A STUDY OF THE ATTITUDES OF SELECTED PASTORS IN THE INDIANA BAPTIST CONVENTION TOWARD THE PRINCIPLES AND PRACTICES OF PASTORAL MARRIAGE COUNSELING

A Master's Thesis
Presented to the Faculty of the School of Graduate Studies Indiana State College Terre Haute, Indiana

In Partial Fulfillment of the Requirements for the Master of Arts Degree

by

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June 1962
THESIS APPROVAL SHEET

The thesis of Joseph L. Baker, contribution of the School of Graduate Studies, Indiana State College, Series I, Number 822, under the title, "A Study of the Attitudes of Selected Pastors in the Indiana Baptist Convention Toward the Principles and Practices of Pastoral Marriage Counseling," is approved as counting toward the completion of the Master of Arts Degree in the amount of six semester hours of graduate credit.

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APPROVAL FOR SCHOOL OF GRADUATE STUDIES:

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59553
PREFACE

Though there are relatively few ministers who are professionally trained marriage counselors, by the very nature of their profession they will be in counseling relationships whether they desire it or not. It is my desire (1) to discover what principles and practices in pastoral marriage counseling are recommended by the authorities, (2) to see whether these principles and practices are known by the fifty Indiana Baptist Convention pastors interviewed, and (3) to discover whether the pastors sampled apply these principles and practices in their marriage counseling.

The empirical data of this study will be collected by scheduled interview of fifty pastors in the Indiana Baptist Convention. The purpose of this study is to determine the attitudes of these pastors toward the principles and practices recommended by the authorities in pastoral marriage counseling.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PREFACE</td>
<td>ii</td>
</tr>
<tr>
<td></td>
<td>LIST OF TABLES</td>
<td>v</td>
</tr>
<tr>
<td>I</td>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>II</td>
<td>REVIEW OF PRINCIPLES AND PRACTICES OF MARRIAGE COUNSELING</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Definition of Marriage Counseling</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Marriage Counseling Principles</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Marriage Counseling Practices</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Summary</td>
<td>25</td>
</tr>
<tr>
<td>III</td>
<td>THE PASTOR AS A MARRIAGE COUNSELOR</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Advantages of the Pastor as a Marriage Counselor</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Disadvantages of the Pastor as a Marriage Counselor</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>Summary and Conclusions</td>
<td>33</td>
</tr>
<tr>
<td>IV</td>
<td>DEVELOPMENT OF THE QUESTIONNAIRE AND THE SCHEDULED INTERVIEW</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Questions and Objectives</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>The Scheduled Interview</td>
<td>38</td>
</tr>
<tr>
<td>V</td>
<td>PRESENTATION AND ANALYSIS OF DATA</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>Questions Concerning Pastoral Marriage Counseling</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>Objectives of the Study</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>Summary of the Results of the Analysis of the Data</td>
<td>71</td>
</tr>
<tr>
<td>VI</td>
<td>SUMMARY, CONCLUSIONS AND RECOMMENDATIONS</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>Summary</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>Conclusions</td>
<td>74</td>
</tr>
</tbody>
</table>
iv

Recommendations ........................................ 77

APPENDIXES .................................................. 78

A  Copy of Questionnaire ................................. 79
B  Copy of Cover Letter Sent to Pastors .............. 86
C  Marriage Counseling Training Available in American Baptist Seminaries . 87
D  American Association of Marriage Counselors, Inc. 90
E  Indiana Marriage Laws ................................. 95

BIBLIOGRAPHY ............................................... 101


LIST OF TABLES

Table | Page
--- | ---
1. Fifty Initial Letter Contacts to Indiana Baptist Convention Pastors and the Nature of Their Response | 37
2. Pastors' Responses to Questions Relating to Marriage Counseling Training | 40
3. Percentages Indicating How Recently Pastors Have Read Books, Magazines or Professional Journals Concerning Marriage Counseling | 42
4. Percentages of Responses by Pastors to Questions That Indicate the Relevancy of the Gospel to Marriage Counseling | 43
5. Percentages Indicating the Attitudes of Pastors Interviewed Toward Premarital Petting and Sexual Intercourse | 46
6. Percentages Indicating the Willingness of the Pastors Toward Performance of Mixed Marriages | 48
7. Percentages of Responses Indicating the Attitudes of Pastors Toward Divorce | 51
8. Percentages Indicating the Opinion of the Sample With Regard to Those Activities That Best Reflect the Role of a Minister | 56
9. Percentages Indicating the Attitudes of the Pastors Interviewed Toward Marriage Counseling | 59
10. Percentages Indicating the Responses of Pastors to Questions Pertaining to Principles, Procedures, Practices and Problems of Marital Counseling | 61
11. Percentages Indicating the Attitudes of Pastors to Questions Concerning Their Premarital Counseling .......................... 65

12. Percentages Indicating the Responses of Pastors to Questions Pertaining to the Implementation of the Principles and Practices of Marital Counseling ........................................... 68

13. Kinds of Instruction Relative to Marriage and Family Relationships Provided by Pastors as a Part of the Church Program ............................. 70

14. Counseling Training That Is Presently Available By Convention Seminaries Indicated By Latest School Catalogs ... 88
CHAPTER I

INTRODUCTION

The twentieth century has laid a heavy hand on the institution of marriage. Political and economic upheavals and two world wars have had their share in placing great stress on marriage and family. Also, there has been an irresistible impulse toward industrialization which in turn greatly accentuated the trend from rural to urban living.¹

What is happening to marriage? A larger proportion of the population of the United States are marrying. At the same time, divorce is on the increase. By whatever method of computation we use—divorce in terms of total population, comparison of number of divorces to number of marriages in any given year, or the more realistic approach of examining divorce in relation to that segment of the population which is exposed to the risk of divorce, that is, the married population—our divorce rate is high. There were 10.3 divorces per 1000 married females, fifteen years of age and over, in 1950, compared to 8.8 in 1940, 8.0 in 1920,

and 4.0 in 1900. However, within this picture of overall increase, there is evidence of marked fluctuation. The divorce rate is sensitive to many social and economic factors. The depression low-point in 1932 was 6.1. The high point followed World War II, when in 1946 the divorce rate per 1000 married females over fifteen years of age, was 17.6. In the mid-fifties there were some signs of at least temporary decrease. However the rate is still high. It has been variously estimated that between one-fourth and one-fifth of the marriages contracted since World War II will end in divorce.

Surveys revealed that in addition another one-fifth or one-sixth of all couples living together were living in a state of "psychological divorce"—under the same roof but separated from each other emotionally.

Though these figures seem pessimistic—and many a minister has used them for a dramatic appeal in a sermon—a closer look reveals rapidly changing patterns and

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3Ibid.


satisfactions of marriage with positive as well as negative forces at work.  

Marriage is in a state of flux. We are moving from a work-centered, paternalistic, inner-directed pattern to a leisure-centered, companionate, other-directed pattern. The minister, instead of referring to the good old days when father was on the throne and could demand work and obedience from his wife and children, needs to be aware of changing family patterns and behaviors and to see the positive values which may accrue from them. More broadly, the church, without surrendering the centralities of its gospel, can emphasize what needs to be conserved while recognizing what needs to be changed in the light of the emergence of a new social system.

With this flexible approach let us consider some of the current changes in the American couple and family.

1. The family is mobile both socially and geographically. This social and geographical mobility, a mark of an industrial organizational society, makes for ambition and wanting the best for one's family, but it also makes for a sense of "rootlessness and insecurity."  

2. Men and women in America are striving to live on equal terms. The male and female roles are changing rapidly in mid-twentieth century. These roles are in great

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7 Ibid.

8 Ibid.
need of redefinition.\textsuperscript{9}

3. A new leisure is offering families opportunity to be together. With the coming of the seven-hour workday and the four-day work week, Americans are faced with an amount of leisure time formerly available only to the very wealthy. This time can be misused for poor pursuits or used to build healthy marriages and families with positive orientations.\textsuperscript{10}

4. The loss of authority by parents has led to a feeling of uncertainty in dealing with children, making it difficult for youth to find adequate standards of conduct.\textsuperscript{11}

5. There is a quest for meaning on the part of couples and families in the face of a turbulent, even dangerous, world. While recognizing the ostrich-like run for security in many who go back to the church, the honest critic of culture must also admit that a genuine quest for meaning motivates some. A need for finding depth in himself and for sharing his life meaningfully moves the searcher. The rise of personal groups within churches in America and in Europe is demonstration of the fact that many Christians today are not satisfied with worship


\textsuperscript{10}Stewart, p. 13.

"en masse", but want to merge their lives with a God of meaning and with a truly religious community. In marriage and family living too this kind of quest is going on and it appears to be a good omen.\textsuperscript{12}

Sociologists see these trends within the American family as indicating both disorganizing and reorganizing forces.\textsuperscript{13} In the nineteenth century the traditional functions of the rural family were to produce a living on the farm, to confer status upon its members, to reproduce itself, to educate the children in the skills necessary to make a living, and to provide physical and emotional security to its members. Most of these functions have been lost with the rise of an urban industrial society. The husband and father's occupation has been in the factory or business; he has derived his status from his job and this has been passed on to the dependent members of the household. Children have been thought of not as additions to the work group on the farm, but as contributing to the emotional satisfactions of the parents.\textsuperscript{14}

The education and socialization of the child has moved outside the family to be taken up by school, church, peer group, and television. The function of the family in providing emotional security, however, has expanded in

\textsuperscript{12}Stewart, p. 14.


\textsuperscript{14}Stewart, p. 15.
In an increasingly complex and competitive society, the father and working mother have felt isolated and looked to the home to provide them with love, acceptance, and esteem. Thus the urban and suburban family has been thrust back upon itself to find meanings and purposes for living. The external forces tearing at the bonds of family life have forced husbands and wives, parents and children to find security in their own relationships.

With these demands upon each member to give of himself, to meet expectations of other members, and to satisfy needs for companionship and meaningful group participation, some marriages and families have not been strong enough to stand the stress. Others, however, have not only met the needs of its members but have charted new courses for the democratic family life of tomorrow. To say that the family is in flux, then, does not connote pessimism necessarily; it may merely reflect the dynamic changing character of marriage and the family of today and show the challenge facing us in the period ahead.

Historically, most church bodies have been slow to change; yet they find themselves in an ever rapidly changing society. What shall the church do by way of guidance to help people in marital difficulties find some degree of happiness and make a greater success of their union?

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15 Ibid.
16 Ibid.
17 Ibid.
Every church body is deeply concerned with the increase in the number of divorces, separations, and annulments. Divorce finds its victims not only among the unchurched but in increasing measure also among church people. In addition, the question of planned parenthood has to be faced by all churches and an answer found which is in harmony with Christian ethical principles and one which is socially acceptable.\textsuperscript{18}

There are significant signs on the horizon to indicate that society is facing a new moral crisis with regard to intimacies permitted during dating and courtship, with regard to premarital sex experience and pregnancies, with regard to the whole problem of "going steady" and earlier marriages. In an age in which technical sex knowledge is more widespread than ever before, there are nevertheless more problems. It seems evident that information without a sense of responsibility toward God and man is not only quite inadequate but also dangerous.\textsuperscript{19}

Basic to all the problems concerning marriage and family living which confront the church today is the question: What really constitutes marriage? That this question is of widespread concern to both Christians and non-Christians is evidenced by the amount of research in this area which has recently been conducted by social scientists and

\textsuperscript{18}Hansen, p. 1-2.

\textsuperscript{19}Ibid.
theologians in Europe and in America. 20

Since the Christian fellowship is to a considerable degree a fellowship of families, it is being influenced by social changes which affect marriage and family living and which must be interpreted within the Christian frame of reference. When marital tensions arise within church-related families, the need for competent counseling frequently develops. One logical source of help is the pastor, whose efficiency in marriage counseling would be enhanced by appropriate training.

20Ibid.
CHAPTER II

REVIEW OF PRINCIPLES AND PRACTICES
OF MARRIAGE COUNSELING

Definition of Marriage Counseling

Before one gets very far in the field of marriage counseling he becomes aware of its complexity. It involves engaged couples, married partners, and members of family units. Several definitions of marriage counseling have been formulated, of which one of the most satisfactory is that of Emily Hartshorne Mudd.

Marriage counseling is defined as the process through which a professionally trained counselor assists two persons (the engaged or married partners) to develop abilities in resolving, to some workable degree, the problems that trouble them in their interpersonal relationships as they move into a marriage, live with it, or (in a small number of instances) move out of it. The focus of the counselor's approach is the relationship between the two people in the marriage rather than, as in psychiatric therapy, the reorganization of the personality structure of the individual. 21

Marriage counseling is one aspect of the general field of counseling. The problems dealt with are in the area of relationships surrounding marriage and the family.

Such counseling is generally subdivided into (1) premarital counseling, (2) marital counseling, and (3) family counseling.²²

In premarital counseling one deals with the engaged couple before marriage; in marital counseling one deals with the married couple; in family counseling one deals with the father and/or mother and their children. Family counseling may also deal with in-laws or grandparents, so that several generations of a family may be seen. The entire field may be designated marriage counseling since marriage is the focus of the helping operation.²³

In premarital counseling one deals with the families of both partners. In marital counseling one may also talk about the family out of which both partners have come, as well as the feelings they have about establishing a family. In family counseling the kinship patterns of wife, husband, and siblings involve the therapy in a series of multiple relationships which must be understood.²⁴

**Marriage Counseling Principles**

In such a young field of specialization there is little likelihood that any set of guides or principles could meet with general acceptance. The American Association of Marriage Counselors has as yet made no attempt to formulate guides for practitioners. However, various members of the

²²Stewart, p. 22.
²³Ibid.
²⁴Ibid.
Association have from time to time presented their philosophy and methods of marriage counseling. David Mace is the author of the first Public Affairs Pamphlet on this subject. In simple words he explains clearly how marriage counseling operates:

The methods of different counselors vary a good deal of course, but there are basic principles which most accept. One of these is that the counselor's job is not to tell John and Mary Smith what to do, but to help them to find their own solution to their problem. Only a solution that comes from them, out of their own thinking and feeling, is of any use. If the counselor dictated a policy to them, he would be taking over the job of running their lives, imposing his will upon theirs. This he must not do, because the work of the counselor is based upon his respect for the freedom of the individual to manage his own life in his own way, in so far as this is in accord with the welfare of others.

The counselor therefore accepts John and Mary Smith as they are. He makes no attempt to put them under pressure to do what he thinks they ought. Whatever they say, and whatever they do, he continues to respect their individuality. He knows that if he fails to do this he has forfeited the power to help them.

The aim of the counselor is to create an atmosphere in which John and Mary are free to talk of themselves.

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25 See the following five references.

to bring out their hurt feelings, to unburden their disappointments. He may on occasion see them together, but usually he sees them separately, because if there is conflict between them they will feel freer and more relaxed out of one another's presence.

Some marriage problems can be cleared up in one interview. But that is very unusual. As a rule a series of separate interviews will be necessary with each of the marriage partners. It takes time for John and Mary to gain complete confidence in the counselor; and it takes time for the counselor to get to know John and Mary well enough to give them all the help they need.

Maurice J. Karpf's list of guiding principles seemed to be most popular, but this is not to be construed that other men in the field could not do equally as well. Nevertheless, it seemed to Karpf that a beginning should be made if a body of common concepts and experiences were to be reached as a groundwork for professional orientation and practice in marriage counseling.

The present writer formulated many of the questions that appear on the questionnaire in Appendix A from Karpf's principles. It is believed that pastors ought to be familiar with Karpf's principles. They are the following:


27 His list can be found in the following three references:
1. Flexibility and an open mind are among the essential prerequisites for marriage counseling.

2. The counselor should endeavor to maintain objectivity and be nonjudgmental and nonmoralistic in his attitude.

3. The problem first presented by the counselee is frequently not the most important problem.

4. The counselor should utilize other professional skills early enough to be of maximum benefit in the counseling process.

5. Listening is a major part of the counseling process.

6. The counselor should lead the counselee to develop his own plans rather than plan for him.

7. A good and successful marriage requires flexibility and mutual compromise.

8. Unless and until otherwise determined by diagnosis of a competent psychiatrist or other relevant specialists, counselor should assume that counselee is within normal limits.

9. In a marriage which has little or no foundation for future happiness careful consideration should be given as to whether it might be better dissolved early than maintained. Where there are children new factors and values come into consideration.

10. The counselor should see both partners, and others if necessary, in order to obtain a complete and rounded-out picture of the situation.

11. Joint conferences with both partners can be helpful but are difficult and potentially dangerous. They should be undertaken only after careful preparation.

12. The counselor should approach every new problem in a spirit of humility and in the conviction that regardless of how similar it may appear to others in his experience, it must be studied and treated as if it were totally new and unprecedented.

13. The counselor should ignore or violate any of these principles mentioned when the situation demands it. 28

Counseling at its best is not merely a matter of solving problems. It is a process which aims for growth of the personality and of the relationship, thus to avoid the recurrence of the problem.

We would fail to present an over-all picture if we did not emphasize also the limitation concerning our actual knowledge of the value of these or other elements. What happens either during or after the attempt is made to help persons troubled with problems of personal or family adjustment is as yet primarily a matter of hypothesis.

"Beyond a few earnest and careful efforts," as Emily Mudd states:

There is little scientific information available concerning what effect a series of interviews with an analyst, a psychiatrist, a clinical psychologist, a social worker or a marriage counselor actually has on the adjustment of a disturbed individual or a distorted situation. A cultish apathy will furnish little eventual protection from the necessity of proving through scientifically acceptable methods that our hypotheses concerning how people are helped can be subjected to verification.29

There is agreement among national organizations of clinicians that all the professions involved in marriage counseling therapy have a primary responsibility for investigating not only in what proportion of cases the results are helpful but also the how and the why of their procedures.30

Marriage Counseling Practices

In marriage counseling practices, too, it is difficult

29 A. A. M. C., pp. 47-54.
30 Ibid., pp. 54-55.
to find complete agreement among professionally trained marriage counselors. The writer is presenting just a sample of the material that is available to the researcher.

For purposes of presentation let us consider three types of orientation in marriage: (1) that which is counselor-centered, (2) that which is client-centered, and (3) that which is centered in the relationships between counselor and client. One immediately should add that these categories are ideal types, and that in marriage counseling situations the typology breaks down. In an atmosphere fraught with emotional tensions, counselors may use procedures from all three types. This means that their counseling procedure is eclectic; that is, it borrows from several methods, depending on the situation. However, for the purposes of presenting counseling approaches, this typology may be helpful.

Counselor-centered counseling. Counselor-centered, or directive counseling, proceeds on the premise that the client needs information, legal aid, medical care, or advice as to the handling of his affairs and seeks out an "expert" in the area who can help him.31 This is what John Cuber calls the "advice-giving function" of the marriage counselor.32 The counselor is an "authority" in this area and can diagnose the case of the counselee, interpret his life situation, and provide action steps which the counselee

31Stewart, p. 30.
can take to help him out of his dilemma. In many cases individuals may legitimately seek such counselor-centered help from the physician, psychiatrist, teacher, lawyer, social worker, or pastor. In our highly specialized society certain areas have been designated to certain professions, and if one wants help in that area, he seeks out that professional. 33

Client-centered counseling. In client-centered counseling, or non-directive counseling, the client converses about his feelings, attitudes, and values with a receptive listener. The counselor attempts not to diagnose but to understand the frame of reference of the client, and by accepting and by reflecting the statements of the client helps him understand himself. The client is thereby helped to accept himself with his strengths and weaknesses and to choose and set goals which are within the realm of his possibilities. The therapist's intention is to lay aside his own self temporarily in order to empathize completely with the client. 34 Carl Rogers says:

I will become... another self for you—an alter ego of your own attitudes and feelings—a safe opportunity for you to discern yourself more clearly, to experience yourself more truly and deeply, to choose more significantly. 35

One finds in this approach to counseling that the client

33 Stewart, p. 30.
34 Ibid., p. 33.
becomes the "expert" concerning his own feelings, attitudes, and values, and the heart of responsibility for directing his life remains with him.36

Client-centered counseling is an approach which is within the capacity of the minister to learn, and it certainly should be part of his counseling skills. Many ministers have found its "inner release" theory and techniques helpful in dealing with the personal problems of parishioners. However, there are certain limitations in the approach which have come under discussion in recent years.

The client-centered approach is basically centered in the person's finding the source of growth and self-orientation entirely within human powers. One must grant that the initiative and motivation for change rests with the client.37 Chrysostom's Treatise on the Priesthood still remains one of the classic treatments of pastoral responsibilities. In this writing he showed an awareness that "no one can, by compulsion, cure an unwilling man."38

One finds out that the "core" of the person is his relationships. He develops his capacity to choose by way of the nurture of his parents in infancy and childhood.

36Stewart, p. 34.

37Ibid.

Moreover, the decisions he makes involve him in a community of persons whose influence is from the simplest to the most profound. Then when he makes decisions, he does so according to a scale of values and a frame of orientation. Client-centered counseling is an excellent technique for personal counseling with individual problems. However, in the area of the values, goals, and beliefs which center in the family it may need to be supplemented by another approach which takes these variables into account.39

Particularly is this so for the pastoral counselor. The minister is not just another "listener to people's problems." He comes into the counseling room representing certain preconceived images for the client. He is a value-bearer and he cannot escape the role into which he is cast. Thus when the minister assumes the role of marital counselor, he is still viewed by the counselee as God's representative. If one limits himself to the client-centered approach, he misses the complex of feelings, attitudes, and particularly the values which cluster around his representative role. For this reason, the writer is presenting a third approach: relationship-centered counseling.40

**Relationship-centered counseling.** Relationship-counseling is a collaborative relationship between seeker and helper, established in order to understand the seeker's role image and behavior within his social system and to help

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39Stewart, p. 34.

40Ibid., p. 35.
him to change or adjust the problems of conflict. The counselor transcends individual psychology and counseling in order to explore the dynamics of the relationship between the client and the significant people in his environment. The therapeutic relationship is a microcosm through which the attitudes, feelings, values, and behaviors are seen, understood, experimented with, and perhaps changed for life in the macrocosm—society.  

This calls for additional clarification. Perhaps the best way is in terms of role definition, role expectation, and role interaction.

Role definition is the part performed by any one participant in organized social activities. Roles are learned patterns of human conduct. They are always reciprocal. The husband role has no meaning except in relation to an actual or imagined role of wife. The parent role implies the role of child. Role theory directs attentions to the fact that the actions of men and women are not separate, isolated or discrete events. They have a structure or organization. They involve various participants in social acts.

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41 Ibid. See Harry Stack Sullivan's *The Psychiatric Interview*, also Fromm-Reichmann's *Principles of Interview Psychotherapy*; also Patrick Mullahy's *The Study of Interpersonal Relations*, for explanation of this point of view.


43 Ibid., p. 201.
Role expectations are those demands which the actor places upon a social object. A husband expects his wife to "keep" the house, for example. These demands are his "rights" and her "duties." Similarly, the wife expects her husband to bring home a paycheck to finance the marital venture.\textsuperscript{44}

The role interactions are "those overt actions of each partner... oriented to or affected by the personality of the other partner. It soon becomes evident that the family is a complex of roles: of actors and social objects, held in dynamic tension and propelling the individuals involved into significant action.\textsuperscript{45}

The goals of relationship counseling are: (1) to help the client to understand his role image--that is, his pictures of his roles--the role expectations of others in his social orbit and of his role behavior in his present social context as, for example, his family; (2) to see the conflict between his role expectations and his actual behavior in the role, both from his own viewpoint and from that of the significant people in his environment; (3) to develop alternative ways of handling himself, and either to change or adjust his role image and behavior.\textsuperscript{46}

\textsuperscript{44} Ibid.


\textsuperscript{46} Stewart, p. 36.
The distinctive aspect of this approach as compared to client-centered counseling and counselor-centered counseling can be put in this way: client-centered counseling and counselor-centered counseling employ intra-personal oriented categories (within the person); relationship-centered counseling uses inter-personal oriented categories (between persons). If a husband were to tell a psychiatrist "I hate to put the children to bed," the therapist might respond by saying, "What else do you hate?" The emphasis is on the psychic life of the client. A relationship counselor would respond, "You think it's your wife's job?" and he is immediately involved in role relationship and definition. 47

Marie Kargman says, "The emphasis of this approach is on getting the client to make explicit the definition of role which he is taking as well as his expectations of alter ego, and then to evaluate his definition and his expectations in those areas where he is having marital difficulty, using normative patterns as a frame of reference." 48 The implications are that the counselor provides those normative patterns either verbally in conversation or non-verbally through providing an identification figure.

Reasons for Premarital Counseling. It is the wise couple indeed who can detect a problem area in their

47 Ibid., p. 36.
relationship and seek professional help before their marriage. Usually couples seek help for the following reasons:

1. They are searching for general or specific information.

2. They have doubts about marriage, their relationship to each other, and about themselves.

3. They are seeking to deal with a particular interpersonal problem.49

The Premarital Interview. Perhaps before we go any further, a clear distinction needs to be made between interviewing and counseling. Interviewing usually involves only one contact. Here the counselor deals with the person's problem in one interview. But counseling involves more than one interview, on a planned basis agreed upon and mutually understood by both the counselor and the counselee.50

If the premarital interview is with a pastor and the couple is desiring to secure his services for their approaching marriage, he may very well use this initial contact to inform the couple he requires three to five (or even more) sessions with them before their wedding day. He will also obtain the required information needed for the marriage license and any other information that the State requires from the one performing the ceremony. He may indicate that the following questions will be discussed together in subsequent sessions:


1. Do they understand the function and purpose of marriage?

2. What kind of interpersonal interaction can be expected on the basis of their individual backgrounds, personalities, emotional needs?

3. What are the significant differences between each? (Written tests may be given.)

4. Have they had a satisfactory physical examination by a reputable physician?

5. What spiritual preparation might be helpful for this couple in relation to their marriage?51

Does the counselor see the couple together or separately? This is one special question that must be considered in the practice of marriage counseling. Separate conferences are essential in the first appointments of both husband and wife with the counselor. A three-way conversation provides too many temptations for each party to portray innocence and condemn the other. The counselor can be caught in the middle as each one tries to enlist his support. Separate interviews, on the other hand, offer both a confidential relationship and time for the counselor to ask questions. The climate is more permissive, for the spouse does not need to defend himself against his hostile mate. He can admit a fault without its being used against him.52

Sometimes husband and wife come together, and one sits in a waiting room while the other talks with the counselor. At other times one may come alone and without the knowledge

51T ingue, pp. 11-17.
52Samuel Southard, "The Pastor As a Marriage Counselor," p. 163.
of the other. Robert G. Foster claims that in two-thirds of his cases it is the wife that comes alone. 53

Then another question arises: "Should I tell him that I'm seeing you?" The answer is a qualified yes. The qualification concerns the attitude in which the party reveals that he is seeking help. If there is a tone of genuine relief in the counselee's admission, the marital partner may begin to think that he might be helped also. He may even volunteer a comment, "Well, I thought you were getting some help, for you've been a little easier to live with for the past few days." A humble answer will turn away wrath, but a contentious use of an appointment to show superior insight will drive the other party away. 54

The problem of confidences. The counselor should assure husband and wife in their separate interviews that he will not reveal their words or attitudes to each other. If a husband who has not come to the counselor should meet him on the street and ask, "Is my wife coming to you to talk about us?" a simple statement is sufficient: "I have given your wife an appointment, but you will have to ask her about our conversation. If there is anything that you wish to discuss with me, I would be glad to see you." If a pastor is the marriage counselor he should never use his counseling cases as sermon illustrations no matter how well disguised. This will ruin his counseling effectiveness.

54 Southard, p. 163.
faster than any other mistake he may make.  

The problem of divorce. This problem will be discussed more fully in a later chapter, but it will be sufficient to say here that if the counselor is a minister the problem of divorce is probably the most difficult problem he faces in his counseling. During the first interview the pastor can explain that he is a friendly teacher rather than a judge. He will seek to develop understanding rather than to fix blame. Their decisions will be respected. He will not advise divorce or try to force them to stay married.

Summary

This chapter was a review of a portion of the literature selected by the writer. A discussion of the nature, principles and practices of marriage counseling has been presented.

Marriage counseling, in this paper, is to be considered in the broad sense. The problems dealt with are in the area of relationships surrounding marriage and the family. Marriage counseling is divided into three aspects: (1) premarital counseling, (2) marital counseling, and (3) family counseling.

Apart from the practical problems of marriage counseling it was discovered that marriage counseling could be best characterized in three ways: (1) that which is counselor-centered,

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55 Stewart, pp. 44.
56 Southard, p. 164.
(2) that which is client-centered, and (3) that which is relationship-centered. It is concluded that a pastor-marital counselor would borrow from all three methods in his counseling procedure, although in his marital counseling relationship-centered counseling is particularly recommended.

The review of the literature suggests nine questions that will be discussed in Chapter V. They are:

1. Do pastors in the Indiana Baptist Convention generally lack formal training for marriage counseling?
2. Do pastors in Indiana Baptist Convention read books and magazine articles pertaining to pastoral counseling?
3. Do pastors in the Indiana Baptist Convention believe that the Gospel of Jesus Christ is relevant to the premarital and marital problems of contemporary society?
4. Are the pastors in the Indiana Baptist Convention aware that there is an American Association of Marriage counselors?
5. Are the pastors of urban Indiana Baptist Convention churches doing more marriage counseling than the pastors of rural Indiana Baptist Convention churches?
6. Does a significant difference of opinion exist among pastors in the Indiana Baptist Convention as to what constitutes proper premarital behavior?
7. Do pastors in the Indiana Baptist Convention substantially agree that marriages are made in heaven?

8. Are pastors in the Indiana Baptist Convention willing to perform mixed marriages?

9. Are pastors in the Indiana Baptist Convention hesitant to marry divorced persons?

The next chapter will consist of a specific discussion of the pastor's role as a marriage counselor.
CHAPTER III

THE PASTOR AS A MARRIAGE COUNSELOR

Since it is the pastor's role to help those who come to him for counsel, he is obligated to prepare himself adequately to render help wherever possible. This is particularly true for the pastor in the role of marriage counselor.

Ray E. Baber contends that ministers sometimes perform their best service by giving "first aid" only and referring their clients to sympathetic experts with whom they have contact. However, there is reason to believe that pastors, when concerned and trained, can do more than give "first aid" to those couples who are caught up in marital discord within their parish.

Brooks draws a distinction between counseling in the ministry and in other professions:

The minister is bound by more than a professional code of ethics. His counseling must be directed by the totality of the Christian Gospel. In my mind, this factor more than any other marks the distinction between the ministry, and other

---

58 Skidmore, p. 65.
professions in the field of counseling.\textsuperscript{59}

To be sure marriage counseling is a specific phase of pastoral counseling. Brooks concludes that the Christian Gospel is a limiting factor in pastoral counseling. In Chapter V evidence is presented which shows that pastors who were interviewed believe their marriage counseling to be limited because they are working within the framework of the Christian Gospel. It is this writer's belief that in marriage counseling the pastor need have no apology for his convictions, be they either social or ethical or theological.\textsuperscript{60}

A pastor cannot equate his work as a marriage counselor with that of his colleagues in such fields as sociology, psychology, psychiatry, psychoanalysis, and social work. Pastoral-marital counseling has its own unique frame of reference within which the pastor must work or else he may create as many problems as he tries to solve. Thus he may become a part of the problem rather than the source of its solution.\textsuperscript{61}

Since marriage counseling is so important, the minister needs to view this part of his work as a very necessary phase of his total task of pastoring. He


ministers not just to individuals but to families, and he binds kinship groups to a larger family, the church. The role of marriage counselor has its advantages and disadvantages.

**Advantages of the Pastor as a Marriage Counselor**

The advantages of the pastor's serving as a marriage counselor may be summarized thus:

1. The minister can prepare couples for marriage. Social workers invariably covet the opportunity the minister has to counsel couples before marriage. Premarital counseling is now regarded as an absolute necessity. The Methodist denomination publishes manuals to guide the pastor in this phase of counseling. 62

2. As the pastor of his parishioners, the minister should be close to their problems, but it is granted that this is not always so. Many families might react differently but there is a natural reluctance to consult a professional marriage counselor in family problems. With the increase of interest in counseling and psychotherapy, some of this reluctance seems to be disappearing, and the alert pastor is being consulted about marital problems. 63

3. The minister has access to the homes of church-related families, and his parishioners have access to him.

62 Stewart, p. 17.

63 Ibid., p. 18.
Many pastors visit in the homes of their parishioners, not just in times of crisis (as does the social worker), but when they make periodic calls or friendly visits. The parishioners feel they "know" their pastor as the result of frequent personal contacts. These personal contacts produces a reserve of rapport and good will which will be to the minister's advantage in the event there is a need for marriage counseling.64

4. Through sermons and other talks pastors can pave the way for marriage counseling. It is recognized the pastor who openly states, "I can't understand how anyone could get a divorce," will cause his hearers to look elsewhere for help, as they will do if the pastor gives superficial, general, and absolute solutions to complex family problems.65

5. People look to the minister as a model of a "good man," a Christian, and to his home as an example of Christian family living. The minister's field is the realm of values. He is supposed to know about God, about the way of salvation, about the use of prayer. His relationships with his family are open to view and are adjudged models of ideal relationships.66

64Ibid.


66Stewart, p. 18.
Disadvantages of the Pastor as a Marriage Counselor

The disadvantages of the pastor's serving as a marriage counselor may be summarized thus:

1. Most pastors lack adequate training in marriage counseling. 67

2. The untrained minister has a tendency to judge or reassure. He may try to function in face-to-face relations in the same way that he preaches from the pulpit. If he creates a certain moral image in his prophetic role, the parishioner may hesitate to come to him with a problem for fear of being "preached at" and judged. On the other hand, those who come may want punishment and may be disappointed if the minister does not administer a verbal spanking. These distortions in role image may need correction before counseling can begin. 68

3. The parishioner may fear that he will shock the minister by the recital of his misdeeds. 69

4. The minister works with couples and families in other capacities than that of counselor. Feelings get mixed with those of these other capacities and this fact

67 Skidmore, p. 68.


69 Stewart, p. 19.
should be recognized.\textsuperscript{70}

Obviously the writer is convinced that the advantages outweigh the disadvantages. He is in agreement with Dr. Leland Foster Wood, who says:

Marriage Counseling is an inescapable function of the pastor since he maintains standards of marriage, administers the sacraments, is called during family crisis...and is involved in the attitudes and responsibilities of the members of the family throughout the total life span.\textsuperscript{71}

If this appraisal is true, then a pastor needs to know how well prepared he is for the task of marriage counseling and to discover his attitude toward the subject.

\textbf{Summary and Conclusions}

In this chapter specific attention has been given to the role of the minister as a marriage counselor. The role of the minister should be intelligently scrutinized and reviewed. In thinking of marriage counseling as one of his many pastoral duties, the pastor should be concerned not only with techniques and skills but also with his motives for counseling. Is it perverse curiosity about others' sex lives? Is it desire to control or to manipulate people? A primary axiom of counseling is: It is better not to counsel than to be of harm to the client. Therefore it can be concluded the pastor


as a marriage counselor should recognize his limitations and motives and be willing to seek the training needed to do an effective job in helping those with marital problems.

Basically the purpose of Chapter V is to reveal the attitudes of fifty selected pastors in the Indiana Baptist Convention toward the principles and practices of pastoral marriage counseling. The next chapter, Chapter IV, will show the development of the questionnaire and the scheduling of the fifty interviews.
CHAPTER IV

DEVELOPMENT OF THE QUESTIONNAIRE
AND THE SCHEDULED INTERVIEW

Questions and Objectives

The questionnaire used in the scheduled interviews was developed from questions that were suggested by the review of the literature and the basic objectives of the study. A copy of the questionnaire appears in Appendix A.

The nine questions formulated were as follows:

1. Do pastors in the Indiana Baptist Convention generally lack formal training for marriage counseling?
2. Do pastors in the Indiana Baptist Convention read books and magazine articles pertaining to pastoral counseling?
3. Do pastors in the Indiana Baptist Convention believe that the Gospel of Jesus Christ is relevant to the premarital and marital problems of contemporary society?
4. Are the pastors in the Indiana Baptist Convention aware that there is an American Association of Marriage Counselors?
5. Are the pastors of urban Indiana Baptist Convention churches doing more marriage counseling than the pastors of rural Indiana Baptist Convention churches?

6. Does a significant difference of opinion exist among pastors in the Indiana Baptist Convention as to what constitutes proper premarital behavior?

7. Do pastors in the Indiana Baptist Convention substantially agree that marriages are made in heaven?

8. Are pastors in the Indiana Baptist Convention willing to perform mixed marriages?

9. Are pastors in the Indiana Baptist Convention hesitant to marry divorced persons?

A rigorous testing of the questions was not intended by the writer since the sample was to be small and the questions were very general. They serve a role in organization rather than in a rigorous testing plan.

The three basic objectives of the questionnaire were:

1. To discover the attitudes of the pastors interviewed regarding marriage counseling.

2. To determine whether the principles and practices of marriage counseling as recommended by the authorities are known by the fifty Indiana Baptist Convention pastors interviewed.

3. To discover whether the pastors sampled apply these principles and practices in their marriage counseling.
The questionnaire was used in scheduled interviews with fifty pastors in the Indiana Baptist Convention. A modified random sampling was used in selecting the fifty pastors to be interviewed. The directory in the Indiana Baptist Annual for 1961 shows a total of 381 active pastors. This means that the writer interviewed a little more than 13 per cent of all the active pastors in the Indiana Baptist Convention.

A copy of the letter sent to each prospective interviewee appears in Appendix B. It is to be noted that the writer suggested the day and time for the interview with each pastor. Table 1 shows the initial response of the letter of January 1, 1962 sent to each of the fifty pastors in the Indiana Baptist Convention.

TABLE 1

FIFTY INITIAL LETTER CONTACTS TO INDIANA BAPTIST CONVENTION PASTORS AND THE NATURE OF THEIR RESPONSE

<table>
<thead>
<tr>
<th>Response to Letters</th>
<th>Number of Letters</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Granted interview</td>
<td>46</td>
<td>92</td>
</tr>
<tr>
<td>Failed to respond</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Advised schedule conflict</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Of the forty-six interviews scheduled only three had to be cancelled due to circumstances beyond the control of the writer and the pastor to be interviewed.
This meant that seven additional contacts had to be made in order to obtain the desired number of fifty interviews. This was done with very little difficulty.

The Scheduled Interview

To complete the fifty interviews the writer worked fourteen days out of a five-week period and drove a total of 2,757 miles in Indiana. The time for each interview varied. The shortest interview was thirty minutes and the longest interview consumed two hours-and-half. The average time for each interview was about fifty-five minutes.

A complete analysis of the data collected from the fifty questionnaires appears in the next chapter.
CHAPTER V

PRESENTATION AND ANALYSIS OF DATA

This chapter analyzes data obtained from inter­viewing fifty pastors in the Indiana Baptist Convention. It consists of three divisions: (1) questions concern­ing pastoral marriage counseling, (2) objectives of the study, and (3) a summary of the results of the analysis of the data.

Questions Concerning Pastoral Marriage Counseling

1. Do pastors in the Indiana Baptist Convention generally lack formal training for marriage counseling? Table 2 reveals the actual response of the ministers interviewed to the questions related to their training in courses considered very important for marriage counseling as a profession. To be sure, there are other courses that have a direct or indirect relationship to the subject at hand, but because our questions had to be limited, information on other courses relevant to marriage counseling was not obtained.

When the pastors were asked if they wished they
TABLE 2
PASTORS' RESPONSES TO QUESTIONS RELATING TO MARRIAGE COUNSELING TRAINING

<table>
<thead>
<tr>
<th>Courses</th>
<th>Yes %</th>
<th>No %</th>
<th>Seminar or Workshops %</th>
<th>Included as a Sequence in Pastoral Psychology %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marriage or Family</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Living-College</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marriage or Family</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Living-Seminary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marriage Counseling Clinical</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clinical Training</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Training</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a In some instances this sequence was called Pastoral Counseling.

b All fifty pastors responded.

had more training in marriage counseling, 88 per cent said yes and 12 per cent said no.

When the pastors were asked if they would consider special clinical training if an opportunity were made possible, 86 per cent said yes and 12 per cent said no. Two per cent said, "I have my own ideas and I don't want to change."

In defense of the pastors who had their formal seminary training ten to thirty years ago, it should be pointed out that many noted that specific courses in
marriage counseling were not offered in their seminary curricula. Appendix C shows that if these same men were enrolled now in any of the nine American Baptist Convention seminaries they would be required to take at least one course in marriage counseling, and in five of the nine seminaries they would be required to take extensive marriage counseling courses and clinical training.

It seems safe to say that most of the ministers realize that some serious attention must be given by the church to the problems of marriage and the family. The message of the church cannot be relevant to marriage and family needs unless ministers understand such contemporary problems of the church, which is a "family" of families. Consequently, basic knowledge and training are important.

The evidence supports the conclusion that most pastors in the Indiana Baptist Convention lack formal training for marriage counseling. We have learned, however, that great advances have been made to improve the curricula of the seminaries, and that most of our present-day seminarians are being trained in pastoral marriage counseling. Many of our pastors who have not had formal instruction are availing themselves of workshops and seminars designed to better inform and equip them in their pastoral marriage tasks.
2. Do pastors in the Indiana Baptist Convention read books and magazine articles pertaining to pastoral marriage counseling? Table 3 indicates how recently the pastors have availed themselves of books, journals, or magazines that pertain to the area of marriage counseling. Ninety-four per cent of the pastors reported that they had read material concerning marriage counseling no longer than two years ago. Sixteen per cent indicated reading relevant material after they had received the January 1, 1962, letter. The majority of the pastors informed the writer that they were subscribing to Pastoral Psychology and that they had read articles in it. This again indicates that a genuine interest exists among ministers to be better equipped for helping their parishioners handle the complex problems of marriage and family life.

The evidence seems conclusive that most pastors are availing themselves of books and periodicals in the
area of pastoral marriage counseling.

3. Do pastors in the Indiana Baptist Convention believe that the Gospel of Jesus Christ is relevant to premarital and marital problems of contemporary society? There may be those who feel that a value system held by the counselor presents a serious handicap to his marriage counseling. However, Table 4 reveals that even though

TABLE 4

PERCENTAGES OF RESPONSES BY PASTORS TO QUESTIONS THAT INDICATE THE RELEVANCY OF THE GOSPEL TO MARRIAGE COUNSELING

<table>
<thead>
<tr>
<th>Questions</th>
<th>Yes %</th>
<th>No %</th>
<th>At Times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Should your counseling be directed by the totality of the Christian Gospel?</td>
<td>98</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Do you think this places limitations on your counseling?</td>
<td>16</td>
<td>78</td>
<td>6</td>
</tr>
<tr>
<td>Do you believe the Gospel relevant to premarital and marital problems of our contemporary society?</td>
<td>100</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

the pastor's counseling is directed by the totality of the Christian Gospel, 78 per cent did not believe that this was a limitation. In fact, one minister stated that if the Gospel was a limitation, then he desired this kind of limitation to his counseling. All of the pastors agreed that the Gospel was relevant to premarital and marital problems of our contemporary society. Only 4 per
16 per cent felt their training had been a hindrance to their marriage counseling and 16 per cent were convinced their theological training did not affect their marriage counseling. However, 80 per cent felt that their theological studies contributed positively to marriage and family counseling.

The evidence is conclusive that pastors in the Indiana Baptist Convention believe that the Gospel of Jesus Christ is relevant to the premarital and marital problems of contemporary society.

4. Are the pastors in the Indiana Baptist Convention aware that there is an American Association of Marriage Counselors? The pastors were asked if they had ever heard of the organization, the American Association of Marriage Counselors. Sixty-eight per cent had heard of the organization; 32 per cent said they had never heard of it. Of the 68 per cent who had heard of the organization not one was a member. None of the pastors were expected to be members because of the restrictive qualifications. See Appendix D for the membership qualifications.

5. Are the pastors of urban Indiana Baptist Convention churches doing more marriage counseling than the pastors of rural Indiana Baptist Convention churches? The limited evidence reveals that urban pastors are doing more marriage counseling than are rural pastors in the Indiana Baptist Convention. It is true that each of the nineteen pastors that were pastoring rural churches at
the time of the interview only averaged about one-half hour per week in marital counseling as compared to an average of one hour for the group. It is true that, as a group, they said they had only a few opportunities to act as counselors. However, the rural church, from a population standpoint, would obviously present fewer opportunities for marital counseling. In short, the evidence from the questionnaire is not sufficient to be conclusive.

6. **Does a significant difference of opinion exist among pastors in the Indiana Baptist Convention as to what constitutes proper premarital behavior?** In the discussion of premarital sex problems with the pastors interviewed the writer found that 40 per cent were sure they knew the difference between necking and petting. Forty-two per cent said, "I think so." Eighteen per cent did not know there was a difference.

The writer used the same definition for necking and petting in all fifty interviews. It was explained that all activity below the neck would be considered petting and all activity above the shoulders would be considered necking. A distinction between "light petting" and "heavy petting" was not made. This definition prefaced the two succeeding questions that are summarized in Table 5.

Sixty per cent believed premarital petting was wrong and sinful. Of the 30 per cent who said it was not wrong and sinful, 10 per cent thought it might be all
TABLE 5
PERCENTAGES INDICATING THE ATTITUDES OF PASTORS INTERVIEWED TOWARD PREMARITAL PETTING AND SEXUAL INTERCOURSE

<table>
<thead>
<tr>
<th>Is It Wrong and Sinful?</th>
<th>Yes %</th>
<th>No %</th>
<th>Not Sure %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premarital petting</td>
<td>60</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>Premarital sexual intercourse</td>
<td>96</td>
<td>4</td>
<td>-</td>
</tr>
</tbody>
</table>

right for engaged couples only. Ten per cent were not sure whether it was right or wrong.

Ninety-six per cent of the pastors agreed that premarital sexual intercourse is wrong and sinful. One pastor said, "I say 'yes' to this question because of our cultural value system. In this area of discussion 90 per cent of the pastors experienced great difficulty in being able to communicate freely. Some of the pastors indicated that their position in this matter was lacking in influence by saying, "Yes, it's wrong, but they are going to do it anyway."

It can be concluded from the findings that there is a significant difference of opinion existing among the pastors in the Indiana Baptist Convention as to what constitutes proper premarital behavior.

7. Do pastors in the Indiana Baptist Convention substantially agree that marriages are made in heaven?
Interesting responses were obtained to the question, "Do
you believe marriages are made in heaven?" That is, "Did God in the beginning decide whom each person would have for a mate during this life time?" If the answer is in the affirmative, as were 20 per cent of the responses, it presupposes that such a Christian marriage as described above can just happen. Twenty per cent of the sample said that only Christian marriages are made in heaven. They interpreted this position to mean that those Christians who are seeking to do the Will of God would, when contemplating marriage, depend completely on God so to order circumstances that an eventual God-ordained union would result. Two per cent were undecided. Fifty-eight per cent said they did not believe marriages were made in heaven.

If about half of our pastors actually believe marriages are made in heaven, then we probably would be safe in saying this is an area that is in need of clarification. Many couples have some mystical idea that because the minister performs the marriage ceremony they have God's approval, and if they have God's approval, it follows that they have made the right mate-selection.

The conclusion of the evidence from the questionnaires concerning this question is that pastors in the Indiana Baptist Convention do not substantially agree that marriages are made in heaven.

8. Are pastors in the Indiana Baptist Convention willing to perform mixed marriages? The response of the
pastors interviewed with regard to their willingness to assume an active role in mixed marriages was not expected. All of the pastors who are willing to officiate at mixed marriages make counseling sessions mandatory for such couples seeking marriage.

The most common type of mixed religious marriage in the United States is the marriage of Catholic to Protestant. This prompted the question as to whether or not Baptist pastors would marry a Catholic to a Protestant. Table 6 shows that 80 per cent of pastors interviewed

Table 6

PERCENTAGES INDICATING THE WILLINGNESS OF THE PASTORS TOWARD PERFORMANCE OF MIXED MARRIAGES

<table>
<thead>
<tr>
<th>Type of Mixed Marriages</th>
<th>Yes %</th>
<th>No %</th>
<th>I Don't Know %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestant marrying a Catholic</td>
<td>80</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Color (interracial)</td>
<td>38</td>
<td>40</td>
<td>22</td>
</tr>
<tr>
<td>Protestant marrying a non-Christian</td>
<td>92</td>
<td>8</td>
<td>--</td>
</tr>
<tr>
<td>Protestant marrying a Jew</td>
<td>52</td>
<td>20</td>
<td>28</td>
</tr>
<tr>
<td>Nationality</td>
<td>94</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

would perform the ceremonies for Catholic-Protestant marriages. Fourteen per cent said they would not and 6 per cent said, "I don't know."

Other things being equal, 38 per cent of the pastors said they would marry couples whose marriages would be interracial. This was the smallest affirmative response
to mixed marriages. However, the negative response was less than half (40 per cent), but 22 per cent replied that they were undecided. Not one of the pastors interviewed had ever performed an interracial marriage. This response was to be expected. It is against the marriage laws of the State of Indiana for individuals with one-eighth part or more of Negro blood to marry another with less than one-eighth part of Negro blood. See Appendix E for further information concerning the Indiana Marriage Laws.

Some of the pastors who indicated that they would not have a part in an interracial marriage defended their position on the basis of social disapproval of such marriages. Couples of mixed races often have difficulty securing housing, and problems may arise because of discrimination against their children. These pastors denied that their response was due to their prejudices. Some of them did state such unions were not consistent with the spirit of the Scripture if not the letter.

Fifty-two per cent of the pastors indicated they would marry a Jew to a Protestant after showing the couple the pitfalls of such a union in our culture. Twenty per cent said they would not marry a Jew to a Protestant because their opposition to such a marriage is supported by Scripture. Twenty-eight per cent said, "I don't know; I have never been confronted with the problem."

Ninety-two per cent said they would marry couples whose marriage would be mixed in that one partner was
a Christian and the other a non-Christian but only after showing them the weaknesses of such a union. An attempt would be made by the pastor in getting the non-Christian in becoming a Christian before his ensuing marriage.

The mixed-nationality marriage presented the least problem to the pastors interviewed. Ninety-four per cent of the pastors said they would marry couples, after counseling, whose marriages would be mixed by nationality.

It can be concluded that most of the pastors interviewed are reluctant to perform mixed marriages although they will do so after holding counseling sessions.

9. Are pastors in the Indiana Baptist Convention hesitant to marry divorced persons? Table 7 reflects the attitudes of the fifty pastors interviewed on the subject of divorce. A great deal of confused thinking exists in the area of divorce. The factor that causes most of the indecision and frustration is the theological disagreement among the pastors. Of the pastors selected, most were conservative in their theology, but a few were liberal. Most of the pastors began their ministry with the rigid and legalistic view of Matthew 19:6-9.72 As question 1

72Matthew 19:6-9 (RSV) "'So they are no longer two but one. What therefore God has joined together, let no man put asunder.' They said to him, 'Why then did Moses command one to give a certificate of divorce, and to put her away?' He said to them, 'For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery.'"
TABLE 7
PERCENTAGES OF RESPONSES INDICATING THE ATTITUDES OF PASTORS TOWARD DIVORCE

<table>
<thead>
<tr>
<th>Questions</th>
<th>Yes %</th>
<th>No %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Have you changed any of your views toward divorce since the early years of your ministry?</td>
<td>62</td>
<td>38</td>
</tr>
<tr>
<td>2. Have you ever knowingly married a divorced person whose former spouse was still living?</td>
<td>86</td>
<td>14</td>
</tr>
<tr>
<td>3. Would you marry a divorced person under certain circumstances?</td>
<td>94</td>
<td>6</td>
</tr>
<tr>
<td>4. Have you ever refused to marry a couple because one or both had been divorced and the former spouse or spouses were still living?</td>
<td>86</td>
<td>14</td>
</tr>
<tr>
<td>5. Will your church accept divorced people within the membership of the church?</td>
<td>100</td>
<td>--</td>
</tr>
<tr>
<td>6. In a marriage which has little or no foundation for future happiness would you recommend divorce?</td>
<td>42</td>
<td>58</td>
</tr>
</tbody>
</table>

In Table 7 shows, 62 per cent of the pastors have changed their views toward divorce since the early years of their ministry. When asked what caused the change, all of them suggested that experience and the "hard facts of life" contributed toward their having a more tolerant view of divorce. To some of them divorce has become the lesser of two evils.

An additional question was asked by the writer: "Do you think an individual can make a mistake in his choice of a mate for marriage?" To this question forty-nine out of the fifty pastors said yes. In making this response the
pastors admitted that Christians can also make the wrong choice in marriage if the Will of God is not followed. The one pastor that said no gave an interesting answer. He said:

The mistake is not made in the marrying, but it is made in the handling of the problems that arise. If the problems were present at the time of marrying, then the mistake was the failure to approach the problems before marriage.

This particular question revealed that 98 per cent of the pastors agreed that a mistake can be made in choosing the right spouse, yet a unanimous approach is taken as to how this ought to be corrected.

Fifty per cent of the pastors indicated that if after a long period of counseling the husband and wife were still not reconciled, they would refer the couple to a professional counselor, psychiatrist, lawyer, or social worker. Twenty-four per cent indicated that they would recommend separation. Twenty-six per cent said they would withdraw their services and let the couples decide what to do on their own.

Eighty-six per cent of the pastors admitted marrying at least one divorced person whose former spouse was still living. Also 86 per cent of the pastors stated that on some occasions they had refused to marry those who had a previous divorce. Sixty-six per cent refused on Scriptural grounds, and they felt justified in doing so. Twelve per cent refused to marry some divorcees because of their poor attitude toward their previous divorce or
ensuing marriage. Of those pastors who had refused to marry a divorced person, 22 per cent indicated that they were deeply concerned when they turned a couple down. In every case the refusal of the pastor to marry a divorcee caused the couple to leave the pastor's study in anger and bitterness.

Question 3 in Table 7 reveals that 94 per cent of the pastors would marry a divorced person under certain circumstances. The following list shows the circumstances under which pastors will marry divorced persons.

1. Minister A will marry a divorced person provided he was the unresponsible party in the former marriage that ended in divorce.

2. Minister B will marry a divorced person provided his or her former spouse is deceased.

3. Minister C will marry a divorced person provided his or her former spouse remarried first, or provided the divorce had been granted on grounds of adultery and he or she was the innocent party.

4. Minister D will marry divorced persons provided they are not Christians. If one or both are Christians and have been divorced, minister D will not marry them.

5. Minister E will marry anyone after having one or more counseling sessions and after a proper attitude toward the ensuing marriage appears. If one or both of the counselees have had a previous marriage that ended
in divorce, there must be evidence of repentance and a sincere desire to recognize how the counselee or counselees contributed to the failure of the former marriage.

6. Minister F will marry divorced persons, but he will use a civil-type ceremony in lieu of the type of ceremony used for Christians.

7. Minister G will marry only those divorced persons who had previously been married to each other.

8. Minister H will marry divorced persons provided their divorce preceded their becoming Christians.

Consequently a divorced person seeking remarriage by an Indiana Baptist Convention minister must seek to contact the minister whose theological or personal "divorce formula" fits his situation. The writer presents two observations:

1. Although most Indiana Baptist Convention ministers will marry divorced persons, each pastor has his own particular criteria which determine whether he will officiate at the wedding of divorced persons.

2. Pastors with their individual "formulas" for remarrying divorced persons will marry a Christian to a non-Christian, or two non-Christians to each other with very little hesitancy. It is difficult for the writer to understand why some ministers apparently practice such double standards. The writer agrees that pastors ought to have their convictions, but it is his opinion that
many pastors have mistaken their prejudices for their convictions. Consequently, too many pastors either consciously or unconsciously consider a divorced person, within this context, a "big" sinner and the non-Christian a "little" sinner. Thus to them divorce becomes an unpardonable sin.

The evidence supports the conclusion that pastors in the Indiana Baptist Convention are hesitant to marry divorced persons, but will do so if the divorcee's situation fits the pastor's theological or personal "divorce formula".

Objectives of the Study

1. To discover the attitudes of the pastors interviewed regarding marriage counseling. There are many facets to the minister's role. The attitudes of the pastors toward these various roles and how they would rank them were answered in the questionnaire. Table 8 shows the opinions of the fifty pastors with regard to those activities that best reflect the role of minister. The reader should not interpret the evaluations given by the survey as being in any way proportionate to the amount of time these functions consume in actual practice. For example, no pastor thought secretarial work was absolutely essential to the role of a minister, and 78 per cent felt that this type of work was not a part of the minister's role at all. In actual practice many of the pastors
TABLE 8
PERCENTAGES INDICATING THE OPINION OF THE SAMPLE WITH REGARD TO THOSE ACTIVITIES THAT BEST REFLECT THE ROLE OF A MINISTER

<table>
<thead>
<tr>
<th>Ministerial Activities</th>
<th>Absolutely Essential</th>
<th>Important but not Essential</th>
<th>Not Part of Minister's Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Officiating the ordinances of the church</td>
<td>84</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Administrative duties</td>
<td>58</td>
<td>40</td>
<td>2</td>
</tr>
<tr>
<td>Pastoral counseling (excl. marriage counseling)</td>
<td>88</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Personal soul-winning or evangelism</td>
<td>94</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Teaching in small groups</td>
<td>48</td>
<td>50</td>
<td>2</td>
</tr>
<tr>
<td>Personal study</td>
<td>100</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Church socializing (class meetings, social calls, suppers)</td>
<td>6</td>
<td>78</td>
<td>16</td>
</tr>
<tr>
<td>Secretarial work</td>
<td>-</td>
<td>22</td>
<td>78</td>
</tr>
<tr>
<td>Pulpit preaching</td>
<td>94</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Hospital and shut-in visitation</td>
<td>86</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Marriage counseling</td>
<td>70</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Weddings and funerals</td>
<td>96</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Public relation activities (clubs, civic, politics)</td>
<td>14</td>
<td>66</td>
<td>20</td>
</tr>
<tr>
<td>Youth leader</td>
<td>24</td>
<td>72</td>
<td>4</td>
</tr>
</tbody>
</table>
performed all of the secretarial duties, in other cases only a portion of the work was done by the minister.

Of the fourteen items listed, "marriage counseling" ranks eighth in importance. Theoretically speaking marriage counseling rated higher than what one would probably have anticipated. All seven of the functions rating higher than "marriage counseling" have traditionally been considered a vital part of the minister's role. In fact, the writer was at first surprised that "administrative duties," "teaching in small groups," and "youth leader" rated below "marriage counseling."

However the writer discovered that the evidence secured by Samuel W. Blizzard in his survey of 690 protestant ministers is in substantial agreement with the evidence of the present writer. In using Blizzard's frame of reference the present writer found that Blizzard rated the six roles as seen by the parish minister from most important to least important in the following order: (1) preacher, (2) pastor, (3) priest, (4) teacher, (5) organizer, and (6) administrator. The reader will note that in Blizzard's list "teacher," "organizer," and "administrator" rank fourth, fifth and sixth in importance. Blizzard included the function of marriage counseling in the role of "pastor". 

Perhaps the relatively high rating of marriage counseling is explained by the relative newness of this role. Marriage counseling is not an administrative task which can be delegated to others. It requires a counselor in a personal relationship with the couple, particularly when difficult decisions must be made. Therefore, the importance of marriage counseling in the role of pastor may be partly due to personal qualities and dedication of the minister.
counseling can be explained best by the response of the pastors to three other inquiries. Ninety-two per cent of all the pastors interviewed specifically stated that they do not try to avoid opportunities for marriage counseling. All of the pastors agreed that marriage counseling is necessary to the role of pastor. Seventy-eight per cent of the pastors indicated that their congregations expected them to do marriage counseling. Four per cent of the pastors said that their congregations were indifferent to their doing marriage counseling and 18 per cent of the pastors said that the attitude of their congregations toward their doing marriage counseling was not known.

Table 9 reveals further attitudes of the pastors interviewed toward marriage counseling. All of these items contribute to the objective of discovering the attitudes of the pastors interviewed regarding marriage counseling.

Now that the interviews have long been completed the isolated incidents that at the time seemed to be important have fallen into their proper perspectives. We can conclude that the general attitude of the pastors as a group toward marriage counseling is excellent. They all agree that marriage counseling is a specialized part of the total program of pastoral care.

2. To determine whether the principles and practices of marriage counseling as recommended by the authorities
TABLE 9
PERCENTAGES INDICATING THE ATTITUDES OF THE PASTORS INTERVIEWED TOWARD MARRIAGE COUNSELING

<table>
<thead>
<tr>
<th>Questions</th>
<th>Yes %</th>
<th>No %</th>
<th>Sometimes %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you wish you had more training in marriage counseling?</td>
<td>88</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td>Are you aware of your motives for marital counseling?</td>
<td>98</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Do you feel when approached by one or both spouses involved in marital discord that as a minister of the Gospel you should assist them?</td>
<td>100</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Do you think it is more difficult for a minister to establish rapport with a client than a psychiatrist, social worker, or physician?</td>
<td>34</td>
<td>46</td>
<td>20</td>
</tr>
</tbody>
</table>
are known by the fifty Indiana Baptist Convention pastors interviewed. The first question in the section of the questionnaire dealing with marital counseling was the longest question of the interview:

If marriage consulting or counseling is thought of as dealing with the interpersonal relationships of husband and wife mainly as they affect the total family, do you think that marriage counseling is a specialized part of the total program of pastoral care?

Obviously the question presupposes the answer. Since more than 70 per cent of the pastors had not had specific formal training in marital counseling, each respondent was given an acceptable definition of marriage counseling in order to keep "guessing" by the pastors to subsequent questions at a minimum. At least this would provide the same frame of reference. All of the pastors agreed that marriage counseling is a specialized part of the total program of pastoral care. "Specialized part" means that this is a function that requires more than a "pat on the back" and the comment, "You go home and pray about it." This area of the pastor's counseling calls for training, proper techniques, and the sensitivity to know when as a counselor he has gone as far with a client as his competency permits.

Table 10 reveals the response of the pastors interviewed to questions pertaining to marital counseling. Most of the items shown on Table 10 are self-explanatory. However a few of the questions merit a brief discussion.
<table>
<thead>
<tr>
<th>Questions</th>
<th>Yes %</th>
<th>No %</th>
<th>I Don't Know %</th>
<th>Sometimes %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do you feel that listening on the part of the counselor is a major part of the counseling process?</td>
<td>100</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2. Do you think you should lead the counselee to develop his own plans rather than to plan for him?</td>
<td>98</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3. Do you believe it is your responsibility, above all else, in marital counseling to &quot;save the marriage?&quot;</td>
<td>64</td>
<td>36</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4. Do you feel that the breakdown of communication in a marriage is one of the basic problems in marital conflict?</td>
<td>94</td>
<td>4</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>5. Do you feel that the counselor should ignore or violate any counseling principle when the situation demands it?</td>
<td>78</td>
<td>18</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>Questions</td>
<td>Yes %</td>
<td>No %</td>
<td>I Don't Know %</td>
<td>Sometimes %</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>-------</td>
<td>------</td>
<td>----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>6. Do you feel that it is important to see both partners, and others if necessary, in your counseling?</td>
<td>100</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7. Do you believe that joint conferences with both partners are difficult and potentially dangerous?</td>
<td>28</td>
<td>64</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>8. Do you feel when you are approached by one or both spouses involved in marital discord that as a minister of the Gospel you should assist them?</td>
<td>100</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>9. Do you think it is more difficult for a minister to establish rapport with a client than it is for a psychiatrist, social worker, or physician?</td>
<td>34</td>
<td>46</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>10. Do you think that the use of contraceptives for &quot;birth control&quot; is wrong and sinful?</td>
<td>2</td>
<td>94</td>
<td>4</td>
<td>-</td>
</tr>
</tbody>
</table>
Sixty-four per cent of the pastors (Table 10, question 3) believed their primary goal in marital counseling was to "save the marriage." This response is no surprise. The unconscious goal of the religiously oriented counselor may be to keep the couple married, to "save the marriage." Of the 36 per cent who said no to the primary goal of "save the marriage," 8 per cent voluntarily responded, "No... save the individual." The goal of marriage counseling is to help the couple involved to work out solutions to their problems to the advantage of each one, both interpersonally and legally. This may mean continuing the marriage, but it also includes the possibility of separation and divorce.

Question 7 in Table 10 brought an interesting response. Sixty-four per cent of the pastors did not feel that joint conferences with both partners are difficult and potentially dangerous. Twenty-eight per cent answered in the affirmative, 4 per cent did not know and 4 per cent thought it would sometimes be dangerous. However, 36 per cent of the pastors voluntarily stated they would have at least one counseling session with a couple separately before bringing them together.

Some professional marriage counselors such as psychiatrists, psychiatric social workers, and lawyers tend to favor seeing only one partner. The focus is the individual and his reaction to and investment in the marriage. Others, in particular educators, marriage counselors,
and pastors, favor counseling both partners. For them the focus is the interaction between the couple, and the problem must be faced jointly for help to be received.

There are advantages and disadvantages to both approaches. If the same counselor sees both husband and wife, he is a direct observer to their marital interaction; he perceives the barriers to their communicating with one another; and after both have expressed themselves openly to him, he can arrange a joint session in which both may talk to him and to one another. The disadvantages of seeing the spouses separately are that the counselor is often put in the role of judge or referee; the counselees often expect him to "save" the marriage; and consciously or unconsciously the counselor often takes sides and favors one to the disadvantage of the other.

Question 9 in Table 10 indicates that the pastors, for the most part, felt that it was more difficult for them to establish rapport with a client than it was for a psychiatrist, a social worker, or a physician. Most of the pastors agreed that rapport was more easily established with a client who was a member of their church than with one who was not. Many people, especially outside of the church, see the minister-counselor through God-tinted glasses.

The evidence produces the conclusion that most of the pastors interviewed are aware of the principles and
practices of marriage counseling even though they may not be able to define the terms used by professional marriage counselors.

3. To discover whether the pastors sampled apply these principles and practices in their marriage counseling. Table 11 reveals the attitudes of pastors to questions relevant to their premarital counseling. This table is

**TABLE 11**

PERCENTAGES INDICATING THE ATTITUDES OF PASTORS TO QUESTIONS CONCERNING THEIR PREMARITAL COUNSELING

<table>
<thead>
<tr>
<th>Questions about Premarital Counseling Practice</th>
<th>Yes %</th>
<th>No %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you require interviews with couples before they marry?</td>
<td>74</td>
<td>26</td>
</tr>
<tr>
<td>Do you consider one of your functions to be that of advice-giving?</td>
<td>92</td>
<td>8</td>
</tr>
<tr>
<td>Do you give written personality tests?</td>
<td>6</td>
<td>94</td>
</tr>
<tr>
<td>Do you give written information inventories?</td>
<td>10</td>
<td>90</td>
</tr>
<tr>
<td>Do you encourage the prospective bride and groom to have physical examinations over and above the State required blood tests?</td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td>Do you give information books or booklets to your clients concerning the sexual aspect of marriage?</td>
<td>62a</td>
<td>38</td>
</tr>
<tr>
<td>Do you believe engaged couples should confess all their foolish, wicked, and mistaken things they have done in earlier life to each other?</td>
<td>20</td>
<td>80</td>
</tr>
</tbody>
</table>

*aFive of the pastors indicated they gave booklets only if they felt free to do so.*

self-explanatory with the exception of three items that need further explanation.
In responding to the question: "Do you require interviews with couples before they marry?" 74 per cent said yes, but only five of the fifty pastors required three or more counseling sessions. Nine required at least two sessions. The remaining twenty-three pastors insisted on one interview. Very little can be done in the name of counseling in just one interview. Usually this time is used for setting the date, determining the type of wedding ceremony, and acquiring the services of the pastor to perform the ceremony. In most cases, the pastor will not see the couple again until their wedding day unless it is a formal affair, in which case he probably would have a rehearsal.

Ninety-two per cent of the pastors saw "advice-giving" as one of their functions. Twenty-four per cent of these pastors stated a preference for the use of the word "guidance" rather than the phrase "advice-giving" in the writer's questionnaire. Perhaps even a better phrase to identify this counseling function would have been "information-giving."

Sixty-two per cent of the pastors give information booklets or loan couples books concerning the sexual aspect of marriage. A word of caution is often mentioned in discussion of the use of books and pamphlets. Cuber suggests that, if his clinical experience is typical, it is rarely sufficient to give a couple a book and then assume that the pertinent information in the book will be
understood and used by them. The book or pamphlet is useful as a beginning, as a basis for later discussion and explanation and interpretation.\(^{74}\)

The fifty pastors interviewed averaged about one hour per week in marital counseling. Seventy-six per cent of the pastors felt they had few opportunities to serve in this capacity, whereas, 24 per cent had many or more clients than they could take care of properly. Only 16 per cent keep case records regularly, with 4 per cent doing so sometimes. Eighty per cent do not keep case records at all.

Table 12 shows the response of the pastors interviewed to questions pertaining to the implementation of the principles and practices of marital counseling as recommended by the authorities. The responses on this table are self-explanatory with two exceptions.

Question 2 in Table 12 indicate that fifty per cent of the pastors do find it difficult not to choose sides in their counseling. Many suggest they are improving in this area, but must continue to work at being impartial.

Question 4 in Table 12 reveals that 68 per cent of the pastors do find it difficult to maintain objectivity and to be nonjudgmental and nonmoralistic during the role of counselor. Most of the ministers admitted that this was an area in which they felt that they would improve with

<table>
<thead>
<tr>
<th>Questions</th>
<th>Yes %</th>
<th>No %</th>
<th>Sometimes %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. As a counselor do you encourage the counselee to express his hostility to the fullest extent concerning those whom he believes to be responsible for his problem?</td>
<td>84</td>
<td>16</td>
<td>-</td>
</tr>
<tr>
<td>2. Do you find it difficult not to choose sides in the course of your counseling?</td>
<td>50</td>
<td>34</td>
<td>16</td>
</tr>
<tr>
<td>3. Have you ever referred clients to professional help beyond your skill and competence?</td>
<td>94</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>4. As a minister do you find it difficult to maintain objectivity and to be nonjudgmental and non-moralistic during the role of counselor?</td>
<td>68</td>
<td>32</td>
<td>-</td>
</tr>
<tr>
<td>5. When counseling with a woman concerning her marital troubles is your wife present?</td>
<td>10</td>
<td>54</td>
<td>36</td>
</tr>
<tr>
<td>6. Do you feel free in your counseling to ask personal and intimate questions?</td>
<td>92</td>
<td>8</td>
<td>-</td>
</tr>
</tbody>
</table>
experience and time. Several ministers reported that if they became emotionally involved with church families having marital problems, they would refer the parties involved to fellow ministers in their town or city. Unless one has unusual ability as a counselor, familiarity will tend to destroy one's objectivity.

Table 13 shows the extent of family life education in the local church. A few sermons and sporadic courses during the year seem to leave much to be desired. Ninety-four per cent of those pastors who were not offering courses in their churches felt reasonably sure that their churches would sanction such courses of instruction. There were a few who felt that the local church was too small to undertake such a program and therefore should seek the facilities and professional guidance of local or community service centers. This certainly has merit in areas where such service is available and reliable.

General conclusions drawn from personal interviews with the fifty pastors sampled indicate that most ministers are not doing as much as they desire to do in the area of family life education for the following reasons: (1) lack of available professional help, (2) lack of time, (3) lack of church readiness, (4) failure of parishioners to bring their problems to their pastor soon enough.

One of the basic problems that causes restraint and great hesitancy on the part of pastors in counseling with reference to marriage and family relationships is the
### TABLE 13

**KINDS OF INSTRUCTION RELATIVE TO MARRIAGE AND FAMILY RELATIONSHIPS PROVIDED BY PASTORS AS A PART OF THE CHURCH PROGRAM**

<table>
<thead>
<tr>
<th>Church Instruction</th>
<th>Yes %</th>
<th>No %</th>
<th>1-5 Per Year %</th>
<th>5-10 Per Year %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family life education&lt;sup&gt;a&lt;/sup&gt;</td>
<td>36</td>
<td>64</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sermons on marriage and family living</td>
<td>-</td>
<td>-</td>
<td>82</td>
<td>18</td>
</tr>
<tr>
<td>Courses of courtship and marriage for older youth</td>
<td>40</td>
<td>60</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Courses of marriage and the family for married couples&lt;sup&gt;b&lt;/sup&gt;</td>
<td>8</td>
<td>92</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

<sup>a</sup>Observe National Family Week; provide parishioners with special reading materials.

<sup>b</sup>In three communities courses for husband and wife are sponsored by a Community Service or Ministerial Association.
stigma placed on the subject of sex in many churches and the fact that the word sex is taboo. Although 90 per cent of the pastors interviewed agreed that the subject of sex should be discussed in the church, 48 per cent stressed that the subject should be confined to small groups.

The evidence secured in the fifty interviews contribute to the general conclusion that, for the most part and as a group, the thinking of these pastors is superior to their practice. Most pastors agree that premarital and marital instruction ought to be given. From the responses of these fifty pastors it becomes apparent that only 10 per cent actually have a predetermined course of action for doing premarital counseling. It can be concluded that in spite of the pastors' admission that pastoral marriage counseling is important, in actual fact not much counseling is being done by the pastors with our engaged and married couples.

Summary of the Results of the Analysis of the Data

In this chapter the writer has presented data which reveals that the general attitude of the pastors, as a group, toward pastoral marriage counseling is excellent. Also the data substantiates the conclusion that, for the most part, the thinking of these pastors is superior to their premarital and marital counseling practices.
CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This thesis has resulted from the writer's desire to investigate the status of pastoral marriage counseling among pastors in the Indiana Baptist Convention. To accomplish this purpose the writer formulated the following basic objectives: (1) to discover the attitudes of the pastors interviewed regarding marriage counseling, (2) to determine whether the principles and practices of marriage counseling as recommended by the authorities are known by the fifty Indiana Baptist Convention pastors interviewed, and (3) to discover whether the pastors sampled apply these principles and practices in their marriage counseling.

Chapter I presents a brief discussion of the institution of marriage as it is affected by a constantly changing society. Five changes currently affecting the American couple and family are: (1) the family is mobile both socially and geographically, (2) men and women in America are striving to live on equal terms, (3) a new leisure is offering families opportunity to be together,
(4) the loss of authority by parents has led to a feeling of uncertainty in dealing with children and makes it difficult for youth to find adequate standards of conduct, (5) there is a quest for meaning on the part of couples and families in the face of a turbulent, even dangerous, world. It was shown that the church is becoming aware of the many changing family patterns. Though most church bodies have been slow to change, yet no one would deny that the families within the church have been affected by these social changes. When marital tensions arise within church-related families, the need for competent counseling frequently develops. The conclusion was posited that one logical source of help is the pastor, whose efficiency in marriage counseling can be improved by appropriate training.

Chapter II reviews the principles and practices of marriage counseling. This chapter defines marriage counseling as the area of relationships surrounding marriage and the family. Marriage counseling consists of (1) premarital counseling, (2) marital counseling, and (3) family counseling. It is not within the scope of this thesis to investigate the area of family counseling. Marriage counseling may be characterized as being (1) counselor-centered, (2) client-centered, and (3) relationship-centered.

Chapter III is a discussion of the pastor as a marriage counselor. The conclusion is reached that since it is the pastor's role to help those who come to him for counsel, he is obligated to prepare himself adequately to render help
wherever possible. In his marriage counseling, it is more essential that he becomes a general practitioner than a specialist in the field. Furthermore, the pastor doing the work of a marriage counselor has its advantages and disadvantages.

Chapter IV presents the manner in which the questionnaire was prepared and the interviews with the fifty Indiana Baptist Convention pastors was scheduled. Three basic objectives are given as well as nine questions relative to pastoral marriage counseling. These prompted many questions which appear in the questionnaire.

Chapter V is a presentation and analysis of the data compiled from the fifty questionnaires. The evidence is conclusive that marriage counseling is a specialized part of the total program of pastoral care. It was found that most of the fifty pastors have a fairly good working knowledge of the principles of marriage counseling. The greatest problem confronting pastors is in the area of divorce. Eight formulas that indicated the circumstances under which they would marry divorced persons were obtained from the pastors interviewed. The conclusion is reached that the attitude of the pastors concerning marriage counseling is excellent, but their thinking is superior to their practice.

Conclusions

1. The authorities on marriage counseling are not in total agreement as to what constitutes proper principles
and practices of pastoral marriage counseling.

2. Maurice J. Karpf has formulated for the American Association of Marriage Counselors thirteen guiding principles of marriage counseling which are applicable to pastoral marriage counseling.

3. In pastoral marriage counseling there are occasions when each of the three methods of approach—(1) counselor-centered, (2) client-centered, (3) relationship-centered—should be used, but in the judgment of the writer, relationship-centered counseling is the approach which the untrained pastor should employ most frequently.

4. Evidence proves that the general attitude of pastors as a group toward marriage counseling is excellent.

5. Most of the pastors are aware of the principles and practices of marriage counseling even though they may not be able to define the terms used by professional marriage counselors.

6. The pastor, as a kind of general practitioner, can assist those who are in need of marriage counseling, but his efficiency in this area is improved by professional training.

7. The evidence proves that most pastors are properly informed concerning principles and practices of marriage counseling, but the weakness lies in the failure to carry over into practice what pastors know ought to be done.

8. Most pastors do not substantially agree that
marriages are made in heaven.

9. Evidence supports the conclusion that most pastors are reluctant to perform mixed marriages although they will do so after holding counseling sessions.

10. Most pastors believe that it is important to give premarital and marital instruction, but seldomly do they give the premarital and marital instruction in which they profess to believe.

11. Most pastors in the Indiana Baptist Convention are lacking in formal training as marriage counselors.

12. The pastors interviewed believe that the Gospel of Jesus Christ is relevant to premarital and marital problems and that therefore the Christian ethic should be implemented through marriage counseling.

13. Today most ministers will officiate at the wedding of divorced persons, but the criteria whereby pastors determine whether they will officiate vary considerably.

14. Significant difference exists among ministers as to what constitutes proper premarital behavior.

15. Members of rural churches are less likely to counsel with their pastors regarding marital problems than are the members of urban and town churches.

16. Marriage counseling requires that a person be willing to grow, to try new approaches, to learn by his mistakes, and to let the humblest client teach him something about life. The counseling minister may never
build a cathedral, but if he has helped one couple to find their moorings and to work through their misunderstandings to an acceptance of themselves and of each other, he may close the door of his study with the feeling that he has been a better pastor to his people and a more faithful shepherd of God.

Recommendations

1. A greatly extended research of this nature in the American Baptist Convention would be helpful.

2. A study to determine the attitude of pastors toward divorce.

3. A study to determine what pastors recommend as a Christian solution for those who have made a mistake in their choice of husband or wife.

4. A study to determine whether couples who are married by ministers are more likely to stay married than couples who are married by justices of the peace.
APPENDIXES
A STUDY OF THE ATTITUDES OF SELECTED PASTORS IN THE INDIANA BAPTIST CONVENTION TOWARD THE PRINCIPLES AND PRACTICES OF PASTORAL MARRIAGE COUNSELING

I. GENERAL INFORMATION

1. Age __

2. Are you married? Yes ___ No ___

3. Do you have any children? Yes ___ No ___
   If yes; how many? ___

4. Years in ministry: Urban ___ Town ___
   Country ___ Total ___

5. How many pastorates? ___

6. Did you attend college? Yes ___ No ___

7. Name of college (If above is "yes") _________

8. Year enrolled ___

9. Degrees earned ___

10. Did you attend seminary? Yes ___ No ___

11. Name of seminary _________________________

12. Have you had specific college courses in marriage or family living? Yes ___ No ___ (If so) How many? ___

13. Degrees earned from seminary? ___
14. Have you had specific seminary courses in marriage or family living? Yes ___ No ___ If so, how many? ___

15. Have you had specific courses in marriage counseling? Yes ___ No ___ How many? ___

16. Have you had any clinical training? Yes ___ No ___

17. Do you wish you had more training in marriage counseling? Yes ___ No ___

18. Would you consider special clinical training if an opportunity were made possible? Yes ___ No ___

19. Have you read any books, magazines, or professional journals concerning marriage counseling since receiving my letter of January 1st? Yes ___ No ___
   The past year? Yes ___ No ___
   The past two years? Yes ___ No ___
   Since graduation from school? Yes ___ No ___

20. Indicate the importance of each of the following items which, in your opinion, reflect best the role of a minister:

   1" for "absolutely essential"
   "2" for "important, but not essential"
   "3" for "not part of minister's role"

   ___ Officiating the ordinances of the church
   ___ Administration of church (raising of funds, organizing, etc.)
   ___ Pastoral Counseling (excluding marriage counseling)
   ___ Personal soul-winning or evangelism
   ___ Teaching in small groups
   ___ Personal study (sermon preparation, prayer, and meditation)
   ___ Church socializing (suppers, class meetings)
   ___ Secretarial work (weekly bulletins, correspondence)
30. Have you ever given a course of courtship and marriage to your older youth? (Approximate ages 18-21+) Yes ___ No ___

21. Do you try to avoid opportunities for marriage counseling? Yes ___ No ___

22. What is the attitude of your congregation toward you doing marriage counseling? Expected ___ Indifferent ___ Not Known ___

23. What is your attitude toward doing marriage counseling? It is necessary ___ Indifferent ___

24. Do you feel by being a minister your counseling must be directed by the totality of the Christian Gospel? Yes ___ No ___

25. Do you think this places limitations on your counseling? Yes ___ No ___ At times ___

26. Do you believe the Gospel of Jesus Christ relevant to premarital and marital problems of our contemporary society? Yes ___ No ___

27. Do you feel your theological training to be a help, a hindrance, or indifferent to your pastoral marriage counseling? Help ___ Indifferent ___ Hindrance ___

28. Do you have a program of family life education in your church? Yes ___ No ___

29. How often during the year do you preach sermons on marriage and family living? 1-5 ___ 5-10 ___

30. Have you ever given a course of courtship and marriage to your older youth? (Approximate ages 18-24) Yes ___ No ___

31. Do you give practical courses on marriage and the family in your church for married couples? Yes ___ No ___
32. Do you think your church would approve of such courses? Yes ____ No ____

33. Do you think the subject of sex should be discussed in the church? Yes ____ No ____

34. Have you heard of the organization, the American Association of Marriage Counselors? Yes ____ No ____

35. Are you a member of the AAMC? Yes ____ No ____

II. PREMARITAL COUNSELING

1. Do you believe marriages are made in heaven? Yes ____ No ____ Undecided ____

2. Do you think an individual can make a mistake in his choice of a mate for marriage? Yes ____ No ____

3. Will you marry couples whose marriage would be mixed by:
   a. Color? (interracial) Yes ____ No ____ Don't know ____
   b. Non-Christian? Yes ____ No ____
   c. Protestant-Jew? Yes ____ No ____ Don't know ____
   d. Protestant-Catholic? Yes ____ No ____ Don't know ____
   e. Nationality? Yes ____ No ____ Don't know ____

4. Do you require interviews with couples before they marry? Yes ____ No ____

5. In premarital counseling do you see as one of your functions that of giving advice? Yes ____ No ____

6. Do you give written personality tests? Yes ____ No ____

7. Do you give written information inventories? Yes ____ No ____

8. Do you encourage the prospective bride and groom to have physical examinations over and above the State required blood tests? Yes ____ No ____
9. Do you give information books or booklets to your clients concerning the sexual aspect of marriage? Yes No

10. Do you believe engaged couples should confess all their foolish, wicked, and mistaken things they have done in earlier life to each other? Yes No

11. Are you satisfied that you know the difference between necking and petting? Yes No I think so

12. Are you convinced in your own mind that pre-marital petting is wrong and sinful? Yes No Not sure

13. Are you convinced in your own mind that premarital sexual intercourse is wrong and sinful? Yes No

III. MARITAL COUNSELING

1. If marriage consulting or counseling is thought of as dealing with the interpersonal relationships of husband and wife mainly as they affect the total family, do you think that marriage counseling is a specialized part of the total program of pastoral care? Yes No

2. On the average, how much time do you spend per week in marital counseling? Hours

3. Do you have opportunities to serve in counseling those caught up in marital discord? Few Many More than I can take care of

4. Do you keep case records? Yes No Sometimes

5. Are you aware of your motives for marital counseling? Yes No

6. Do you feel that listening on the part of the counselor is a major part of the counseling process? Yes No

7. Do you think you should lead the counselee to develop his own plans rather than to plan for him? Yes No
8. As a counselor do you encourage the counselee to express his hostility to the fullest extent concerning those whom he believes to be responsible for his problem? Yes No

9. Do you believe it is your responsibility, above all else, in marital counseling to "save the marriage"? Yes No

10. Do you find it difficult not to choose sides in the course of your counseling? Yes No Sometimes

11. Do you feel that the breakdown of communication in a marriage is one of the basic problems in marital conflict? Yes No I Don't Know

12. Do you feel that the counselor should ignore or violate any counseling principle when the situation demands it? Yes No I Don't Know

13. Do you feel that it is important to see both partners, and others if necessary in your counseling? Yes No

14. Do you believe that joint conferences with both partners are difficult and potentially dangerous? Yes No I Don't Know Sometimes

15. Have you ever referred clients to professional help beyond your skill and competence? Yes No

16. Do you feel when you are approached by one or both spouses involved in marital discord that as a minister of the Gospel you should assist them? Yes No

17. As a minister do you find it difficult to maintain objectivity and to be nonjudgmental and nonmoralistic during the role of counselor? Yes No

18. Do you think it is more difficult for a minister to establish rapport with a client than it is for a psychiatrist, social worker, or physician? Yes No Sometimes

19. When counseling with a woman concerning her marital troubles is your wife present? Yes No Sometimes
20. Do you feel free in your counseling to ask personal and intimate questions? Yes ____ No ____

21. Do you think that the use of contraceptives for "birth control" is wrong and sinful? Yes ____ No ____ I Don't Know ____

22. Have you changed any of your views toward divorce since the early years of your ministry? Yes ____ No ____ If yes, what change? ______

23. Have you ever, knowingly, married a divorced person whose former spouse was still living? Yes ____ No ____

24. Would you marry a divorced person under certain circumstances? Yes ____ No ____

25. Have you ever refused to marry a couple because one or both had been divorced and their former spouses were still living? Yes ____ No ____
How did you feel? __________

26. Will your church accept divorced people within the membership of the church? Yes ____ No ____

27. In a marriage which has little or no foundation for future happiness would you recommend divorce? Yes ____ No ____

28. If after a long period of counseling and the husband and wife are not reconciled to each other what would be your course of action? Referral ____ Separation ____ Stop my services ____
Dear Rev. ____________________________.

May I have a few moments of your time?

You are one of fifty pastors in the Indiana Baptist Convention that I desire to interview for research data for my master's thesis.

Would you be able to give me an hour of your time on January _____ at _____ AM/PM? I am in the process of setting up my itinerary for these scheduled interviews now and if you would be so kind to assist me in this work, I will be most grateful. My thesis title is as follows:

A STUDY OF THE ATTITUDES OF SELECTED PASTORS IN THE INDIANA BAPTIST CONVENTION TOWARD THE PRINCIPLES AND PRACTICES OF PASTORAL-MARITAL COUNSELING

I am enclosing a self-addressed stamped envelope for your convenience and you may return the bottom portion of this letter indicating your response.

Thank you kindly,

Joseph Baker
Pastor

P.S. I regret this had to be a form letter, but I am sure you recognize the task it would have been for me to write 50 individual letters.
APPENDIX C

MARRIAGE COUNSELING TRAINING AVAILABLE IN AMERICAN BAPTIST SEMINARIES

Table 14 shows the information obtained from the latest catalogs that were secured by the writer from the nine American Baptist Convention Seminaries. This table shows that all the seminaries offer at least one course which includes the principles of pastoral counseling. However, some of the descriptions indicate that this particular course was more psychologically than sociologically oriented. Five out of the nine schools offer extensive marriage and family counseling courses accompanied with special clinical training opportunities. One of the four schools that does not offer specific family or marriage counseling courses did specify that opportunities in this specialized field were available in the master's degree program.

Though the catalogs of ten to thirty years ago were not available for comparison with the most recent ones, it seems safe to assume from the response of the thirty pastors with at least a Bachelor of Divinity degree, that improvement has been made in the offering of specific
# TABLE 14

COUNSELING TRAINING THAT IS PRESENTLY AVAILABLE
BY CONVENTION SEMINARIES INDICATED
BY LATEST SCHOOL CATALOGS

<table>
<thead>
<tr>
<th>American Baptist Convention Seminaries</th>
<th>School Catalog</th>
<th>Principles of Pastoral Counseling&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Clinical Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>California Baptist Theological Seminary</td>
<td>'61</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Eastern Baptist Theological Seminary&lt;sup&gt;b&lt;/sup&gt;</td>
<td>'62</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Central Baptist Theological Seminary</td>
<td>'62</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Northern Baptist Theological Seminary&lt;sup&gt;b&lt;/sup&gt;</td>
<td>'60</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Crozer Theological Seminary</td>
<td>'62</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Berkely Baptist Divinity School</td>
<td>'61</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>The Divinity School-University of Chgo.</td>
<td>'61</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Andover-Newton Theological School</td>
<td>'62</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Colgate Rogester Divinity School</td>
<td>'62</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9</strong></td>
<td><strong>5</strong></td>
<td></td>
</tr>
</tbody>
</table>

<sup>a</sup>Or its equivalent

<sup>b</sup>School catalog indicates additional work in this area of study can be obtained on the master's level.
marriage counseling and related courses. Nearly 57 per cent of those obtaining a B.D. degree indicated they had had courses pertaining to marriage counseling.
Memorandum on the Categories of Membership
Created by the Constitutional Amendments
in July 1961

A.A.M.C. membership categories have undergone some changes in the 18 years since the Association was first founded. At present there are six classes of members, as follows:

1. Life Member or Life Fellow. This category provides for existing Members or Fellows who desire to retain their status without continuing to pay annual dues. It is open to the following two groups:

   (a) An individual who has been a Fellow and/or Member of the Association for at least fifteen years and who has reached the age of 65.

   (b) An individual who has been a Fellow or Member of the Association for at least a year and who wishes to purchase Life Membership or Life Fellowship, on a paid-up actuarial basis.

All Life Members and Life Fellows shall have full membership privileges.

75The data in this appendix is a reproduction of the material received from the home office of the A.A.M.C.
2. **Fellow.** The Constitution defines the requirements for this category as follows: A minimum of five years in good standing as a Member of the Association and significant contributions to the field of marriage counseling.

3. **Member.** The requirements for this category are as follows: Recognized professional training and at least five years' experience in clinical marriage counseling, in accordance with accepted ethical standards.

4. **Associate.** The requirements for this category are the same as for membership, except that the number of years of experience in clinical marriage counseling is in this case two instead of five.

5. **Associate-in-Training.** The requirements for this category are defined as follows: A person with a graduate major in marriage counseling or who has qualified himself in one of the accepted professions, and who is in training on an internship basis in a Marriage Counseling Service which meets the standards of the Association.

6. **Affiliate.** This category is quite different from the others in that it is a non-clinical form of membership, involving no sort of recognition that the applicant is professionally qualified to practice marriage counseling. It is intended for persons in related fields who, because of their interest in the Association and its work, wish to share in its activities. The requirements are: Professional training in a field related to marriage
counseling and a significant contribution to the field of marriage, the family, or marriage counseling.

It will be seen that the clinical membership categories move upward in a series of steps. The beginner, in an approved internship program, may become an Associate-in-Training. As soon as he has completed a total of two years (or its equivalent spaced over a longer period) of acceptable experience in marriage counseling, he may apply to become an Associate. After a further three years of acceptable experience, making a total of five in all, he may apply to become a Member. Five years after that, he could be eligible, if he met other requirements, to be nominated and elected to the status of Fellow.

Of course, a person already well qualified, and with sufficient experience, may apply directly for the status of Associate or of Member. No one, however, is eligible for the status of Fellow who has not been a Member for at least five years.

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The annual dues are: Fellows - $25.00; Members - $20.00; Associates - $15.00; Affiliates - $10.00; Associates-in-Training - $5.00. All classes of memberships may attend all regular meetings and clinical sessions of the Association. All except Associates-in-Training and Affiliates are entitled to vote. Associates are not eligible for major office, but have one representative on the Executive Committee.
The assessment of the credentials of applicants for these categories is undertaken as follows. Life Members and Fellows are designated directly by the Board of Directors. Applications for the other three categories are processed by the Admissions Committee. Apart from candidates for Associate-in-Training, these applications can be finally approved only when the names and addresses have been mailed to the entire membership and no objections have been raised.

DAVID AND VERA MACE
Executive Directors
27 Woodcliff Drive
Madison, New Jersey

September, 1961

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General Qualifications Required for Clinical Membership

1. Academic Training

   a. Every marriage counselor should have a graduate or professional degree from an approved institution as a minimum qualification. This degree should be in one of the following fields:

      Education         Psychology
      Home Economics    Religion
      Law               Social Anthropology
      Medicine          Social Work
      Nursing           Sociology

   b. Whatever the field of major emphasis, there should be included a basic knowledge of:
2. **Professional Experience and Qualifications**
   
   a. The candidate should have had at least three years of professional experience in some recognized field, subsequent to obtaining his degree. In addition, he should have had actual experience as a clinical assistant in marriage counseling under approved supervision.

   b. A candidate's qualifications should include:
      
      (1) Diagnostic skill in differentiating between the superficial and the deeper levels of maladjustment, and the ability to recognize when the latter requires referral to other specialists.

      (2) A scientific attitude toward individual variation and deviation, especially in the field of human sex behavior, and the ability to discuss sexual problems objectively.

3. **Personal Qualifications**
   
   a. The candidate must possess personal and professional integrity in accordance with accepted ethical standards.

   b. The candidate should have an attitude of interest, warmth, and kindness toward people, combined with a high degree of integration and emotional maturity.

   c. Personal experience of marriage and parenthood is a decided asset.
APPENDIX E

INDIANA MARRIAGE LAWS

The following are extracts taken from Burns Indiana Statutes of 1933. Amendments and Revisions have been made in accordance with the 1957 Acts of the Indiana Legislature (90th Session). These extracts are intended primarily for distribution to the Baptist ministers of the Indiana Baptist Convention to serve as a ready reference in their work of marital counseling.

CRIMINAL CODE - TITLE 10 - Chapter 40

Section 4222 - MISCEGENATION OR AMALGAMATION - No person having one-eighth part or more of negro blood shall be permitted to marry any white woman of this state, nor shall any white man be permitted to marry any negro woman or any woman having one-eighth part or more of negro blood, and every person who shall knowingly marry in violation of the provisions of this section shall, on conviction, be fined not less than one hundred dollars nor more than one thousand dollars and imprisoned in the state prison not less than one year nor more than ten years.

Section 4223 - MISCEGENATION OR AMALGAMATION - COUNSELING OR ASSISTING

Whoever, knowingly counsels or assists in any manner in any marriage between any person having one-eighth part or more of negro blood and any white person, shall, on conviction, be fined not less than one hundred dollars nor more than one thousand dollars.

INDIANA STATUTES - TITLE 44 - MARRIAGE

44-101 (As amended Acts 1957, Chapter 255, Section 1)

Marriage is declared to be a civil contract into which males of the age of eighteen, and females of the age of sixteen, not nearer of kin than second cousins, and not having husband or wife living, are capable of entering;

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76This data is an exact copy of the material received from E. Clyde Mayfield, Midland, Indiana through the office of the Indiana Baptist Convention.

-95-
Provided, that if satisfactory proof is furnished to the judge of any circuit, superior, or juvenile court that a female is pregnant; that the female is under the full age of sixteen years or the putative father is under the full age of eighteen years, or both; that said parties desire to be married to each other and that the parents or other person in loco parentis of the person or persons so under age consent thereto, the judge of any such court in the county where either of such parties resides may waive the minimum age requirement and by written instrument authorize the clerk of the court to issue the marriage license to the parties if they are otherwise qualified by law. Authorization shall be a part of the confidential files of the clerk of the court, subject to inspection only by written permission of the judge.

44-104 - VOID MARRIAGES - The following marriages are declared void:

First. When either party had a wife or husband living at the time of such marriage.

Second. When one of the parties is a white person and the other possessed of one-eighth or more of negro blood.

Third. When either party is insane or idiotic at the time of such marriage.

44-106 - MARRIAGES VOIDABLE - ISSUE LEGITIMATE. When either of the parties to a marriage shall be incapable, from want of age of understanding, of contracting such marriage, or when such marriage is procured through fraud of one of the parties, the same may be declared void, on application of the incapable party in the case of want of age or understanding and of the innocent party in the case of fraud, by any court having jurisdiction to decree divorces; but the children of such marriage begotten before the same is annulled, shall be legitimate; and, in such cases, the same proceedings shall be had as provided in applications for divorce.

44-107 - ISSUE OF CERTAIN MARRIAGES LEGITIMATE

The issue of a marriage void on account of consanguinity, affinity, or difference of color shall be deemed legitimate.

Chapter 2 - LICENSE REGULATIONS

44-201 (As amended Acts 1957, Chapter 130, Section 1)

(a) Before any persons shall be joined in marriage, they
shall produce a license to marry obtained from the clerk of the circuit court of the county in which either or both of the parties reside; Provided, That, in the event both of the parties are non-residents of the State of Indiana, the license to marry shall be obtained from the clerk of the circuit court of the county in which the marriage ceremony is to be performed. A license to marry shall be directed to a person who is authorized and empowered by the laws of the State to solemnize marriages; and any parties intending to marry are required to present any license obtained, pursuant to the provisions of this section, to a person authorized and empowered to solemnize marriages, and such license so presented shall be the legal authority to join together, as husband and wife, the parties named therein.

(b) A license to marry shall become null and void unless a marriage is solemnized thereunder within sixty days after its issuance. Any application for a license to marry, filed with the clerk of any circuit court, shall become null and void unless a license is issued pursuant thereto within sixty days after the date of application.

(c) Except as otherwise herein provided, a license to marry may be issued only after three full days have elapsed after the time of filing the application; Provided, That Sundays and holidays shall be included in the computation of the waiting period.

(d) Parties intending to marry may petition, either orally or by a written petition, the judge of the circuit court, or the judge of a superior court, of the county in which either of the parties resides, or of a county immediately adjoining such county, for a judicial decree authorizing the dispensation of the required waiting.

(e) The license shall have appended to it two certificates, the uniform quality and style of which shall be prescribed by the State Department of Health.

(f) In addition to the marriage license fee prescribed by law, clerks of the circuit courts shall tax, charge and collect a marriage certificate fee in the amount of three dollars at the time of issuance of the marriage license and certificates.

CHAPTER 130 - Section 2

(a) In the event the female applicant for a license to marry is under eighteen years of age, or the male applicant is under twenty-one years of age, the license cannot be issued unless the application for the license is accompanied by a verified written consent, consenting to the
issuance of the license to any such under-age applicant, signed and verified in the presence of the issuing officer by one of the following:

(1) Both parents, either natural or adoptive, of any such applicant; or
(2) The legally appointed guardian of any such applicant; or
(3) One parent, in the event the legal custody of any such applicant has been awarded to the consenting parent by a judicial decree; or one parent, in the event the other parent is deceased, has abandoned any such applicant, is physically or mentally incompetent to furnish the required written consent, or the whereabouts of the other parent is unknown; Provided, That the written consent contains a verified statement of fact which renders the consent of the other parent unnecessary.

(b) Parties intending to marry who require parental or guardian's consent in order to obtain a license to marry, may petition, either orally or by a written petition, the judge of the circuit court, or the judge of a superior court, of the county in which either or both of the parties reside, or of a county immediately adjoining such county, for a judicial decree authorizing the dispensation of the required consent . . .

(c) Any person applying for a license to marry is required to submit a certified copy of his birth record, or any other written evidence of the date and place of birth satisfactory to the clerk, or a certified copy of a judicial decree, issued by a court of competent jurisdiction pursuant to the provisions of Chapter 218 of the Acts of the General Assembly of 1943, which decree establishes the time and place of his birth.

CHAPTER 130 - Section 3

Every person who shall solemnize any marriage, by virtue of the provision of this act, shall, at such time give the original certificate to the persons married by Him, and within thirty days thereafter, file the duplicate certificate in the office of the clerk of the county in which such marriage was solemnized, which certificate shall be recorded by the clerk, together with such license.

- Section 4

(a) Any person intending to marry is required to be examined by a physician who holds an unlimited license
to practice medicine in the State of Indiana. Such exam-
ination shall consist of a standard serological test or
any other test as may be necessary for the diagnosis of
syphilis.

No such report may be accepted by the clerk if the report
discloses the fact that the examination of the applicant
was made more than thirty days prior to the time the
report was presented to the clerk by the applicant.

44-207 (As amended Acts 1957, Chapter 83, Section 1)

No license to marry shall be issued where either of the
contracting parties is an imbecile, of unsound mind, or
under guardianship as a person of unsound mind, nor to
any male person who is or has been within five years an
inmate of any county asylum or home for indigent persons,
unless it satisfactorily appears that the cause of such
condition has been removed and that such male applicant
is able to support a family and likely to so continue,
nor shall any license issue when either of the contracting
parties is afflicted with a transmissible disease, or at
the time of making application is under the influence of
an intoxicating liquor or narcotic drug; nor shall a
license be issued to any male person who has minor
children from one or more former marriages either wholly
or partially dependent upon him for support unless such
person accompany his application with satisfactory proof
under oath that he is supporting or contributing to the
support of each minor child from said former marriages, as
the circumstances may require, and complying with any
court order or orders issued for their support.

44-211 - UNAUTHORIZED MARRIAGE CEREMONY - PENALTY

Whoever, being duly authorized to solemnize marriages,
in this state knowingly joins in marriage persons who have
not complied with the statute relative to the procurement
of marriage licenses, shall be fined in any sum not ex-
ceeding five hundred dollars.

44-301 - WHO MAY SOLEMNIZE

Marriages may be solemnized by ministers of the gospel and
priests of every church throughout the state, judges of
courts of record, justices of the peace and mayors of cities,
within their respective counties, and by the Friends Church
and German Baptists according to the rules of their societies:
Provided, That no marriage, legal in other respects, shall
be void on account of the incapacity of the person solem-
nizing the same.
44-305 - MARRIAGE WITHOUT AUTHORITY - PENALTY

Whoever undertakes to join others in marriage when he is not lawfully authorized to do so; or whoever knowingly joins in marriage persons forbidden by law to become married, shall, on conviction, be fined not less than fifty dollars nor more than five hundred dollars, to which may be added imprisonment in the county jail not less than ten days nor more than three months.

44-306 - FAILURE TO RETURN CERTIFICATE - PENALTY

Whoever, having solemnized a marriage, fails to return a certificate thereof, with the license therefor, within three months thereafter, shall, on conviction, be fined not less than five dollars nor more than 100 dollars.

ACTS 1957 - CHAPTER 78

Section 1. All marriages known as "common law marriages" entered into subsequent to the effective date of this act shall be and the same are hereby null and void.

Section 3. Nothing in this act contained shall be construed as an impairment or abrogation of the status of legitimacy of children born pursuant to common law marriages consummated prior to the effective date of this act.
BIBLIOGRAPHY

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