

**SOUTHERN BAPTIST CLERGY: EXPERIENCES AND ATTITUDES WITH
PSYCHOLOGISTS AS RESOURCES FOR THEIR CONGREGATION**

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A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

Capella University

October 2013

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Abstract

Research has indicated that clergy are often first called in times of crisis. Members of the clergy are also very often a resource for those utilizing the mental health system. In many cases, clergy lack the training and experience to handle the mental health needs of those with whom they have contact. The present study focused on the attitudes of Southern Baptist clergy regarding the field of psychology, as this group is one of the largest Christian denominations worldwide. The purpose of the current study was to fill a gap in the existing literature, in particular the attitudes of Southern Baptist Ministers towards psychologists as a resource for helping people: a qualitative case study was conducted in three states. Participants for this study were selected based on their willingness to take part in it, in addition to being a Southern Baptist clergy, and between the ages of 18 and 75. The participants provided detailed and personal data regarding their experiences with psychology and psychologists. Interviews were conducted using open-ended, guided questions. The findings were based on responses gathered from interviews with the twelve participants, while thematic analysis was used for data analysis. Results included two themes and seven patterns, as depicted in rich descriptions, and expressed through participant narratives. The researcher interpreted the data, after it was presented. By examining the overall experience and attitudes that clergy members have about psychology, it was hoped that we might gain a better understanding of how to motivate, collaborate, and encourage clergy members to become more receptive to the field.

Dedication

This dissertation is dedicated to my Momma, Serena Farrell who lost her battle with cancer, and left this earth in August before I completed all of the requirements for this work. My Mom always believed in me. She said right to the end, "Do not quit and never, ever give up." I love you Momma. I always have and I always will. I would also like to dedicate this dissertation to my father Robert Farrell a servant of the Lord Jesus Christ and Southern Baptist Pastor. You also were an inspiration for this work. Last, only on this page, I would like to dedicate this work to my beautiful loving wife Sandy and our daughter Grace Elizabeth - thank-you both for your sacrifice of time, thank-you for listening, and thank-you for believing in me.

Acknowledgments

Before anyone else, I acknowledge God the Father, God the Son, and God the Holy Spirit for helping me and guiding me throughout this entire process. Without Him, I would never have been able to complete this project. I would like to thank Him for giving me the spark of interest to complete this goal. I would like to thank Him for putting my soul mate Sandy in my life.

I cannot say thank you enough to my wife, Sandy, for being my sole source of earthly support throughout this process. Without Sandy, completing this dissertation would not have been possible. Sandy has been strong and unrelenting in her support. She has pushed me when I needed it and consoled me during the times of self-doubt. I am the man I am because of Sandy. She has managed to care for our children and maintain the household when my attentions were elsewhere. She has proven to be an unending fountain of ideas. Sandy has been and continues to be my guiding light that keeps me focused on our goals and our future.

I would also like to thank my children Gracie, Matthew and Adam for allowing me to be away sometimes and continuing to be my most dedicated fans. I want to thank my family and in-laws who support me each and every day. Without their selfless giving of resources, I would not have been able to pursue this dream. My parents, Bob and Serena prayed for me each and every day despite burdens and concerns of their own. My brother and sister, Stewart and Tracey have continually asked about the entire process and were there for support. My Aunt Eloise and Uncle Joe Tarver have been supportive during our loss and other immeasurable ways – thank-you both.

I would like to acknowledge and thank my former professor, and friend Dr. Ty Leonard, who provided counsel and encouraged me to pursue this doctoral degree. I would thank my friends and colleagues in Hot Springs, especially Danielle Cronkhite for her work as the “outside

reviewer.” I would also like to thank Bruce McMahon for helping to instill in me a strong work ethic. Finally, I would like to say thank-you to Dr. Bethany Lohr for taking up my case and my cause without hesitation. You have been the epitome of the word mentor.

I am excited to be at the end of this particular journey. It was not an easy road to travel but I had so many evidences of God’s presence along the way that I am glad to have traveled it.

“Thumbs up” Momma – I did it.

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CHAPTER 1. INTRODUCTION

Introduction

This study explored the relationship between religion and psychology. Specifically, it investigated the attitudes of Southern Baptist clergy towards professional psychologists as resources for assisting their parishioners as well as the public. This study focused on Southern Baptist clergy and their religious subcultures, which offer diverse points of view in terms of understanding the relationship between religion and psychology.

As stated, members of the clergy are often the first individuals called in times of a mental health crisis, yet very few of them refer the situation to an individual trained in psychology or any branch of mental health (Farrell & Goebert, 2008). In this light, the present study focused on the attitudes of Southern Baptist clergy toward psychology and professional psychologists as a resource for helping parishioners. The attitudes examined their referral patterns and their work experience as crisis helpers. The Southern Baptist denomination is considered “to be among the most theologically conservative of the Baptist groups,” (Baptist Church, 2008, p. 1) and is the second largest religious organization in the United States with over 16 million members and 44 thousand churches (National Council of Churches, 2011). This would suggest a large group of clergy who have a strong influence on parishioners, which is important because clergy members are often contacted first during a crisis (Farrell & Goebert, 2008; Weaver, Koenig & Ochberg, 1996; Chalfant et al., 1990). Clergy can refer parishioners to mental health specialists, although this is not prevalent (Farrell & Goebert, 2008). In 2008, Stanford and McAlister noted that clergy referral patterns to mental health professionals in cases of people with serious mental health issues were “...inconsistent at best, and at worst potentially harmful” (p. 145). It seems

that clergy do not typically refer people to mental health professionals, and instead attempt to handle crises on their own.

The current study investigated attitudes behind a noted pattern of erratic referrals, towards gaining a better understanding of the conditions under which clergy refer to psychologists. This study also explored how their attitudes form and develop, and addressed conservative clergy and their views towards the field of psychology as a resource in the counseling work they do with their parishioners. This investigation addressed a gap in the current literature, as very few research studies have been specifically aimed at understanding the clergy attitudes towards psychology. It has been noted that people often contact religious leaders for support during crises (Farrell & Goebert, 2008; Weaver, Koenig & Ochberg, 1996; Chalfant et al.1990). However, it is baffling to many psychologists that religious leaders are hesitant at best and adverse at worst, to refer parishioners to psychologists. This may be because clergy are not well informed about the field of psychology and will try to handle the situation alone. There is a history of conflict between psychology and religion, however, which may have a profound influence on clergy's reluctance to seek the help of counselors.

In addition to the literature gap and the clergy's hesitation to use psychological services, the current study was conducted for other reasons as well. One benefit is that by understanding the attitudes of clergy, psychologists can better bridge the division that exists between the two fields (Richards & Bergin, 2005). As a relationship is formed, psychologists will learn to communicate with subcultures (such as religious subgroups) that are guided by non-scientific worldviews and values. Another benefit of studying referral attitudes is that psychologists, as scientists, will learn how to integrate some of the principles and values of religion, while also sharing with religion, in a more palatable way, its own principles and values.

Background of the Study

This study focused on the relationship between religion and psychology. The year 1875 is significant in the history of psychology, as it marks its official beginning in this country. In 1875, William James taught the first course in psychology at Harvard University, which can be considered the junction when the relationship between psychology and religion began. Harvard University, like many of the first American colleges and universities, was founded with strong religious ties. Similar to most universities, Harvard had ties to a specific denomination, with university presidents often being religious leaders or ministers (Thelin, 2003); in addition, many professors of philosophy were theologians as well. As a metaphor, the child of psychology was born into a deeply religious household. As psychology developed into a field separate from philosophy, a disjunction between religion and psychology began to take place. By the 1890s, behaviorism was in its very early stages. Experiments were conducted that explored animal behavior, which could be both observed and quantified. However, these experiments ignored thought processes and feelings as irrelevant (Hunt, 2007, pp. 274-293). From the 1920s to the 1960s, efforts were made to validate psychology as a viable science, and only those things that could be accurately measured would be considered scientific (Hunt, 2007, p. 298). Gregory Kimble (as cited in Hunt) stated that “it would have cost a career to publish on mind, consciousness, volition, or even imagery (Hunt, 2007, p. 298.” The relationship improved over time, but tensions between the two fields still exist today.

The present study arose from the historical context described above, and examined the gap that exists in the current literature. Few studies have been conducted yet that seek to understand the attitudes of clergy towards psychology. Historically, as noted in the previous paragraph, psychologists initially broke away from their religious roots, such that clergy are now

reluctant to turn to psychologists for help in times of crisis. Farrell and Goebert (2008) pointed out the need for collaboration between the clergy and mental health workers. More than half of the clergy reported feeling “inadequately trained to recognize mental illness” (p. 1), yet would counsel rather than refer; however, they did report that “shared beliefs” were important when making referrals, but not “essential” (p. 2). Farrell and Goebert’s study demonstrated the need for examining clergy attitudes. First, it showed that shared religious beliefs are not enough for clergy to refer a case. Second, it showed that many clergy, despite their lack of training, would prefer to counsel individuals with serious mental illness rather than refer them to psychologists. Again, these findings corroborate the need to better examine clergy attitudes.

McMinn, Vogel, and Heyne (2010) discussed the history of the strained relationship between psychologists and clergy, and focused on two areas. The first areas of focus were barriers to involvement with clergy by psychologists. In this sense, psychologists were the focus, so it did not examine the attitudes of clergy. One example of a barrier cited by McMinn, Vogel & Heyne in this article, is in “Complexity of Attributions” (p. 268). “When a person proclaims, ‘God told me this,’ many psychologists may wonder, ‘How do you know it was God?’ ” (p. 269). In this example, the pastor and other church members use divine calling or intervention, and psychologists may have difficulty accepting these concepts. In light of the complex and deep-rooted beliefs of many clergy, psychologists may then avoid any involvement. The second area of focus detailed the benefits of the church to psychology but did not examine the attitudes of the church leadership. They also cited a professional benefit, since a relationship with clergy could potentially become a rich referral source (p. 269). The examples in this article attempted to understand how current attitudes towards psychology developed: they stressed the value of collaboration in general, but failed to carefully look at clergy attitudes, and why it

remains a problem. The attitudes of clergy toward psychology are examined more fully in the current study.

Statement of the Problem

In times of crisis, members of the clergy will often be called first, yet few of them immediately refer the situation to a trained psychologist. Examining the attitudes of a large and influential denomination such as the Southern Baptist Church, with traditional, conservative values, could be the key to understanding the referral patterns of clergy in general.

Purpose of the Study

The purpose of the current study is to fill a gap in the literature, specifically the attitudes of Southern Baptist clergy toward psychologists as a resource for helping people. Many other studies detailed the importance of collaboration between psychologists and the clergy. Some studies examined psychologists' attitudes towards the clergy and how they developed, but no studies have been done towards a better understanding of Southern Baptist clergy attitudes.

Since members of the clergy are often the first persons contacted when a psychological crisis arises, a research study that examines how attitudes and opinions toward psychology and psychologists are formed, and how they develop, could theoretically assist psychologists in terms of increasing clergy referrals to psychologists. By examining their thoughts, feelings, and attitudes towards the field of psychology, this study might establish how to motivate and encourage them to become more receptive to working together. This has been directed at

improving the way clergy and psychology interface. If this improves, untreated individuals could receive the help they badly need.

Rationale

Very few research studies have been focused on understanding the attitudes of the clergy toward psychology. It has been noted that people often contact religious leaders for support when they face crises (Farrell & Goebert, 2008). However, psychologists continue to be puzzled that religious leaders are hesitant to refer parishioners to them. This may be rooted in the fact that the clergy are not well informed about psychology, and prefer to handle the situation themselves. However, there is a history of conflict between psychology and religion, which may have a strong influence on the clergy's reluctance.

In addition to the gap in the literature and the hesitation of clergy to utilize psychological services, there were additional reasons for conducting this study. One benefit is that by learning more about current attitudes of clergy, psychologists can better bridge the chasm that exists between psychology and religion (Richards & Bergin, 2005). As a relationship is formed, psychologists will be able to understand how to communicate with subcultures (such as religious groups) that are guided by non-scientific worldviews and values. A final benefit of studying referral attitudes is that psychologists, as scientists, will learn how to consider and integrate some of the principles and values of religion, while still valuing their own professional code.

Research Questions

There are several theoretical assumptions in this study, as it provides a knowledge base from which better techniques, interventions, and approaches can be developed for outreach work with religious leaders and communities. As explained in previous sections, there is ongoing animosity between psychology and the clergy. The two fields hold varying views about ethics, morality, and culture. An example of this divergence is seen in the comments of Presbyterian clergy and author Jay Adams in his book “Competent to Counsel” (1970). He states, “A good seminary education rather than medical school or a degree in clinical psychology, is the most fitting background for counseling” (p. 61). This study provides a greater theoretical basis towards understanding this point of view. Another theoretical implication is that there are “some Christians in the anti-psychology movement... [who] continue to flog...strict behaviorism, Freud, and humanistic psychology...as if they still represented psychology” (Myers, 2001, para. 10). This study yields an understanding of views and attitudes that clergy hold toward psychology and helps determine whether they are outdated and outmoded. Finally, this study has theoretical implications for training the clergy in the area of serious mental health issues. Leslie Moser wrote that, “A well-trained clergy is among the strongest assets a community has for mental health” (1962, p. 8). Almost 50 years later, this is still an area in which many clergy are poorly trained (Farrell & Goebert, 2008). This study could assist psychologists in working with clergy members on mental health issues.

Nature of the Study

The case study method as outlined by Stake (1995) is the best choice for this study; his procedure and description of the case study provide exact design details, while finding a target audience for its design. Data collection occurred in the form of open-ended conversational interviews with open-ended questions. In addition, these interviews were audio recorded.

Definition of Terms

Conceptual definitions

The conceptual definitions listed below are used interchangeably by members of the Southern Baptist Church. The term ‘clergy,’ however, is rarely used by church members, church leaders, or clergy themselves. *Minister, pastor, preacher, and reverend* are more commonly used to describe clergy-staff of a Southern Baptist Church.

Clergy: “The body of men set apart, and consecrated, by due ordination, to the service of God, in the Christian church; the body of ecclesiastics, in distinction from the laity (Crossmap Dictionary, 2002, section C). A group ordained to perform pastoral or sacerdotal functions in a Christian church. The official or sacerdotal class of a non-Christian religion.” (Merriam – Webster Online, n.d.). Winnett, Majors, and Stewart (1979) describe clergy as individuals “...placed in the position whereby they serve as gatekeepers for the mental health system...” (p. 318). Currently, in the Southern Baptist Church, clergy are only male. They serve in both an administrative and counseling role. In the present study, Southern Baptist clergy will be defined

as men who have been ordained, licensed, and who are currently serving in a church as clergy-staff, or who have formally served in a church as clergy-staff.

Deacon: “1. ordained person ranking below priest in the Roman Catholic, Orthodox, and Episcopal churches, an ordained member of the clergy who ranks below a priest. 2. layperson assisting minister in many Protestant churches, a layperson who is appointed or elected to assist the minister” (Encarta Dictionary: English (North America) Online, n.d.).

Ecclesiastical: “In classical Greek, an *ekklesia* was an ‘assembly’ ...with the introduction of Christianity, it was adopted as the term for ‘church’, and an *ekklesiastes*, originally ‘someone who addressed an assembly,’ became a ‘preacher’ or ‘priest.’ (Ayto, 2005, p. 184).

Minister: “2 a: one officiating or assisting the officiant in church worship, b: a clergyman especially of a Protestant communion” (Merriam-Webster Online n. d.).

Ordination, ordained: “see ORDER... ‘ecclesiastical rank or office’ (preserved in English in ‘holy orders’ and in the derivatives *ordain* [] and *ordination* [])” (Ayto, 2005, p. 360).

Pastor: “a spiritual overseer; *especially*: a clergyman serving a local church or parish.” (Merriam – Webster Online, n. d.).

This term is used by Southern Baptist clergy. Southern Baptist clergy rarely refer to themselves as ‘clergy.’ The term *Pastor* is typically used for individuals who are currently employed by a specific church. This word is used in conjunction with other adjectives: *senior*, *lead*, *executive*, *supply*, *youth*, *music*, *finance*, for example, *senior pastor* and *lead pastor*. Larger Southern Baptist churches may employ more than one *pastor* and each may have a different title and function. *Pastor* is often used interchangeably with the word *minister*. The term *pastor* is also used in conjunction with the word *preacher*, but also can be used to be distinguished from

the word *preacher*. A person can be *preacher* and not *the pastor*. The *senior* or *lead pastor* will typically deliver or *preach* a sermon each week, while other *pastors* (such as the *executive pastor*) may never preach at all.

Preach: “to deliver a sermon... preach·er *noun*” (Merriam – Webster Online, n. d.).

Reverend: “a member of the clergy – sometimes used in the plural as a title” (Merriam-Webster Online).

Operational definitions

Experience: This word comes from the Latin *experiri*. This was a compound verb formed from the prefix *ex* ‘out’ and a prehistoric base *perdenoting* ‘attempt, trial’ (found also in English *empirical*, *peril* *pirate*, and *repertory*), and meant ‘try, test’. The original meaning is best preserved in *experiment*, but in fact *experience* too meant first ‘putting to the test’ in English. From this developed the notion of ‘actually observing phenomena in order to gain knowledge of them,’ which in turn led to the more subjective ‘condition of having undergone or been affected by a particular event.’ The sense ‘knowledge or skill gained from such observation or from undergoing such event’ did not, however, emerge until the late 15th century. *Expert* was originally only an adjective, meaning ‘having experience of something’, or ‘trained by such experience’; its use as a noun only developed in the 19th century” (Ayto, 2005, p. 203).

Describe: To describe something is literally to ‘write it down.’ The word comes from Latin *dēscribere*, a compound verb formed from the prefix *dē* ‘down’ and *scribere* ‘write’ (source of English *scribe*, *script*, etc.). English originally borrowed it via Old French *descrivere* in the 13th century as *describe*, in which the metaphorical sense ‘give an account of’ had already developed, and this was grafted on to the Latin verb when it was re-borrowed directly in the 15th century. (Ayto, 2005, p. 159).

Assumptions and Limitations

The present study is focused on a specific and select group of people. Due to the specific boundaries of this group, the Case Study outlined by Stake was identified for this research; he discussed the tradition of the case study (1995), as well as showing that the qualitative case study draws from a variety of sources, making this design a good choice. It is hoped that the field of psychology can learn more ways to work with a group that has been identified as mental health gatekeepers, and to regain interaction that has been strained for a long time.

I am familiar with the Southern Baptist denomination, which resulted in the development of this research question. This pre-understanding was set aside for professional ethics, scholarly learning, and professional training.

CHAPTER 2. LITERATURE REVIEW

Introduction

The Literature Review provides a foundational basis for the proposed research topic about attitudes of Southern Baptist clergy towards professional psychologists as resources for helping people in need. While there has been a fair amount of research regarding the broader topic of the relationship between religion and psychology, no research has addressed the attitudes of Southern Baptist clergy. In order to examine the relationship between clergy and psychology, one must examine how it began, which is where the proposed study will begin.

The Literature Review will first provide some information about the foundational members of American Psychology and other major theorists who influenced the relationship between religion and psychology: by extension, this includes clergy and psychology. This is not an attempt to provide biographical information about either the theorists or their ideas. Rather, the reviews were selected based on their familiarity to members of the clergy, and their influence on the relationships between clergy and psychology. The current study will be focused on “Christianity.” As the study progresses, the term *religion* will be used to mean Christianity. Other religions will be discussed, but only briefly.

This chapter will explore the time frame for the division that developed between psychology and members of the clergy. The moment psychology was taught as a distinct class in 1875, could be assumed as the date of the division between psychology and *religion*. This is not necessarily the same date as the division between psychology and *clergy*. As this chapter will show, there was no animosity between clergy and psychology in these early days. Rather, the division *grew* into the skepticism and separation that exists today. A brief but thorough

examination of some psychologists and the theories that led to the current relationship between psychology and clergy will be discussed. The theorists in this section are not all American psychologists, but they had a profound effect on the relationship between the two fields.

This review will discuss two important topics in the relationship between psychology and clergy: Psychology of Religion and Religious Psychology. As this chapter will also show, in the early relationship between psychology and religion, the two terms were largely interchangeable. Many early psychologists were religious or espoused religious belief, therefore Religious Psychology was a matter of fact. Teachers of psychology and psychologists were viewing the field through a religious lens, and there was no other lens. As psychology developed and became a distinct field, psychologists and teachers were no longer required to have religious beliefs. Religion and religious experiences became objects of study. This development led to the Psychology of Religion, and the two subjects were distinct and thus defined differently.

Finally, this review will examine the current literature on the relationship between psychology and religion, and divided into three main categories: the historical literature, the instructional literature, and the collaborative literature. The historical section will detail the history of the development of the current relationship between psychology and members of the clergy, and provide insight into the political, societal, and cultural milieu, which occurred as psychology developed into a field of its own, and the relationship between the two grew apart. The instructional literature provides information about religion and shows the importance of including religion in the therapeutic setting. The collaborative literature argues for developing a relationship between clergy and psychologists, building on the idea that each may help the other. These articles provide the groundwork for a study of this nature, but they do not go into detail about the reasons behind the current clergy/psychology split.

History, Founders, and Important Views of American Psychology

Jonathan Edwards

Various dates define the beginning of the relationship between members of the clergy and members of the psychology community, depending on which source one uses. Around 1730, Jonathan Edwards, a Protestant minister, begins a detailed, organized, empirical observation of his church members (Drakeford, 1964). Attempts have been made to show how his theological views were psychological in nature (Tweney, 1997), but his observations after a series of sermons were of greater importance. After preaching to a congregation, the reaction to his sermon was unexpected. Members of the congregation began to wail, scream, speak unintelligibly, faint, and fall about. Edwards made some careful observations of his congregates' behavior, and wrote about it (Drakeford, 1964; Taylor, 2000). While empirical research may not have been the goal of his observation, "his systematic observation and analysis of the facts of religious experience give him the place of honor as the pioneer student of psychology of religion" (Drakeford, 1964, p. 11). This first analytical and empirical research was the beginning of the psychology of religion and the relationship between North American clergy and psychology.

The psychologists discussed in the following sections were products of their generation, working within a specific value set of their era. For example, the early teachers of psychology, such as William James, taught in an era when human sexuality was not considered to be a motivating factor in human behavior. They each contributed to the relationship that exists between members of the clergy and psychology, as the first psychologists did not see a need for a separation of the two fields.

William James

The relationship between psychology and members of the clergy begins with the first teacher and founder of American psychology, William James (Hunt, 2007.) In 1875, James taught the first course in psychology at Harvard University. Harvard University, like many of the first American colleges and universities, was founded with strong religious ties (Brubacher & Rudy, 1997; Thelin, 2004). In addition, like most universities at the time, Harvard was linked with Protestant Christianity. University presidents were either religious leaders or ministers (Thelin, 2004), and many teachers of philosophy were theologians with strong connections to religion. James never claimed to be a Christian (Drakeford, 1964); in fact, he wrote in 1907 that he had “no living sense of commerce with a God” (James & James, 1920, p. 211). This did not mean that he did not have religious experiences or see value in them, which is evidenced by a book written late in his career. In 1902, James published his lectures at Edinburgh, called *The Varieties of Religious Experience*; this work has been in print since then (Drakeford, 1964; Nielsen, 2000.)

Taylor (2000) notes that, both William James and G. Stanley Hall, “retained an interest in religious experience and embodied the older tradition of moral philosophy in their ideas about consciousness” (p. 59). In other words, James’s work would retain some of the older philosophical ideals (which included religion) rather than the growing psychoanalytic trends.

G. Stanley Hall

The founder of the American Psychological Association (APA), and the APA’s first president, G. Stanley Hall, was at the beginning of the relationship between North American clergy and psychology. Hall began his studies in the area of religion and divinity, and then

moved into philosophy and finally into psychology (Bringmann, Bringmann, & Early, 1992 pp. 281-287). Regarding Hall, Charles F. Kemp (1957) wrote:

No one can rightfully be called the founder of the psychology of religion, but as much credit is due to G. Stanley Hall as to any one individual, not only for his own efforts, but also for the fact that he was the type of personality that inspired others to take an interest in the field (as cited in Drakeford, 1964, p. 18).

Hall's lectures in 1881 dealt with specific aspects of the religious experience (Drakeford, 1964, p. 18). In 1884, John Hopkins University president, Daniel Coit Gilman, sought change in their philosophy department. Gilman wanted the philosophy department to move towards psychology and its tenets, and needed someone to chair the department, but was in a precarious position with the people of Baltimore. When the university's welcoming ceremonies did not use prayer, as was the tradition, they allowed a Darwinian to speak at the celebration; however, the people of the community began to dismiss the school as "a center of godless materialism" (White, 2002, pp. 279-280). In this sense, Gilman needed a religious individual. James "told [Johns Hopkins president] Gilman that [G. Stanley] Hall was the only man in America other than himself who was qualified to teach the new philosophical psychology" (White, 2002, p. 280). Hall was invited to speak at John Hopkins in the Spring of 1880 (Bringmann, Bringmann, & Early, 1992).

Either because Hall had convinced Gilman of his religious conviction, or due to James's influence, Hall was given the chair position of the Psychology Department. He reinforced Christian religious conviction when presenting his plan for the department to be based on religious principles (White, 2002). Hall's religious conviction seems to have been somewhat

open when he stated, “As to my religious sentiments. I am a graduate of divinity, and without agreeing with all that I hear, am in the habit of church going and indeed am still a nominal church member I believe” (Albrecht, 1960, as cited in White, 2002, p. 25). White points out that Hall wished to move “an older psychology imbedded in moral philosophy into a ‘new psychology’ resting on science” (p. 25). However, “Hall would hold true to his religious conception of psychology until the end of his life” (p. 25). He continued to work on moving psychology from philosophy to science, but his religious conviction did not waiver.

Although Hall spent a large portion of his early career in the area of adolescence and child development, White (2002) states that “in his last years Hall turned back to religion,” publishing both the American Journal of Religious Psychology and Education and completing a two-volume work entitled “Jesus Christ in the light of Psychology” (p. 298). Hall came back to religion because of the changing nature of psychology and the growing difference in the goals of the two fields. The impact of Hall’s early work was clear: he helped move psychology from its early philosophical position to a more scientific one. His final work was crucial, because as Hall’s career ended, psychology was beginning to turn away from religion.

George Albert Coe

Born in 1862, George Albert Coe investigated psychology and religion for many years. He was professor and Honorary Professor of Psychology of Religion at Northwestern University (Northwestern University Archives, 2010, para. 2). He was among the first to introduce a scientific method while researching religious experience. Coe conducted a study of 70 individuals “healthy in mind and body and who had a positive moral and religious training” (Drakeford, 1964, p. 20), and developed questions similar to those used on projective tests. He

examined the participants, as well as their friends, for verification of the answers. He used hypnosis in an attempt to determine participant suggestibility (Drakeford, 1964).

Wulff (2000) called him a “major contributor to the objective psychology of religion” (p. 35). Coe’s objectivity was important because research in general was moving towards a more scientific methodology. Also because, as previously noted, the literature about religion had a disparaging trend in its content and message. Both secular and religious influences led Coe to conclude that individual character, as well as a personal and social value system, were most important in religion rather than “exceptional experience” (Wulff, 2000, p. 35).

Coe’s investigation of religious experience and his use of the scientific method showed an initial attempt to contain the growing rift between psychologists and religion. Wulff went on to point out that Coe has influenced “generations of liberal Protestant educators” through his writings and courses. Coe, like many of his contemporaries, saw no disparity between psychology and religion, and although deeply influenced by both secular and religious trends, Coe affected both psychologists and members of the clergy through his work.

Edwin Diller Starbuck

Starbuck was a notable figure because he wrote the first book on religion and psychology in 1901 entitled *The Psychology of Religion*. He attempted to enlist William James’s help with the research, although James declined. James did, however, write the preface for the book expressing his regret at not undertaking the project (Drakeford, 1964, p. 18).

Starbuck was included in this chapter primarily because of his book about psychology and religion. He was one of the first psychologists in this country, and his work demonstrates the early connection between psychology and religion.

Humanistic Psychology

Humanistic Psychology is noted because of the nature of this branch of psychology, as well as because of contributors in the field and their influence on the relationship between psychology and religion.

Humanistic Psychology was deemed to be the “Third Force” of psychology, and was a response to behaviorism and psychoanalysis. The fundamental concepts of this field and the convictions of its theorists strongly affected the relationship between psychology and clergy. Wulff (1996) described humanistic psychologists as “more open to theistic hypothesis if they do not even embrace it in one of its forms” (p. 59). Humanistic psychology saw people as progressing towards a positive goal, and as unique and different. Individuals have a need for spirituality in their lives (Wulff, 1996). These concepts are integral parts of the belief system of all clergy-persons, regardless of denominational distinction.

Gordon Allport

Gordon Allport had a positive attitude toward religion and its effect on people. His commitment to both psychology and religion made him an important figure in this study. The social milieu of Allport’s time was concerned with racism, communism, and nuclear war: he was concerned with the mounting evidence about the prejudicial nature of religion, and did not believe that truly religious individuals held such beliefs. In response to this, Allport developed a scale for measuring religious conviction, and in 1950 wrote a book entitled *The Individual and His Religion*, in which a scale measured “intrinsic and extrinsic orientations” (Wulff, 1996, p. 60). These scales are still used today (Drakeford, 1964; Hunt & King, 1971; Nielsen, 2000, para. 3). Santrock and Paloutzian (2002) described intrinsic and extrinsic orientation in the following

way, “The distinction between intrinsic and extrinsic ways of being religious was initially seen as a way of describing genuine (intrinsic) and ingenuine (extrinsic) religiousness. It was said that intrinsically religious individuals live their religion while extrinsically religious individuals use it” (p. 12). Allport’s scale was eventually expanded by other researchers, who added a third one for determining an individual’s religious orientation (Wulff, 1996; Paloutian & Santrock, 2002).

Allport developed a scale for measuring the nature and importance of religion to individuals. This work was written at a time when inflexible fervor and blind belief were still fresh in the minds of the population. Allport responded to this with a measure that is still applied today.

The Separation between Psychology and Religion Begins

A division formed between psychology and religion, when psychology was taught as a separate course from philosophy, but formally took root around the 1920s. From that point to the 1960s, efforts were made to introduce psychology as a viable science, with variables that could be accurately measured, and thus considered to be scientific (Hunt, 2007, p. 298). During these years, the study of religion began to wane (Drakeford, 1964; Nielsen, 2000, para. 2). Gregory Kimble (as cited in Hunt) stated, “it would have cost a career to publish on mind, consciousness, volition or even imagery (p. 298).” Groups and individuals kept religion alive as a consideration for psychology (Drakeford, 1964; Nielsen, 2000).

Wulff (2000) provides examples, from the beginning of the relationship between psychology and religion, of two approaches psychology has taken to religion: objective and subjective. The objective view of religion utilizes a quantitative approach in the form of

correlational studies involving questionnaires. The subjective view uses the phenomenological qualitative approach involving interviews and shared experiences (Wulff, 2000, p. 34). Wulff described psychologists as studying religion with specific goals in mind; for example, as a protector of religion, while others viewed religion as being in need of alteration or refinement. Finally, some psychologists wanted to “discredit religion...demonstrating that it can have serious negative consequences both personal and social” (p. 34).

Theories, Theorists and Divisions of the Separation

The theorists and theories in this section are pivotal to the growth and development of psychology, and led to the impairment of the relationship between psychology and religion (and by extension to that between psychology and clergy). Some pastors have identified theorists as causing the break between religion and psychology (Adams, 1970), because their theories included direct and negative statements about religion. Other theorists were more subtle in their discussions or views about religion, but also had an effect on the relationship between members of the clergy and psychology.

Sigmund Freud

Although much of Freud’s theories have been abandoned by psychologists, his influence and contributions to the field of psychology can still be seen. Freud is one the most visible figures of psychology. His theories were cutting edge and notorious even in his own time. These theories and the controversy they produced make him easily recognized. Freud’s theories have been largely abandoned by psychologists in the current era, but Freud’s notoriety continues to resound with many preachers and pastors (Clinton & Ohlschlager, 2002).

Freud actively and repeatedly spoke out against the idea of religion, seeing it as nothing more than a “confluence of infantile or neurotic tendencies” (Wulff, 1996, p. 51). For Freud, religion was a problem to be cured or a made up fairy tale (Freud, 1989). He felt that only by moving away from religion would society ever be truly changed (Wulff, 1996). These issues alone may have led to some of the disparity, confusion and tension between the field of psychology and members of the clergy, but it is Freud’s theories that have caused the gap to remain to the present day.

The sexual nature of Freud’s theories, as well as his views on religion, led many of his own students and colleagues to abandon his ideas (Wulff, 2000). Clergy-persons saw Freud’s views as lacking morality, and directly conflicting with the principles in the Christian Bible (Adams, 1970). Freud’s theories have been discredited by a number of professional psychologists, but some pastors see Freud as the most influential theorist in psychology.

Carl Jung

While Freud and others were overtly negative toward religion, Carl Jung and Jungian theories have not been adversarial in the same way. In fact, Jung believed religion to be “an essential function of the human psyche” (Wulff, 1996.) Jung wrote numerous books and articles in support of religion, and conducted therapy over a 30-year span with mostly Protestant patients. He viewed religion as essential to healing (Wulff, 1996). Jung was not opposed to religion, but his theories were problematic for many pastors.

Jung’s father was a member of the clergy, and Jung was Freud’s student and friend; however, the two eventually broke ties regarding theory (Wulff, 2000). Jung viewed religion as a myth, and wrote books about foundational Christian concepts (i.e., God the Father, God the

Son, and God the Holy Spirit) as analogy rather than fact. His theories of “collective conscience” also created difficulty for members of the clergy. Additionally, the view that “God” was in fact a creation of man, and that “God” was within man was antithetical to religion and especially to Christianity (Wulff, 1996).

Jungian theory was supportive of religion, but its method of support created problems. By treating religion as myth rather than fact, or even as a viable theory, the disparity between clergy and psychology intensified. Jungian theory, and his articles and books about religion, maintained a rift between clergy and psychology rather than bringing them closer.

John B. Watson and Behaviorism

As psychology developed, a separation between religion and psychology began to take place. By the 1890s, behaviorism was in its early stages. Watson (1913) wrote his first article about a new theory of psychology called behaviorism (Hunt, 2007, p. 289). Experiments were conducted that explored the behavior of animals, since it could be observed and measured. These experiments looked at thought processes and feelings as irrelevant (Hunt, 2007, pp. 274-293). Books and articles were written on religion and psychology during this time, but none with the same impact and influence as his early works.

B. F. Skinner

Skinner expanded on the views of Watson, with views that caused a disruption in the religious community, especially his view on *free will*. The concept of free will is foundational to many Christian religions and is of special importance to the Southern Baptist Church.

Albert Ellis

Albert Ellis and his work on Rational Emotive Behavior therapy continued in the wave of behaviorism during the 1950s. Central to his theory was the idea that behavior was motivated by an individual's thoughts. He stated that "humans usually feel the way they think...and commonly think the way they feel." (p. 13). Ellis' theory began in the world of psychoanalysis, but quickly developed into a theory of its own. Experimental psychologists were utilizing behaviorism, while clinical psychology utilized the psychoanalytic theories of Freud and others. Ellis changed this through the development of cognitive theories.

Ellis was one of the most popular and well-known psychologists, but his views were questionable in the world of religion. Bergin (1991) cited Ellis as saying "religiousness is irrational and equivalent to emotional disturbance" (p. 399). Ellis wrote a rebuttal article saying "No, I think I have made it quite clear in my writings that religion, in its usual definition, is not irrational nor disturbance-creating, but that what I call *devout religiosity* tends to be emotionally harmful" (Ellis, 1992, p. 428). In the same article, Ellis provided his definition of "devout religiosity" as the belief that there must be a God and a spiritual reality (p. 428), which is what pastors, preachers, and ministers maintain so that this definition would push them away.

Distinct Divisions

As the division between psychology and religion grew, it developed into an animosity with two distinctions: (1) "psychology of religion," using psychology as a tool to understand and explain religious experience; and (2) "religious psychology," which is clergy's attempt to interpret psychology (Nielsen, 2000, para. 21).

Division 36 – The Psychology of Religion

The formation of APA’s Division 36 (Psychology of Religion) played a large role in keeping religion as a subset of psychology. This Division began in 1946, called The American Catholic Psychological Association (ACPA), because Catholics wanted to have a representative group within the APA. In 1970, the ACPA reorganized into a non-denominational group called Psychologists Interested in Religious Issues (PIRI). PIRI joined the APA as Division 36 in 1976, and became the Psychology of Religion in 1993 (Reuder, 1999; Kugelmann, 2000; Nielsen, 2000).

The history of Division 36 is included here to highlight when psychology began to identify the importance of religion. Division 36 has worthy, inclusive goals, but it could also be viewed as unidirectional. Religion can be observed and scrutinized, such that Division 36 may be driving a wedge between psychologists and members of the clergy.

Literature Available

Current Literature

The historical literature detailing the relationship between psychology and religion varies in form and content. The 2009 article by Kugelmann and Belzen about the history of psychology is especially relevant to this study: they offered examples of how Christian religion and its “multiple relationships” to psychology have been instrumental to the development of psychology “whether [Christianity is] seen as a worldview, an institution, or a form of personal spirituality” (p. 125). Their work demonstrated a multifaceted relationship between religion and psychology,

while also showing that this relationship had an effect on psychology, regardless of one's view about religion.

Kugelmann and Belzen (2009) went on to show that political and societal changes have also been underlying forces in psychology's history. The field of psychology has attempted to transcend these forces, but it is within these contexts that the history of psychology must be viewed to be completely understood. Belief systems, culture, and traditions at specific points in history allowed psychology to flourish and "could dictate how the psychological tree got pruned" (p. 125).

In the same way, Kugelmann and Belzen (2009) indicated that "religious traditions" have also had a profound effect on psychology, "because psychology in many ways has trod religious paths. Religion concerns itself with human action and experience, whether it be in philosophical ways ...or in more practical ways, such as disciplines of character formation and the education of children" (pp. 125-126). Religion marked a pathway that psychology followed. Kugelmann and Belzen pointed out that religion's influence on psychology often came from individuals already working or teaching in the field "as when a member of the clergy, a psychologist, founded a psychological organization or made an academic appointment" (p. 126).

The current study utilized many of these ideas. In addition, by examining the lived experiences of Southern Baptist clergy, many shared experiences will be in light of their own political, religious, or societal norms.

A second and equally important article is one by Nielsen (2000), entitled "Psychology of Religion in the USA." He provided a brief but reinforcing overview of the relationship between psychology and religion, and a brief history of the important figures with religious underpinnings

such as William James and G. Stanley Hall. His article also provided historical information about the work of Allport in the 1950s, and his attempt to understand religion's role in an individual's experience. More importantly, this article helped to lay the foundation of this study with information about past interactions between psychology and religion, including the current tensions that exist.

Nielsen states that “there are several organizations that promote psychology and specific religious traditions such as Christianity or Judaism, as well as groups known as pastoral psychologists,” but that these organizations are not valued by mainstream psychologists” (p. 10). According to Nielsen, psychology has more substance than other mental health professions, and that a doctorate is more important than a master's degree, “Because social workers, ministers, and other professionals are more likely to be found in these organizations, and because they are more likely to hold master's degrees rather than doctoral degrees, they are not held in high esteem by mainstream psychology” (p. 10). The description of psychology's view of religious organizations could partly explain the ongoing tension between psychology and religion. There are powerful religious organizations that use psychology and offer help to many, although they do not have professionals with a doctorate, so the field of psychology has been unwilling to accept them.

The Nielsen article concludes by making four points relevant to this study. The first is that, “psychologists, social workers, and clerics from these [religious] organizations represent the primary source of mental health care for many people, and the practical impact of these organizations should not be underestimated” (p. 10). Mainstream psychology must stay in contact with religious leaders, due to their unique position in the mental health field. Second, Nielsen stated there is “evidence of increasing interest in religion among American

psychologists, or at least of increased visibility of religious issues among psychologists” (para. 18). As psychologists validate religion, and show a willingness to address spiritual concerns, the thoughts and feelings that pastors, preachers and ministers have toward psychology will emerge. Third, Nielsen’s article said that psychologists began questioning some long-held scientific assumptions and that, “this climate of questioning scientific assumptions has made psychologists more open to the study of religion and its application to mental health issues” (para. 18). As psychology becomes open to studying religion and seeing its value, the more religion and psychology will bridge the gap between the two fields. Nielsen ended his article by pointing out that a gap in the study of religion and psychology does exist, and that ongoing research should continue (Nielsen, 2010, p. 23).

The history of psychology and religion is seen in the autobiographies of specific religious groups, such as those indicated by Nielsen (2000, p. 10.) The American Association of Christian Counselors (2010) provided some historical information, as they detailed their origin and development on their website.

Finally, historical literature broadly discussed the history of psychology (Bringmann, Bringmann, & Early, 1992; Reuder, 1999; Richards & Bergin, 2005). These historical articles provided a history of the relationship between psychology and religion, detailing events leading to the development of the current relationship. Some articles discussed a particular religious figure, who contributed to the development of psychology. These articles provided a framework for understanding current attitudes of the clergy towards psychology, and showed how many psychologists view religion, including how these attitudes developed; they also provided the opportunity for future research, even though they did not discuss clergy attitudes.

Instructional Literature

Instructional literature offered examples of the best practices as they apply to an individual and a specific religion, even while not as extensive as literature from the other areas. Abu Rayia and Pargament (2010) described research and instruction in working with Muslim clients, and detailed the important role that religion plays in the lives of individuals, regardless of the specific denomination.

Instructional literature primarily focuses on teaching psychological principles within the framework of a particular religion. Ethnic diversity, cultural awareness, and a holistic approach to therapy are cited as reasons for including religion in the therapeutic setting. The present study examines clergy attitudes, and this is rarely included in the instructional literature.

Collaborative Literature

Of the three main categories above, collaborative literature is an extremely important aspect of this study, due to the vast amount of literature on it, and demonstrates how many find collaboration between psychology and religion to be absent. The most recent of these studies by Aten, Denney, and Bayne (2010) argues that African American ministers and mental health professionals must work together. This study provides examples of the kind of collaboration that clergy and laypersons are seeking.

Mark R. McMinn is the author and co-author of a number of collaborative articles, with his focus being the need for a greater alliance between the clergy and psychology. McMinn, Chaddock, Edwards, Lim, and Cambell (1998) conducted a survey to assess collaboration between psychology and clergy-persons. One key finding of the survey was the lack of information for psychologists who might want to work with a member of the clergy. In 1999,

Benes, Walsh, McMinn, Dominguez, and Aiken provided an example of what psychology-clergy collaboration might optimally look like.

Many more articles exist about this collaboration than the few listed here. All of these articles emphasize the importance of the relationship between psychologists and clergy-persons, and encourage both groups to work together. Although collaboration is stressed, all of these articles fall short of exploring the attitudes behind that kind of decision. However, McMinn et al. (1998) point to the importance of researching attitudes, “An important starting point in establishing mutual, two-way collaborative relationships is understanding the respective views of clergy and psychologists regarding such collaboration” (p. 565). The attitudes of both clergy and psychology are vital for a continuing relationship, as well as discovering the causes behind the erratic referral of pastors, preachers, and ministers.

Conclusion

This chapter has attempted to provide foundational information about the current relationship between psychology and members of the clergy, and how this relationship evolved. Innovative thinkers in the field of psychology have been discussed, including their roots and connection to religion. William James taught the first course in psychology, with his work providing the groundwork for a field that, “has a short history but a long past” (Drakeford, 1964, p. 16). James maintained that while not overtly religious, he did see religion as important enough to be studied. G. Stanley Hall helped improve psychology from its philosophical roots to a viable field that is distinct and scientific; his work in child psychology and his return to religious writing make his work relevant to religion and clergy alike. George Albert Coe began

applying scientific methodology to religion, and saw no discord between psychology and religion or members of the clergy. His work influenced psychology and the Protestant clergy. Additionally, Edwin Diller Starbuck wrote the first book on psychology and religion. Gordon Allport worked at a time when there were fears about prejudice, with antireligious sentiment on the rise; he developed a scale for measuring religious conviction, which is still in use today. Each of these people shows the connection between psychology and religion.

A chasm between members of the clergy and psychology still exists, and possible causes of this rift were discussed. Key figures in both fields were explored. Sigmund Freud is perhaps the most well-known psychologist among the clergy from all denominations. His theories about the nature of human development, including their sexual connotation, created more distance between psychologists and clergy. Freud's direct attack on religion solidified his name to the clergy, which continues today. Jung's theories and views on religion as myth deepened the gulf between psychology and religion, although his work was supportive of religion and viewed it as a necessary part of the human experience. While Jung's work was favorable towards religion, it was not well-received by members of the clergy.

The era of behaviorism cleared away the last possible connection between psychology, religion, and members of the clergy. B. F. Skinner viewed human thought as mechanistic, and disavowed free will, while regulating religious experience to environmental influence. Albert Ellis compared religion to emotional disturbance, which would have alienated clergy who were aware of his work. However, he also wrote a book called *The Case Against Religion: A Psychotherapist's View and The Case Against Religiosity* (Ellis, 1985). This book exacerbated doubts about psychology in the mind of many pastors, preachers, and ministers.

Finally, I reviewed the available current literature about the relationship between psychology, religion, and the clergy. Historical literature was reviewed first, with these articles providing insight into the history of psychology and religion, including psychologists' views about this relationship. Instructional literature was also reviewed, and provided a "how to" type of discussion about religion and utilizing religion with psychology. Instructional literature also served a dual purpose as discussed earlier: it provided insight into the topic of instruction itself, and also provided an overview into the thinking of psychologists. Lastly, this chapter reviewed the collaborative literature on psychology and religion. Given the current literature available, collaborative literature is the most extensive. Its importance showed a move toward a relationship between religion and psychology, and more specifically between psychology and the clergy. Collaborative literature stresses the connection between psychology and religion, but does not offer insight into the attitudes of clergy towards psychology. This literature provides evidence of the benefits of this kind of relationship, and shows a need for research into developing that relationship. This can be achieved by exploring current attitudes and the experience of the clergy with psychology.

CHAPTER 3. METHODOLOGY

Purpose

The case study method, as outlined by Stake (1995), was optimal for this study because Stake's procedure and description of the case study provides exact design details and encourages future readership and a target audience of readers into its design. As discussed, the present study focuses on the attitudes of Southern Baptist clergy towards psychology as a resource for helping parishioners. This is a very specific study of social investigation with a particular readership of psychologists and clergy from other denominations. The methodology details of the case study by Stake make it the best choice for conducting a research study with requirements such as these.

Research Design

Stake's (1995) approach to case study research includes a "checklist" in which he defines "Communication, Content, Method, and Practicality" (p. 54). These four components of the approach are important to this study due to a lack of communication between clergy and psychologists. The history of conflict between the two fields indicates that there has been no way to communicate the important content of each field. Creswell's (2002) rationale for utilizing the case study is that "researchers will utilize the case study when it is determined that the cases are clear and have boundaries and that researchers are attempting to get a deeper understanding of the cases" (p. 74). The current study has clear boundaries, which are Southern Baptist clergy and their attitudes about the field of psychology and clinical psychologists.

Stake (1978) identifies the case study as the “preferred method” for social investigation, in that they are “epistemologically in harmony with the reader’s experience and thus to that person a natural basis for generalization” (p. 5). The case study examines interactions between social bodies and groups. This, in turn, provides readers with a familiar frame of reference, and allows conclusions of the research to be drawn. Stake (1995) explains the importance of generalizing by pointing out that individuals learn through generalization. The case study’s use of “naturalistic generalizations” are “conclusions arrived at through personal engagement...so well-constructed that people feel as if it happened to them” is a guiding aspect of this study (Stake, 1995, p. 85). Interviews with clergy take place in a personal setting, which gives them the freedom to speak candidly and allow readers to draw conclusions based on that information.

Stake (1978) stated that a study must be conducted for the edification of a specific audience. Experience is vital to understanding, as individuals learn through their own experience and that of others. He said, “I believe that it is reasonable to conclude that one of the more effective means of adding to understanding for all readers will be approximating through the words and illustrations of our reports, the natural experience acquired in ordinary personal involvement” (1978, p. 5). The case study method was the method of choice for the present study because this method utilizes specific design details which encourages future study, provides a method for practical communication content between clergy and psychology, and is conducted on a personal level that will allow readers to identify with the participants involved.

Participants

The sample population of Southern Baptist clergy was drawn from the larger population of its congregants and leadership. I am familiar with them, and expected their participation with

little hesitation. Southern Baptist clergy would also likely participate in an effort to have their views shared with the field of psychology. The Southern Baptist denomination is one of the more conservative Baptists groups (Baptist Church, 2008, p. 1). Among religious organizations in the United States, Southern Baptists are the second largest denomination (National Council of Churches, 2011). The target sample size for this study was 12 participants. Observations and interviews will continue until no new material is obtained (Creswell, 2007). As Patton states, “one may add to the sample as the fieldwork unfolds” (p. 246). No other pastors wanted to join this study, so the sample size remained at 12.

The strategy was purposeful sampling. Homogeneous samples involve this kind of sampling for the selection of participants from the “clergy.” Patton (2002) defined this as choosing a smaller group with similar characteristics to describe the characteristics of that subgroup. In this case, the smaller group was the sample of 12 Southern Baptist clergy. Members share similar beliefs, given the structure and hierarchy of the larger group of Baptists, and have many of the same characteristics of Christian clergy in general. Homogeneous sampling was the best strategy for our research question.

Method

I made contact with Southern Baptist clergy in Texas, Louisiana, and South Dakota. I made routine trips to these states which made the sample population accessible and convenient. I also made cold calls to ask volunteers to participate in the study. The IRB approved my cold call script for this procedure.

I met with Southern Baptist clergy in their private offices, and provided clergy with the IRB approval consent form to meet in this location. An audio recording device was set up as well, while a brief reintroduction was conducted. I explained the process briefly, and asked each participant if there were any questions; each was informed that the process could stop at any time without fear or consequences. I informed the participant that the audio recording device was about to be started, and the process began.

Data Collection Methods and Analysis

The model was based on Stake's (1995) approach to case study research, in which he identified a "checklist" for communication, content, method, and practicality. Each of these items are further defined and broken down (p. 54). Stake also includes an organizational chart in his design (p. 123). Data will be analyzed as described in the following paragraph.

I developed a detailed description of each case and setting, while collecting data of issue-relevant meaning; I also identified themes that emerged from the data in each case for connections between them, and used verbatim passages and direct quotes to clarify the themes. In addition, I developed a thematic analysis across cases, as well as assertions and interpretations of their meaning. I developed naturalistic generalizations from the data and reported on what was learned from the case study (Creswell, 2007; Stake 1995). After the interview and analysis was completed, I used the triangulation method described by Stake (1995), with "reviewers from alternative theoretical viewpoints" for "investigator triangulation" as a means of validation (p. 113). I followed this example and utilized an outside reviewer to analyze the data. This second

reviewer had a different observational and theoretical viewpoint, adding credibility, dependability, and increased triangulation.

I ensured these study variables would be used in several ways. First, credibility was part of the process, as I have been trained in the qualitative method of interviewing. Additional training in qualitative questioning was through my mentor, Dr. Bethany Lohr, who is familiar with interviewing and the observation processes: she is a Ph.D. Licensed Clinical Psychologist. Reliability and validity of data were increased through “prolonged engagement,” ongoing observation, trust building, cultural education, and checking for any discrepancies that may have been presented (Creswell, 2007, p. 207). In addition, I am extremely familiar with the Southern Baptist community and members of the clergy.

The current study will be transferable in that the sample population of Southern Baptist clergy accurately represents the target population, so that research participants are knowledgeable, experienced, and experts in their field. The sample population provided information for the field of psychology, which Southern Baptist clergy will find meaningful. Early paragraphs in this text provided a brief history of the Southern Baptists. Each Southern Baptist church is autonomous, but that title requires adherence to a credo called the “Baptist Faith and Message” (sbc.net, 2011). In this way, each member of the clergy interviewed represents the entire population of Southern Baptist clergy regarding the topic. I also employed an outside party with no connection to the study in order to assess “whether or not the findings, interpretations, and conclusions are supported by the data” (Creswell, 2007, p. 209).

Dependability was established in earlier sections through a detailed account of the procedures that were utilized. Although Creswell recommends using “at least two” of the “eight strategies used by qualitative researchers,” I utilized more than this minimum requirement.

CHAPTER 4. DATA COLLECTION AND ANALYSIS

Introduction

Purpose

The purpose of this qualitative case study was to examine the attitudes of Southern Baptists clergy toward the field of psychology as a resource for helping their parishioners, and to fill in the gap in the existing literature about the interaction between clergy and psychologists. Chapter 4 is organized in several sections that describe the sample population, how the interviews were conducted, data and the results of these interviews, and a summary of the information. The literary review explored and reviewed the history of the relationship between psychology and clergy, and demonstrated how tension between the two fields developed and expanded. Chapter 4 continues with the case study methodology, to determine if any tension still exists, or if it has subsided.

As stated in Chapter 1, this study focuses on the relationship between religion and psychology. Previous chapters discussed important dates in this history. Most significant is that in the early history of psychology, there was a working relationship between the two fields. Members of the clergy worked to support and develop the new field. As psychology pressed and worked toward becoming viable science, slowly only those things that could be measured or counted were credited as worthwhile.

The current study was developed out of this historical context in an effort to determine if tensions still exist, and to better understand the attitudes that maintain the tension. Data have shown the importance of a relationship between clergy and psychology and its benefit. There are clergy who continue to struggle with problems that may extend beyond their training. My father

was a Southern Baptist preacher for 50 years, and described an interaction with a psychologist early in his career, which was negative and long-lasting. He spent a very long career lacking the potential support and benefit of relationship with psychology. The research study was an effort to discern more about clergy attitudes towards members of psychology.

Organization

In preparing to enter the field, I consulted with my advisor on how to best use the consent form with the IRB committee. I informally consulted with Southern Baptist clergy and psychologists to formulate the questions in the interview process. My past experience with Southern Baptist preachers led me to the conclusion that they would have no problem in sharing their ideas. I also did not anticipate any problem in terms of acquiring participants from the Southern Baptists. Chapter 4 describes the participants who agreed to take part, those who were resistant, and those who chose not to participate at all.

The Researcher

Interest in the Subject

I was interested in exploring the attitudes clergy have towards psychology and psychologists, and became interested through discussions with my father and his friends (who shared the same belief about psychology). Psychologists emerged who called themselves “Christian” or “Christian psychologists,” that made me even more interested to find out if the tensions still existed. Literature was soon discovered that supported this issue.

Background and Training

I have a background in the Southern Baptist Church, which includes living with members of the Southern Baptist clergy. I have a Master's degree in Community Counseling and a state license as a professional counselor. Part of my degree program included interviewing and face-to-face communication, while my mentor, Dr. Lohr, trained me in the qualitative interview process.

Researcher's Role

I primarily conducted cold calls, by contacting the clergy and asking if they would like to participate in the study. I did not expect any resistance or difficulty, and collected the data as well, including all of the analysis. I did not introduce myself as having any familiarity with the Southern Baptist Church or members of its community. At the end of two of the interviews, the pastors asked about my personal background. Other participants asked about the study or had general questions at the end of the interview. During the cold call telephone solicitation, no one asked about the study or the researcher's credentials.

Items of Significance

During the interview process, several terms surfaced that had not yet been defined, which were added as the study progressed. The participating clergy used the term "pastor" and "preacher" as distinctly different, and would add adjectives for these terms. For example, "supply pastor," "interim pastor," and "youth pastor."

The questions that I asked evolved after the first interview. Some clarifying questions led to other questions, which were added in later interviews. Stake (1995) described this in the

following way, “Issues evolve. And issues emerge. These are the issues that belong to the actors, the people who belong to the case. These are issues from the inside” (p. 20). I did not believe any of these added questions undermined the validity of the study. My questions may have had the effect of making some clergy consider adding a psychologist as a viable resource. I helped clarify how certain questions led to some of the other questions in later interviews.

Sample Description

Participants

Participants are listed in the order in which the interviews took place: each is identified by a number. The participant’s state is known, but only in an effort to describe the setting in which they lived and worked. All participants in this study were male, were pastors for 10 years or more, and were over the age of 40. Membership numbers for particular churches varied and will be listed by state along with a description by the participant.

The primary participants in this study were required to be licensed Southern Baptist clergy. Two of them, participant 4 and 12, held a clergy license but did not currently work as pastor of a specific church. Participant 12 worked in an administrative capacity, while participant 4 used the term “supply pastor,” which is defined as clergy who preaches at a church without a current pastor. Two of the participants were from South Dakota, four were from Louisiana, and six were from Texas. The final sample size was comprised of 12 participants. Details about them and their state are included under a separate heading.

Setting

The membership of a church may not be indicative of the actual number of people who attend. Each church has a membership roll, and those who are called members may or may not actually attend. The numbers could be higher or lower than that on the roll. Membership is determined by ‘profession of faith,’ but some Southern Baptist churches require water immersion for membership. This ‘profession of faith’ means that in a Southern Baptist church, a child may or may not be counted as a member. The family may attend, but only the parents are counted as members unless the child has made this ‘profession of faith,’ and become a member. Each Southern Baptist church is autonomous and independent. This information is important, because as stated, members who attend church functions and receive assistance from the church and clergy could be larger or smaller than indicated by the church roll.

South Dakota

In South Dakota, five church pastors were contacted for participation in this research study, with only two pastors responding. I attempted to contact another Southern Baptist Church listed in the telephone directory in South Dakota; I identified myself and used the approved telephone script. The individual who answered stated, “Sure, I’ll help,” but when the requirements were read, he stated, “I’m not the pastor.” “I’m the chairman of the deacons, but the pastor might do it.” As the telephone call progressed, the chairman was asked to comment on the telephone script. The discussion was informal and as such, was not recorded; however, he said, “The word *clergy* is a problem.” “Around here [South Dakota], that word means Catholic and so some of the preachers might not participate if you say that.”

It should be noted that in the Southern Baptist Church, *deacons* are considered ecclesiastical positions. Similarly, individuals who are deacons are first voted on for the title and then are ordained by the membership of that specific church. These people are not licensed clergy, but they could be. If the deacon of a specific Southern Baptist church moved to another Southern Baptist church, his ordination would be maintained, but he might not be included as a deacon of the new church. In Southern Baptist churches, deacons are typically male, but there is no specific biblical command about this. The following quotation from the Bible provides some insight into the Southern Baptist definition of the position: “Let deacons be the husbands of only one wife, and good managers of their children and their households. For those who have served as deacons, they obtained for themselves a high standing of great confidence in the faith that is in Christ Jesus” (New American Standard Version, 1 Timothy 3: 12, 13).

South Dakota Participants

Participant 1 is a 55 year-old male. He has been a pastor for “30 plus years,” and stated that he “went into the formal ministry [as church staff] as a youth pastor in 1981, but I was doing a jail ministry before that.” Participant 1 lives in a city with a population of approximately 65 thousand people. He has been at his current church for about seven years. The church of participant 1 has a membership of 200 individuals or more.

Participant 2 is 58 year-old male, and is a bi-vocational pastor. Participant 2 began working in churches in a formal capacity in 1976 as a “youth and youth music pastor.” Participant 2 has held a clergy position in “two other churches [for] six years each.” Before these positions, Participant 2 worked with “youth in 1976 and youth in 1979.” The city in which Participant 2 resides has a population of approximately 4 thousand people. He has been working

at his current church for 12 years, with the membership being “12 with 20 in attendance.”

Participant 2 has a Bachelor of Arts degree in Biblical Studies and “54 hours towards a Master’s degree in Divinity.” Participant 2 owns and lives in the building in which the church is held.

Louisiana

Originally, five pastors were contacted for participation. One of the five was extremely hesitant, and stated that he was, “bi-vocational and I don’t know where I will be,” and was not contacted further. Four individuals were chosen for inclusion, but one participant from Louisiana was not currently working for a church.

Louisiana Participants

Participant 3 is a 53 year-old male, and has been at his current church for “16 months.” He said he began “preaching in 2002.” “When God called me, I was preaching a year before I ever took a church.” “I became a pastor in 2003.” Participant 3 was asked to discuss the difference between a “pastor” and a “preacher.” “Well, there is a difference,” “a preacher focuses mostly on preaching, and a pastor is trying to deal with people, to help them.” Participant 3 has a Bachelor’s degree from a “seminary extension.” When asked about the size of his current church, he said, “I would call it a small church.” “Anything from 200 down is considered a small church.”

Participant 4 is high school graduate, and has been a pastor for “20 years,” but did not begin his adult career as pastor. He stated, “I’ve done it all.” “I’ve worked in the oil fields, driven trucks, hauled heavy equipment, been an electrician, a carpenter, you name it.” “I began pastoring in 1993.” “I was bi-vocational ‘til I came here.” Participant 4 stated that he began “ministry in 1988, I preached a lot.” He has been at his current church for 1 year. He stated that

the church told him they only wanted him, "...to go to the office every day from 8 -12." His current church has a membership of 488, with an average attendance of 140.

Participant 5 is a 65 year-old male, and stated that he began, "pastoring in the fall of 1966." "I started preaching before that here, there, and yonder, but began pastoring in 1966." He has been a, "preacher" and "pastor." Participant 5 used these terms distinctly, and was asked to define the difference between a pastor and a preacher.

"A preacher or an evangelist preaches the word of God. He is there and gone. A pastor also preaches, but he is also there to help with all the other needs, counseling is part of that, learning to drink coffee is part of that, going to nursing homes and listening to people that don't have anybody is part of that."

Participant 5 said that he "attended Louisiana Baptist College and I have a BA," and stated that he has only "pastored kind of rural churches." He described his current church as having a "total membership of 200, a resident membership of 100, and an average attendance of about 50."

Participant 5 has been at his current location for over eight years.

Participant 6 is a 65 year-old male who retired from the military before beginning work as a pastor. He spent two years in the military and did one tour in Vietnam, but began work as preacher "in the 1980s. I can't remember the exact date." He has a high school education.

Participant 6 has worked in a variety of church positions: "chairman of the deacons, Sunday School director," in addition to being a preacher. He described himself as a "supply-preacher."

Texas

In Texas, 13 individuals were contacted for inclusion in the study. Of these, six agreed to participate in the study. One of the individuals contacted was unable to participate for medical reasons. Four could not be contacted by telephone, although a voice message was left.

Texas Participants

Participant 7 is a 44 year-old male, and has been preaching for approximately twenty-five years. Throughout his career, he has served at several large churches in Texas, working as a Student Pastor and Pastor before becoming Lead Pastor. He has been at his current church for eleven years, and his current church has 2,200 members.

After the research study ended, I was informed that Participant 7 was going to interview with another large church in Texas – which is the church from which his father is retiring. His father has been at this church for many years.

Participant 8 is a 42 year-old male, with a Master's degree. He indicated that he has been working as a pastor for ten years, and stated that he did not start in the clergy field. He stated he is "retired military." His clergy work began as a missionary. He worked for two other churches, but his current church is the first where he worked as "the senior pastor." He has been at his present church for over five years. He described his church as having "176 members with attendance at about 80-100."

Participant 9 is a 60 year-old male with a "Master's degree," and stated that, "I was ordained in 1982 but I started in 1981." He has worked in variety of positions in the clergy field. "...youth and music was my first gig - youth and music in that order." "I've been a chaplain and

I've been an international missionary and I've been an associate pastor if you consider that a pastor." Participant 9 described his current position as, "Minister of missions and senior adult...missions plural. I don't know why." He has been at his current church as, "Minister of missions since 1998, senior adult since 2008." Participant 9 discussed his current church as having, "...Oh about 500-600. I couldn't tell you on record. [It's a] typical Southern Baptist Church."

Participant 10 is a 58 year-old male, and holds a Master's degree in Divinity. He stated that he has been working as pastor for "almost forty years." He began working as a minister "my freshman year of college -1974." He has worked in several states throughout his career, and made the following statements about his work as a pastor:

I committed to working with dying churches...the job nobody wants. I usually start with a congregation of about 25. It takes about seven years to build a church back up, and these are churches that *were* running with 200 or more.

Participant 10 has been at his current church for one year, and indicated that this was his fourth church.

Participant 11 is a 63-year-old male who has been a pastor for "26 years," and stated that he has two Master's degrees and is working on a third. He has a Master's degree in Engineering, a Master's degree in Religious Education, and is "3/4 of the way finished with a Master's in Theology." Participant 11 described his ministry career beginning as "Minister of Outreach Activities, then Minister of Education, and then Pastor." His current church has "80 -100." He has been at the current church "ten years in September."

Participant 12 is a 62 year-old male. He reported that he began his career in ministry in 1969 “at the age of 18,” and has been working as minister for forty-four years, and that there was only a three-month period of time in which he did not work for a church. Participant 12 began work as a part-time music director for three months after graduating college. He worked as a “music pastor” with his brother, as a “youth pastor,” activities director, and “finally in administration.” Participant 12 holds a Doctorate degree in Ministries “D. Ed.” Participant 12 described this degree as a “practical rather than a research degree,” and has only worked in one other state other than Texas. In his current church, he reported his official title as “Associate Pastor of Administration.” This church has a membership of 6500, with an “average attendance of 2300, and an operating budget of 6 million dollars.” Participant 12 described the administrative hierarchy, stating, “Every [Southern Baptist church] is autonomous,” meaning that each church could have its own description for their administration. In his current church, “the Pastor is the head, Associate is the next level, Minister is the next level, and Director is the next level.” This is used to determine the pay scale. Participant 12 states, “We’re all Ministers...all ordained.” “We can all preach...I have,” but “our Pastor is the sole Preacher.”

Research Methodology

The current research utilized the case study methodology, which looks at a “bounded system” as the best approach for this kind of study. Southern Baptist clergy represent the bounded system. The lived experience of each participant clergy member and their views and beliefs about the field of psychology were the main focus of this study. The case study concept will be used to describe the lived experiences of each clergy. Interviews were used to gather information about participant clergy members. In the data analysis phase of research, I applied

the process described by Stake (1995), who describes, “two strategic ways” in which researchers interpret data. These are “direct interpretation” and “aggregation of instances” (p. 74), or the emergence of themes, then movement to generalizations about these themes. The data analysis section followed this pattern:

1. Review of the transcripts from each of the interviews looking for meaningful words, phrases, or sentences.
2. The researcher reviewed the meaningful phrases and sentences for relevance to the research question, “How do Southern Baptist clergy describe their experiences and attitudes towards professional psychologists as a resource for helping their congregation?”
3. Each interview was reviewed separately, initially looking for patterns.
4. These patterns were gathered and then developed into themes.
5. A thematic approach across cases was conducted.
6. Finally, a naturalistic generalization was made.

Data Presentation and Analysis

I was able to find 12 participants for the present study. In Chapter 4, I will present direct quotes by participants from the transcribed audio recordings made during the interview. The participants were assigned numbers to maintain their anonymity, which was in compliance with IRB standards. The data will be presented using the themes that emerged from these interviews. Quotes by participants that were very similar were not noted separately. This section will provide a description of the whole, and a broad overview of the case itself. The next section will

be a description of the statements and quotes that appeared to be meaningful in light of the research question. All of these statements and quotes are categorized into themes, which are then connected, when the analysis of the themes is provided.

Description of the Whole

As detailed in previous chapters, Southern Baptist clergy provide a rich diversity of thoughts and beliefs. Southern Baptists have theological standings that range from fundamental to liberal; each church in the Southern Baptist Convention is autonomous and thus makes independent decisions regarding their staff, their membership policies, and even (in some cases) their interpretations of scripture. As the research developed, this autonomy became apparent. For example, original data at the beginning of the research showed that Southern Baptist clergy had no ordained female clergy. New research indicates that this is no longer the case. Two Southern Baptist churches have ordained female clergy. As the research developed, further terms emerged that warranted definitions. For example, within the Southern Baptist community, *pastor*, *preacher*, *minister* are all terms that are used by clergy for distinct roles. These terms may be applied to several different individuals, and may be applied to the same individual. This is important for many reasons. First, this shows the diversity of the Southern Baptist church. Each church uses terminology that is familiar and easily identified, but each church may use it differently. Each Southern Baptist church also has distinct and independent beliefs, but shares many of the same beliefs. Although the clergy interviewed had different thoughts and beliefs about psychology, several themes did appear. Each interview, except one, was conducted in the participant's personal office.

Within-Case Analysis

Each participant in the study was interviewed independently, using the same research questions. Some of the guiding questions, which were etic in nature, evolved as described by Stake (1995), “issue statements may not fit the case circumstances well and need repair. Issues evolve.” (p. 20). All of the interviews were transcribed from the recorded interviews.

A within-case analysis was done on each interview, looking for common answers and statements related to the research question. These commonalities were grouped together to form themes.

Cross-Case Analysis

Each of the 12 cases was examined using the within-case analysis, with several patterns emerging. These patterns were examined, with two themes beginning to emerge. These themes were then compared to each of the other cases in an effort to see if themes existed across cases. During this process, the researcher identified two major themes; other instances emerged as being important, and will be discussed in the following section.

Direct Interpretation

During the process of analyzing each of the participant interviews, some notable incidents stood out as important, as related to the research question. The instances were select and specific. The following quotes are some of these instances that stood out:

You know today we’ve got such a...we are in such a technology age if there was just a website referral you know where you had names and a little...description of you know the services, who the men are that could be referred to, a little bit about their background.

You know religious, non-religious, married with children. People like to relate to people that are like themselves. Years of service, where they were schooled, 'cause you know you may not want to go to that guy if he happens to be – you know if you look into that school and you find out that they were pretty much anti religion or anything like that. You know, you probably wouldn't want to refer somebody to that, 'cause you wouldn't have any confidence in the approach. And so yeah if there were something brief, just a web page local people could be referred to, just like doctors (Participant 2).

Participant 5 indicated the following:

I wish I had a working better relationship. I don't know...It would be nice to have a working relationship. It would be nice to invite one of those fellers to come and talk at the church. Maybe not behind the pulpit, maybe in a fellowship meeting over coffee and cake...it would be nice to have a close working relationship with some of these folks, and our door is open. I would love for them to come.

Overview and Thematic Synthesis

I amassed and analyzed the information collected in the 12 interviews. All of the data was analyzed, as well as looking for common statements; they were gathered and put in patterns, which were further analyzed and developed into recognizable themes.

Theme 1: Southern Baptist Clergy Will Refer to Psychologists

All clergy members who participated in this study described their knowledge and experience in the field of psychology. Each participant had a positive attitude about psychology.

For example, “if I had a person here in the church who was having a problem, [long pause] I would have no problem referring that person to a psychologist. If that psychologist could help that person and get to a phase where they could come back, be in the church, and be an active, productive member of the church, I have no problem with that. That would...it would help.”

The clergy participants discussed situations in which they found themselves while working with their congregants. Three common patterns were revealed during the analysis. The first theme developed from these patterns as well. This would involve how clergy would refer if the situation or crisis was beyond their scope of practice. Participant 1 said, “People who came into my office...as they started getting into things I realize that I was way out of my league, that this needed somebody trained to unpack their problems and what was going on in their lives.”

Participant 2 discussed his own education in relation to scope of practice, “I can do some counseling ...but there comes a point...where I gotta turn that over to somebody else.” A second pattern that surfaced was that participant clergy would refer if the psychologist had a Christian background. A third pattern also emerged within this theme that clergy would refer if they had a personal relationship with a psychologist or were familiar with the psychologist’s theory. All participants used the fourth pattern, in referring an individual to a psychologist if the situation seemed to be an emergency.

Theme 1 Pattern 1: Clergy Will Refer if the Situation is Beyond Their Knowledge

Participants described situations in which they would refer, using a variety of terms, “deeper seeded issues,” “over my head,” “something that I really don’t know a lot about.” All clergy made statements about issues that were beyond their training and ability. Some of them discussed feeling guilty about having to refer, and wishing that they could have helped. Several direct quotations are listed (see Appendix B).

Theme 1 Pattern 2: Christian Background is Important for Referral

All participants stressed the second pattern. The clergy talked about the necessity of a Christian background in psychologists to whom they referred their congregants. It is more important that a psychologist be a Christian than it is they be Southern Baptist. The following quotation is an example of their views, “denominational labels sometimes can even be a hindrance rather than a help sometimes, especially for those who are seeking. I’m not ashamed of being a Baptist. I’m glad that the Lord brought me into that fold and I’ve learned and benefited from a lot of great things that the Baptists and Southern Baptists have done, but in my view, if a psychology agency labeled itself as only one thing, it would limit an opportunity to serve a lot of different people, so I don’t think it’s important to have that.” The quotes in Appendix C show the second pattern of the importance of Christianity.

Theme 1 Pattern 3: Clergy Will Refer to Known Individuals

This pattern, while sharing many characteristics of the Christianity pattern, is distinct in many respects. A referral was more likely to take place if the clergy had a personal relationship with a psychologist or a working relationship with the center to which they were sending the congregant (Appendix D).

Theme 1 Pattern 4: Clergy Will Refer if the Situation is Emergent

Referral for an emergency is the fourth pattern in the theme of referral. This pattern was common to all of the participants, and was extremely important, as well as common to many other fields. All fields have codes of ethics surrounding this pattern, and it is one that might also

be expected of the clergy field. This pattern shared some commonalities and overlap with the first pattern, but had characteristics that made it unique. In this pattern, Christianity was not a factor, clergy talked about sending a person to a psychologist or mental health professional in spite of the psychologist's religious beliefs (Appendix E). This was summed up well by one of the clergy participants, "if there's a need for a psychologist, then a person needs to see one" (Participant 5, 2012). This example was shared by other participants in the following examples.

Theme 2: Clergy's Attitude Toward Psychology is Now Positive

The second theme that became evident was that clergy have a positive view of psychology, and emerged in three patterns. The first pattern was that all clergy were familiar with, or had some interaction with psychology. Some of the clergy interviewed had been in therapy with a psychologist, and some had an academic relationship with one. The second pattern in viewing clergy's positive attitude toward psychologists was that they viewed the relationship between psychology and clergy as improving. The third and final pattern in this theme was that clergy viewed psychologists as a valuable resource and tool.

Theme 2 Pattern 1: Positive Clergy Interactions with Psychologists

The first pattern in this second theme was identified by all participants. In this study, they had some interaction with psychology or psychologists. Although not all of the interactions described were positive, even those that did not describe each interaction as positive still had at least some positive interaction with psychology. This pattern of interaction was important to the clergy's attitude toward psychology as positive. The following excerpts (Appendix F) highlight interactions recorded by participants.

Theme 2 Pattern 2: Positive Clergy Attitude toward Psychology

In the second pattern, clergy described their attitudes toward psychology more generally. In previous sections, all clergy had described *some* interaction with psychology or with a psychologist. In this pattern, however, clergy discussed their own attitude toward psychology and the nature of their specific experiences, but also the current relationship and its future. Clergy discussed these attitudes, as well as those of other members. The pattern that emerged was a relationship between psychology and clergy that continues to improve (Appendix G).

Theme 2 Pattern 3: Clergy View of Psychology as Useful Tool

In previous patterns, clergy defined their experiences and attitudes toward psychology as largely positive. In the final pattern, clergy defined psychology as *a tool* that could help in a variety of ways. This tool was defined in a dual manner: some clergy described psychology and psychologists as a tool for their own safety and well-being, while others described psychology as a tool for referral and help in clergy's work (Appendix H).

Naturalistic Generalizations – Lessons Learned

I am aware of some of the struggles and concerns that face Southern Baptist clergy, having been raised in the home of a Southern Baptist pastor. The questions in this study were developed out of my own experiences with Southern Baptist clergy, as well as input from my father. This led me to believe that each Southern Baptist clergy contacted would be cooperative and happy to participate. However, this was not the case. I discovered that each Southern Baptist clergy-person is different in the views they hold about their denomination. I found that

the lived experiences of each Southern Baptist clergy were unique and was extremely important to consider. All participants willingly shared personal feelings and past experiences. I discovered that Southern Baptist clergy take their position of leadership seriously and viewed their position as a calling from God. I learned that in the discussion about their experiences and attitudes, Southern Baptist clergy are oriented toward the past, present, and future.

Conclusion and Summary

The research question, “*How do Southern Baptist clergy describe their experiences and attitudes towards professional psychologists as a resource for helping their congregation,*” was discussed through the descriptions of personal interviews with 12 Southern Baptist clergy. I asked the IRB to approve the guiding questions in 12 face-to-face 1 ½-hour interviews. I transcribed each interview, with triangulation being achieved through the interview process and through reviewers from other fields (Stake, 1995, p. 113).

I followed the case study model suggested by Stake (1995), as the research included a thematic analysis of each interview before going on to the next interview. I looked for units of meaning and grouped them together. Themes began to naturally develop from these groups. After completing the within-case analysis of all 12 interviews, a cross-case analysis was completed. I discovered two main themes from all of the interviews, which were consistent. Seven patterns were identified within these themes.

The first theme is that clergy will refer, given their experience with psychologists; in this way, the conditions under which Southern Baptist clergy will refer were revealed. Four patterns emerged: clergy will refer if they believe the situation is beyond their training, if the individual

to whom they refer shares their theology, if the clergy has some personal knowledge of the individual to whom they are referring, and if the situation is an emergency.

The second theme surrounds the attitudes of Southern Baptists toward psychology, which is largely positive. The participants discussed a variety of interactions they had with psychologists, as well as ongoing relationships and a desire for further interaction. They discussed how the relationship changed and evolved, and psychology's usefulness to their field.

Direct quotes from participants were used for each pattern. These quotes describe the participant's experiences, and gather helpful information about the patterns and themes.

The clergy in this study all felt a "call" to serve in their current positions. All of them discussed the ultimate goal of helping their congregants and anyone in need of help. They were desirous of a continuing and growing relationship with psychology.

CHAPTER 5. RESULTS, CONCLUSIONS, RECOMMENDATIONS

Introduction

The purpose of Chapter 5 is to discuss and interpret the results of this qualitative study: the experiences and attitudes of Southern Baptist clergy toward professional psychologists as a resource for helping their congregants. Twelve clergy across three states were asked to participate in a study about their experiences with psychologists. Participants were selected based on their current role as clergy and their willingness to take part in the research. Those selected gave rich, detailed, and descriptive information about their interactions with psychologists through personal interviews (in a series of open-ended questions). The information gathered in Chapter 4 was based on the clergy's responses to these open-ended questions. The results and interpretation of that data are discussed here.

Chapter 5 focuses on the research that was done, and comes to a definitive conclusion. This chapter will give the reader an overview of the entire project, will summarize the results, and will discuss the results and the conclusions. This chapter will also define the specific limitations of the study and will explore areas in which further research could be conducted, thereby making recommendations for continued research. Any new findings published while this dissertation was conducted, or new literature on the subject, will be compared with the results of this research study.

Summary of Results

This research study was designed to explore the attitudes and experiences of Southern Baptist clergy towards professional psychologists as resources for helping their congregants.

Numerous studies addressed the importance of a relationship between clergy and psychology, but there were no studies focusing on clergy's current attitudes toward psychologists, or the experiences that may have led to these attitudes. This gap in the literature was not the only purpose of this research study. This study also purposed to explore whether clergy still regard psychology as an unneeded or religiously unethical tool in their work with people. There are studies which show that clergy are often the first individuals contacted during a crisis (Farrell & Goebert, 2008). For many years, religious leaders avoided psychology and found the entire field of psychology objectionable. There is a well-known history of conflict between psychology and religion, which continues to influence clergy.

As stated, the gap in the literature and hesitation of clergy to utilize psychological services were relevant factors for conducting this study, but there were additional benefits to a study of this nature as well. By examining clergy attitudes, it is hoped that a connection can be made toward understanding and eliminating (or at least alleviating) the issues between psychology and clergy. With the addition of this study's findings, the field of psychology will also gain more insight into the clergy field, including a better understanding of how to establish a direct link to individuals in crises. Another purpose of this research is to augment the knowledge base for the growing trend of spiritualism in therapy. Individual therapy has recognized the need for holism in therapy for some time, which includes addressing spiritual needs. This study will add to this knowledge base by looking into the experiences and attitudes of spiritual "professionals."

This study looked first at the history of the relationship between psychology and clergy by discussing several important figures in the history of the relationship. Next, this study looked into the separation between the two fields. Specifically, many clergy identify key figures as

solely or partially responsible for the separation. Finally, the literature review looked at studies done on the relationship between psychology and clergy. I discovered a wealth of information regarding this relationship, but clergy experiences and their existing attitudes toward the field of psychology was clearly lacking. For example, Kugelmann and Belzen's article from 2009 addresses the *history* of the relationship between psychology and clergy, as well as clergy's influence on the field of psychology. Nielsen's (2000) article entitled the "Psychology of Religion in the USA" also addressed the subject of the history of the relationship between psychology and religion.

In addition to the articles about the history of relationship the literary review also found articles providing instructions for working with specific religions. Abu Rayia & Pargament (2010) provide instruction on working with Muslim clients. This article has more to do with cultural awareness.

Closely related literature to the current study, dealing with the relationship between psychology and clergy, can be found in articles on that topic. This material focuses on the importance of the relationship between the two fields. As mentioned earlier, Mark McMinn has authored a number of articles on the importance of a collaborative approach.

The methodology used in the current research study was qualitative design. Stake's (1995) methodology along with Creswell's design and rationale for qualitative research studies, was used in the current study. The case study method is the one of choice for this study, because of its use of design details encouraging future research, it can be a means of interaction between clergy and psychology; it was also personal in nature, which allowed readers to identify with the

participants involved. Interviews conducted with Southern Baptist clergy utilized the within-case approach, and elicited several patterns that emerged into themes.

The first theme that emerged was that Southern Baptist clergy will make referrals to psychologists. Clergy will refer if the situation is beyond their perceived level of ability and knowledge; they will also refer if the individual or company shares the same theology. Clergy preferred to have a personal relationship with the psychologist and the person's skill set before making a referral, unless the situation is an emergency. In this referral pattern, the safety of the client is most important.

The second theme was that clergy's attitude toward psychologists was largely positive. The first pattern, as relating to the second theme, was clergy's education level. Three of the 12 clergy interviewed learned about their field through college or graduate school. The three clergy without this knowledge did not go past high school. A second pattern was that all of the study participants saw the relationship between psychology and clergy as improved and as continuing to improve. The clergy did not all report positive experiences, but still saw the relationship with psychology as an important and useful tool.

Discussion of Results

In this section, the results of the study will be discussed. The theoretical and practical implications will be examined based on my interpretation of results (Creswell, 2007). All phases of data collection will be discussed more fully in the *Limitations* section.

The research question for this study was: *How do Southern Baptist clergy describe their experiences and attitudes towards professional psychologists as a resource for helping their congregation?* Some study limitations were more obvious than others. I interviewed the 12 clergy selected for inclusion in this research in a location of their choice. Open-ended, guided questions were used, while each interview was audio recorded, transcribed, and analyzed. The researcher used the within-case analysis with each individual participant, looking for patterns in all cases. A cross-case analysis was completed with every case. During the selection process, 15 clergy were asked to participate in this study, with each of them wanting to lend support to the research, given only three exceptions. Two of them refused to participate, but did not speak to me directly, choosing instead to go through a secretary. One of them appeared irritated, and became angry when asked to participate. All 12 selected were passionate about their work and their obligation to congregants. These participants all spoke of being “called by God” to their role as a minister, and used the analogy of being a “shepherd” when discussing their function. To further define their function and calling, Southern Baptist clergy use a biblical reference when describing their role, “It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach...” (New American Standard Version, 1 Timothy 3:1, 2).

One of the first limitations of this study is that the results cannot be generalized to all clergy. The participants were all Southern Baptist clergy, which made it likely that the study would not apply to clergy of different denominations. The generalization limitation was specifically seen within the Southern Baptist clergy. I had believed that all Southern Baptist clergy would be willing to participate in this study, although this was not the case. Each

participant acted independently, and although they shared common beliefs, many clergy outside of this study would not necessarily share the same experiences as those represented here.

Researcher bias could also present a limitation for this study. I am familiar with clergy and with Southern Baptist clergy in particular. I utilized the triangulation approach, as described by Stake (1995), who discusses using, “reviewers from alternative theoretical viewpoints” for “investigator triangulation” as a means of validation (p. 113). I used an outside reviewer to analyze anonymous data; the results achieved were quite similar. By adding a second reviewer with a completely different observational viewpoint (and theoretical position), credibility and dependability of the results increased, and triangulation was achieved.

Discussion of Conclusions

In this section, I will make some comparisons with this study’s finding to that of the existing literature. Stake’s (1995) model of case study analysis and Patton’s (2002) format were optimal for drawing conclusions about the research findings.

Clergy and the field of psychology have a long history. From the early days of development to the present, the two fields have a connection as they seek to help people. Current literature supports the need for a more complete understanding between the two fields, and an effort at harmonization is being made. However, some members of the clergy and individual psychologists remain distant.

The current study looked at the attitudes and experiences of Southern Baptist clergy and their position about psychology; they have a reputation as being one of the more conservative

denominations of Christian religions. As an example, they have maintained only male members in the role of clergy. Since this study began, however, this has changed. The Southern Baptist clergy appear to be adapting to the needs of society, while this study found that this attitude has also changed their relationship to psychology.

All of the participants in the study felt called by God to the work they do, which extends to the other offices previously mentioned and discussed as well (e.g., deacon). The clergy in this study all work towards keeping those in their church safe and supported. Members of the Southern Baptist clergy tend to use a biblical reference as support and evidence for their function, “He must be one who manages his own household well, keeping his children under control with dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?” (New American Standard Version, 1 Timothy 3: 4, 5).

Farrell and Goebert (2008) found that clergy described shared religious beliefs as important but not vital to a referral, while the current research confirmed these findings. Clergy discussed the importance of shared religious beliefs, but indicated that this was one of many components in making a referral. Farrell and Goebert, as well as numerous works by McMinn, detailed the importance of a collaborative relationship between psychology and clergy. The current research study also confirms this, as clergy in the present study all indicated that a relationship between the two fields was critical. This study coincides with existing research, lending support to the findings of previous studies.

This study’s clergy ranged in education from high school to the doctoral level and beyond. The size of their congregations was equally diverse, with all clergy in the present study concerned with the safety and well-being of their congregants. Beyond the training or lack of it,

all participants wanted to provide for the needs of their congregation. In keeping with this desire, participants saw a need for continuing to build a relationship with psychology.

All of this study's clergy were willing to share their personal and professional interactions with psychologists as a resource for helping their congregations. Data collected through the interview process was divided into two major themes, which contained patterns. These patterns and themes directly related to the field of psychology.

Theme 1: Situations in which Southern Baptist Clergy Will Refer

Pattern (1): Clergy will refer if the situation is beyond their knowledge and capability. Pattern (2): Christian background is important for referral. Pattern (3): Clergy will refer to individuals with whom they have prior knowledge. Pattern (4): Clergy will refer if the situation is emergent. The first theme to emerge from the data was that Southern Baptist clergy do refer. The clergy all described a variety of professional situations and interactions with the members of their congregations. Each of the clergy in this study interacted with their congregants in different ways, but each had been in situations requiring them to seek further help. In other words, the specifics of the referrals varied from clergy to clergy, but each clergy was involved.

The first pattern of referral was that each clergy would refer if their interaction with an individual was beyond their training. With great detail, all clergy described when a situation was beyond their capability. This description included mental illness, relationship issues, issues of abuse and neglect, and a variety of others. The clergy also described situations that included family members; one interesting referral scenario was that clergy will refer due to time constraints, and described that there are times when individuals need more counseling than they

can provide. Farrell, Goebert, and McMinn stress the importance of a collaborative relationship between psychology and clergy. All clergy in this study provided examples of how they also feel that a relationship with psychology is needed.

The second pattern (in the first theme) was that a Christian background was important for Southern Baptist clergy to refer a congregant to a psychologist. Southern Baptists discussed the importance of a psychologist being a Christian. Participants indicated that they would not refer congregants to a psychologist without this, and discussed the various ways in which this could be accomplished. Larger churches may employ a psychologist on their staff. Smaller churches will use these larger churches as their referral source. Each state in the Southern Baptist Convention has a state office. State offices will hire or contract psychologists to work in their area. In their 2008 study, Farrell and Goebert found that shared beliefs were important, but not essential for clergy to make a referral. These both confirmed and questioned the findings. The current study showed that Southern Baptist clergy feel it is more important for a psychologist to be a Christian than a “Southern Baptist.” The only exception for emergent situations; this will be discussed in later paragraphs.

The third pattern overlapped the second in one way, but was distinctly different. In the third pattern, clergy described the importance of working with individuals with whom they had prior knowledge. Some of the research participants discussed the importance of developing a professional relationship with psychological services to better serve their congregants, while others utilized personal relationships with psychologists as a referral source.

Southern Baptist clergy develop and encourage personal relationships with their congregants. They hold themselves to an ethical and moral code that is similar to psychology,

especially regarding confidentiality. This can often cause a dual relationship. Southern Baptist clergy develop personal relationships with professionals who are bound by state laws and ethical standards. In this way, the clergy are able to separate their congregant interaction from any therapeutic type relationship.

The fourth and final pattern in the first theme is that Southern Baptist clergy will refer to psychologists in an emergent situation; this pattern was clear throughout the interview process. Situations were emergent when individuals came into the office making suicidal gestures, including statements or actions. There was some overlap in this pattern with the first kind of referral. Clergy described emergency situations that were beyond their ability, but this pattern was distinct. Emergencies involved cases in which clergy would refer an individual to a psychologist with no regard to the first three patterns.

Theme 2: Clergy's Attitude Towards Psychology is Positive

Pattern (1): Clergy had personal or academic interactions with psychologists that were largely positive. Pattern (2): Clergy saw the current relationship as improved. Pattern (3): Clergy viewed psychology as a useful tool that could be used. The second theme that developed from the data was that Southern Baptist clergy were positive in their views of psychology. This was evidenced by three specific patterns arising from the second theme.

The first theme (in the second pattern) was that all of the Southern Baptist clergy had some knowledge about psychologists. Each of the participants described interaction with a psychologist; those with college educations described classes prior to their church work, and described the nature of their first interaction as largely positive. Those with no college education described a relationship with a psychologist, which led to a positive view of psychology.

The second pattern under theme two was participants viewing the relationship between psychology and clergy as improved. Some of the older participants discussed how their views about psychology changed from the time they became pastors. Some participants described a relationship with psychology that was always positive, and how the relationship was improving.

The third pattern under the second theme was that all of the participants viewed psychology as useful tool, and described how they referred their congregants to psychologists. Clergy participants offered a number of situations in which psychology was used. Several participants discussed the belief that pastors could also personally benefit from counseling sessions with a psychologist.

Limitations

All studies have some limitations: qualitative case studies try to generalize to other situations, but may not generalize to the population at large. This study's findings extrapolates to other cases, although our results with Southern Baptist clergy may not generalize to the larger population of clergy. One example is that each Southern Baptist Church is independent of the others; although they work together and form a convention, each church is independent.

The limitation of generalization was examined with an informal survey study, which used the same questions given to the Southern Baptist clergy. The study was conducted with five clergy of various religious denominations, although they were not included here because of their relationship with me. The information could not be included in the results section of this study, as it lends support in a biased manner to generalization. One participant in this informal study had difficulty with psychologists using the term 'Christian,' and "then don't go to the Bible for the offered solutions." Another participant stated that, "pastors need to be much more willing to

refer. I do see that they are, but I'm burdened that I don't see this enough...Pastors are not counselors / psychologists / therapists / psychiatrists.” All of the participants in the informal study, like Southern Baptist clergy, would *not* refer an individual to a psychologist who did not share their theological beliefs.

Qualitative case studies may not generalize to the population at large, but the findings of informal studies provide some support that this study may, in fact, generalize to the larger population of clergy. In the *Introduction* of Chapter 1, it was noted that Southern Baptist clergy provided a tapestry of religious subcultures, which offered diverse points of view in understanding the relationship between religion and psychology, and it was hoped that this ‘tapestry’ might generalize to other clergy. The results of the informal study point toward generalization being a valid construct.

Another possible limitation of this study is sample size. I selected 12 participants across three states in an effort to broaden the scope of the sample and counteract its size. I did not place any time constraints on participants in the interview, but each one took about a little over one hour. The participants freely talked and answered each guiding question; it is possible that this small amount of time might not have allowed participants to fully explain.

Researcher bias may have also had an effect on my data interpretation; as stated, I am familiar with Southern Baptist clergy through my upbringing and education. I was raised in a Southern Baptist pastor’s home and was educated at two Baptist universities, and I encountered unexpected resistance during participant contact in South Dakota and Texas. In South Dakota, Participant 9 suggested that I contact the senior pastor from the same church in which he was employed. I was only able to make contact with the senior pastor’s personal secretary, and was

not allowed to speak directly to the pastor. He did not personally contact me with an answer. The secretary called me back within hours of the initial request and I was turned down “due to hospitalized church members.” In Garland Texas, I was met with similar resistance, as I contacted the church office there, and presumably an operator, secretary, or other church staff answered the call. I asked to speak with the pastor and briefly stated the purpose of the call. I was put on hold, when a male voice said “hello,” but did not initially identify himself or even state his name. I asked for the pastor and the individual responded, “This is the executive pastor.” He still did not state his name or provide further information. I used the telephone script and discussed the purpose of the call, to which he said, “We’re moving this church and the senior pastor would not be able to help you.” I replied that it could be any pastor, but in a clipped, loud voice, he said, “Again, son, we’re going to be too busy.” I thanked him. There was no response and the call abruptly ended. The senior pastor from the largest church in the study initially agreed to participate, but his secretary contacted me as well, and indicated that he would be unable to do so. Although I did not speak with the senior pastor, this situation was more akin to my past experiences of churches offering help. The secretary told me that the senior pastor could not participate, but she arranged (on her own) for me to interview participant 12. These situations could have created some bias, as I was not anticipating the need to go through a secretary. In my personal experience with Southern Baptist clergy, I have always been able to speak with the pastor directly.

To counteract researcher bias, I utilized Stakes (1995) “investigator triangulation” (p. 113). Another investigator reviewed the anonymous, de-identified material, such that this type of triangulation validated my results and conclusions.

Recommendations for Further Research

To strengthen the psychological knowledge base regarding psychology and members of the clergy, I made some recommendations for further research. I included participants from three more states, and by adding these other states, more information could be gathered and analyzed. Another recommendation was to conduct the study nationwide and divide participants by region. During the participant selection process, I discovered that not all Southern Baptist clergy were responsive. Further investigation into cultural differences related to referral patterns, and how they could be valuable.

Another recommendation was to investigate participants' feelings toward the field of psychology over time and to explore beliefs when they first began their work until the present. A qualitative study on the recent hire of a female pastor in a Southern Baptist church and its effect might provide additional insight into referral patterns.

I also recommend conducting a quantitative study, as that design allow all researchers to gain a great deal of measurable data, and would help in the area of generalization. A quantitative study would also allow researchers to collect measurable data about aspects of the clergy psychology interaction, their preference, and their regional and cultural differences.

Research Conclusions

This study explored the relationship between religion and psychology, and the attitudes of Southern Baptist clergy toward professional psychologists as resources for providing help to their congregations and the general public. I investigated the attitudes and experiences of Southern Baptist clergy in hopes of gaining a better understanding of how, when, and why clergy

refer to psychologists. The participants provided excellent insight into the attitudes of Southern Baptist clergy toward psychology, and how they were formed and developed. This investigation addressed the gap in the current literature prior to the study, which answered some of the questions about why religious leaders are hesitant to refer people to psychologists. This study also explored the history of conflict between psychology and religion, and examined its current status and how it plays out in our culture. Finally, this study provided information about clergy attitudes, in an effort to bridge the distance that exists between psychology and religion.

The current study provided some insight into the relationship between clergy and psychology, and how to help psychologists better understand working and communicating with subcultures (such as religious subgroups), that are guided by non-scientific worldviews and values. Another benefit of this study is that psychologists, as scientists, have information about how to integrate some of the important principles and values of religion.

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APPENDIX A. GUIDING QUESTIONS

Main question	Additional questions	Clarifying questions
<ul style="list-style-type: none"> • How long have you been working as a pastor/clergy? • Can you tell me what you know about the field of psychology? <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> • Can you tell me about your interactions with psychologists? 	<ul style="list-style-type: none"> • How did you learn about psychology? • Have you ever had a negative experience with a psychologist? • Under what circumstances did this experience arise? • What was the scope of the problem? • How was your position as a clergy-person most affected by the problem, were there any victims? • Have you noticed any changes in the interaction between clergy and psychologists over the past few years? • Do you anticipate any future problems? • Do you have any complaints? • Do you believe there is tension between the field of psychology and clergy? • How would explain the tensions between psychologists and clergy? 	<ul style="list-style-type: none"> • Can you expand a little on this? • Can you tell me anything else? • Can you give me some examples?
<ul style="list-style-type: none"> • In your opinion, what is the value of a relationship between Clergy and psychology? • What are the biggest concerns you have in referring individuals to a psychologist? • What do you think clergy should be concerned with when referring an individual to a psychologist? 	<ul style="list-style-type: none"> • Could you say more about those concerns? 	
<ul style="list-style-type: none"> • Are there ANY situations that you feel a psychologist might be helpful in assisting you in your work with parishioners? 	<p>Can you give me a specific or personal example?</p>	

APPENDIX B. THEME 1 PATTERN 1

There's things that's beyond us. It's not hypocritical to say, 'this is beyond me someone else needs to carry the ball in this area, someone else needs to carry the ball in this area. I'm not able to do it.' It's taken a lot of swallowing of pride and years to get me to that point, and that's to my shame...and that's to my shame when anyone in the church that needs help, I'm supposed to be there to shepherd them and help them and if I know where there's a place where they can get well and keep that from them because of pride on my part, I will give an answer to God for that, and so that's, I think we need to take a real strong look (Participant 1).

I think that it depends upon the clergy person and it would depend upon the person that they're dealing with for sure, you know? There are some very simple things that are over my head cause I was, uh, (long pause). I didn't get very far in counseling college (Participant 2).

There comes a point where if a child has been abused, I gotta turn that over to somebody else. I'm not going to be able to deal with that - that's when I would turn it over; or when you have somebody that is just chronic - whatever it is. They are just chronic in their alcohol, chronic in their drugs, [long pause] then you have to let it go. And then again it might be health issues too. You know some people have some severe health issues they might need something a little any way they might need somebody a little more experienced in that than the average clergy. But like I said that's going to depend upon the clergy. I would -I think- I would be pretty quick to let somebody go when it comes to abuse, family abuse or spousal abuse...(Participant 2).

I don't want to try to do something that's out of my...I mean 'cause you could do a whole lot more messing up than you could help with something that I don't really know a lot about (Participant 3).

There are some things that myself as a pastor cannot help someone that needs a psychologist. There's some needs in a person's lives that I can't, I don't know how to answer. I'm not trained in that field. I'm not an expert in that field, but maybe a psychologist is (Participant 4).

I've talked with people and when it gets to a point when I feel like I'm not making any headway I refer them to a counselor, psychologist, psychotherapist...whatever, and if they don't have one, I get a hold of somebody who does know one, that can refer one, I refer that person to those certain ones (Participant 4).

I've already had two come in that had problems and I helped them with those problems, but if I couldn't have I wouldn't have no problem saying 'look you need to go see a psychologist.' I got no problem doing that (Participant 4).

Especially where somebody's terribly depressed ... I feel unable to handle anything like that...Others that are trying to get off drugs and alcohol and those type things that needed somebody to help them better than I could (Participant 5).

There certain aspects that a clergyman can help...somebody but there's also a time when it's plum over your head you know? That's when you need to, and a lot of clergymen, and I know this from experience too, a lot of clergymen they try to help but it don't work out or don't, you know, and their thing is or their thoughts are, well they can't be helped they're too fair, but you know, a psychologist he is trained in that (Participant 6).

I think really and truly, I think, the pastor should -I know you should look after his flock and all that- but I sometimes, I think the pastor would be better to do the calling, to go and preach the word then, like I said, then refer (Participant 6).

When it becomes a little deeper seeded issue...anything that is much more along the lines of any kind of bipolar, any kind of passive aggressive, you know and just, and if there's any medication involved...(Participant 7).

I, myself, have a marriage counselor I refer people to when it gets beyond my means, and if I can't deal with it, if it's more of a psychological [situation] outside of marriage (Participant 8).

I alluded to the fact, I know my limits as a minister clergy, and I have encountered situations that the people would need further and deeper counseling much more expertise that I have in the field of psychology/psychiatry. So, I've always never had any qualms about referring them on (Participant 9).

For some people in psychology field they, from my understanding and experience, they may be more experienced for dealing with -whether it's marital issues or with people who have chemical imbalances in their life, or people who have been abused and sometimes my exposure is very limited in some of those areas so to me their value would be if they have a field where they have experience in more study and about the implications of certain things (Participant 10).

...whenever I do any counseling and I always try to be as centered on the person as possible and find out what their needs are and then knowing my time limitations, and also my limited background in some of that area ...(Participant 10).

Every pastor has a different skill set; some are great preachers and terrible administrators. Some are good administrators and other guys are really good counselor types, so to me the key thing is whether you really skilled and gifted at that area to begin with. If you're not, then don't take it on ...that can cause more problems for people than are helpful, so know where your limitations are and where your skills are. Not everybody's called to be a professional psychologist counselor. I think as a part of being the pastor there ought to be some level of ability to do that, and every school's different about how many classes you can take to train yourself to be prepared for that, but I just known some guys that were - I'll just call it book worm preacher types - that didn't really have a lot of people

skills and so they've gotten in trouble or have had to learn to be able to refer other folks just for that reason (Participant 10).

I may have the ability to help the person work through an issue, but if I don't have the time then I need to put them in touch with someone who does. And oftentimes I'll sit down with a person and try to help them see all their options, and let them know I'm not the only one that can help them, there are other professionals in the community that can (Participant 11).

Many things... are beyond the pastor's capacity. Particularly when I remember at one point I was dealing with a lady in my church that had clinical depression and have all the signs of it, and I was able to get her into a treatment center...(Participant 11).

For me there's always two parameters that lead me to referral. One is, when I'm beyond my ability particularly if there's medication that needs prescribed. I'm not licensed to do that (Participant 11).

I would say if it gets beyond two or three sessions, as your meeting with somebody, and you see that, we're just not making any headway, or you get to, you're having enough conversations with the individual and realize, 'whoa this is way over my head, this person has deep needs that are far greater than what I could ever respond to.' I think that's, those are some of the things I would... I think the biggest problem is [pastors] have a tendency to minimize the real risk that's involved or over anticipate the results. You know they think they can have a better impact on the results when in fact, there's no way they're going to have a positive result if they're not trained, to assist in the situation (Participant 12).

APPENDIX C. THEME 1 PATTERN 2

There's always the greatest fear and I hear it and I even have it myself...at times we want to make sure that when someone from the field of psychology is dealing with people that are in, that are under our...shepherding...that they are doing it in a Biblical sense. In other words, that's...they're not giving out ...what...not guiding the people they're working with in a secular type of frame (Participant 1).

I'm looking first at religious affiliation because I believe there's a spiritual world and I believe the spiritual side of man has to be addressed, and if you're not addressing spiritual issues you're not addressing the whole issue of man (Participant 2).

I'd be pretty quick to let somebody go if I knew I had somebody that [long pause] somebody that I had some common identity with as far as their morality. You know as far as [pause] I would not want to turn a child or an adult over to someone that didn't have *some* Biblical principles like I have okay? [Long pause, tapping on the table] Cause uh, there are some things that I believe are just not natural and I don't want to see a child confused [long pause], and I don't want to see an adult confuse further. They've got some serious issues, uh, moral issues. I don't want to see that muddled by uh, somebody that's, as far as I'm concerned, amoral in their behavior... (Participant 2).

You know, I would send somebody to [someone] I know that they had a Christian background, Biblical basis but they're in that field of psychology. And uh, which I have no problem 'cause I know they might could help them in some areas that I can't. You know, and so I wouldn't have any problem with that but I would definitely have to check them out to know for sure (Participant 3).

I'd want a Christian psychologist if there is such a...you know you could say that, but...I'd want a born again believer. I would prefer to refer ... a person to a born again believer psychologist if you can say that (laughs.) We have a spirit. God gave us that spirit. It's foolishness to me to leave God out of your life. I mean even the word...doesn't the word 'psyche' have to do with the spirit of a person? That's the way I see it and, uh, you can't leave God out of anything (Participant 4).

The main thing is you cannot be helped unless you believe in God (Participant 6).

To me that's the whole key, that's the whole thing. I mean you've got to, let me see how want to put this, you've got to, let me think here. He asks that psychologist to the one he should be to have that inner being that sees this problem and stuff. If he's not, or she's not, spiritually, if they don't have that foundation between people and God, they don't have that compassion, they don't have the...and again that psychologist is just as human, he need somebody to talk to, and what better to go to then God. So, if they don't have that then to me, if they cannot perform their duties per say in a manner you know. I was blessed all mine was, they couldn't say God or, but they would tell you before you can be helped, you have to have a relationship you have to know the higher being. If you don't,

you can't be helped we can smooth it over but you can't...you have to have that in a. So if they're not in a relationship with the Lord they can't really help you (Participant 6).

I think that the secular view of psychology in a lot of ways is pretty much opposed to a Biblical view of human nature and the human condition and whether it be emotion, marriage, addiction strongholds, things from the past. I do believe there's a very strong field of Christian psychology and a lot of great Christian psychologists who don't veer away from a Biblical, again, precept of dealing with situations in life (Participant 7).

They don't have to be Southern Baptists; they don't have to be even Protestant at that, but I want them to have an understanding of who Christ is, of what Christ has done because again there's a lot of things that are in secular psychology that are pretty diametrically opposed to the Christian Biblical worldview (Participant 7).

Very important. On a scale from 1 to 10, a 9.5, very important to me (Participant 7).

The main one I can think of at times where that person are that couple has come back and said, 'Hey, that psychologist that I've went to is telling me this this and this, which sounds kind of odd because you had told me this, this, and this.' And usually that's what it is and again and that was probably the catalyst to really start on my end of things trying to discover some Christian counselors in the area and we started our Christian counseling ministry here not two, two and a half years ago now. That was a big catalyst was just people not finding...or it was just very expensive, going up in trying to find Christian counseling he's very, very expensive for them, and so we supplement the cost for them here as church members to go through counseling here at the church (Participant 7).

Not only would the Christian world view maybe differ from a secular psychological point in the power from within the power from above, but also think the nature of people and when a man or woman has not turned their sin over to Jesus then they're going to deal with that sin, whether it be through addictions, or anger, or jealousy, or the manifestations of that—cutting or divorce, or medicating their problems, and so that's probably would be my hesitation to send any church member, to just any psychologist (Participant 7).

I would say a number one just making sure that the person I'm sending them to is probably of like faith and like mind, to make sure when I'm sending them there, they're not going to try to lead this person astray, try to tell them what they're doing is wrong, leaving them in a different direction. I want someone that's going to be, not just for their mental health spiritual help as well (Participant 8).

I think that's it, number one what's that person's experience but also was that person's experience in the spiritual Godly faith relationship. Do they themselves have a relationship with God? Are they going to be able to help this person that they're possibly going to be seeing move on in their Christian life, developing a Christian life, grow in their Christian life, while treating them for whatever psychological event that's going on? To me personally I think it's crucial. I think that's very crucial. I believe God is the creator, he created us you know, and I think to fully understand the human and the human

body, you've got to understand the creator. You've got to understand why we're created and who created us; and be able to have that relationship with God first so God can guide that person to properly help his client, to help mentor them, to treat them, to be there for them, to relate to them, [and] do it in a way that is constructive and not deconstructive (Participant 8).

I think for a psychologist to be seeing a client that's a Christian, to properly treat them, they are going to have to understand what that person's going through, and to be a nonbeliever you can't understand what that Christian is going through because you, yourself are not a believer, and until you get saved and until you get the holy spirit like that person has, you're not going to be able to understand what they're talking about. You're not going to be able to fully under-grip what they're going through in life. So, to have that relationship our self with Christ, it's important - that way you can help that person that's going through that. Otherwise, you're going to be kind of 'butting heads' you could say. You're not going to be able to understand. You're not going to be able to; you may be thinking one thing when the other person is thinking something completely different. You're going to be going in the wrong direction, maybe mistreating them, maybe misdiagnosing them. So I think that it's crucial that that person themselves has a relationship so they can properly understand or else they're going to be flying blind you could say (Participant 8).

...it's always been my experience to prefer to use Christian psychologists. Now, there have been some secular non-Christian that have counseled but I don't. I prefer not to refer people to non-Christian psychologists... I realize in everything in anything in life there's always the Christian based and the non-Christian based, so I always prefer being in the ministry, I always prefer to go with Christian psychologists and counselors (Participant 9).

...an excellent marriage between the clergy and psychologists would be preferably be psychologists that are members of one's church, or not even members of one's church but of the same faith. So, consequently, I can only imagine that that psychologist attempt to counsel their clients from a Christian based perspective...(Participant 9).

I think it's absolutely important and necessary. You know I've had 32 years of experience in ministry. I know that the basis for all of life is spiritual... I think it's a behavioral science and when you're talking about a person's behavior and their background in life is going to determine their behavior and so naturally I believe that it's of the essence that a psychologist have a Christian background (Participant 9).

I've never had to use - either personally or refer anybody to - a non-Christian counseling... I'm just glad that I haven't had to...but I know that if they're a professional in their field certainly there is some benefit and some good that can come from it but ultimately I think the counseling needs to come from Christian counselor (Participant 9).

It's very important to me if I'm going to refer somebody to them ... if you don't have that perspective then you can confuse people more than, or may not help them alternately,

with the main problems that they may have. Because some of the problems people may have may strictly be a spiritual problem that manifests itself in relationships and everywhere else and if they don't have a perception of that then they can't help people with those issues (Participant 10).

[If the psychologist were not a Christian]I probably wouldn't refer them over there. I'm going to give you a totally different illustration but I think it applies. So I have this couple, men that want to get married, and I say, 'I can't marry you unless you're both Christians or that you go through counseling with me.' They say, 'well we want to get married Saturday and we don't care what church where in,' and I said, 'well then you can find a justice of the peace or somebody else to do that but I'm not going to choose to get involved in that,' and that's the same way I would take that situation. I'd say, 'you know, I just don't feel comfortable with that I think there's got to be somebody else that maybe can help along the way so...'(Participant 10).

I would not want to refer someone into a situation with someone, with a counselor or a psychological professional that's going to be at total cross-purposes with whatever I'm trying to accomplish in their life, that wouldn't make sense... People have enough conflict in their lives to unnecessarily create additional conflict. Therefore, some issue in their life that was... theologically based... I would tend to want to send them to a professional that was also comfortable with a faith based explanation ... (Participant 11).

I guess it depends on what issues and dealing with, at least for me personally. I mean if I've got some people that are dealing with clinical depression; I mean they're going to need medication to get their chemistry balanced out again. They're going to need some counseling to help them deal with whatever issue caused the depression to begin with. I found people in a secular psychological area very capable of doing that, not a problem at all if I was dealing with someone, you know someone, if I'm working with a person and they are really unsure about their sexuality and so forth, I might be more hesitant to send them to someone who's totally a secular psychologist, who would not be, you know we would be working at cross purposes. I mean that would only make sense I wouldn't want to do that, so just like I said it depends on the issues (Participant 11).

There would be some differences then, if you take what I call a Biblical worldview where you're looking at the world through a theo-centric perspective with the Bible being your primary source of authority and then you're looking at a secular psychologist who's looking at the world from a secular world view and their what they understand as truth and what you understand this truth may not always be consistent with each other, that depending on what the issues are whom you might refer someone to I think would obviously be affected. Like I say you would not intentionally want to go out and refer someone to somebody that would be at totally cross-purposes with the counsel that you're trying to give (Participant 11).

We chose over 10 years ago to open up our own counseling ministry. Because, we have a better level of confidence in the people that we contract with, that they're going to be supporting the same tenets that we support (Participant 12).

APPENDIX D. THEME 1 PATTERN 3

I think [a personal relationship with a psychologist] helps us to get a feedback. I might discover some things that, in the course of events, that you're still probing into. And to me, any avenue into why a guy's doing, what he's doing might help us better minister or relate to him or you know just directly deal with the problem, whatever that problem is (Participant 2).

I would want to check them out before I would send anybody anywhere. I would want to check them out. I will tell you this; I had an experience, just a few weeks ago, with a psychologist with my grandmother who has Alzheimer's. He had made some statements to me about her and her disease and, I'll tell you what he said, he told me that, maybe she would die with a heart attack or stroke or something before she gets to the point you know being so bad with Alzheimer's. And I really didn't agree with that and it made me very upset. I wouldn't want somebody to go to like this guy I went down to the other day. I wouldn't want anything I wouldn't want anybody to go to that. There again, I would try to check them out the best I could, and then there again, you know just do the best I can to try to help the people. That's what I'm in this for is just to try to help people (Participant 3).

I would just be look and see what kind of background they have. You know, I would look at the...maybe how they feel about the Bible. You know this is the Christian aspect coming out of me, and I would want to see how they feel about that, and I would make sure that they had the right credentials. You know, I wouldn't want to just send anybody just anywhere (Participant 3).

This lady's husband had driven to a place and drank a six-pack of beer and taken 85 Xanax pills, hoping to die [pause] his wife called me and said 'would you come talk to him?' Well, I went and talked to him and he was...he was very um, what I call, 'messed up,' I don't know the word for it, but he was...he needed help. I have an aunt who's a psychologist and I drove him to [her], and let her look at him and talk with him. She said, 'he needs help,' and so I ended up taking him... and there's other guys I've take down. I referred them to my aunt. She retired now. She's 75 and she talks and helps them...many a person (laughs) even today. I refer them to her...because I know her (Participant 4).

If they [another clergy person] couldn't find one I'd help them. I'd get on the phone...I've got pastor friends all over the country and if this...I've done that before. A person in another state he says, 'I have this person who really needs help' and I say 'well, let me talk to one of my psychologist friends and I'll see if she knows somebody or they know somebody that could you could refer them to in your state.' Yea, we do that. That's a positive thing (Participant 4).

We even have them in our [State] Baptist Convention. We have the Grandbury Counseling Center where you can go to the D. O. M. [Director of Missions] they have these counselors at certain Director of Missions offices at certain weeks of the month and

you can go there for counseling. It's called the Grandbury Center for Counseling that's what it's called (Participant 4).

I had referred a few folks, mainly to the psychologist or counselor at the [State] Baptist Children's Home in [city]. They are available for us to refer folks to and for counseling of all kinds (Participant 5).

There are some in our community and in our [county] even in our Baptist churches who make a better effort at that than I do. They've got groups in various churches recovery groups and so forth, and I generally refer my folks to them if I have anybody with troubles like that needs help like that (Participant 5).

I did refer because of depression and to the psychologist, psychiatrist whatever in [city] that works through the Baptist Children's Home and they also have offices in [city] and I think here too that they'll come one day a week and that was positive that worked out good (Participant 5).

Like I said, I'd have to, you know that I've been bragging on them but you couldn't just, or I wouldn't just send anybody to anybody. I would have to know something about them, before I would send them (Participant 6).

I have to really trust in you. You know, really know them and trust them before I would... You're talking about people's lives, you're talking about something that could affect people negative or positive I mean you know you could mess up somebody's life if you send them to somebody that's - I'll call it 'off the wall.' But that's one of a lot of most of the time I'll tell people, 'go to the children's home up there. They've got people there that will help you, that will feel for you, that will put their arm around you and help you because they deal with it all on a day to day basis and stuff up there.' We're talking kids from broken homes, and just you know, sometimes they can, sometimes they can put that home back together, but they have to have that compassion for people to help people. I just wouldn't send nobody to just anybody. I have to know them personally and know where they're coming from what they are all about (Participant 6).

...then you find yourself a good psychologist, one you can trust, one you can refer people to - because you can't be a psychologist. You know? You can't, and you have to know when to say look, 'you know, let me send you to this fella' (Participant 6).

We have a counselor on staff here at the church and so we have a counseling ministry here. We have a lady who has her master's degree in marriage and family counseling certified Christian counselor and so anytime there is spiritual counseling, relationship counseling - children, teenagers, marital, we always refer to our own counselor within-on staff here (Participant 7).

We have a couple of psychologist that are members of the church here... we certainly have referenced people who have come in here who have some pretty deep seeded situations ...two psychologists and one psychiatrist in the church...we used them a lot as

reference points and referrals and even at times have sent people to speak to them about their situation (Participant 7).

There are a couple of Christian psychologists that I know personally, either have this conversation where they may or may not be members of the church, but they've come and introduced themselves to pastors in the area. Probably my line in my first three 'send to' people, men and women, that I know personally that have introduced themselves, I've heard them speak at a Christian conference in town, and so I would much prefer to send someone from our church to someone like that, that I know personally and have a relationship with as opposed to an unknown, unmet person...the more you know specific people within the field the more the fear of what the general field might look like. And so in other words getting to know some Christian psychologists who have a great love for the lord great respect for god's word great respect for of course the Christian belief systems putting faces and names, hearing them speak certainly builds down that wall of resistance that all psychologists are psychiatrists or bad and I think even in the course of the last six years or three you have if the two psychologists and psychiatrists probably all joined the church in the last 5 to 6 years here. Again, it's kind of the same thing, it puts a name to a face, and a voice, and the personality behind the big picture of psychology. So that's certainly helps (Participant 7).

My close circle of friends are not psychologists. You should just know a little bit of their achievements, their success rate if you can measure counseling by success rate, knowing about them is going to be beneficial for you when you refer (Participant 9).

Yeah, I had a couple of friends who were counselors... they were Christian based counseling and so I've always had good relationships with them and have referred people to them on occasion (Participant 10).

I'd try to be able to steer them, if I need to, to a psychologist I think would be helpful for them...or an agency that I'm familiar with...(Participant 10).

I think the only thing about the whole issue of getting people willing to go to a counselor, is their willingness to give up part of their private vulnerability, and they don't want to do that with just any old person off the street. They want to feel comfortable with who they're going to do that with, and so that's why the people I refer people to, I think, has a good presence about themselves that they try to help people feel that that's exactly what they're going to do is try to help them get over whatever it is...(Participant 10)

Well if you take someone to a professional in a referral situation and it doesn't work out well, you lose a little credibility too [as a pastor]...(Participant 11).

...if I send someone to a secular counselor or psychologists, psychiatrists outside the faith based community I expect them to act within the area of which they've been trained. I'm pretty familiar with their basic worldview and so forth. If I have an area of disagreement with them, I may not want to refer someone to them if I think we're going

to work in conflict, but they're so many areas where we're in agreement that I readily refer people (Participant 11).

Oftentimes they ask for referrals so I would tend to refer them to people who I know and have confidence in their ability. I mean you have the assumption if someone is out there, a licensed professional, that they are capable and can help, but it's always nice to deal with people that you have a comfort with their skill set, that you know what their able to do. I find everybody is, has strengths and weaknesses. I've known some people in the psychology and psychiatry fields that were better in some areas than in others. I guess, you know you're wise if you want to match somebody up with a person that would be best help to them (Participant 11).

...like in any profession you want to know you're dealing with someone that you feel like you're compatible with, that you're not working against each other and that there's a level of respect and appreciation for each other's skill set and so forth...(Participant 11).

[A personal relationship is] Pretty important, although there are some agencies that I've refer people to that I know the director of the agency, and one or two of the counselors and staff; I don't know everybody on the staff there's no way I that I could, so in those cases I trust the leadership what the direction of their counseling is. So I can't, if I refer somebody over there and they don't schedule them with one of the counselors I know I'm kind of out of that loop, but I have to trust from the feedback I've had from people who've been involved with them that it's been OK, but so I'd say it's important for me to trust either an individual I'm referring them to or the leadership of the agency I'm referring them to, and I think that would be where I'd always feel most comfortable with it (Participant 11).

When it's a referral, I'm responsible for the people I refer too. I want to make be sure I have confidence that the person I'm referring to will be able to help in the areas that they're dealing with (Participant 11).

I would want to know; of course I'm not a psychologist, so I would probably want to know some basic tenants about what they believe about... for example if it's dealing with alcoholism what are some of the normal practices they follow in dealing with that? Or if they're dealing with helping people with sexual addiction what are some of the practices that they follow to try to - in general- not specific so that they're not recommending that they involve themselves in orgies to overcome sexual addictions. I don't know if that makes sense (Participant 12).

I wouldn't refer to a [psychologist] without knowing that person – or knowing their reputation but I think the same would be true to my dentist or any professional that I would, or an attorney or just pick a profession, professional area, or medical doctor. If I have a trust in that person, then I don't have any problems referring that person (Participant 12).

... I think it is important so that you can understand where that person's coming from, and understand their method of how they recommend treatments and how their belief system in the church and more importantly in the Bible... I think all of those things are very important (Participant 12).

APPENDIX E. THEME 1 PATTERN 4

If I could help somebody that's having some mental issues, I would try to do everything I could to get them some help. I have done that, try to get them some help. There again, I'm not in this field and so I don't know everything that's going on so I would want somebody that's in this field to try to help them the best they could. Would I have any qualms about send them? No, I wouldn't have any. Me not as far as I shouldn't say send them myself but I would sure recommend it to them if I knew that they needed some help. I would sure recommend it and try to help them get it, if they would allow me to do that (Participant 3).

I think when it gets so far out of hand, when it gets so far, disrupting church, disrupting the members causing a lot of friction. Mental issues disturb, ah, very disturbed actions going on. I think that something needs to be done. I think you could let it go to a point but then when it comes to that one certain point, and I can't tell you what that point is, but when it gets to it you'll know. 'Wait a minute there is something needs to be here,' and you could throw them out but that's not really helping. I'll try to help as much as I can (Participant 3).

Each individual person is different and some need to go quicker than others [laughs], and I mean some are just distraught and no matter [pause] this [congregant] I wasn't going to [pause] I wasn't there an hour – I can't help him. He needs a doctor. He needs a psychologist somebody that can get way down deep in this thing with him... he was suicidal and had taken all these drugs and alcohol...(Participant 4).

I don't think I'd have any concerns, if they need mental help, they need mental help (Participant 5).

Just getting help for the person. That's the main consideration to get help for the person and help that we can't give and is especially I thought by any means they might be a threat to themselves or somebody else. I'd probably tell [a colleague], 'we need to get them [congregant] some help wherever we can and find what resources were available...he needs help' (Participant 5).

If there's any danger, I felt like there's any danger to themselves or they're threatening suicide I'd want them to go as soon as possible and I'd want to get it into somebody else's hands as soon as possible. If they were threatening anybody else, "I'm so mad at him I could kill him." Well if I felt like that was even 10% true, or less, then I'd be trying to get that person to somebody else and get it out of my hands (laughs.) Covering myself I guess but uh, but yeah, I'd be trying to get him to somebody (Participant 5).

...a lady about 6 weeks ago began to act really odd in church and began to say odd things and even took one of our adults in a wheelchair and started to roll him out of church and...our security time stopped them... so I leaned upon a psychologist (Participant 7).

Anything that is much more along the lines of, any kind of bipolar, any kind of passive aggressive... and if there's any medication involved of course, our hands are completely...you know we tell people, 'love you, but here's a Christian psychologist, and a Christian psychiatrist (especially if there's medication involved) that we would need to refer you to.' We feel like there's some liability on our end...(Participant 7).

If you're physically are medically, will let's just say are physically sick and you cannot go your doctor of choice you're probably going to go to a doctor, so probably might be the same thing in psychology say if there are no other choices, and the only possibility is a secular non-Christian psychologist well that I can imagine I probably would refer to that psychologists... Well I wouldn't feel comfortable about it but maybe it's you're at war and it's your only resort, it's kind of like having your back up against a wall (Participant 9).

...it was not a church member but a relative of the family member and I could see the needed help right away... I just told the family and I gave them some references of someone they could call because I could just see that if it wasn't handled that day...I just said, 'you've got to get them some help,' and so that's what I did (Participant 10).

I've refer people to psychologists who have no faith-based training at all but they were very capable of helping deal with the issues that needed to be dealt with so it's a judgment call on my part (Participant 11).

You know we've had some individuals who are members of our church they have mental health issues, and invariably what we find is that if they stay on their medications, these are schizophrenic or bipolar you know those kind of deeper issues, if they stay on their medications they usually can function nearly normally. The problem is none of them want to stay on their medications...(Participant 12).

We have one lady that has major bipolar issues... we just basically have to tell her that she can't come to church... This is a lady who ...convinced another church to order the \$50,000 grand pianos... it kind of tells you the extent of her mental health issues ...she's never created in the situations where we feel threatened by her physically. We have had to call the police and when she became disruptive. Not dangerous just disruptive. In another case we had a man as mental health issues shows up on Christmas Eve service in army fatigues, camouflage. Well, that concerned a lot of people, and walked all the way up to the front of the church (Participant 12).

APPENDIX F. THEME 2 PATTERN 1

Participant 1 described a weeklong seminar for pastors with professional psychologists: Pastors and their wives only, special invitation, Southern Baptist, and all expenses were paid ... This is what kept me in the ministry 'cause I was thinking 'I'm tired of being beat up and stuff' ... we went through there ...a week long. [Psychologists] Two of them... I will never forget that. It made an impact...It really taught me the value of affirming people. You know 'cause I was very affirmed. That was a great week and it was a freeing week, and I learned some things that I've done in my ministry and I've done retreats and stuff and so there's, man those guys are sharp. That was one of the most positive experiences I've ever had...(Participant 1).

My daughter just got her degree in Psychology, and I thought she got her degree in Sociology (laughs) so if that tells you anything. I haven't really dove into the study of psychology. Um, I know it has a lot to do with the way people think and their mental processes, and uh that's about as far as I can go for you (Participant 2).

I haven't had that much [interaction]...we had a child psychologist here a few years ago that was active in this area... I did a little bit, little bit with [him]...it's been pretty limited some of it has been impressive and some of it has been disappointing (Participant 2).

The teacher that we had [in college] had a degree in counseling. He had a degree in that and he was very knowledgeable. He would help us if we had any questions uh, something was going on in our ministry that we needed to help somebody and if we had asked him he'd of helped us, or give us his opinion, you know is what he would do (Participant 3).

I didn't know how to communicate, but through a process of time and going to this psychotherapist. We went, we would go every week, for a certain period of time then we started going once every other week. It led out into a three-year period, and that lady basically saved my marriage is what she did (Participant 4).

As a student in college I didn't know anything I came off the dairy farm in [city]. ... I didn't know about any of those things - repression and regression and all those defense mechanisms. I'd never heard any of that in high school 'til I got to college...I got my first knowledge from a great professor that only taught one or two classes and a great doctor... this is the later '60s... I attended ...a Baptist School, and one of my professors was head doctor at [facility name] Mental Health - State Mental Health Hospital, and he taught just one or two classes at [college] every year, mainly abnormal psychology, and I learned to love it from him because he loved it, and we read case studies of where he helped people ...where people were completely- you know the word -catatonic - could not do anything for themselves, but it was all mental, they had the physical ability to do it and he was able to help those folks go about a normal life. I have had some folks that I referred to other folks, to psychologists and the results were good (Participant 5).

Well, I started off; I was a little leery about it. I was a little leery about going. The first Dr. I've seen was Dr. [name] real good, and I had-I had put up a barrier... And after that first session I thought, this may be what I need...I was very much negative on the psychology part. You know, I was really negative, but now we need more really (Participant 6).

I was a psychology major at Baylor so I have some background in psychology mainly more kind of in the field of counseling, Christian counseling, family counseling, marriage and family counseling. When I was a Baylor student I also got a social work degree also had certification in drug and alcohol abuse counseling ... Thought I wanted to be a Christian counselor until I realized I was a lousy counselor... (Participant 7).

I actually took a lot of classes and psychology to prepare for the ministry and actually still taking classes and actually I think it's a great resource for spiritual, mental health (Participant 8).

I even remind myself being ex-military that I've had to see a psychologist quite a few times and it's been beneficial... You know, going through wars and stuff, so I had quite a few experiences where I'm actually met with psychologists and had, I don't want to say "ongoing therapy", but maybe me like once every other month. Just you know, just checking up on me, seeing how I'm doing because of things that have happened and stuff, and never a bad experience. It's always a good experience, just being able to sit down and talk, reflect, vent. And take some steps that I needed may be to help life out a little bit... Every time that I been to a psychologist office, I think every time I've left it's always been on a good note - always me feeling better about what was going on (Participant 8).

In high school and college, was my first introduction mainly by being at the institution and then also high school, being at home with my parents... I had [interacted with psychologists] at various junctures in my career. For instance: we were going to go overseas as international missionaries. We had to go through a battery of psychological tests and we interacted with psychiatrists and psychologists... [There were] some issues in life that our employer at that time sent us a professional psychologist for family counseling (Participant 9).

I know that people generally if they're going to be counselors they have to be certified and they have to go through quite a bit of training. I know I had a few psychology courses both in college and it seminary, but it's a specialized field of working with human endeavor and human interactions, so it's a valid profession I think (Participant 10).

...when I was first in the ministry and realized that counseling was a need and began to interact and find out more about that - reading and stuff ... when I went to the seminary the second time, we had classes on pastoral counseling and stuff. [We] had to do quite a bit of a reading on counseling techniques and things of that nature and had a clinical psychologist as a teacher, so that was a very profitable class (Participant 10).

My undergraduate degree was in Christian studies and family counseling so I've had a lot of experience in the area of psychology, took courses and abnormal, early childhood development, and all kinds of things so and I've worked with people in the profession through my ministry... Aside from referrals, I have my youngest daughter... received some treatment dealing with some emotional issues and other things... I've had personal, up close, interaction both on the giving and receiving ends... [The experience was] positive, very professional and very helpful both in diagnosing and treating that situation (Participant 11).

[I] took psychology courses when I was in college... mostly educational psychology... developmental psychology and so on. But I took, also courses in seminary both general psychology as well as [courses] specific to mental health issues and such... I have a number of friends who are psychologists or are involved in the field of psychology as therapists. I have some personal contacts, both on staff here as well as other individuals that are members of this church etc. (Participant 12).

APPENDIX G. THEME 2 PATTERN 2

I think Dr. Dobson, *Focus on the Family*, has helped a lot of people see the need. It made psychology clergy friendly should I say? Or church friendly? It's like, well, here's a guy who has it together a Godly man, a knowledgeable man, and he's in this area and it's like 'oh wow that's cool,' and so I think it's really revolutionized, at least for a lot of people, and for myself it's like, 'oh yea this is okay. It's not a danger area. It's not something too bad; it's something to be embraced'...I've change my total view about the whole realm of psychology and everything because that was in my mind that it was not a good field or it was just something for people that were near insane, or something. I had no idea. And then when I talk about this fella that was on 'Dobson' here the other day. It helped me...if we were big enough as a church, and I was hiring a staff person, it would really weigh heavily in their favor if they had some experience or they had some training in that area...(Participant 1).

I think psychology is a good thing. I think that the study to try to help people, I think it's a good thing. Ah, it's kind a like my job, you know, I try to help people as best I can. There again I know that there's good and bad in all, but I know that if a person goes in to psychology wanting really wanting down deep in their heart to try to help people then I think that's a wonderful thing, to try and help (Participant 3).

I definitely believe in psychology. It helps. It helped me. It helped my wife tremendously. I'd have no problem referring my children - anybody that needed help 'you need to go talk to somebody' (Participant 4).

This was in the 70's... [of] course she was a Social Worker, I felt like some of those folks have to invent problems in order to keep a paycheck – was the way I felt at the time. Now, do I feel that way now? Probably not. Now I am more aware of things than I was then. So in my own experiences, yes there's been changes. I'm a little more tolerant of the ideas of the Social Workers and whoever deals with those folks than I was way back then... (Participant 5).

...the Bible says there is no, the book of Timothy I believe it is, that there is no conflict between science and religion. It says to stay away from the oppositions of science falsely so called. Okay? It's just that science has just not yet caught up with -now they're better than they were ten years ago. They're better than they were 20 years ago. 10 years from now they'll be better than they are now. And 100 years from now psychologists and psychiatrists, medical doctors, surgeons will be better than they are now...(Participant 5).

My first counselor... told me he said, 'You need to let me make you an appointment with [a psychologist].' I said, 'I don't need a shrink. I'm not crazy. I'm thinking everyone else has a problem, but I don't. I don't need to see no shrink,' but he said, 'No, you've got the wrong idea. I believe it would help you.' After the first session, like I said I'm a perfect example of being negative toward psychology, and then now, I see where not only myself, but the guys in my group, it has helped us. So, I think we really need more...(Participant 6).

Everything has been positive...Now, I know the Lord could have, 'BOOM,' took everything away, PTSD, the nightmares, everything, but He didn't choose to do that. He chose to me to go...I think, any tension between [the two fields], I think it's on the part of the clergy (Participant 6).

...there are psychologists who now willingly and gladly advertise themselves, introduce themselves as a psychologist with Biblical background or Biblical precepts that they use, or even a Christian psychologist, so I think that it's - some of the taboo of psychology maybe has dissipated some in the course of the last 3 to 5, 10 years (Participant 7).

I feel like maybe there's a better bridge built between clergy and psychologists is just the understanding that there are some great psychologists who have great Biblical centrality to their counseling or again Christian worldview. I remember reading a book 20 years ago called the *Sufficiency of Christ* by John McArthur and he just slammed psychologists all throughout it because he said kind of the same thing that psychologists think that all change comes from within. Believers believe that all change comes from the help of the Holy Spirit and comes from God and I think I see it in a good way maybe both sides moving a little bit more toward one another ...(Participant 7).

There has to be more openness, I think, from those that would see psychology as a whole as dark. There may be some psychologists who have some dark motives ...but because there are so many now, Christian counseling centers, and Christian counseling, Christian counselors, I would encourage them to at least sit down and talk with a counselor who identifies themselves as a believer, or a psychologist who identifies themselves as a believer, and dialogue and see what that looks like (Participant 7).

I feel like it's been, a bridge has certainly been built between the protestant church in particular, the conservative evangelical church in particular with psychology in that there's a lot of common grounds we do stand on together. We want people to be well. We want people to be healed. We want people to be whole. We want there to be happy marriages, and happy kids, well-adjusted kids. So there's a lot of things. We want people to get out of addictions. We don't want people hurting themselves or hurting other people. So there's probably a long litany of things that we agree on together the world of psychology and the church. It's just the methodologies - how do we get that person to a well-adjusted stage... And so I've certainly seen a stronger bridge being built and would anticipate it continuing to stay strong, stronger still (Participant 7).

I have to admit truthful in the beginning I was little skeptical about it, growing up, but as I grew up started to enhance it a lot more...I would have to say, I know that as Southern Baptists, I think we're starting to open up more to the idea of psychiatry and psychologists. I've seen more churches bring psychologists on staff. The church I just came from, we had a psychologist on staff. The First Baptist Church [city] has an entire psychologist apartment on staff. So I'd say over the past couple of years even 10 years I've seen a slow gradual movement towards people be more accepting of the science, helping people out, helping people even more in the spiritual sense as well (Participant 8.)

There has to be some point where the two come together and they merge together, but I think a lot of people just from a lack of education, ignorance, just refuse you could say to kinda let up a little bit and see the other person's perspective, and kind of come together to help one another out (Participant 8).

[Are there any other problems that we have not talked about that you find worrisome or troubling about the field of psychology?] You can go all the way back to people doing lobotomies on people, just an over medication, over medicating - days in the past where, 'We can't psychologically treat this person so let's just lock him up.' I think that was worrisome for me in the past. It's like, 'Well, we can treat it so let's just medicate him,' to the point where they're basically, comatose and numb, and don't even know who they are anymore (Participant 8).

In the past I would've said yes. I think some of the treatments, some of the things they've done in the past, I would've been worried about, but a lot of those things I think even as a psychological-psychology has grown over the years. I think even they [are] breaking away from those old things. I think even they've grown to the point where they, I personally myself don't see any, at least I haven't experienced any problems or any negative views or aspects from any people I've been in contact with (Participant 8).

Professionals prepare in that field to be able to help the public in the behavioral areas of professional mental health workers, and they do serve a very purposeful place in society dealing with all the mental health issues. It's really come to light lately because of all the things that have been going on particularly in our country. In my years of ministry, outside of my capabilities I've referred people to psychologists and psychiatrists (Participant 9).

...if there are tensions, like in anything in life is that they don't know each other and so, to ease that tension, there needs to be a better relationship, preferably a very familiar relationship, between the clergy ministers and psychologists (Participant 9).

The people that I've referred on for mental health and other issues, they've always have come to a satisfactory end. We've not encountered any situation where they go offer counseling and not been able to achieve at least some positive thing (Participant 9).

...I think there's been a trend, at least my observation has been. Early on in my ministry people said, 'well, you don't really need to send people to psychologist because it's a spiritual thing' and 'you ought to be able to help them with Bible answers,' but I've discovered that some things really need experienced people that have been in that business for a while and know how to handle areas of difficulty of relationships that I'm not experienced in, so I've found more and more pastor friends of mine, highly respect and use other folks to be additional resources, so I think the value of Christian counselors or psychologists have been, has a better view in the past years in my opinion (Participant 10).

I guess, the term Christian psychologist versus just psychologist made a bigger difference in people were realizing that there were great Christian folks who felt it as a calling and a training and could help, and I think early on when people just thought of psychologists it was, 'now all they're going to do is get worldly advise,' and so I think there's been a, because the whole field of psychology and Christian counseling has risen up and I think there's been a whole lot more people involved in it, and I think it's raised the ability for pastors to feel good about sending somebody to a psychologist (Participant 10).

...Mainly because, I think with agencies identifying themselves as Christian based psychology help that it's made it easier for pastors to, and more assuring to pastors that the people they're referring them to have the same philosophy so I think because that's risen and guys like Dr. Dobson and other people who've talked about things and made a [unknown] clinics, and talk radio and people who've been on there to offer them psychological help has raised the exposure to people that there are some qualified good Christian men and women out there who want help (Participant 10).

I think one of the things way long ago that people would say, 'Well, I'm not going to go to a shrink,' you know, and, 'I don't want to be labeled a wacko or whatever,' and I think the whole field of psychology has risen to the point, well at least Christian psychology particularly, is that everybody needs help now and then...(Participant 10).

I think there's a greater acceptance of people and the psychological profession outside of that faith community, than there was in my younger days. I think there was a skepticism of the ability of people in the psychological profession to be truly helpful. I don't know of the truthfulness of the statement, but I remember at one point some, I was at a conference and one guy had thrown out the statistic that he had, that he said was from some university study, that they had studied, had done a double blind study on people with mental disorders and they had a control group of people receiving no help and a group that we're going to PhD level psychologists and buried there was the people that received no help at all deeds slightly better than the people that were receiving the psychological help, that was I think kind of the mind set back then but I think that's changed (Participant 11).

I've had some very enjoyable conversations with several people in that, in a non-faith based psychological community, and I find the candor there and ability to communicate and talk and work through any issues where there might be some differences on how you might wanna go about treating some situations, people that sort of thing. I don't suspect so, I think everybody's in this to try and do good. I don't think you get in the psychological profession if you don't have a real desire to help people and most everybody I know on the clergy side feel the same way so I mean it's, be foolish for their not to be a help the partnership because if you've got two groups of people trying to accomplish the same good so I think there's enough common ground there to keep things moving forward (Participant 11).

I accept that as a pastor I'm dealing with a different starting point in helping people. I understand that they're going to be differences because of that and with that as a given I

just accept that, if I take someone to a psychologist I don't expect them to, to do for them what a clergy person would try and do to them in the faith based area. I expect them to function within the realm that they have been trained in so I don't see that as a, as a problem although there's a lot of cross over. In fact one of my professors in college who was in the family counseling side, taught counseling and so forth, he used to laugh and say that secular psychologists are just a kind of hidden type of clergy anyway, because they're dealing with so many issues of the soul so to speak, but yeah. I think you go in with the understanding that they're going to look at things a little differently, although, there's a lot of faith based people in the psychological profession too, today. It's not like it was where it was, I think there was an antagonism between the two groups, I don't think so anymore, I think probably a lot of faith based people getting in the psychological profession have helped, bring a, have helped bridge that. At least in my perspective that seems to be the case has been my own personal experience (Participant 11).

You know just that we can have a greater partnership there. In the same way that someone who is a non-churched person, an atheist whatever out in the world, and I would expect that their counselor, I mean there psychologist would not want to refer them to a pastor for dealing with issues in their life we felt like, and I have had psychologist refer people to me before dealing with areas they felt like a pastor would be able to provide instructions so yeah it should be a partnership out in the community that we can help each other that way (Participant 11).

That's kind of a [tough] question but I would say that there still is in the Christian community some distrust of the psychological profession, and I'm sure there is distrust and the psychological profession toward people in the clergy so I don't know that that will ever be totally gone. Like myself, experience and time kind of help you mature to the point you realize that 'hey' were all working here together and everybody can make a contribution (Participant 11).

It would be hard for me to expand too much on the distrust the psychological profession has to work the clergy, all I could do would be site a few articles written, things like that, that you run across from time to time. I just, dealing with pastors all the time, I know sometimes there's a real, I'm not even sure the right word, just because there's a tension between the faith-based community and the secular community at large not just in the area of psychology, but I know there's some that really feel like the church is being attacked all the time and such. I just recognize that in this nation we had different world views. You know a Biblical worldview looks at the world than one way, and a secular world view looks at it in another way and where you have people you know coming from different perspectives there's obviously going to be some tensions and some disconnect here and there. In the psychological community as well so, I don't know how you fix all of that because I think some of that tension might even be healthy you know because it forces everyone to stay sharp, to do their best, you know to realize that you know, people [are] looking over your shoulder all the time so you want to make sure that you be as professional and helpful as you can (Participant 11).

we're always healthiest, and strongest when we can accept our role not trying usurp each others roles in that marriage. I know that there some things out in the secular feel that would contradict that, that would look at it from a little different perspective. You know even in the field of psychology not all psychologists agree with each other, and you can find psychologists that have a very feministic perspective on life that that they teach, and some that have just the opposite, maybe what some would say even going the other extreme are chauvinistic and everybody else falls somewhere in between. I don't even find other pastors that I agree with 100% and I'm sure it's also true in the psychological field. There's a wide variety of perspectives, because let's face it a lot of what you end up teaching, you teach as much out of your own personal experience, and your own frame of reference, as what you studied so and we're all different. **So a good marriage between psychology and the clergy would look like that?** Yeah, I think so. I've made efforts to reach out to people and the psychological profession in communities where I've lived, to try and create more of a team spirit (Participant 11).

...people in the psychological profession have a lot to offer in terms of being helpful as a referral and help in the...the situations I'm dealing with are much more difficult now than they were 25 years ago when I first started in ministry 30 years ago especially (Participant 11).

I've been involved in ministry for 40 years plus, and I think the thing I would say is that I think there's a higher level of confidence in the field of psychology and especially therapists. So that, because we now understand the value of what they have to offer to children, to youth, to adults, going through difficulties and transitions in life are relationship issues or whatever the situation might be, so I think there's a higher level of confidence, to the point that they're willing to make referrals when at such times they think well, 'this is beyond my ability to assist this individual I think they need some help that's at a higher level of understanding of how to deal with the human nature of the individuals,' and I think that would be what I've found (Participant 12).

I think some clergy view psychologist as non-Christian and we can't assume that every psychologist is a Christian or is not a Christian, and they assume that because they follow the role of those who studied in psychology that it's going to be in direct opposition to what they believe as a Christian. I think that's the tension that some of them have because they've really not, they've kind of pigeonholed all psychologists as non-Christian and that's not true (Participant 12).

APPENDIX H. THEME 2 PATTERN 3

I know that they...it...of course I don't know if it...I'm assuming when they hear other of my colleagues they have a...trained counselor...that that counselor has a degree in psychology. I'm just assuming that and so that...even to the point that some of the larger churches having them on staff, [a **Psychologist on staff?**] Yes, a trained counselor person that yea (Participant 1).

For me Southern Baptists have got different ways of thinking about some things [laughs], but for me ... just like I said before I don't have the skill set. You know and...the last thing I want to do...is...give someone the wrong advice. I don't know the questions to ask to dig down deeper and find out what's really pushing this person to do, or act like they've been. Where someone that has trained in that field; knows the right questions, and I'm assuming here but this is what I have heard from others, and what have you, that they can bring this out where I might not be able to...I probably cannot do it (Participant 1).

I've had people get mad at me 'cause... The kids problems, I believe, is symptomatic of something that's going on at home with the parents. Well, I'm the pastor of those people and I don't know what. To me the personification is this lovely Christian man and woman in my church on Sunday morning who love the Lord, sing praises to his name, bring their kids to church every time the doors are open, why's the kid cutting their self at home? What's going on that's causing this drug abuse at home? Why are...why does this kid feel like they need that? I don't know but there's something more there where someone like yourself can come in and ask the hard questions. You know? Uh, they don't want their pastor to think ill of them so they don't tell me the truth basically. But maybe they would throw down (Participant 1).

I have been under pressure in times in the ministry... to where physically, my physical body had been shutting down. I didn't know why. I was moping around. I love to hunt and I'm an outdoorsman didn't go, just sit around, couldn't figure out what was going on and I think I was literally depressed, and it might've been good for me to have seen someone and even though I've come to the place where I can recommend and stuff, for me to take that step and sit down and process was like 'oh well no,' and I'm to point where now I'm just like if that happens again...I think I'm gonna go talk to somebody and see if there's some things that can help me unpack here (Participant 1).

I think that the field of psychology can be very helpful. It can be very helpful... as far as any clergy that I know of, I've really never known of anybody have any bad things to say about it (Participant 3).

...those psychologists and psychotherapists definitely helped those people where a spiritual person could not do that – far as a pastor- I couldn't help them. I didn't know how to help them, but those psychologists did (Participant 4).

...if I had a person here in the church that was having a problem [long pause], I would have no problem referring that person to a psychologist. If that psychologist could help

that person and get that person to a phase where they could come back, be in the church, be in the church and be an active, productive member of the church, I have no problem with that. That would - it would help (Participant 4).

I feel like the field of psychology is a necessary thing especially in today's time...my personal opinion, the need for psychology is growing because in our country – this is what I see –everybody –there's plenty of money – everybody's got everything they could possibly think or want, but yet there's no satisfaction but when you get all that stuff and you're still not happy. They are searching for something out there that money's not going to fix...I don't know exactly where a pastor fits in but this is my thought and my feeling in the coming days there's going to be a great need for relationships –clergy and psychologists. As we grow as this older generation dies off and this new generation that's coming up that's never had to suffer and sacrifice and work for nothing when they get out in the world and the world fails them they're going to turn somewhere if it's not to a pastor or psychologist it'll be the suicide, but there's going to be a need in the days to come. I personally believe that, men's hearts are going to fail them for fear the scripture says they're going to have to have somewhere to turn to there's going to be a great need I promise you that...clergy's not going to be able to help some of these people with the problems they have. They're just not going to do it (Participant 4).

They are available for us to refer folks to and uh, for counseling of all kinds but especially where somebody's terribly depressed and uh, even to the point of where it might be dangerous, and that I feel unable to handle anything like that, so I have sent a couple of folks there. Others that are trying to get off drugs and alcohol and those type things that needed somebody to help them better than I could. My patience is not what it ought to be with those folks (Participant 5).

...when you're in a situation, or put in situations like broken homes and you're –you're kind of being the psychology, but you need someone to talk to. You really do. I think pastors –they say 'burnout,' but I wouldn't say burnout. I would say they just needed somebody to talk to...in Christianity the pastor you know he's, he's everything... I think at least, and least once a year a pastor should go and talk too just so he could unload...I think a pastor or just a preacher or evangelist, at least once a year, should go and sit down with someone. Now, I don't know if pastors or [long pause], 'what's my church family going to say? They going to think I'm [trails off]...' That's the big thing I think with pastors but, from my experience *you need to go* on load at least once a year, and you know start all over again. Do you see what I'm saying? For some reason, I don't know pastors don't –but I don't know I think [there] should be [pause.] I think that the Southern Baptist –I think that not maybe every association, but so many associations should have one, a psychologist, somebody for the pastor to go to. I've thought about that a lot. They should. It would really benefit (Participant 6).

...the only problem is: the clergy's not using them. I think that's a tool. You know I think God gives these people. Just like doctors, He gave those people that. He blessed those people with that, and to me a psychologist is like a doctor. [A] Doctor can heal you physically; a psychologist can heal you mentally. So, like I said, the problem is [it's] not

used, as much as I think it should be in the clergy field, in the, because you think about it: [you're] the pastor in a sense the psychologist, people come to you with their problems. A pastor is human he –he has problems but he don't have nobody to go to. I mean, you know? Again, I say it's not being used like I think it should be used (Participant 6).

The value [of psychology] is it would...make the circle all the way around. If the clergy would use the psychologists like they should be used like I said a while ago, then that clergy [pause]. It would help him have a better understanding of how to handle some stuff that he has to handle it would make a complete circle and to me when you leave this out you ain't gonna make the complete circle. You need that complete circle. I think that's why a lot of these, you see a lot of clergymen, pastors, preachers, evangelists, whatever, is getting out of the ministry is because they won't allow themselves from here to there to –they just –pressures and stuff on them –they throw up their hands. You see when I first went they told me that I was like an old boiler. I would have times of [makes an explosion sound] go off and they said that was letting off steam...Well, that would help a pastor or a...That would take the pressure off, that and I think you would have more staying in the field and going into the field. I think that's the reason now you don't see per say like it used to be, young men going into the clergy field – going into it is because of the people who's got out of it you know? It's too much pressure there's too much. So, I think that would, that to me is the link right there. You know, I think, pastor whatever, the psychologist, and then back to the church people (Participant 6).

If you have a break then you don't have that circle and I believe in it strongly... [At the state Baptist office] they need a good psychologist, down there, not only for the pastors, but for the pastors to send to, and wouldn't have to worry...(Participant 6).

If it hadn't been for psychologists I probably wouldn't be here. It's that simple. Everybody needs somebody. Everybody needs some help...to me there's a great need that some people don't think about, but it's a great need...Everybody needs help. Everybody needs somebody. Everybody needs a good friend (Participant 6).

I think it's advantageous to have a psychologist, a family counselor, and whatever you might want to call it –or a spiritual counselor on board –because we all know as a Christian, Christians struggle with issues in life that non-Christians don't –probably a lot more than non-Christians don't and it would be great to have a marriage between clergy and psychology in the church...(Participant 8).

I think the years have gone by I think it's become more and more of an open field to people. Before, people like myself would say, 'I'm not going to go see it shrink. I'm not going to go sit on a couch and let someone pick at my brain,' but now I think more and more people are saying, 'Hey, this is a healthy thing...' I think it's become more of a viable practice for people to seek after into search after. Before, in the past, you would ask some 1 out of 10 -'have you gone to see a psychiatrist?' maybe 1 or 2. These days I think you're seeing 6, 7, or 8 that are going...I think it's a great blessing. I know I've experienced blessings from it (Participant 8).

I've experienced great help from it, great health from it...I go see a psychiatrist at least every three months...the stressors of being a clergy member. I go just kind of to share, let them kind of guide me, help me, mentor me and kind of but I make sure I'm very picky about who I go to. I think it's a great help I think it's a blessing that God has given men the mindset and the knowledge and capability to be able to help people in that circumstance, to help them get past those hurdles that I know I probably can't, but maybe they can point them in the right direction. Or even if there's a case where they might need slight medication or slight help or treatment that they can do those kind of things to get that person back on the right track get them going back and the right direction. I would love to see more of a, of a marriage between clergy of all denominations and psychology to where they can help one another. You know helping people to become the best they can be, mentally and physically and spiritually to do what God wants them to do in life...Like I said I think this is a God given talent, we need to stop looking at it as just a science. Just a means, by looking at as a tool that God has given us to help people out (Participant 8).

...those agencies also can provide some things that may be a church can't provide on their own and so to have all these other agencies now available gives a pastor some resources and tools that we just didn't maybe have you no 10 or 20 years ago, and so there's no sense not using them we know there's people out there who are who want to walk alongside the church to help, and so why not use them (Participant 10).

It's hard to find people that aren't dealing with some kind of serious problems anymore if you look very far at all. Seems like every family is touched by it, and boy you need all professionals out there helping you can get...We're trying to help people be mentally, physically, emotionally healthy so to me that just means that there should be a natural partnership. They're there to –on both sides each side [needs to] recognize the other side is working for good of people not for harm...experience and time kind of help you mature to the point you realize that 'hey' were all working here together and everybody can make a contribution. We'll take advantage of all the best we have to offer (Participant 11).

I expect someone who has been trained as a secular psychologist they're going to function of their training; they're going to do what they've been trained to do. And I feel like if I'm wise I'll look up on the strengths of what they're able to do and take advantage of those in whatever I feel like are the weaknesses of what they're able to do a try and avoid those. Hope they would have the same wisdom toward me that they wouldn't just readily discard me as a faith-based person, realize that also would have some contributions to make and at least take advantage of the benefits they think I could offer (Participant 11).

I know it's an ancient field, been around a long time. Freud, probably in the early years kind of put it on the map if you will. A lot of research has been done, since that time, extensive research in the field of psychology and it provides tremendous resources to help people with all kinds of mental health issues (Participant 12).

...in the relationship, oftentimes the best referral comes from a minister to a psychologist or some –or some psychiatrist who can provide the help for that individual. Oftentimes individuals are reluctant to take that step and sometimes a minister can be that source of help or encouragement to that person in making that transition (Participant 12).