred by conservative ministers.

Test of differences of total responses preferred by liberals and conservatives.

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



### Test of problem areas

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

In all cases, 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 general null hypotheses are listed below.

1. Liberal ministers preferred more non-directive responses than directive in the mean-split group and the extreme group.

2. Conservative ministers preferred more directive responses than non-directive in the extreme group, but in the mean-split group no significant preference for either type of response was found.

3. Significantly more liberal ministers chose non-directive responses than did the conservatives. Inversely, significantly more conservative ministers chose directive responses than did liberals.

4. Significantly more liberal ministers than conservatives chose non-directive responses for each of the problem areas - emotional, spiritual, ethical, and marriage. Similarly, significantly more conservative ministers than liberal chose directive responses for each



of the same problem areas, except the mean-split group in spiritual and ethical problems.

### CONCLUSIONS

1. There is a significant difference between liberal and conservative ministers in their preferences for directive and non-directive responses in the combined total of Interview Sets in the study. With the exception of one item, the conservatives are consistently directive and the liberals are consistently non-directive.

In item eight there is variability in the direction between the liberal and conservative. Possibly the responses in this item are not sufficiently discriminating. Upon examining the responses of the item, it seems plausible to infer that the key to the response preference of the liberals and conservatives lies with the words "guilt" and "guilty".

The conservative, because of his regard for the immediacy of supernatural activity in man, may be more likely to accept these terms - with their religious overtones - without attempting to discriminate kinds of guilt. To question the presence of guilt may possibly prove conflictual with divine activity, and this would violate a basic attitude. The statement that conducts no threat to the concept of guilt is preferred, which is the non-directive response.

On the other hand, the liberal with a more humanistic

emphasis, would possibly tend to be freer to explore the area of guilt. Thus, in this case, he would be more likely to prefer the second response, which seems to raise some question about this concept, and in so doing, is selecting a response that is directionally structured.

2. Liberal ministers significantly prefer more non-directive responses than directive responses. The proportion of their preferences for non-directive responses is greater than the proportion of directive responses preferred by conservative ministers. It is conceivable that the strong consistency on the part of the liberals in the non-directive approach may be related to the agreement of their theological point of view with the basic value assumptions of the theory in the non-directive method. Again, it may be reflective of a strong democratic and tolerant attitude on the part of the liberal ministers. Since liberalism is essentially humanistic, and man-centered, a strong preference for a theory that coincides with this approach is not unexpected.

It appears that the conservatives are not as committed as the liberals in counseling method preference. When compared among themselves they do not show as high agreement in their expected direction as do the liberals, yet when compared with the liberals, they show significant directive preferences. Possibly the conservatives are more concerned with communicating with the individual in a triad relationship, relating to a third factor, whether

it be God, dogma, or an experience. Such a frame of reference among the conservatives may possibly contribute to their apparent ambivalence and lack of consistency in direction of preference.

3. In each of the four problem areas the liberal and conservative ministers are consistently and significantly different in their preferences of responses. The liberals are non-directive and the conservatives are directive. One variation was found in the spiritual area with item number eight, which was discussed on the preceding page. The greatest significant difference between the two groups is in the area of marriage. The reason for this cannot be explained with any degree of certainty. However, it is conceivable that the conservatives may regard problems in the area of marriage as related to a biblio-centered institution that is inviolate and must be preserved, whereas the naturalistic approach of the liberals would allow more freedom, placing emphasis upon the individual's happiness. If such is the case, the conservatives and liberals may reflect this type of concern in their strong preferences found in this marriage area.

The least significant difference lies in the area of emotional problems. The area may logically be considered the field of the minister's greatest inadequacy. Confronting a problem of an emotional nature, the minister recognizing his lack of training, may make a referral

or possibly take a neutral approach in the counseling process. On the other hand, recognition of his inability to handle a problem adequately, may incline him to a directive approach, resorting to a ministerial role or referring to spiritual activity as a solution. A sense of inadequacy for problems in this area possibly may engender a feeling of insecurity on the minister's part. This in turn may cause him to take an authoritarian approach and take refuge in the security of his ministerial position.

In conclusion, liberal ministers consistently prefer non-directive pastoral responses. Conservative ministers according to the mean-split comparison show no preference for either directive or non-directive responses. According to the extreme group comparison conservative ministers show significant preferences for directive pastoral responses. There is a significant difference between liberal and conservative ministers in their preferences for directive and non-directive pastoral responses. In the four problem areas of the Interview Sets, liberal and conservative ministers differ significantly in response preferences - the liberal consistently non-directive and the conservative consistently directive.

Recognizing the sample of the study as representative of liberal and conservative ministers, and accepting

The findings of the statistical tests of data, it can be generalized that liberal and conservative ministers do differ in their preferences for directive and non-directive counseling responses in the pastor-parishioner relationship. The broad null hypothesis implied in the statement of the problem in this investigation is therefore rejected.

#### IMPLICATIONS

The following significant implications arise from the study.

Because ministers with formal training and ministers without, both showed preference for more non-directive responses, it would appear that the consistent preferences of liberals and conservatives are not necessarily due to training but to some other factor. Furthermore, when conservative ministers score consistently one way in the between group comparisons, and the liberal ministers score consistently the opposite, it would suggest that such a consistent dichotomy may be due to the basic concepts held by the two groups. It seems plausible to imply that philosophy is a determining influence. This would support Arbuckle's proposition (2) that counselors will reflect their basic philosophy and attitudes in preference to techniques learned in a school of training, regardless of the type or degree of training, and in addition, that the counselor's religious

concepts are fundamental determinants in his counseling methodology.

2. If religious concepts are fundamental determinants in the type of responses preferred in this study, it would support the consistency of preferences exhibited by liberals and conservatives in this sample. The liberal minister preferring the non-directive responses appears to be reflecting the typical Rogerian concept of man which is an outgrowth of the Rousseau-ian view of the nature of man, viz., that he is inherently good and has within himself all that is necessary to be good, consequently is not in need of supernaturally imparted assistance. This would seem to encourage the counselor to allow the client to find his own way.

The conservative minister, on the other hand, in consistently preferring the directive responses appears to be reflecting what is equally characteristic of the conservative position, which in turn is an outgrowth of the Augustinian view of the nature of man, viz., that man is inherently evil, and cannot do good nor help himself without intervening divine assistance. Consequently, it impinges upon the counselor to assure such aid and direction, necessitating the communication of authority to the client.

3. In connection with the preceding observation, it is conceivable that conservative ministers are more content oriented and liberal ministers are more method or-



lented. The one attempts to implore external aid for the client in his problem, and the other seeks to elicit the internal powers of the client over his problem.

Both groups of ministers appear to have learned to activate their religious frame of reference in the counseling process, perhaps as a natural result of unconscious attempts toward internal consistency between attitude and behavior. The methodology in each group may likely be conceived as a type of behavior that has developed in proportionate congruence with a reasoned frame of reference.

4. Because the liberal and conservative ministers hold a consistent preference in each of the four problem areas of the study, it is clear that the type of response, directive or non-directive, is not precluded by the type of problem primarily. The implication is that a minister will meet all his counseling problems with essentially the same basic approach.

5. A final implication has to do with the role of the minister. Linn and Schwartz (13) support the view that a minister must maintain his role and not deface the image his client holds of him. The position is that the client comes to the minister who represents the Church, the Traditions, and God, and he must not be sent away without receiving the expected assistance from such a "mediator". It appears by their consistent preference

for directive responses, that the conservative ministers are more occupied with preserving the traditional image of the minister than are the liberal ministers.

6. Previous allusions have been made to possible problems that are created by the directive and non-directive positions in the minister's counseling.

A directive approach can easily foster close-mindedness on the minister's part to the realistic needs of his parishioners.

The minister with a directive approach may regard the person in a secondary sense, while giving priority to a concept or pattern to which the individual ought to comply.

Furthermore, a minister can assume too much responsibility in a directive approach, inducing the person to accept a solution to his problem which he did not evolve.

Conceivably, the directive approach might be taken by some ministers to reduce the jeopardy of the ministerial role, and the method becomes a tool for a purpose other than the problem of the parishioner.

The expectation of the parishioner may often pressure a minister to take a directive approach in counseling, because he does not want to disappoint the counselee. The latter regards the minister as one who can give help, and thus a non-directive approach may appear as a sign of indifference on the part of the minister.

Ministers are often aware of these kinds of forces that affect the counseling function. Assuming that the ministers in the sample of this study are cognizant of such problems and the possible conflicts inherent in them, the responses of the ministers studied in this research become the more significant.

7. Implied in the study is the communication of the values of reality. Suggested by the liberal non-directive approach is idea that reality is discovered by the individual taking the initiative, assisted by a cooperative counselor. The essence of reality appears to lie within the scope of the person. Everything converges with meaning in relation to the human personality as the end of life. What the individual gains in counseling is initially his very own.

By his directive approach, the conservative appears to communicate reality with a sense of ritual. Man is seen in relation to God, not to himself. That which is real is externally spiritual and must be revealed. The minister assists in conveying this truth by the counseling process. He sees divine assistance as giving meaning to all reality and truth. What the individual gains that is of worth is not his own, but is given supernaturally. The counselee may thus attach his value gains integrally with the communication of the minister.

8. A further exploration of the study may yield information on the different types of people who migrate to

one ministerial group or the other. Additional personal data will provide classifiable relationships between personality traits and pastoral behavior. Scales of social and of theological orientation may readily lend themselves to measuring the kind of sample used in this particular study.

9. A significant implication relates to possible future research arising from the study at hand. There is need for a theory of pastoral behavior. There is now evidence of differences existing between two diversely oriented theological groups of ministers. The differences are significant and consistent. Consequently, a theory may be developed that will account for the differences in counseling and their relationship to theology.

A possible resolution of the differences should be explored. A single theological or psychological variable or combination of variables may be the catalyst for a theoretical resolution of the differences found in this study. Yet, further investigation may produce evidence that will reveal greater disparity and the final resolution of a theoretical formula of pastoral behavior may remain dichotomous in nature in keeping with its constituency.

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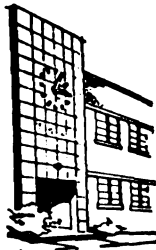
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## APPENDIX A



ERING

SPRIN



# SPRING ARBOR COLLEGE

SPRING ARBOR, MICHIGAN

PHONE JACKSON ST 9-7127

September 8, 1961

Dear Fellow Minister,

May I solicit your cooperation in filling out the enclosed questionnaire? It relates to my doctoral study in the field of Pastoral Counseling at Michigan State University.

Dr. John E. Jordan, Coordinator of the Pastoral Counseling Program, gives his endorsement to the study.

This study is a search for two kinds of information: Part I, What are some common religious beliefs among Protestant ministers, and Part II, What type of pastoral responses do ministers prefer in counseling with their people.

Instructions are given at the beginning of Part I and Part II. Please read them carefully before you begin each section. Your candid responses will be honored with due confidence.

You need not sign your name. Would you kindly return this information to me by September 30?

A postpaid return envelope is included for your convenience.

Thank you for your help.

Sincerely yours,

  
V. James Mannoia, Chaplain

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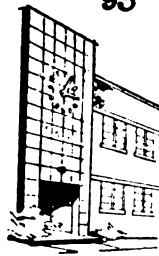
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## APPENDIX B



SPRING ARBOR COLLEGE  
SPRING ARBOR, MICHIGAN



PHONE JACKSON ST 9-7127

September 29, 1961

Dear Friend,

At the beginning of this month I mailed you a questionnaire. The same questionnaire was mailed to 382 other ministers in the State of Michigan. The number of these questionnaires returned is gratifying, and I want to thank you for your help. Your co-operation is indeed appreciated.

Many of those who have responded have shown an interest in this study and have requested to know the results.

Some questionnaires, as yet, have not been returned. These would make my study much more significant, since, the more complete the sampling, the more meaningful will be the results.

If you have not returned the questionnaire which was mailed to you, it would be appreciated if you would do so by October 15. Should your questionnaire have been misplaced, another one is herewith enclosed.

Again, I want to thank you for your part in making this study possible.

Sincerely yours,

---

V. James Mannoia, Chaplain

VJM:br

## **APPENDIX C**

## INTERVIEW SET VALIDATION FORM

PURPOSE

The object of this analysis is to validate these interview sets. These sets will constitute a part of a larger questionnaire to be sent to pastors of various Protestant denominations. The results of the findings will be pertinent to a dissertation study in which Liberal and Conservative pastors will be compared on the basis of favoring and not favoring counseling method, viz., Directive and Non-Directive.

EXPLANATION

Each Interview Set is composed of two parts: 1) Client Statement, and 2) Pastoral Responses.

- A. You are asked to classify each client statement into one of the four categories listed beside it. Place a check ( ) in the appropriate place.
- B. To the left of each Pastoral Response are three spaces provided where you may place a check ( ) reflecting your evaluation of the response, or if you think it does not apply to either of these two categories.

DEFINITIONS

The four categories listed with each Client Statement are thus defined:

**ETHICAL:** Dealing with those problems of life involving moral decisions and behavior and their effect upon the happiness and well-being of other persons in the light of our culture.

**SPIRITUAL:** Dealing with the relationships of man to his concepts of the supernatural or divine, and with those values he holds with reverence and conviction.

**MARRIAGE:** Deals with those experiences involving husband and/ or wife which are related to, or arise from such union--or a person concerned with the prospect of marriage.

**EMOTIONAL:** Deals with those experiences which reflect internal conflict and stress, and suggest maladjustive symptoms in social interaction.





## Client Statement No. 1

Ethical \_\_\_\_\_ Spiritual \_\_\_\_\_  
 Marriage \_\_\_\_\_ Emotional \_\_\_\_\_

Directive  
 Non-Directive  
 Does Not Apply

"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:

- — — 1. You don't want to feel this way, but yet you can't help it?
- — — 2. And you really do everything you can to overcome this feeling?
- — — 3. You are sure it's them not accepting you?
- — — 4. This is the way you feel---that they're not accepting you?
- — — 5. Being a part of them means a lot to you, doesn't it?
- — — 6. You feel you have done what you can to be a part of them?
- — — 7. These feelings bring a great deal of distress to you, don't they?
- — — 8. Do you want to tell me more about these feelings you get when you are around them?

## Client Statement No. 2

Ethical \_\_\_\_\_ Spiritual \_\_\_\_\_  
 Marriage \_\_\_\_\_ Emotional \_\_\_\_\_

Directive  
 Non-Directive  
 Does Not Apply

"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 the 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 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:

- — — 1. Doesn't the church mean more to you than that?
- — — 2. The church means something to you, doesn't it?
- — — 3. You miss the folks and friends...and the church where you used to go?
- — — 4. I think they still care for you, and would be glad to see you.
- — — 5. None of us can get along without other people.

- — — 6. You think you can get along without other people?  
 — — — 7. All this makes you feel alone, and that nobody  
           cares for you?  
 — — — 8. Don't you think the Lord cares for you?

## Client Statement No. 3

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. Since you're asking my advice---I think it definitely would be wrong.  
 — — — 2. You want advice from me----if it's right or wrong to marry him?  
 — — — 3. Getting my advice will help you make this decision?  
 — — — 4. Do you think I should make this decision for you?  
 — — — 5. Have you considered all the consequences of a mixed marriage like this?  
 — — — 6. You seem to be aware of some of the problems involved here.

## Client Statement No. 4

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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 suspectin' 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:

- — — 1. You are disappointed in your wife's behavior?  
 — — — 2. You don't feel any responsibility for her acting this way?  
 — — — 3. What made you suspect this of your wife?  
 — — — 4. You have been suspicious of this right along?  
 — — — 5. Don't you think you ought to talk with her about it?  
 — — — 6. And you're not sure now, what you should do?

- — — 7. This is a serious charge, and you want to be sure before you draw conclusions.
- — — 8. And now you are sure of what you have been suspecting right along.

## Client Statement No. 5

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. Yes, Bill, and this is something you can experience, too.
- — — 2. You're wondering what meaning this has for you, personally?
- — — 3. You feel you have to understand these things to accept them?
- — — 4. Does it seem hard to accept because it is something new....and you've never heard it before?
- — — 5. There are quite a few references in the Scriptures that bear this out, but the particular word 'assurance' is not used.
- — — 6. I understand....and you would like me to explain it to you?

## Client Statement No. 6

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. You don't think this is a normal way to feel?
- — — 2. These are common experiences to all of us at different times.

- — — 3. I'm sure the Lord understands all about these things.
- — — 4. You feel the need for someone to help you, don't you?
- — — 5. There is something wrong, but you don't know what it is?
- — — 6. You think there's something down under that makes you feel like this.....to be left alone, etc.?

## Client Statement No. 7

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"I don't know why, but whenever they sing that song in church I get the impulse to jump up and run out of the place. I know I shouldn't so I force myself and sit there. Then I feel like I'm going to faint--I sweat all over my body. (looking down at floor)--Then I see my father lying so peaceful in that cheap coffin....(looking directly at counselor and voice in crescendo) He was wicked; hateful sinner....I hated him!"

## Pastoral Responses:

- — — 1. You hated your father?
- — — 2. Why did you hate your father?
- — — 3. Wasn't there anything good about your father?
- — — 4. He was a wicked man, you say?
- — — 5. This song brings on these feelings you get?
- — — 6. Have you ever tried singing it along with the others and thinking about the message of the song?
- — — 7. Confessing these feelings will help you to overcome them in due time.
- — — 8. I understand....do you want to tell me more?

## Client Statement No. 8

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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, (momentary pause) but I know why she was there. They always talk about me."

## Pastoral Responses:.

- — — 1. You are sure that they are talking about you?
- — — 2. Knowing that they talk about you is annoying to you?

- — — 3. Do you have any idea why they talk about you?
- — — 4. You don't understand why they would be talking about you?
- — — 5. If you ignored them, they probably would not notice you, and soon they'd quit.
- — — 6. You can't help feeling sensitive about this, can you?
- — — 7. Do you associate much with your neighbors?
- — — 8. You feel that you are not a part of their group?

## Client Statement No. 9

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. You mean guilt feelings?
- — — 2. You don't mean guilt feelings!
- — — 3. What are these doubts about?
- — — 4. You feel guilty because these doubts fill your mind?
- — — 5. You wonder if its normal for Christians "to have these kinds of feelings"?
- — — 6. So many lose their faith because they go by their feelings.
- — — 7. Maybe these aren't really guilt feelings that you have.
- — — 8. These feelings you have are feelings of condemnation?

## Client Statement No. 10

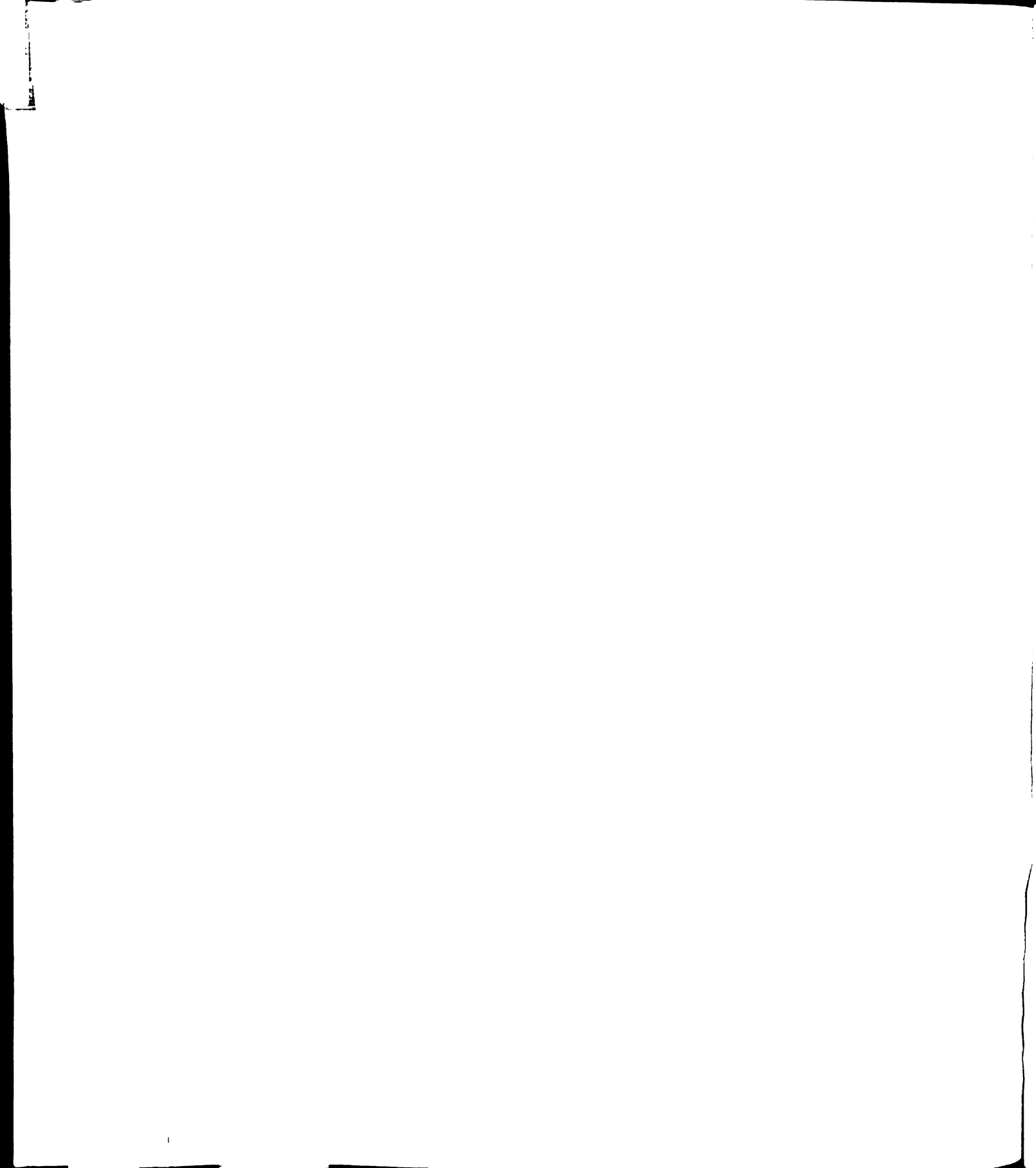
Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"I've been a Christian all my life, but sometimes when I pray God seems to 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:

- — — 1. Don't you think God hears every prayer?
- — — 2. You want to know that God hears you when you pray.



- — — 3. Many people do pray with a selfish motive, and you know God doesn't hear that kind of a prayer.
- — — 4. You think you might be praying in a selfish manner?
- — — 5. We all have these kinds of experiences...when God seems far away.
- — — 6. This is a strange experience for you...feeling so empty inside, and that God is far away?
- — — 7. God always hears us, when we pray in His will.
- — — 8. You think God is not hearing because you may have done something wrong?

## Client Statement No. 11

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. Do you have any idea why he is behaving like this?
- — — 2. You can't understand why he is acting this way?
- — — 3. You're very upset over this turn in his behavior, aren't you?
- — — 4. Maybe you both ought to sit down and talk this over.
- — — 5. Yet, you still love him, don't you?
- — — 6. You want things to be different between you and in the home, too?
- — — 7. This happens when they stop going to church.
- — — 8. You think that I can help you in this problem?

## Client Statement No. 12

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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 just break his spirit and send him to the grave that much sooner. I wish I knew the right thing to do..."



## Pastoral Responses:

- — — 1. Yet, he will have to know sometime....now or later.
- — — 2. The children would rather wait and not tell him now, is that it?
- — — 3. Don't you think he would want to know the truth about his condition?
- — — 4. Telling the truth is often painful, but I think it's best that he know.
- — — 5. You wouldn't hesitate either way if you knew it was the right thing to do?
- — — 6. This is a difficult decision, and you want to know that it is the right one, don't you?

## Client Statement No. 13

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. You wish you could be happy like your friends?
- — — 2. I think you and your wife could be happy if you both sit down and try to understand your problems.
- — — 3. Your wife thinks you'd both be happier if you separated?
- — — 4. Do you think you'd be happier if you separated?
- — — 5. You're not sure if you were meant for each other?
- — — 6. You think you would be happier if you had married someone else?
- — — 7. You know how the church stands on the question of divorce?
- — — 8. And she suggests you get a divorce?

## Client Statement No. 14

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"My wife thinks I'm too strict with Billy, but I don't agree. I'm not any stricter with him than my parents were with me when I was his age. She goes to her mother and builds me up as an ugly bear, and then her folks jump all over me. I know I'm strict, but I'm doing it for the boy's own good. Huh!, if

she had her way, she'd let him have everything he wants and do everything he pleases...that's no way to let a four-year-old grow up."

Pastoral Responses:

- — — 1. Apparently, your wife was brought up differently than you were.
- — — 2. And she sees child training differently than you?
- — — 3. As the head of the house, you feel you should make this decision about Billy?
- — — 4. You feel you should make this decision about Billy?
- — — 5. You and your wife are not getting along well, are you?
- — — 6. Would you care to tell me more?
- — — 7. Rearing children is not always easy, is it?
- — — 8. You can't afford to bungle in the rearing of children.

Client Statement No. 15

Ethical \_\_\_\_\_ Spiritual \_\_\_\_\_  
Marriage \_\_\_\_\_ Emotional \_\_\_\_\_

"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 live 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:

- — — 1. It will be hard, but I'm sure she'll understand.
- — — 2. You don't know how she'll react to this?
- — — 3. 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?
- — — 4. If you tell her, do you think this will improve your relationship with her?
- — — 5. No doubt it will be hard for you to tell her, but do you have any other choice?
- — — 6. It's hard to know what to do in a situation like this, isn't it?
- — — 7. It is in times like these that God understands, and gives us the strength to do what is right.
- — — 8. You want to do the right thing before God and for your wife and yourself.

## Client Statement No. 16

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_  
 Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. You wish she would quit of her own accord, then this would relieve you of any possible blame?
- — — 2. Have you thought about talking with her doctor about it?
- — — 3. Knowing this makes you feel very uneasy about your child's safety.
- — — 4. You shouldn't have to live under such a strain.
- — — 5. I wouldn't waste any time making a decision when the safety of my child is involved.
- — — 6. Because of your child's safety, you feel it is important to do something about this quickly?
- — — 7. You're sure that her condition is this serious?
- — — 8. You feel that she is in a serious condition and should not be caring for your child?

## Client Statement No. 17

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_  
 Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. You want to do the right thing, don't you?
- — — 2. Telling the truth means more to you than keeping your job?
- — — 3. If you don't notify the police, will this bother you?
- — — 4. I think you're facing this thing as a Christian ought to face it.
- — — 5. You feel you have a responsibility in this matter?
- — — 6. You want me to help you make a decision?

- — — 7. You feel your testimony will have that much influence?
- — — 8. You wouldn't want your foreman to lose his job, yet you feel you must tell the police?

## Client Statement No. 18

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"Bill is just the most wonderful man I have ever met and I love him so much and he is really the only man that has ever loved me, but he really just doesn't want to get married. He wants me to live with him anyway, without getting married, and I have never done anything like this..but I really think I love him enough to live with him without being married."

## Pastoral Responses:

- — — 1. If Bill really loves you, shouldn't he be willing to get married?
- — — 2. You say he loves you but still doesn't want to get married?
- — — 3. It bothers you that he wants to live with you without getting married?
- — — 4. It is certainly something to be disturbed about-- that he should want to live with you without getting married.
- — — 5. Doesn't he realize how much he is asking of you?
- — — 6. You think you love him enough to live with him without getting married?

## Client Statement No. 19

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"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:

- — — 1. You can know, just like many others do.
- — — 2. You wish you could know, the way others do?
- — — 3. There's nothing hard about knowing God's forgiveness.
- — — 4. Knowing God's forgiveness seems hard for you?
- — — 5. It's as simple as it sounds.
- — — 6. It sounds simple, yet you find it hard?

Client Statement No. 20

Ethical\_\_\_\_\_ Spiritual\_\_\_\_\_

Marriage\_\_\_\_\_ Emotional\_\_\_\_\_

"I'm confused...I know what our church believes, but my religion teacher at the university told us that we can't just accept what we're told in church ---and that the Bible is just another book. And he makes it sound so logical!"

## Pastoral Responses:

- — — 1. Because it sounds so logical, it makes you wonder?
- — — 2. Isn't the church's teaching logical?
- — — 3. Many Christians have lost their faith at the university.
- — — 4. What he says in class is raising some questions in your mind about your beliefs?
- — — 5. Do you believe what he says?
- — — 6. You don't know if you should believe what he is telling you?
- — — 7. Men have been saying this ever since the Bible was written.
- — — 8. This is an attack on the Bible which is precious to your belief, isn't it?

TABLE C.1

TABULATION OF CLIENT STATEMENTS AS CLASSIFIED  
BY EIGHT DIFFERENT RATERS

Client Statement	Emotional	Spiritual	Ethical	Marriage	Total
1	8	0	0	0	8
2	7	0	1	0	8
3	1	0	0	7	8
4	2	0	0	6	8
5	0	8	0	0	8
6	8	0	0	0	8
7	7	0	1	0	8
8	8	0	0	0	8
9	0	8	0	0	8
10	0	8	0	0	8
11	1	0	0	7	8
* 12	0	0	6	1	7
13	0	0	0	8	8
14	2	0	2	4	8
15	2	0	3	3	8
* 16	0	0	7	0	7
* 17	0	0	7	0	7
*** 18	0	0	1	4	5
19	0	8	0	0	8
* 20	0	7	0	0	7

\* This statement not classified by one rater.

\*\*\* This statement not classified by three raters.

TABLE C.2

**TABULATION OF CLASSIFICATIONS OF PASTORAL RESPONSES  
IN THE SIXTEEN INTERVIEW SETS BY EIGHT DIFFERENT RATERS**

**Interview Set No. 1**

Response	Directive	Non Directive	Does Not Apply	Total
1	1	6	0	7
2	6	1	0	7
* 3	6	0	1	7
* 4	0	7	0	7
5	3	3	1	7
6	3	4	0	7
7	3	3	1	7
8	2	3	2	7

**Interview Set No. 2**

Response	Directive	Non Directive	Does Not Apply	Total
1	6	0	1	7
2	4	1	2	7
3	1	3	3	7
* 4	7	0	0	7
5	7	0	0	7
6	2	2	3	7
* 7	0	7	0	7
8	6	0	1	7

\* These statements were selected for use in the final questionnaire.

## Interview Set No. 3

Response	Directive	Non Directive	Does Not Apply	Total
* 1	8	0	0	8
2	1	5	2	8
3	2	2	2	6
4	4	1	3	8
5	5	0	3	8
* 6	0	7	1	8

## Interview Set No. 4

Response	Directive	Non Directive	Does Not Apply	Total
1	1	6	1	8
2	6	1	1	8
* 3	7	0	1	8
4	5	2	1	8
5	6	0	2	8
* 6	0	7	1	8
7	6	0	2	8
8	1	6	1	8

\* These statements were selected for use in the final questionnaire.



## Interview Set No. 5

Response	Directive	Non Directive	Does Not Apply	Total
* 1	7	0	1	8
* 2	1	7	0	8
3	2	2	4	8
4	6	0	2	8
5	6	0	2	8
6	3	5	0	8

## Interview Set No. 6

Response	Directive	Non Directive	Does Not Apply	Total
1	2	3	3	8
* 2	8	0	0	8
3	7	0	1	8
4	2	5	1	8
* 5	2	6	0	8
6	2	4	2	8

\* These statements were selected for use in the final questionnaire.

## Interview Set No. 7

Response	Directive	Non Directive	Does Not Apply	Total
1	5	2	1	8
2	3	5	0	8
3	6	0	2	8
4	1	3	4	8
5	7	0	1	8
* 6	1	6	1	8
* 7	7	0	1	8
8	2	4	2	8

## Interview Set No. 8

Response	Directive	Non Directive	Does Not Apply	Total
1	1	2	5	8
2	4	1	3	8
3	7	0	1	8
* 4	0	8	0	8
5	0	7	1	8
6	8	0	0	8
* 7	8	0	0	8
8	4	2	2	8

\* These statements were selected for use in the final questionnaire.

## Interview Set No. 9

Response	Directive	Non Directive	Does Not Apply	Total
1	5	0	3	8
2	3	5	0	8
3	6	0	2	8
4	2	4	2	8
* 5	8	0	0	8
* 6	2	6	0	8
7	6	0	2	8
8	4	3	1	8

## Interview Set No. 10

Response	Directive	Non Directive	Does Not Apply	Total
1	6	0	2	8
2	1	4	3	8
* 3	2	6	0	8
* 4	8	0	0	8
5	6	1	1	8
6	2	6	0	8
7	6	0	2	8
8	4	1	3	8

\* These statements were selected for use in the final questionnaire.

## Interview Set No. 11

Response	Directive	Non Directive	Does Not Apply	Total
1	8	0	0	8
2	1	5	2	8
3	6	0	2	8
* 4	8	0	0	8
5	3	4	1	8
* 6	0	8	0	8

## Interview Set No. 12

Response	Directive	Non Directive	Does Not Apply	Total
* 1	1	6	1	8
* 2	8	0	0	8
3	2	5	1	8
4	6	0	2	8
5	2	6	0	8
6	4	2	2	8
7	6	1	1	8
8	3	2	3	8

\* These statements were selected for use in the final questionnaire.

## Interview Set No. 13

Response	Directive	Non Directive	Does Not Apply	Total
1	7	0	1	8
2	3	4	1	8
* 3	1	7	0	8
4	6	0	2	8
* 5	8	0	0	8
6	2	6	0	8
7	5	0	3	8
8	2	5	1	8

## Interview Set No. 14

Response	Directive	Non Directive	Does Not Apply	Total
1	4	3	1	8
* 2	8	0	0	8
* 3	0	8	0	8
4	7	0	1	8
5	7	0	1	8
6	2	6	0	8
7	5	1	2	8
8	5	3	0	8

\* These statements were selected for use in the final questionnaire.

## Interview Set No. 15

Response	Directive	Non Directive	Does Not Apply	Total
1	3	4	1	8
2	4	3	1	8
3	5	0	3	8
* 4	7	0	1	8
5	1	6	1	8
6	3	4	1	8
7	5	1	2	8
* 8	1	7	0	8

## Interview Set No. 16

Response	Directive	Non Directive	Does Not Apply	Total
1	7	0	1	8
2	1	6	1	8
3	7	0	1	8
4	0	8	0	8
* 5	7	0	1	8
* 6	0	8	0	8

\* These statements were selected for use in the final questionnaire.

TABLE C.3

INTERVIEW SETS: KEY FOR DIRECTIVE  
AND NON-DIRECTIVE RESPONSES

<u>Counselee Statement</u>	<u>Pastoral Response</u>
1	1. Directive 2. Non-Directive
2	1. Non-Directive 2. Directive
3	1. Directive 2. Non-Directive
4	1. Non-Directive 2. Directive
5	1. Non-Directive 2. Directive
6	1. Directive 2. Non-Directive
7	1. Non-Directive 2. Directive
8	1. Non-Directive 2. Directive
9	1. Non-Directive 2. Directive
10	1. Non-Directive 2. Directive
11	1. Directive 2. Non-Directive
12	1. Directive 2. Non-Directive
13	1. Directive 2. Non-Directive
14	1. Directive 2. Non-Directive
15	1. Non-Directive 2. Directive
16	1. Directive 2. Non-Directive

TABLE C.4

## CHANGES IN THE NUMBERING OF INTERVIEW SETS

<u>Number of Interview Set on Original Rater Form</u>	<u>Number of Interview Set in Final Questionnaire</u>
1	1
2	2
3	3
4	4
5	5
6	6
7	omitted
8	7
9	8
10	9
11	10
12	11
13	12
14	omitted
15	13
16	14
17	15
18	omitted
19	16
20	omitted



## APPENDIX D

## PRELIMINARY DATA

YOUR NAME IS NOT NECESSARY FOR THIS STUDY.

Age \_\_\_\_\_ Years of pastoral experience \_\_\_\_\_

Denominational affiliation \_\_\_\_\_

Are you presently pastoring a church? Yes \_\_\_ No \_\_\_

Approximate number of counseling interviews you have in an average month \_\_\_\_\_

Education and training:

Have you completed high school? Yes \_\_\_ No \_\_\_

Have you completed college? Yes \_\_\_ No \_\_\_

Have you completed seminary? Yes \_\_\_ No \_\_\_

Do you hold a graduate degree? Yes \_\_\_ No \_\_\_

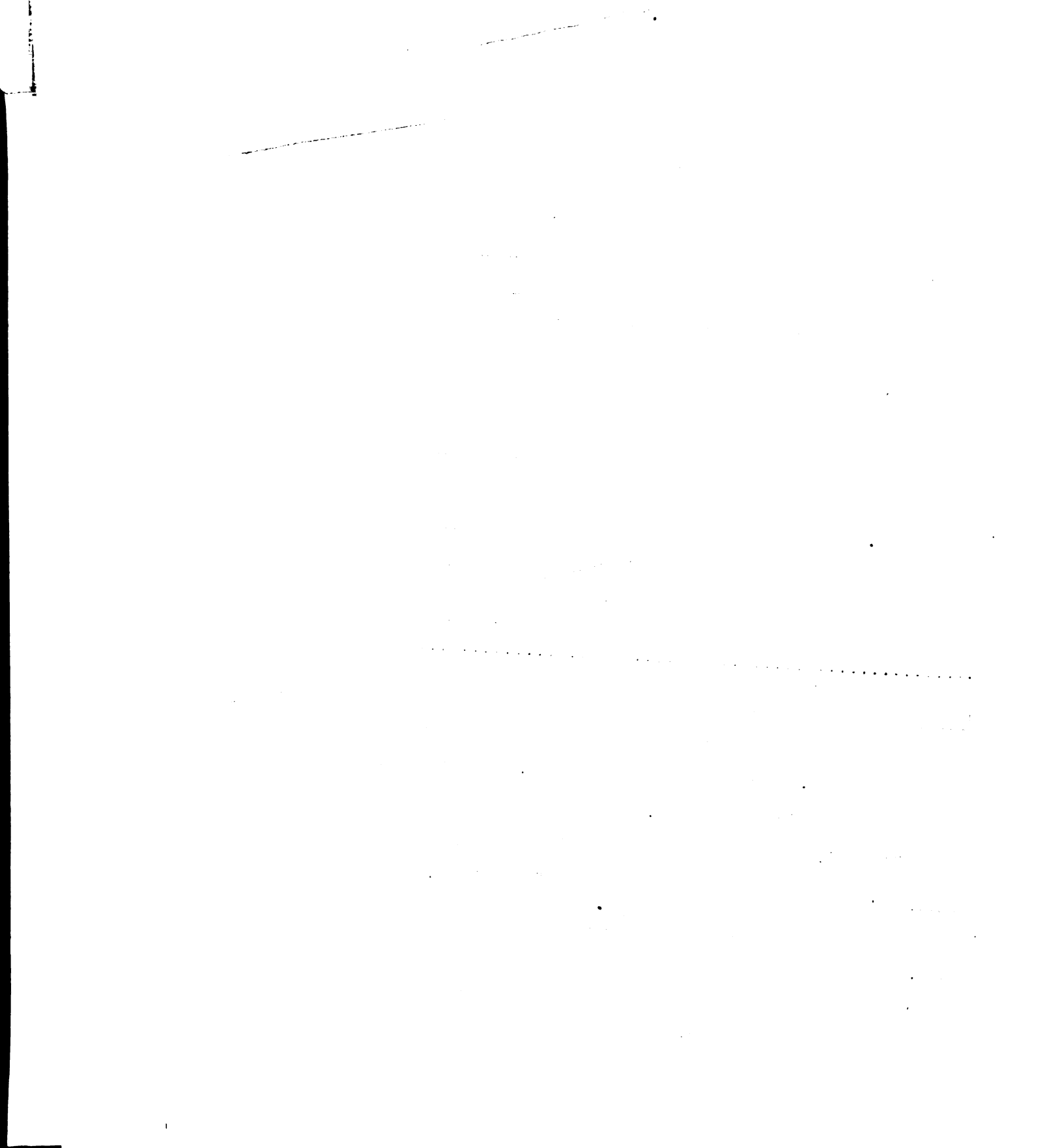
Have you had any formal training in Counseling beyond seminary? Yes \_\_\_ No \_\_\_

.....

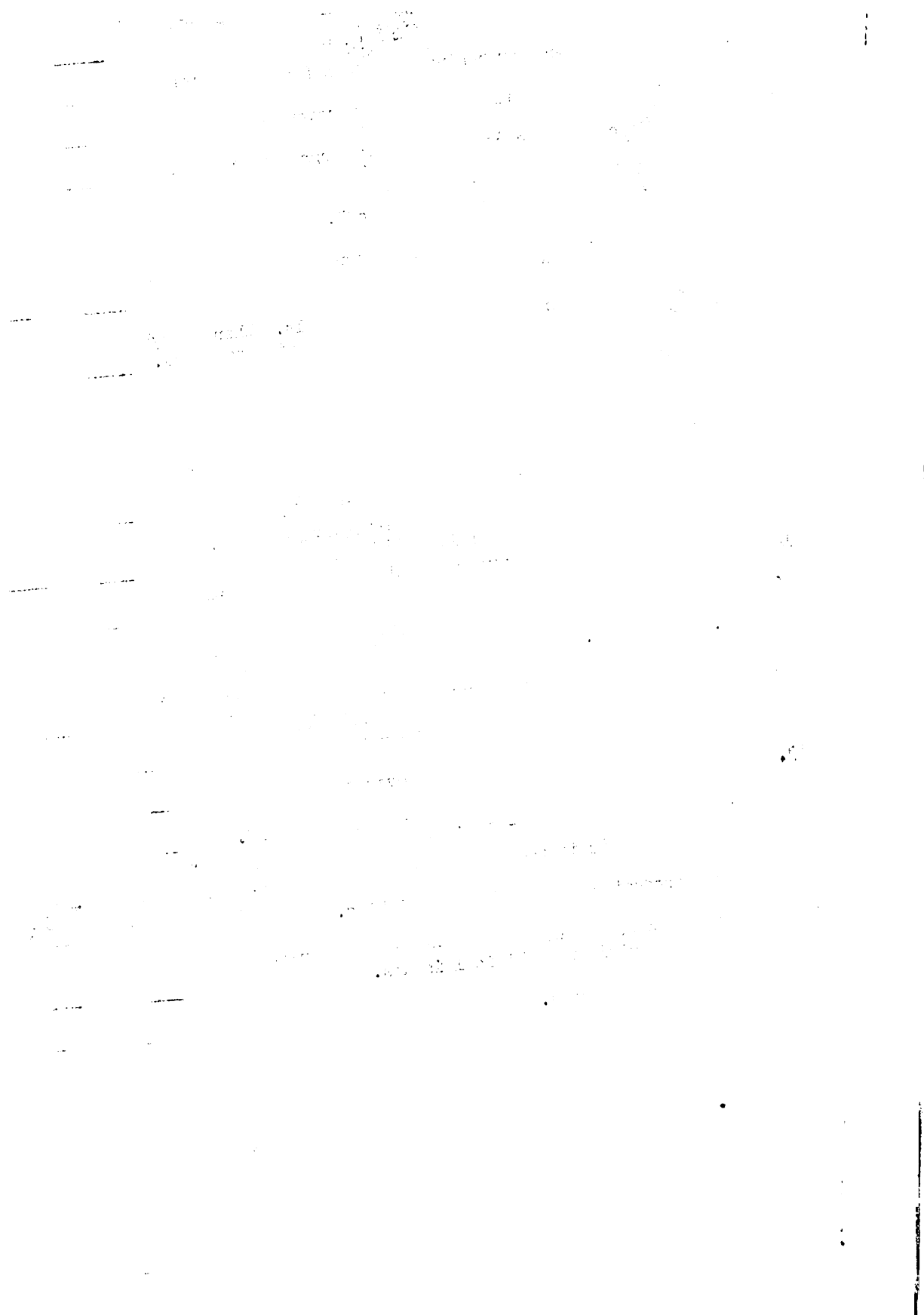
PART I RELIGIOUS BELIEFS

The next few pages contain a list of a few religious beliefs. Please read them through. 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 essentially good.	_____	_____
22. Jesus was a man like anyone else.	_____	_____
23. There is no life after death.	_____	_____
24. Experiences of conversion are superficial and have no lasting effects.	_____	_____



	<u>Agree</u>	<u>Disagree</u>
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 & 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.	_____	_____
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.	_____	_____



- 3 -

	<u>Agree</u>	<u>Disagree</u>
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.	_____	_____



1. The first part of the report discusses the general situation of the country and the progress of the work during the year. It also mentions the results of the various committees and the work of the different departments.

2. The second part of the report deals with the financial situation of the country. It gives a detailed account of the income and expenditure of the government and the different departments.

3. The third part of the report discusses the state of the different branches of industry and commerce. It mentions the progress of the various industries and the state of the different markets.

4. The fourth part of the report deals with the state of the different branches of agriculture. It mentions the progress of the various crops and the state of the different farms.

5. The fifth part of the report discusses the state of the different branches of education. It mentions the progress of the various schools and the state of the different teachers.

6. The sixth part of the report deals with the state of the different branches of science and art. It mentions the progress of the various sciences and the state of the different artists.

7. The seventh part of the report discusses the state of the different branches of literature. It mentions the progress of the various writers and the state of the different books.

8. The eighth part of the report deals with the state of the different branches of music and drama. It mentions the progress of the various musicians and the state of the different plays.

9. The ninth part of the report discusses the state of the different branches of sports and games. It mentions the progress of the various sports and the state of the different games.

10. The tenth part of the report deals with the state of the different branches of religion and morality. It mentions the progress of the various religions and the state of the different moralities.

PART II

## PASTORAL RESPONSES

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 will help if you observe the comments in parentheses and the punctuation marks.

.....

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. Counseling 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 the 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 suspectin' 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. "I'm sure the Lord understands all about these things." \_\_\_\_\_

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, (momentary 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." \_\_\_\_\_

"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:

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 just 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: 127

"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. Whe 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 live 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 think 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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## APPENDIX E

**A CONTINUUM OF COUNSELING TECHNIQUES**  
 (From Non-directive to Directive)

1. **NON-DIRECTIVE LISTENING: The "accepting silence"**
  - a. **Head nodding and shaking (non-directive):**
    - 1' In understanding or in sympathy with the client
  - b. **Gesture and facial expression (non-directive):**
    - 1' Of a permissive nature
  - c. **Um-hm (non-directive):**
    - 1' To show that the counselor is still listening attentively.
2. **REFLECTION OF FEELING OF CLIENT OR ATTITUDE OF CLIENT EXPRESSED IN IMMEDIATELY PRECEDING VERBAL RESPONSE:**
  - a. Without any evaluation
3. **REFLECTION OF FEELING OR ATTITUDE IN OTHER THAN THE IMMEDIATELY PRECEDING VERBAL RESPONSE**
  - a. Again, without evaluation
4. **DEFINITION OF THE INTERVIEW SITUATION IN TERMS OF CLIENT RESPONSIBILITY:**
  - a. From a strict non-directive viewpoint.
5. **REFLECTION OF THE SUBJECT CONTENT OF THE CLIENT'S REMARKS.**
6. **INDICATES THAT DECISION ON THE MATTER IS UP TO CLIENT:**
7. **CLARIFICATION WITH EVALUATION:**
8. **USES LEADS TO FORCE THE CLIENT TO CHOOSE AND DEVELOP SUBJECT:**
9. **SELECTION OF PARTS:**
  - a. **Counselor reflects only one of several responses**
    - 1' This is in the nature of a choice by the counselor for client.
10. **INFORMATION GIVING--SIMPLE:**
11. **INDICATES ACCEPTANCE OF APPROVAL OF CLIENT DECISION:**
12. **INDICATES TOPIC--LEAVING DEVELOPMENT TO CLIENT:**
13. **REASSURANCE:**

14. FACT GETTING:
  - a. From records, interviews, or questioning.
15. DEFINES INTERVIEW SITUATION IN TERMS OF DIAGNOSIS OR REMEDIAL PROCEDURES.
16. EXPRESSION OF PERSONAL REACTION OF CLIENT:
  - a. Approval, disapproval, shock, etc.
17. FACT GIVING - COMPLEX
  - a. Diagnosing, analysing, interpretive
18. DIRECT PROBING:
19. PROGNOSIS:
20. DIRECTED PROBLEM SOLVING:
  - a. Indicates or points out problems or conditions needing correction
  - b. Influences making of decision by:
    - 1' Marshaling evidence
    - 2' Personal opinion
    - 3' Argument pro and con
21. COMMAND:
22. COERCION:
  - a. Threat
  - b. Force

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Stone, D. R., Techniques in the non-directive, directive counseling continuum, Occupations, 1950, 28, 295-8.

Porter, E. H., Therapeutic Counseling, Boston: Houghton-Mifflin Co., 1950. SELECTED COUNSELORS RATED BY THE NON-DIRECTIVE, DIRECTIVE CONTINUUM

NON-DIRECTIVE :

DIRECTIVE :

1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.

**APPENDIX F**

## CHI SQUARE DATA - QUESTIONNAIRE DATA

## 1. Formal Training vs No Formal Training Among Ministers of the Sample

	Dir.	N-Dir.	
	a	b	
Training	4	23	27
	c	d	
No Training	42	52	94
	46	75	121

$$\chi^2 = 7.94$$

## 2. Total Pastoral Responses: Mean-Split Group

	Dir.	N-Dir.	
	a	b	
Liberal	3	33	36
	c	d	
Conservative	43	42	85
	46	75	121

$$\chi^2 = 19.16$$

## 3. Total Pastoral Responses: Extreme Group

	Dir.	N-Dir.	
	a	b	
Liberal	2	18	20
	c	d	
Conservative	14	5	19
	16	23	39

$$\chi^2 = 16.42$$

4. Pastoral Responses in Emotional Area:  
Mean-Split Group

	Dir.	N-Dir.	
	a	b	
Liberal	36	93	129
	c	d	
Conservative	166	134	300
	202	227	429

$$\chi^2 = 27.23$$

5. Pastoral Responses in Emotional Area:  
Extreme Group

	Dir.	N-Dir.	
	a	b	
Liberal	25	50	75
	c	d	
Conservative	42	27	69
	67	77	144

$$\chi^2 = 10.90$$

6. Pastoral Responses in Spiritual Area:  
Mean-Split Group

	Dir.	N-Dir.	
	a	b	
Liberal	37	134	171
	c	d	
Conservative	195	200	395
	232	334	566

$\chi^2 = 37.94$

7. Pastoral Responses in Spiritual Area:  
Extreme Group

	Dir.	N-Dir.	
	a	b	
Liberal	26	73	99
	c	d	
Conservative	53	38	91
	79	111	190

$\chi^2 = 20.21$

8. Pastoral Responses in Ethical Area:  
Mean-Split Group

	Dir.	N-Dir.	
	a	b	
Liberal	33	136	169
	c	d	
Conservative	184	214	398
	217	350	567

$\chi^2 = 35.81$

9. Pastoral Responses in Ethical Area:  
Extreme Group

	Dir.	N-Dir.	
	a	b	
Liberal	21	76	97
	c	d	
Conservative	50	39	89
	71	115	186

$\chi^2 = 23.60$

10. Pastoral Responses in Marriage Area:  
Mean-Split Group

	Dir.	N-Dir.	
	a	b	
Liberal	35	135	170
	c	d	
Conservative	205	191	396
	240	326	566

$\chi^2 = 51.94$

11. Pastoral Responses in Marriage Area:  
Extreme Group

	Dir.	N-Dir.	
	a	b	
Liberal	25	74	99
	c	d	
Conservative	57	35	92
	82	109	191

$\chi^2 = 26.34$



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~~JUL 7 1957~~

~~MAR 15 1959~~

~~MAR 15 1959~~

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