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A study of the increased emphasis on pastoral counseling in accredited Protestant theological seminaries in the United States

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Thesis

A STUDY OF THE INCREASED EMPHASIS ON PASTORAL COUNSELING
IN ACCREDITED PROTESTANT THEOLOGICAL SEMINARIES
IN THE UNITED STATES

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CHAPTER I

PURPOSE OF THE STUDY

Throughout the Hebrew-Christian tradition the primary concern of the religious leader, be he rabbi, priest, or pastor, has been the living relationship between individual persons and the eternal God. In this same tradition one finds that the services of the religious leader have been frequently sought after in times of personal bewilderment and emotional crisis. Perchance the occasion might be that of illness or bereavement; perchance the occasion might be that of economic hardship; perchance the leaders of the family are in disagreement concerning an important decision which must be made; the occasion might be a wedding or the birth of a child; or perchance the individual is confused concerning the meaning and goals of life. In any event, the religious leader has frequently been called upon as one who might provide necessary assistance so that the person or the family could face a particular problem or a particular time of crisis more effectively. Some of those who have sought counsel from the pastor have gone away with a better understanding of themselves and of the resources at hand with which to meet the situation; others have gone away apparently in the same state in which they arrived,

while still others have gone away with problems intensified and with resources more depleted.

Despite the current increased emphasis on guidance and counseling services in the school and community, great numbers of persons who are faced with problems too complex for them to understand or seemingly too heavy for them to carry, continue to seek counsel from the pastor. James Moynihan in a recent article estimates that "40 percent of the population take their personal problems first to a clergyman,"^{1/} and Clara Bassett, writing some years earlier, feels that "a far greater number of people still instinctively turn to their local pastor for advice and aid in both trivial and serious problems than is generally supposed."^{2/} Statistical data to support the contentions just quoted is not given and the writer has been unable to find any objective studies which deal specifically with the percentage of persons with emotional problems who seek counsel from religious leaders, but in a country where, as of 1950, some 57.0 per cent of the total population were formally united in membership with one of the communions of the Hebrew-Christian tradition^{3/}

^{1/}Edward J. Durnall Jr., James F. Moynihan, and C. Gilbert Wrenn, "Symposium: The Counselor and His Religion", Personnel and Guidance Journal (January, 1958), 36:329.

^{2/}Clara Bassett, Mental Hygiene in the Community, The Macmillan Company, New York, 1934, p. 269.

^{3/}Kenneth Scott Latourette, A History of Christianity, Harper and Brothers, New York, 1953, p. 1410.

it would seem likely that a very sizable percentage of persons do seek counseling from the religious leader of their particular church.

Because the pastor is frequently called upon to serve as a counselor it is necessary that one inquire as to what the seminaries are doing in order to prepare pastors to be as effective as possible in counseling situations. What does the curriculum include in order that the seminary student may know himself, his strengths and weaknesses, his needs, motives and goals in dealing with other persons? What courses of study are available in order that the pastor may become a student of the human personality and of human behavior? What does the curriculum offer in the way of theory and practicum courses designed to develop in the theological student the skill of communicating with individuals who are confused and disturbed? This study anticipates that a historical overview of the development of course offerings in pastoral counseling will enable one to determine some of the trends in this field of study. This study further anticipates that an analysis of current seminary course offerings in the pastoral counseling field will provide a rather good measure of the church's response to the need for developing effective counselor-training programs for pastors.

CHAPTER II

JUSTIFICATION OF THE STUDY

So far as the writer has been able to determine, there has been no recent study of the specific status of the current emphasis on pastoral counseling in accredited Protestant theological seminaries in the United States. The need for more training of this type in the theological seminary has been frequently expressed, and in the most recent published study bearing upon the topic of pastoral counseling in the seminary curriculum, Seward Hiltner concluded his paper with the following evaluation: "There have been some...changes for the better both in the importance accorded the field and in the content involved....There is a long way to go."^{1/}

This study is justified because of its timeliness. Psychology is one of the younger social sciences, and its growth continues at a rapid pace. Burgeoning guidance and counseling facilities in American high schools and colleges attests the youthfulness and vigor of a movement which only fifty years ago was limited to matters of vocational choice and vocational adjustment.^{2/} Concurrently one finds that

^{1/}Seward Hiltner, Editor, Clinical Pastoral Training, Federal Council of the Churches of Christ in America, 1945, p. 149.

^{2/}H. B. McDaniel, Guidance in the Modern School, The Dryden Press, 1956, p. 23.

within the church there are increasing evidences that there is an increasing emphasis on the need for pastors to develop greater skill in dealing with the persons and their problems. Reuel Howe, writing after three and a half years of work in a retraining program for the ministers of his church, makes the following generalization: "The clergy's own criticism of their training is that there is an overemphasis on subject matter and underemphasis on people, their relationships and their needs."^{1/} In response to evaluations such as these, which have been made over the past half century, there is a small but expanding body of literature on such subjects as the psychology of religion, pastoral counseling, and the necessity for clinical training for the pastor who desires to integrate counseling theory with field work.

Many church leaders are concerned about fostering the development of counseling centers which are supported by the church and which offer professional services to persons with emotional problems. Beyond this, changes are taking place in many seminaries so that the curriculum reflects the increasing specialization of functions demanded of persons in the ministry, and one of these specializations is that of pastoral counseling.^{2/} It is the judgement of the writer that

^{1/}Reuel L. Howe, "A More Adequate Training for Ministers," in The Church and Mental Health, Paul B. Maves, Editor, Charles Scribner's Sons, New York, 1953, p. 240.

^{2/}These developments will be covered in greater detail in Chapter Five.

much yet needs to be done; nonetheless the current evidences of concern and the current evidences of growth are not to be disparaged.

Third, this study is justified because it points up the continuing need for close communication between researcher and scholar in disciplines which purport to deal with similar issues of life but which may operate from within different philosophical frameworks. The writer believes that in the integration of that which is true in both psychology and theology there is much to be gained.^{1/}

"Co-operation among biblical scholars and theologians, among psychologists and theologians, between church historians and sociologists, and between all these and the teachers who are dealing with Christian education, preaching, and other pastoral responsibilities is now a requirement for an adequate theological program."

Finally, this study is justified by the very fact that the United States is right now in the midst of a revival of interest in the message and life of the church. Over the past century and a half the percentage of persons in the total population of the continental United States who hold formal church membership has increased far more rapidly than has the total population of the United States itself. An examination of the following table indicates the depth of this movement, and up to the present time there is no evidence that this movement has yet run its course.

1/Richard H. Niebuhr, Daniel D. Williams, and James M. Gustafson, The Advancement of Theological Education, Harper and Brothers, New York, 1957, p. 68.

Table 1. Growth of Church
Membership in
the U. S. A.

Year	Total Population of Continental U.S.A.	Percentage of Total Population Holding Formal Church Membership ^{1/}
(1)	(2)	(3)
1800	5,308,483	6.9 per cent
1850	23,191,876	15.5 " "
1900	75,994,575	35.7 " "
1910	91,972,266	43.4 " "
1940	131,669,275	47.1 " "
1950	150,697,361	57.0 " "

Richard Niebuhr, in comparing a 1923 study of theological seminary enrollments with a study completed in 1955, points out that "there were four times as many genuine graduate schools of theology in the United States and Canada in 1955 as there were in 1923 and that such schools enroll almost eight times as many students as they did thirty-two years previously."^{2/} Niebuhr's study compares the rate of growth in theological seminary enrollments with the rate of growth in Protestant church membership over the years 1926 to 1953 and indicates that the former has exceeded the latter.^{3/}

In an era which evidences growth in seminary enrollments

^{1/}The statistics in this column were taken from Kenneth Scott Latourette, *op. cit.*, pp. 1410-1411.

^{2/}Richard H. Niebuhr, Daniel D. Williams, and James M. Gustafson, *op. cit.*, p. 8.

^{3/}*Ibid.*, p. 11.

together with growth in the percentage of total population holding formal church membership, any study is pertinent if it endeavors to investigate the methods which the church, the seminary, and the ministry are using to meet the needs of individuals.

CHAPTER III

DISCUSSION AND DEFINITION OF TERMS USED IN THIS STUDY

Theological school, or theological seminary.-- This study is limited to a consideration of the pastoral counseling programs in Protestant theological schools which are fully accredited. In 1918 at Harvard University a Conference of Theological Seminaries and Colleges of the United States and Canada was organized to consider the relation between theological education and the opportunities and challenges which confronted the churches. In 1936 this conference adopted the name The American Association of Theological Schools, and at this time a set of accreditation standards was formulated. These standards were strictly educational and were applied without reference to the theological position of a given seminary. The first list of accredited theological schools appeared in 1938 and contained 44 American and two Canadian institutions.^{1/} The most recent listing, published in 1956, contains 72 fully accredited United States seminaries and six accredited Canadian seminaries.^{2/}

^{1/}Oren H. Baker, "Theological Education: Protestant," in Education for the Professions, Lloyd E. Blanch, Editor, U. S. Department of Health Education and Welfare, U. S. Government Printing Office, Washington, D. C., 1955, p. 236.

^{2/}American Association of Theological Schools, Bulletin 22, 1956, pp. 16-18.

This same listing also includes 44 theological schools which are Associate Members in the American Association of Theological Schools and two additional schools which are Affiliated Members.^{1/}

According to the "Standards for Accrediting"^{2/} which have been set up by the Association, an accredited theological school is a graduate institution devoted to the education of persons preparing for the Christian ministry admitting to degree candidacy those applicants who have earned an accredited A.B. degree, or its equivalent. The school must offer a balanced and adequate curriculum of instruction in the Biblical, Historical, Theological and Practical fields, and its faculty, library, equipment, finances and general tone and quality must be adequate for carrying out the program of the institution. "An accredited theological school should offer a course leading to the degree of B.D., or its equivalent."^{3/} The B.D. degree is the professional degree demanded by the major denominations as a prerequisite to ordination. Normally this degree demands at least three full academic years of study beyond the A.B. degree.

If the academic quality of the school is sufficiently high, advanced professional degrees of the Th.M. (Master of Theology) or S.T.M. (Master of Sacred Theology) may be

1/Ibid., pp. 19-21.

2/Ibid., pp. 5-11.

3/Ibid., p. 6.

granted for at least one full year of study beyond the B.D. The highest degree granted by a theological school is the Th.D. (Doctor of Theology) and it may be awarded after not less than two full academic years of study beyond the B.D. degree. "A theological school which is an integral part of a University may offer work leading to the M.A. and the Ph.D. degrees."^{1/} The degree is actually granted by the university. It should be noted that some of the theological schools in the United States refer to themselves as "Theological Seminaries", "Divinity Schools" or "Schools of Religion." Within the terms of the accrediting standards mentioned above, the designation "Theological School" includes all of the above.

Not to be confused with the theological schools referred to above are the various undergraduate Bible institutes and Bible colleges which offer either degrees or diplomas in theological studies. A good many of the graduates of these institutions obtain ordination in some of the younger denominations even though their undergraduate education is not accredited by one of the major regional accrediting bodies and they have not engaged in the three-year seminary program which is the standard required by the older denominations. In 1947 certain educational leaders from within this group organized the Accrediting Association

1/Ibid., p. 7.

of Bible Institutes and Bible Colleges and as of 1954 the accrediting body has approved the quality of the programs offered by 43 different institutions of this type.^{1/}

Pastoral counseling.-- In a recent volume by Dr. Paul Johnson, counseling is defined as "a responsive relationship arising from expressed need to work through difficulties by means of emotional understanding and growing responsibility."^{2/} After making several additional statements in clarification of this definition, Johnson declares, "When a pastor seeks to help persons to help themselves grow by these procedures, he is engaged in pastoral counseling."^{3/}

If one assumes that the above is a complete definition of pastoral counseling, one may well inquire whether there is any real difference between pastoral counseling and counseling done by the non-pastor. Presumably pastoral counseling has a theological orientation--even if this orientation is only a reflection of the personality and value structure of the person who is doing the counseling. In another place, Johnson refers to pastoral counseling as "responsive counseling,"^{4/} and he argues that there are

^{1/}Oren H. Baker, op. cit., pp. 236-7.

^{2/}Paul E. Johnson, Pastoral Ministration, James Nisbet and Company, Ltd., London, 1955, p. 55. Italics are Johnson's.

^{3/}Loc. cit.

^{4/}Paul E. Johnson, Psychology of Pastoral Care, Abingdon Press, 1953, p. 25.

times in the counseling session when "creative assertion by the counselor"^{1/} may be appropriate. If God is both real and personal, then there may well be occasions when appropriate reference to God by the pastoral counselor or by the person who has come for counseling, will be an avenue to greater self-understanding and to greater growth than might otherwise be the case. Johnson reasons that "true growth is not his [the pastoral counselor's] creation or the person's but the work of the creator God. Pastoral counseling may differ from other therapies at this point."^{2/}

Pastoral counseling may also differ from other therapies in that the pastoral counselor's philosophy of life is, at least in broad measure, open to the view of the client. All counselors have philosophies of life, but the basic outlines of the secular counselor's philosophy of life are not evident to the client except as they are revealed by what the counselor says and does during therapy. The pastoral counselor's philosophy of life is in rather significant measure known to the client well in advance of his coming for counseling. There are a good many persons who would refuse to go to a pastor for counseling precisely on this ground. Such persons might feel that the pastor's theological position predisposes him to being judgmental and non-acceptant. Or, at best, the

1/Ibid., p. 101

2/Loc. cit. Note: The above quotation should not be interpreted so as to exclude the vital importance of the client's desires, energies and strivings to the growth process.

person might feel that the pastor's theological position is one which "has all the answers"; thus, the pastor would be ill-equipped to appreciate and to understand the perplexities and doubts of the client. Such an evaluation might well be true with reference to a percentage of pastors; yet how large that percentage might be is still a matter for further research. On the other hand there are many who come "to the pastoral counselor precisely because he is a pastor."^{1/}

In the final analysis generalizations concerning the effectiveness of any pastoral counselor must stand or fall according to the factual evidence presented. Certainly the pastor's effectiveness as a counselor is eliminated if the client feels that his problems, his uncertainties, and his weaknesses are coldly received and imperfectly understood, or if he feels that the pastor is unable to empathize with him in his hour of need. The converse is also true. As the pastoral counselor attains a realistic understanding of himself and a sympathetic understanding of others, and as he is able to empathize with and communicate with those who have emotional problems and needs, his counseling will be effective. The pastoral counselor's awareness of and sensitivity to religious values can be a decided asset in dealing with the total personality. Johnson refers to faith as "the

^{1/}Edward J. Durnall Jr., James F. Moynihan and C. Gilbert Wrenn, op. cit., p. 329.

antidote to anxiety."^{1/} Gilbert Wrenn suggests "a thoughtful religious faith appears ... to be the best of backlog resources for a counselor when problems of ethics arise."^{2/} Two additional quotations from a provocative article by Gilbert Wrenn are pertinent to this discussion. In the first quotation, Wrenn is actually summarizing an article which had been written a few years earlier by Arnold W. Green. Wrenn's epitomization reads as follows: "...there may be debate as to whether or not a science considers values but there is no doubt that the practice of a therapy does."^{3/} The second quotation is a concluding comment from the same article.^{4/}

"If this profession is in want of anything it is in a neglect of the proposition that man is spiritual as well as intellectual in nature--it is in a failure to recognize that man has a relationship to the Infinite as well as to other men."

It may be possible to gain some estimate of counselor effectiveness by limiting one's study to a consideration of the relationship between counselor effectiveness and the counselor's philosophy of life. A more accurate estimate of counselor effectiveness will be obtained as one

^{1/}Paul E. Johnson, Personality and Religion, Abingdon Press, 1957, p. 223.

^{2/}Edward J. Durnall Jr., James F. Moynihan and C. Gilbert Wrenn, op. cit., p. 334.

^{3/}C. Gilbert Wrenn, "The Ethics of Counseling," Educational and Psychological Measurement (December, 1952), 12:175.

^{4/}Ibid., p. 177.

considers the total counseling relationship, including the personality of the counselor, the personality of the client, the nature and scope of the problem, and the climate of the relationship established.^{1/} Counselor effectiveness is extremely difficult to measure. While evaluations of counselor effectiveness based on the total counseling situation promises to be a very fruitful avenue for continued research, one must not overlook the client's amount of learning about himself as, potentially, the best single measure of counselor effectiveness. The need for research studies which endeavor to relate some of the above variables to the effectiveness of the pastoral counselor would seem to be of immediate as well as of continuing value.

Finally, the pastor does not become a counselor just because people come to him with emotional problems. The writer would acknowledge that it may be possible for some persons who have had little or no formal training in counseling to function with reasonable effectiveness in the counseling situation; yet, the value of formal study and supervised practicum training in this field can hardly be overestimated. The pastor who desires to be more effective in the counseling situation should obtain as much formal training as is possible and as is necessary. Beyond this,

1/Cf. William U. Snyder, "The Psychotherapy Research Program at the Pennsylvania State University," Journal of Counseling Psychology (Spring, 1957), 4:9-14.

he must appreciate his own limitations as a counselor. He should be capable of continued self-criticism. He should be big enough to refer to appropriate community resources those persons whose problems are too involved or too specialized for the pastor to handle.

Pastoral care.-- Pastoral counseling is but one aspect of pastoral care. Pastoral care includes "all the ... personalized efforts of the pastor to help the parishoner grow."^{1/} This definition implies that within the field of pastoral care the pastor may assume the initiative; however, Johnson cautions that "the well-equipped pastor will be an unwearied student of psychology if he is to fulfil adequately the requirements of pastoral care."^{2/}

Pastoral theology.-- "Pastoral theology" and "pastoral care" are used synonymously by Williams who in the space of several pages^{3/} makes repeated references to "pastoral theology" and then in a summarizing statement says, "We have been speaking of goals for theological education in the field of pastoral care."^{4/} In this same reference,

^{1/}Seward Hiltner, "Pastoral Psychology and Pastoral Counseling," in Religion and Human Behavior, Simon Doniger, Editor, Association Press, New York, 1954, p. 185.

^{2/}Paul E. Johnson, Psychology of Pastoral Care, op. cit., p. 25.

^{3/}Richard H. Niebuhr, Daniel D. Williams, and James M. Gustafson, op. cit., pp. 121-127.

^{4/}Ibid., p. 128.

Williams speaks of "the close connection between the traditional discipline of 'pastoral theology' or 'care of souls' and the psychological approach to human personality through firsthand experience of human problems."^{1/}

In its broader aspects, pastoral theology is that branch of theology which includes homiletics, worship, church music, church administration, the relationship between the church and the community, the life and work of the pastor, pastoral psychology and pastoral counseling.

Pastoral psychology.-- In answering the question, "What is pastoral psychology?" Johnson replies:^{2/}

"...Pastoral psychology is the application of psychology to pastoral work....

Pastoral psychology is interested in the potential needs and values of persons in social relations, the creative possibilities of religious experience, and the methods by which pastoral services can be effective in working for these enlarging values."

Clinical pastoral training or clinical pastoral education.--^{3/} Clinical pastoral training is a supervised practicum for the theological student or pastor who desires to gain proficiency in the methodology of pastoral counseling. This training takes place in an appropriate center such as a

1/Ibid., p. 122.

2/Paul E. Johnson, Psychology of Pastoral Care, op. cit., p. 26.

3/This definition is derived from "Standards for Clinical Pastoral Education Adopted by the National Conference on Clinical Pastoral Training, October 1, 1952." A copy of these standards may be found in Paul E. Johnson, Psychology of Pastoral Care, Appendix B., pp. 337-8.

hospital or correctional institution and is carried out under a qualified chaplain-supervisor and includes the collaboration of and association with an interprofessional staff. Within the training the student must write up verbatim (as accurately and as fully as possible) reports of interviews, and these records become a basis for self-evaluation as well as a basis for supervisor-evaluation and criticism. Frequent seminar-type discussions provide opportunity for further self-evaluation, self-understanding, and for an opportunity to integrate theory and practice. At the end of the course the student submits a written statement of his own learning experience.

CHAPTER IV

SCOPE AND METHODOLOGY OF THE STUDY

Historical survey.-- The first portion of this study is historical and includes a brief survey of curriculum change in the American seminary with particular reference to the gradual addition of courses related to the social outreach of the church together with the growth of curriculum offerings in the psychology of religion, pastoral counseling, and clinical pastoral training.

The second portion of this study will indicate briefly some of the current evidences of increased emphasis on pastoral counseling, such as the publication of books and periodicals and the growth of church-related counseling centers. The methodology for the above portions of the study will be that of historical research based on the reading of secondary sources.

Curriculum status.-- The third portion of this study is a review of the current course offerings in the seminaries which were fully accredited members of the American Association of Theological Schools as of July 1, 1956.^{1/} This review of course offerings is limited only to courses which might be readily classified under one or more of the following

^{1/}American Association of Theological Schools, op. cit. pp. 16-18.

headings: (a) the dynamics of human behavior and the psychology of religion, (b) the methodology and philosophy of counseling and the work of counseling performed by the pastor, and (c) the various practicum courses designed to give the pastor supervised experience in counseling situations. Inasmuch as the B.D. degree is the main degree offered by all seminaries, and inasmuch as this degree is the educational requirement for ordination by the major denominations, the study is chiefly concerned with the course offerings in pastoral counseling at the B.D. level.

The following factors will be tabulated in order to determine what the accredited theological seminaries are doing today to prepare pastors to be effective in counseling situations:

1. A listing will be made of the number of course offerings in the pastoral counseling field in each seminary.
2. Certain evidences will be listed concerning the academic and professional qualifications of persons teaching the above courses.
3. A record will be obtained of the number of required courses in the pastoral counseling field which each B.D. candidate must take in order to graduate.
4. Course offerings at seminaries of several of the major denominations will be compared to determine the relationship between the number of courses offered

- and the denominational affiliation of the seminary.
5. Notice will be taken of special personal qualifications which may be listed in seminary catalogues and which apply specifically to those students who desire to concentrate a substantial portion of their studies in the pastoral counseling field.
 6. A listing will be given of those seminaries which offer advanced degrees (Th.M. or Th.D.) in the pastoral counseling field.

Initially, the writer had anticipated that a sampling of 35 representative seminaries would provide adequate data upon which generalizations might be made. Early examination of seminary catalogues soon indicated that the variation in course offerings from seminary to seminary was sometimes very marked, and it was felt that in the interests of accuracy and completeness one should consult the catalogues of all the accredited seminaries. This was done and the most recent available catalogue for each of the accredited seminaries included in the July 1, 1956 listing of the American Association of Theological Schools^{1/} was consulted. Seventy-two U. S. seminaries were members of the American Association of Theological Schools on July 1, 1956; however, the Federated Theological Faculty of the University of Chicago includes

^{1/}American Association of Theological Schools, op. cit., pp. 16-18.

two of the seminaries on the membership list. Because the Federated Theological Faculty is a combined faculty which offers a single curriculum, the separate seminaries cooperating under this single faculty are considered as one theological school for purposes of this study. In view of this adjustment the total number of theological schools considered in this study is 71 rather than 72. A summary of the catalogues obtained by mail plus those which were available in nearby libraries indicates the following: 1958-59 catalogues were available from 29 seminaries; 1957-58 catalogues were available from 37 seminaries; and 1956-57 catalogues were consulted for five seminaries.^{1/}

It should be noted that the initial study plan also provided for a survey of the 1940 course offerings of the seven accredited New England seminaries to obtain some basis for comparison with current course offerings in the counseling field. The same reasons which led to an expansion of the above sampling from 35 to 71 make it obvious that any study of 1940 course offerings would have very little value as a basis for comparison with current course offerings unless the number of seminaries surveyed were greatly increased. Possibly a study of this nature might provide the nucleus

^{1/}A full listing of the seminaries and catalogues consulted is given in Appendix A.

for further research studies.

The fourth portion of this study is the recommendation of related topics for further study.

CHAPTER V

HISTORICAL OVERVIEW OF RELEVANT DEVELOPMENTS

I. DEVELOPMENTS IN THE SEMINARY CURRICULUM

From the Colonial Period to 1870.-- Although eight of the first nine American colonial colleges were founded primarily for the training of ministers,^{1/} the student body in these early schools included persons who were planning to enter law, medicine, education, or politics. Each student studied the same undergraduate curriculum regardless of his professional goal. In its broader aspects the curriculum drew its inspiration from the medieval university, the Renaissance, and the Reformation,^{2/} and in its more specific features, the curriculum was patterned after the English universities of Cambridge and Oxford.^{3/} This curriculum presumably embraced all basic knowledge in the liberal arts and in philosophy.^{4/} Thus, if one may take Harvard as an

^{1/}The single exception was Franklin's "Academy", which was founded in 1751 at Philadelphia and which became in 1791, the University of Pennsylvania. Cf. O. P. Chitwood, A History of Colonial America, Second Edition, Harper and Brothers, New York, 1948, pp. 568-9. Also H. G. Good, A History of American Education, The Macmillan Co., New York, 1956, pp. 60-61.

^{2/}H. G. Good, op. cit., p. 60.

^{3/}O. P. Chitwood, op. cit., pp. 563-9.

^{4/}David M. Little, "Harvard University", Volume 13, p. 745, The Encyclopedia Americana, Americana Corporation, New York, 1957.

example, the course of study included "mathematics, logic, and rhetoric, as well as Latin, Greek, Hebrew, and the 'Divinity Subjects',"^{1/} and the Harvard curriculum changed very little during its first one hundred years.^{2/}

It was not until 1784 that Harvard took her first step toward altering the curriculum so that students who planned to enter professions other than the ministry would not have to undertake the same intensive study of Biblical languages and doctrine as was prescribed for the theological student,^{3/} and in the early nineteenth century, shortly after a group of conservative Congregationalists had founded Andover Theological Seminary, Harvard set up her own separate divinity school. Basic to the curriculum of the early nineteenth century seminary were studies in the Biblical languages, the Old and New Testaments, theology, Church history and pastoral theology.^{4/} While there were some additions to and expansions of these fundamental disciplines, the average seminary curriculum--apart from differences occasioned by denominational peculiarities--remained fairly standard throughout

^{1/}Robert L. Kelly, Theological Education in America, George H. Doran Company, New York, 1924, p. 24.

^{2/}Mary L. Gambrell, Ministerial Training in Eighteenth Century New England, Columbia University Press, New York, 1937, p. 71. Cf. also p. 23.

^{3/}Ibid., p. 75.

^{4/}Robert L. Kelly, op. cit., pp. 63-4.

most of the nineteenth century. After making a detailed study of the 1870 programs of seven selected seminaries, Kelly concluded that "the body of study was much the same in all."^{1/} The field of pastoral theology was particularly concerned with homiletics, and "little appeared in the programs of study at this early age which had to do with any phase of religious education or the social problems of the community."^{2/}

From the close of the nineteenth century to the present.-- In 1883 Francis Peabody's interest in the social aspects of the gospel led to the inception of Harvard Divinity School's first course in Christian social ethics. In this course the professor and students "examined questions of charity, temperance, labor, prisons, divorce; this course was popularly known as 'Peabo's drainage, drunkenness, and divorce'".^{3/} At Yale, in 1887, Washington Gladden, in delivering the Lyman Beecher lectures, attacked laissez faire economics and called for the state to be more effective in curbing social evils.^{4/} Four years later the divinity

1/Ibid., p. 84.

2/Ibid., p. 86.

3/George H. Williams, The Harvard Divinity School, Its Place in Harvard University and in American Culture, Beacon Press, Boston, 1954, p. 180.

4/Roland H. Bainton, Yale and the Ministry, Harper and Brothers, New York, 1957, pp. 191-2.

school introduced its first course in social ethics. By 1895 one finds Garrett Biblical Institute requiring students to take a course in sociology. Meanwhile, Union Theological Seminary in New York and Oberlin Graduate School of Theology were offering courses in the philosophy of religion,^{1/} and the trend toward expanded offerings in new areas of study continued into the twentieth century.

About this time, one finds a few pioneer courses of study which were concerned with the relationship between the new science of psychology and the much older disciplines of religion and theology. By way of background, the reader is reminded that in 1890 William James' monumental two-volume work entitled Principles of Psychology had been published, and two years later saw the founding of the American Psychological Association. Almost at the close of this decade Edwin Starbuck published the first major volume on the psychology of religion. Meanwhile William James had been studying the place of religious experience in human behavior, and the essence of his research in the field was set forth in 1901 and 1902 in the Gifford Lectures at Edinburgh University. These lectures were published in June, 1902 under the title Varieties of Religious Experience, and reprinted with revisions a few months later. Probably the

^{1/}Robert L. Kelly, op. cit., pp. 86-7.

first seminary course offered under the title "Psychology of Religion" was introduced in 1899-1900 at the Hartford School of Religious Pedagogy (affiliated with the Hartford Theological Seminary), and in 1904 a course under the same title was listed in the Correspondence Study Department of the University of Chicago.^{1/} The next year the Boston University School of Theology offered a course entitled "Psychology of the Religious Life and Experience."^{2/}

Thus, with the dawn of a new century only a relatively few seminaries led the way in trying to bridge the "gap between the theology of evangelical Protestantism and the intellectual issues of the late nineteenth and early twentieth centuries."^{3/} With the passage of an additional twenty-five years, increasing numbers of seminaries were offering a much wider variety of elective courses. Large Methodist seminaries such as Garrett and Boston University of Theology were among the leaders in offering extensive programs of study in the area of "social service and applied Christianity."^{4/} At the same time such schools as

1/ Francis L. Strickland, "Pastoral Psychology--A Retrospect," Pastoral Psychology (October, 1953), 4:9.

2/ Ibid., p. 9.

3/ Robert S. Michaelsen, "The Protestant Ministry in America: 1850 to the Present," in The Ministry in Historical Perspective, H. R. Niebuhr and D. P. Williams, Editors, Harper and Brothers, New York, pp. 272-8.

4/ Robert L. Kelly, op. cit., p. 100.

Union Theological Seminary, Yale Divinity School, Vanderbilt University School of Religion, and the Divinity School of the University of Chicago upheld high standards of scholarship and expanded elective course offerings in fields of social service and religious education.^{1/} The more conservative seminaries led by those of the Presbyterian denominations and including liturgical groups such as the Lutherans and Episcopalians and some Baptist seminaries moved a good deal more slowly in offering new courses in the field of pastoral theology. Congregational, Disciples, and some Baptist seminaries tended to break new ground more rapidly and introduced a variety of courses in psychology, psychology of religion, and sociology.^{2/}

The introduction of courses in pastoral psychology into the seminary curriculum did not take place until the middle of the 1920's and it was not until the early 1930's that a course entitled "Personal Counseling" was offered at Andover Newton Theological School, and one entitled "Pastoral Psychology" was offered at Boston University School of Theology.^{3/} Thus, by the early 1930's courses of this type "began to appear in the curriculum of other theological

^{1/}Ibid., pp. 90 and 104.

^{2/}Ibid., pp. 99-102.

^{3/}Francis L. Strickland, op. cit., p. 10.

seminaries and [pastoral psychology] was soon well established as an important subject in ministerial training."^{1/}

Progress was being made, but the average seminary curriculum still gave only meagre attention to educating pastors in the understanding of human behavior and in counseling with persons who were under anxiety and tension. Clara Bassett studied the catalogues of seventeen different theological schools and observed that even though there had been "considerable progress in the inclusion of courses relating to personality and social problems, there still remain schools which offer no scientific courses whatever relating to the human material from which religion springs and to which it only can apply."^{2/} In a much more thorough study by Mark May questionnaire replies from 915 seminary students indicated that the most serious weakness in seminary preparation was seen to be in the area of practical and psychological subjects.^{3/} May's researches further pointed out that thirty per cent of the total semester hours offered during the summer were devoted to courses in religious education and the psychology

1/Ibid., p. 11.

2/Clara Bassett, Mental Hygiene in the Community, The Macmillan Company, New York, 1934, p. 283.

3/Mark A. May, The Education of American Ministers, Volume 3, p. 358, The Institutions That Train Ministers, Institute of Social and Religious Research, New York, 1934,

of religion; yet, during the regular academic year only 10.3 per cent of the total semester hours offered were given over to these fields of study. At the same time only 1.0 per cent of summer school semester hours was concerned with Greek and Hebrew whereas 17.2 per cent of the offerings during the regular year were in this field.^{1/} May's evaluation of the reasons behind the above facts is as follows:^{2/}

"The strong emphasis on religious education and psychology of religion in ... summer courses suggests a seminary response to a demand for courses of a type that deal with problems religious workers are actually facing on the field. It should be noticed that this strong emphasis occurs in the summer schools that are organized to meet primarily the needs of field workers."

In the face of these demands from the pastors in the field, the seminary curriculum continued to expand somewhat slowly and to make room for courses oriented toward psychology and counseling. The first specific figures available on the number of such courses offered are found in a 1943 study of the catalogues of 89 United States seminaries. This study revealed that "the total number of courses given in pastoral theology by the 89 schools is 229, an average of 2.5 courses per school...."^{3/} However, of the 89 schools, 28 offered only one course in this field while five of the schools did not offer a single course which might be included

1/Ibid., p. 491.

2/Loc. cit.

3/Seward Hiltner, Editor, Clinical Pastoral Training, op. cit., p. 140.

under the broad "pastoral theology" designation.^{1/} A separate tabulation was made concerning course offerings in the psychology of religion and 56 of the 89 schools offered at least one course in this subject, and 11 of the 56 offered additional courses.^{2/} No information is given concerning the number of seminaries which include courses in either the psychology of religion or pastoral theology among the requirements for graduation. Beyond this, only 13 of the 89 schools offer practicum courses in clinical pastoral training, and four of the 13 make this course a requirement for all B.D. candidates.^{3/}

Probably the most significant fact which came out of Seward Hiltner's 1943 study is not found in the precise number of courses being taught by the seminaries studied, but is seen in the continuation of the trend which had begun earlier in the century. The seminary curriculum does change very slowly, and Hiltner estimated in 1943 that "only in about fifteen schools can it be said that the modern knowledge of personality is taken completely into account in arranging pastoral courses and work;"^{4/} yet, the fact is that changes have taken place and are continuing to take

1/Ibid., pp. 140-1.

2/Ibid., p. 142.

3/Ibid., p. 143.

4/Ibid., p. 148.

place. How far these changes may go is a matter on which one may only speculate. The basic emphasis of the theological seminary continues to be the training of men for a wide variety of responsibilities in the parish ministry. It is estimated that "four-fifths of the theological students' time is taken up by prescribed work,"^{1/} and with this being the case, the introduction of new courses and new fields of emphasis is understandably slow. However, the continuing growth of course offerings in the pastoral counseling field seems assured.^{2/}

II. DEVELOPMENTS IN OTHER AREAS

A new field of literature.-- Increased emphasis in the pastoral counseling field has led to the development of a new field of literature dealing with the ministry of the church to persons who are under emotional stress. The quantity of literature is still quite small and the bibliography for this paper includes a number of the more important titles. A very fine annotated bibliography of recent literature has been prepared by Seward Hiltner and was published in the January, 1955 issue of Pastoral Psychology.^{3/}

^{1/}Richard H. Niebuhr, Daniel D. Williams, and James M. Gustafson, op. cit., p. 81.

^{2/}Cf. Ibid., p. 122.

^{3/}Seward Hiltner, "Bibliography and Reading Guide in Pastoral Psychology," Pastoral Psychology (January, 1955), 5:8-21.

Materials included in this bibliography are topically arranged under such headings as pastoral care and counseling, psychological understanding of religion, psychological and psychiatric therapy, scientific background for pastoral psychology, historical background for pastoral psychology, and the relationship between theology and psychology. Supplementing the bound publications in this field are several periodicals which enjoy wide circulation. These include Pastoral Psychology, Pastoral Counseling, The Journal of Pastoral Care, The Pastor, and The Journal of Clinical Pastoral Work.

A new emphasis in the church.-- The preaching ministry of such well-known pastors as Harry Emerson Fosdick, Leslie Weatherhead, John S. Bonnell, or Norman Vincent Peale is evidence of the way in which the church pulpit has tended to reflect the new relationships between psychology and theology. Beyond this one finds the pastors of such churches setting up counseling centers designed to provide qualified pastoral counseling to persons desiring the same. In 1936 when Leslie Weatherhead became the minister of City Temple, London, he helped to set up a counseling service (City Temple Psychological Clinic) for persons with emotional problems.^{1/} The Marble Collegiate Church in New York City pastored by

^{1/}Leslie Weatherhead, Psychology, Religion, and Healing, Abingdon-Cokesbury Press, New York, 1951, pp. 480-82.

Norman Peale has its own Religio-Psychiatric Clinic. Carroll Wise has written of the counseling service which has been set up by the Toledo Council of Churches.^{1/} Wayne E. Oates has written a helpful handbook indicating ways in which the church may utilize community resources in helping persons who have emotional problems, and he lists the names and addresses of certain church-related counseling centers.^{2/} Kemp reports that church-related counseling centers "frequently ... are staffed with persons of high professional training in psychology and psychiatry."^{3/} Some counseling centers endeavor to make use of interested pastors as members of the counseling staff.^{4/}

A new emphasis on institutional chaplaincy.-- The demand for ministers to serve as chaplains in the armed forces during World War II undoubtedly gave the institutional chaplaincy movement a considerable boost. Armed forces chaplains were called upon to serve as counselors for men in uniform who faced a myriad variety of personal and emotional problems

1/Carroll A. Wise, "Clinical Training in Preparation for Institutional Chaplaincy and Clinical Training Supervision," in Clinical Pastoral Training, Seward Hiltner, Editor, op. cit., p. 64.

2/Wayne Oates, Where to Go for Help, The Westminster Press, Philadelphia, 1957, pp. 58-60.

3/Cf. Charles F. Kemp, Physicians of the Soul, A History of Pastoral Counseling, The Macmillan Co., New York, 1947, pp. 193-96.

4/Cf. Robert B. Deitchman, "The Evolution of a Ministerial Counseling Center," The Journal of Pastoral Care (Winter, 1957), 11:207-214.

due to the unnatural situation precipitated by a world at war. Today there is a continuing demand for young men to serve as chaplains in the armed forces or under the Veterans Administration, and there seems to be an expanding opportunity for trained chaplains to serve in schools and colleges, general hospitals, mental hospitals, and penal institutions. Some five years ago Hiltner estimated that between 2,000 and 3,000 Protestant ministers were serving as chaplains in the type positions mentioned above, and he further estimated that "at least a thousand more Protestant chaplains on full time would be needed if minimum standards [at least one chaplain for any institution having 150 or more people] were adequately to be met" in hospitals and penal institutions.^{1/}

^{1/}Seward Hiltner, "Developing a More Effective Chaplaincy Service," in The Church and Mental Health, Paul B. Maves, Editor, Charles Scribner's Sons, New York, 1953, pp. 233;235.

CHAPTER VI
CURRENT STATUS OF PASTORAL COUNSELING
IN ACCREDITED SEMINARIES

Introductory consideration.-- The data presented in this chapter of the study is drawn entirely from information available in the published catalogues of the theological schools studied. The name of each seminary has been listed in Appendix A along with the year of each catalogue used. In some cases two or more seminaries are affiliated so that the courses of Seminary A are available without charge to the students of Seminary B, and the catalogue of Seminary A may list some of the courses available at Seminary B.^{1/} In cases such as this each individual course offering is counted only once; namely, as a course offering of the faculty under which the particular professor serves. Thus, the courses taught in Seminary A but made elective for students in Seminary B, have been counted only under Seminary A. Similarly, the Federated Theological Faculty of the University of Chicago was created in 1943 to serve as the combined faculty of four separate divinity schools. These schools are the Divinity School of the University of

1/Harvard Divinity School and the Episcopal Theological School are so affiliated. Yale University Divinity School is similarly affiliated with Berkeley Divinity School.

Chicago, the Chicago Theological Seminary, the Disciples Divinity House, and the Meadville Theological School. All members of the Federated Theological Faculty are appointed by each of the four schools as well as by the University of Chicago. Because these four theological schools have a common faculty offering a single curriculum, they are considered as one school for purposes of this study.

This study is limited to courses listed in the theological school catalogues. It is recognized that a number of divinity schools are an integral part of a large university or are affiliated with a large university. Relationships such as these may well make available a wide variety of courses which are of value to the pastor who is interested in human behavior and in counseling methodology. Indication of affiliations which exist between theological schools and other graduate faculties is indicated in this study wherever it seems pertinent.

Evening school courses, extension courses, and summer school theory courses have not been included in the study. Summer school practicum courses in clinical pastoral training are, of course, included because of the vital relationship which they have to the pastoral counseling program.

The type of courses included in this study.-- The writer was impressed by the wide variety of course offerings available under the faculties of many of the theological schools. Many of these course offerings are in fields of study closely

allied to those of psychology and counseling; yet, because this study has tended to define the pastoral counseling field in narrow terms rather than in broad terms, some courses which do contribute to the student's understanding of individual and group behavior as well as his understanding of social and even psychological processes have been omitted. This study does not include courses in the sociology of religion, social anthropology and religion, cultural anthropology, or social psychology. Courses in ethics, social ethics, and the relationship between the church on social problems have been excluded. Courses in marriage and the family have been excluded except in cases where the catalogue definitely states that the course is slanted toward the work of the counselor as he deals with persons involved in marriage-oriented problems. (For example, the course "Christianity and the Family" offered by the Federated Theological Faculty of the University of Chicago has been excluded but the course "Marriage and Family Counseling" offered at Berkeley Baptist Divinity School has been included.)

Omnibus or general courses in pastoral theology which include units on such topics as the character and daily life of the minister, the minister's relations with his family, his church, his community, and his denomination, the minister as a leader in worship and as administrator of the church program, the minister as director of the religious

education program, the minister as he visits in homes and hospitals, and the minister as counselor have not been included even though it is recognized that the last two units mentioned are, of themselves, included in the pastoral counseling field. Courses in religious education have not been included except where the catalogue clearly indicated that the courses were slanted primarily toward an understanding of human behavior rather than toward an understanding of the learning process. (For example, the courses "Psychology of Adolescence" and "Dynamics of Human Behavior" offered under the School of Religious Education of the Hartford Seminary Foundation have been included while courses such as "The Minister and the Learning Process" or "Human Development and Christian Education" offered at Eastern Baptist Theological Seminary have not.)

Obviously, there have been times when the decision to include or exclude a particular course offering has been difficult to make, and the writer quite frequently wished that he had additional precise information concerning the exact content of a particular course. Nonetheless, the writer believes that the problem of including or excluding border-line courses would not necessarily have been lessened or solved by permitting each of 71 seminaries to interpret the above standards and include or exclude courses on the basis of their separate interpretations.

For purposes of analysis, the writer has sub-divided the course offerings in the pastoral counseling field into three parts. The first category includes those courses which are included under the psychology of religion, pastoral psychology, and the dynamics of human behavior. The second category includes those courses which are basically concerned with pastoral counseling, its philosophy and its methodology. The third category includes practicum courses in pastoral counseling, courses which endeavor to apply psychological and counseling theory to the actual counseling situation. Most commonly this type course is referred to as clinical pastoral training. Pastoral counseling practicum or clinical pastoral training may be offered during the regular academic year or during the summer, and in this study those courses offered during the regular academic year have been kept separate from those available during the summer. The basic factor necessitating separate tabulation is that summer school offerings in clinical pastoral training are frequently sponsored by an organization such as the Council for Clinical Training, Inc., which is an independent, non-profit corporation under which the seminary student takes his training in an approved center. The theological school recommends the training by indicating in the catalogue that it is available and the theological school grants academic credit for the training completed. While it is also possible during the regular academic year to obtain clinical training

under an organization such as Clinical Pastoral Training, Inc., such courses are not included in this study if their inclusion is but a duplication of the summer courses.

The omnibus or general course in pastoral theology.--
The previous section of this chapter has pointed out that the general or omnibus course in pastoral theology frequently includes a unit on pastoral visitation in hospitals and another unit on pastoral counseling. This study does not include the omnibus course as an integral part of course offerings in the pastoral counseling field; however, because such courses include introductory materials which overlap with the pastoral counseling field, a separate tally was made of the number of seminaries offering the omnibus course and the number of seminaries requiring the same. Forty-six seminaries have an omnibus pastoral theology course which includes a unit or two on pastoral counseling. Of the 46 seminaries offering such a course, 44 require it of B.D. candidates for the pastoral ministry.

When Seward Hiltner completed his 1943 study he found that 69 out of 89 schools offered such an omnibus course and for 28 schools it was the only course offered in pastoral theology.^{1/} Five schools offered nothing whatsoever in the field of pastoral theology.^{2/} All of the theological schools

1/Seward Hiltner, Editor, Clinical Pastoral Training, op. cit., pp. 139-40.

2/Ibid., p. 141.

included in this current study offer at least an omnibus course containing a unit or two on pastoral counseling, and, in reality, all seminaries but one offer at least one additional course beyond the omnibus course. The single exception is Moravian Theological Seminary, a small school enrolling fewer than fifty students. Moravian does require all B.D. candidates to take the general or omnibus course entitled "The Pastoral Office". The only other course in the curriculum which is somewhat related to the pastoral counseling field is an elective entitled "Social Pathology".

Calvin Seminary does not offer an omnibus course but does offer one course under pastoral counseling and this course is required of B.D. candidates. Berkeley Divinity School offers and requires an omnibus course but offers no additional courses which may be included in the pastoral counseling field; however, Berkeley Divinity School is affiliated with Yale University and the Berkeley catalogue lists three courses in the pastoral counseling field which are offered under the Yale Divinity School faculty and which may be chosen as electives. Church Divinity School of the Pacific offers and requires an omnibus course. They list as an elective the twelve-week summer course in clinical training offered by the Council for Clinical Training or the Institute of Pastoral Care. In all theological schools except those mentioned above, the B.D. candidate is offered

two or more courses in the pastoral counseling field.^{1/} At the time of the Hiltner study, 78 per cent of the seminaries offered an omnibus course, but this study gives no information as to how many seminaries required the omnibus course for graduation. Current evidence, based upon a sampling somewhat different from that used by Hiltner indicates that the percentage of seminaries offering the omnibus type course has declined to 65 per cent; however, 96 per cent of the seminaries offering the omnibus pastoral theology course also require^{2/} it for B.D. graduation. Thus, the omnibus course seems to be strongly established in two-thirds of the accredited seminaries even though fourteen years ago Seward Hiltner felt that this type of course was "in general, a drawback to progress in this field."^{3/}

Pastoral counseling courses currently available:--^{4/}

The 71 separate faculties of the members of the American

1/Appendix C gives a complete listing of pastoral counseling course offerings in each theological school.

2/The omnibus course "Care and Conduct of the Parish Church" offered by Harvard Divinity School has been included even though the catalogue lists it as "recommended" rather than required.

3/Seward Hiltner, Editor, Clinical Pastoral Training, op. cit., p. 145.

4/See Appendix C for complete listing on all seminaries.

Association of Theological Schools^{1/} offer a total of 191 courses, (an average of 2.69 courses per seminary) in that portion of the pastoral counseling field which embraces the psychology of religion, pastoral psychology, and the dynamics of human behavior. These same faculties offer a total of 184 courses (an average of 2.59 courses per seminary) in the theory and practice of pastoral counseling, and during the regular academic year they offer 106 practicum or clinical practical training courses (an average of 1.49 courses per seminary).

Beyond this, twenty-three theological schools^{2/} specifically list the availability of twelve-week clinical training programs offered under such organizations as the Council for Clinical Training, the Institute of Pastoral Care, or the Institute of Religion, Texas Medical Center, Houston, Texas. An additional four seminaries^{3/} make reference to the availability of these same twelve-week summer training programs although they do not actually include them in their listing of elective or required course offerings. Beyond this, ten seminaries^{4/} indicate their own clinical

1/See Appendix A for complete list.

2/Theological schools 3, 4, 7, 9, 10, 15, 16, 18, 21, 26, 28, 31, 32, 34, 37, 39, 41, 50, 51, 52, 55, 65 and 68 as listed in Appendix A.

3/Theological schools 38, 57, 58 and 63 as listed in Appendix A.

4/Theological schools 1, 17, 20, 26, 40, 48, 49, 55, 56, and 65 as listed in Appendix A.

pastoral training programs for six, eight, or twelve week periods during the summer. Three of this latter group of ten seminaries^{1/} have previously been mentioned as recommending one of the independent clinical training programs referred to in the opening sentence of this paragraph. After eliminating this area of overlap, we find 34 seminaries offering their own program in clinical pastoral training or recommending one of the various approved programs in hospitals, prisons, or other institutions. The value of the intensive summer training programs in which theory and practice are integrated under qualified supervisors would seem to be considerable.

In this regard Hiltner's study showed that 47 out of 89 schools (or 55 per cent) gave some measure of cooperation to the clinical training movement.^{2/} If one defines as "cooperating" all those schools which offer a practicum course of their own or which recommend one of the approved clinical training programs, the evidence found in current seminary catalogues is that 52 out of 71 schools (or 73 per cent) are now employing this method of teaching pastoral counseling. It would seem that the relationship between

1/Theological schools 26, 55, and 65 as listed in Appendix A.

2/Seward Hiltner, Editor, Clinical Pastoral Training, op. cit., p. 145. These figures are given under the sub-heading "Some Wholly Subjective Findings" and Hiltner does not indicate the exact standard which a school had to meet in order to be included among those who were cooperating with the movement.

the counselor's personal qualifications, his previous training in psychological and counseling theory and his learning experience in the various clinical training programs might well be a fruitful area for further research.

It has been indicated above that 184 courses in pastoral counseling theory plus 106 courses in pastoral counseling practicum are offered during the regular academic year. Taken together, this indicates a total of 290 course offerings or an average of 4.08 courses per seminary in these two sub-divisions of the pastoral counseling field. If one adds the 191 courses offered under the psychology of religion sub-division one obtains a total of 481 course offerings, an average of 6.77 course offerings per theological school, exclusive of summer clinical training programs.

Courses in the pastoral counseling field which are required for B.D. candidates^{1/} It is one thing to list the number of courses offered by various seminaries; it is quite another thing to inquire concerning the percentage of students who enroll in such courses. The number of students who enroll in elective pastoral counseling courses as compared to those who enroll in other elective courses would provide good evidence on the intensity of student demand for course offerings in the pastoral counseling field; however, this

^{1/}See Appendix D for number of such courses required in each seminary.

study was not designed to answer such questions, interesting though they may be.

The seminary catalogue does provide one with information on the required number of courses which B.D. candidates must take in order to graduate. Also, this study has previously indicated that approximately four-fifths of the average three-year seminary program consists of required courses as determined by the particular theological school.^{1/}

A study of Appendix D indicates first of all that sixteen seminaries do not require B.D. candidates to take any courses in the pastoral counseling field. Courses required by the 55 seminaries remaining are summarized as follows:

Table 2. Summary of Pastoral Counseling Courses
Required at Fifty-Five
Accredited Seminaries^{2/}

Sub-Divisions of Pastoral Counseling Field	No. of Courses Required
Psychology of Religion	30
Pastoral Counseling (theory)	42
Practicum courses	3
Clinical Pastoral Training (summer)	8
Total	83

^{1/}Cf. page 34 above.

^{2/}The specific number of courses offered at each of the 55 seminaries is listed in Appendix D.

While it should be kept in mind that a requirement of twelve weeks of clinical practical training is of far more potential value to the student than the requirement of a particular theory course, the total number of courses required by these 55 seminaries is 83, an average of 1.51 courses per school.

Table 3. Type of Courses Required by
Fifty-Five Accredited
Seminaries^{1/}

Type of Requirement	Number of Seminaries
A single theory course only	28
Two or more theory courses	16
Twelve weeks of clinical training	6
Clinical training or practicum plus one or more theory courses	5
Total number of seminaries	55

Possibility of devoting one-sixth of the B.D. program to pastoral counseling:-- In an endeavor to obtain broader perspective and to establish some general criteria which might be applied to each of the 71 theological schools studied, the writer proposed the following question:

1/Each of the 55 seminaries is listed in Appendix D.

"At how many of these 71 theological schools would it be possible for the B.D. candidate to plan his program so as to concentrate at least one-sixth of his time in the pastoral counseling field?" At first this fraction, one-sixth, appears to be extremely small; however, it seems best to set up a standard which is within the possibilities of each of these 71 seminaries rather than set up a standard which might be considered an impractical ideal. The B.D. program is a general program and the bulk of its contents are pre-determined by the theological school. Beyond this, there may be attractive course offerings in adjacent departments, and the candidate who is interested in pastoral counseling may also be interested in choosing a course or two from electives in an allied field.

A study of Appendix E indicates that in 36 of the 71 seminaries the B.D. candidate could arrange his program so as to concentrate at least one-sixth of his time in the pastoral counseling field.^{1/} The footnotes in Appendix E further indicate that in four other theological schools (Crozer, Seabury-Western, Temple, and Vanderbilt) the B.D. candidate may elect, without extra charge, courses offered under other faculties. Therefore, in each of these four

^{1/}A number of seminary catalogues do not indicate the amount of academic credit which may be obtained by completing the twelve-week summer course in clinical pastoral training. In such cases this study has assigned an arbitrary value of eight semester hours of credit for this program.

schools the student could, by electing courses under other faculties, concentrate at least one-sixth of his program in the pastoral counseling field. This still leaves 31 theological schools (43.7 per cent of the total) where less than one-sixth of the program may be taken in courses directly concerned with the art of communicating with individuals who are under stress and tension because of personal, emotional problems.

A check was made of the Greek and Hebrew requirements in the 31 theological schools where the student is unable to concentrate one-sixth or more of his program in the pastoral counseling field. Greek is a requirement in 26 of these 31 schools^{1/} and a twenty-seventh school indicates that Greek is required but the requirement "may be waived by action of the faculty."^{2/} Beyond this, thirteen of these 27 schools which require Greek also have a Hebrew language requirement.^{3/} In contrast, only eight of the seminaries where one-sixth of the program may be taken in the pastoral

^{1/}Theological schools 2, 3, 8, 12, 14, 15, 18, 22, 24, 25, 27, 33, 38, 40, 43, 44, 45, 46, 47, 49, 54, 64, 67, 69, and 70 as listed in Appendix A.

^{2/}Bexley Hall Catalogue, 1957-59, p. 30.

^{3/}Hebrew is required of all B.D. candidates in theological schools 3, 8, 12, 18, 22, 44, 45, 54, 64, 69, and 70 as listed in Appendix A. School 2 encourages the B.D. candidate to take Hebrew while school 24 requires students who have had Greek in college to take Hebrew in seminary.

counseling field require Greek,^{1/} and four of these also require Hebrew.^{2/}

The denominational affiliation of these 31 seminaries where less than one-sixth of the program may be taken in the pastoral counseling field also seems significant. Eight are of Lutheran background, seven are of Presbyterian background, and five are Episcopal. Five others represent four smaller denominations of the Reformed tradition while another is Moravian. In general, these denominations have longer traditions and deeper historical roots than some of the other denominations of Protestantism. Further, the emphasis on Biblical languages and on Biblically-oriented theology has continued stronger in these denominations than in some of the younger denominations of Protestantism.

Of the 40 seminaries where one may take one-sixth or more of his program in pastoral counseling, nine are Methodist, seven are undenominational, four are Disciples and three are American Baptist. None of these 23 schools require either Greek or Hebrew and all are representative of younger movements within the Protestant tradition.

Evidences of the academic and professional qualifications of persons teaching in the pastoral counseling field:-- A study of Appendix F indicates that 89 persons teaching one

1/Theological schools 32, 39, 42, 55, 56, 57, 58, and 60 as listed in Appendix A.

2/Theological schools 39, 55, 57, and 60 as listed in Appendix A.

or more courses in the pastoral counseling field hold earned doctoral degrees. These 89 holders of earned doctorates teach courses in 47 different seminaries. While these facts are of interest, they do not inform the reader whether or not these persons have had sufficient specialized training in the pastoral counseling field so that they are fully qualified to teach the courses to which they have been assigned.

In an endeavor to increase the sensitivity of this portion of the study, the names of all persons listed as teaching in the pastoral counseling field were checked against recent membership lists of the American Psychological Association, the American Personnel and Guidance Association, and the American Psychiatric Association. The rather meager results of this investigation are listed on the following page in Table 4.

Table 4. Number of Persons Teaching in the Pastoral Counseling Field Who Hold Membership in Certain Professional Associations

Seminary ^{1/}	American Psychological Association ^{2/}	American Personnel & Guidance Association ^{3/}	American Psychiatric Association ^{4/}
1.	2	2	1
6.	1	-	-
9.	4	-	-
10.	1	-	-
21.	1	-	-
24.	-	-	1
25.	1	-	-
34.	1	-	-
37.	-	-	1
49.	1	-	-
51.	2	-	-
59.	1	-	-
62.	-	-	1
63.	-	-	1
65.	1	-	-
66.	1	-	-
69.	1 ^{5/}	-	-
71.	-	-	1
Totals	18	2	6

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}This column indicates the number of teachers of pastoral counseling courses listed in the American Psychological Association 1957 Directory.

^{3/}This column indicates the number of teachers of pastoral counseling courses listed in the American Personnel and Guidance Association 1956 Directory of Members.

^{4/}This column indicates the number of teachers of pastoral counseling courses listed in the List of Fellows and Members of the American Psychiatric Association, 1956-57.

^{5/}This person also holds membership in the A.P.G.A.

Of 158 different persons teaching courses in the pastoral counseling field in the 63 seminaries included in this part of the study, only 26 different persons hold membership in one of the three major professional organizations included in Table 4. Eleven of these persons are concentrated in three theological schools. Andover-Newton has five, Boston University School of Theology has four, and the Pacific School of Religion has two. Of the remaining fifteen, four are teaching in schools where less than one-sixth of the B.D. program may be taken in the pastoral counseling field.^{1/} It would seem that the question of specialized training for persons teaching in this field together with their affiliation (or reasons for non-affiliation) with the several professional organizations in the field is a matter for further study.

Personal qualifications for the pastoral counselor:--

This portion of the current study is concerned with special personal qualifications which may be demanded of B.D. candidates who desire to concentrate a substantial portion of their studies in the pastoral counseling field. Underlying this inquiry is the basic consideration that the counselor must himself be a well-adjusted, emotionally-healthy person. The emotional health of the pastoral

1/Theological schools 24, 25, 49, 69 as listed in Appendix A.

counselor is of importance not only to the theological school which provides him with his training and awards him an academic degree, but it is of vital importance to the pastor himself and to the parishoner who comes to him with a personal problem. The writer realizes that there are problems in trying to define the healthy personality, and there are difficulties in attempting to estimate or measure the mental health of any given individual. Beyond this, there are those whose emotional health may improve rapidly as they are given opportunity to obtain greater self-understanding, and there are also those who seem to reject opportunities for self-evaluation because such opportunities may threaten long-crystallized patterns of behavior or may expose inaccurate concepts concerning the self.

It is obvious to anyone reading the general admission requirements in the various catalogues that all theological schools desire to admit students whose personal and academic qualifications are of the highest. In this regard, the American Association of Theological Schools recently adopted a revised statement on the pre-seminary, collegiate preparation of the theological student.^{1/} This statement concerns the "academic health" of the applicant. Most seminary catalogues quote it in full or in part, and the opening sentence of the

^{1/}American Association of Theological Schools, op. cit., pp. 13-15.

statement invites the prospective seminary student to evaluate his own academic qualifications in the light of the standard presented. It would seem to be in order for the American Association of Theological Schools to consider the adoption of a similar statement concerning desirable standards for the prospective theological student's emotional health. Such a standard could likewise be quoted in full or in part in the various theological school catalogues, and it would help to focus attention on the personal qualifications necessary for the potential pastor.

Many of the theory courses in the field of psychology of religion, pastoral psychology, and pastoral counseling can be of real therapeutic benefit to the student who is endeavoring to know and to understand himself. Yet the very student who may obtain personal benefit from such courses of study may well be discouraged from enrolling in a practicum course or a course in clinical pastoral training until such time as he is better equipped to help those who have mental and emotional problems. It is of significance that all courses offered under the Council for Clinical Training or the Institute of Pastoral Care are normally limited in enrollment to six students for each Chaplain-Supervisor, and prior to enrollment one must have an

interview with the Chaplain-Supervisor.^{1/} The catalogues of thirty seminaries specifically mention that enrollment in practicum or clinical pastoral training courses is either limited to a specific number of students or is permitted only on the permission of the instructor of the course.^{2/} Sixteen other seminaries list courses in practicum or clinical pastoral training which might well demand some additional screening of students who desire to enroll in the same; however, none of the catalogues of these seminaries indicate that such screening is given.^{3/}

It is acknowledged that the qualification "enrollment limited" or "enrollment only on permission of the instructor" may serve a very useful and worthwhile purpose as it is interpreted so as to best meet the needs of each individual B.D. candidate. In other instances these qualifications may be poorly or loosely interpreted to the potential

1/Department of Pastoral Services of the National Council of the Churches of Christ in the U. S. A., "Opportunities for Study, Training and Experience in Pastoral Psychology--1955," Pastoral Psychology (January, 1955) 5:36;39.

2/Theological schools 1, 3, 4, 9, 10, 14, 16, 17, 18, 23, 25, 26, 28, 29, 30, 32, 39, 40, 43, 48, 50, 52, 57, 59, 60, 61, 63, 65, 68, and 71 as listed in Appendix A. It is assumed that the qualification "limited enrollment" is in substance equal to "enrollment only on the permission of the instructor." Some catalogues mention one or the other; some catalogues mention both.

3/Theological schools 6, 20, 21, 24, 27, 31, 33, 34, 35, 36, 44, 49, 51, 55, 64, and 67 as listed in Appendix A.

disadvantage of both the B.D. candidate and the persons with whom he will endeavor to establish a counseling relationship. The matter of how effective these qualifications are functioning in each particular situation is, of course, unanswered by the above. That the catalogues of these thirty seminaries do make mention of limited enrollments and that the clinical courses demand seminar-type discussions, self-criticism, and personal conferences with the supervisors of the courses is encouraging. To assume that the sixteen seminaries, listed above, which do not make mention in the catalogue of limited enrollments in clinical or practicum courses, are not interested in the personal and emotional qualifications of the pastoral counselor is not warranted by the evidence. Yet, the evidence does warrant one to state that if these same seminaries are concerned about the emotional health of the potential pastoral counselor, it would be well for them to reflect this concern in the catalogue listings of clinical courses.

Availability of advanced degrees in pastoral counseling:--

The various theological school catalogues indicate that advanced degrees in the pastoral counseling field are available at eighteen schools. A listing of the schools offering advanced programs is given in Table 5 and a breakdown of their denominational affiliations is given in Table 6.

Table 5. Theological Schools Offering Advanced Degrees in Pastoral Counseling

Seminary ^{1/}	Th.M. S.T.M.	Th.D.	Seminary ^{1/}	Th.M. S.T.M.	Th.D.
1.	x	-	34.	x	-
4.	x	-	35.	x	-
9.	x	x	37.	x	x
10.	x	-	48.	x	x
14.	x	-	52.	x	-
17.	x	-	57.	x	-
18. ^{2/}	x	-	61. ^{4/}	x	x
29. ^{3/}	x	x	63.	x	x
31. ^{3/}	x	-	71.	x	-

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}Degrees offered are M.A. and Ph.D., awarded by the University of Chicago.

^{3/}Degree of M.A. in pastoral psychology and counseling is offered in cooperation with Northwestern University.

^{4/}Doctoral program is centered in the School of Religious Education leading to the D.R.E. degree.

Table 6. Denominational Affiliation of
Theological Seminaries in
Table 5.^{1/}

Denominational Affiliation	No. of Schools
Undenominational	5
Methodist	4
American Baptist ^{2/}	2
Disciples	2
Southern Baptist	2
United Lutheran	1
Presbyterian, U.S.	1
Presbyterian, U.S.A.	1
Total	18

^{1/}Appendix B indicates the denominational affiliation of schools used in this study.

^{2/}Andover-Newton is of American Baptist and Congregational origin.

CHAPTER VII

LIMITATIONS OF THIS STUDY
IN COMBINATION WITH SUGGESTIONS FOR FURTHER RESEARCH

The data for the latter portion of this study has been limited to information contained in the published catalogues of the accredited theological schools. This source of information in combination with historical research did prove adequate for surveying the origins and development of the pastoral counseling movement and for establishing the fact that this movement is still in process of growth so far as the seminary curriculum is concerned. This method of investigation was inadequate for evaluating such matters as the academic and professional qualifications of persons teaching in the pastoral counseling field, the percentage of elective hours which students actually spend in pastoral counseling courses as compared with other elective courses, and the relationship between the emotional health of the student and his enrollment in clinical courses. Further studies might be designed to investigate these topics.

This study made no attempt to survey and evaluate the adequacy of pastoral counseling programs at the Th.M. and Th.D. level. Such an investigation might prove to be of value.

This study was limited to seminaries which are members of the American Association of Theological Schools. Similar studies might be made of the pastoral counseling movement as it is seen in Roman Catholic and Jewish theological schools. Also a similar study might be made of the forty-four theological schools which are Associate Members of the American Association of Theological Schools.^{1/}

This study was not designed to evaluate the effectiveness of pastoral counseling programs in the various seminaries. The study has assumed that there is a positive relationship between the amount and type of training received by the B.D. candidate and his potential effectiveness as a pastoral counselor. There is much room for additional research in this area.

This study raises the question of the emotional health of the potential pastoral counselor. Further research could be initiated concerning the nature or type of counseling services available to theological students, and some of these available services could be evaluated in terms of their effectiveness in meeting student needs.

^{1/}American Association of Theological Schools, op. cit., pp. 19-21.

Studies which will aid in clarifying the role of the pastoral counselor are needed. Such studies might include evidence on the number and types of persons who come to the pastor for counseling, and might also include an analysis of the types of problems with which the pastoral counselor most frequently deals.

APPENDICES

APPENDIX A

ACCREDITED MEMBERS OF THE
AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS^{1/}

Theological School	Year of Catalogue Consulted
1. Andover-Newton Theological School Newton Centre, Massachusetts	1957-58
2. Augustana Theological Seminary Rock Island, Illinois	1957-58
3. Austin Presbyterian Theological Seminary Austin 5, Texas	1957-58
4. Berkeley Baptist Divinity School Berkeley 4, California	1958-59
5. Berkeley Divinity School New Haven 11, Connecticut	1957-58
6. Bethany Biblical Seminary Chicago, Illinois	1956-57
7. Bexley Hall Gambier, Ohio	1957-59
8. Biblical Seminary in New York New York 17, New York	1958-59
9. Boston University--School of Theology, Boston 15, Massachusetts	1958-59
10. Brite College of the Bible Fort Worth 9, Texas	1956-57
11. Butler University--School of Religion, Indianapolis, Indiana	1957-58
12. Calvin Seminary Grand Rapids, Michigan	1957-58

^{1/}As of July 1, 1956. American Association of Theological Schools, op. cit., pp. 16-18.

Theological School	Year of Catalogue Consulted
13. Candler School of Theology of Emory University Emory University, Georgia	1957-58
14. Chicago Lutheran Seminary Maywood, Illinois	1958-59
15. Church Divinity School of the Pacific, Berkeley 9, California	1958-59
16. Colgate Rochester Divinity School Rochester, New York	1958-59
17. College of the Bible Lexington, Kentucky	1957-58
18. Columbia Theological Seminary Decatur, Georgia	1957-58
19. Crozer Theological Seminary Chester, Pennsylvania	1957-58
20. Drake University Divinity School Des Moines, Iowa	1958-59
21. Drew University Theological School Madison, New Jersey	1957-58
22. Theological Seminary of the University of Dubuque, Dubuque, Iowa	1957-59
23. Duke University Divinity School Durham, North Carolina	1957-58
24. Eastern Baptist Theological Seminary Philadelphia 31, Pennsylvania	1958-59
25. Eden Theological Seminary Webster Grove, Missouri	1957-58
26. Episcopal Theological School Cambridge, Massachusetts	1957-58
27. Evangelical Lutheran Theological Seminary of Capital University Columbus, Ohio	1958-59
28. Evangelical Theological Seminary Naperville, Illinois	1957-58

Theological School	Year of Catalogue Consulted
29. Federated Theological Faculty ^{1/} of the University of Chicago Chicago, Illinois a. Chicago Theological Seminary b. Disciples Divinity House c. Divinity School of the University of Chicago d. Meadville Theological School	1957-58
30. Gammon Theological Seminary Atlanta 15, Georgia	1957-58
31. Garrett Biblical Institute Evanston, Illinois	1958-59
32. General Theological Seminary New York 11, New York	1958-59
33. Hama Divinity School of Wittenberg College Springfield, Ohio	1957-58
34. Hartford Theological Seminary Hartford, Connecticut	1958-59
35. Harvard Divinity School Cambridge, Massachusetts	1957-58
36. Howard University School of Religion Washington 1, D.C.	1958-59
37. Iliff School of Theology Denver 10, Colorado	1958-59
38. Lancaster Theological Seminary of the United Church of Christ Lancaster, Pennsylvania	1958-59
39. Louisville Presbyterian Theological Seminary, Louisville, Kentucky	1957-58

^{1/}Includes the four separate Divinity Schools which are listed above under 29 a., b., c., and d. The Divinity School of the University of Chicago and the Meadville Theological School are listed separately in the July 1, 1956 listing of American Association of Theological School members; however, for purposes of this study these four schools are considered as one.

Theological School	Year of Catalogue Consulted
40. Luther Theological Seminary St. Paul 8, Minnesota	1956-57 ^{1/}
41. Lutheran Theological Seminary Gettysburg, Pennsylvania	1957-58
42. Lutheran Theological Seminary Philadelphia 19, Pennsylvania	1957-58
43. Lutheran Theological Southern Seminary, Columbia, South Carolina	1957-58
44. McCormick Theological Seminary Chicago 14, Illinois	1957-58
45. Moravian Theological Seminary Bethlehem, Pennsylvania	1957-58
46. Nashota House Nashotah, Wisconsin	1958-59
47. New Brunswick Theological Seminary New Brunswick, New York	1958-59
48. New Orleans Baptist Theological Seminary, New Orleans, Louisiana	1958-59
49. Northwestern Lutheran Theological Seminary, Minneapolis 4, Minnesota	1958-59
50. Oberlin College Graduate School of Theology, Oberlin, Ohio	1958-59
51. Pacific School of Religion Berkeley 9, California	1958-59
52. Perkins School of Theology Dallas, Texas	1957-58
53. Philipps University Graduate Seminary Enid, Oklahoma	1958-59
54. Pittsburgh-Zenia Theological Seminary, Pittsburgh 6, Pennsylvania	1958-59

1/Also includes announcements for 1957-58.

Theological School	Year of Catalogue Consulted
55. Princeton Theological Seminary Princeton, New Jersey	1957-58
56. Protestant Episcopal Theological Seminary in Virginia Alexandria, Virginia	1957-58
57. San Francisco Theological Seminary San Anselmo, California	1956-57 ^{1/}
58. Seabury-Western Theological Seminary Evanston, Illinois	1957-58
59. Southern California School of ^{2/} Theology, Claremont, California	1957-58
60. Southern Baptist Theological Seminary Louisville, Kentucky	1958
61. Southwestern Baptist Theological Seminary, Fort Worth, Texas	1958-59
62. Temple University School of Theology Philadelphia 22, Pennsylvania	1957-58
63. Union Theological Seminary New York, New York	1958-59
64. Union Theological Seminary in Virginia, Richmond 27, Virginia	1957-58
65. United Theological Seminary Dayton, Ohio	1958-59
66. Vanderbilt Divinity School Nashville, Tennessee	1957-58
67. Wartburg Theological Seminary of the American Lutheran Church Dubuque, Iowa	1956-57 ^{3/}

1/Also includes announcements for 1957-58.

2/Formerly the School of Religion, University of Southern California.

3/Also includes announcements for 1957-58.

Theological School	Year of Catalogue Consulted
68. Wesley Theological School, of the Methodist Church <u>1</u> / Westminster, Maryland	1957-58
69. Western Theological Seminary Pittsburgh 12, Pennsylvania	1957-58
70. Western Theological Seminary of the Reformed Church in America Holland, Michigan	1957-58
71. Yale University Divinity School New Haven, Connecticut	1957-58

1/Formerly the Westminster Theological Seminary of the
Methodist Church.

APPENDIX B

DENOMINATIONAL AFFILIATION OF
THEOLOGICAL SCHOOLS USED IN THIS STUDY

Seminary ^{1/}	Denominational Affiliation
1.	American Baptist Convention and Congregational
2.	Evangelical Lutheran Church
3.	Presbyterian Church in the U. S.
4.	American Baptist Convention
5.	Protestant Episcopal Church
6.	Church of the Brethren
7.	Protestant Episcopal Church
8.	Undenominational
9.	Methodist
10.	Disciples of Christ
11.	Disciples of Christ
12.	Christian Reformed Church
13.	Methodist
14.	United Lutheran Church in America
15.	Protestant Episcopal Church
16.	American Baptist Convention
17.	Disciples of Christ
18.	Presbyterian Church in the U. S.
19.	American Baptist Convention
20.	Disciples of Christ
21.	Methodist
22.	Presbyterian Church in the U. S. A.
23.	Methodist
24.	American Baptist Convention
25.	Evangelical and Reformed Church
26.	Protestant Episcopal Church
27.	American Lutheran Church
28.	Evangelical United Brethren Church
29.	Undenominational
30.	Methodist
31.	Methodist
32.	Protestant Episcopal Church
33.	United Lutheran Church in America
34.	Undenominational (Congregational in origin)
35.	Undenominational (Congregational in origin)
36.	Undenominational (Congregational in origin)
37.	Methodist
38.	United Church of Christ Evangelical and Reformed

^{1/}See Appendix A for name of seminary corresponding to each number.

Seminary^{1/}

Denominational Affiliation

39. Presbyterian Church in the U. S. and
Presbyterian Church in the U. S. A.
40. United Lutheran Church in America
41. United Lutheran Church in America
42. United Lutheran Church in America
43. United Lutheran Church in America
44. Presbyterian Church in the U. S. A.
45. Moravian Church in America
46. Protestant Episcopal Church
47. Reformed Church in America
48. Southern Baptist Convention
49. United Lutheran Church in America
50. Undenominational (Congregational in origin)
51. Undenominational (Congregational in origin)
52. Methodist
53. Disciples of Christ
54. United Presbyterian Church of North America
55. Presbyterian Church in the U. S. A.
56. Protestant Episcopal Church
57. Presbyterian Church in the U. S. A.
58. Protestant Episcopal Church
59. Methodist
60. Southern Baptist Convention
61. Southern Baptist Convention
62. Undenominational (Baptist in origin)
63. Undenominational (Presbyterian U. S. A. in origin)
64. Presbyterian Church in the U. S.
65. Evangelical United Brethren Church
66. Undenominational (Methodist Episcopal in origin)
67. American Lutheran Church
68. Methodist
69. Presbyterian Church in the U. S. A.
70. Reformed Church in America
71. Undenominational (Congregational in origin)

1/See Appendix A for name of seminary corresponding to each number.

APPENDIX C

COURSE OFFERINGS IN THE PASTORAL COUNSELING FIELD
IN ACCREDITED THEOLOGICAL SEMINARIES
EXCLUDING SUMMER COURSES IN
CLINICAL PASTORAL TRAINING

	Seminary ^{1/} Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		Totals		^{2/}
	a.	b.	a.	b.	a.	b.	a.	b.	
1.	8	17	4	8	2	12	14	37	
2.	-	-	2	4	-	-	2	4	
3.	1	3	2	4	-	-	3	7	
4.	1	2	4	8	4	8	9	18	
5. ^{3/}									
6. ^{4/}	3	10	1	4	3	6	7	20	
7.	-	-	1	3	-	-	1	3	
8.	4	8	-	-	-	-	4	8	
9.	16	48	4	12	1	6	21	66	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}Three courses offered under the Yale Divinity School Faculty are listed in the Berkeley Divinity School catalogue and are recommended.

^{4/}The nine-month academic year is divided into three terms rather than into two semesters.

	Seminary ^{1/} Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		Totals		2/
	a.	b.	a.	b.	a.	b.	a.	b.	
10.	1	3	-	-	6	24	7	27	
11.	6	12	2	4	-	-	8	16	
12.	-	-	1	2	-	-	1	2	
13. ^{3/}	3	12	4	16	-	-	7	28	
14. ^{3/}	9	27	7	21	3	6	19	54	
15.	-	-	-	-	-	-	-	-	
16.	3	9	2	6	1	3	6	18	
17. ^{3/}	5	18	5	16	3	12	13	46	
18. ^{3/}	3	9	3	9	6	12	12	30	
19. ^{3/}	2	4	2	4	-	-	4	8	
20.	-	-	5	12	4	12 est.	9	24	
21.	3	9	3	9	1	3	7	21	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}The nine-month academic year is divided into three terms rather than into two semesters.

	Seminary ^{1/} Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		Totals		^{2/}
	a.	b.	a.	b.	a.	b.	a.	b.	
22.	-	-	2	4	-	-	2	4	
23.	4	10	3	6	4	12	11	28	
24. ^{3/}	1	2	2	4	1	2	4	8	
25. ^{3/}	2	4	3	6	1	2	6	12	
26.	4	12	3	9	1	3	8	24	
27.	2	4	1	2	2	4	5	10	
28. ^{3/}	1	2	2	8	3	4	6	14	
29. ^{3/}	10	40	8	32	6	24	24	96	
30.	1	2	1	2	1	2	3	6	
31. ^{3/}	5	16	6	18	3	14	14	48	
32.	2	6	1	3	-	-	3	9	
33.	2	5	-	-	1	3	3	8	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit.

^{3/}The nine-month academic year is divided into three terms rather than into two semesters.

	Seminary ^{1/} Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		Totals		^{2/}
	a.	b.	a.	b.	a.	b.	a.	b.	
34.	4	12	2	4	1	2	7	18	
35.	3	12	-	-	2	8	5	20	
36.	2	5	3	7	1	4	6	16	
37. ^{3/}	9	36	6	18	-	-	15	54	
38. ^{3/}	2	6	1	3	-	-	3	9	
39.	1	3	1	3	2	6	4	12	
40.	2	4	2	3	-	-	4	7	
41. ^{3/}	5	16	2	6	-	-	7	22	
42.	-	-	3	7	-	-	3	7	
43. ^{3/}	1	3	1	3	1	3 est.	3	9	
44.	-	-	4	9	2	6	6	15	
45.	-	-	-	-	-	-	-	-	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}The nine-month academic year is divided into three terms rather than into two semesters.

	Seminary ^{1/} Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		Totals		^{2/}
	a.	b.	a.	b.	a.	b.	a.	b.	
46.	-	-	1	4	-	-	1	4	
47. ^{3/}	1	2	2	4	-	-	3	6	
48.	1	2	3	6	2	6 est.	6	14	
49. ^{3/}	1	2	3	6	2	6	6	14	
50.	2	4	1	2	2	4	5	10	
51. ^{3/}	3	10	2	6	4	8	9	24	
52.	2	4	4	8	2	8	8	20	
53.	2	6	-	-	-	-	2	6	
54. ^{3/}	1	3	1	3	-	-	2	6	
55. ^{3/}	2	6	3	8	2	6	7	20	
56.	-	-	5	12	-	-	5	12	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}The nine-month academic year is divided into three terms rather than into two semesters.

Seminary ^{1/}	Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		Totals	
	a.	b.	a.	b.	a.	b.	a.	b. ^{2/}
57. ^{3/}	9	25	5	12	1	3	15	40
58. ^{3/}	-	-	1	2	-	-	1	2
59.	6	21	6	14	6	18	18	53
60.	2	6	3	10	2	8	7	24
61.	4	8	4	8	4	34 est.	12	50
62.	2	4	4	8	-	-	6	12
63.	3	8	7	18	6	14	16	40
64. ^{3/}	3	6	3	7	1	2	7	15
65. ^{3/}	4	16	2	8	2	8	8	32
66. ^{4/}	3	9	1	3	-	-	4	12

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}The nine-month academic year is divided into three terms rather than into two semesters.

^{4/}The Vanderbilt Divinity School catalogue lists six additional courses in psychology and counseling which are offered under other faculties in the university.

Sem- inary ^{1/}	Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		Totals	
	a.	b.	a.	b.	a.	b.	a.	b. ^{2/}
67.	1	3	3	6	3	6	7	15
68.	3	9	3	7	1	3	7	19
69.	1	2	2	4	-	-	3	6
70. ^{3/}	-	-	2	6	-	-	2	6
71.	4	12	4	9	-	-	8	21
Total	191	559	184	480	106	337	481	1376

1/See Appendix A for name of seminary corresponding to each number.

2/All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

3/The nine-month academic year is divided into three terms rather than into two semesters.

APPENDIX D

COURSES IN THE PASTORAL COUNSELING FIELD
WHICH ARE REQUIRED FOR THE B.D. DEGREE ^{1/}

Seminary ^{2/}	Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		^{3/}
	a.	b.	a.	b.	a.	b.	
1.	-	-	-	-	12 wks.	8	
2.	-	-	1	2	-	-	
3.	-	-	1	2	-	-	
6. ^{4/}	1	4	-	-	-	-	
7.	-	-	-	-	12 wks.	8 est.	
8.	2	4	-	-	-	-	
9.	1	3	-	-	6-12 wks.	3-6	

^{1/}Seminaries 4, 5, 10, 15, 17, 20, 22, 25, 28, 35, 39, 44, 45, 48, 53, and 55 do not require B.D. candidates to take any courses in the pastoral counseling field.

^{2/}See Appendix A for name of seminary corresponding to each number.

^{3/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{4/}The nine-month academic year is divided into three terms rather than into two semesters.

Seminary ^{1/}	Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		^{2/}
	a.	b.	a.	b.	a.	b.	
11.	1	2	1	2	-	-	
12.	-	-	1	2	-	-	
13. ^{3/}	-	-	1	4	-	-	
14. ^{3/}	1	3	1	3	-	-	
16.	-	-	1	3	-	-	
18. ^{3/}	1	3	1	3	-	-	
19. ^{3/}	1	2	-	-	-	-	
21. ^{4/}	-	-	1	3	-	-	
23. ^{5/}	-	-	1	2	-	-	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}The nine-month academic year is divided into three terms rather than into two semesters.

^{4/}B.D. candidates must choose either Personal Counseling or Personality Development and Pastoral Psychology.

^{5/}B.D. candidates for the pastoral ministry must also choose one additional course from the field of Pastoral Care and Counseling.

Seminary ^{1/}	Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		2/
	a.	b.	a.	b.	a.	b.	
24. ^{3/}	-	-	1	4	-	-	
26.	-	-	-	-	12 wks.	8 est.	
27.	1	2	1	2	1	2	
29. ^{3/}	3	12	-	-	-	-	
30.	-	-	1	2	-	-	
31. ^{3/}	-	-	1	4	-	-	
32. ^{4/}	-	-	-	-	12 wks.	8 est.	
33.	-	-	1	3	-	-	

1/See Appendix A for name of seminary corresponding to each number.

2/All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

3/The nine-month academic year is divided into three terms rather than into two semesters.

4/General Theological Seminary requires each student to take field work during summer vacations. "The Seminary is an Active Member of the Council for Clinical Pastoral Training, and recommends its program, as well as that of the Institute of Pastoral Care, for qualified students, normally after the completion of their Middle year." Bulletin of the General Theological Seminary, 1958-59, pp. 46-7.

Seminary ^{1/}	Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		^{2/}
	a.	b.	a.	b.	a.	b.	
34. ^{3/}	-	-	-	-	12 wks.	8 est.	
36.	1	3	-	-	-	-	
37. ^{4/}	1	4	1	2	-	-	
38. ^{4/}	1	3	1	3	-	-	
40.	-	-	1	1	-	-	
41. ^{4/}	1	4	-	-	-	-	
42.	-	-	1	3	-	-	
43. ^{4/}	1	3	1	3	-	-	
46.	-	-	1	4	-	-	
47. ^{4/}	-	-	2	4	-	-	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}Hartford Theological Seminary requires field work for graduation. The seminary "is a member of the Council for Clinical Training and pays the tuition of students taking the twelve weeks course in a Mental Hospital for which credit is given." Catalogue of The Hartford Seminary Foundation, 1958-59, p. 36.

^{4/}The nine-month academic year is divided into three terms rather than into two semesters.

Seminary ^{1/}	Psychology of Religion		Pastoral Counseling		Practicum; Clinical Training		^{2/}
	a.	b.	a.	b.	a.	b.	
49. ^{3/}	-	-	1	2	2	6	
50.	1	2	-	-	-	-	
51. ^{3/}	1	4	-	-	-	-	
52.	-	-	1	4	-	-	
54. ^{3/}	-	-	1	3	-	-	
56.	-	-	5	12	12 wks.	8 est.	
57. ^{3/}	1	3	1	3	-	-	
58. ^{3/}	-	-	1	2	-	-	
59.	1	3	1	3	-	-	
60.	-	-	1	4	-	-	
61.	1	2	-	-	-	-	
62.	1	2	1	2	-	-	

^{1/}See Appendix A for name of seminary corresponding to each number.

^{2/}All columns marked "a." contain the number of courses offered. All columns marked "b." contain the hours of credit granted.

^{3/}The nine-month academic year is divided into three terms rather than into two semesters.