

AN ANALYSIS OF PASTORAL COUNSELING
NEEDS AND TRAINING IN TWO
CHURCH DENOMINATIONS

Thesis for the Degree of Ph. D.
MICHIGAN STATE COLLEGE
Cornelius Oldenburg
1954



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This is to certify that the

thesis entitled

**An Analysis of Pastoral Counseling Needs and
Training in Two Church Denominations**

presented by

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**has been accepted towards fulfillment
of the requirements for**

Doctor's degree in Education

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Date July 29, 1954



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~~_____~~ 358

AN ANALYSIS OF PASTORAL COUNSELING NEEDS AND
TRAINING IN TWO CHURCH DENOMINATIONS

By

CORNELIUS OLDENBURG

A DISSERTATION

Submitted to the School of Graduate Studies of Michigan
State College of Agriculture and Applied Science
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Guidance and Counselor Training

1954

THESIS

6-22-55
3

ACKNOWLEDGMENTS

The author wishes to express his sincere thanks and appreciation to Dr. Walter F. Johnson for his patience, kindness and inspiration during the progress of this study. His encouragement and enthusiasm in presenting his constructive criticisms are left as a lasting imprint upon the pages of this thesis. Unselfishly he gave of his counsel and time to assist the author in the presentation of the thesis.

A word of appreciation is due to the remainder of the graduate committee whose suggestions, evaluations, and interest did much to assist in the progress of the study. In addition to Dr. Walter F. Johnson, this doctoral committee consisted of Dr. Raymond N. Hatch, Dr. Cecil V. Millard and Dr. Carl Gross.

To Dr. Duane Gibson of the Sociology and Anthropology Department a special word of appreciation is given for the assistance given in setting up the questionnaires.

The author is further grateful to the active ministers and the seminary staffs of the Methodist and Presbyterian denominations for the gracious assistance and cooperation

in responding to the information sent by the author, for their good will and encouragement to make the study a possibility.

Finally, he expresses his appreciation to the members of his immediate family for the help in typing, reading and mailing of the instruments so that the work of the study could be accomplished.

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Final examination, July 29, 1954, 3:00 p.m., 17 Morrill Hall

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AN ANALYSIS OF PASTORAL COUNSELING NEEDS AND
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AN ABSTRACT

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Department of Guidance and Counselor Training

Year 1954

Approved

Walter F. Johnson

The study was designed to investigate and appraise the needs and the extent of training for pastoral counseling of active ministers in the Methodist and Presbyterian denominations. It was further desired to determine to what extent the seminaries of the two denominations had prepared their trainees for the specific task of pastoral counseling.

The selection of the two denominations was based upon their particular size, constituency and because the one was more semi-urban and the other more urban; because one demanded full-time seminary work from its prospective ministers for ordination and the other permitted ordination either upon completion of a three year seminary course or upon graduation from an accredited college or university after having taken the prescribed courses within the district where the minister lived.

In order to appraise the difference within the denominations respectively, the selected groups of ministers were divided into two main categories; those graduating between the years 1928 and 1940, and those graduating between the years 1941 and 1952, inclusive. The normative survey was the technique employed for obtaining the data.

One questionnaire was constructed which included these principal topics: problems which a minister meets in counseling with his parishioners, the number of years of training in courses which meet the most satisfactory needs for pastoral counseling, the seminary courses considered the most valuable to meet those needs, and the seminary courses which needed emphasis in the training program. The other questionnaire which was sent to the seminaries was concerned with the following: courses which were taught and the number of semester hours assigned to each course, whether courses related to pastoral counseling met the needs for an effective ministry, specific strengths and weaknesses in the courses offered, improvement which staffs could recommend in courses offered, and space for suggestions and comments. Each of these questionnaires was introduced with a cover letter.

The sample was selected by use of a table of random numbers from the active ministers in both denominations falling within the limits of the graduating groups, and the study was made on a nation-wide basis in order that the information received might be construed as comprehensive as possible. A copy of the questionnaire was sent to each of the ministers sampled and to each seminary of the

denominations. The respondents were requested to rate the items in relation to their effectiveness for the pastoral counseling program. Approximately 50 per cent of the respondents returned the completed questionnaires.

The responses were tabulated in terms of percentages of the total number of ministers responding and the seminary results were indicated in figures and quoted responses or check lists.

Results of the findings as presented by the active ministers responding were as follows:

1. There was evidence of a trend toward more emphasis on pastoral counseling training. This was particularly expressed by the ministers responding.

2. Methodist and Presbyterian rural ministers responded that parishioners came to them more often when a loved one passes away or a member of the family is hospitalized than with any other problem.

3. There seemed to be an awareness by the respondents that training in pastoral counseling was needed, especially when they were faced with emotional, educational, and vocational problems.

4. The rural areas of the 1928-1952 and the urban 1928-1940 graduating groups in both denominations realized

the need for more counselor training programs, whereas the urban 1941-1952 graduating groups had already realized the need to some extent.

5. In responding to the number of years of training needed in courses related to pastoral counseling, there seemed to be a very strong trend on the part of the great majority of ministers responding that such courses be given more emphasis.

6. The Presbyterian ministers of the urban 1941-1952 graduating classes were less satisfied with the seminary courses offered in relation to pastoral counseling than were the Methodist urban ministers of the same graduating classes. The reverse was true in the rural groups. Therefore, added training in pastoral counseling programs appears to be needed.

7. Although in most cases the historical, traditional theological course offerings were regarded as having some value for pastoral counseling, a small group of ministers indicated that they felt them to be almost wholly unrelated.

8. A large percentage of the respondents stated that courses relating to pastoral counseling needed more emphasis.

Findings relative to the responses from the seminaries were:

1. All the seminaries responding felt the need and the importance of pastoral counselor training.

2. Most of the seminaries responding indicated by checking that their courses were somewhat adequate with a few stating that they were less adequate.

3. More Presbyterian seminaries presented course offerings relating to pastoral counseling than was found in the Methodist training programs.

4. Instructional patterns relative to pastoral counseling and related courses vary from one seminary to another depending upon organization and administrative conditions.

5. There is evidence of a trend in the direction of adding and integrating course offerings in the seminaries to meet the total need of pastoral counseling training.

6. A need for more technically trained men as instructors and ministers is very apparent from responses received.

7. Apparent weaknesses and inadequacies in training for pastoral counseling were evident in the responses given by some of the seminaries.

Further research and study should be made to determine the effectiveness and the comprehensiveness of pastoral counseling course offerings. A study should be made to determine the qualifications and special training needed for personnel now teaching in seminaries, and those who expect to teach courses related to pastoral counseling. Further research is needed to determine the nature and content of pastoral counseling courses to meet the requirements for this function. This would necessarily involve a more intensive study of present course offerings in the summaries than was made in the present investigation.

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CHAPTER I

THE PROBLEM

Introduction. During the last twenty years many educators in both secondary and higher education have been concerned with the apparent need of counseling programs in the educative process. The trend toward development of these programs seemed to become more pronounced with the problems which faced students in the period following World War I. The post war generation was educated during an era generally conceived as one of the most chaotic, socially, spiritually and economically of all times. Upon their graduation from school many young people faced the problem of unemployment. Still later they entered the armed forces to fight in World War II. With the cessation of hostilities, many faced the added problem of educational and vocational adjustments.

Out of World War II society began to learn that it was imperative that the problems and needs of young people be met in a more formal and more systematic method. There developed an awareness of the necessity for establishing professional counseling programs to meet the growing needs for aiding in better adjustment to society, and such programs gained greater impetus.

This growth in development of counseling programs was also evident prior to World War II, for example, in a study released by the United States Office of Education in the year 1938, in which some twenty-two thousand public high schools and about two thousand three hundred counselors were giving half time services to the approximately seven million students.¹ From the outgrowth of this study a few colleges began to express the need for introducing personnel courses in the schools so that teachers could better assist the students with their problems and aid them in their adjustments to these problems.

With this apparent growing trend toward developing counseling programs in the schools, it has been relatively recent that a few seminaries have begun to feel the need for training prospective ministers, and augmenting their courses of study in counseling techniques. Seminary administrators as well as a number of active ministers had for some time indicated the need for more training in pastoral counseling. Many diverse problems seemed to meet the minister as he worked with his parishioners, and the counseling techniques which he as minister employed were informal and unrefined.

¹Walter Greenleaf and Royce Brewster, Public High Schools Having Counselors and Guidance Officers. U. S. Office of Education Bulletin, 1938.

With this introduction presenting a brief overview of the need for a further study in the programs for pastoral counseling training, the following sections of this chapter will present some pertinent facets of the study.

A. Statement of the Problem

The purpose of the study was to investigate the needs and the extent of training for pastoral counseling of active ministers in Methodist and Presbyterian denominations. It was further desired to determine to what extent the seminaries of these two denominations had prepared their trainees for the specific task of pastoral counseling.

To accomplish this purpose, the investigation was made as follows:

1. Selected ministers in each of the two denominations were asked to indicate the types of pastoral counseling problems which they encountered in their parishes, and to determine whether they felt they had had sufficient seminary course training to cope with these indicated problems.
2. They were further asked, after they had indicated their opinions in the survey, to indicate the nature and the extent of the

course offerings related to pastoral counseling which were provided in their seminary training.

3. The seminaries in the two denominations were asked to provide information concerning the nature and extent of course offerings related to pastoral counseling which are presently provided as a part of the training of ministers.

This study divided itself into two main categories:

1. An analysis of the findings revealed by the survey of opinions held by the selected active ministers in the two church denominations, randomly selected from the roster of ministers in each of these two denominations. The selected samples were then divided in two groups: those serving urban churches and those serving rural churches.

Each of these two groups were then further sub-divided into: those who were graduated between the years 1928 and 1940 inclusive, and those who were graduated between the years 1941 and 1952.

2. An analysis of the findings revealed by a survey of the seminaries of the two church denominations.

Criteria which were used for the selection of ministers and seminaries, procedures used in developing and validating the survey instrument, and the methods employed in collecting and analyzing and interpreting the data are discussed in detail in Chapter III.

B. Importance of the Problem

Man, historically, has seemed to need assistance from some personal being to help him in the solution of his varied problems. Recently greater emphasis has been placed upon the utilization of experts in the field of guidance and counseling to aid an individual in solving his personal problems.

Thus the specialists began to emphasize a total counseling program to serve the individual. A few of the seminaries recognized that the training of ministers necessarily involved more than a study of historical, theological subjects and began to concern themselves with the possibility of utilizing some of the techniques of counseling. All too frequently ministers seemed to leave the matter of counseling to clinicians who dealt primarily with emotional problems on a secular basis. Many spiritual

and emotional problems, therefore, remained unsolved. However, in the past two decades the trend has been toward a deeper understanding of human problems in relation to the spiritual point of view. This was a radical change from the ministerial training which had for some centuries placed its greatest emphasis upon the preparation of future ministers in the areas of "sound" dogmatics, theological programs, and ancient languages, such as Greek, Latin, Hebrew and subjects such as Church History, Exegesis, New and Old Testament Literature, and other related areas. With the increasing recognition by ministers of their need and responsibility to deal with many of the secular problems of the individual parishioner has come the recognition of the fact that the spiritual problems within the parish have become more complex.

Inasmuch as colleges and universities have developed broader fields of learning, a more comprehensive study of social sciences was made. With the rapid development of the sociological and psychological areas, the desire for practical application of these areas to the work of the minister presented a commensurate awareness of the lack and the inadequacy of traditional, conformistic training and preparation for the ministry. Many ministers with the aid of the newer sciences mentioned above began to write articles,

brochures and books on the significance of integrating these studies with those of the traditional ministerial courses.²

As late as the year 1942, a survey was made of the seminary catalogues,³ to determine to what extent a correlation existed between the studies of the traditional courses and the more modern scientific, psychological and sociological studies. The study of this survey showed that such courses as Pastoral Counseling, Personal Religious Guidance, Case Work, Pastoral Psychology, Personality Development, Religious Education and some courses in Mental Hygiene, Abnormal Psychology and others were gradually being offered. Both Seward Hiltner,⁴ of the then Federal Council of Churches of Christ in America (now the National Council of Churches), and Carroll Wise,⁵ of Garrett Bible Institute, Evanston, Illinois, made surveys of the various seminary catalogues. Both surveys indicated a positive trend in the development of the area of pastoral counseling.

There is some evidence to indicate that traditional theological training has undergone some change. Also there is some evidence that further studies are in progress

2

Charles Kemp, Physicians of the Soul. McMillan Company, New York, 1947, p. 245.

3

See Catalogues, Andover Newton, Rochester, Union, Yale and others.

4

Ibid (3)

5

Ibid (3)

concerning the content of courses and methods of instruction used. If, therefore, theological training is to keep pace with developments in training professional workers in related fields, it is important that further research and evaluation be conducted. Said Leslie Weatherhead of London, "The misery of thousands cries out for research and investigation."⁶

C. The Need for the Study

It apparently has become evident that the need for some training in pastoral counseling has emerged as an important factor. Specialized training in various fields has resulted in a more comprehensive study of the techniques of counseling to prepare prospective ministers for a deeper understanding of spiritual and emotional ills. Dr. Rollo May made the statement:

The practice of helping by advice, counsel, guidance, sympathy and encouragement both formally and professionally is immemorial. The essence of the contemporary practice of counseling lies in an attempt to make the act of helping more effective by basing it upon such knowledge of human character, its making, unmaking and remaking, as can be contributed by the various branches of contemporary branches of psychology. That there is special province for the counselor . . . is

6

Leslie Weatherhead, Psychology and Life, Abingdon-Cokesbury, New York, 1935, p. 15.

indicated by the urgent need of many people today for a kind of help which is not provided by well-known specialists.⁷

It has been contended that man's search of himself was inspired by basic philosophies including that which was presented to him by the clergy from the pulpit. There was a time when, "thoughts were thought" for the layman. And many were extremely happy to have someone do their thinking for them. Today, with the world in its state of confusion and flux as well as its crises, facing all of humanity, the questions which arise are rooted in the significance which underlies all of life. In other words, "How can I understand life better; what is my ultimate goal; is there a purpose in life?", and other related questions. Some early philosophers were permitted to discuss such problems with the average man. Today many educators and theologians are attempting to aid the individual in the understanding of his problems and assist him in adjusting to life's situation.

The need for a better understanding of the basic assumptions of life has apparently been a matter of concern to ministers throughout the ages. How shall he cope with these and sundry problems? Where does the importance of

⁷

Rollo May, The Art of Counseling, Abingdon-Cokesbury, New York, 1937, p. 15.

the minister's counseling functions enter? The need for techniques of showing people HOW to get there seemed to become vastly more important than simply telling them about the results.

The complexity of this problem has no doubt brought to light the inadequacy of the minister's function with his people. Because he seemed to lack the tools, his task may have been accomplished somewhat but not too well. This has brought about what has been said above, namely, that many men began to discover the inadequacy of seminary programs in which basic religion and its application to life were not integrated. Counseling services, the study of psychology, personality development and their related courses were gradually introduced. However, the techniques used are only now beginning to appear on the educational horizon.

The great concern for the developing of seminary courses should have taken a primary place in the establishment of the curriculum for seminary students. This concern and need was expressed by Seward Hiltner when he said:

It has not been possible to discuss the increased understanding of the methods of pastoral counseling which are emerging out of careful observation of actual counseling experience. This movement is still in its infancy, but it contains great potentialities. We are learning both a way of learning and a way of teaching counseling which takes full account of the individual personality of each minister and which helped him in already

strong points and improves his weak ones. Especially are we learning what it means to say that counseling is helping people to help themselves.⁸

Great leadership in this field of pastoral counseling and its related fields must be given by men whose sole aim and purpose it is to develop and educate future ministers. Trained personnel for seminaries and courses in pastoral counseling was being considered. New chairs of learning were being established whereby qualified men could head a well worked out schedule. The plan, even for salvation, was being integrated with the plan of how to get to heaven.

D. Definition of Terms

Pastoral Counseling. This term is used throughout the study to connote that activity of counseling which is peculiar to the minister in dealing with problems which he meets in his parish.

Ministers. Those who are actually engaged in the typical duties of the pastorate from day to day and serve a congregation.

Parish. A community of church going and worshipping people.

⁸

Seward Hiltner, How Far Can A Pastor Go In Counseling, Crozier Quarterly, April 1948, Vol. XV, p. 107.

Seminary. This term will be used throughout the study to connote those institutions of learning where prospective ministers are trained for their particular function in the parishes.

Urban. A term which is used to specify the larger cities.

Rural. A term which is used to specify the suburban and country communities.

Denominations. This term has reference to the church groups which have been selected because of their size and representation, and because of their views, theologically, both liberal and conservative.

Methodist. Having reference to that denomination which accepts the dogmas and views of John Wesley. It is the largest of the Methodist constituency.

Presbyterian Church in the U. S. A. This church is commonly called the Northern church of Presbyterian denominations and is the largest of all the Presbyterian denominations.

Junior, Middler and Senior Classes. These are the first, second and third year students matriculated in the seminary.

E. Limitations of the Study

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

The study was limited to the two denominations in the United States. Although they are somewhat representative of a considerable range of Protestant churches, caution must be exercised generalizing for the other denominations any findings from the present study.

Another limitation is introduced by the biases of the respondents to the extent of their interest in the study; their individual qualifications and the degree to which they are able to apply the instrument to their total experiences as active ministers. All affect the validity of their responses. The degree to which these factors operated negatively for the respondents constitutes a corresponding limitation to the outcome and the accuracy of the study.

Another limitation existed in terms of the fact that the sampling was restricted to ministers who were actively

engaged in parishes. Nor was any attempt made to survey active ministers who lived outside the territorial limits of the United States, or were engaged in mission work, educational institutions or the armed services.

F. Organization of the Study

This thesis is divided into six chapters.

Chapter I presents a brief introduction to the study, a statement of the problem, importance and the need of the study, a definition of the terms, the limitations of the study, and the organization and plan of the study.

Chapter II presents a background of pastoral counseling and a review of the literature.

In Chapter III the developments of the instrument and study are discussed as also the methodology and techniques of the study.

An attempt to present an analysis of the problems included in study are presented in Chapter IV.

Chapter V attempts to present an analysis of the opinions given by the seminaries concerning the study.

Chapter VI includes the summary, findings and conclusions, and recommendations for further research in the study.

CHAPTER II

BACKGROUND AND REVIEW OF THE LITERATURE

Introduction. The purpose of this chapter is to acquaint the reader somewhat with the background of the present day pastoral counseling programs. For this reason it is necessary to take a brief look into the background of the history of pastoral counseling and then touch on some of the research which has been carried on, meager as it may be, but both are milestones along the road of counseling.

Pastoral counseling is a phrase which has been coined by present day clinicians. Its roots, however, are deep in the traditional, historical practice of what was once known as the "cure of souls" or Kura from the Greek, which means charge. It was in the charge where ministers assumed the guardianship and the responsibility of the souls entrusted to them by God and which He had given them for safe-keeping.

¹ John C. Bonnell, Pastoral Psychiatry, Harper & Brothers, New York, 1938, p. 51.

Background. The cure or care of souls had its antecedents in the distant past, and its progress toward its present day status was traceable in more or less discrete stages. First was the time when according to the first chapter of the Book of Genesis God spoke directly to man in the Garden of Eden, giving him personal guidance and advice on the affairs of daily living. Then followed the long period when the prophets, rabbis and the elders in the church endeavored to shepherd the people. Later in the early Christian era communion with God through prayers and the confession and "speaking with one another"² received great emphasis. With the domination of the life of the individual by the Roman Catholic Church in the middle ages, counseling was gradually replaced by the confessional.³ With the entrance of the Reformation there was a resurgence of belief in the Christ as the Mediator, and therefore, a considerable abandonment of the confessional, with the result that there emerged the Protestant minister.⁴

²
Epistle of James 5:16.

³
Geddes, The Catholic Church and the Confessional,
McMillan Company, New York, 1938, pp. 38 ff.

⁴
John McNeil, Historical Types of Methods of the
Cure of Souls, Crozier Quarterly, July 1934.

Luther had a deep, exuberant sympathy for people in his parish. He recommended that a troubled soul first of all seek consolation and comfort in the Holy Scriptures and then seek fellowship with his brother. Luther soon recognized the power of attention in distinction from that of casuistry, even though it was an antecedent of modern counseling procedures when he said:

In their bodily temptations there is only one solitary way to overcome, namely, to turn away from the senses, the thought, and the heart; so also in the spiritual temptations there is no counsel, and no better help, nor more powerful remedy, than that one cast such thoughts out of his mind more and more, as best he can, and think upon the opposite.⁵

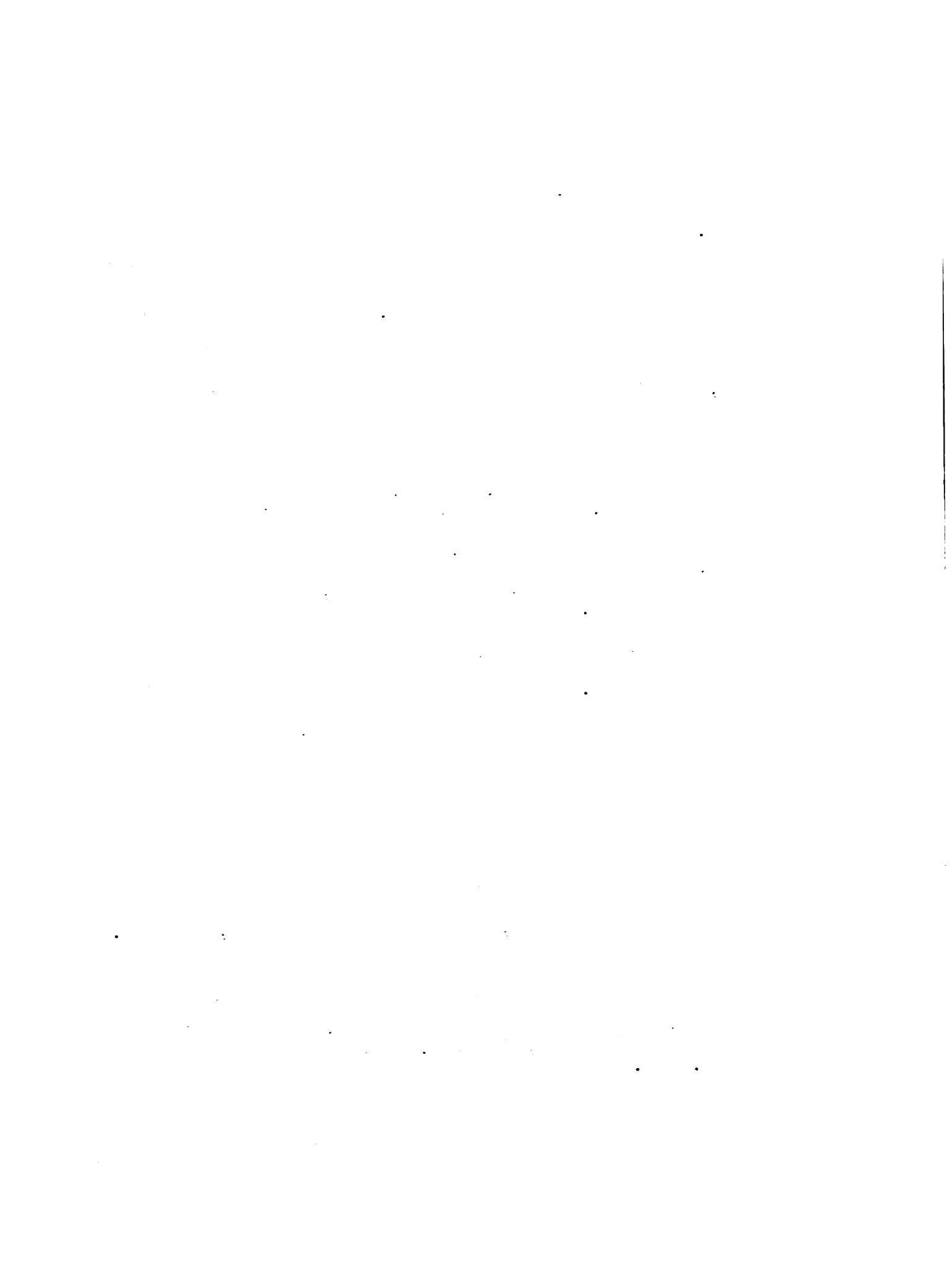
John Calvin, in the main, followed the thinking and philosophy of Luther. He based his philosophy and authority on the passage found in the Epistle of James, which advocated that one should get rid of his own sins and "confess one to another".⁶

In the Post-Reformation era one of the outstanding ministers and the first to recognize the value of the cure of souls was Richard Baxter, a Puritan of Worcester, England.

5

R. Nebe, Luther as Spiritual Advisor, Lutheran Publication Society, 1894, p. 177.

6. Op. cit.



In the year 1656 he published the book entitled, "The Reformed Pastor", in which he emphasized the ultra-sacredness and the worth of the individual and the potentialities which were inherent in each person as a result of proper pastoral work. In his book he dealt mainly with the subject of conversion when he said, "What skill is necessary to deal in private with one poor ignorant person for his conversion."⁷ Baxter's concern was so great for counseling as a minister that he would hire an assistant and pay him out of his own salary so that not one soul would be neglected.

John Wesley, whose parish was the world, deserves consideration for his approach to people's problems. His sermons and his counseling implied a profound psychological approach. During the great Industrial Revolution with its related frustrations in the lives of people, he pointed out that a new life, a new character, and a new experience in and with God would pull a man out of his conflicts. This new approach to aiding people from the pulpit was intended to reach not only the individual but the masses as well.

⁷Richard Baxter, The Reformed Pastor, American Tract Society, 1909, p. 262.

Dr. John Brown has the following to say about Wesley's ideas of the people, "They were no longer bits of refuse floating along the gutters, they were persons now, with names that were known and sins that might be confessed."⁸

During the latter part of the 18th century, one of the greatest American preachers of that time, Dr. Phillips Brooks, displayed a deep and far-reaching sympathy for people's inner conflicts. Because of his amazing insight into the lives of individuals, his success as a counselor was heralded far and wide, even though he had never achieved the distinction of having learned techniques of modern counseling. Allen in his extensive biography of Brooks made the following observation:

In his large parishes, as well as in the outer world, he was constantly confronted with the problems of sorrow and suffering. His own personality attracted as by a magnet those who were in trouble. He suffered with them through the immeasurable tenderness of his own soul and his vast overflow of sympathy. What the meaning of it might be in a world which was beautiful which God had created and loved, was the problem which haunted him. He did not solve by dogmatic principle. He waited for the growing light. But one thing was certain, that only consolation was in God.⁹

⁸

John Brown, Since Calvary, McMillan Company, New York, 1931, p. 329.

⁹

John Allen, Life and Letters of Phillips Brooks, E. P. Dutton, 1901, Vol. II, p. 190.

With Brooks there appeared a growing interest in the performance of the task to aid those whose problems became too great for them to solve. He gave unstintingly of his services to individuals in all walks of life, whether they came to him personally or whether they came to him with some problem. So great was his growing fame that clergymen everywhere came to him repeatedly for counseling with their own personal problems.

Early in the last century the concern for the spiritual welfare of the parishioner was keenly felt by Horace Bushnell, a great New England divine. Out of the depth of a rich experience which had carried him to crests of appreciation and down the troughs of human despair and misunderstanding, "he could live in the struggles of others because he knew the meaning of struggle himself."¹⁰ Bushnell felt the need for a deeper understanding of the problems of people because he was aware of the problems which these people met every day.

During the latter part of the 19th century, a Methodist Episcopal Bishop, William A. Quayle, in his book entitled "The Pastor-Preacher" emphasized the work of the pastor first and foremost, approaching this work from a practical, Christian

¹⁰ Mary Bushnell Cheney, Life and Letters of Horace Bushnell, Scribner, 1903, p. 518.

point of view. It was a monumental work in that it gave significance to the discussion of the pastor in relationship to the child, the sick and to the youth.¹¹

With greater emphasis being placed upon the study of self-perception, psychiatrists, psychologists and the physicians had unearthed for humanity the hidden problems which permitted man to gain greater insight into his own problems. By way of example, during this latter part of the century, Sigmund Freud with his delving into the unconscious mind, laid the foundation for extensive research and the study for the causes of man's inhumanity to himself. The result appeared to be that many educators, psychologists and others began to uncover fertile fields for understanding the individual better in terms of his relation to himself and to society as a whole.¹² In the course of this continued research and study, various schools of thought emerged, in which the psychoanalytical, the directive and the non-directive counseling procedures became more dominant.

11

William Quayle, The Pastor-Preacher, Jennings and Graham, 1896.

12

Hans Schaer, Religion and the Cure of Souls in Jung's Psychology, Ballinger Foundation Inc., New York, 1947, pp. 5 ff.

Another outstanding clergyman of this period, The Reverend John Watson, better known as Ian MacClaren, published his Yale lectures, entitled "The Cure of Souls".¹³ In his chapter on "The work of a pastor", he compared the work of the minister to that of the physician, since both were interested in the welfare of people, one from a spiritual point of view and the other from a physical. He said, in laying down several rules advocated for good counseling:

It is a hard fight for everyone, and it is not his to judge or to condemn: his it is to understand and to help, to comfort, for these people are his children, his pupils, his patients; they are the sheep of Christ which were given him, and for whom Christ died.¹⁴

From the above it is seen that before the turn of the twentieth century the gradual emergence of the psychological approach became more and more evident. However, with the entrance of the new century, a new and vital interest in the thinking of theologians took place, although the seminaries retained for the most part the traditional subject matter curricula. There were, however, a few seminaries which, because of the increasing emphasis being placed on a total

¹³

John Watson, The Cure of Souls, Dodd, Mead and Company, New York, 1896.

¹⁴

Ibid, pp. 240, 241.

program for counseling the individual, and because they realized that the individual's problems could be Fabianized into so many compartments, such as religion, social, ethical, and emotional, began to concern themselves with the possibility of utilizing the newer techniques of counseling. True, spiritual counselors were few because the ministers left the matter of counseling to clinicians who dealt with the emotional on a secular basis. Inasmuch as some of the ministers did not readily adapt themselves to newer techniques, many unsolved problems still remained, and the individual also remained unaided. The trend in the past two decades indicated that there was a deeper understanding of human problems in relation to the spiritual point of view. Carroll Wise pointed out in discussing the trend toward greater understanding of human problems during the first part of the century, "at no time in human history was a need for help to people in trouble so great. Wherever one turned he was faced with the 'statistics' of human dislocation and misery..."¹⁵

This human misery and dislocation stems not only from the apparent pressures of our times in the industrial and

¹⁵

Carroll Wise, Why Pastoral Counseling, Pastoral Psychology, Vol. I., No. 1, Feb. 1950, pp. 5, 6.

economic situations, but also from the spiritual upheavals within man himself which seemingly have been constantly begging for more spiritual security.

Research. It has also become necessary to peruse some of the research which has been carried on in the area of pastoral counseling. It goes without saying that since this area is practically a new one, the literature is extremely sparse. However, in the past two decades strides have been made by specialists in the field to present the latest research. The study will not permit the use of all the names of those who have contributed to the significance of pastoral counseling.

The outstanding British clergyman, Leslie Weatherhead, became well known for his developments and techniques in what he called his "psychological clinic".¹⁶ His paramount interest and aim was to integrate the work of the medical profession with that of the clerical profession but using the modern techniques with methods in the study of psychology.

Dr. Elwood Worcester, pastor of the Emmanuel Episcopal Church in Boston, in collaboration with Dr. Joseph Pratt, formed a class to aid those who were morally distressed and those who were obsessed with unexplainable nervous systems.

¹⁶ Leslie Weatherhead, Psychology in the Service of Soul, Epworth Press, 1929, p. XX.

In consultation with leading neurologists and specialists in the field, these classes were instructed and addressed by outstanding medical men as well as psychologists. Said Dr. Worcester, "We believe in the power of mind over body, and we believe also in medicine, in good habits, and the wholesome, well regulated life."¹⁷ A close relationship between the doctor and the minister was considered highly essential. It became a matter of importance at this time to both the ministers and the physicians to accept one another with greater confidence, believing that many spiritual and moral problems lay at the bottom of so-called physical ailments. The development of the study of the individual's emotional conflicts appeared to become a byword at this juncture.

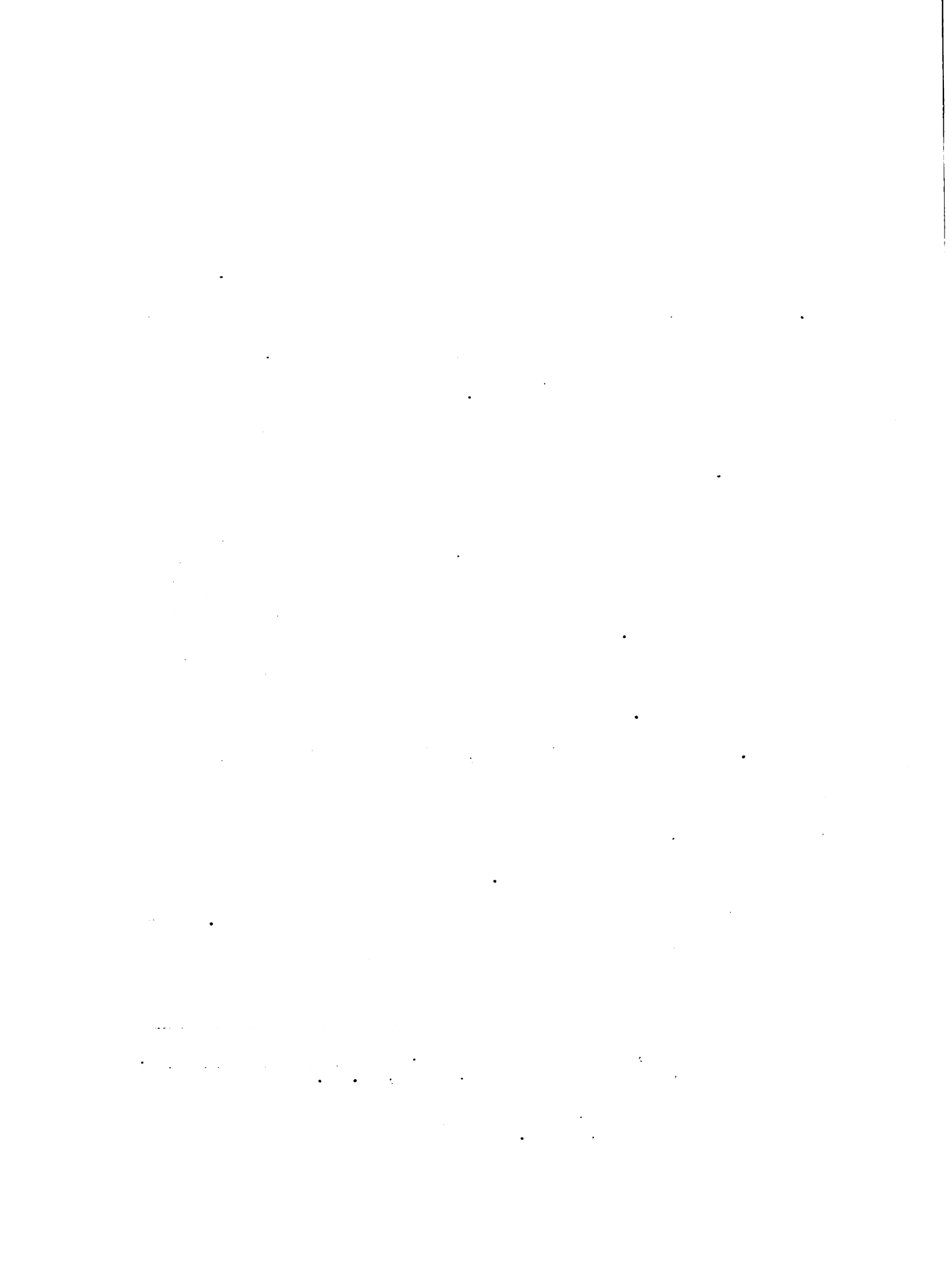
Dr. Charles Holman's book, "The Cure of Souls",¹⁸ deals with the development of research done from a socio-psychological point of view. He dealt exclusively with the work of the minister and his parishioner. He contended that the prime importance is the real understanding of human nature. Although Holman's thinking was naturally colored by men before

¹⁷

Worcester, McComb and Coriat, Religion and Medicine, Moffat, Yard and Company, 1908, p. 2.

¹⁸

Charles Holman, The Cure of Souls, University of Chicago Press, 1932.



him, particularly in theology, he was interested in the analysis of the sick soul and stressed the particular function of religion and spiritual therapeutics. In his volume he also laid stress upon three major requirements for the successful minister: (1) that he acquire new insights for the understanding of human nature, (2) that he have at his disposal new methods and techniques, and (3) that the professions provide new relationships among themselves.

New vistas were now being opened and explored, and the importance of developmental activities in the field of pastoral counseling were being stressed. Thus it became evident that much research had to be done in the field. Dr. John McNeil stated, "we are evidently at the opening of a new era in the history of the cure of souls. The ministry of personality will be at once scientific and religious. . ."¹⁹ In his studies and research he indicated that the individual must be viewed a whole, and personality was far more intricate than the minister had formerly been willing to admit. The whole framework of McNeil's thinking and presentation of his material centered around personality. One result of

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John McNeil, Some Historical Aspects of the Cure of Souls, Crozier Quarterly, July 1934.

this research was that counseling began to replace that which formerly was mere cold advice.

The area of the clerical clinicians was one which was aptly explored by Russell Dicks and Richard C. Cabot. They contributed much to the study of the field of hospital therapy. It was discovered by them that many emotional conflicts confronted patients who were to submit to operations of one kind or the other, and those fears grew with declining days on earth. Dr. Dicks, as minister, studied the contribution which religion brought to the sufferer. His studies evoked a new field of interest. He used as his motto the statement of the French physician, Fondeau, "To cure sometimes, to relieve often, to comfort always." This ideal became for him a criterion to deal more sympathetically as a pastor with his parishioners and patients. In fact he emphasized the minister's high calling to aid the sick, the bereaved, the emotionally upset, even above that of the physician. Dr. Dicks stated:

The clergy's task in pastoral work is to assist the spiritual forces to work within the individual; forces which are struggling for growth and maturity of the soul. In fact we are recognizing that spiritual and physical effect each other so profoundly that many observers claim they are but different parts of the same whole.²⁰

²⁰ Russell Dicks, Pastoral Work and Personal Counseling,
McMillan, New York, 1944, p. 9.

Recognizing that the minister must be alert to his task and step over into another such as that of medicine and that it was the minister's specific task to meet the spiritual and emotional needs as well as to discover these needs, Dicks stated:

As clergymen we are not content with relieving suffering as the physician and the social worker. To be sure, we are concerned that suffering shall be relieved; witness the church's building hospitals, colleges for the sick and for the relief of ignorance, that the abundance of nature may be tapped for mankind; but with these we are not content. It is not enough to be free from want and to have health. As clergymen we are concerned with what you do with health when you have it. It is the pastor's work to relieve suffering and fear and loneliness, but it is also his task to assist people to gain faith and hope and that fellowship with God which encompasses eternity itself. This may be accomplished sometimes not only in spite of suffering but because of suffering. One of the most spiritually mature persons I have met is a woman who never walked in her life.²¹

In his research studies involving the training of the clergy for pastoral counseling, which was a great concern of Dr. Dicks as he attempted to bridge the gap between the old ways and the new ways of counseling, when he stated:

One shudders at the thought of the limited experience and lack of knowledge that our clergy have as they go out to work with people. If our

21

Ibid, p. 11.

doctors were not better trained than our clergy we would not let them treat our dogs, to say nothing of our children; yet suffering souls are more important than a suffering body, a broken heart infinitely more significant than a broken leg.²²

Continuing in the same vein in his research studies, he reflected, "Good pastoral work does not shock the parishioner, the risk of doing harm is great. Hence the importance of sound methods which temper insight."²³ As a chaplain in a large hospital he was aware that only when the ministers increase their knowledge and understanding of human personality and behavior in its total scope will pastoral counseling become more effective. The scope of dealing effectively with human personality in a pastoral counseling situation did not stem from magical or esoteric powers. A counselor is also a human being, but he is considered an expert in his respective field of human relations.²⁴ The pastoral counselor must, therefore, have insight, but he needs training and understanding of the counselee's feelings. He will then display warmth, empathy, friendliness

²²

Op. Cit. p. 203.

²³

Ibid, p. 152.

²⁴

Ibid, p. 153.

and not become tangled in the problems of the counselee.²⁵

Dr. Carl Rogers, who did a great deal of research both at Ohio State University and later at Chicago University, emphasized an altogether new approach which was known by the general name of "non-directive Counseling". This new avenue of counseling technique gave recognition to the individual's inherent right to take responsibility for making his own decisions, and to have an understanding of his own problems; even though the counselor was present to interpret his feelings, Rogers indicated that it was the counselor's duty "to assist the individual to grow".²⁶ He further distinguished between the old type of counseling which he called "counselor-centered" and the newer type which he called "client-centered". The one stressed the responsibility of the counselor and the other, the activities of the client.

During World War II, Rogers published a pamphlet²⁷ directed to chaplains, social workers, ministers and USO workers, in which he contended that the individual has within

²⁵Seward Hiltner, Self-understanding, Charles Scribner's Sons, New York, 1951, p. 199.

²⁶Carl Rogers, Counseling and Psychotherapy, Houghton-Mifflin, New York, 1942, p. 15.

²⁷Carl Rogers, A Counseling Viewpoint, Federal Council of Churches of Christ in America, 1945.

himself the capacity and strength for adjustment and adaptation. This approach, based on his own client-centered therapy view, assumed the autonomy and the integrity of the individual and how these two factors could be correlated and respected. Acceptance and permissiveness by and on the part of the counselor became a focal point in his therapeutic treatment of the client.

A further research project was advanced in a study made of a method called "group therapy" which had been used with marked success in the armed services as well as in some industrial situations. Dr. Roy Burkhardt of Columbus, Ohio, developed this type of therapy in his own Community Church after having experimented with it for some time. He organized the entire congregation on the basis of a counseling situation whereby the individual is not freed from emotional blocks, but it keeps him free so that he does not develop emotional difficulties.

Dr. Wise of Garratt Bible Institute made the following
28
observation in his book that counseling is the express
function of the minister. He pointed out that the tangible
and intangible forces, subjective and the objective, must
be harmonized. The minister must understand and employ the



dynamic processes which make up personality. Dr. Wise in his research attempted to fuse the newer psychological approach with the practice of Christian faith. To him personality is set forth at once as scientific and religious.

Dr. Seward Hiltner of Chicago Theological Seminary in his research studies²⁹ observed that the minister's role is unique inasmuch as his presence represents and reminds the parishioner of religion, of God as the center of religion and of the function of such a religion. He contended that the Christian life in its many phases assists the individual in keeping a proper balance in life. He commented on such matters as prayer, which deals with a person's desires; with the Bible, which can be used to illustrate how others have been aided by Jesus's wise counsel; how religious and devotional materials based on the Bible, the various rites and ceremonies in the church had aided in establishing a well-adjusted outlook on life; how one shared with his fellowmen through worship a loftier conception of life's problems. All these and others would seem to make for proper rapport established between the minister and his people.

29

Seward Hiltner, Pastoral Counseling, Chicago University Press, 1952.

To point out that the problems of pastoral counseling and the need for training had been a real burden for educators in seminaries was the purpose of Hiltner's brochure.³⁰ Realizing the limitations of the ministers in their various duties, Hiltner nevertheless felt that one of the greatest limitations was the lack of training for counseling situations. Said he:

There are wide disparities between the types and the amounts of training which ministers have had to prepare them for counseling . . . The general principle is, that, with the tremendous rise in the world of specialized knowledge of all kinds and expert professionals to apply that knowledge, we do not presume to do in amateur fashion that which can be done much better by professionals . . . For in relation to the ills of the personality and spirit, there is . . . no single group of experts who can lay claim to the field that includes ours.³¹

He indicated that ministers do not have sufficient training to cope with the realities which he and his parishioners face. He adds, "The question is . . . whether the pastor knows HOW to properly relate himself to the situation as a pastor. . ."³²

Another important field in which much research is being done is field of marriage counseling. Here too Dr. Burkhardt

³⁰Seward Hiltner, How Far Can A Counselor Go In Counseling, Crozier Quarterly, Vol. XXV, No. 2, April 1948.

³¹Ibid, p. 98.

³²Ibid, p. 102.

specialized in preparing young people for marriage. The techniques which he used were closely allied to those of Dr. Rogers, then of Ohio State University. Dr. Burkhardt incorporated the guidance and counseling program in this area because of the great spiritual influence which it had upon the lives of young people who came to him for counsel. Not only was this interest extended to young people but to parents also in a particular way and families in general.

A later study has been done by Dr. Wayne Oates of Southern Baptist Seminary,³³ in which he was concerned with the research of "the whole person" rather than merely a segment of personality. The entire spiritual and moral development of the individual must be the concern of every minister. Too often was the minister concerned with the clinical approach, feeling that he must deal ONLY with the maladjusted person to the exclusion of dealing with the healthy, normal and well-adjusted person. Said Dr. Oates, in his latest book:

Clinically trained ministers have often valuable experience in dealing with acutely sick patients in hospitals, but comparatively little training in pastoral care of relatively healthy and productive persons whom they meet in the average pastoral situation.

33

Wayne Oates, The Bible in Pastoral Care, Westminster Press, Philadelphia, 1952.

Naturally, with acutely psychotic people the Bible . . . should be used only by the minister skilled in understanding the distorted religious consciousness of patients. Nevertheless, the average minister is in a different social situation ordinarily, although he does occasionally deal with acutely disturbed people and can learn much from them about the use of religious guidance in preventing emotional disorders.³⁴

' Summary

In this chapter a brief overview and history of the study of pastoral counseling has been given. Its roots were traced back into Biblical history and its growth followed into a small but well-developed plant today. In the second section a picture was presented of the research which is being done in the field of pastoral counseling. There is much left undone. At the same time it was seen that many seminaries are commencing to make this area a very important one in their curriculum.

³⁴

Ibid. p. 107.

CHAPTER III

METHODOLOGY AND THE TECHNIQUES OF THE STUDY

Introduction. As was pointed out in Chapter I, the study was developed from two separate aspects: (1) the active ministers and (2) the seminaries of the two church denominations. Inasmuch as the two instruments¹ were constructed differently, each was treated separately in the discussion in the framework of the chapter.

Initial procedures. It was considered important that during the planning stage of the study a considerable amount of the discussion take place with interested personnel regarding the need for pastoral counseling training. Various ministers were approached to assist in the thinking on the subject. Some felt that such a study was essential in their pastoral work; others did not. Three members of the medical profession considered the initiation of such a study important in view of the fact that the clergy and the medical practitioner must be closely associated in the treatment of emotional and spiritual problems. Several

¹

See Appendix A for copies of the questionnaires.

members of the faculty at Michigan State College were asked about the feasibility of such a study. Results of the interviews on the subject indicated that the study would be worth-while and that an evaluation of the materials would add to the field of research.

Another phase included rather extensive research regarding the studies made relative to pastoral counseling, with particular emphasis upon the training given at various seminaries. A study was also made of the literature (books, brochures, pamphlets, bulletins, documents, lectures, catalogues and other available information or materials). No study had previously been made which applied specifically to the training program and the needs of pastoral counseling in seminaries, even though courses were offered periodically to stimulate prospective ministers to follow up their interest in the field.

With the aid of the Sociology Department of Michigan State College, attention was given to types of questionnaires, samples, studies and polls and methodology of construction of questionnaires.² A study made by Romie³ presented some

²Mildred Parten, Survey, Polls and Samples, Harper and Brothers, 1950.

³Stephen Romie, "Criteria For A Better Questionnaire," Journal Educational Research, Vol. XVII, No. 1, September 1948, pp. 69-71.

valuable information in questionnaire construction. The twelve criteria which he mentioned are of particular value in the construction process as well as in the indication of individual scales and questions.

Selection procedures. The study was planned to analyze the needs and training in the field of pastoral counseling as indicated by selected seminaries and active ministers of the two church denominations mentioned in the first chapter. The church denominations were selected because of their particular size and constituency; because one was semi-urban and the other urban; because one demanded full-time seminary work from its prospective ministers for ordination, (full-time work in this sense means a three-year course in any recognized seminary of the denomination); the other, because it permitted ordination either upon completion of a three-year seminary course or ordination upon graduation from a recognized college or university after having taken the prescribed courses during the summer months within the district where the minister resides.

The first criterion for selection involved a roster of ministers who were actively engaged in the ministry exclusive of those ministers who were without churches or who occasionally substituted, or were merely called "Stated Supplies", emeritted ministers, missionaries, or those in

educational institutions and the armed services. In order to obtain the best results for the study and the subsequent analysis, a random sample of ministers in both denominations was taken on a nation-wide basis. (Tables I and II show the distribution of the clergymen by states.) Since the number of seminaries in both denominations was small enough to be manageable, all were included for the purpose of the study.

Findings for group differences. In order that the study could be limited for the purposes of a more comprehensive analysis, and to better understand the determining factor for training needs, it was decided to divide the selected groups of active ministers into two main categories: those who had graduated between the years 1928 and 1940, and those who had graduated between the years 1941 and 1952. Secular counseling procedures and techniques seemed to have become more prevalent after 1940. It was believed that this type of information would reveal, not only how much training active ministers had received in the past, but to what extent the needs and training for pastoral counseling could be improved and implemented in the seminary courses.

Development of the questionnaires. Since the study was designed to include random sample groups of the active ministers of the two denominations, (154 Methodist and 158 Presbyterian Ministers respectively) who had been graduated

TABLE II

DISTRIBUTION OF PRESBYTERIAN RESPONDENTS BY STATES

Number - 158

States	Rural		Urban		Total
	1928-40	1941-52	1928-40	1941-52	
	27	29	62	40	158
1. Alabama	0	0	0	0	0
2. Arizona	0	0	1	0	1
3. Arkansas	0	0	0	0	0
4. California	0	1	2	0	3
5. Colorado	1	0	1	0	2
6. Connecticut	0	0	0	0	0
7. Delaware	0	0	0	0	0
8. Florida	0	0	1	0	1
9. Georgia	0	0	0	0	0
10. Idaho	0	0	0	0	0
11. Illinois	3	2	6	3	14
12. Indiana	1	1	3	2	7
13. Iowa	1	7	3	0	11
14. Kansas	0	1	1	5	7
15. Kentucky	0	0	0	0	0
16. Louisiana	0	0	0	0	0
17. Maine	0	0	0	0	0
18. Maryland	1	1	1	0	3
19. Massachusetts	0	0	0	0	0
20. Michigan	1	1	5	3	10
21. Minnesota	0	0	2	0	2
22. Mississippi	0	0	0	0	0
23. Missouri	1	0	4	2	7
24. Montana	1	0	0	0	1
25. Nebraska	1	2	1	1	4
26. Nevada	0	0	0	0	0
27. New Hampshire	0	0	0	0	0
28. New Jersey	0	0	2	1	3
29. New Mexico	0	2	1	0	3
30. New York	3	0	3	6	12
31. North Carolina	0	1	0	0	1
32. North Dakota	1	0	0	0	1
33. Ohio	4	1	5	1	10
34. Oklahoma	0	1	1	0	2
35. Oregon	0	1	1	1	3
36. Pennsylvania	4	2	6	4	16
37. Rhode Island	0	0	0	0	0
38. South Carolina	0	0	0	1	1
39. South Dakota	0	3	2	0	5
40. Tennessee	2	1	1	1	5
41. Texas	1	1	4	1	7
42. Utah	0	0	0	0	0
43. Vermont	0	0	0	0	0
44. Virginia	0	0	0	0	0
45. Washington	0	0	2	0	2
46. West Virginia	0	0	0	0	0
47. Wisconsin	1	0	1	1	3
48. Wyoming	0	0	2	0	2

between the years 1928 and 1952 as well as the seminaries of the two church denominations scattered throughout the country, two separate instruments were constructed and developed.⁴

The questionnaire method was deemed the most feasible medium for collecting the data, for the opinions were to reflect not only the feelings and attitudes toward the needs and training for pastoral counseling, but also to determine what effect amplification and development of the course offerings in pastoral counseling would have upon the ministers in their capacity for dealing with problems which they encountered among their parishioners once they (ministers) were ordained.⁵ Various types of check lists, opinionaires, questionnaires, questions and general literature were studied in order to construct an instrument which would reveal the desired information. It was considered desirable that the instrument contain a check list of material so that the person completing the questions might do so in the minimum amount of time.

The structure of the proposed questionnaires was discussed with members of the Sociology Department and the

⁴See Appendix A for copies of the questionnaires.

⁵Good, Barr, Scates, Methods of Educational Research, pp. 324-332.

Department of Guidance and Counselor Training at Michigan State College. It was necessary that maximum accuracy and ease of responding be obtained. The instruments were designed not only to reveal pastoral counseling trends of the past but also to reveal how ministers felt that they could improve their relationships with their parishioners through training so that prospective ministers could also increase their capabilities in this field.

As the questionnaire for the ministers was being developed, it was necessary to keep in mind some basic assumptions. Each respondent had certain vested interests and biases which influenced his responses to the items contained in the instrument. Some respondents had their parishes in rural communities where a counseling situation might be considered at a minimum; others had their parishes in urban communities where people would be apt to come often to the ministers for counseling. A number of respondents would not have had any training in pastoral counseling, or would have been educated in subject matter schools where counseling per se was not considered important. The possibility further existed that such schools would be primarily interested in advising rather than in dealing with all phases of life in a good, wholesome counseling atmosphere. Still other ministers would be influenced by the particular thinking of the community in which they lived.

The same could also be said of seminaries where the trend was to continue in the old, traditional manner of stressing the basic theological concepts of dogmatics, the literatures of the Old and the New Testaments, church history, exegesis and other related subjects. An occasional course offering would be given in the general field of pastoral care and the cure of souls, but no planned courses would be presented because of the traditional phase of the curriculum.

A preliminary questionnaire had been constructed to serve as a pilot study and presented to the Lansing Ministerial Association in person for the purpose of validating the instrument and inviting criticisms and suggestions before the final preparation of the form. The Association contained a representative group of ministers, both conservative and liberal, rural and urban. Six questionnaires were taken to ministers of both Methodist and Presbyterian Churches who were not present at the Association's regular monthly meeting. These men were also interviewed, at which time the study was explained and their cooperation in validating the instrument form requested. Their suggestions, additions, deletions and changes were solicited in order to make the instrument a coherent whole. From these and other suggestions and criticisms, the completed instruments were designed. Particular consideration was given to the wording

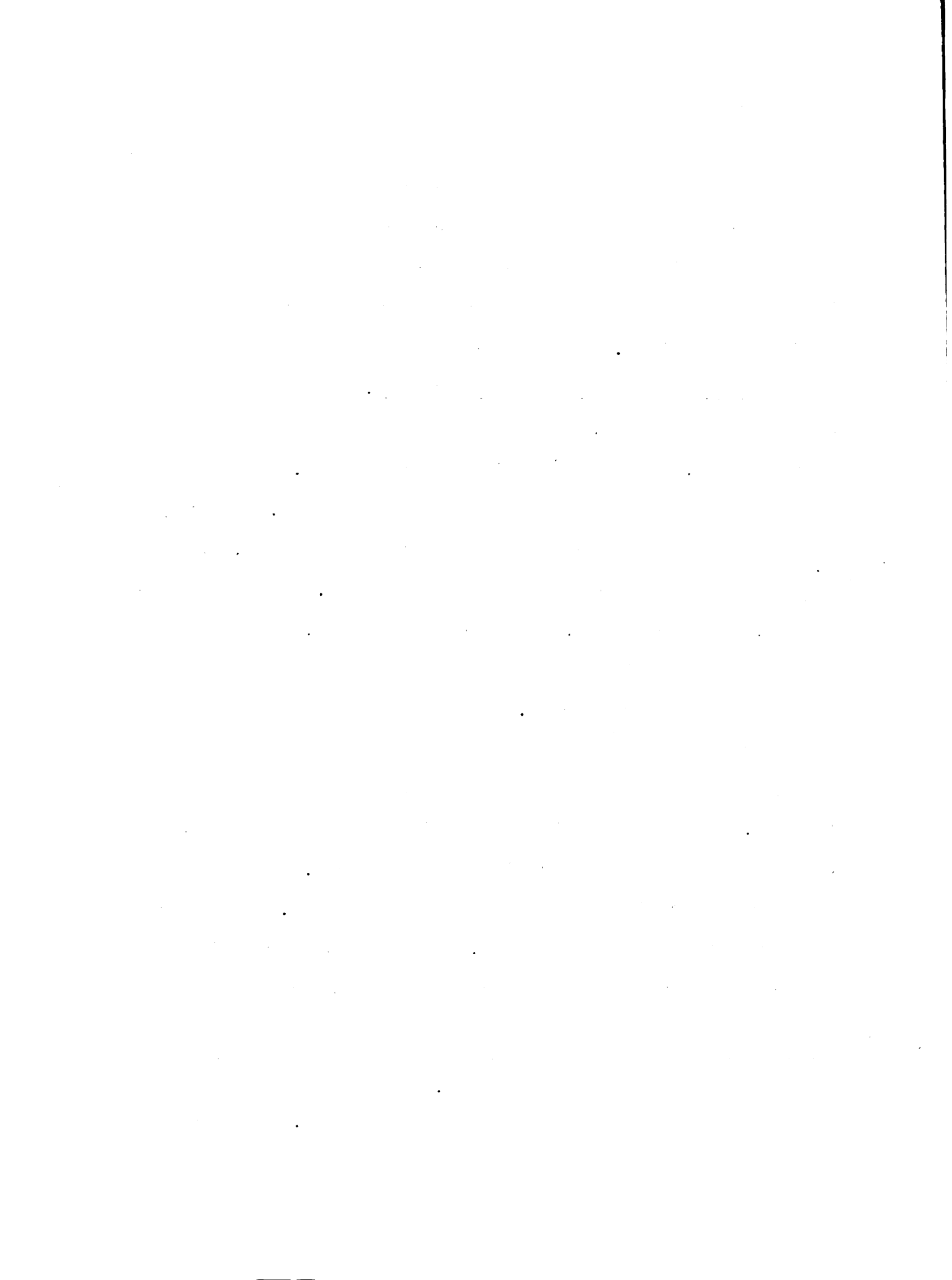
and the arrangement of items in order to make it convenient for the respondents to present a report of their beliefs as accurately and to obtain the desired information concerning the training courses in their respective seminaries as easily as possible.

Procedure for analyzing the survey. Upon completion of the instruments as they reflected the types of information desired, the questionnaires were printed. Each item in the questionnaires was made self-explanatory. A cover letter⁶ explained briefly the purpose of the study, as well as the method of processing the instruments. The questionnaires, a cover letter, and a self-addressed, stamped envelope were sent to each of the ministers participating and also to the seminaries.

A careful check of the respondents was kept so that a follow-up card⁷ could be sent to those who had failed to respond. Further the items were all tabulated on a dittoed code sheet prepared for coding the IBM cards. The use of IBM cards expedited the tabulation of the data. In order to obtain a clear-cut analysis, the Tabulation Department of Michigan State College punched the cards and verified the

⁶ See Appendix A Cover Letter.

⁷ See Appendix A Sample of Follow-up Card.



results following the usual procedures. These cards were then sorted into the two groupings of Methodist and Presbyterian ministers respectively, and each group sorted into rural and urban areas. These latter groups were then sorted into the levels of graduating years 1928-1940 and 1941-1952 respectively. The final step was the sorting of the respective groupings, levels, and areas into sectional categories of which there were six.

The responses of the ministers of the two denominations were tabulated and the percentages given for each of the categories and groupings as the ministers responded, making it possible for each of the items in the questionnaire to be computed. The analysis of the survey further indicated the total number of ministers who responded so that all cases could be computed whether they responded in the affirmative, negative or whether they did not respond. These percentages were presented in tables for each of the six categories. All instruments received were used with the following exceptions: those whose graduating dates were prior to 1928; the twenty-five instruments which were received after the cards had been tabulated and analyzed, and those which were returned for lack of post office addresses and those not returned. It became obvious that it would be advantageous to present the number of responses

in terms of percentages because the mere presentation of numbers of ministers making the responses in each item would not be adequate because of the difference in total number of cases in the various categories.

In surveying the six categories and their respective items, it was observed that in terms of importance of the items mentioned, the categories were not considered six separate and distinct groupings. Therefore, it could be indicated that in order to weigh each response over against the other and to attempt to derive at a significant difference would not make an item of more importance than the other.

In the succeeding chapters various sections of the instrument are presented and discussed. The tables are presented in detail to ascertain the responses given by the ministers to each item; the discussion which follows is meant to point out the relative importance of the areas as each group of respondents have appraised the items and have indicated their similarity in various rating groups.

The seminary questionnaires were studied and analyzed as to the six questions which were contained in the given instrument. Each item was properly evaluated over against the other items. This instrument was also of the normative

survey type and revealed the organizational and administrative procedures as well as the strengths and weaknesses of the programs studied.

The material revealed the existing procedures in pastoral counseling among the ministers and seminaries of the two denominations mentioned above. The information further revealed that ways and means must be found through more adequate training in pastoral counseling situations in order to overcome handicaps which ministers and seminaries meet in dealing with various problems. Exceptional care was taken not to reveal any confidential information.

Summary

The sources of materials and information which provided the basis for this study were obtained from active ministers and seminary staffs in church denominations, the Presbyterian and Methodist respectively. The active ministers were random-sampled on a nation-wide basis, whereas the seminaries of both denominations were included. The survey instruments were patterned after the normative type and were so constructed and designed to reveal the information concerning the values of the needs and training for pastoral counseling.

CHAPTER IV

ANALYSIS OF THE RESPONSES PRESENTED BY THE MINISTERS

Introduction. As previously stated in Chapter I, the intent and purpose of this chapter is to present an analysis of the responses given by the 154 Methodist and 158 Presbyterian ministers respectively who had returned the questionnaire Form 1. This analysis was considered important and essential in this study inasmuch as there were no apparent previously reported investigations of this nature. It will also be recalled that the number of ministers of the two church denominations mentioned above were to be divided into two groupings, rural and urban, and that each of these two groupings were further subdivided into the graduating classes of 1928-1940 and 1941-1952.

The analysis of the data is summarized and discussed in the three sections which follow. Section I is devoted to a discussion of Presbyterian and Methodist Church problems which confront the minister. These problems divide themselves into two main categories: (1) the frequency with which parishioners come to the minister for counseling on selected problems; (2) the procedures

which ministers of both denominations follow in dealing with selected personal problems of their parishioners. Section II deals particularly with Seminary training as related to pastoral counseling which were considered pertinent in that training. Section III deals primarily with the extent of satisfaction with Seminary-related courses for pastoral counseling as indicated by active ministers. This section is, therefore, divided into three categories: (1) whether these courses were very satisfactory, satisfactory, or unsatisfactory; (2) which courses were considered most valuable to meet the requirements necessary to do an effective counseling job; and (3) whether more, some, or less emphasis should be given to courses than now provided for. The respective tables which follow indicate how the sections were to be answered; and responses to the data are given in percentages for each of the denominations, groups, and graduating years, as well as those not responding.

Section I

Part 1. Frequency with which parishioners come to ministers for pastoral counseling.

As indicated above, the first part of this section concerns itself with the frequency with which parishioners

seek help from their ministers and how the ministers responded to this part of the problem. The responses are found in Table III (Methodist ministers) and Table IV (Presbyterian ministers).

Following the sequence, approximately 50 per cent of the Methodist ministers in the rural group stated that parishioners came frequently when a member of the family was hospitalized and 61 per cent responded when a loved one passed away. The Methodist ministers in the urban group responded as follows: 48 per cent when a member of the family was hospitalized; 58 per cent when a loved one passed on, and 53 per cent when preparing young people for marriage.

In the matter of spiritual problems, approximately 50 per cent of the ministers stated that their parishioners came occasionally and about 25 per cent came frequently, with about 11 per cent reporting that they came seldom. About 53 per cent of the ministers in the urban group responded that parishioners came to them occasionally with emotional problems, whereas in the rural group 48 per cent responded that they came occasionally. In marital problems about 45 per cent of all the ministers responded that people sought them for counseling. When the findings for the last four problems, educational, health, choosing

TABLE III

THE FREQUENCY WITH WHICH PARISHIONERS COME TO
THEIR MINISTER FOR PASTORAL COUNSELING

Problems	Methodist Rural Ministers N-79								Methodist Urban Ministers N-75									
	1928-1940		N-33				1941-1952		N-46		1928-1940		N-34		1941-1952		N-41	
	F	O	S	N	F	O	S	N	F	O	S	N	F	O	S	N		
Spiritual Problems	27.2	51.5	18.1	3.0	28.3	47.8	19.6	2.2	24.6	57.9	23.5	0	29.3	53.7	7.3	4.9		
When a member of the family is hospitalized	57.6	15.1	27.2	3.0	37.8	41.3	19.6	4.4	50.0	38.2	8.9	2.9	46.3	29.3	24.4	0		
When a loved one passes on	66.7	15.1	18.1	3.0	54.4	19.6	19.6	2.2	61.8	32.4	5.9	0	53.7	29.3	14.6	2.4		
When preparing young people for marriage	36.3	30.2	27.2	6.1	43.5	19.6	26.1	8.7	55.9	23.5	17.7	0	51.2	24.4	22.2	2.4		
Marital Problems	18.1	48.4	24.2	9.1	13.1	46.7	32.6	8.7	32.4	44.1	23.5	0	36.6	39.0	22.2	0		
Emotional Problems	12.1	57.6	27.2	3.0	19.6	41.3	32.6	6.5	23.5	52.9	28.5	0	24.4	53.7	20.2	2.4		
Educational Problems	18.1	30.3	42.4	9.1	8.7	43.5	37.8	13.1	5.9	35.3	52.9	5.9	9.8	36.6	39.0	12.2		
Health Problems	6.1	24.2	42.4	24.2	0	17.4	54.4	3.0	2.9	32.4	52.9	11.7	0	12.2	68.9	17.1		
In Choosing a Vocation	6.1	42.4	51.5	3.0	8.7	30.4	52.5	6.5	8.9	52.9	38.2	0	9.8	34.2	43.9	9.8		
In Loss of a Job	3.0	18.1	57.6	21.2	6.5	17.4	45.7	30.4	5.9	23.5	52.9	11.7	7.3	24.4	41.5	24.4		

N=Number of Ministers responding
F=Frequently; O=Occasionally; S=Seldom; N=Never
All figures are responses given in percentages

TABLE IV

THE FREQUENCY WITH WHICH PARISHIONERS COME TO
THEIR MINISTER FOR PASTORAL COUNSELING

Problems	Presbyterian Rural Ministers N-56								Presbyterian Urban Ministers N-102							
	1928-1940				1941-1952				1928-1940				1941-1952			
	F	O	S	N	F	O	S	N	F	O	S	N	F	O	S	N
Spiritual Problems	18.5	63.0	18.5	0	24.1	58.6	13.8	3.5	35.5	56.5	6.5	0	45.0	47.5	7.5	0
When a member of the family is hospitalized	51.9	40.7	7.4	0	42.9	44.8	6.9	0	56.5	29.0	9.9	0	55.0	35.0	7.5	2.5
When a loved one passes on	74.1	18.5	3.7	3.7	79.4	10.3	10.3	0	62.9	24.2	6.5	1.6	60.0	30.0	7.5	2.5
When preparing young people for marriage	44.4	29.6	22.2	22.2	58.6	24.1	13.8	3.5	67.7	21.0	8.1	1.6	60.0	25.0	12.5	2.5
Marital Problems	22.2	29.6	44.0	0	29.6	27.6	37.9	6.9	32.2	53.2	12.9	0	32.5	42.5	22.5	2.5
Emotional Problems	14.8	44.4	25.9	11.1	17.2	55.8	24.1	3.5	30.7	54.8	2.9	0	30.0	45.0	25.0	2.5
Educational Problems	2.7	59.2	18.5	11.1	6.9	34.5	55.8	3.5	11.3	40.3	40.3	6.5	15.0	37.5	35.5	12.5
Health Problems	0	29.6	51.9	18.5	3.5	17.2	58.6	20.7	14.5	41.9	35.5	4.8	7.5	17.5	62.5	12.5
In Choosing a Vocation	11.1	33.3	37.0	14.8	0	31.0	62.1	6.9	12.9	48.4	27.4	6.5	7.5	17.5	62.5	12.5
In Loss of a Job	7.4	11.5	51.9	25.9	3.5	13.8	44.8	34.5	17.7	25.8	40.3	12.4	10.0	27.5	47.5	15.0

N=Number of Presbyterian ministers responding
F=Frequently; O=Occasionally; S=Seldom; N=Never
All responses are given in percentages

a vocation, and losing a job, are studied, it is observed that the majority of the ministers responded that parishioners seldom or never came to the minister for pastoral counseling. This would seem to suggest that the ministers either were not trained to deal with the related problems of their parishioners or that people look to someone else for help on these problems.

In Table IV which deals with Presbyterian ministers, it was observed that in spiritual problems, 22 per cent of the ministers in the rural group and 40 per cent of the ministers in the urban group responded that parishioners came to them frequently; whereas 61 per cent in the rural group and 51 per cent in the urban group stated that parishioners came occasionally. It would appear that the urban ministers responded more favorably to the problem than the rural ministers.

When a loved one passed away, about 76 per cent of the rural ministers responded that parishioners came to them frequently; whereas in the urban group about 61 per cent responded frequently. When a member of the family was hospitalized, about 50 per cent of the respondents stated that people notify them; about 40 per cent among the rural ministers responded that they do so occasionally,

and in the urban groups the responses were about 32 per cent. From the responses received, it would appear that the parishioners in the rural areas are somewhat more dependent upon their ministers than are the urban parishioners.

Of the responses of the ministers in reference to preparing young people for marriage, 64 per cent in the urban group stated that young people came to them. In the rural areas 50 per cent responded that young people sought the minister's help in preparing for marriage. This would seem to indicate that this is one of type of pastoral counseling service which is rather widely recognized.

In response to emotional problems, ministers stated that parishioners came to them frequently to the sum of 15 per cent in the rural group and 30 per cent in the urban, whereas about 50 per cent stated that parishioners came occasionally. In the urban group, 1928-1940, about 3 per cent of the ministers stated that people with emotional problems seldom came to them; in the other groups 22 per cent of the ministers responded that they seldom came.

When the problem of marriage arose, 32 and 48 per cent of the ministers, respectively, in the urban group responded to the question of parishioners coming frequently

or occasionally to discuss the problem. In the rural group 25 per cent of the ministers responded to "frequently" and 28 per cent to "occasionally", with a larger percentage of rural ministers (42) responding "seldom", to only 15 per cent of the urban replying the same.

In the last four problems, education, health, choosing a vocation, and losing a job, it is observed that in the rural 1928-1940 group about 59 per cent of the ministers stated that parishioners came occasionally with an educational problem, whereas in the others, rural 1941-1952 and urban 1941-1952, about an equal number of ministers (36 per cent) responded "occasionally". It is further noted that in the rural 1928-1940 group, 18 per cent of the ministers stated parishioners seldom came to them for counseling; in the rural group 1941-1952, 56 per cent; in the urban 1928-1940 group, 40 per cent; and in the urban 1941-1952 group, 35.5 per cent seldom came, with an equal percentage of the ministers not responding. In the problems of health, choosing a vocation, and the loss of a job, the urban 1941-1952 group, 63 per cent responded that they seldom discussed their problems with their parishioners. The other responses fluctuated between 27 per cent and 59 per cent.

Summary

In presenting an over-all comparison between the Methodist and Presbyterian denominations as to the problem of frequency with which a parishioner comes to the minister for pastoral counseling as the ministers themselves have indicated, and percentages to their responses have been given, several factors can be observed.

In the Presbyterian rural groups, 76 per cent of the ministers indicated that when a loved one passes away, they seek the minister's counseling; whereas 60 per cent of the Methodist ministers responded that parishioners came to them for counseling. The same comparable responses, percentage-wise, are indicated in the urban groups.

In the rural groups 51 per cent of the Presbyterian ministers and 40 per cent of the Methodist ministers stated that young people came to them for pre-marital counseling. In the urban groups respectively 64 per cent of the Presbyterian ministers and 52 per cent of the Methodist ministers replied to the question concerning whether or not young people came to them for pre-marital counseling. The same ratios seem to be indicated in the remaining marital and emotional problems.

With respect to the problems of education, health, choosing a vocation, or losing a job, there were appreciable differences between the Presbyterian and Methodist respondents.

Part 2. The procedures which ministers follow in dealing with selected personal problems of their parishioners, and the responses given.

It is noted in Tables V and VI dealing with the responses given by the Methodist and Presbyterian ministers to the various items and the alternatives that there seemed to be a great deal of unanimity in their respective answers. On further investigation of the instrument, it became evident that under responses (a) and (b) of both Methodist rural and urban groups, the third alternative was presented as the largest percentage (100 per cent) of ministers dealing with selected personal problems of the parishioners insofar as the ministers mutually assisted with the problems so that the parishioner could solve his own problem. It was further noted that about 25 per cent of the ministers responded that they did advise a counselee what to do in their selected problems.

In response (c) alternatives (1) and (3), it was indicated that the Methodist ministers responded in the affirmative to the question "in visiting a sick patient" and negatively to alternative (2). However, it was also observed in alternative (4) that more ministers in the graduating groups 1928-1940 responded favorably than those who responded in the graduating groups 1941-1952. Presumably

TABLE V-1

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Methodist Rural Ministers						Methodist Urban Ministers								
	1928-1940		N-33		1941-1952		N-46		1928-1940		N-34		1941-1952		N-41
a. Spiritual Problems	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
(1) Advise them what to do	27.3	63.7	9.0	39.1	54.4	6.5	29.4	61.8	8.8	26.9	61.0	12.1			
(2) Solve their problems	6.1	87.9	6.0	0	93.4	6.6	0	85.3	14.7	2.4	83.0	14.6			
(3) Counselees solve their own problems	97.0	0	3.0	95.6	4.4	0	97.1	2.9	0	80.3	2.4	17.3			
b. Emotional Problems															
(1) Advise them what to do	18.2	75.8	6.0	32.6	58.7	8.7	23.5	64.7	11.8	19.5	68.5	22.0			
(2) Solve their problems	6.1	87.9	6.0	2.2	91.3	6.5	2.9	82.4	14.7	0	85.4	14.6			
(3) Counselees solve their own problems	100.0	0	0	95.6	4.4	0	91.2	0	7.8	95.1	0	4.9			
c. In visiting a sick parishioner															
(1) Are you a good listener?	97.0	0	3.0	95.6	4.4	0	94.1	5.9	0	97.6	2.4	0			
(2) Do you do most of the talking?	3.0	90.9	6.1	4.4	89.1	6.5	5.9	88.3	5.8	4.9	80.5	14.6			
(3) Do you use your counseling experience?	89.9	2.1	4.0	84.7	4.4	10.9	94.1	0	5.9	87.8	2.4	9.8			
(4) Do you offer prayer if the parishioner does not request it?	78.8	18.2	3.0	71.7	17.4	10.9	79.4	17.7	2.9	68.3	24.4	7.3			

All figures are given in percentages
NR=No Response

TABLE V-2

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Methodist Rural Ministers						Methodist Urban Ministers					
	1928-1940			1941-1952			1928-1940			1941-1952		
	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
d. In Terminal Cases												
(1) If patient asks if he is a terminal case	18.2	45.5	36.3	15.2	43.5	21.3	14.7	47.1	38.3	12.2	41.5	46.3
(2) Do you break the news gently?	39.4	21.2	39.4	37.0	21.7	41.3	26.5	29.4	54.1	46.3	14.8	38.9
(3) Do you evade the question?	12.1	54.6	33.3	13.0	52.2	34.8	11.8	50.0	38.2	12.2	46.3	41.5
(4) Do you refer patient to a physician?	60.6	15.2	24.2	43.5	19.8	34.7	44.1	14.7	41.2	53.7	23.6	22.7
e. When a loved one passes on												
(1) Do you assist in notifying the relatives of the demise?	72.7	18.2	9.1	78.3	13.0	8.7	76.5	11.7	11.8	73.2	14.6	12.2
(2) Do you adjust to the situation emotionally?	97.0	0	3.0	91.3	6.5	2.2	100.0	0	0	100.0	0	0
(3) Do you give comfort and assurance when you see relatives?	93.9	0	6.1	97.8	0	2.2	100.0	0	0	100.0	0	0
(4) Do words of Scripture give enough comfort?	21.2	60.6	18.2	23.9	71.7	4.4	29.4	61.8	8.8	13.3	63.4	23.3
(5) Do you go to the home of the bereaved immediately?	97.0	3.0	0	89.1	6.5	4.4	91.2	5.8	2.0	100.0	0	0

All figures are given in percentages
NR=No Response

TABLE V-3

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Methodist Rural Ministers 1928-1940						Methodist Urban Ministers 1941-1952					
	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
f. In case of sudden death												
(1) Go to the home immediately	97.0	0	3.0	91.3	4.4	4.3	97.1	0	2.9	100.0	0	0
(2) Begin with reading Scripture followed by prayer	21.2	54.6	24.2	8.7	84.8	6.5	8.8	82.4	8.8	14.6	75.6	8.8
(3) Observe that the home is more calm because of your presence	84.9	3.0	12.1	89.1	4.4	6.5	94.1	2.9	3.0	97.6	2.4	0
(4) Return to the home of bereaved a day or two later	81.8	12.1	6.1	80.4	17.4	2.2	82.4	8.8	8.8	80.0	19.5	0
(5) Find bereaved better adjusted in a few days	90.9	9.1	0	82.6	10.9	6.5	94.1	2.9	3.0	85.4	4.9	9.7
(6) Find that they respond to your ministry more readily on next visit	90.9	0	9.1	84.8	8.7	6.5	85.3	5.9	8.8	78.1	2.4	19.5
g. When young people seek counsel in educational problems												
(1) Advise course of study	27.3	57.9	4.8	17.4	71.7	10.9	8.8	73.5	17.7	14.6	70.7	14.7
(2) Do you feel confident in your counsel of this problem?	60.6	27.3	2.1	65.2	23.9	10.9	52.9	26.5	20.6	68.3	19.5	12.2
(3) Should they find own level of interest in this area?	81.8	9.1	9.1	78.3	15.2	9.5	82.5	5.9	11.7	80.5	9.8	9.7
(4) Do you encourage them to continue their education?	90.9	0	9.1	89.1	0	10.9	97.1	2.9	0	87.8	4.9	7.3
(5) If parents object, do you take sides?	30.3	54.6	15.1	15.2	67.4	17.4	26.8	61.8	11.7	36.6	41.7	22.7

All figures are given in percentages
NR=No Response



TABLE V-4

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL
PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Methodist Rural Ministers 1941-1952						Methodist Urban Ministers 1941-1952					
	1928-1940		No		NR		1928-1940		No		NR	
h. In health problems, do you												
(1) Give the benefit of your experience as a pastor	60.6	21.2	17.2	50.0	34.8	15.2	55.9	32.3	11.8	48.8	36.6	14.6
(2) Are you qualified to discuss health problems	39.4	54.6	6.0	32.6	36.5	30.9	38.2	58.8	3.0	29.3	48.8	21.9
(3) Refer patient to a physician	90.9	6.1	3.0	82.6	6.5	10.9	94.1	2.9	3.0	83.0	9.8	7.2
i. In pre-marital problems do you												
(1) Interview both young people	78.8	18.2	3.0	93.4	4.4	2.2	94.1	5.9	0	95.1	2.4	2.5
(2) Suggest how they should progress in marital life	69.7	27.3	3.0	76.1	13.0	10.9	61.8	11.8	26.4	70.9	17.1	12.0
(3) Suggest suitable literature	87.9	12.1	0	89.0	6.5	4.5	88.2	11.8	0	91.2	4.9	3.9
(4) Feel that pre-marital guidance is valuable	81.8	6.1	12.1	97.8	2.2	0	97.1	0	2.9	95.1	2.4	2.5
j. When marital problems arise												
(1) Advise the couple	21.2	66.7	12.1	28.7	58.7	12.6	17.7	67.7	14.6	22.0	73.2	4.8
(2) Listen to both sides	78.8	9.1	12.1	93.9	2.2	3.9	88.2	5.9	2.9	85.4	9.8	1.8
(3) Readily make up your mind as to outcome	6.1	87.9	6.0	10.9	80.3	8.7	14.7	82.4	2.9	14.6	80.5	4.9
(4) Refer then to a specialist	75.8	21.2	3.0	71.7	17.4	11.9	70.6	11.8	17.6	85.1	4.9	10.0
(5) Let the couple solve their own problems	87.9	3.0	9.1	82.6	4.4	13.0	82.4	8.8	8.8	73.6	14.6	11.8

All figures are given in percentages
NR=No Responses

TABLE V-5

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL
PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Methodist Rural Ministers						Methodist Urban Ministers					
	1928-1940			1941-1952			1928-1940			1941-1952		
k. In terms of occupations	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
(1) Do you recommend what type of work they should pursue	15.2	78.8	6.0	8.7	80.4	11.6	5.9	82.4	11.6	17.1	73.2	9.7
(2) Do you feel that they should seek the level of own interests	87.9	3.0	9.1	73.9	17.4	8.7	88.5	8.8	3.0	58.5	17.1	24.4
(3) Do you have a library on educational & occupational information	48.5	48.5	3.0	67.4	26.1	6.5	76.5	17.7	5.8	39.9	43.9	16.2
l. When losing a job, do you												
(1) Console such a person	6.1	36.7	57.2	24.8	41.3	23.9	35.3	52.9	10.8	39.3	43.9	16.8
(2) Assist him in finding another job	72.7	6.1	21.2	69.6	13.0	17.4	85.3	8.8	5.9	73.2	14.6	12.2
(3) Try to discover (help) why he lost his job	60.6	12.1	27.3	63.0	6.5	30.5	82.4	5.9	11.7	78.1	12.2	9.7
m. In further interviews												
(1) Do you advise further interviews	48.5	30.3	21.2	39.1	39.1	21.8	47.1	35.3	17.6	48.8	29.3	22.9
(2) Do you desire to get further into the feeling of counselee	63.6	12.1	24.3	69.6	8.7	21.7	70.6	14.7	14.7	80.5	9.8	9.7
(3) Do you encourage him to come back to see you	78.8	12.1	9.1	80.4	6.5	13.1	79.4	8.8	11.8	90.2	2.4	7.4
(4) Do you refer him to a specialist	66.7	9.1	24.2	58.7	17.4	23.9	64.7	11.8	23.5	70.7	12.2	17.1

All figures are given in percentages
NR=No Responses

TABLE VI-1
 PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL
 PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Presbyterian Rural Ministers						Presbyterian Urban Ministers					
	1928-1940		N-27	1941-1952		N-29	1928-1940		N-62	1941-1952		N-40
a. Spiritual Problems	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
(1) Advise them what to do	40.7	55.6	3.7	51.7	44.8	3.8	33.9	54.8	11.3	35.0	57.5	7.5
(2) Solve their problems	7.4	85.2	7.4	13.8	82.8	3.4	3.2	83.9	12.9	7.5	85.0	7.5
(3) Counselees solve their own problems	100.0	0	0	100.0	0	0	96.8	0	3.2	95.0	5.0	0
b. Emotional Problems												
(1) Advise them what to do	33.3	62.9	3.8	41.4	55.2	3.4	30.7	54.8	14.5	22.5	65.0	12.5
(2) Solve their problems	3.7	88.9	7.4	6.9	86.2	8.7	1.6	96.8	1.6	5.0	82.5	12.5
(3) Counselees solve their own problems	96.3	1.7	2.0	100.0	0	0	100.0	0	0	100.0	0	0
c. When visiting a sick parishioner												
(1) Are you a good listener	92.6	0	7.4	93.1	0	6.9	96.8	1.6	1.6	95.0	0	0
(2) Do you do most of the talking	11.1	74.1	14.8	6.9	93.1	0	0	87.1	12.9	0	90.0	10.0
(3) Do you use your counseling experience	92.6	3.7	3.7	86.2	6.9	3.9	90.3	6.5	6.2	90.0	2.5	7.5
(4) Do you offer prayer if the parishioner does not request it	63.0	14.8	22.2	69.0	20.7	10.3	67.7	17.7	14.5	77.5	20.0	2.5

All figures are given in percentages
 NR=No Responses

TABLE VI-2

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Presbyterian Rural Ministers 1928-1940			Presbyterian Rural Ministers 1941-1952			Presbyterian Urban Ministers 1928-1940			Presbyterian Urban Ministers 1941-1952		
	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
d. In terminal cases												
(1) If the patient asks if he is a terminal case	7.4	51.9	30.7	34.5	41.4	24.1	19.4	45.6	35.0	22.5	47.5	20.0
(2) Do you break the news gently	40.7	25.9	33.4	51.7	17.2	31.1	37.1	19.4	43.5	30.0	25.0	45.0
(3) Do you evade the question	11.1	51.9	37.0	17.2	62.1	20.7	12.9	50.0	37.1	5.0	55.0	40.0
(4) Do you refer the parishioner to a physician	48.1	22.2	29.7	55.2	28.6	16.2	56.5	19.4	24.1	52.5	20.0	27.5
e. When a loved one passes on												
(1) Do you assist in notifying the relatives of the demise	59.3	25.9	14.8	69.0	20.7	10.3	80.7	8.1	11.2	75.0	15.0	10.0
(2) Do you adjust to the situation emotionally	88.9	0	11.1	96.6	0	3.4	96.8	1.6	1.6	97.5	2.5	0
(3) Do you give comfort and assurance when you see the relatives	92.6	0	7.4	100.0	0	0	96.8	0	3.2	95.0	2.5	2.5
(4) Do words of Scripture give enough comfort	11.1	63.0	25.9	41.4	55.2	3.4	25.8	64.5	9.7	35.0	60.0	5.0
(5) Do you go to the home of the bereaved immediately	77.8	14.8	7.4	96.1	0	3.9	93.6	3.2	3.2	90.0	5.0	5.0

All figures are given in percentages
NR=No Responses

TABLE VI-3

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL
PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Presbyterian Rural Ministers 1928-1940						Presbyterian Urban Ministers 1928-1940					
	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
f. In case of sudden death												
(1) Go to the home Immediately	100.0	0	0	100.0	0	0	95.2	3.2	1.6	97.5	2.5	0
(2) Begin by reading Scripture followed by prayer	25.9	62.9	11.2	17.2	79.3	3.5	12.9	82.3	4.8	15.0	77.5	7.5
(3) Observe that the home is more calm because of your presence	88.9	3.7	7.4	90.0	10.0	0	96.8	1.6	1.6	85.0	5.0	10.0
(4) Return to the home of bereaved a day or two later	92.6	7.4	0	93.1	6.9	0	82.2	11.3	6.5	90.0	10.0	0
(5) Find bereaved better adjusted in a few days	92.6	7.4	0	82.8	10.3	6.9	85.5	11.3	3.2	82.5	10.0	7.5
(6) Find that they respond to your ministry more readily on next visit	88.9	7.4	3.7	96.6	3.4	0	87.1	6.5	6.4	80.0	12.5	7.5
g. When young people seek counsel in educational problems												
(1) Advise course of study	25.9	55.6	18.5	31.0	65.6	3.4	16.1	72.6	11.3	25.0	57.5	17.5
(2) Do you feel confident in your counsel of these problems	66.7	18.5	14.8	65.6	34.4	0	66.1	22.6	11.3	70.0	12.5	17.5
(3) Should they find own level of interest in these areas	81.5	0	18.5	96.6	3.4	0	85.5	6.5	8.0	87.5	2.5	10.0
(4) Do you encourage them to continue education	77.8	3.7	18.5	100.0	0	0	90.3	1.6	8.1	85.0	0	15.0
(5) If parents object, do you take sides	25.9	51.9	22.2	20.7	75.9	3.4	27.4	59.9	12.7	15.0	72.5	12.5

All figures are given in percentages
NR=No Responses

TABLE VI-4

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Presbyterian Rural Ministers						Presbyterian Urban Ministers					
	1928-1940			1941-1952			1928-1940			1941-1952		
h. In health problems, do you	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
(1) Give the benefit of your experience as a pastor	62.9	22.2	14.9	41.4	51.7	8.9	59.9	24.2	15.9	45.0	35.0	20.0
(2) Are you qualified to discuss health problems	44.4	44.4	11.2	44.8	55.2	0	40.3	45.2	14.5	25.0	65.0	10.0
(3) Refer patient to a physician	92.6	0	7.4	96.0	0	3.4	88.7	6.5	4.8	92.5	2.5	5.0
i. In pre-marital problems do you												
(1) Interview both young people	85.2	3.7	11.1	100.0	0	0	100.0	0	0	95.0	5.0	0
(2) Suggest how they should progress in marital life	74.1	14.8	11.1	75.9	17.2	6.9	79.0	14.5	6.5	72.5	27.5	0
(3) Suggest suitable literature	85.2	7.4	7.4	82.8	10.3	6.9	95.2	1.6	3.2	97.5	2.5	0
(4) Feel that pre-marital guidance is valuable	96.3	3.7	0	96.0	0	3.4	96.8	0	3.2	100.0	0	0
j. When marital problems arise												
(1) Advise the couple what to do	37.0	44.4	22.6	41.4	55.1	3.4	35.5	53.2	14.5	32.5	30.0	37.5
(2) Listen to both sides	100.0	0	0	79.3	13.8	6.9	90.3	6.5	3.2	85.0	10.0	5.0
(3) Readily make up your mind as to the outcome	7.4	81.5	11.1	20.7	72.4	6.9	19.4	74.1	6.5	10.0	87.5	2.5
(4) Refer them to a specialist	85.2	14.8	0	82.5	17.2	2.3	85.5	8.1	6.7	82.5	17.5	0
(5) Let the couple solve their own problems	63.3	33.0	3.7	82.8	7.4	9.8	85.5	0	14.5	82.5	2.5	15.0

All figures are given in percentages
NR=No Responses

TABLE VI-5

PROCEDURES WHICH MINISTERS FOLLOW IN DEALING WITH SELECTED PERSONAL PROBLEMS OF THEIR PARISHIONERS AND THE RESPONSES GIVEN

Item	Presbyterian Rural Ministers 1928-1940						Presbyterian Urban Ministers 1941-1952					
	Yes	No	NR	Yes	No	NR	Yes	No	NR	Yes	No	NR
k. In terms of occupations												
(1) Do you recommend what type of work they should pursue	11.1	62.9	26.0	24.1	75.9	0	16.1	75.8	8.1	7.5	77.5	15.0
(2) Do you feel that they should seek the level of own interests	70.4	7.4	23.2	93.1	6.9	0	80.7	14.5	4.8	87.5	7.5	5.0
(3) Do you have a library on educational occupational information	51.9	33.3	14.8	51.7	44.8	4.5	58.0	24.4	17.6	62.5	30.0	7.5
l. When losing a job, do you												
(1) Console such a person	33.3	40.7	26.0	31.0	44.8	24.2	29.0	50.0	21.0	20.0	55.0	25.0
(2) Assist him in finding another job	81.5	3.7	14.8	79.3	13.8	6.9	80.7	12.9	16.4	87.5	5.0	7.5
(3) Try to discover (help) why he lost his job	77.8	3.7	18.5	65.5	10.3	24.2	67.7	14.5	17.8	77.5	10.0	12.5
m. In further interviews, do you												
(1) Advise further interviews	55.6	25.9	18.5	44.8	31.0	24.2	50.0	38.7	11.3	47.5	20.0	32.5
(2) Desire to get further into the feeling of counselee	66.7	14.8	18.5	69.0	10.3	20.7	69.4	16.1	14.5	70.0	20.0	10.0
(3) Encourage him to come back to see you	74.1	7.4	18.5	75.9	10.3	13.8	93.6	4.8	1.6	87.5	5.0	7.5
(4) Refer him to a specialist	70.4	11.1	18.5	55.1	13.8	21.1	75.8	9.7	14.5	75.0	10.0	15.0

All figures are given in percentages
NR=No Responses

this indicated that the ministers of the earlier groups did offer prayer even though the patient did not request it. However, the ministers felt that the initiative should be taken by the parishioner. When the same alternative of the Presbyterian ministers was noted, the percentages of responses were larger in the 1941-1952 graduating groups than in the graduating groups of 1928-1940. It may be observed that in the Presbyterian denomination a greater tendency toward counselee response is indicated.

When the ministers responded to item (d) relating to "terminal cases", there was a variance in the responses of both denominations. In about one-third of the responses returned, the ministers stated "no response". Several stated in their comments that "they were never faced with such cases because of inexperience", or because "they were never confronted with such cases in their congregations". In 50 per cent or more of the responses the ministers stated that they "evaded the question" because they believed "that the physician should answer the question". Consequently, the ministers in both denominations remarked by over 50 per cent that they referred the parishioner to the physician. It was significant that in alternative (2) there was such a proximity of affirmation with that of the negative response "do you break the news gently".

In item (e) when "a loved one passed away", ministers in both denominations responded in the affirmative to alternatives (1), (2), (4) and (5). The vast majority of ministers responded in alternative (3) that they did not feel that Scripture gave enough comfort at this time. It was stated by several ministers that the emotional shock was too great at the time the loved ones demise to have Scripture take effect. Others indicated that several days following the demise, the bereaved were more susceptible to the comfort of Scripture.

The same responses were presented by over 80 per cent of the ministers to item (2) of alternative (f) relating to Scripture reading and prayer in the case of a sudden death. The difference in responses by the ministers of both denominations to the other alternatives were approximately the same.

It was apparent that in many cases young people came to the minister seeking his counsel in educational problems. Item (g) presents the responses which the ministers gave to these problems. The ministers in both denominations seemed to be in full agreement in their responses to the alternatives. The majority of the ministers responded negatively to alternative (5) presumably because of the

implications involved by taking sides in the question of educational problems between parents and children.

In item (h) in which the ministers responded to questions of health problems, it was noted in alternative (2) "qualified to discuss health problems" that about an equal percentage of the rural ministers responded that they were qualified to discuss these problems, whereas in the urban groups the larger majority gave a negative response. This seemed to indicate that in the urban group, because of proximity to health centers or because of the many physicians living in these areas, ministers felt that they were not qualified to deal with health problems.

Among both the Methodist and Presbyterian ministers, the responses indicated that a large percentage were not qualified to discuss the problems of health with their parishioners.

Item (i) dealing with the problems of pre-marital counseling in the cases of young people, it was clearly shown by ministers in all areas and all groups that there is an affirmative response to a great extent and also a large percentage of agreement. It appears that the

graduating classes of 1941-1952 responded in somewhat larger percentage than did the graduating classes of 1928-1940.

Another function of the ministers was their counseling with people who had marital problems (item j). It was noted in Table V that in the responses given by the Methodist ministers, the largest majority stated relative to alternative (1) that they did not advise the couple what to do, although in the rural 1941-1952 graduating groups the percentage of responses was less than in any other groups. The Presbyterian ministers responding to this same alternative stated that about 50 per cent of their number did not advise the couple in their problem, whereas about 35 per cent stated that they did. A larger percentage of Presbyterian ministers failed to respond than was the case with the Methodist ministers.

In responding to alternative (2) the Methodist ministers stated that 79 per cent of their group were good listeners, especially in the rural 1928-1941 graduating classes. The responses of the Presbyterian ministers in the same categories were 100 per cent. However, there was also a rather large percentage of difference, Methodist 93 per cent and Presbyterian 99 per cent, in the same

alternative of the rural 1941-1952 graduating classes between both the Methodist and Presbyterian ministerial responses.

In comparing alternative (5) it was noted again that a large percentage of responses were in the affirmative, especially those given by the Methodist ministers in the 1928-1940 rural and urban graduating groups over against those of the Presbyterian ministers in the same graduating classes. The Methodist ministers stated that 88 per cent of their ministers answered that they permitted the couple to solve their own problems, whereas about 63 per cent of the Presbyterian ministers stated the same. In the same area it was noted that about 30 per cent more Presbyterians responded "no" to the alternative than did the Methodist ministers. Further, in alternatives (3) and (4) very little difference was shown in the responses.

The ministers of both denominations were requested to state what help they gave their young people in their future educational and vocational careers. In alternative (1) the responses to "Yes" and "No" were about equal in percentages, although there was some difference shown in the ministers not responding. In alternative (2) the percentage of Methodist ministers of the rural 1928-1940 graduating classes

responded to higher percentage than did the rural 1941-1952 classes. The percentage differences were also observed to exist between the same groups and classes in the urban groups. The Presbyterian ministers, however, stated that in their rural 1928-1940 classes less responded in the affirmative than those of the 1941-1952 graduating classes. This was again true in the urban groups. When both the Methodist and Presbyterian ministerial responses are compared, it is interesting to note that the former responded to a higher percentage in the rural and urban 1928-1940 classes than did the latter denomination. The Presbyterian ministers of the rural and urban 1941-1952 graduating classes indicated a higher percentage of affirmative responses.

When alternative (3) was studied and analyzed, it was seen that there was a wide range of responses within each denominational group as well as between the two denominations themselves. The Methodist ministers responded as follows: in the rural 1928-1940 graduating classes about 48 per cent responded in the affirmative to the question of having educational and vocational libraries. In the 1941-1952 classes the affirmative responses were 67 per cent who had libraries in the two categories. On the other hand in the urban 1928-1940 classes it was observed that

77 per cent responded that they had libraries and 18 per cent responded that they did not have libraries. In the 1941-1952 urban graduating classes 40 per cent of the Methodists stated that they had libraries and 44 per cent responded that they did not.

In scrutinizing the responses of the Presbyterian ministers, the differences in responses are not as great as among the Methodist ministers. Approximately 55 per cent of the total responded that they had libraries whereas 35 per cent of the respondents stated that they did not have them.

Item (L) which dealt with the question of ministers responding to the question, "What do you do when a person loses a job?", 57 per cent of the Methodist ministers in the rural 1928-1940 classes gave no response, and 37 per cent responded that they did not console such an individual. In the other groups more gave a negative response--44 per cent-- than did the affirmative responses which were 36 per cent. Thirty-two per cent of the Presbyterian ministers in the rural groups responded that they consoled a parishioner when he lost his job, whereas 42 stated "No" to the question. About 25 per cent of the ministers gave no response. Approximately 25 per cent of the Presbyterian Urban ministers responded that they consoled a parishioner

on losing his job; about 53 per cent stated "No" to the question, and about 23 per cent did not respond. A larger percentage of Presbyterian ministers stated that they assisted the parishioner in finding a job than did the Methodist ministers.

As to alternative (3) there was a greater response by the Methodist urban ministers discovering why a parishioner lost his job. In the graduating classes of 1928-1940 and 1941-1952, which were 82 per cent and 78 per cent respectively, Presbyterian ministers in the same graduating classes responded 68 per cent and 78 per cent respectively.

It was discovered in the responses to item (m), alternative (1) that 50 per cent of the ministers responded to the question, whereas about 32 per cent of the ministers answered in the negative, and the remainder did not respond. In alternative (2) it was indicated that about 66 per cent of the ministers responded that they "desired to get further into the feelings of the parishioners". Approximately 17 per cent answered in the negative with the same number "not responding". Alternative (3) indicated that about an equal number of ministers of both denominations responded favorably to the question, "Do you encourage the parishioner to come back and see you?" An equal number

responded negatively. In alternative (4) it was shown that a larger percentage (69 per cent) of the Presbyterian ministers responded "Yes" to the question of referring a parishioner to a specialist. Sixty-five per cent of the Methodist ministers gave an affirmative answer. It was also observed that 22 per cent of the rural and urban Methodist ministers did not respond, and that only 16 per cent of the Presbyterian church failed to respond.

Summary

In this section an attempt was made to analyze the responses of the ministers dealing with parishioners who have certain personal problems. It was of interest to observe that in most of the responses the ministers of both denominations realized the importance of pastoral counseling procedures. This was indicated particularly in the 1941-1952 graduating classes of the two denominations. In some cases the responses varied depending upon the type of problem confronting the ministers.

Section II

This section is primarily concerned with the problem of seminary training related to pastoral counseling. It was, therefore, considered desirable to ascertain from the responses of the ministers concerning the extent and the number of years course offerings were taken in subjects related to pastoral counseling training.

It will be noted that in the responses to the training which the Methodist ministers received in several of the course offerings related to pastoral counseling, a large majority had at least one year of training. See Table VII. In some cases it was ascertained that in several areas a few of the ministers responded that they had two years of training and to a lesser degree three or more years of training.

In the area of Philosophy of Religion about 46 per cent of the rural 1941-1952 graduating classes responded that they had one year of training in the seminary. Thirty-seven per cent in the urban 1941-1952 gave the same response, whereas only 21 per cent of the rural 1928-1940 and 20 per cent of the urban 1928-1940 graduating classes respectively responded that they had but one year of seminary training.

TABLE VII

THE NUMBER OF YEARS OF SEMINARY TRAINING TAKEN BY ACTIVE MINISTERS
IN COURSES RELATED TO PASTORAL COUNSELING

Item	One Year				Two Years				Three Years				Four or More Years			
	MRa	MRb	MUa	MUb	MRa	MRb	MUa	MUb	MRa	MRb	MUa	MUb	MRa	MRb	MUa	MUb
Philosophy of Religion	21.2	45.7	20.6	36.6	12.1	6.5	8.8	17.1	3.0	6.5	14.7	9.8	3.0	2.2	14.7	4.9
Pastoral Counseling	15.2	47.8	23.5	51.2	15.2	6.5	20.6	9.8	0	6.5	0	7.3	3.0	0	3.0	2.4
Homiletics	21.2	28.3	8.8	29.3	10.0	17.4	14.7	22.0	12.1	6.5	20.6	12.2	3.0	2.2	0	0
New Testament Literature	9.1	21.7	8.8	29.3	24.2	21.7	18.8	7.3	12.1	8.8	14.7	17.1	0	4.4	5.9	2.4
Old Testament Literature	30.0	17.4	14.7	17.1	0	23.9	11.8	19.5	10.0	6.5	11.8	17.1	0	4.4	3.0	2.4
Church History and Sociology	18.2	17.4	14.7	19.5	12.1	19.8	11.8	12.2	15.2	6.5	11.8	17.1	3.0	4.4	6.0	9.7
Practical Theology	36.3	26.1	23.5	29.3	3.0	23.9	20.6	19.5	15.2	6.5	5.9	17.1	3.0	4.4	5.9	2.4
Pastoral Psychology	27.3	45.7	32.4	39.0	10.0	0	23.8	14.6	0	2.1	0	2.4	0	0	0	0
Pastoral Care for the Sick	30.0	26.1	29.4	39.0	0	0	8.8	0	0	0	0	0	3.0	2.2	0	0
Practice of Personal Counseling	21.2	23.9	26.5	12.2	0	0	3.0	0	0	2.2	0	0	0	3.0	0	2.4
Personal Religious Guidance	12.1	13.0	17.7	10.0	0	2.2	3.0	4.9	3.0	2.2	0	4.9	3.0	0	0	0
Religious Education	12.1	30.4	23.8	34.2	24.2	30.4	11.8	19.5	10.0	2.2	8.8	12.2	10.0	0	8.9	7.3
Personality Development	18.2	19.6	8.8	24.4	3.0	2.2	8.8	2.4	0	0	3.0	0	0	0	0	0
Mental Hygiene	12.1	28.3	20.6	22.0	10.0	0	11.8	2.4	0	2.2	0	0	0	0	0	0
Sociology	21.2	30.4	20.6	29.3	12.1	10.9	11.8	24.4	6.1	6.5	5.9	7.3	6.1	4.4	0	4.9
Social Work	18.2	17.4	17.7	17.1	6.1	2.2	3.0	2.4	6.1	0	5.9	0	3.0	0	0	0

N=Methodist Ministers

R=Rural; U=Urban

a=Graduating Classes 1926-1940

b=Graduating Classes 1941-1952

All figures are given in percentages

The Presbyterian ministers (Table VIII) in the same category responded as follows: in the rural 1928-1940 graduating classes 22 per cent responded to one year's seminary training, and 29 per cent of the urban 1928-1940 classes gave the same response. The rural Presbyterian ministers of the 1941-1952 graduating classes (34 per cent) stated that they had one year of seminary training, and 25 per cent of the urban 1941-1952 gave the same response. It appears that a larger percentage of Presbyterian ministers responded that they had two years of training in the Philosophy of Religion than did the Methodist respondents.

The Methodist ministers in responding to the number of years in which they had pastoral counseling training stated the following: almost 50 per cent of the classes of 1941-1952 in both rural and urban groups responded that they had at least one year of training in this field with a lesser per cent responding that they had two to four years of this training. The Presbyterian ministers also responded in a larger percentage in the same areas and classes. A larger percentage responded to the question of two years of training than did the Methodist ministers. Thirty-two per cent of the Presbyterians responded in the urban 1941-1952 graduating classes.

TABLE VIII

THE NUMBER OF YEARS OF SEMINARY TRAINING TAKEN BY ACTIVE MINISTERS
IN COURSES RELATED TO PASTORAL COUNSELING

Item	One Year			Two Years			Three Years			Four or More Years						
	PRa	PRb	PUa	PRa	PRb	PUa	PRa	PRb	PUa	PRa	PRb	PUa	PRb	PUa	PRb	
Philosophy of Religion	22.2	24.5	29.0	25.0	33.3	13.8	17.7	10.0	7.4	3.5	3.2	12.5	3.7	3.5	9.7	2.5
Pastoral Counseling	25.9	21.7	29.0	40.0	14.8	13.8	12.9	32.5	7.4	0	4.8	2.5	7.4	0	4.8	2.5
Homiletics	7.4	6.9	6.5	2.5	11.1	10.3	4.8	20.0	40.7	31.0	38.7	30.0	7.4	0	3.2	2.5
New Testament Literature	7.4	10.3	8.1	2.5	18.5	13.8	12.9	15.0	29.6	17.2	29.0	15.0	7.4	3.5	4.8	5.0
Old Testament Literature	14.8	13.8	6.5	12.5	18.5	13.8	14.5	10.0	25.9	13.8	23.8	15.0	7.4	3.5	3.2	0
Church History and Sociology	3.7	3.5	4.8	10.0	18.5	27.6	21.0	5.0	22.2	13.8	21.0	15.0	0	3.5	10.4	2.5
Practical Theology	29.6	27.6	23.8	25.0	11.1	17.9	24.2	25.0	18.5	24.1	17.7	12.5	7.4	0	4.8	0
Pastoral Psychology	44.4	37.9	21.0	40.0	14.8	3.5	11.3	12.5	0	3.5	1.6	0	0	0	4.8	0
Pastoral Care for the Sick	33.3	41.9	24.2	40.0	0	0	4.8	0	3.7	3.5	0	0	0	0	1.6	2.5
Practice of Personal Counseling	22.2	21.1	17.7	22.5	0	3.5	0	5.0	0	0	1.6	0	0	0	1.6	0
Personal Religious Guidance	18.5	10.3	16.1	7.5	3.7	10.3	1.6	0	0	17.2	0	0	0	0	1.6	0
Religious Education	18.5	17.2	6.5	20.0	25.9	17.2	12.9	12.5	22.2	0	21.0	22.5	0	3.5	11.1	0
Personality Development	11.1	24.1	6.5	12.5	7.4	0	3.2	2.5	3.7	0	0	2.5	0	0	1.6	0
Mental Hygiene	11.1	13.8	16.1	20.0	7.4	0	7.3	2.5	3.7	0	1.6	0	0	3.5	1.6	0
Sociology	14.8	20.7	17.7	10.0	14.8	10.3	9.7	15.0	7.4	0	4.8	7.5	0	0	6.5	2.5
Social Work	11.1	17.2	11.3	5.0	3.7	6.9	1.6	5.0	7.4	0	1.6	2.5	0	0	4.8	0

P=Presbyterian Ministers
R=Rural; U=Urban
a=Graduating Classes, 1928-1940
b=Graduating Classes, 1941-1952

All figures are given in percentages

In the field of Pastoral Psychology about 48 per cent of the rural Methodist ministers of the 1941-1952 graduating classes stated that they had one year of training, and 39 per cent in the urban classes of the same years stated the same. Twenty-seven per cent and 32 per cent, respectively, in the 1928-1940 classes responded the same. It was of interest to note that 44 per cent of the rural Presbyterian ministers of the 1928-1940 classes responded that they too had one year of training in this area, and 21 per cent of the urban 1928-1940 classes. In analyzing the urban 1941-1952 graduating classes it was found that 38 per cent and 40 per cent, respectively, responded to the one year of training. About 24 per cent of the Methodist urban 1928-1940 classes stated that they had had two years of seminary training. From the small percentage responding, it could be concluded that some of the ministers in both denominations either did not respond or did not have this course offering. The same conclusion could be reached in the course, Pastoral Care for the Sick.

In the area of Practical Theology, it was indicated that in both denominations the number of years of training was rather spread out over the periods from one to three years inclusive. In studying the area of Religious Education

it was discovered that the same amount of training was experienced by the respondents of both denominations.

In the area of Mental Hygiene about 20 per cent average of the ministers in the Methodist church stated that they had one year of seminary training in this area and about 11 per cent of the rural areas had training in Mental Hygiene. The Presbyterian ministers, however, responded that about 15 per cent of their number had one year of training in this area. It appeared that many of the ministers either did not have the course offerings or did not respond.

Summary

The purpose of this section was to analyze the course offerings in terms of the number of years of training in the seminary taken by the respondents in various areas related to pastoral counseling. The analysis indicated that pastoral counseling training and its related course offerings as given in the responses of the ministers of both denominations were mainly one year courses of training, although in a few cases there were at least two or more years of training.

Section III

The Extent of Satisfaction with Seminary
Courses Related to Pastoral Counseling As
Indicated by Active Ministers of the
Two Denominations

Introduction. It was thought important in the analysis of the data to discover to what extent the seminary courses had given satisfaction for pastoral counseling training purposes as reflected in the responses given by the ministers of the Methodist and Presbyterian denominations. This section was, therefore, divided into three parts: (1) a listing of the seminary courses which met the most satisfactory training needs for pastoral counseling (Tables IX and X); (2) the seminary courses considered most valuable to meet these training needs (Table XI); and (3) the seminary course offerings which needed (or did not need) emphasis in the pastoral counseling training program (Tables XII and XIII).

Part 1. Investigation of the responses in this section as recorded in Tables IX and X revealed that there was considerable agreement among the groups regarding the satisfaction which ministers of both denominations expressed relative to the courses given in seminaries of the respective

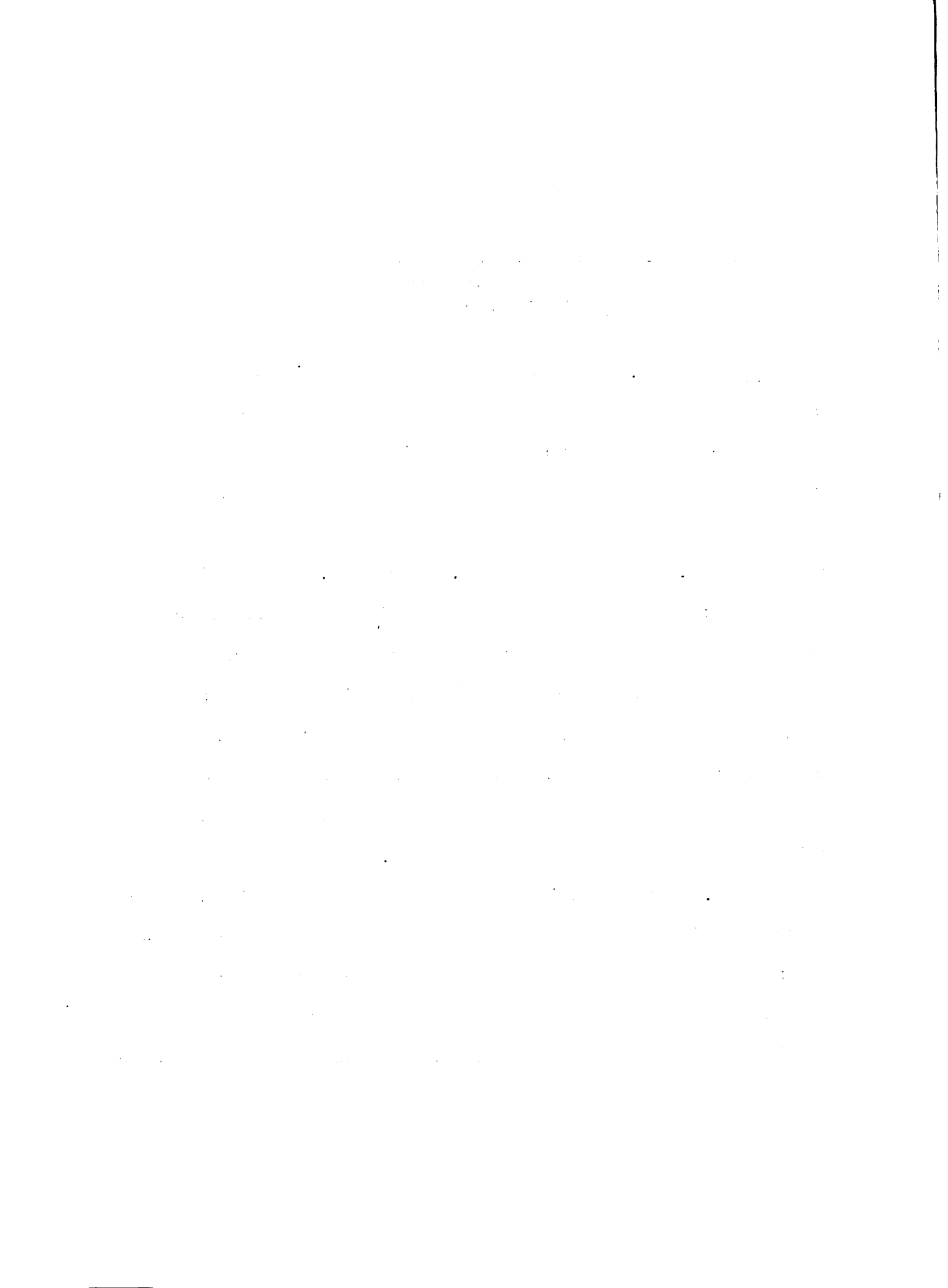


TABLE IX
 EXTENT OF SATISFACTION EXPRESSED BY MINISTERS IN COURSES
 RELATED TO PASTORAL COUNSELING

Courses	Very Satisfactory				Satisfactory				Unsatisfactory			
	MRa	MRb	MUa	MUb	MRa	MRb	MUa	MUb	MRa	MRb	MUa	MUb
Philosophy of Religion	12.1	15.2	17.7	17.1	21.2	34.8	35.3	48.8	9.1	13.0	3.0	8.8
Pastoral Counseling	12.1	13.0	20.6	24.4	15.2	41.3	26.7	39.0	0	10.9	3.0	17.1
Homiletics	15.2	15.2	3.0	19.5	15.2	20.7	32.3	36.6	6.1	10.9	5.9	7.3
New Testament Literature	12.6	13.0	17.7	26.8	12.1	45.7	29.4	36.6	9.1	8.7	0	12.2
Old Testament Literature	6.1	15.2	5.9	22.0	21.2	28.7	38.2	34.1	6.1	15.2	3.0	14.6
Church History & Sociology	3.0	17.4	5.9	22.2	27.3	26.1	35.3	39.0	3.0	8.7	1.2	7.3
Practical Theology	9.1	17.4	14.7	24.4	36.4	39.1	35.3	36.6	9.1	10.9	3.0	14.6
Pastoral Psychology	9.1	15.2	17.7	22.0	27.3	32.6	29.4	41.7	3.0	6.5	5.9	7.3
Pastoral Care for the Sick	3.0	15.2	3.0	22.2	18.2	17.4	26.5	26.8	6.1	6.5	5.9	4.9
Practice of Personal Counseling	3.0	8.7	11.8	14.6	15.2	13.0	14.7	19.5	0	6.5	8.8	4.9
Personal Religious Guidance	3.0	2.2	8.8	12.2	9.1	47.8	14.7	9.8	3.0	6.5	8.8	7.3
Religious Education	12.1	13.0	14.7	14.2	27.3	47.8	29.4	48.8	9.3	6.5	9.8	22.0
Personality Development	3.0	8.7	5.9	22.0	15.2	8.7	20.6	7.3	6.1	6.5	3.0	12.2
Mental Hygiene	0	6.5	8.8	7.3	24.2	21.7	8.8	14.6	3.0	6.5	11.8	14.6
Sociology	6.1	10.9	0	14.6	27.3	37.0	26.5	31.7	9.1	4.4	8.8	41.5
Social Work	6.1	10.9	0	14.6	18.2	19.8	20.6	2.4	9.1	4.4	8.8	48.8

M=Methodist Ministers
 R=Rural Ministers; U=Urban Ministers
 a=Graduating Classes, 1928-1940
 b=Graduating Classes, 1941-1952

All figures are given in percentages

TABLE X
 EXTENT OF SATISFACTION EXPRESSED BY MINISTERS IN COURSES
 RELATED TO PASTORAL COUNSELING

Courses	Very Satisfactory				Satisfactory				Unsatisfactory			
	PRa	PRb	PUa	PUB	PRa	PRb	PUa	PUB	PRa	PRb	PUa	PUB
Philosophy of Religion	14.8	17.2	12.9	7.5	44.4	31.0	35.5	37.5	31.1	3.5	14.6	7.3
Pastoral Counseling	18.5	17.2	21.0	22.5	33.3	41.8	32.3	47.5	7.4	3.5	12.4	4.6
Homiletics	14.8	6.9	16.1	17.5	25.6	41.4	29.0	25.0	18.5	3.5	16.2	11.6
New Testament Literature	22.2	6.9	21.2	7.5	40.7	31.5	29.8	20.2	3.7	6.9	12.9	12.5
Old Testament Literature	18.5	6.9	21.0	5.0	33.3	21.5	33.9	22.5	14.8	6.9	16.1	12.5
Church History & Sociology	18.5	13.8	17.7	10.0	33.3	24.5	33.9	22.5	14.8	3.5	13.5	7.3
Practical Theology	25.9	31.0	22.9	12.5	44.4	31.0	38.7	52.5	0	6.9	7.9	8.7
Pastoral Psychology	22.2	21.1	19.4	22.5	40.7	20.7	21.2	30.0	0	6.9	6.7	8.7
Pastoral Care for the Sick	11.1	20.7	12.9	27.5	25.9	17.2	19.4	27.5	14.8	6.9	10.1	4.4
Practice of Personal Counseling	7.4	17.2	11.3	17.5	14.8	17.2	8.1	12.5	11.1	6.9	13.5	8.7
Personal Religious Guidance	7.4	13.8	4.8	7.5	18.5	6.9	14.5	7.5	7.4	10.3	12.7	5.8
Religious Education	25.9	10.3	16.1	17.5	37.0	37.9	33.9	32.5	11.1	10.3	9.0	13.0
Personality Development	7.4	13.8	4.8	15.0	3.7	13.8	11.3	7.5	14.8	6.9	11.2	5.8
Mental Hygiene	7.4	10.3	8.1	12.5	11.8	6.9	11.3	12.5	11.1	10.3	12.4	8.7
Sociology	0	13.8	12.9	10.0	22.6	17.2	17.7	35.0	7.4	13.8	11.2	7.3
Social Work	7.4	6.9	6.5	10.0	7.4	0	8.1	12.5	7.4	13.8	5.6	6.7

P=Presbyterian Ministers
 R=Rural; U=Urban
 a=Graduating Classes, 1928-1940
 b=Graduating Classes, 1941-1952

All figures are given in percentages

denominations. The responses were presented in the following discussion and analysis, whereby it was possible to indicate the needs and training for pastoral counseling.

In Table IX the responses of the Methodist ministers are presented and an analysis of the rural 1928-1940, rural 1941-1952 and the urban groups of the same graduating classes are made respectively. Very satisfactory and satisfactory responses were combined, although they were tabulated into their respective separate columns in the table.

It will be observed in the tabular summary that in the rural 1941-1952 classes larger percentages of ministers responded that the courses were "very satisfactory" and "satisfactory" than in the rural 1928-1940 graduating classes with the exception of the course offerings in Personality Development where there were 18 per cent responses in the rural 1928-1940 classes and 17 per cent in the rural 1941-1952 classes.

It was reasonable to believe that in the urban 1941-1952 classes the percentage of respondents stating that the courses were satisfactory ranged from 22 to 66 per cent, and those of the urban 1928-1940 classes' responses ranged from 17 to 53 per cent, respectively. There were three course offerings in the urban 1928-1940 classes to which responses were somewhat greater. These courses were: Personality Development and Social Work.

In making a comparison with the rural-urban 1928-1940 and the rural-urban 1941-1952 graduating classes, the ministers in the urban classes responded to a greater degree than did the rural classes. The tabulations indicated that in the urban 1928-1940 classes there was greater satisfaction with course offerings in the main than in the rural classes of the same time. There were some exceptions, however, in mental hygiene, sociology, and social work, where the percentage of responses was somewhat higher as to satisfaction. The same was indicated by the ministers in the rural-urban 1941-1952 classes.

It may, therefore, be construed from the table that in a majority of the seminary courses offered, the respondents were satisfied. It may further be construed that the majority of the responses given by urban 1928-1940 classes considered the courses satisfactory over those of the rural 1928-1940 respondents.

In the investigation of the study of respondents in the Presbyterian denomination (Table X) to the satisfaction of courses related to pastoral counseling, it was discovered that there were some differences in percentage of responses. The investigation revealed the responses as follows (within the rural 1928-1940 classes and the rural 1941-1952 classes respectively): in a majority of the items the ministers

stated that the course offerings met with satisfaction in the rural 1928-1940 classes reporting a larger percentage of satisfaction.

In general it may be stated that when the responses of the Methodist ministers in the rural 1928-1940 classes were compared with the responses of the Presbyterian ministers in the same group and classes, in the main more of the Presbyterian ministers were satisfied with the course offerings related to pastoral counseling. This can also be stated in general of the rural 1941-1952 graduating classes responding. The urban Methodist ministers in both graduating classes responded a greater extent of satisfaction with the course offerings than did the Presbyterian respondents.

It would thus appear from the analysis of the differences indicated by the respondents that the Presbyterian ministers were less satisfied with the course offerings related to pastoral counseling than were the ministers of the Methodist denomination especially in the urban areas. The rural Methodist ministers were less satisfied than were the Presbyterian ministers in the rural areas.

Part 2. This part deals with the extent to which seminary courses are considered valuable as indicated by the active ministers of Methodist and Presbyterian denominations. See Table XI.

TABLE XI

SEMINARY COURSES CONSIDERED MOST VALUABLE TO MEET
THE NEEDS AND TRAINING FOR PASTORAL COUNSELING

Item	MRa	MRb	MUa	MUb	PRa	PRb	PUa	PUb
Philosophy of Religion	30.3	26.1	47.1	41.5	33.3	31.0	29.0	27.5
Pastoral Counseling	48.5	67.4	58.8	80.5	77.8	72.4	61.1	75.0
Homiletics	18.2	19.6	20.6	17.1	22.2	34.5	12.9	32.5
New Testament Literature	24.2	26.1	23.5	19.5	40.7	27.6	22.6	15.0
Old Testament Literature	18.2	19.6	14.7	17.1	29.6	27.6	14.5	12.5
Church History and Sociology	21.8	21.7	32.4	12.2	66.7	27.6	27.4	10.0
Practical Theology	48.5	52.2	55.9	56.1	44.4	58.6	62.9	67.5
Pastoral Psychology	51.5	67.4	64.7	78.1	40.4	75.9	69.4	72.3
Pastoral Care for the Sick	48.5	69.6	61.8	70.7	40.7	65.5	64.5	75.0
Practice of Personal Counseling	51.5	65.2	64.7	80.5	29.9	58.6	62.9	75.0
Personal Religious Guidance	39.4	54.4	55.9	61.0	25.9	48.3	50.0	57.5
Religious Education	21.8	24.7	35.3	41.5	40.7	37.9	30.7	27.5
Personality Development	45.5	45.7	55.9	70.7	59.3	51.7	53.2	57.5
Mental Hygiene	51.6	52.2	47.1	58.5	66.7	55.2	53.2	52.5
Sociology	39.4	32.6	44.1	43.9	55.6	34.5	38.7	47.5
Social Work	51.5	28.3	47.1	48.8	44.8	44.5	27.4	55.5

M=Methodist Ministers; P=Presbyterian Ministers

R=Rural; U=Urban

a=Graduating Classes, 1928-1940

b=Graduating Classes, 1941-1952

All figures are given in percentages

Responses to the value of pastoral counseling course offerings in the area of pastoral counseling training were that 80 per cent of the Methodist ministers in the urban 1941-1952 classes considered this course most valuable, whereas about 75 per cent of the Presbyterian ministers in the same group and classes stated that it was most valuable. Approximately 78 per cent of the rural Presbyterian ministers of the 1928-1940 classes considered it of extreme value, and 72 per cent in the rural classes of the same denomination stated the same. When the responses of the Methodist ministers were analyzed, the following were indicated: 67 per cent of the rural 1941-1952 classes; 51 per cent of the urban 1941-1952 classes, and 49 per cent of the rural 1928-1940 classes, respectively, considered the course offering of some value.

In the item on Pastoral Psychology, the respondents gave a higher percentage of statements among the 1941-1952 classes of both denominational groups respectively: 67 per cent of the rural Methodist 1941-1952; 78 per cent of the urban Methodist ministers gave favorable responses. The Presbyterian ministers responded as follows that this course offering was very favorable: 76 per cent of the rural 1941-1952 classes; 73 per cent of the urban 1941-1952 classes,

respectively. In the cases of the Methodist ministers, 65 per cent of the urban 1928-1940 classes responded favorably, and among the Presbyterians 69 per cent responded favorably.

In the area of Pastoral Care for the Sick the percentage of responses seemed to be evenly divided in each of the rural and urban classes of ministers respectively. In the area of the Practice of Personal Guidance, the responses of the graduating classes were about evenly stated. However, 51 per cent of the ministers in the Methodist rural classes of 1928-1940 responded that the course had some value, whereas about 30 per cent of the rural Presbyterian ministers in the 1928-1940 classes considered the course of value.

Considering the item referring to Personal Religious Guidance, about 50 per cent of the ministers of both denominations considered this course offering of value, and the rural 1928-1940 classes of both denominations, 39 per cent and 25 per cent respectively considered it of value.

It was also of interest to note that in the item "Personality Development", more than an average of all the ministers of the Methodist and Presbyterian denominations responded that this course offering was most valuable with the exception of the Methodist rural 1928-1940 classes of which about 46 per cent answered that the course was valuable.

Part 3. As indicated above, this part deals with the responses given by the active ministers of both denominations concerning the seminary courses which received particular emphasis for pastoral counseling. Tables XII and XIII summarize these results.

This part was considered important because the responses might indicate how active ministers felt about the course offerings which were pertinent to training of ministers.

It was discovered that there was an apparent difference between the responses given by the Methodist ministers and the Presbyterian ministers relating to this particular problem. About 71 per cent of the Presbyterian ministers in both rural and urban groups and classes stated that the course in Pastoral Counseling needed more emphasis and about 53 per cent of the Methodist ministers stated the same. About 13 per cent of the Methodist ministers and about 8 per cent of the Presbyterian ministers respectively stated that this course needed some emphasis.

Two-thirds of the Presbyterian ministers stated that a course in the practice of Personal Counseling needed more emphasis, with about 11 per cent stating it needed some emphasis. On the other hand only about 59 per cent of the Methodist ministers responded that it needed more emphasis and about 12 per cent signified that it needed some emphasis.

TABLE XII
 EXTENT TO WHICH EMPHASIS WAS GIVEN COURSES
 RELATED TO PASTORAL COUNSELING

Courses	More Emphasis				Some Emphasis			Less Emphasis				
	MRa	MRb	MUa	MUb	MRa	MUa	MUb	MRa	MRb	MUa	MUb	
Philosophy of Religion	18.2	15.2	20.6	22.0	12.1	26.1	20.6	26.8	6.1	2.2	2.9	2.4
Pastoral Counseling	45.4	52.2	57.0	58.5	9.1	13.0	5.9	22.0	0	0	0	0
Homiletics	12.1	15.2	11.8	12.2	15.2	21.7	11.7	29.3	0	2.2	8.8	2.4
New Testament Literature	15.2	9.8	18.0	17.4	12.1	21.4	23.5	23.9	3.0	4.9	0	0
Old Testament Literature	9.1	9.8	11.8	10.9	12.1	21.4	20.6	21.7	3.0	4.9	5.9	4.6
Church History & Sociology	6.1	4.4	17.7	4.9	15.2	32.6	26.5	26.8	3.0	0	2.9	2.9
Practical Theology	39.4	45.7	38.2	42.5	15.2	17.4	17.7	19.5	0	0	0	2.4
Pastoral Psychology	48.5	52.2	53.0	48.8	9.1	19.6	11.8	19.5	0	0	2.9	0
Pastoral Care for the Sick	54.6	52.2	64.7	48.8	3.0	26.1	5.9	29.3	0	0	0	0
Practice of Personal Counseling	58.6	54.4	61.8	63.4	9.1	17.6	5.9	14.6	0	0	0	0
Personal Religious Guidance	33.3	45.7	58.8	46.4	9.1	26.1	11.8	24.4	0	0	0	0
Religious Education	21.2	17.4	20.6	22.0	15.2	26.1	28.5	24.4	0	6.5	2.9	4.9
Personality Development	36.4	47.5	50.0	43.9	15.2	21.7	17.7	19.5	0	0	0	2.4
Mental Hygiene	36.4	47.5	14.7	41.4	18.2	19.6	23.5	19.5	0	0	0	0
Sociology	33.3	23.9	26.5	17.1	15.2	23.9	26.5	34.2	6.1	0	2.9	2.4
Social Work	21.2	26.1	26.5	19.1	15.2	19.6	29.4	29.3	6.1	2.2	0	2.4

M=Methodist Ministers
 R=Rural; U=Urban
 a=Graduating Classes, 1928-1940
 b=Graduating Classes, 1941-1952

All figures are given in percentages

TABLE XIII
 EXTENT TO WHICH EMPHASIS WAS GIVEN COURSES
 RELATED TO PASTORAL COUNSELING

Courses	More Emphasis				Some Emphasis				Less Emphasis			
	PRa	PRb	PUa	PUB	PRa	PRb	PUa	PUB	PRa	PRb	PUa	PUB
Philosophy of Religion	22.2	17.2	11.3	17.5	22.2	24.1	21.0	27.5	7.4	0	1.6	5.0
Pastoral Counseling	61.5	69.0	61.3	72.5	3.7	10.3	9.7	5.0	3.7	0	0	0
Homiletics	22.2	31.0	16.1	22.5	25.9	13.8	12.9	20.0	0	3.5	0	5.0
New Testament Literature	22.2	17.2	19.6	12.5	37.0	27.6	16.1	15.0	0	3.5	1.6	5.0
Old Testament Literature	14.8	17.2	12.9	12.5	37.0	27.6	17.7	10.0	0	3.5	1.6	5.0
Church History & Sociology	16.5	20.7	9.7	7.5	33.3	24.1	24.2	17.5	3.7	0	1.6	2.5
Practical Theology	55.6	58.6	48.4	65.0	29.6	13.8	12.9	12.9	0	0	0	0
Pastoral Psychology	51.9	51.7	62.9	67.5	11.1	24.1	9.7	15.0	0	0	0	0
Pastoral Care for the Sick	77.8	55.2	61.3	60.0	11.1	20.7	12.9	15.0	0	0	0	0
Practice of Personal Counseling	77.8	55.2	62.9	72.5	7.4	17.2	9.7	7.5	3.7	0	0	0
Personal Religious Guidance	66.7	44.4	53.2	50.0	11.1	20.7	8.1	22.5	0	0	0	0
Religious Education	22.2	34.5	24.2	32.5	29.6	17.2	12.9	27.5	3.7	3.5	1.6	0
Personality Development	51.9	44.8	50.0	45.0	7.4	17.2	12.9	27.5	3.7	3.5	1.6	0
Mental Hygiene	48.2	44.8	43.6	47.5	18.5	24.1	12.9	25.0	0	0	3.2	0
Sociology	33.3	27.6	25.8	30.0	14.8	20.7	21.0	32.5	3.7	3.5	6.5	0
Social Work	33.3	27.6	29.0	37.5	3.7	24.1	11.3	27.5	7.4	3.5	0	0

P=Presbyterian Ministers
 R=Rural; U=Urban
 a=Graduating Classes, 1926-1940
 b=Graduating Classes, 1941-1952

All figures are given in percentages

To the course offering in Pastoral Care for the Sick, 64 per cent of the ministers in the Presbyterian denomination considered that this course needed more emphasis and about 15 per cent of the same denomination thought it needed some emphasis. The Methodist ministers stated this course offering should be given more emphasis to the amount of 54 per cent with about 16 per cent desiring to give it some emphasis.

Almost 60 per cent of the Presbyterian ministers responded that the course offering in Pastoral Psychology needed more emphasis; 15 per cent stated that it needed some emphasis. About 51 per cent of the Methodist ministers desired to have this course offering given more emphasis and about 15 per cent stated that it needed some emphasis. In the case of Practical Theology, 55 per cent of the Presbyterian ministers responded that this course offering needed more emphasis; 17 per cent stated it needed some emphasis. Forty-one per cent of the ministers responded that the course needed more emphasis, and 15 per cent stated it needed some emphasis.

It was of interest to note that 48 per cent of the Presbyterian ministers responded that more emphasis should be given to the course in Personality Development; 16 per cent felt that it needed some emphasis. Forty-four per cent

of the Methodist ministers responded that more emphasis should be given the course, and 18 per cent stated that it needed some emphasis.

When the subject of Mental Hygiene was analyzed, it was discovered that 45 per cent of the Presbyterian ministers considered that this type of a course needed more emphasis, whereas 19 stated that it needed some emphasis. Thirty-eight per cent of the Methodist ministers considered it needed more emphasis, and 20 per cent felt that it needed some emphasis. In the areas of Sociology and Social Work about 30 per cent of the Presbyterian ministers and about 25 per cent of the Methodist ministers considered that the course in Sociology should have more emphasis, and Social Work needed more emphasis to the extent of 32 per cent responses among the Presbyterian ministers and about 23 per cent among the Methodist ministers respectively. Both ministerial groups responded that the courses needed some emphasis, the Presbyterians stating it to the amount of 15 per cent and the Methodists responded to about 26 per cent for the two courses.

It was further noted that the more traditional courses, such as the Philosophy of Religion, Homiletics, Old and New Testament Literature, Church History and Religious Education,

did not receive the responses of more emphasis, although in some cases more ministers of both denominations responded that some emphasis should be given these courses. The non-responses for all courses were very small.

Summary

It was the purpose of this chapter to tabulate and analyze some of the more typical responses given by the ministers of both denominations to the problems in the following sections: I. The frequency with which parishioners come to their ministers for pastoral counseling on selected problems; II. The procedures which ministers follow in dealing with the selected problems; III. The extent of satisfaction expressed with seminary courses for pastoral counseling as indicated by active ministers. This last section was divided into three separate parts, as follows: (1) the responses to courses which were most satisfactory; (2) the courses which were most valuable to pastoral counseling, and (3) the courses which needed most and some emphasis. It was also noted that unsatisfactory responses were about 11 per cent of the total, and the "less emphasis" responses were very negligible among both groups of ministers.

CHAPTER V

THE OPINIONS PRESENTED BY THE SEMINARIES CONCERNING
PASTORAL COUNSELING NEEDS AND TRAINING

Introduction. It is the purpose of this chapter to analyze the data obtained by the seminaries of the two denominations responding concerning pastoral counseling needs and training.

The questionnaire¹ including a cover letter was sent to fourteen Presbyterian seminaries and thirteen Methodist seminaries. The cooperation of these institutions was requested in filling out questions contained in the instrument. Of the respective denominational seminaries which received the questionnaire, seven Presbyterian and six Methodist schools returned the complete questionnaire. One Presbyterian seminary answered the letter by stating that it was no longer in existence and therefore, did not fill out the requested instrument.

The questionnaire contained the following items: (1) the courses which were taught and the number of semester hours assigned to each course; (2) whether the courses related to

¹ See Appendix A for questionnaire.

pastoral counseling met the needs of an effective ministry for both active and future ministers; (3) the specific strengths and weaknesses in the courses offered; (4) the improvements which the staffs of the seminaries recommended in the courses offered, and in the areas of training needs; and (5) suggestions and comments concerning the above mentioned areas.

It will be noted that the first letter of the denomination is the symbol used for that denomination, and the seminary answering the instrument is also assigned a letter symbol. For example, PA has reference to Presbyterian Seminary A, and MB has reference to Methodist Seminary B. The letters JMS are referred to in the definition.² As was indicated above seven Presbyterian seminaries and six Methodist seminaries returned the questionnaires, although in some cases all the questions were not answered. See tables.

It was decided to divide the instrument and this part of the chapter into two sections: one dealing with the related courses and the number of semester hours which are taken by the prospective ministers in the seminary; and the extent of adequacy of the courses and their relation to pastoral counseling.

²

See "definitions", Chapter I.

Section 1. The courses which are taught and the number of hours assigned to each course. Tables XIV and XV summarize the results.

It would appear from the examination of the instrument that the Presbyterian and Methodist seminaries are still stressing somewhat the historical, conventional, theological courses, such as Philosophy of Religion, Homiletics, Old and New Testament Literature, Church History, and Religious Education. In seminaries PA, PG, MA, ID and ME courses in Practical Theology and Christian Psychology are indicated as courses which are related to pastoral counseling. In practically all of the seminaries it will be noted that the courses pertaining to pastoral counseling are very few. It would seem from this brief review that the seminary courses given in the schools of the two denominations as pertinent to pastoral counseling are few in number and insufficient. It further appears from the investigation that instruction given in these courses, if any, are not filling the needs of future ministers as was also indicated by the active ministers.

On further examination it is indicated that when courses are given related to pastoral counseling, they are taken by middlers and seniors. It is, therefore, significant to note

TABLE XIV
SEMINARY COURSES GIVEN IN TERMS OF CLASSES
AND SEMESTER CREDIT HOURS

Courses	M A			M B			M C			M D			M E			M F		
	J	M	S	J	M	S	J	M	S	J	M	S	J	M	S	J	M	S
Philosophy of Religion	0	0	0	0	0	0	0	0	0	2	2	4	2	2	2	0	0	0
Pastoral Counseling	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Homiletics	0	2	2	2	2	2	0	0	0	3	4	4	0	0	2	0	0	0
New Testament Literature	3	3	3	2	2	0	0	0	0	4	4	4	2	2	0	0	0	0
Old Testament Literature	3	3	3	2	2	0	0	0	0	4	4	4	2	2	0	0	0	0
Church History and Sociology	4	4	0	3	4	4	0	0	0	4	4	4	3	4	4	0	0	0
Practical Theology	3	3	3	2	2	2	0	0	0	2	2	2	2	2	2	0	0	0
Pastoral Psychology	0	0	0	0	0	0	0	0	0	2	2	2	0	0	2	0	0	0
Pastoral Care for the Sick	0	0	0	0	0	0	0	0	0	0	0	0	3	3	3	0	0	0
Practice of Personal Counseling	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	0	0	0
Personal Religious Guidance	0	0	0	0	0	0	0	0	0	0	0	0	2	2	2	0	0	0
Religious Education	2	2	3	3	3	3	0	0	0	3	3	3	2	2	3	0	0	0
Personality Development	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0
Mental Hygiene	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0
Sociology	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Social Work	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

M=Methodist Denomination

A-F=Classification of Seminary

J=Junior Seminary Year; M=Middler Seminary Year

S=Senior Seminary Year

All figures denote number of semester hours

TABLE XV
SEMINARY COURSES GIVEN IN TERMS OF CLASSES
AND SEMESTER CREDIT HOURS

Courses	P A			P B			P C			P D			P E			P F			P G			
	J	M	S	J	M	S	J	M	S	J	M	S	J	M	S	J	M	S	J	M	S	
Philosophy of Religion	0	3	0	2	0	0	0	3	0	30	0	0	0	0	0	0	3	3	3	3	3	3
Pastoral Counseling	0	0	0	0	2	0	0	0	4	0	20	20	0	0	4	0	0	2	0	3	0	3
Homiletics	3	0	0	2	2	0	4	0	0	6	6	0	0	0	0	0	2	2	4	3	3	3
New Testament Literature	0	0	0	2	2	0	3	0	0	2	0	0	0	0	0	2	0	0	0	0	0	0
Old Testament Literature	0	0	0	2	2	0	3	0	0	6	6	6	0	0	0	2	2	0	0	3	0	3
Church History and Sociology	3	3	0	4	4	4	5	0	0	0	0	4	0	0	0	0	0	2	3	3	3	3
Practical Theology	3	3	3	0	2	0	5	0	0	0	0	0	0	0	0	0	0	2	0	2	0	3
Pastoral Psychology	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	3	0
Pastoral Care for the Sick	0	0	0	0	0	2	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Practice of Personal Counseling	0	0	0	0	0	0	0	0	0	0	0	0	0	3	3	0	0	0	3	3	3	3
Personal Religious Guidance	0	0	0	2	2	0	0	0	0	0	2	2	0	3	3	0	2	0	4	3	3	3
Religious Education	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Personality Development	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mental Hygiene	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Sociology	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Social Work	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

P=Presbyterian Denomination
A-G=Classification of Seminary
J=Junior Seminary Year; M=Middle Seminary Year;
S=Senior Seminary Year

All figures denote number of semester hours

that in a few seminaries courses related to pastoral counseling are being given. However, the total picture apparently needs to be enlarged in this area of training.

Section 2. This section deals with an expression by the seminaries as to whether the courses related to pastoral counseling met the needs for an effective ministry for both active and future ministers. Table XVI summarizes the results.

The questionnaire further provided for the respondents to answer the question, "Do you feel that courses related to pastoral counseling meet the needs for an effective ministry for both active and future ministers?" The answers to this check list were presented as follows: six Presbyterian and four Methodist seminaries stated that the courses relating to pastoral counseling were "somewhat adequate" in meeting the needs for an effective ministry. One Presbyterian seminary stated that the courses were "less adequate" and one Methodist seminary checked the category that the courses were "not adequate". None of the denominational seminaries checked the category "most adequate".

The comments under this section seemed to clarify the responses given. One seminary (PB) realized that their courses were somewhat inadequate and remarked "We feel the need of a

TABLE XVI
 ADEQUACY OF COURSES GIVEN BY SEMINARIES
 OF BOTH DENOMINATIONS

	Most Adequate		Somewhat Adequate		Less Adequate		Not Adequate	
	P	M	P	M	P	M	P	M
A			x	x				
B				x	x			
C			x					
D			x					x
E			x	x				
F			x	x				
G			x					

P=Presbyterian Denomination
 M=Methodist Denomination
 A-G=Seminary Classification

fully trained man who has specialized his training in this area." He further commented, "The major need is for teachers who are technically trained but also experienced in the art of counseling."

Another seminary (PC) remarked, ". . . More work in the theoretical principles of dynamic psychology and more clinical work in supervised interpersonal relationship would be welcome." Further this institutional representative stated, "effective pastoral counseling and leadership lies in the production of pastors who care for good interpersonal relations." It would appear that from the above statements the real problem for seminaries is to train ministers clinically in a field which seems to be somewhat explored because as the author stated, "Our approach to the training of ministers has been too much subject-centered and too little person-centered. Pastoral failures are nearly always traceable to pastors whose personalities are all wrong." From this statement there seems to be a great need for the development of courses in the seminary which deal with the development of the whole personality of the minister in relation to the area of pastoral counseling.

Seminary (PH) remarked, "We are in the process of adding several courses and of improving and coordinating our courses.

We hope to add a course on psychiatry to be given by a physician and another on religion and personality development. All students are required to do field work under supervision." In this seminary there appears to be a consciousness of the growing need to develop these courses related to the area of pastoral counseling. This attitude was further expressed by seminary (PB) when the respondent stated, "We need a fully trained man who has specialized training in this area."

In this same section it was observed under the heading of the Methodist denomination that the following comments were made: "We have programs at three levels, (1) Bachelor of Sacred Theology (STB), with four hour courses next year required in Pastoral Care for the Sick, (2) Master of Sacred Theology (STM) with a major in Pastoral Psychology, and (3) Doctor of Theology or Doctor of Philosophy with a major in Psychology of Religion.

Further seminary (MD) stated, "We realize the great need in this field and expect to include Pastoral Counseling as soon as possible in our requirements. Our entire curriculum is being studied and re-evaluated at present."

Summary - 1a

It becomes apparent that the majority of the seminaries realize that they have somewhat of an adequate program whereas others are planning and attempting to enhance the programs as well as implement the already existing course offerings with those pertaining to pastoral counseling.

Section 3. Special strengths and weaknesses in the course offerings related to pastoral counseling.³

The question included in the instrument, "In relation to the question number two, do you feel that there are special strengths or weaknesses in the course offerings related to pastoral counseling?" Following the same procedures as in the question two, the Presbyterian and Methodist respondents answered as to the strengths and weaknesses. The basic strengths in the opinion of some of the respondents who answered this question seemed to center around the integration and coordination of various courses given in the seminary with those related to pastoral counseling. One respondent stated, "A basic strength is that I who teach a course in Pastoral Counseling also teach the courses in Christian Education; and in the last analysis

³

See Appendix A, Seminary Questionnaire.

pastoral counseling is ambulance work and not the more fundamental work of prevention, which is Christian Education. The two tie beautifully together." Another respondent gave his opinion as to strengths, "The use of Biblical texts for counseling, make the students play the roles in class assign a problem with texts . . ." Here also is a picture of the integration of Biblical content with that of role-playing in a counselor situation. Again another answer indicated a strong trend toward integration of Biblical concepts with those of pastoral counseling. Said the respondent, "My course (Pastoral Counseling) is not divorced from an understanding of the Biblical perspective (Biblical and Dogmatic Theology) as one sometimes suspects exists in some places . . ."

It was revealed on the basis of the above answers as one of the respondents stated "the necessity of proceeding to instruct the students in clinical and experimental work". These fields were possibly considered exploratory in order to implement the work done in other course offerings. One respondent said, "Clinical work at general and mental hospitals as well as opportunity for doctoral candidates to teach younger students in laboratory groups and serve on staffs of pastoral counseling service." Another remarked,

"Several students have summer internships through one or two accredited agencies. We are strong on theory, but we are improving on our experimental work."

A further comment was made by one of the staffs when he said, "Our course in Pastoral Psychology is based upon dynamic principles and related to problems of the pastorate. Our seminar in principles of group work has an elective 'Laboratory Session' which amounts to group therapy. Our courses are supervised clinical training offering to some students good opportunities in supervised clinical contacts."

Summary - 2a

It was noted in this section that several pungent opinions were expressed by the respondents regarding the integration of pastoral counselor related courses and those of Biblical concepts. Further that there appears to be a trend in the minds of seminary staffs to have more clinical and experimental work accomplished by the students in hospitals which have the proper equipment and instructional help to aid the seminary student in his own self-development as well as in aiding others who need it. The observation, therefore, can be made that there is a strong desire on the part of the seminaries to raise the level of their programs in relation to pastoral counseling.

Basic weaknesses were summed up by the respondents in various ways. One respondent commented, "We need a course in Abnormal Psychology for pastors." He intimated that this course was now being offered for the year 1953-1954 by a visiting professor from the Netherlands. Another weakness mentioned was, "We need more time, but a complete seminary training with sufficient time for the other courses and branches does not give time in a four year course study."

A third respondent contended that, "We could stand strengthening in Personal Guidance and Counseling, although in every course of the seminary the practical application is always uppermost." It is apparent that as one respondent stated, "Some expansion in existing areas would be good." Another made the observation, "Courses should be offered by more than one man."

In summarizing the weaknesses mentioned by the various staff members of seminaries, it was noted that many considered the groundwork which is still to be laid needs much planning. All experienced the need for more expansion and extensive study than is now being made in the field even though many strong points are apparent.

Section 4. Improvements recommended to meet the needs and training for future ministers in the area of pastoral counseling.

This question was added to the instrument to determine what improvements could be recommended to meet the needs and training for future ministers in the area of pastoral counseling. For example, "Would you care to expand your present program or course offerings in this area?" A study of the various responses by the seminary staff members were presented, and they seemed to be indicative of desiring to explore the field for future expansion. This expansion is to take place in such areas as clinical training, pastoral care for the sick, supervised training in group therapy, hospital visiting and other related areas. To substantiate the growing need for the above mentioned areas, the respondents commented as follows:

- (1) "Our courses in supervised clinical training offer to some students good opportunities in supervised clinical contacts. I would like to expand somewhat the experimental offering..."
- (2) "Prison and hospital visitation is altogether outside our present curriculum and so is in contact and cooperation with welfare agencies on all levels. The church ought to reach out to these people."
- (3) "Clinical experience: we have some but we need more."

- (4) "We need courses in . . . Psychiatry for pastors."
- (5) "We are hoping to give every graduate some experience in hospital work and personal counseling. We are expanding our course offerings at present."
- (6) "We are continually making improvements as we go along."
- (7) "We also need more supervision of the students on personal and pastoral charges and doing hospital work."
- (8) "More attention must be given to hospital work. How to counsel people about to have an operation; how to counsel the family of these people."

Summary - 3a

From the above section it has become apparent that many seminary staffs are very much interested as well as concerned about the expansion of their programs, not to say the least, about the seeming inadequacies of their training areas. That hospital work, clinical experience, institutional experience and other related areas seem to be of paramount importance in the minds of these men. The realization of needed improvements in supervised training has also been of much concern in training men for their future careers. That these elements are prerequisites for related training to pastoral counseling is a trend toward the achievement of future goals.

Section 5. Additional Comments. Suggestions or comments were asked of the respondents in order to obtain additional information which would aid in the understanding and in the development of the area of pastoral counseling as it pertained to future ministers in preparing them for their active pastorate. It must be realized that the biases of the respondents were indicative of their innermost feelings to produce the best possible results from the study and its application to the future ministers.

The statements following were without doubt presented to enhance the further expansion of the study.

- (1) "The major need is for teachers who are technically trained but also experienced in counseling."
- (2) "Instruction in pastoral counseling should be given by the persons actively engaged in the work not by people retired years ago, and certainly not by theorists who do not even know where centers (prisons, hospitals and others) are, nor . . . (have they) tested methods of counseling youth."
- (3) "Definite use of Scripture on the basis of psychological needs and spiritual purposes."

This trend seems to become more prevalent among some theologians, although others feel the need of having Scripture as a basis for psychological needs. One respondent stated it in this manner:

- (4) "I feel that there is a tendency today to overemphasize Pastoral Counseling. Seminary after seminary is stressing it at the expense of courses with a solid Biblical, doctrinal content."

That there is a vital and deep concern about the field of pastoral counseling and its related areas, that its growth and development might be observed was the contention of one of the respondents. He said

- (5) "Pastoral counseling is coming back into popularity. A great many resources can be had from the field of psychology, although the Christian church has its own history and resources in the field. It is not only pastoral counseling that needs developing, but the whole field of the relation of Christianity to personality. As such this large field is foundational for theological study and church work."

Summary - 4a

The above statements tend to reflect a sensitiveness to the need of pastoral counseling and its relation to other fields of theological thinking. The implications of the respondents' answers appear to be twofold: (1) an expansion of the counselor area by having technically trained teachers; (2) a return to Biblical theological emphasis rather than an emphasis on pastoral counseling only.

CHAPTER VI

SUMMARY, FINDINGS AND RECOMMENDATIONS
FOR FURTHER STUDY

This study was undertaken in an attempt to ascertain the needs and training for pastoral counseling as indicated by active ministers of the Methodist and Presbyterian denominations as well as the seminaries of the respective denominations. The intent of the study was to find by means of questionnaires sent to both active ministers and the seminaries of the aforementioned denominations how far the needs and training for pastoral counseling had been met and to tabulate the results.

It was through the generous cooperation of various individuals and agencies that this study was made possible. Since as far as could be discovered no previous study of this kind had been made and since whatever had been previously written had seemed to be of a general nature, it was felt that a more comprehensive and detailed research should be made to serve as a guide or basis for further investigation of pastoral counseling needs and training.

The Problem Stated. The purpose of this study was to investigate: (1) whether selected ministers had sufficient training in seminary courses to cope with pastoral counseling situations in their parishes; (2) to indicate the nature and extent of the course offerings related to pastoral counseling provided in their seminary training; and (3) seminaries were asked to provide information relative to course offerings in pastoral counseling given to prospective ministers.

Importance of the Problem. History has seemed to reveal that man has needed help in the solution of his various problems. Techniques and experts in the field of counseling have given them this aid. Active ministers in parishes have also felt that counseling with their parishioners was a very important asset. It, however, appeared that many ministers were not equipped to carry out this function because of a lack of technical training. The possibility, therefore, existed that the ministers had exerted a great deal of influence upon their seminaries, especially in recent years, to recognize the problem of training future ministers in pastoral counseling. There had also been some recognition of the need for a broader view in the area of pastoral counseling and in related areas other than the historical, theological subjects. It has no

doubt been observed that in many cases spiritual and emotional problems remained unsolved. Studies are gradually progressing as to content of courses, training and methods of instruction to be sometime presented in theological seminaries.

Methodology and Procedures of the Study. The study was made on a nation-wide basis in order that the information received might be construed as comprehensive as possible. Consequently, the study was further conducted as an appraisal, using normative survey type technique.¹ Questionnaires were sent with a cover letter attached to all active ministers and seminaries of both denominations. The questionnaires were so constructed that a broad view of needs, requirements as well as opinions given by the respondents of both denominations respectively.²

Construction of the Instruments. The instruments were constructed after the literature and the development of questionnaires had been studied; authorities on the structure of the instruments had been consulted, and opinions of the respondents in areas of course offerings selected. After

¹

Good, Barr and Scates, The Methodology of Educational Research, Appleton Century-Croft, Inc. New York, 1935, 890 pp.

²

See Appendix A, Questionnaires.

six major categories were selected and the tentative list of items recorded under the respective categories, a pilot study was made to determine the possible strengths and weaknesses and appraisals within the instrument. From the results the trial instrument was refined to include or delete such items not pertinent to the study. From this trial study a completed instrument was sent to the ministers and the seminaries of the two denominations.

Methods of Selecting the Sample. After several conferences with authorities in the Guidance and Counseling areas, it was ascertained that two denominations would be selected because of the apparent geographical location, because of the interest which the two denominations had shown in the development of pastoral counseling programs and because of the size of the two denominations. A random sample of active ministers of the Methodist and Presbyterian denominations was initiated to include only the active ministers who had graduated from the seminaries or other institutions between the years 1928 and 1952. These latter dates were set as possibilities in order to have a starting point especially since the apparent beginning of counselor programs had their inceptions about the year 1940. Therefore, about twelve years prior and twelve years following 1940 were

set as criteria for establishing the sample. The graduating groups were further divided into another two groupings, those graduating between the years 1928 and 1940 and those graduating between the years 1941 and 1952.

Approximately 850 questionnaires were mailed to prospective respondents. About 192 questionnaires were returned, especially those of the Methodist denomination, where the post office addresses were inadequately given in the Conference Minutes, or because some ministers had graduated before the year 1928. Others failed to return the questionnaires, and twenty-five instruments were returned after the actual tabulating had commenced. A total of 312 questionnaires were actually used for analytical purposes, presenting approximately a 50 per cent return on a national scale. The division of active ministers whose responses were summarily analyzed divided themselves into the number of 154 Methodist ministers and 158 Presbyterian ministers, respectively.

All the seminaries of the two denominations were sent questionnaires with cover letters attached of which there were fourteen Presbyterians and eleven Methodists, respectively. Eight of the Presbyterian seminaries responded with one seminary having closed its doors, and six Methodist seminaries responded to the questionnaire sent.

Procedure of Analysis. The responses given by the active ministers of both denominations were first placed on code sheets, each minister being assigned to a separate code sheet and code number. The data was then checked and rechecked and the responses to the items placed on IBM cards. The cards were sorted as to number of respondents for each denomination; the number of answers given to item, and the number of categories selected. The responses were then expressed in terms of percentages of the total possible number of ministers, graduating classes and categories, respectively. The percentages were presented in tabular form and discussed in the analysis of the chapter so indicated.

Findings and Conclusions

From an analysis of the data obtained in the questionnaires, the reviewing of the literature in the field, and the study of certain course offerings presented in the seminaries, certain trends presented themselves by the respondents. These trends in turn offered a favorable meaning for the needs and training in pastoral counseling. These trends are summarized in the following findings and conclusions as expressed by the respondents of the two church denominations.

Conclusions of data by active ministers responding.

1. There was an apparent trend on the part of the ministers of both denominations to express the importance of pastoral counseling training. This trend was particularly noted in the large percentage of urban ministers responding.

Categories 1 and 2. The problems which ministers have.

2. In dealing particularly with the problems which ministers have and face with their parishioners, the Methodist and Presbyterian rural groups indicated that parishioners come to them more often and frequently when a loved one passes away or a member of the family is hospitalized than in any other problem.

3. The percentage of frequency of responses by the Methodist and Presbyterian ministers in dealing with problems of parishioners was about equal. There seemed to be an apparent awareness from the responses of the ministers that pastoral counseling training was needed especially when they were faced with the problems which the parishioners presented to them.

4. The ministers in the rural areas of 1928 through 1952 of both denominations as well as the ministers in the urban 1928-1940 graduating classes responded that they needed to have the importance of counseling procedures

stressed, whereas the urban 1941-1952 graduating classes in both denominations had already realized the need to some extent.

Category 3. Number of years of training.

5. In response to the question concerning the number of years of training which ministers had in terms of course offerings for pastoral counseling, the Methodist and Presbyterian urban graduating classes of 1941-1952 stated by a very large percentage that they had had some directly related courses. This was a considerably larger percentage than that derived from the responses given by the rural members of the 1928-1940 graduating classes. This might indicate a stronger trend toward the need for pastoral counseling training programs.

Category 4. Satisfaction of courses by ministers responding.

6. The Presbyterian urban 1941-1952 graduating ministers stated that they were less satisfied with some of the seminary course offerings pertaining to pastoral counseling than the ministers of the Methodist urban 1941-1952 graduating classes. On the other hand the Methodist rural ministers were less satisfied than some of the Presbyterian rural groups. It may be assumed that in some cases the course offerings which were given were considered satisfactory even though the extent of the time of offering the courses was small.

Category 5. Course offerings considered most valuable.

7. In all of the groups of both denominations, a small percentage of ministers stated that the historical, theological course offerings were not considered valuable for pastoral counseling needs and training, whereas in most cases the course offerings related to pastoral counseling were considered of some value.

Category 6. Courses needing more or less emphasis.

8. A large percentage (65) of Presbyterian ministers stated that those courses which related particularly to pastoral counseling needed more emphasis. A smaller percentage (43) of the Methodist ministers stated that the related course offerings needed more emphasis. Of those courses which were considered historical, theological subjects, some ministers in the Methodist groups responded that they ought to have some emphasis. No groups considered that less emphasis be given to any of the courses.

Findings and Conclusions Relative To
the Church Seminaries

1. Seminaries appear to realize the need and the importance of pastoral counselor training for their prospective ministers.

2. Most seminary staffs considered that their course offerings related to pastoral counseling are somewhat adequate, with one stating that their courses were less adequate and one not adequate.

3. More Presbyterian seminaries presented course offerings relating to pastoral counseling than do the Methodist seminaries.

4. Traditional, historical, theological courses, and number of hours in which they were taught were more predominant in the course offerings and curricula of both denominational seminaries than the course offerings directly related to pastoral counseling.

5. Instructional patterns vary from one seminary to another depending upon the organizational and administrative conditions.

6. There is a trend to add and integrate course offerings in the seminaries which would meet and serve the needs of the total program of pastoral counseling training.

7. There appears to be a greater emphasis on the need for technically trained men both as instructors and as prospective ministers.

8. The apparent weaknesses and inadequacies of pastoral counseling training are very obvious to some of the staffs of responding seminaries.

9. The need for clinical and institutional training for prospective ministers is also very apparent in the responses given.

Recommendations for Further Research

1. A comprehensive study should be made to determine extensiveness and effectiveness of course offerings given in all seminaries as these course offerings are related to pastoral counseling.

2. A study should be made and undertaken to ascertain the qualifications and special training which is required for persons now teaching in seminaries or who are to be expected to teach courses in pastoral counseling.

3. Further research is needed to determine the needs for continued and effective training in the pastoral counseling course offerings.

4. In view of the emphasis placed upon pastoral counseling training by some seminaries, this training be further correlated with the training given in historical, traditional theological courses.

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APPENDIX A

404-D Hawthorn Lane
Michigan State College
East Lansing, Michigan

Dear Colleague:

Problems of serving the needs of the people, as every Pastor knows, are not solely those of effectively conducting formal services. These problems include such areas as, spiritual, emotional, educational, vocational, etc. Sometimes they are called by the general name of Pastoral Counseling. But regardless of the name they are known by, they call for certain real and selected skills on the part of the Pastor.

Leaders and executive directors in yours and other denominations are interested in and concerned about these problems. Not only they, but instructors of future Pastors have displayed an ever increasing interest in the area of Pastoral Counseling. A study is, therefore, being made under the direction of the Graduate Division of the Department of Guidance and Counseling at Michigan State College, whereby it is hoped that, "AN ANALYSIS OF THE NEEDS AND TRAINING RELATED TO PASTORAL COUNSELING BY SELECTED PASTORS AND SEMINARIES OF TWO CHURCH DENOMINATIONS," will assist active Pastors and future Pastors in your denomination. (The two denominations are the Methodist and the Presbyterian).

Because you are a practicing clergyman, I am asking you for your kind cooperation in providing first-hand information necessary to improve the training in this area so vital to a clergyman's profession. It is because I, too, am a practicing clergyman, a former Army Chaplain, and now proceeding toward the doctoral degree in Pastoral Counseling, which permits me to believe that we have a common goal in assisting future ministers to become more effective Pastors.

It is hoped that you will find time in your busy Pastorate to fill out and give your candid answers to the enclosed questionnaire. Your name and the name of your congregation will not be used in the final evaluation and summarization of the study.

I shall greatly appreciate your kind cooperation in the completion of this information at your earliest convenience, and I am, therefore, enclosing a self-addressed stamped envelope for your assistance in returning the questionnaire form.

Sincerely yours,

Cornelius Oldenburg
Graduate student
Department of Guidance and Counseling.

**SUBJECT: AN ANALYSIS OF THE PASTORAL COUNSELING NEEDS AND TRAINING INDICATED BY
SELECTED PASTORS AND SEMINARIES OF TWO CHURCH DENOMINATIONS**

Questionnaire

There have been and there always will be people with emotional, spiritual, and non-spiritual problems. Such people sometimes seek help from their Pastors and sometimes they do not. In order that active Pastors as well as future Pastors may benefit from a study of the needs and training of Seminary courses in Pastoral Counseling, we are asking that you kindly assist us in filling out the following questionnaire. We invite your frank and honest answer to each of the questions so that the study may be of value to all who deal with and hope to deal with people in their parishes.



1. Will you kindly indicate whether or not people come to you as Pastor for counseling—
Frequently, Occasionally, Seldom, or Never, when:

- a. they have spiritual problems
- b. a member of the family is hospitalized
- c. a loved one passes on
- d. young people are preparing for marriage
- e. people have marital problems
- f. they are emotionally upset
- g. they have educational problems
- h. they have health problems
- i. they are choosing a vocation
- j. they lose their jobs

F	O	S	N

IN THE FOLLOWING, KINDLY INDICATE BY CHECKING EACH CATEGORY "YES" OR "NO".

2. In terms of Pastoral Counseling, what would you do:

- Yes No a. If some one is seeking help from you in spiritual matters,
 _____ (1). Advise them what to do and make recommendations?
 _____ (2). Try to solve the problem for the parishioner?
 _____ (3). Work mutually with the parishioner but encourage him to make his own decisions?
- Yes No b. In an emotional problem,
 _____ (1). Advise him what to do and make recommendations?
 _____ (2). Try to solve the problem for the parishioner?
 _____ (3). Work mutually with the parishioner but encourage him to make his own decisions?
- Yes No c. In visiting a sick parishioner,
 _____ (1). Are you a good listener?
 _____ (2). Do you do most of the talking?
 _____ (3). Do you use your counseling experience?
 _____ (4). Do you offer prayer if the patient does not request it?

- Yes No d. In a terminal case
- _____ (1). When the patient asks you whether he is a terminal case, do you answer in the affirmative?
- _____ (2). Do you break the news gently to the patient?
- _____ (3). Do you attempt to evade the question of the parishioner?
- _____ (4). Do you refer the patient to the doctor when a question of terminality arises?
- Yes No e. When you find that a loved one has passed on,
- _____ (1). Are you able to assist in letting other relatives know of the demise?
- _____ (2). Are you able to adjust yourself to such a situation without being overly emotional?
- _____ (3). Are you able to give assurance and comfort when you visit the home of the bereaved family?
- _____ (4). Do you feel that a few words from Scripture give sufficient comfort?
- _____ (5). Do you go to the home of the bereaved immediately upon being notified of the demise of the loved one?
- Yes No f. In the case of a sudden or unexpected demise of a loved one through natural causes or accident
- _____ (1). Do you go to the home of the bereaved family immediately upon being notified of the demise of the loved one?
- _____ (2). Do you begin at once with words of comfort from the Scripture and follow it with an appropriate prayer?
- _____ (3). Do you observe, that because of your presence, the general atmosphere of the home has become more calm?
- _____ (4). Do you often wait a day or two and then return to the home of the bereaved?
- _____ (5). Do you find it easier for the bereaved to adjust themselves to the loss after several days?
- _____ (6). Do they respond more readily to your ministry of love the next time you visit the home?
- Yes No g. When young people come to seek counsel in educational matters,
- _____ (1). Do you advise them what course of study (ies) to pursue?
- _____ (2). Do you feel competent in helping individuals with educational plans?
- _____ (3). Do you feel that a young person should find his own area of interest in education?
- _____ (4). Do you encourage the young person to continue his education?
- _____ (5). Should you find that a parent (s) objects to a young person's education, do you take sides with either of the parties?
- Yes No h. In health problems
- _____ (1). Do you give the parishioner the benefit of your experience as a sick visitor?
- _____ (2). Do you feel qualified to discuss health problems with him?
- _____ (3). Do you refer the parishioner to his personal physician or some other specialist for his problem in health?
- Yes No i. In pre-marital problems,
- _____ (1). Do you invite both young people to your study for guidance?
- _____ (2). Do you suggest how they should progress in this phase of their life?
- _____ (3). Do you suggest suitable literature which they may read?
- _____ (4). Do you feel that pre-marital guidance or counseling is valuable?
- Yes No j. When marital problems arise,
- _____ (1). Do you advise the couple how to solve their problems?
- _____ (2). Do you listen to both sides of the problem by having individual interviews?
- _____ (3). Do you readily make up your mind as to the resulting outcome of the discussion?
- _____ (4). Do you refer the parishioner (s) to a specialist, should an underlying emotional problem seem to exist?
- _____ (5). Do you let the couple attempt to bring their own problem to a satisfactory conclusion after the interview?

- Yes No k. When young people seek help from you regarding their future vocation,
- _____ (1). Do you recommend what type of work he should pursue?
- _____ (2). Do you feel that the young person should seek the level of his own interests?
- _____ (3). Do you have a section in your library which deals with educational and occupational information?

- Yes No l. When a young person or adult loses his job,
- _____ (1). Do you console him that all will come out all right?
- _____ (2). Do you try to assist him in finding another job?
- _____ (3). Are you able to discover what the background of his losing a job may be?

- Yes No m. When you find a stalemate existing in dealing with a problem,
- _____ (1). Do you persist in further interviews to find out more about the problem?
- _____ (2). Do you desire to get further into the feelings of the parishioner?
- _____ (3). Do you encourage the parishioner to come back to see you?
- _____ (4). Do you often refer the parishioner to a specialist when a stalemate arises?

Kindly make whatever comment you desire, in order to clarify any of the above situations.

We would like to know what specific needs and training you have received in the Seminary to prepare you for Pastoral Counseling. Your answers below will supply us with needed information. IN THE RESPECTIVE COLUMNS LISTED BELOW WILL YOU KINDLY CHECK ONLY THOSE COURSES WHICH WERE RELEVANT TO PASTORAL COUNSELING IN THE SEMINARY WHICH YOU ATTENDED EVEN THOUGH SOME OF THE COURSES LISTED WERE HIGHLY VALUABLE IN OTHER RESPECTS.

- In column "A" indicate the number of years of training which you have had in the areas which you feel are pertinent to Pastoral Counseling.
- In column "B" indicate by checking whether the courses have met the Pastoral Counseling needs and training requirements and were, V—Very Adequate, S—Satisfactory, U—Unsatisfactory
- In column "C" indicate by checking those subjects which you think would be MOST valuable in meeting your own Pastoral Counseling needs and training requirements whether you have had these courses or not.
- In column "D" indicate by checking whether you think— M—More Emphasis S—Some Emphasis L—Less Emphasis should be given than now provided in the courses related to Pastoral Counseling.

A	B			COURSES	D		
	V	S	U		M	S	L
				1. Philosophy of Religion			
				2. Pastoral Counseling			
				3. Homiletics			
				4. New Testament Literature			
				5. Old Testament Literature			
				6. Church History and Sociology			
				7. Practical Theology and Christian Psychology			
				8. Pastoral Psychology			
				9. Pastoral Care for The Sick			
				10. Practice of Personal Counseling			
				11. Personal Religious Guidance			
				12. Religious Education			
				13. Personality Development			
				14. Mental Hygiene			
				15. Sociology			
				16. Social Work			
				17.			
				18.			
				19.			
				20.			
				21.			

Add any other courses which you may think to be significant to the needs and training in Pastoral Counseling, plus appropriate comments which may aid in the clarification of the above information.

PERSONAL DATA

Finally, we would appreciate a little personal information in order that the summarization and the evaluation of the study may be completed in its entirety.

Name

Address
Street or Route No. City or Town State

Your Age
Date of Birth

Name of Church you are now serving

- a. Is it a rural church or an urban church
- b. How long have you served this church

College or University which you attended

- a. Year of graduation
- b. Degree received

Seminary or Divinity School which you attended

- a. Year of graduation
- b. Degree received
- c. Major field of specialization
- d. Minor field of specialization

Post-graduate work taken
School Dates Degree

- a. Field of specialization

Would you desire a summary of the results of the study
Yes || No

Thank you kindly for your cooperation in this study and for answering the questions in this form. Will you kindly return the questionnaire form at your earliest convenience in the enclosed, self-addressed stamped envelope?

Cornelius Oldenburg
Graduate Division
Guidance and Counseling

404-D Hawthorn Lane
Michigan State College
East Lansing, Michigan

Dear Colleague:

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Sincerely yours,

Cornelius Oldenburg
Graduate student
Department of Guidance and Counseling.

Seminary Questionnaire

1. What seminary courses are taught and how many hours of instruction are devoted to each of the courses related to Pastoral Counseling? Kindly indicate by checking and filling in the spaces below.

Year	COURSES
— —	1. Philosophy of Religion
— —	2. Pastoral Counseling
— —	3. Homiletics
— —	4. New Testament Literature
— —	5. Old Testament Literature
— —	6. Church History and Sociology
— —	7. Practical Theology and Christian Psychology
— —	8. Pastoral Psychology
— —	9. Pastoral Care for The Sick
— —	10. Practice of Personal Counseling
— —	11. Personal Religious Guidance
— —	12. Religious Education
— —	13. Personality Development
— —	14. Mental Hygiene
— —	15.
— —	16.
— —	17.
— —	18.

Add any other courses which you may think to be significant to the needs and training in Pastoral Counseling.

2. Do you feel that the courses related to Pastoral Counseling meet the needs of an effective ministry for both active and future Pastors? Kindly check at appropriate point along the line below and elaborate.

1	2	3	4
Most Adequate	Somewhat Adequate	Less Adequate	Not Adequate

3. In relation to question number 2, do you feel that there are any special strengths or weaknesses in the courses related to Pastoral Counseling which you now offer?

4. What improvements would you recommend to meet the needs and training for future Pastors in the area of Pastoral Counseling? (E. G., Would you like to expand your present course offerings in this area?)

5. Kindly add any comments you desire to make relative to the needs and training in the area of Pastoral Counseling.

094

2

1

2

1

1

1

2

2

3

4

4

4

4

1-3-6

2-4-5

1-3-6-8

2-4-6-8

1-3-5-7-8-0

1-3-5-7-9-X

2-4-6-8-0

2-4-5

1-4-5-7-

1-5-7-0

1-3-5

1-3-5

1-3-5-7

		3	
Pastoral Counseling		2	31
Homiletics		4	32
New Testament Literature		4	33
Old Testament Literature		4	34
Church History & Soc.		4	35
Prac. Theo. & X Psych.		1	36
Pastoral Psych.		1	37
Past. Care for sick		0	38
Practice of Personal Couns.		0	39
Personal Rel. Guidance		0	40
Religious Education		4	41
Personality development		1	42
Mental hygiene		0	43
Sociology		3	44
Social work		0	45
			46
			47
Philosophy of religion	1 2 3 4 5 6 7	1-2-5-7	46
Pastoral Counseling			49
Homiletics			50
New Testament Literature			51
Old Testament Literature			52
Church History & Soc.			53
Prac. Theo. & X Psych.			54
Pastoral Psych.			55
Past. Care for Sick			56
Practice of Personal Couns.			57
Personal Rel. Guidance			58
Religious Education		2-4-5-7	59

c

1-3-5-7

2-4-5

2-4-5

Dear Reverend:

Some time ago a questionnaire was sent you relative to a study which was being made of pastoral counseling needs and training by selected active ministers and seminaries of the Methodist and Presbyterian denominations. Since no answer has been received will you kindly fill out the attached card and return? Thanking you, I remain,

Cordially,

Cornelius Oldenburg

Dear Mr. Oldenburg:

- Kindly send me another questionnaire
- I have already sent the questionnaire.

Sincerely yours,

Address.....

City and State.....

Facsimile of follow-up card sent the ministers.

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