

ABSTRACT

PARADOX FOR THE CHURCH: TIME-LIMITED COUNSELING TOOLS FOR PASTORAL CARE

by

Charles Philip Redwine

Youth pastors face increasingly difficult counseling situations often without adequate training and preparation. The purpose of this research was to study the impact of a biblically based training program upon the confidence level of youth pastors. The three-day seminar facilitated discussion on biblical passages (Luke 24:13-25; John 5:2-9; Mark 7:24-30; and John 8:1-11) reflecting the paradoxical life of Jesus in training his disciples. The seminar gave participants four tools to use in counseling: symptom prescription, reframing, scaling questions, and the miracle question.

This research was an evaluative study in the quasi-experimental mode utilizing a pre- and posttest design and comparing a control and experimental group.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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by

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CHAPTER 1

OVERVIEW OF THE STUDY

Background

When I first began working with troubled youth, I met John, a boy at the group home where I trained. He was described as a bright sports fanatic but quite lazy. During work time, John was assigned the task of splitting wood and, true to form, was accomplishing little. I began conversing with him about sports and saw he did not like to be challenged on his sports knowledge. Using his competitive edge, I challenged that I could cut logs and split wood with an ax faster than he could split cut logs. John took the challenge, and I won twenty-five split to his twenty-four.

Unknown to me, Mr. Teare, the director of the group home, had watched this scenario from inside the home. Later following a student crisis that I did not handle well, he pulled me aside and explained how I needed to learn how to think steps ahead of the youth, as I had done with John earlier. He pointed out that I had reacted rather than thinking about how my response would direct the student's next act, even determine my response and his next two responses. Through the years, Mr. Teare taught me to think steps ahead of the youth. He spoke of controlling the crisis and not allowing the crisis to control him or the teenager.

This incident began a process for me of developing a theology of crisis and of seeking to understand how best to lead people facing "light and momentary affliction" producing "an eternal weight of glory" (2 Cor. 4:17). I had studied psychology and counseling and knew the answers there were incomplete without a spiritual element.

Jesus amazed me with how his interactions with people seemed so paradoxical in

nature. I had seen similar interactions from some in the contemporary field of short-term counseling. Jesus seemed to look on people in crisis differently than those in the counseling field, evidenced with the woman caught in adultery (John 8:1-11), the woman with the flow of blood (Mark 5:25-34), and the death of Jairus' daughter (Mark 5:22-43).

Jesus knew the human heart so well he interacted with others in ways that brought hope to the crisis of the individual. The things Jesus said and did in impacting those in physical or emotional need often seemed strange or different. Could I learn to look at people in crisis through the eyes of Jesus?

The Problem

I write from having worked with youth for twenty years but with little time spent in a church setting. I minister in a parachurch organization working with troubled youth. We in New Horizons Youth Ministries come alongside to help the church. We do this by being an option for placement outside the home that radically changes the environment. In my work, we airlift the youth to our high school, Escuela Caribe, in the Dominican Republic where they live in a structured, Christian environment for a year or longer. The change in culture brings a greater appreciation for family and loved ones back home. We are a final option when regular interventions such as counseling and outpatient care have failed. We minister to teens and their families having long-term problems. I am currently the director of Escuela Caribe and have been since 1987. I am an ordained minister as well as a licensed marriage and family therapist in the state of Indiana.

I write out of a burden to help youth pastors gain the tools needed for effecting change in troubling teen behavior on the home front that is a win-win solution for all involved. Youth or parents may turn to the youth pastor for help when a conflict or

problem seems beyond their means to resolve. Youth pastors often lack tools to bring a change of direction in the problem. I hope to offer insights into how to think during a crisis to resolve the conflict, keeping the solution in the home. This way of thinking gives pastors and youth pastors as well as frontline childcare workers and teachers ways to intervene as the family sits in their office for the first time, as well as applicable tools that are practical in nature.

The Concern

The following scenario describes a situation many youth pastors could face in a church as well as childcare workers in a program setting.

Case scenario #1.

One adopted boy, we will call him Billy, had gone through more than his share of rejection in life. When new staff came into the house, he would find their “buttons” to push and push them to keep them away. One set of houseparents really did not tolerate cursing in their house. Billy would purposefully begin swearing in front of the housemother knowing this would upset her and anger the housefather. They came wondering what could be done to stop this behavior.

The problem listed above reflects a difficulty in relationships. The management or mismanagement of this difficulty will determine the relational outcome for all involved. At this point neither staff nor student finds themselves in a win-win situation. The boy loses by holding off the staff and the staff by giving him the power in the relationship due to their frustration. If mismanaged, the couple will end up demanding more be done and wanting the boy removed from the home. The boy, in turn, faces another rejection.

These types of difficulties can be evident in working with church families having adopted children with bonding difficulties. Again, how the church and pastoral staff help the family manage this difficulty will determine the outcome. Mismanagement can leave

the family feeling the church ineffective at addressing family difficulties and pastoral staff feeling they should have done more.

Can the church better prepare parents and youth during these times? Many youth do not need long-term intervention. The church cannot be expected to act as a therapeutic program holding youth against their will at the request of their parents. If so many problems are outside the church's responsibility, should they stay there? Many pastors might say yes, but could training help alleviate tension by giving tools to youth pastors and parents to approach problems directly?

"Since you are here, can we discuss a case in my church?" Pastors and missionaries often ask me this question after I have discussed my work with youth. Their concern centered on the behaviors of a teenage son or daughter of a church couple such as in the case above. Many pastors seemed to feel uncomfortable intervening in a family crisis. Some had a strong referral system; others saw counseling in the church as dangerously close to therapy. This lack of ease may prevent addressing problems manageable in the church. I work with many families that feel the church let them down, asked them to leave, or was simply ineffective in helping them address the problems of a son or daughter. Thus they turned outside the church for help.

The tension between ministry and therapy remains. Providing salaried, time-managed therapy has obvious implications from which many churches shy away. This approach is not to encourage churches to develop clinical models of counseling within the church nor is it to foster Christian counselors or Christian mental health professionals who seem to integrate their Christian values with their counseling practice. Most are not clergy (Benner 16). Most counseling in churches by pastoral staff more resemble this definition:

[P]astoral counseling involves the establishment of a time-limited relationship that is structured to provide comfort for troubled persons by enhancing their awareness of God's grace and faithful presence and thereby increasing their ability to live their lives more fully in the light of these realizations. (32)

Involvement in the church should fit the pattern of pastoral counseling. In this format, pastors have much to offer. As Benner states, although pastors lack training in psychology, they have training in theology and can fulfill their main purpose—facilitating spiritual growth (27).

The growth in Christian psychology and therapy can leave pastoral staff doubting their skills, seeing themselves as subordinate to professional counselors (Kollar 21). Some pastors question the need for training in anything that resembles therapy. Though people turn to pastors for counseling, most pastors have limited training other than a cursory course in pastoral counseling or books they have read. Though 87 percent report a need for further training, they also stated books on pastoral counseling need to be more practical, moving from principles to specific actions for use during counseling (Benner 9).

David Benner reports findings from a 1990 study of the pastoral counseling practices of 405 pastors showing that 66 percent of pastors surveyed stated they did not have enough time to read books on counseling while 87 percent reported a need for further training in pastoral counseling. Lastly, 50 percent viewed counseling as the most rewarding part of their ministry (134). These high statistics can only add to insecurity as they face increasingly complex family and crisis issues.

Benner also writes that 87 percent report an average number of sessions spent with a counselee as between one and five (132). This parallels statistics reported by professional counselors (Oliver, Hasz, and Richburg 43) who document 75 to 80 percent

of clients attend fewer than five sessions, and the modal number of sessions is one (11).

Our miracles may not be to open the eyes of the blind, heal the leper, or raise the dead. Our miracles may not have a decidedly physical impact but may deal more with emotional and relational healing. Emotional and spiritual healing can come quickly through transformation by the Holy Spirit, as at times men and women are miraculously delivered from alcohol or drugs. More often, the counselees struggle when the miracle does not happen, God does not intervene, the physical ailment remains, and the emotional issue remains unchanged. They struggle with the same thoughts, fears, ideas, and temptations over and over, like a thorn in the flesh.

The approach presented here is not for a severe crisis such as suicide or domestic violence; these crises move the intervention into a different realm. The results and consequences of sexual abuse, family secrets, divorce, or abandonment are not so easily resolved (see Appendix F slide 2). The tools have been shown to be valuable even in these types of crises, yet experience with the tools to be able to think ahead to the outcome is important. Behavioral crises fall somewhere along a continuum: (1) An incident creates a crisis; (2) Troubling behaviors need intervention before they become entrenched as a lifestyle; (3) The response to this crisis and others that follow, if repeated, forms a pattern; and, (4) The pattern becomes a lifestyle and arrives in the pastor's congregation. The pastor then needs tools to intervene during these different levels of problem development. Pastors and youth pastors need practical, confidence-building tools for family counseling that will not leave them feeling like mini-therapists.

The Approach

With limited time to address problems brought in by youth, a youth pastor must

be ready to address issues quickly and focus on a solution.

Case scenario #1, continued.

I called Billy into my office and told him I understood why he started cursing when confronted or talked to by the housefather. I stated he wanted to test this new father figure to see to what depth he had a level of faith and what his boundaries were. I also declared that this met a need in his life, and I did not want to hinder his meeting that need. I assigned Billy time each night for two weeks to go out on the patio and curse up a storm. It was called his personal time, and he was to curse nonstop for ten minutes and get it all out. This task was assigned for two weeks duration, every night, without fail.

Often pastors may approach solving a problem by counseling for more of the same: more restriction, more structure, more intensity. This cycle worsens the problem, digging behavioral ruts. At that point the problem, having developed over time, can seem large and overwhelming. The parishioner wants immediate help but not necessarily long-term counseling and intervention.

Howard Stone describes most pastors' counseling interventions as short, lasting no longer than two to three sessions (Brief 2). Yet, many people still turn to pastors for counseling (Dillon 4). Research shows that the majority of counseling being done today across the various mentalhealth disciplines is short-term (3). The trend toward short-term counseling began to show in 1970s research (Stone, Brief 3, 10-11). This grew out of the work by therapists Gregory Bateson, Don Jackson (founder of the Mental Research Institute, 1958), and Jay Haley. They began working on a short-term approach in the development of various projects highlighting communication, paradox, and strategic approaches to intervention. Their work was paralleled by the Milan Associates in Spain (1971-1974) as they developed a brief therapy approach to working with children (Cade and O'Hanlon 1-4).

Emphasis centered upon looking for solutions rather than focusing on the problems and stood in contrast to more traditional approaches of long-term therapy by psychotherapists. Others doubted the validity of a short-term approach, seeing it as superficial and ineffective (Collins 126). Even so, this has been adapted into the church, primarily through the field of Christian and pastoral counseling evidenced through the writings of Howard Stone, David Benner, Donald Capps, and others.

The Proposal

Results from time spent in counseling should be evident in the life of the counselee. These results should be taking form even after one session.

Case scenario #1, concluded.

Two weeks later when reporting to me the results, Billy said he had only cursed the first time and that only for the first minute or so. He had decided this was no way to get his needs met and had actually spent the time praying each night. Trying to force Billy to stop cursing would have prompted more of the same, but by entering his reality and obligating him to curse, he took control. The behavior lost its power and ceased.

I proposed to youth pastors an approach that felt less therapeutic, was biblically consistent, patterned Jesus' training of the disciples, and exemplified more closely Jesus' intervention in crises. I offered this training to youth pastors and workers in a seminar format on how to use the tools of reframing, scaling questions, symptom prescription, and the miracle question alongside paradoxical thought giving those in their care healthy tension that moves them toward faith and decision. This approach was not promoted as a new theology or therapy but rather a spiritually therapeutic way of thinking, with emphasis upon thinking and speaking in ways that patterned Jesus.

Literature was reviewed from the realm of therapy central to the development of

brief or short-term therapy, as well as those in the Christian realm that developed these principles for the church and Christian counseling.

The study also contains a look at the principles of first- and second-order change as defined by Watzlawick, Weakland, and Fisch in their book Change: Principles of Problem Formation and Problem Resolution. This study lays the groundwork for the need to promote change quickly with the shortened time frame pastors and youth pastors have to impact a problem.

A contrast of paradox from a philosophical and therapeutic definition lays the foundation for their comparison with paradox from a historical and theological perspective in the church. This shows paradox to be more a part of life and thought than normally recognized or acknowledged.

A theological basis was laid to help participants see the historical and theological position of the church toward paradoxical thought. Emphasis was upon the neo-orthodox position of dialectical theology and their development of theologies of crisis and paradox. Much time was spent looking at passages in the Bible that show Jesus taking a different or nontraditional approach to how he interacted with people in need. We looked at how his kingdom of God worldview differed from those of the Scribes and Pharisees as well as those of his disciples.

Specific training in a seminar format occurred in the use of reframing the perspective of the problem, prescribing the symptom verbalized, asking the miracle question, and the use of scaling questions to promote movement.

The study also addressed two major concerns in addressing a short-term approach to counseling in the church, that of brief therapy being a humanistic teaching being

brought into the church and whether paradoxical thought and approaches can be efficiently trained.

A biblical-theological framework was developed to look at paradox in the Old and New Testaments as well as the mind of Christ and how he trained the disciples by their following and observing him teaching and handling crises. This closed with a section on integration and seeing this study through cross-cultural eyes and not only the North American worldview.

The youth pastor must intervene as did Philip, led by the Holy Spirit, in Acts 8. He started from behind running to catch up, as we do when we face these established patterns in a counseling session. We enter our counselees' chariots and ask if they understand what is before them. They cannot understand without a guide, and we become that guide. We open the Scriptures with them and open their eyes to see, their hearts to understand, and their wills to believe.

The Purpose

The purpose of this research was to evaluate the effectiveness of time-limited, counseling training with a biblical emphasis for youth pastors.

Research Questions

The following research questions guide this study.

Research Question #1

What training, if any, do youth pastors receive for counseling youth and families?

Research Question #2

How do youth pastors view their role as counselors in the church?

Research Question #3

In what ways do youth pastors' approaches to counseling change as a result of attending the training?

Research Question #4

What aspect of the training do youth pastors report as most important in promoting a change of their counseling style?

Definition of Terms

The following will contain a list of terms pertinent to this study and terms used later in the document.

Paradoxical Interventions

Paradoxical Interventions can be defined as a group of therapeutic techniques relying on asking clients to continue symptomatic behavior while assuming that persons can change by being asked to continue the same behavior (Benner and Hill 819; Watzlawick, Beavin, and Jackson 237).

These techniques include but are not limited to the following.

Reframing (relabeling). The goal is to provide and encourage “the development of a new or alternative frame of meaning to a situation (either directly or indirectly)” (Cade and O’Hanlon 111). By seeking to change how people think about events, the counselor accepts the counselee’s reality concerning feelings, thoughts, and behavior. The counselor then works within the counselee’s reality to change the frame in which the person sees the events in order to change the meaning. When meaning changes, change in behavior follows (Watzlawick, Weakland, and Fisch 98-99).

Symptom prescription. Seeking to bring about changes in behavior by asking the counselee to maintain the symptom by assigning a time in the day for the symptom to be

rehearsed and practiced. This may take the form of exaggerating the symptom or by asking the counselee to actively practice the symptom. The symptom is placed under the control of the counselee. The symptom becomes an obligation reducing its power (Stone, "Paradox" 235; Watzlawick, Weakland, Fisch 114).

The miracle question. A practical tool to reframe the person's perspective of reality by proposing the question: "If while you slept tonight a miracle occurred and the problems you brought to counseling were solved, what would you notice would be different when you awoken?" They would not know a miracle had occurred as they were sleeping. A second part would be to ask what others would notice different about them (Sklare 30-31).

Scaling questions. Questions allowing the person to rate their rate of growth or level of commitment based on a scale of 1-10. These types of questions can determine where the person is currently, where they would like to move to and what would need to change to go up a number at a time rather than seek great changes all at once. These are helpful in defining level of commitment, reachable goals and movement either up or down (Kollar 154-56; Sklare 98-103).

Methodology

The purpose of the study was to evaluate the behavioral and conceptual changes in youth workers' approaches to counseling youth as a result of a three-day training seminar on paradoxical thought and various paradoxical tools taught in a biblically consistent way. This is an evaluative study in the quasi-experimental, pretest, posttest design with comparison groups.

Utilizing analytical tools developed by Strauss and Corbin, open-coding

techniques were applied to the written answers from the youth pastors and workers, and categories and subcategories were assigned to seek for grounded theory in their responses.

For this evaluation the following definitions are needed:

Open Coding: The analytic process through which concepts are identified and their properties and dimensions are discovered in data.

Categories: The building blocks of theory.

Subcategories: Concepts that pertain to a category, giving it further clarification and specification.

Properties: Characteristics of a category the delineation of which defines and gives it meaning.

Dimensions: The range along which general properties of a category vary, giving specification to a category and variation to the theory. (Strauss and Corbin 101)

Population and Sample

The target population consisted of youth pastors and Bible college students from churches in Kentucky, South Carolina, and Georgia. The sample included those who agreed to be part of the three-day training seminar after meeting certain criteria. These criteria included their having at least five years experience in full-time youth ministry, being in a church-salaried position, and having access to an e-mail account. This was intended to be a criterion-based sample of thirty youth pastors. The control group would consist of those agreeing to posttesting while not receiving the training.

Variables

A three-day seminar served as the independent variable for this research project. The tools used to teach the techniques included a presentation balancing teaching, humor, and interaction. The youth workers were to be given opportunities to role-play past situations and share practical interventions having taken place in their own settings. During both seminars, this process was set aside due to time constraints.

The dependent variables were the cognitive changes in the youth workers' abilities

to think therapeutically in times of crises and changes in confidence to handle counseling situations.

The intervening variables included the youth pastors' age and years of experience and the openness of the churches and their leadership toward the use of these techniques. For the student participants, the intervening variables included ages, lack of comparative experiences in church work, and other course work currently in process during the time of the seminar.

Instrumentation

Two instruments measured the confidence levels of the youth workers as well as how the training impacted their abilities to use the tools during counseling. A researcher-designed Youth Pastor Questionnaire (YPQ; see Appendix C) solicited responses to critical situations and used multiple choice, and open-ended questions. A subset of the larger YPQ was used as the posttest questionnaire for the youth pastor and student groups (see Appendix E). A biweekly evaluation form was sent to the student group via e-mail following the training for a period of four months (see Appendix I). This was a short form for scoring four tools and answering two questions and was independent of the larger questionnaire. The YPQ utilized four types of questions, twenty-six in all, measuring subjects' confidence levels in facing family issues, their comfort with their levels of training, apprehension, and themes apparent in these concerns.

Data Collection

The Youth Pastor Questionnaire (YPQ) was one of the major tools for data collection. This questionnaire was given as a pretest to provide a baseline reading of the greater population's thoughts and feelings concerning their perceived confidence in

handling critical situations. Each participant receiving training was asked to complete and return a biweekly reply/evaluation form via e-mail supplying input on use of the tools in ministry setting. I made myself available during the four-month period by electronic mail, computer chat room, and phone to coach participants through crises they might face. The extent of this was not to supply answers but to facilitate their thinking. I maintained a journal concerning reflections I had about our interactions as well as used field notes written during each interaction.

The YPQ posttest was sent to a comparison group of youth pastors selected from the original survey respondents. The posttest questions were pulled from the larger survey questionnaire.

In lieu of the posttest, final interviews were conducted with eight participants of the experimental group who either did or did not participate in the e-mail part of the study. These were phone interviews soliciting responses to seven questions. Answers were recorded in writing and studied for comparison.

Delimitations/Limitations

The motivation for this research emerged from interactions with youth workers in Escuela Caribe, as well as numerous contacts with youth pastors, pastors, and college students in the youth ministry field. Apart from the boundary question between theology and therapy, the response to a Christ-centered approach toward thinking in crisis has been well received by staff at Escuela Caribe and above-mentioned youth leaders.

The training seminar was the chosen format (independent variable) for this study. Other formats could have been chosen such as the development of a mentoring program, a class syllabus, or video training series. No attempt was given toward considering these or

a combination of these options for the training of youth pastors. However, since the seminar format was biblically based, I did assume a favorable response to the more theological approach to the training.

If this seminar series were replicated with youth pastors in other states or settings, similar outcomes should/could be expected. The results might not be comparable if a different presenter led the seminar or if it were attended by pastors or youth workers outside the church.

Overview

Chapter 2 provides a review of pertinent literature from the field of brief and short-term counseling techniques. Chapter 2 also includes the biblical and theological foundation for the use of these techniques. Chapter 3 presents the research design for the project. Chapter 4 reports the results of the study. Chapter 5 summarizes the findings and their application to ministry.

CHAPTER 2

REVIEW OF THE LITERATURE

This review of the literature examines the feasibility of short-term interventions in a time-limited church setting. This section will look at the principles of change, including first- and second-order change, and three keys to second-order change including small change, adaptability with creativity, and paradox. This section will also address two major concerns about short-term therapy as well as giving the biblical-theological framework for the approach.

Time-limited Framework

Brief therapy can be viewed as an umbrella covering all aspects of short-term therapy that reflect an active approach to problem solving focusing on the solution over the problem. Other names can be seen in the titles of the following books: Strategic Family Therapy (Madanes), Solutioning (Webb), or Problem-Solving Therapy (Haley), Short-Term Counseling (Dillon), or even Strategic Pastoral Counseling (Kollar). All reflect a counseling approach for five sessions or less and take an active approach seeking small changes in behavior, an approach that is paradoxical in nature.

Brief or short-term are the two mostly used titles for the therapeutic approach, but within the church, a non-therapeutic setting, the emphasis is not on therapy but counseling, as the titles of Dillon's and Kollar's books reflect. This study uses the term time-limited counseling. Time-limited best reflects the reality of the pastoral counseling situation where time must be divided among many responsibilities that include counseling. Also, the counseling is limited by time as the pastor or youth pastor typically is given only one or two visits to "fix the problem." With such a short time frame in which to work, the

counseling must be directive and not passive, seeking movement and change. By definition time-limited will be a counseling intervention of five sessions or less. The training will retain and promote a directive approach for counseling that is paradoxical in nature. The main tools reviewed for the time-limited training will include symptom prescription, scaling questions, reframing, and asking the miracle question.

Principles of Change

This section reviews the difference between first- and second-order change and the principles necessary to move a person in crisis to the more desirable second-order change. The keys to be defined are small change over large, adaptability/creativity, and paradox. These principles are key to a short-term approach in a time-limited framework by clarifying the direction in which the counseling will go. The emphasis must be upon change and solution rather than sorting out problems or feelings. Watzlawick, Weakland, and Fisch posit four key principles of second-order change. These are included here in their entirety and will be explained throughout this section.

- a) Second-order change is applied to what in the first-order change perspective appears to be a solution because in the second-order change perspective this solution reveals itself as the keystone of the problem whose solution is attempted.
- b) While first-order change always appears to be based on common sense (for instance, the “more of the same” recipe), second-order change usually appears weird, unexpected, and uncommonsensical; there is a puzzling, paradoxical element in the process of change.
- c) Applying second-order change techniques to the solution means that the situation is dealt with in the here and now. These techniques deal with effects and not with their presumed causes; the crucial question is *what?* and not *why?*
- d) The use of second-order change techniques lifts the situation out of the paradox-engendering trap created by the self-reflexiveness of the attempted solution and places it in a different frame (as is literally done in the solution of the nine-dot problem). (82-83)

People seek out pastoral staff or counselors for help addressing problems they cannot seem to change. Any approach, short- or long-term, begins with a theory of change. Many problems begin as an incident or situation but, when repeated, develop into patterns of behavior. They can be viewed as being mishandled difficulties that become entrenched as problems (Watzlawick, Weakland, and Fisch 39).

Principle #1

Second-order change is applied to what in the first-order change perspective appears to be a solution because in the second-order change perspective this solution reveals itself as the keystone of the problem whose solution is attempted. (Watzlawick, Weakland, and Fisch 82)

This occurs when the attempted solution (first-order change) becomes part of the problem. Two types of change need discussing—first- and second-order. First-order change would be change that occurs within a given system, though the system itself remains unchanged. Second-order change would change the system itself (Watzlawick, Weakland, and Fisch 10). The authors of Change: Principles of Problem Formation and Problem Resolution give an analogy that explains the difference. They use the example of a person having a nightmare and how they can do many things to escape in the dream such as run, hide, fight, scream, but none of these behaviors would end the dream. This is first-order change. The one way out of the dream is to move from sleeping to waking, which is not a part of the dream but a different state (10). First-order change can be seen as doing more of the same, which brings a change within the system but does not change the system.

Many times the approach to solving a problem is to do more of the same out of a goal to maintain a norm, such as staying warm during the winter. We can turn up the heat

and add more clothes, but when we get too hot then we reduce the layers of clothes or turn down the heat (Watzlawick, Weakland, and Fisch 31). This is first-order change. Some people are never warm during the winter, and some have chosen to change the change and not maintain the norm. They have chosen to move to Florida or a warmer climate for the winter, an example of second-order change. This is why ordering Billy to curse changed the system instead of merely trying to control or stop him.

Principle #2

While first-order change always appears to be based on common sense (for instance, the “more of the same” recipe), second-order change usually appears weird, unexpected, and uncommonsensical; there is a puzzling, paradoxical element in the process of change. (Watzlawick, Weakland, and Fisch 82-83)

Second-order change brings change to the system itself. Second-order change alters the direction of the problem toward a solution and often looks strange or illogical, such as setting time each night for Billy to curse in private. The emotional setting of the situation is placed in another frame, or the current frame of the emotional picture is enlarged. The facts still fit within the new frame, hopefully even better, and change the entire meaning of the problem. An example would be where a couple comes stating they fight constantly about money. The counselor can be lost in the history of the fighting, the money problems, how often they fight, etc. If so, they remain in a frame packed with emotions, and all the talk and counsel has not moved them further toward resolution.

Principle #3

Applying second-order change techniques to the solution means that the situation is dealt with in the here and now. These techniques deal with effects and not with their presumed causes; the crucial question is *what?* and not *why?* (Watzlawick, Weakland, and Fisch 83)

If the counselor reframes the problem as a solution stating,

I am so glad to see a couple so determined to resolve their money issues. Many would have given up long ago and sulked in silence around the house. You have chosen to come in for help; that takes a great deal of courage. I applaud your being concerned about your finances. You both seem deeply concerned about the issues and just lack positive ways to resolve your differences. Let's see if we can find a few.

Few couples would be expecting to be praised for their fighting as showing concern. The problem has been reframed, and they will find looking at the problem in the same old frame difficult. The counselor must be willing to adapt to what is heard and be creative in approach. In the situation with Billy, the staff gained a new task. Instead of stopping him from cursing, they were able to center on pointing out his need to begin his personal time. The houseparents could encourage Billy not to be late, encourage him to give his all while avoiding their frustration concerning halting his behavior.

Principle #4

The use of second-order change techniques lifts the situation out of the paradox-engendering trap created by the self-reflexiveness of the attempted solution and places it in a different frame. (Watzlawick, Weakland, and Fisch 83)

Anyone taking a college level psychology class will remember the example of the drawing containing two images, the socialite and hag (see Figure 2.1). How you see the picture (which image becomes your focus) determines what you see. Some people can only see one image until the other image is pointed out to them. The picture must be seen in a different frame for both to be seen.



Figure 2.1

The Socialite and Hag

Source: Vandercreek, Bender, and Jordan 81

The following is another example taken from the book Change: Principles of Problem Formation and Problem Resolution.

The following nine dots can be connected by four straight lines without lifting the pencil. Please try on a scrap piece of paper before looking for the answer in Appendix A (Watzlawick, Weakland, and Fisch 25).



Most people approach the problem logically, and in doing so assume that since the dots form a square, the problem must be solved within the square. The best efforts will always

leave one dot unconnected. A person can run through the whole array of first-order attempts to solve the problem and then upon looking at the solution think, “Of course!” and are amazed by the simplicity of the solution. With Billy, the houseparents were surprised and elated with how little they had to do, merely remind Billy it was his personal time to go out on the porch.

Three Keys to Second-Order Change

Three key elements of second-order change will be addressed: the reality that only small change is needed, the need for adaptability and creativity in dealing with people, and the definition of paradox.

Key Number One: Small Change Needed

A key element of a time-limited approach utilizes the idea put forth by Steve de Shazer that “only a small change is necessary, and therefore only a small and reasonable goal is necessary” (16). The best analogy of this is a pebble hitting the surface of the water causing a rippling effect. A small change in a problem will ripple out into the life of the person. This process can begin over the phone by asking the person to notice any changes for the better before they come in for a counseling session. A key element of this principle is that solutions are not necessarily connected to the problems. A counselor can impact a problem without knowing the whole history or the past. De Shazer maintains the interventions need only prompt the initiation of some new behavioral patterns without knowing the exact nature of the trouble (119).

Gerald Sklare lists three rules inherent to this approach: (1) “If it ain’t broke, don’t fix it”; (2) “Once you know what works, do more of it”; and, (3) “If it doesn’t work, don’t do it again” (8-9). All three phrases reflect small changes that bring movement and

change either forward or backward. Something as simple as a phrase can begin a person on the road to change, but simple phrases alone will not bring change without having an understanding of the internal workings of change.

Sklare delineates five assumptions developed around these seemingly simplistic rules, assumptions that must be internalized for this model to work.

- 1) Concentration on success will produce beneficial changes.
- 2) Every problem has identifiable times when the problem does not occur and these times can be transformed into solutions.
- 3) Small changes ripple into larger changes.
- 4) All clients have the strengths necessary to resolve their difficulties.
- 5) Goals need to be identified for what the client wants to accomplish or do, not something they want to stop doing. (9-12)

The second, third, and fifth assumptions are key to thinking differently in working with people stuck in behavioral ruts. Oftentimes the person can only see the problem. They see no way out and become hopeless and depressed. If a youth pastor can bring about a small change and help them to take note of when the problem does not occur, they can set goals and begin to build upon successes rather than fear failures. The whole problem does not need to be solved overnight, but beginning to change one aspect of the problem will ripple out into other changes.

These philosophical rules and assumptions reflect a different way of viewing the problem and of thinking during counseling. When a pastor faces a parishioner battling depression, the obvious thought direction would center on understanding the cause of the depression. This can seem quite overwhelming. The short-term or time-limited approach

would look for what is working in the person's life (e.g., times when the person is not depressed), begin there with small changes, and build upon them. This would take the form of reframing the problem toward a solution.

A wonderful example comes from the work of Milton Erickson retold by Donald Capps. A student had approached Erickson out of concern for a maiden aunt who had made multiple suicide attempts. Erickson went to the home of the woman and asked the maid for a tour of the house. He noticed out on a sun porch a row of pots containing African violets for which the aunt verbalized a talent for growing. Other than attending church every Sunday, the woman had no social life. He walked into her room and instructed her to send the maid to buy more pots and every available strain of African violet. His prescription was to send a pot of African violets to parents when a child was baptized and to every bride when she was married. Twenty years later, Erickson clipped an article from the newspaper titled, "The African Violet Queen Dies at Age 76." It recounted how the church and community appreciated her blessing so many homes with violets (47). Erickson never probed the reason for her depression, but he saw in the midst of the darkness the light of a solution.

Key Number Two: Adaptability and Creativity

Adaptability and the ability to creatively address situations define another key element for using a time-limited approach. The building of each intervention or change around the key problem or situation presented takes priority over offering a simple solution of first-order change to release stress or make the person feel better. The emphasis lies not with the past, nor feelings about the past, but with the present, what the person reports. As the problem is heard, the intervention forms in the mind of the

counselor and may not look like anything done before with another person. The emphasis needs to be upon times when the problem does not occur and what the person wants to do and accomplish.

Victor Frankl, one of the earliest therapists in the field of pastoral care wrote,

In addition, one must bear in mind that the infinite diversity of patients precludes the possibility of extrapolating from one patient to another. Thus, the psychotherapist is always faced with the seemingly impossible twofold task of considering the uniqueness of each person, as well as the uniqueness of the life situation with which each person has to cope. (143)

The counselor (or youth pastor) must be willing to look outside the box of the problem and be able to see new ways of looking at the situation since most of the old ways have failed and not produced change. As Frankl wrote, the counselor must consider the uniqueness of the person and his or her life situation and adapt to work with what is heard. As Frankl indicates, this is not a system of tools to be applied across the board but ones that need to be individualized for each situation.

Key Number Three: Paradox

Paradox is the most important aspect of this study. Thinking paradoxically is not a therapeutic technique to be trained in such as rational-emotive therapy, but a way of thought intrinsic to daily life. The following section will parallel philosophical, therapeutic and theological definitions of paradox with neo-orthodox theology showing the historical elements of paradoxical thought in the church. This will be followed by the biblical-theological section that will take the historical elements of paradoxical thought and view them through the earlier lens of the Old and New Testaments. A point of integration will be developed focusing on how North American cultural thought does not lend itself well to paradoxical thought.

A key element in the process of change is reflected in principles two and three above where the authors write of a paradoxical element and a paradox-engendering trap. Both statements reflect the positive and negative elements of a paradox. In counseling, one centers on freeing people from the negative paradoxes of life, such as can be found in double-bind statements: "I want him to change, but I want him to want it, too." The emphasis in training must be upon the positive use and impact of paradox. The emphasis remains upon something different done to change the direction of thought and action. Paradox, by definition, is *para* (contrary to) *doxa* (opinion).

Paradox will carry a different meaning for its use philosophically, therapeutically, or theologically. The following intends to clarify the definition and use in this study.

Webster's Third New International Dictionary provides by definition and with examples the varied thought toward paradox. The primary definitions are:

- 1) a statement or sentiment contrary to received opinion
- 2) a: a statement or sentiment that is seemingly contradictory or opposed to common sense and yet perhaps true in fact;
 - b. (1): a statement that is actually self-contradictory and hence false even though its true character is not immediately apparent
 - b. (2): an argument that apparently derives self-contradictory conclusions by valid deduction from acceptable premises
- 3) something (as a human being, phenomenon, state of affairs, or action) with seemingly contradictory qualities or phases. ("Paradox" 1636)

One difficulty lies in that the word paradox is not found in the Bible. This concept is not foreign to biblical thought or theology. A theology of paradox was a key part of the methodological approach of the neo-orthodox movement. The neo-orthodox movement came out of the disillusionment following World War I (Elwell 754) and in response to the liberalism and humanism of the Renaissance (Ryrie 14). Noted neo-orthodox theologians and proponents included Karl Barth, Paul Tillich, Dietrich

Bonhoeffer, C. H. Dodd, and Edwyn Hokyns. The Neo-orthodox position involved dialectical theology, a theology of paradox, and crisis theology. Barth and the early leaders were influenced by the writings of Soren Kierkegaard who believed theological assertions of the faith to be paradoxical in that they required the believer to hold opposite truths in tension (Elwell 755).

Kierkegaard believed that the existential act of being in tension, having anxiety and crisis, was necessary to true faith. Only in struggle and crisis can one rise above the paradox and grasp the truth in such a way as to defy rational explanation. Yes and no meet and require a leap of faith on the part of the believer (Gentz 776). The neo-orthodox theologians felt traditional and liberal Protestantism had lost the insight and truth of the faith by using reason to dissolve the tension by giving rational and logical explanations as a substitute, thereby destroying faith (Elwell 755).

Various theological dictionaries define paradox in the context of biblical thought. In one definition, a paradox is (1) an assertion which is self-contradictory, (2) two or more assertions which are mutually contradictory, or (3) an assertion which contradicts some very commonly held positions on the matter in question (Elwell 826).

Another dictionary states,

Biblical forms of paradox are the exaggerated expressions of concepts, which, though contrary to fact and often absurd, contain an element of truth. Hence paradoxes are frequently associated with hyperboles and are used primarily by Jesus to communicate the radical and intense seriousness of his outlook. Thereby he sharpens the cutting edge of an idea, whether in debates with opponents or in conversations with men whose lives still lack commitment. (Buttrick 656)

Yet another gives this definition:

Literally, *paradox* meant what was “contrary to expectations.” It is

commonly used in contemporary theology to refer to the phenomenon of making two apparently contradictory statements about a single subject. The more complex the subject is, the more needful it is to employ paradoxical language. As long as it is possible to completely comprehend the essence of the subject, the two truths may be explained. For example, when Jesus declares that “whosoever will save his life shall lose it” (Matt. 16:25 and parallels), we understand that the “saving” and “losing” are referred to the subject “life” in different ways, and that “life” is such a complex subject that it can be rationally referred to as being “saved” and “lost” without involving a contradiction. (Taylor 383)

For this study, and from a theological frame of reference, we will use Stein’s definition of paradox: “a statement that may appear to be self-contradictory, absurd, or at variance with common sense but that, upon investigation or when explained, may prove to be logical” (19).

Philosophical Definition

Philosophically, paradox would fit within the tenets of Webster’s definition two as is evident in the example of the liar’s paradox principle. The liar’s paradox is defined as: a semantical paradox associated with the Cretan philosopher Epimenides (seventh century BC) and occurring when someone says, “I am lying,” or, “I am now asserting a falsehood” which is a true statement if it is false and a false one if it is true (“Liar’s Paradox” 1302). The Bible contains a passage of Scripture, Titus 1:10-12, where Paul refers to men who are rebellious, empty talkers who deceive others as Cretans. He quotes how one of their own stated, “Cretans are always liars, evil beasts lazy gluttons.” This is the statement of Epimenides, the Cretan, leaving him truthful when he lies and lying when he is truthful (Watzlawick, Weakland, and Fisch 66).

This definition gives the appearance of a mere play on words or the use of words to manipulate a situation. Paradox in intervention is much more. This definition does

reflect the double-bind theory or “damned if I do, damned if I don’t” saying. Epimenides’ example reflects what is stated in the fourth principle of change, the paradox-engendering trap created by self-reflexiveness. By telling the truth he lies, and by lying he tells the truth, and all thought and discussion will not change things; thus, a second-order change is needed.

Neo-orthodoxy developed around the writings of Soren Kierkegaard but heralded back to the Greek world of Socrates’ use of questions and answers to derive insight and truth (Elwell 755). This dialectical theology parallels the definition of philosophy mentioned earlier. The dialectic method sought to find the truth in the opposites of the paradoxes of faith. As seen in statements that hold opposite truths in tension in examples such as, “Can God make a boulder so big that even he cannot lift it?” or “How many angels can fit on the head of a pin?” A more deep statement would be, “In the No found in God’s righteous anger one finds the Yes of his compassion and mercy” (Elwell 755).

Neo-orthodox theologians saw that philosophical struggles would lead to faith as people struggled to understand Christ as the God-man, faith as a gift and yet an act, and eternity entering time. They held that paradoxes of faith must remain exactly that, and the dialectical method seeking to find truth in the opposites would lead to a dynamic faith (Elwell 755). They held then to a crisis theology as well as a theology of paradox, which we will see parallel the other definitions.

Therapeutic Definition

Another principle that reflects the philosophical trap, but in a more therapeutic format, is the vicious circle principle. The definition of a vicious circle is a chain of circumstances constituting a situation in which the process of solving one difficulty creates

a new problem involving increased difficulty in the original situation (“Vicious Circle Principle” 2550). The pattern is to do more of the same, each solution creating a new problem or worsening the original problem. Therapeutically, these examples reflect first-order change, change within the system without the system itself changing. A French proverb explains, “The more something changes the more it stays the same” (Watzlawick, Weakland, and Fisch 1).

The emphasis is not to tie people into the traps of such thinking but to free them by interrupting the process, moving the change from first-order to second-order. Therapy then builds upon the third definition in Webster’s dictionary (see p. 28) by seeking to interrupt the state of affairs, qualities, and phases of the person’s life. When a problem is out of control, unable to be steered around by the person, the therapist can reframe the reality by making it an obligation or by prescribing the symptom, thereby taking away its power.

The third definition from Webster’s parallels the theology of crisis from neo-orthodox thought. Crisis cannot be avoided in life. God uses or can use crisis to develop faith in men and women. If we look to our greatest times of growth and change toward maturity and understanding, we will preface the growth with a story of a crisis through which we passed. We have many statements in our language that reflect this crisis: “I had come to a fork in the road,” “There was no turning back,” “I was caught between a rock and a hard place,” or Jesus’ classic statement, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God” (Matt 19:24). This produced a crisis in the hearers, even the disciples who were astonished and asked, “Then who can be saved?” (vs. 25). This gave Jesus an opportunity to respond again with, “With

men this is impossible, but with God all things are possible.” (vs. 26).

One can see how this statement could bring its hearer to a point of crisis producing a circle of doubt or a leap of faith. Matthew 19:26 shows where yes met no and called the hearer to rise above the paradox, be grasped by the truth of the statement even if it defied rational logic until faith came to life (Elwell 755). In John 6:49-71 Jesus told his followers that they must eat of his flesh and drink of his blood to have eternal life and be raised up on the last day. Their response showed this to be a difficult statement to hear causing many to withdraw and not follow him any longer.

Most common crises in people’s lives can be simply defined by these words: “Yes, I know what to do, but I do not want to do what I must to change.” Following my sharing of my mission work in church, a small, elderly lady came to me and placed her hand on my shoulder. With tears in her eyes, she stated that when young she felt the call of God to go serve in missions, and she did not go. I could have responded that this was okay, God understood, but instead I simply said, “You should have gone.” She patted my shoulder. We nodded, gave a hug and parted. In hearing people tell their life’s story, they can share of a turning point, a time where they knew the right thing to do and chose right or wrong. Many counseling situations may be those types of moments for a family or couple. How we meet them at the fork in the road will impact the next week, month, or year of their life.

Watzlawick, Weakland, and Fisch give one example of a therapeutic use of paradox in their book Change. They write of a young couple trying to gain independence from the in-laws. When his parents visit (four times a year for three weeks at a time), they take over the house, pick up, clean, buy groceries. They paid the down payment, bought

their furniture, and made landscaping and interior decoration decisions. The father would service their cars and do all the yard work while the mother took over all aspects of the house. When the young couple would try and say thank you with an expensive gift, a more expensive gift would be sent in return. This was a typical “more of the same” impasse. The more they sought their independence the more his parents sought to help them. The parents viewed the desire for independence as ingratitude, and this attitude produced guilt for their son, angering his wife who wanted him to be strong and change things.

The counselor did not center on seeking to change the young man but on affirming the parents’ need to be good parents. The counselor instructed the young couple to stop cleaning in all areas, buy no groceries, allowing the parents to work and do all they wanted around the house without their pitching in to help. They were instructed to watch TV, expect the parents to wash dishes and generally accept all they did as a matter of course—no pleading, no arguing, no hassling. The change was dramatic. The parents cut the visit short, and the father pulled the son aside telling them they were too pampered and needed to be more independent, then left (Watzlawick, Weakland, and Fisch 116-19).

This vicious cycle could not be broken by doing more of the same. Second-order change worked when the counselor centered not upon the problem between the young couple but upon the symptom of the parents’ desire to be good parents to their only son.

This typical family crisis is an example that in crisis/struggling, one can rise above the paradox and be grasped by the truth in such a way that defies rational explanation and brings freedom. This statement defines the neo-orthodox theology of crisis. Paradox produces a crisis, and the struggle to resolve the crisis can either be a vicious cycle of

doubt or a leap of faith.

Theological Definition

Jesus can easily be described as paradoxical. He went against received opinion in his community. Jesus interrupted the state of affairs and the quality and phases of people's lives. The Jewish leaders saw him dining with sinners and healing on the Sabbath. He called Samaritans good, proclaimed forgiveness, and raised people from the dead. He answered questions with questions, and his final answers astonished the crowds and hushed his accusers. Jesus was paradoxical, and he is our example.

Theologically, we are called to be fools for Christ, believe his blood washes us white as snow, find true freedom through surrender, and view the cross (a Roman form of punishment and death) as a symbol of victory. Throughout both Testaments we find examples of paradox. The biblical position does not lie in philosophical logic but in the name and person of God incarnate (a paradox in itself), Jesus Christ. The neo-orthodox movement realized theological assertions of faith to be paradoxical in nature as are revealed in the following questions: How can a wholly-other God reveal himself? How can the man of history, Jesus of Nazareth, be the Son of God and second person of the Trinity? How can God's faith be a gift yet require human effort? How can a person be simultaneously saved and a sinner? How can eternity, which is apart from time, break into time? (Elwell 755).

All are paradoxical realities that should produce a crisis and struggle toward understanding, but the human, finite mind cannot grasp the eternal and infinite of God. This reason is why we need faith.

The biblical position, then, is for humankind to think the things of God. Jesus

sought for his hearers to understand. As Jesus led the twelve and others who would follow, their training consisted of watching how he treated, intervened, touched, and healed others. They saw his compassion, heard his words, and noted something different about him. If we can think paradoxically, we can think more like Christ who had a different filter for the world than did his disciples. His thinking came from his relationship with God the Father.

Jesus pointed out the lack of thinking the things of God in others, especially the spiritual leaders of his day. Evidence can be found in passages where Jesus caricatured the Pharisees' lack of perspective concerning spiritual essentials and non-essentials such as Matthew 7:3-5 (worrying about specks while missing logs in eyes) and 23:24 (straining gnats and swallowing camels). Jesus also uses paradoxical statements to make more declarative and bold statements concerning the arrival of the kingdom of God such as Mark 10:25 (camel through an eye of a needle) and Matthew 8:22 (leaving the dead to bury the dead).

Jesus produced crisis in the lives of his hearers—crisis toward anger and toward healing. This crisis of faith parallels the neo-orthodox leaders' position. Karl Barth stood against the subjectivism of liberalism, which robbed the Scriptures of its authority. His was a call back to things divine, a call to let God be God (Ryrie 16). The call of Jesus was a call to let God be God and not debate over whether healing on the Sabbath was right or wrong (Luke 13:10-17) or debate the picking and eating of grain from the fields on the Sabbath (Matt. 12:1-8). "Then render to Caesar the things that are Caesar's and to God the things that are God's" (Matt. 22:21). These reflect times when Jesus sought to reframe the reality of his listeners.

Along with Stein's definition of paradox, this study centered on working from propositions that are contradictory to received opinion and that produce a crisis toward a decision of faith through interrupting the quality and phases of people's lives. This requires thinking differently than others do when looking at problems in families. The training was viewed as being a seemingly contradictory and paradoxical approach, having the nature of a paradox. We approached families much as Jesus did when he told the people to stone the woman caught in adultery (symptom prescription) but denoted the character of the one who could start the stoning. As in this incident, the paradox will put the pain back on the client to make choices and decisions that reflect faith or fear.

Summary

Many have studied and written about this alternative approach to counseling and intervention. Short-term or, in this study, time-limited counseling has met with skepticism from therapists because it lacks researchability and because, as Stone reports, many therapists still believe that therapy needs a long-term approach (Brief 3). The emphasis lies not upon uncovering hidden thoughts and emotions but upon the solution and not the reason behind the problem. The emphasis centers upon action and not the feelings toward the symptom. The resulting movement on the part of the client can be seen as superficial and shallow.

Donald Capps echoes the authors of Change when he argues that Jesus' ministry focused on second-order change when a first-order change approach had been attempted and failed. He contends that the ministry of Jesus is often used in pastoral care to simplify or effect the wrong-order change (55). Jesus reframed the reality of his time and gave new meaning to situations seeking to change how people thought about events that

occurred. How Jesus reframed the reality of his time can be argued from his interpretation of the Law, the Sermon on the Mount, and the Beatitudes. It can also be seen in his parables as well. Jesus taught from his relationship with the heavenly Father, and his second-order reality and teaching astonished and angered many. Jesus taught in the synagogue, taught on the hills and beside the water. His way of teaching included a new way of viewing life physically and spiritually.

Biblical-Theological Framework

This section clarifies theologically the paradoxical position Jesus held in his culture and how his reality was shaped by the image of the kingdom of God among men. The section also looks at Old and New Testament examples of paradox requiring all men and women to take the leap of faith needed to gain the mind of Christ.

Old Testament Examples

The Bible reflects many paradoxical elements as seen through the varied instruments by which God chooses to spread his message. In the Old Testament, God settled crises in paradoxical ways, ways that did not make sense yet proved to be logical: a shepherd boy defeated a giant; Gideon led a rout with a handful of men. The Hebrew prophets were thought to be crazy fools: Isaiah spent three years naked; Hosea married a prostitute; and, Jeremiah walked around with a yoke on his back; yet, they were God's instruments. They were wise fools, a paradox in itself.

The same wisdom was found in the king's court recorded in 1 Kings 3:16-28. Two harlots fight over one living son. They both claim to be the mother of the baby. They went before King Solomon who, full of the wisdom of the Lord, reframed the reality by calling for a sword and ordering the boy to be cut in two. He used the symptom to

solve the problem. Each woman was to be awarded half a son. The true mother cried out for the child to be kept whole and thus saved the child. She was promptly recognized as the rightful mother and awarded her son. King Solomon was then feared as having the wisdom of God to administer justice. He had reframed the problem in a paradoxical way placing a different tension between the two women and changing the focus from mothering an alive child to mothering one who was dead.

New Testament Examples

The writer of 1 Corinthians records the words the Apostle Paul spoke, of being a fool for Christ's sake (4:10). He exhorted his readers, who thought themselves wise, to "become foolish, so that he may become wise" while recognizing the wisdom of the world as foolishness to God (3:18-19).

Jesus reflects being a wise fool. All of Jesus' sayings and actions were not paradoxical in nature. Many times he used other forms of figurative language to get his point across including, but not limited to, parables, metaphors, hyperbole, puns, and riddles. This study centers upon the paradoxical elements found in his actions and sayings.

Donald Capps explains,

Prophetic folly works through paradox. It involves inverting and thereby subverting the common-sense assumptions of the day. Thus, Jesus uses paradox as he reverses the accepted religious values, making the humble tax-gatherer more righteous than the law-aiding Pharisee, and the Samaritan more compassionate than the priest and Levite. For Campbell, the major vehicle for Jesus' prophetic role as teacher is his use of paradox. What makes him a wise fool, and not just anybody's fool, is that he uses it self-consciously, by design and not by accident. (178)

The greatest paradox of all is that the Word came down to humanity, the incarnation. The Word of God knew the corruption of humanity could not be cleansed

without death, and Jesus as the immortal One who could not die took on a body to be that death (Athanasius 35). St. Athanasius goes on to say (note the paradoxical thoughts in the areas underlined):

There is a paradox in this last statement which we must now examine. The Word was not hedged in by His body, nor did His presence in the body prevent His being present elsewhere as well. When He moved His body He did not cease also to direct the universe by His Mind and might. No. The marvelous truth is, that being the Word, so far from being Himself contained by anything, He actually contained all things Himself. In creation He is present everywhere, yet is distinct being from it; ordering, directing, giving life to all, containing all yet is He Himself the Uncontained, existing solely in His Father. (45)

Nathanael's words exemplify humanity's response to the Word made flesh: "Can any good thing come out of Nazareth?" (John 1:46). "Will this make any difference?" "What good will it do, nothing will change?" "It doesn't matter what I do; why try?" All are typical human responses anyone in ministry has heard during counseling, but something has changed. When God incarnate experienced birth, life, death, and resurrection, the direction of reality in the world changed. Jesus was described as having a new teaching, as speaking with a new authority. He exhibited this by confounding those who sought to trick and trap him. Many found his words too difficult to hear and turned away. Others, desperate for hope and answers, flocked to him as the only one with truth. His followers were left with a crisis similar to Nathanael's: could any good come from a dead man's tomb?

When Jesus came, the people and their leaders had a box, a square into which their problem fit. They had decided what the Messiah would look like and how he would come as an earthly king. Their first-order attempts to deal with Jesus did not work. They could not trick nor catch him, and ultimately he ended up being falsely accused with the

opposition using some poor witnesses. Jesus came with a second-order reality shaped by his view of the kingdom of God. His reality seemed illogical, out of place, inconsistent with the teachings of the religious leaders. Jesus ate with tax-gatherers and sinners and told of the prodigal son who wished his father dead for the inheritance. The son went out and wasted the inheritance in immoral living. Then that father ran to and accepted the prodigal home, throwing a feast and celebrating the homecoming, honoring the sinner (Luke 15:11-32). The role of the heavenly Father was redefined; the kingdom had come down to earth.

Jesus came, as one having a new authority, fulfilling the law and the prophets, yet his words seemed strange, illogical. He called a Samaritan good (Luke 10:25), said the meek would inherit the earth (Matt. 5:5), said power would be perfected in weakness (2 Cor. 12:9), said anyone wishing to save his own life should lose it (Mark 8:35), said the first will be last and the last first (Matt. 20:16). He came not to be served but to serve (Matt. 20:28), as a grain of wheat falling to the ground to die before living (John 12:24), as a shepherd to give his life for his sheep (John 10:11). So many sayings sound contradictory yet prove true, in the truest sense. These reflect solid examples of the definition of paradox given earlier (see page 28). They seem contrary to received opinion, “How can the meek inherit anything?” They oppose common sense yet are true, “How do you die to live?”

When Jesus altered the reality of this world, he placed emphasis upon more creative and paradoxical ways of thinking about problems. Throughout the New Testament we find this. Hope became imbedded in the story of finding a lost sheep or a coin (Luke 15:8-9). The problem of Roman occupation was reframed into a new reality:

“Render to Caesar the things that are Caesar’s, and to God the things that are God’s”

(Mark 12:14-17). The Pharisees told him to silence his disciples as he entered Jerusalem on a donkey, and he responded, “I tell you, if these become silent, the stones will cry out” (Luke 19:40). The symptom, “[I]t is appointed for men to die once,” became part of the solution, “so Christ also, having been offered once to bear the sins of many” (Heb. 9:27-28). Jesus moved against common opinion, “He who eats my flesh and drinks My blood has eternal life, and I will raise him up on the last day” (John 6:54).

Jesus sought to move his listeners into deeper levels of meaning, into deeper levels of spiritual life, and into second-order change, but hearts were hardened and resistant, even among those who believed and followed him. Vance Shepperson writes,

When in Christ’s judgment someone was not ready to consciously hear him, he used the indirect communication strategy of seeding to prepare his listeners for further usable insight, when in the course of time he felt they were able to accept consciously his message to them, he moved to a more explicit statement of command. (9)

Here then is our point of connection and integration. Paradox remains an inherent part of the Bible. The ability to think paradoxically remains key to a time-limited approach. One must learn to think “contrary” (*para*) to “received opinion” (*doxa*). The meaning is not to be combative and argumentative or merely to take position over and against others. One learns to see things outside the frame of reference used by most people. Taking the frame around the picture and pulling or moving it to reshape the view of the picture requires a leap of faith.

Earlier we took Stein’s definition of paradox to be a statement that may appear self-contradictory, absurd, or at variance with common sense but that, upon investigation or when explained, may prove to be logical (19). We also maintained from the Webster’s

dictionary the application to a person as something (such as a human being or state of affairs) with seemingly contradictory qualities or phases (“Paradox” 1636). We also looked at various Old and New Testament examples that reflect these positions. Both these definitions can leave a negative feel to paradox when viewed from a theological perspective. What integrates these together is a point from the neo-orthodox position. Their theology of crisis pointed out that the tension in the paradox pushes one toward a leap of faith.

This tension and leap of faith is seen in St. Augustine’s Confessions.

St. Augustine expresses the mystery of God in a classic passage:

What is therefore my God?... [M]ost secret and most present;... constant and incomprehensible; immutable, yet changing all things; never new, and never old;... ever active, and ever quiet; gathering together yet never wanting;... still seeking, although thou standest in need of nothing. Thou are never needy, yet glad of gain; never covetous, yet exactest advantage. Men pay thee in superabundance of all things, that thou mayest be the debtor: and who hath anything which is not thine? Thou payest debts, yet owest nothing; forgivest debts, yet lovest nothing. (qtd. in Watts 9)

The Mind of Christ

Jesus had a different mind about him. We need this mind, the mind of Christ, in thinking of how to train others to look at problems through different eyes and hear with different ears. We cannot question Jesus’ burden for the lost or his role as shepherd or servant. His understanding of these roles determined how he lived in front of his disciples and how he interacted with those who sought him. Jesus’ status did not rest with the people. He did not need them; thus, he could serve them (Allen 173). People came to Jesus with a sense of expectation, but they did not always hear what they expected. Jesus’ use of paradox placed the emphasis in a different area, causing one to stop, think, and alter

direction. Jesus was a master in this area:

Jesus was more a creator of questions than a quietener of minds. Or rather, it might be said that his way of quieting minds was by creating questions. This paradoxical principle was basic to his general program of helping and healing. He was the Burden-Bearer who offered tired men a yoke. He was the Physician who healed sick spirits with a cross. He was the Savior who rescued the tempted by leading them into new temptations. (Sockman 57)

Scriptural Examples

The following four passages will give us portraits of paradox in motion, intersecting lives not for what can be gained but for what can be given. Jesus did not play games with people but met them where they were in their crises. The difference was that Jesus looked at the crisis with a different mind than others around him. Yet he knew that the others were around him, watching, following, and listening to him. Jesus' training and teaching took this form, and at times seemed illogical and strange.

Luke 24:13-25. Look at Jesus in the following portrait from the Gospel of Luke: Jesus approached two followers on the road to Emmaus and asked them what they were discussing. They answered his question with a question, "Are you the only one visiting Jerusalem and unaware of the things which have happened here in these days?" (24:18). He, the crucified and resurrected Savior who knew all things, simply asked, "What things?" (24:18-19). The two men stood still and looked sad. For the family, the crisis is filled with great and painful things, but for Jesus they are not great and painful, just things for which he has the answers and solutions.

In this section of Scripture, Jesus responded with a rebuke, confronting the two men calling them, "O foolish men and slow of heart to believe" (24:25). The "O!" here usually indicates great emotion, and the rebuke expresses great disappointment (Bock

1915). What a strange way for a stranger to speak to men seeking comfort and consolation! Then Jesus told the true story of history, and he left them with eyes opened, hearts burning, and the proclamation of the resurrected Christ (24:27-32). Their “things” were transformed by Jesus into opened eyes and burning hearts. He viewed the crucifixion differently than those who physically witnessed it; they had eyes but did not see.

John 5:2-9. In this passage, Jesus walked through the crowd at the pool of Bethesda to a certain man who had been ill for thirty-eight years and asked him, “Do you wish to get well?” (5:6). What a strange question to ask someone with a long-term illness. Interestingly, the man responded with the same telling of his woes and story, not truly hearing nor answering the question Jesus asked. The man’s inability to help himself did not hinder Jesus from helping him. Jesus, who knew what he intended to do, did not ask if the man wanted him to heal his illness or if he believed in who he was as the Son of God. The man’s faith was not a prerequisite for healing, in this instance it was not necessary (Morris 269). The man did not realize he lay in the presence of one who could both answer the question and heal the illness. Transformation took place even in the midst of one’s being paralyzed in inactivity, and it all began with a simple yet strange question. The man had ears but did not hear.

This perspective can shape our view of paradox. Jesus used paradoxical or parabolic language but for what purpose? Evidently, its use prompted a change in direction for the hearer. Being placed in a paradoxical situation does not allow one to be stagnant. Behaviorally, one will be moved to improve or worsen. The key element—free will—can never be removed. One cannot force another to move or improve, but paradox

can help the person choose what to do.

Mark 7:24-30. We find this example in a passage in Mark,

But after hearing of Him [Jesus], a woman whose little daughter had an unclean spirit, immediately came and fell at His feet. Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter. And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs." But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." And He said to her, "Because of this answer go your way; the demon has gone out of your daughter." And going back to her home, she found the child lying on the bed, the demon having departed.

The Syrophenician woman came with some level of faith. She was persistent.

She had done all she could do: fallen at his feet, publicly humbled herself, pleaded for intervention, and begged for a crumb. Jesus appeared to respond rudely, calling her child a "dog," while putting other "children" (i.e., the children of Israel) ahead of her child (Lane 261). She could have turned away thinking, "If that is how the Lord is, I want no part in him!" The gospel writers give a clear picture of Jesus' heart toward women and especially children. She called him Lord, yet he did not need his ego stroked; thus, the title did not move him. Instead she answered and answered well not denying the precedence of Israel but suggesting this did not exclude the Gentiles (Brooks 121). Jesus responded, "Because of this answer." What struck him about this answer? For what was Jesus listening? The gospel accounts show Jesus as being moved by compassion. He had nothing to gain, only to give. This answer spurred his compassion in a way that her pleading had not. Her answer was full of faith, asking only for what she did not deserve. Jesus' seemingly illogical statement and her illogical response seems a strange conversation for two strangers who apparently understood each other perfectly.

John 8:1-11. An example of Jesus' approach in crisis and training can be seen in the story of the woman caught in adultery (John 8), a classic paradox where Jesus basically said, "Go ahead and stone her, but." In this instance, Jesus accepted reality but reframed it in such a way that the men were moved in a different direction. These actions were part of teaching his disciples, part of their fulfilling the call to follow Jesus. What went through the minds of the disciples as they stood with the crowd and knew that by law the woman deserved death, yet then they saw her accusers leave? What went through their minds when they saw the answer of Jesus move the crowd? Jesus took the law and reframed it to reflect a new covenant, a new definition of the kingdom of God, a new kingdom reality built upon grace. Jesus affirmed she deserved death, but grace gave her back life. Jesus said he had not come to abolish the law but to fulfill it (Matt. 5:17), as he did in this passage

These passages of Scripture show a paradox of transformation or transformations that came out of seemingly paradoxical interventions by Jesus. From the men on the road to Emmaus to the woman caught in adultery, the interaction left their lives changed and altered. Yet witnessing these transformations did not necessarily change those observers including the disciples. We are aware the Pentecost changed the disciples from men of failure to men of faith. Jesus did not call the twelve and then walk straight to Jerusalem and die. He took three years to travel and teach. Jesus needed time to prepare these men for the larger task ahead—taking the gospel to the world. Jesus could have brought salvation faster. Jesus apparently allowed the paradoxical statements and situations, and the tensions they caused, to lay the foundation for the disciples to accept the transformation on the day of Pentecost. The disciples obedience following the crucifixion

and resurrection (the ultimate paradox) parallels the answer Jesus waited for in the story of the Syrophenician woman.

Many examples lend evidence to the training style Jesus used to teach the disciples to think the things of God and not of humans. He told them that they had been given “the mystery of the kingdom of God; but those who are outside get everything in parables” (Mark 4:11), yet they seemed not to comprehend (Mark 4:13; 7:18; 8:17ff; 8:31-33). The disciples witnessed all he said and did. At times Jesus needed to pull the disciples aside and teach them privately (Mark 10:32). At other times the disciples were so terrified (Mark 9:6) and afraid (Mark 9:32) by the things Jesus said that they could only keep silent. As Jesus spoke and taught, he silenced critics and astounded the multitudes by speaking as one with authority (Mark 1:22, 27; 2:12; 5:20,42; 7:37).

The Disciples in Training

At first, the disciples were pictures of obedience. Jesus called two pairs of brothers, Simon and Andrew (Mark 1:16-18) and James and John (1:19-20). They left all and followed. Simon and Andrew “immediately left their nets and followed Him” (1:18). When he called James and John, “they left their father Zebedee in the boat with the hired servants, and went away to follow Him” (1:20). They had a profound and immediate response to the call that was paralleled by the call to Levi in 2:14. Jesus called out, “Follow Me!” and Levi “rose and followed Him.” The call was specific: “Follow me, and I will make you become fishers of men.” Kingsbury writes,

Dropping their nets, Simon and Andrew follow Jesus at once, just as James and John abandon father, boat, and hired hands. Immediate acceptance is indicative of the absolute obedience with which the brothers receive their call: They leave behind goods, family, and profession to join themselves to Jesus, to follow him wherever he goes, and to give him their undivided

loyalty. As Peter remarks later: “Behold, we have left everything and followed you!” (90)

Some declared their desire to leave all and follow Jesus but only under certain conditions. One requested to bury a father and another to say goodbye to those at home, but Jesus responded, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God” (Luke 9:57-62). Peter’s declaration of having left everything and followed Jesus in Mark 10:28 came after the rich, young ruler had turned away from Jesus’ call to “sell all you possess, and give to the poor, and you shall have treasure in heaven; and come follow Me” (10:21). Jesus set a high level of difficulty for entering the kingdom of God. “With men this is impossible.” (Matt. 19:26), but the disciples had done it; they had left all and followed him. Was this sacrifice sufficient?

Jesus went

up to the mountain and summoned those whom He Himself wanted, and they came to Him. He appointed twelve that they might be with Him, and that He might send them out to preach, and to have authority to cast out the demons. (Mark 3:13-15)

In Mark 6:7-13 we read that Jesus sent them out in pairs to preach that men should repent. They also cast out demons and healed the sick. He sent them out to minister, and they went with great success. Was this service sufficient?

As Kingsbury so clearly writes,

[F]rom early on in Mark’s story the disciples are eye-and ear-witnesses as Jesus teaches, preaches, exorcises demons; and heals with incomparable authority. Also, through the parables that Jesus narrates and explains (4:34) they are given the secret that in Jesus, God in his end-time rule has drawn near and will in the future usher in his glorious kingdom (4:11). Furthermore in choosing the twelve, Jesus likewise endows them with divine authority (3:14-15). In short, one does not have far to read in Mark’s story before all the conditions are right for the disciples to view Jesus, his ministry, and themselves from a divine point of view; they are in

a position to comprehend that Jesus is God's supreme agent who discharges his ministry on divine authority and has endowed them too, with authority. (96)

Jesus desires for them to "have in mind the things of God." (Matt. 16:23), telling them they had been given "the mystery of the kingdom of God; but those who are outside get everything in parables" (Mark 4:11), but they fail to comprehend. Kingsbury notes that from the standpoint of Mark and Jesus, the disciples' incomprehension of how to think the things of God was without excuse (96). Dennis Kinlaw sees the first eight chapters of Mark reflecting the theme of "the universal adequacy of Jesus" (59). He also holds the theme of chapters nine through sixteen as the "impact Jesus has upon a person's understanding" (59).

Jesus had appointed the disciples "to preach and to have authority to cast out the demons" (Mark 3:14-15). In Mark 9, Jesus came down from his transfiguration and found the remaining disciples surrounded by a large crowd. A man stepped forward and stated that he had asked the disciples to cast the demons out of his son, but they had been unable. After Jesus cast out the unclean spirit, the disciples privately asked why they could not cast it out. Jesus tells them, "This kind cannot come out by anything but prayer" (9:29). Kinlaw states that because the disciples had previously been able to cast out demons, they apparently felt no need to pray (63). They had missed an important part of how Jesus lived and ministered (i.e., through his relationship with the Father).

Look at Jesus' responses recorded in the Gospel of Mark toward his disciples as he tried to form in them an understanding of what they were experiencing.

- 4:13 Do you not understand this parable? And how will you understand all the parables?
- 4:40 Why are you so timid? How is it that you have no faith?

- 6:50 Take courage; it is I, do not be afraid.
- 7:18 Are you so lacking in understanding also? Do you not understand?
- 8:17ff Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? HAVING EYES , DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? [original emphasis] Do you not remember, when I broke the five loaves for the five thousand....And when I broke the seven for the four thousand....Do you not yet understand?
- 8:31ff The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later. But they did not understand this statement and they were afraid to ask Him.
- 8:33 (To Peter) Get behind Me, Satan; for you are not setting your mind on God's interests, but man's.
- 9:32 But they did not understand this statement, and they were afraid to ask Him.

The disciples showed time and time again that they did not think the things of God, instead they exhibited “spiritual dissipation and clamor for status” (Kinlaw 61). Mark records many other examples of their lack of understanding. We read of their bickering over who was the greatest among them (Mark 9:34; 10:41), of their not being able to cast out demons (9:18) and forbidding a man who could (9:38), their rebuking the children coming to Jesus for a blessing (9:13-16), their falling asleep while in the garden with Jesus (14:37,40), and of their abandonment of Jesus at his death (14:50). Kinlaw observes,

The disciples suppose they are protégé prophets, as Elisha was to Elijah. They are eager to inherit the power and authority of their Master. They do not expect that their Master will be executed when he goes to Jerusalem, nor do they expect to be executed themselves. (64)

One would regard the training of this group as a failure. Jesus could have more efficiently called the twelve and immediately empowered them with the Holy Spirit instead of taking and teaching them for three years. When Jesus called them, they did not know him. As they walked through these crises together, they were able to see and hear how Jesus thought differently. They did not understand because they continued to look at the

divine through human eyes. Even through misunderstanding, the foundation was laid for their minds to be transformed through obedience at the Pentecost, when they would finally get the message and declare as truth the identity of Jesus. They would have their own “Of course!” experience.

We find evidence of this in Acts 2 in Peter’s first sermon following the Pentecost experience in the upper room. Many who heard this sermon were “pierced to the heart” (2:37). The most profound evidence that Jesus’ training of the disciples took hold can be found in Acts 4:13, “Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and began to recognize them as having been with Jesus.”

Some would say then that Jesus’ approach was not short-term. He took three years to train and teach the disciples. Yes, but his interventions with people in crisis were short and to the point, bringing a change of direction to whomever he met. The change in their crisis did not mandate spiritual transformation but did leave them with a changed perspective.

Point of Integration

The connection between time-limited principles and how Jesus taught his disciples may still not make logical sense, which is part of the paradox being sought. This paradox might best be found through pondering several questions. These questions are offered not to be answered in this document but to cause readers to pause and think outside the cultural box in which they find themselves.

1) Can the good news of Jesus cross-cultural borders and impact worldviews other than North American rationalism?

2) Does the American Jesus look different than the Dominican Jesus or the African Jesus or the Indian Jesus?

3) Is the question whether this study's paradigm overlays Jesus' thought or whether his overlays the study?

The integration comes in striving not to think typically North American. We live in a complex society and culture quite different from the culture Jesus walked in and which still remains over in the Middle East today. Does the way Jesus interacted with people, trained his disciples, and taught the multitude speak to our society? If taken literally we would not see our ministries having any success unless we were raising the dead, opening the eyes of the blind, and curing leprosy. What we have recorded in the gospels is how Jesus walked into funerals and devastating illness, among beggars and people under military oppression. His worldview, filtered through the kingdom of God and his relationship with God the Father, looked and tasted different to the people who heard him. All this in the context of taking twelve men and telling them to follow so he could make them fishers of people.

Taking the "Jesus" movie into a remote mountain village in a third world country gives evidence. As the people hear the words of Jesus in their own language, they fall on their knees, touch the wall screen, cry out, and weep. To most Americans a movie is a means of entertainment; to them this movie is a taste of hope. If people's problems can be looked at through the eyes of the Savior, not as overwhelming, bigger than life, hopeless, and unable to be impacted, but as blood-washed, redeemable, and sanctifiable, then they will find "hope does not disappoint" (Rom. 5:5). If they can get past the question of "What will we do?" and look upon what he has done, hope will come. Hope may require

reaching through a crowd to touch the hem, crying out in the streets like a Bartimaeus, or breaking a social cue or way of thinking like a leper coming up to a Savior.

We in the helping ministries may not have the divine power Jesus did, but that does not mean we are powerless. Answering the question, “What would Jesus do?” might take more than recommending a good book, sitting down in counseling, or referring the person to someone older and wiser. The answer may necessitate taking action in ways that to others might seem strange yet brings movement, and in that movement, hope. We want people in crisis to be able to hear from us as they take a leap of faith in our instruction, “Your faith has made you well, go in peace.” (Luke 8:48). The problem behaviors may not disappear as they rise and leave our office. Some may only come out by prayer and fasting, some may take a lifetime to conquer, and others come in a moment of personal Pentecost.

Concerns

Two major concerns are addressed in this section: the influence of humanistic thought on short-term therapy and the feasibility of teaching the techniques in non-therapeutic settings such as the church.

Hindrance of Humanism

Humanistic thought remains an inherent philosophy behind brief therapy or time-limited interactions. This major hindrance needs to be defined and discussed. The humanistic concept that people have within them all they need to solve all their problems is foundational to brief therapy (Sklare 11; Webb 9). Aligned with this concept is the constructivist view that people determine their own reality (Webb 13).

The argument can be made that we as Christians accommodate humanism, bring it

into the church, and seek to sanctify the process by calling it Christian, but before therapy existed, God said, "I Am" (Exod. 3:14). The way God tested those he loved (e.g., Abraham called to sacrifice Issac) and how Jesus interacted with people (e.g., the woman caught in adultery) reflects the divine understanding of people. God tested faith, saw the sinner as redeemable, and continues to show people they need hope, hope in God. God sees faith as essential to being human, but the answer lies not within them but in God. This biblical principle was around long before man thought the answer lay within the self.

Psychology, by definition, is the science or study of the mind and behavior ("Psychology" 1147). Science is the state of knowing, such as knowledge concerned with the physical world and its phenomenon ("Science" 1275). Theology, by definition, is the study of religious faith, practice, and experience or the study of God and of God's relation to the world ("Theology" 1474). Finally, humanism is a system of thought based on human interests or values ("Humanism" 683). Common to all four disciplines is the search for answers or understanding where humankind stands in reference to the world. The tension inherent in this process remains as prevalent today as in the time of ancient Israel.

A cursory study of early wisdom literature reveals the impact ancient Mesopotamia and Egypt had on the books of Proverbs, Job, and the Psalms. The Proverbs pattern of the father-son instruction is clearly patterned from the culture in which Israel found itself (Clifford 8). The early Mesopotamian and Egyptian cultures believed in the gods, saw them as creating the human race as their servants, and needed wisdom from the gods to be civilized and good servants (9). The Mesopotamian culture had creation accounts and a flood story. All centered on where the human race stood in position to the gods:

Wisdom was thus thoroughly religious. The point needs stressing because

some scholars have asserted that biblical wisdom literature was originally secular, only later becoming religious by being linked to “religious” traditions such as the exodus, Sinai covenant, and the prophets. The fact is, rather, that ancient Near Eastern wisdom was always part of a religious worldview. (9)

The Egyptians were equally religious believing the gods implanted an order in the world that they called *maat* that in English approximates to truth, justice, and right (Whybray 55). *Maat* was found in nature, and the human world and was not revealed but “read off” the course of the world (Clifford 14). The early wisdom literature was brought into the closest possible contact with life itself (Wood 25).

The Egyptian culture shaped ancient Israel: God called Abram out of Egypt. Moses was brought up in Egyptian instruction and raised in the courts of Pharaoh. Joseph found victory in exile there, all for God’s purposes. While the world around him worshipped a variety of gods, many of whom centered around the sun gods and goddesses, Abram held to the belief in one supreme God whom he knew as El Shaddai (Exod. 6:3).

During their slavery, Israel began to lose sight of just who was the God of their fathers. Moses asked God whom he should tell them sent him, and then God revealed his name of YHWH (Exod. 3:15). God desired they learn to separate themselves out again from the gods of Egypt by telling Moses to petition Pharaoh to allow Israel to travel three days out in the wilderness to bring sacrifices to him (Exod. 5:1-3). God wanted to re-establish himself with the people and they with him.

Israel was not merely a by-product of the Egyptian and Sumerian lines. They were set apart by God even after having forgotten their God,

But although Israel borrowed much from surrounding nations and from

older cultures, such borrowings represent only the beginning in a long process and not its culmination. For the end-product in Israel, that is, the Wisdom Literature, was distinctive, and in its own rights superior to anything the other nations were ever able to produce. The Wisdom Literature of the Old Testament and the literature derived from it offer to mankind something greater than a technique for cultivating the mind or understanding the phenomena of nature. (Wood 6-7)

We find in the wisdom literature the key of Israel that set them apart. The proverbs for them, although resembling those in their culture, were based on the “fear of the Lord” being the beginning of wisdom not an understanding of the gods and their interaction with the human race in the world. The concept of the “fear of the Lord” included every aspect of Israel’s relationship to God: obedience, loyalty, worship, sacrifice, and love (Whybray 96). As Israel walked in the “fear of the Lord,” they walked in blessing.

The “fear of the Lord” must be our starting point in the era of humanism. Society’s starting point focuses on human values based on personal interests and gain. We must maintain our position as beginning from the fear of the Lord. The fear of God remains the beginning of wisdom through the time of ancient Israel, the lifetime of Jesus, the Renaissance, modern thought, and now postmodernity. People in crisis still seek answers in the world around them, some in drugs and other negative and destructive forms. The crisis remains in answering how people integrate and adapt to the world in which they live.

Teaching Techniques

Many concerns exist over how to properly teach techniques that hinge on experience, creativity, individualization, and improvisation. Few options exist for pastors unless they would like to become certified therapists. The issue must be addressed as to

whether such paradoxical techniques should be taught to youth pastors or remain in the repertoire of therapists and out of the church. If pastors do not want to go to a clinical level, their only option is reading books, attending seminars and applying what they read on their own. I believe ministers can be given the tools necessary to be solution-oriented in thought while increasing their confidence level without receiving clinical training. Few alternatives remain for pastors to seek training in short-term intervention. Some would question whether paradoxical thinking can be developed and taught in a time-limited format while remaining non-clinical in approach yet giving tools necessary for shaping by the Holy Spirit.

Peter Sheras and Stephen Jackson give their position in a paper presented to the American Psychological Association in 1978.

[T]he uses of paradox seem so eloquently simple, this intervention technique should not be used cavalierly without experience and training.... Misuses of this technique could produce difficulties for the clients in their future interactions. The paradox must be set up carefully and completely. The consequence must be well thought out and planned for. Although it can be quite effective when well used, it is not without hazard when used superficially or by those who do not understand the assumptions behind such interventions, and some of the nuances of its execution. (16)

Oliver, Hasz, and Richburg write that, “[P]aradox can be used effectively, but using it requires great caution and training. Use paradox sparingly and only under competent supervision” (67).

Sean O’Connell is concerned about application in a clinical setting.

The successful utilization of paradox in the counseling suite requires acumen and creativity, developed from accumulated experience. This being so, strict procedural rules for the delineation and presentation of interventions, as well as codifications of specific interventions for specific symptom, cannot be laid down. (17)

Cade and O'Hanlon describe the approaches as easy to learn but state that the creative use of these techniques as difficult to learn and taking a lifetime (16-17). Frankl questions whether this continuous chain of improvisations can be taught while simultaneously declaring this individualization and improvisation must be taught in light of the diversity and uniqueness of each patient (143).

If experience ranks high in importance, the question must be addressed as to how experience is gained and how quickly. Another question is whether time-limited techniques are of use to pastoral care givers with limited or no experience in their application. Howard Stone titled his book for pastors Brief Pastoral Counseling implying they can indeed learn this approach. Donald Capps wrote in his book, Reframing, of drawing attention to the reframing method and thereby making it available to the parish minister (3). Oliver, Hasz, and Richburg authored their book for a pastoral counselor or professional counselor (3). David Benner wrote his book Strategic Pastoral Counseling: A Short-Term Structured Model for those who seek to provide counsel congruent with their primary role as ministers of the gospel of Christ (10). Yet in their books, none of these authors explain how pastors can obtain training or experience in these techniques.

Options for Training

In their book A Brief Guide to Brief Therapy, Cade and O'Hanlon summarize Haley's criteria for selection and training of students in an institutional setting (16-17). Haley writes of spending forty hours a week for a two-year period in the clinical training of students with extensive use of observation through one-way mirrors, group input, and supervision input during the counseling session. This is based on the training format developed at the Institute of Family Counseling of the Philadelphia Child Guidance Clinic

(Haley 204). Members of the Brief Therapy Institute, the Mental Research Institute, and others have developed brief therapy into training and teaching formats in clinical settings as well.

Clinical training options do exist for the pastor who would desire credentialing such as what is offered by the American Association of Pastoral Counselors. Their web site <<http://www.aapc.org/training.html>> gives information concerning how they accredit and approve training programs for pastoral counseling and psychotherapy in hospital or clinical settings, but this training requires in-depth religious and/or theological background and education.

The concerns voiced need to be considered. The type of training and voiced concerns come from a clinical perspective, and all echo being trained in a specific therapeutic approach, in many cases, to be used as a stand-alone approach. This begs the question of whether one must be an expert to use a paradoxical approach. The line appears drawn between Christian and secular counselors. This is an area reserved for the experts. I would concur with O'Connell in stating that elements of this type of short-term or time-limited interventions are developed from accumulated experience. I would also agree that in light of the need for creativity and adaptability, no strict rules for the interventions or codes can be developed for specific situations. A greater issue seems to be the qualities of the people to be trained. Haley holds that trainees should be married with children, mature, having had life experiences and a wide range of behaviors (Haley 204). He also believes students should not be trained in any other approach during the two-year training program. This intensive training is for use in a clinical setting.

How does one train experience or maturity? One standard for the study sample is

that participants have five years experience in youth ministry. They will have a bank of experience for reference to as they are given new tools with which to build. This training is not for a clinical setting or exclusive use in a short-term therapy clinic but additional tools for an experienced youth pastor to utilize alongside other learned skills. If, as Cade and O'Hanlon state, the skills take a lifetime to learn, no youth pastor will leave the seminar thinking they are experts, but neither should they avoid using certain tools until they become experts.

Tony Campolo argues against therapeutic professionals who feel counseling youth is "too dangerous to be left in the hands of amateurs clothed in the garb of youth workers" (33). He is convinced good counseling does not come from utilizing complicated scientific techniques but as a gift or an art form (33). He argues the youth pastor with the gift is a better counselor than a professionally-trained psychotherapist without the gift. He admits to truth in both arguments. He claims a place for amateur counselors in youth ministry but not for uninformed amateurs, stating all need to seek information in counseling skills (34).

One concern would be if a new, young, and impulsive counselor tried some type of paradoxical intervention and created a bigger problem such as the young counselor with which I worked.

Case scenario # 2

A student had flippantly said during counseling, "If I had a knife I would cut myself!" The counselor challenged this and said, "Let's go get a knife and see." About this time I walked by, and she pulled me aside and bemoaned what she had said and did not know what to do. I took over by reframing the problem by asking the girl if she loved puppies. She of course denied this, but her social history showed she loved her dogs back home. I asked if she remembered how she felt holding a new puppy, so

vulnerable and soft. I told her that sometime instead of playing power games she just needs to be a puppy in her counselor's arms. I stated what I thought she needed was to lay her head on the counselor's shoulder and have a good cry. She agreed and promptly sat down and did this.

The key here centered on how I thought about the problem differently than did the counselor. This was not a learned technique. I had never asked a student that before or used that style of reframing. One might argue the common man would not know to handle the problem in that way. This can be questioned. Paradox can be seen in many areas of life and throughout history where common men and women did uncommon things such as in the account below.

COP BREATHES FEAR INTO BOY

Wichita, Kan. –AP– A 10-year-old boy told police he broke into a school to retrieve his homework so he could do it, but the confession came only after an officer threatened to hold his breath until the boy talked, police said.

Officers alerted to a prowler at a Wichita elementary school Sunday morning found the 10-year-old wandering around the building. The boy refused to talk, so officers took him in for questioning, according to a police report.

When officers were unable to convince [him] to confess his intent, a mighty battle of wits began between the suspect and Lt. David Warry, the police report said.

The boy stood firm in the face of repeated questioning, saying little more than his name, according to the report.

In exasperation, the lieutenant threatened to hold his breath until [the boy] confessed, the report said.

This proved to be too much, and he blurted out that he had broken into the school to retrieve his homework so he wouldn't get a zero when school opened Monday. (qtd. in De Shazer 124)

Here a professional, a policeman, chose not to do more of the same by badgering the boy to gain a confession. Instead he reframed the situation by taking the emphasis off the boy's belligerence and onto himself by his insightful refusal to breathe until the boy complied. Where did this policeman learn to do this? We do not know, but

he looked for a solution as opposed to battling the problem and won. The policeman was creative and adapted to the situation, just as any youth pastor can do.

CHAPTER 3

DESIGN OF THE STUDY

Purpose of the Study

Youth pastors, including youth workers, find themselves caught between having to be counselors and trying to diagnose issues needing more serious attention. If they feel at a loss facing emotional or mental problems, they may question their calling and empowering from God. They have been called to minister, yet so many problems seem beyond their scope of influence.

Jesus approached the crises of others by reframing the reality and moving them in a different direction. This proved true with individuals as well as groups. For three years his disciples watched him at work and still did not understand this man who spoke with new authority. In this way Jesus prepared his disciples for Pentecost. Jesus came into the world to seek and save the lost and, while here in ministry, worked miracles (Luke 19:10).

At times those in ministry have confused the two, believing miracles should occur (overcoming alcoholism, drug addiction, eating disorder, trauma from sexual abuse), and at times they do. After having been sought out, after having been saved, people still struggle with past issues they cannot merely put behind them. Saying to them, “Well, you’re a Christian now, get over it, give it to Jesus, claim the victory!” does not solve the problem but often adds to the guilt.

Youth pastors can learn to focus on Jesus, on how he worked with people, and not merely on the outcome. They can worry less about having all the answers and more about the process that assists others to find their own. Jesus took people through a process toward transformation. Many accepted his way of thinking, his reality. Others walked

away unable to hear and accept. Jesus obeyed what he heard from the Father; he had his Father's mind.

The purpose of this proposed research is to evaluate the effectiveness of a Bible-based, short-term counseling training for youth pastors and workers. The training centered on Jesus' use of paradoxical and parabolic language and actions to teach his disciples to think the things of God and not of humans. The tools taught included learning how to reframe the reality of a situation, ask key questions such as scaling questions and the miracle question to introduce small change in the problem behaviors, and how to use symptom prescription to take the power away from troubling behaviors.

Research Questions

The purpose statement for this research divides into two components: a three-day seminar on Bible-based, short-term counseling techniques and the impact on the lives of the youth pastors who attend. The research questions reflect these two components. The first research question identifies the foundation the youth pastors have received in counseling and their comfort level in addressing certain situations. The second research question seeks to discover how the youth pastors feel about their role as counselor in the church and community. The third research question focuses on the changes that occur in the pastors' behavior following the training in applicable tools. The fourth research question examines elements of the training most beneficial in bringing about this change— which tools best fit their counseling situations.

Research Question #1

What training, if any, do youth pastors receive in counseling youth and families?

The answers to this question provided a baseline reading of the youth pastors'

levels of experience and confidence in facing various counseling situations. This was needed to gauge the level of change in the pastors' views of their ability to use the tools given in a productive manner.

Research Question #2

How do youth pastors view their role as counselors in the church?

This research question sought to determine how youth pastors felt about their role as counselors to youth. This gauged if they viewed their roles as professional or not and how major or minor they view counseling.

Research Question #3

In what ways do youth pastors' approaches to counseling change as a result of attending the training?

This research question comes from the premise that Bible-based, time-limited counseling training will impact the confidence level of youth pastors. This should also give them the tools needed to think differently, or more like Jesus, and to take crises toward different yet healthy conclusions.

Research Question #4

What aspect of the training do youth pastors report as most important in promoting a change in counseling style?

Answers to this question helped refine the training tool to be more applicable to their situation as youth pastors in a church setting by examining which practical tools they believed to be most applicable to the church setting.

Population and Sample

The population for this study centered on youth pastors in Kentucky, South

Carolina and Georgia. Three men involved in youth ministry in the northeast area of Kentucky agreed to contact youth pastors and encouraged them to complete the Youth Pastor Questionnaire (YPQ) and participate in the study. Hule Goddard, Rick Durrance, and Hal Hamilton agreed to work as spokesmen for the project adding validity to the seminar. All are well-known, experienced, church-based youth workers. A ministry established for the training of youth pastors, The Gathering Place, offered to promote and hold the seminar located in Georgia. I was additional resource. I have worked in youth ministry in Kentucky and remain a contact for teen summer mission trips for churches in the area. The main form of seeking youth pastors was primarily word of mouth and personal contact.

Each youth pastor was mailed a pre-study YPQ to complete and return in an enclosed, self-addressed, stamped envelope. Youth pastors were asked to mark their interest in receiving the training on a letter included with the YPQ or, if they were not interested in attending the seminar, if they would agree to be tested again in six months for the control group. The experimental group for the seminar was to be chosen from those youth pastors, who met the following criteria:

- 1) Work a full-time salaried position in youth ministry;
- 2) Have been in full-time ministry for a minimum of five years;
- 3) Will have a plan or structure with goals for their youth ministry in the church;
- 4) Have access to a computer and e-mail; and,
- 5) Are willing to travel for training and to meet in a seminar format.

The sample goal of thirty youth pastors set a number small enough to allow maximum impact and interaction. This number was chosen because it represents a large

enough number to statistically analyze the data at a confidence level of $p \leq .05$. The YPQ also asked for any youth pastors who were willing to answer another YPQ six months following the seminar, even though they would not receive the training, thus becoming part of a control group. The control group goal was thirty, equal to the experimental group.

Methodology

This research was an evaluative study utilizing a quasi-experimental, pretest, posttest control group design. A semi-structured interview process employing critical incidents and open-ended questions (YPQ) were the primary method for data collection (see Appendix C). A subset of Likert scale questions were located in the larger survey and were duplicated as posttest questions (see Appendix E). The larger population was sent the pretest questionnaire, and from that group the control and experimental groups formed.

The YPQ gave various critical incidents utilizing scaling responses and asked two types of multiple-choice questions. The YPQ also included open-ended questions to analyze for common themes. The YPQ sought to determine how youth pastors approached family crises in the church, what resources they used to remediate those crises, and their levels of comfort and confidence at being able to deal with family issues. The analysis of the responses to the open-ended questions sought common themes and utilized grounded theory techniques developed by Anselm Strauss and Juliet Corbin. These themes were addressed in the training format for youth pastors.

Following the training, youth pastors and students were asked to apply the techniques in their ministry and campus setting. This phase lasted for four months during

which time input was gathered to evaluate themes coming from their use of the tools. The key emphasis of the study centered first upon the confidence level of ministers to bring resolution to family conflicts and second on the validity of biblically consistent tools for time-limited counseling taught in a seminar format.

None of the students met the criteria for the study, (see p. 67) and only four youth pastors from the pretest questionnaire met all criteria of the control group being sought (i.e., full-time paid youth pastors with five or more years in church work). Of these four, only one attended the seminar and completed all phases of the study. Though the study criteria remained unmet, I decided to continue with the study. The responses given by the youth pastors gave insight to the issues important to them. I believed the seminars would produce more valid observations even if I could not gather the quantity of veteran youth pastors needed for the study. The student turnout gave opportunity to compare working pastors with students in preparation for church work. I viewed this tool as one of process and development, and continuing with the study allowed an opportunity to test the tool and gain valuable feedback for future use.

Validity

The YPQ and seminar format, as well as a copy of the working proposal, were sent to Hule Goddard, Rick Durrance, and Hal Hamilton for their input and review. All three had worked in youth ministry in the state of Kentucky and were first contacts with the youth pastors for the study and seminar. All three have also been involved in bringing church youth to the Dominican Republic for cross-cultural impact and understood the need to go outside the norm. Their combined years of experience in church-based youth work and long-term commitment to youth ministry give face validity to the seminar and

the presenter. In speaking with them, they all saw and affirmed the need for this type of training with youth pastors. Their input also provided face validity to the content of the materials presented.

Data Collection

A researcher-designed questionnaire was the primary instrument used to measure the present level of youth pastors' confidence and experience in dealing with family crises (see Appendix C). The questionnaire was given pre-study and consisted of six critical incidents to which the youth pastors responded according to a scale ranging from one to seven that was also used as the posttest section. The critical incidents were followed by five multiple-choice questions, eight questions asking for one of three responses, and six open-ended questions. The open-ended questions were needed for thematic analysis. The researcher-designed YPQ served as the primary source of data collection. The larger YPQ included a subset of questions for the posttest (see Appendix E).

The YPQ was presented to my reflection group for review and input. The questionnaire was pretested on the staff of Escuela Caribe. This group consisted of full-time child-care workers, including counselors, teachers, administrators and homelife staff in intensive ministry to troubled youth. This questionnaire feedback resulted in the statement questions requesting a marked yes or no answer being changed to multiple-choice and the open-ended questions reworded to avoid simple yes or no answers.

The YPQ consisted of six critical incidents told in story form as if the participants walked into their office. This sought to gauge their confidence level in facing issues of grief, divorce, bulimia, lack of motivation, and thumb-sucking.

The next four multiple choice questions sought to understand simply if the youth

pastors viewed their training as formal or informal and whether it was practical in the sense of being able to put in writing principles used. The last also asked whether they preferred training more practical or theoretical. The next section again sought to measure youth pastor's confidence level in dealing with issues ranging from a runaway teen to self-mutilation. These problems were listed only, not in story form and gave three options that were more emotionally laden.

The five open-ended questions sought to gain specific written thought on the youth pastor's views of the training they had received and its adequacy. They pushed the theme of their counseling whether professional or not and if not, whether they saw themselves as biblical. The written responses allowed open-coding through thematic analysis seeking themes throughout the sum of the written responses.

The YPQs were mailed to youth pastors with a cover letter explaining my connection with Hule Goddard, Rick Durrance, and Hal Hamilton, the purpose of the questionnaire, and detailed information about myself (see Appendix B). The YPQ was sent with a self-addressed, stamped envelope. A separate letter was included to be returned with the questionnaire or under separate cover confirming interest in the seminar (see Appendix D).

Two months were earmarked for the return of all questionnaires before proceeding with thematic analysis of the open-ended questions as well as evaluating all answers on the questionnaire. Bar graphs were developed for use during the introductory section of the seminar to inform of the questionnaire's findings as reported by youth pastors. These responses were compiled and used as background information in the seminar. The youth pastors attending the seminar were to form the control group for the study for comparison

with the student responses or the experimental group. The students were asked to fill out the YPQ on site before the seminar began.

Dates and sites were then set for the three-day seminar. At the start of the seminar, each participant was given a letter of consent for their signature giving permission to use their responses in the research. This included a statement of their ability to withdraw from the seminar or study without penalty (see Appendix H). An outline for the three-day seminar was developed and served as a guide for the balanced flow of the seminar. (see Appendix F).

Following the seminar contact, I was available through multiple channels (e.g., e-mail, phone, chat rooms, etc.) as the youth pastors returned to their church settings and applied the learned principles. During the following four months, each participating youth pastor and student received a biweekly evaluation form via e-mail. The evaluation tool (see Appendix I) remained the same each time and sought to ascertain how often and to what extent they utilized the tools learned. As secondary sources of information, I determined to collect field notes on the interactions with the youth pastors during the seminar phase and journal entries kept by myself following contacts with them.

Variables

The independent variable of this research project was the three-day seminar. The tools used to teach the techniques included a presentation balancing teaching, humor, and interaction. Participants were to be given opportunities to role-play past situations and practical interventions from their own lives. A followup interview was given to sample participants who completed all parts of the study to gain a more personal view of the value of the training. Four questions were asked and responses recorded for analysis.

The dependent variables are the self-reported changes in the youth pastors' and students' abilities to think therapeutically in times of crisis, as well as their self-reported increases in confidence to handle situations that arose.

The intervening variables include the participants' ages and years of experience and openness of the church and its leadership toward the use of the techniques.

CHAPTER 4

FINDINGS OF THE STUDY

Youth pastors and all who work with youth face recent generations beset by divorce, loss, abandonment and hopelessness. The percentage of children raised by both parents dropped from 80.6 percent in 1960 to only 57.7 percent in 1990 (Blankenhorn 18). Maggie Gallagher reports estimates of up to 65 percent of all new marriages fail and up to one third of all American children are born out of wedlock (5). She states, “The alternatives to hope, faith, commitment, and progress are despair, doubt, anxiety, and decline” (11). Youth pastors must be prepared to face these and other realities with youth within and without the church.

The purpose of this research was to evaluate the effectiveness of training upon the confidence levels of youth workers who serve teens. Four research questions guided this study: What training, if any, do youth pastors receive in counseling youth and families? How do youth pastors view their role as counselor in the church? In what ways do youth pastors’ approaches to counseling change as a result of attending the training? What aspect of the training do youth pastors report as most important in promoting a change in counseling style?

Participants

The original design of the study was to utilize a control and experimental group in a quasi-experimental, pretest, posttest design. With the loss of participant youth pastors and the largest group being the college students, the design actually changed to a preexperimental, one-group pretest and posttest design. The findings of the study will reflect a comparison of the youth pastors originally surveyed with the students of

Columbia Bible University. The terms control group and experimental group will be replaced by youth pastor group and student group.

This section will compare findings from the two groups, the youth pastor group taking the pre- and posttest and the student group, who took the pretest as well as the e-mail survey and participated in the final interview. The youth pastor group findings will address the first two research questions and include results of the thematic analysis of written responses received to open-ended questions from the pretest. The student group findings will address the final two research questions and include results of the e-mail survey as well as final interviews conducted with eight participants.

Youth Pastor Group

Personal contacts recommended the names of fifty-seven youth pastors for the study. Seven addresses were incomplete and removed from the mailing list. Forty-nine youth pastors received the YPQ resulting in a response rate of 28.6 percent (n=14), and all agreed to take the posttest. Two participants were no longer in church-based youth work, one worked as the director of a children's home, and the other had moved into teaching.

Student Group

Nineteen college students and one professor from Columbia International University attended the seminar. Fifteen of the twenty attended all sessions, and eleven agreed to respond to the e-mail survey. Sixteen college students and one professor completed the YPQ at the beginning of the seminar. Table 4.1 parallels demographic information concerning both groups.

Table 4.1

Comparison of Youth Pastor and Student Group

Category	Variable	Youth Pastors	Students
AGE	\bar{X}	31	22.2
	Med	28	21
	Range	21-58	19-31
GENDER	Male	12	11
	Female	2	5
DENOMINATION	United Meth.	11	
	Non-Denom.		6
	Baptist	1	5
	So. Baptist		2
	Evan. Free		1
	As. of God		1
	Episcopal		1
	Nazarene	1	
	United Brethren	1	
ETHNICITY	Caucasian	14	12
	Hispanic		2
	Native American		1
	Missing		1
CHURCH LOCATION	Urban	2	2
	Suburban	9	8
	Rural	3	2
	Missing		4
EMPLOYMENT	Hrs. Counsel Paid	0-10 12	0-10/12 4 hours
	Church Size	60-2800	25-1000
	\bar{X}	852	196
	Median	450	150
	Yrs. Worked	3 mos.-25 yrs.	0-4 years

The comparison shows a much younger and less church-experienced group at the university, which would be expected. The college students were more diverse in church background and race. Student group respondents reported their counseling hours listed came more from peer interactions than from church work.

The Program Evaluation

This next section details the differences between the seminars and how formatting for the seminars needed changing due to changes in population and numbers. A comparison is made between the seminar in Wilmore, Kentucky and Columbia, South Carolina as well as mentioning the failed seminar in St. Simons Island, Georgia.

Wilmore Seminar

The seminar was first held in Wilmore, Kentucky, where three attended the first day and two the second. The woman who attended the first day only had responded to the pretest YPQ but was attending classes at the seminary. The two men were both youth pastors, one of which attended without having answered the YPQ. The other had and did complete all phases of the study being the only youth pastor and participant who met all the requirements of the study. With only two participants, I shortened the seminar to 1 ½ days. I discarded all role-playing exercises and most group discussions without dropping content.

The training seminar was to last three days and follow a set outline (see Appendix F) and included the use of a PowerPoint slide presentation (see Appendix G). The original format was to include a balance of case studies, biblical studies, and presentation of theory and theology. Removing all role-plays of the tools and the small population allowed more intensive work on the scriptural studies and theory.

Although the seminar only had two participants, it was a contrast in time as one was in his first year as full-time youth pastor and the other in his seventh year. Although the senior youth pastor was the only participant who qualified for the study, his response was what I had expected. He had gone through the disillusionment stage in youth work,

saw traditional approaches fail in crisis and had been trying new and creative ways to address issues. As the seminar proceeded, he remarked how he had already begun to think paradoxically and now he could put a name to what he was doing. He also returned to the church applying the tools and contacted me by e-mail to discuss a counseling situation with which he was struggling. He was processing the crisis and looking for the best tool, if any, to use. He was the only phone interviewee who stated he would not need to attend the seminar again because he had understood the principles the first time.

The less experienced youth pastor seemed more unsure, wowed yet wondering, stating he would need time to process the information thoroughly. He did not seem to know where the information fit in the realm of youth counseling. In choosing to focus on youth pastors with five or more years in a church, I proposed they would be ready for new tools for counseling care.

Columbia International University

Professor Goddard advertised the seminar as a Friday night/Saturday morning event. The seminar at the university was shortened even further to two main sessions. The slide presentation was shortened and rearranged to meet the change in time frame. Role-playing and other activities were removed to allowed time for compete discussion of theory and Scriptures.

This change in venue to a college campus and change in population did bring into play differing variables that impacted the response validity. The college offered extra credit in all classes a student was taking in the youth ministry track as well as paid supper in the cafeteria. Many came on a Friday night and Saturday morning for these reasons. Fifteen attended all sessions, one attended half the sessions, and four attended three-

fourths of the sessions.

I was pleasantly surprised to see nineteen out of twenty came to both days' events losing only one overnight. Four then left before the last mini-session on Saturday morning. I felt the turnout quite positive seeing it covered a Friday night and Saturday morning. Many on campus were leaving Friday night to attend a rodeo and in my presence were discussing their friends not going so they could attend a seminar and study. The response in class to the study of biblical passages seemed well accepted. Many commented on how they were challenged to think more deeply and ask harder questions of Scriptures.

Apparently the students reacted to the training in the tools such as the scaling questions, by processing them through jokes. Many chatted about using them on roommates and were overheard asking on a scale of 1-10 how hungry another was. On Saturday, one young man came to me and reported that his roommate had wanted to discuss an issue and as he struggled to share his feelings the participant had used a 1-10 scaling question and told how it had really helped his friend verbalize the issues.

The follow-up for the seminar took the form of the e-mail survey sent out to participants biweekly. The results will be discussed later in the study. The one thing missing in the follow-up was an evaluation of the seminar itself. A participant evaluation was not distributed to garner input and feedback. The phone interview did provide for feedback but could have been biased as I called attendees.

The Gathering Place

Contact had been maintained throughout the pre-survey time seeking to organize a seminar to be held in St. Simons Island, Georgia. The Gathering Place focuses on the

training of youth pastors and, when approached, offered to promote and organize the seminar. Promotional flyers were mailed to their campus, and regular contact was established. I had offered to call youth pastors in the area and was told this was not necessary. I could not gain confirmation of youth pastors for the seminar until arrival stateside to present the conference. Upon calling I was told the total would be known the following Tuesday, six days before the scheduled seminar. In calling the following Wednesday, I was informed the seminar was mentioned to the youth pastors just the day before, and they errantly thought two weeks remained till the seminar date. Upon hearing this I made the decision to cancel the seminar.

Youth Pastor Group: Results

The youth pastor group responses from the pretest addressed the first two research questions that direct this study.

Thematic Analysis of Open-ended Questions

Thematic analysis utilizes the grounded theory approach developed by Strauss and Corbin in Basics of Qualitative Research. These techniques were applied to the open-ended questions in attempting to answer the guiding Research Questions.

Questions of Training

Six open-ended questions were listed in the pre- and post-Youth Pastor Questionnaires found in Appendixes C and E. Research Question #1 is addressed by the first two open-ended questions. Research Question #2 is addressed by open-ended questions three and four. The responses of the youth pastors are listed in tables found in this section. All questions' analysis will be shown in table format followed by individual and integrated discussion of results. Numbers in parentheses show the responses, the

times each term was used, for each subcategory.

Research Question #1

What training, if any, do youth pastors receive for counseling youth and families?

This first Research Question was addressed by asking the two open-ended questions: “Please provide a general description of any training you have received in pastoral counseling,” and “In what ways do you believe that your training in pastoral counseling has been adequate or inadequate?” Both sought to gain the youth pastors’ views of their training for counseling families. The responses to each open-ended question are addressed in responding to Research Question #1.

Description of Training Received

The responses to the first open-ended question fell into three categories: none, formal, and informal with many subcategories. Respondents separated out formal from informal by the investing of time in attendance against the experience gained from investing in life and others. The formal definition took the form of classes and seminars where the informal reflected relationships occurring through working and growing in the church. Responses listed as “None” reflect those who did not see pastoral counseling as their responsibility and deferred to pastors or counselors in the church. No respondents reflected an organized approach to preparation for counseling youth in the church (see Table 4.2).

Individual responses to open-ended question #1. Apart from the cumulative responses listed in the tables, many individual responses give insight to thoughts of youth pastors represented in the survey. Here, and throughout this chapter, individual responses are given to augment the tables.

In looking at individual responses concerning description of training received (see Table 4.2), one third-year, salaried youth pastor in a church of 1,400 who reported counseling four hours a week answered, "Very little to none, mostly experience." Another with sixteen years as a youth pastor and who counsels eight to ten hours weekly described his training as "through personal training, conferences and life experiences." A third respondent with over two years in full-time youth work answered, "None, other than real life experiences and situations I have worked through, and seen my kids through."

Table 4.2

Responses to Open-ended Question #1

Description of Training Received

Categories	Formal		Informal		None
Sub-categories	(8) Classes at College/ Seminary	(5) Seminars/ Conferences	(10) Life Experience	(3) Observed others	(4) Hesitant Experience only
	(2) Stephen's Ministry	(1) Books	(2) Internship Lay Worker	(1) Mentored by pastor	
Properties	Time-limited, past tense, required time and funding		Ongoing, no finances needed, based on relationships		No effort given, no effort needed, no risk taken
Dimensions	Period of life, organized decision, time/investment oriented, having to invest denotes desire to receive, expects more		Day to day, not limited to place or time, by relational decision, just happens, can be formal or on-the-job training		No pain/no gain if nothing given or received

Individual responses to open-ended question #2. By far the overwhelming response reflected in Table 4.3 was inadequate. Where formal training in the form of classes and seminars were mentioned, skills gained were referred to positively and as still in use. The majority saw experience and life as the greatest teacher. One-third stated a need for training alongside of experience and felt a lack of theoretical training in counseling. Five responded as seeing the need to refer for more serious issues. Under-riding this was a concern the referrals would be competent. Formal training in the classroom setting was still seen as functional but lacking with further training needed and desired. Those who had no classes or training were very strong in their opinions of their inadequacy (see Table 4.3).

The comments used to support or defend informal or life-experience training showed quite a contrast in approach. One youth pastor wrote, “As far as ‘formal training’ I would say none is inadequate. As far as experience, there is no better teacher than trial and error.” This begs the question of just how much trial and error is needed or allowed in the shaping of a youth pastor in counseling youth. There is no standard for when one is experienced enough, and when inadequacy is overcome.

One other respondent simply answered the question with “n/a.” Another stated, “[I] had gotten in way over my head even before I realized it.” He went on to state he had gained skill in one area—that of referring to counseling centers in the community.

Responses from those having had more formal or classroom training took the form of one youth pastor who wrote,

I’ve been taught to use the Bible as my primary tool, and to defer a counselee to experts when I am faced with a problem that I have not been trained to handle. This gives me confidence in difficult situations as long as

I know good counselors to refer people to.

He has no sense of trial and error here but a confidence in direction. Another wrote that his training was mostly geared toward adults and had missed many of the subtleties and complexities of working with youth. These responses reflect their having something outside themselves to compare where their confidence level stands in facing certain situations with youth.

The respondents clearly state their training was woefully inadequate and lacking. One simply wrote, "Inadequate in every way ☹️." The responses to the first two training-related questions point to a great need among the youth pastors surveyed concerning adequate training. No conclusions can be made unless the analysis is taken to the next step of evaluating the properties and dimensions of the responses in light of the themes previously found in categories and subcategories.

Table 4.3

Responses to Open-ended Question #2

Training Adequate or Inadequate?

Categories	Adequate (3)	Inadequate (23)
Sub-Categories	(3) Principles of listening Insights	(3) No Training (6) Need Training and experience (2) Experience great tool and trial/error best teacher (5) Need to refer if competent referrals and serious or life threatening (7) Lack theoretical training in counseling issues
Properties	Principles are foundational, still applicable and in use	Deficit, lack of confidence in own ability and question skills of others, discernment hindered, absence of training, lack understanding of

Dimensions	Reusable commodity, did not end at end of training received, adequacy not reached in a moment of time	theory and “why?” see need for training but little pursuit, wait on experience to teach Must wait on time and experiences to happen in order to learn, time passes between experiences that teach, not daily, inadequacy could last a lifetime
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Properties and Dimensions

The integration of the two tables comes in the areas of the properties and dimensions. The essence of open coding takes the words written or from interviews at face value, and through analysis, develops grounded theory based upon the categories and subcategories found in the wording. Researchers define the properties and dimensions as they live with the analysis of the wording. The properties should reflect the general or specific characteristics of a category in many ways, the boundaries of the categories defining as much what it is as what it is not. The dimensions should reflect the location of a property along a continuum or range (Strauss and Corbin 117).

The terms I chose reflect the characteristics inherent in the responses and time frame or dimensions on which they work. The breakdown between formal and informal training was plain to see. The subcategories were easily definable as well. The terms I chose to use define the properties. The formal were time limited and could be tracked back to a place and time, the informal had aspects of this yet relied upon daily relational involvement. In the dimension of life, the formal were markers along the way, and the informal were cumulative growth and experience. Surprisingly, whether formal or informal, the results were reported as the same. The following parabolic form will

summarize Table 4.3.

Those aspiring to be youth pastors went out to make their way. Some chose to attend the higher schools of learning, seminars and classes, while others chose to walk in the shadows of others allowing life's struggles to teach. In the end, only three could respond they had received adequate training and that in the area of listening and gained insights, but the majority cried out in the streets, "Deficits, lack of confidence, how then can others be trusted? We lack understanding of the 'why' and see need for training but we'll just wait for life experience to teach us."

Summary

The answer to the first Research Question based upon this small group of youth pastors would, if generalized, be they receive very little training in counseling youth and families and what was received was inadequate. The youth pastors who responded gave no discernable, organized format for their training. One would speculate that with inadequate training most youth pastors would lack confidence in tackling counseling issues, but this was not the case as is seen later in the study.

The key in this type of analysis is not to find answers but the concepts and questions that arise to bring theory for action. Three questions follow that have grown from the analysis. Each section of Research Questions will be followed by three questions that arose from the thematic analysis and all will cumulatively addressed in Chapter Five.

How would a training program look that would be called "adequate" by youth pastors? What format would this take? and, How could it remain ongoing or cumulative?

Question of Professionalism

The next two open-ended questions sought to determine if the youth pastors

viewed themselves as professionals in counseling youth and if they did or did not, whether they maintained a biblical position for their counseling.

Research Question #2

How do youth pastors view their role as counselor in the church?

The majority did not see themselves as professionals in counseling. The definition of professional was not given leaving them to define the term. The majority who stated they did not see themselves as professionals defined this by not having the training or experience necessary to consider self as a professional. Three did not respond as per the question but redefined the questions according to their role in the church or gift so developed. One focused on the Holy Spirit's role and responsibility in the counseling situation (see Table 4.4).

Individual responses to open-ended questions #3. One respondent listed himself as a professional stating his training had been adequate but could have used more theory. His definition of training was not formal classroom training but life experiences coupled with conferences and twenty years in youth work. Another respondent, the former youth pastor recently moved into teaching, answered the question by listing after twenty-five years of experience with youth, the areas in which he felt professional and those in which he did not. The professional areas were mentoring, discipling, teaching, preaching, evangelism, family encouragement, nurture, pastoring, strategy, counseling with some training but mostly twenty-five plus years of experience. The areas in which he did not feel he was a professional were diagnosis of conditions, disorders, chemical imbalance, in-depth, and technical psychotherapy.

These two subjects who have more than twenty years in youth ministry reflect a confidence in handling counseling situations, seem to know their limitations, and hold that experience and training in high regard. The one showed much formal training and the other little. Both viewed themselves as professional and had confidence in facing situations. The former youth pastor turned teacher was able to specifically define strengths and weaknesses where the experience-laden youth pastor did not.

Many of the youth pastors with less experience reflect insight into needing more experience and training to soak up knowledge while being mentored by older, experienced pastors. Their responses ranged from “Professional—I am not!” to “ I treat the people and the problem professionally. I am aware of my limitations and prepared to refer. In that way I view myself as a professional.” Another stated he did not see himself as a counselor per se, but more “a facilitator with finding solutions,” which fits part of the role of a counselor. Another took the angle of comparison and wrote of those who have training as “sometimes offering terrible advice while their 70 yr. old grandmother would know exactly what to do.” No consistent view prevailed concerning professional counseling and its role in their lives.

A key concept did emerge from the analysis of the open-ended question. The key concept arises in the dimension section. Experience is enough. It may be lacking, yet with the development over time of the gift of counsel, pastors will reach the point in experience where they consider themselves professional in counseling. Many of the responses also reflected a noted level of ambivalence in the responses against/in light of the term professional. Can a pastor be a professional at what he or she does? That idea can run counter to the shepherd or pastoral image. Three questions again emerge from the study:

How can we best train young youth pastors to more quickly receive experience that gives this confidence? If choosing experience over formal training, how would one structure youth pastor training in a church so they can develop, gain and be fulfilled? and, If this is a gift to be developed, what church setting would best develop that gift if present?

Table 4.4

Responses to Open-ended Question #3

Professional in Counseling?

Categories	Not a Professional (11)	Treat People Professionally/ Role/Gift (3)	Professional (2)
Sub-Categories	Experience/training: lacking or enough	Facilitate, Holy Spirit led	Credentials not better than experience, but training is valid
Properties	Accumulated over time, gains respect, keeps expectations low, more experience=more confidence	Dependence upon God to work independent of youth pastor	Changes status, level of responsibility, questioned ability to handle all areas
Dimensions	Experience enough yet lacking, takes years to gain, experience does not denote confidence in all situations, training adds to experience	Must develop not learn, not taught but gained, to fulfill not become	Need training and credentials to be one, not of value against experience, at some point experience equals professional

Individual responses to open-ended question #4. With the issue of professionalism aside, one would expect youth pastors to have a defined biblical position for the counseling they do. One would not expect them to be professional in their counseling but definitely biblical.

In answering this question none adequately defined a biblical position apart from stating the Bible was their main tool. They wrote of what the tool can do and how this cannot merely be the quoting of Scripture. The responses pointed out what the Bible can do in their hands or when they do as Jesus did, which was not defined. No respondents stated what they do and how they incorporate the Bible and training into their role in counseling youth (see Table 4.5).

Two youth pastors were very honest, one simply writing “n/a” and the other stating, “Honestly–i don’t have one. i would have to study it. I am ashamed to answer in this way. God help us. Help us hide Your Word in our hearts. AMEN.” Another deferred completely by stating, “The counseling I am capable of will never be near what the Holy Spirit can do in people.”

Four others gave circular answers reflecting their beliefs: “Telling a mother whose son has just committed suicide to go read the Bible because it will make her feel better is a terrible idea,” and “Most issues have a sin issue at their core, unwillingness to approach and deal with the sin issues will ultimately make counseling prolonged and unsatisfactory.” These answers reflected their beliefs but not a definable position. What they wrote was difficult to dispute, very spiritual and true, yet were answers leaving no definable biblical position.

Table 4.5

Responses to Open-ended Question #4

Biblical Position for Counseling?

Categories	Do Not Have One (3)	Bible/ Biblical Truth is Primary Manual/Tool (5)	Be Like Jesus (2)	Circular Answers (4)
Sub-Categories	Lack of study and counseling experience	Use of counseling techniques	Come alongside, counsel like Jesus, await Holy Spirit	Defines what cannot do, only Jesus for healing/wholeness
Properties	No organized thought or approach	Points out sin, reveals truth to be applied, not just quoting scripture	Nebulous, hard to define, more like be-friending	Has truth, lacks integration and definition
Dimensions	Study and application will develop approach in time	Tool is readily available, balance gained with counseling training	Can begin anytime, heart approach, not tool centered but relationship centered	Sounds spiritual, easy to apply, unable to define goals over time

Properties and Dimensions

The integration of these two open-ended questions is a bit more complicated as the responses are more subjective. The properties in open-ended question three concerning professionalism, ranged from professionalism accumulated over time to dependence upon God developed over time. In open-ended question four concerning having a biblical position for counseling, the properties ranged from no organized thought or approach to using the Bible as a tool and learning to walk like Jesus. The responses did not allow clear boundaries, but the dimensions pointed to a key concept: Without a professional stance or

biblical position for counseling, little direction remains for vision for counseling youth.

Summary

Having a background in counseling and considering myself a professional counselor, I have known what steps are needed to reach a level of skill. In asking the youth pastors if they were professionals, most responded as expected, no. If they had been asked if they wanted to be the best counselors of youth they could be, I believe most would have answered yes. The difference yet similarity is the focus and training needed to become either or both. Three youth pastors state they do not have a biblical position, and five others fall back on the Bible as their main tool but lack a philosophical use of that tool. Two others simply want to walk like Jesus, counsel like Jesus, and wait on the Holy Spirit while four others made circular comments that had no basis in a biblical position. On a personal level, their lack of direction concerned me greatly.

The youth pastors lacked a beginning point from which to tackle problems they face in the lives of the youth they serve. If they have not thought through their biblical position, from what position do they begin approaching counseling issues? Just walking with Jesus did not complete the project for the disciples, nor did the walk along the road to Emmaus. A personal Pentecost was needed and is needed today. That, in basic form, is a biblical position. Beginning there, I know I want to bring the person to a point of crisis and decision, to take ownership. This opened up many questions of which three are listed here:

Can an organized approach be developed to help youth pastors formulate a church-based philosophy for counseling youth and families? Could this approach also have the element of replication by which younger youth pastor aspirants would be able to

be taken under wing and mentored? And, If the biblical position is to be developed over time and experienced based, how would it look?

Questions of Referrals

Without a defined biblical position and lacking a view of theirs being a professional role in the church, the last two open-ended questions supported the previous four and are listed here for comparison sake and will not be analyzed further. These latter questions from the YPQ do not address the first two Research Questions and are more informational. The last two Research Questions are addressed by the results from the experimental group.

Of the thirteen responses given (one did not respond), the answers were well divided. Those who counseled more than referred showed a level of distrust in referring but realized an inability to handle certain situations. Those who referred more than counseled listed primarily others with more training and experience in the church. The final group could not list this as a responsibility they were given or received allowing these decisions to be made by others. A distinct difference was found between those who saw their confidence growing with experience and those who wondered if they would ever qualify for counseling in the church (see Table 4.6).

Table 4.6

Open-ended Question #5

Counsel or Refer?

Categories	Counsel More Than Refer (5)	Refer More Than Counsel (4)	Neither (4)
Sub-Categories	Lack trust to refer, Holy Spirit leads, more comfortable	Qualified church members, counseling center	Not responsible for counseling
Properties	Keeps control, avoids areas not "trained" in	Others more adequately prepared	Does not have high level of responsibility
Dimensions	Confidence grows with experience	May never "qualify" to counsel in the church	Maintains relational contact, does not get too "heavy"

Predominantly the referral remained within the church body (see Table 4.7). Many who responded listed referrals inside the church and two listed referrals only outside the church. One commented on not being pleased with outcome when using Christian counselors and of the care needed in choosing secular sources, but one respondent answered in describing referrals this way, "Some I know well, most I hardly know. Some I trust, some I hate to trust. Mostly they are overworked, under paid and tired, very tired."

Table 4.7

Open-ended Question #6

List of Referrals

Categories	Church Related (7)	Outside of Church (2)	Blank/None
Sub-Categories	Pastor, pastoral staff, professors, church counseling center	Hot lines, hospital, Christian counselors/psychiatrists, community programs, pastors' wives are trained counselors (2)	
Properties	Dependence within the church, people within the body developing skills	Time spent outside of the church making contacts both Christian and secular	
Dimensions	Dependent upon who in the church at the time has training needed or who has provided training before	Takes time to develop trust and faith in those outside referrals whether Christian or not	

Summary

Of the youth pastors who responded, the majority felt inadequately trained for the role of counselor in the church. They viewed experience as the greatest teacher but lacked trust in referring outside the church unless seriousness of situation so dictated. They did not see themselves as professionals in the area of counseling youth in the church and questioned whether professional or credentialed training was the direction to go. At the same time they showed little formed and defined biblical position for their counseling in the church. They showed balance between counseling and referring but also a level of ambivalence toward trusting those to whom they refer.

Other Survey Results

This next section reports the responses to other portions of the YPQ and how they pertained to the first two research questions about training received and views of being a

professional in counseling. A posttest was also sent to the original fourteen youth pastors and is addressed as well.

The surprising contrast to the open-ended questions was the high level of confidence the youth pastors gave in dealing with counseling issues. If they do not see themselves as professionals, have no formed biblical position for their counseling, and have training that is woefully inadequate, why would they show high confidence in handling counseling situations?

Figure 4.1 shows the youth pastors' response to several difficult counseling issues. The full questions are listed in the YPQ (see Appendix C). Note the high percentages in score number 1 and 2, which represent "I know what to do" and "This might work" for the scaling questions. Over 90 percent felt confidence in facing bulimia, a severe counseling situation. About the same felt comfortable with a youth and his messy room. The youth pastors showed more confidence in dealing with bulimia than a ten-year-old who sucks her thumb.

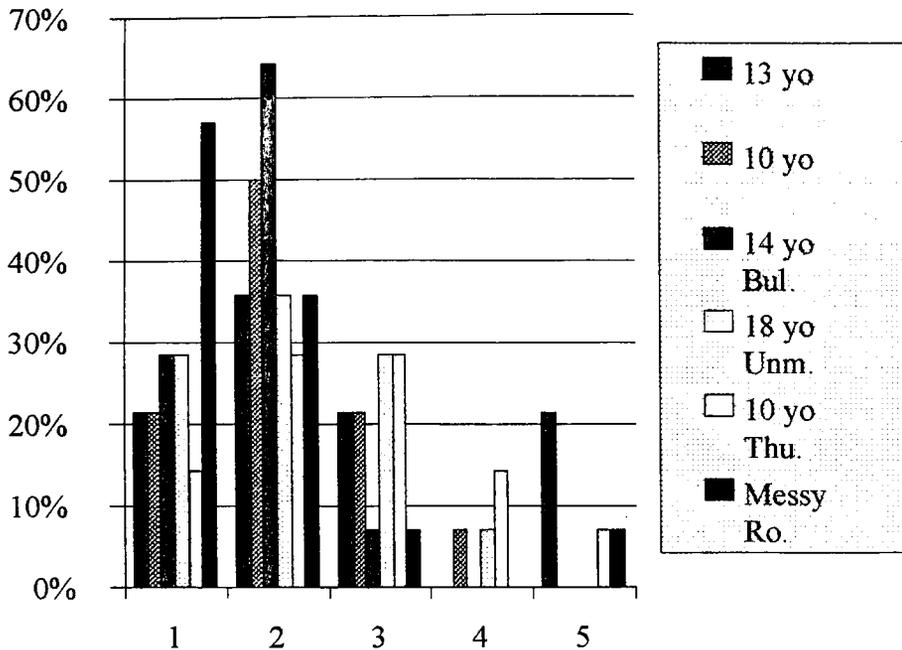


Fig. 4.1

Youth Pastor Group Responses to Scaling Question

As the next chart shows, they had rather high percentages in dealing with issues concerning homework, smoking and shoplifting. Almost 60 percent struggled with facing or dealing with suicide or self-cutting as is shown in the column “Oh no!” which could be expected (see Figure 4.2).

Combining the “Okay” and “Let’s do it!” columns, 40 percent are ready to face suicide, and 40 percent are in the middle “Okay” in handling the cutting of arms or self-mutilation.

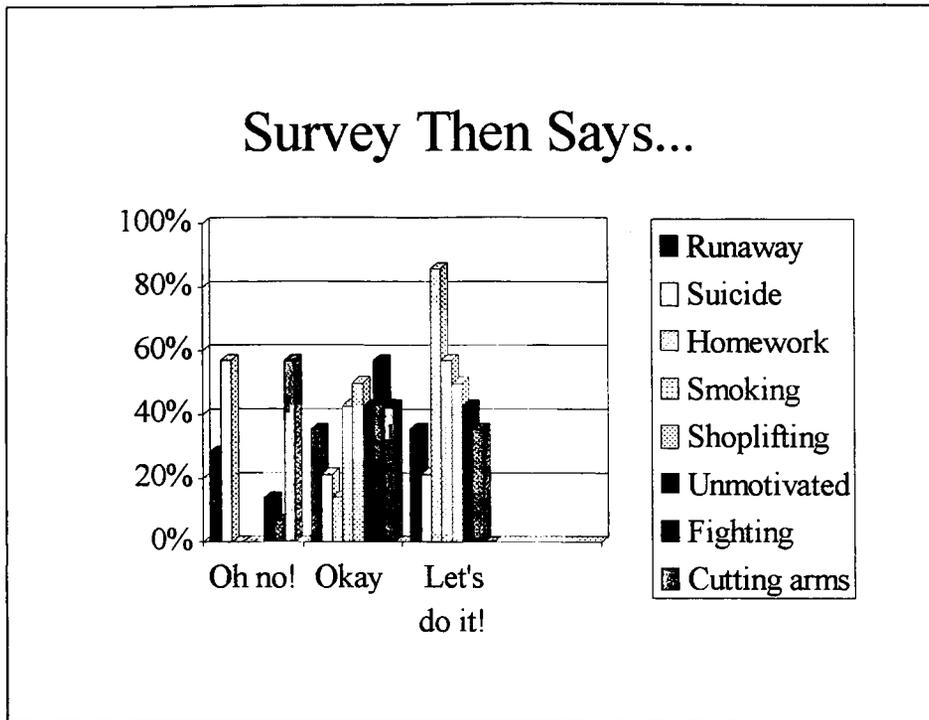
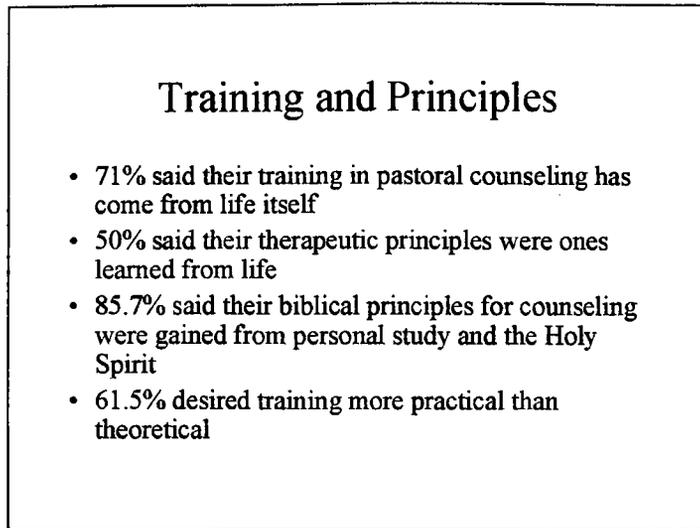


Fig. 4.2

Youth Pastor Group Multiple Choice Questions

This confidence could then be contrasted with the other multiple-choice questions asking about their training and principles used. The following slide used in the seminar shows a summary of the pastors from the first YPQ (see Figure 4.3).

**Fig. 4.3****YPQ Results of 14 Youth Pastor Respondents**

With the high level of confidence developed through life and experience, the question could be made as to whether training would be needed if the training had not earlier been reported as inadequate. One comparison to note was the 85.7 percent who said their biblical principles for counseling were gained from personal study and the Holy Spirit, yet none have a biblical position for counseling that could put this into a written format.

Posttest Results

Of the fourteen posttests (see Appendix E) sent out to youth pastors who responded to the first YPQ, five were returned giving a 35 percent return rate.

Overall, no clear pattern among the five showed a great increase or decrease in their confidence level in dealing with the scaling questions concerning the life situations.

Some who previously showed less confidence in some areas gained more

confidence and yet in other areas showed a decrease in confidence. With the earlier high-level report of life experience being the greatest teacher, one would speculate growth occurred while facing difficult situations. One would speculate that a more consistent score reflecting increased confidence would have occurred if all had received the training offered. All scores except one showed knowledge of what would or might work in scoring number 1, "I know what to do" or number 2, "This might work."

The other section of the posttest compared with the same section on the pretest was the multiple choice questions where the youth pastors were called upon to deal with eight listed problems (see Figure 4.2) such as a found teen runaway or when parents find a suicide note.

These results showed more similar responses between the two testings and an increase in confidence to handle situations. Some spiked down in specific areas, those most noticeably dealing with suicide and self-mutilation. No valid conclusions could be gained, and the individual charts were not listed for this study.

Summary

In looking specifically at the youth pastors who responded to the YPQ, their confidence level appeared to run higher than that for which they gave themselves credit in training or being professional in counseling. As a group, they did show themselves wary of approaching suicide and self-mutilation but face all these issues with no formed or organized, biblical position for the counseling of youth. The lack of organized, biblical thought leaves many questions for answering, future research, and thought that are addressed in Chapter 5.

Student Group Results

This section will address the responses the Columbia International University students gave in answering the YPQ before the seminar. During this section, table and graphs are used to compare the group of youth pastors and the group of Columbia students. In these graphs, the responses given to the situational settings and the answers to the multiple-choice questions are compared to show their levels of confidence.

Quality of Responses

The quality of responses collected on the questionnaire varied as the college students took less care in answering all questions. Responses reflected a lack of understanding compared to youth pastors surveyed. The lack of understanding could be attributed to the fact that they were college students, many of whom though leaning toward youth ministry for future work had little experience above and beyond having been a member of a youth group as a teenager. This led to the decision not to do a post-test on the group but to call a smaller group for phone interviews (see Appendix J).

For example, of the 114 total open-ended questions on the nineteen questionnaires, thirty-six were unanswered or marked N/A leaving 31 percent of answers blank. Many others were one to three word answers such as the one young man who explained his biblical position for counseling is simply “praying.” The open-ended questions left little information to adequately compare with the youth pastors. The scaling questions and multiple-choice questions did allow for comparison to be made.

Comparison of Responses

This section will compare the youth pastor and student groups in two areas (see Figures 4.4 and 4.5), responses to the scaling questions and next to the multiple choice

questions from the YPQ (see Appendix C).

Responses to scaling questions. Both groups reflected a rather high level of confidence in facing most issues. Both groups scored their confidence high in dealing with bulimia in a fourteen year old. The combined scores for the number one and two answers are 92 percent for youth pastors and 87 percent for college students. This is very high confidence in dealing with an issue with which most professional counselors struggle.

The first situation concerning the thirteen-year-old caught in his deceased brother's bedroom is a more complicated family issue involving grieving and a mother who has not brought closure to her son's death. Over 20 percent of the youth pastors scored that they had no clue how to deal with this situation, but all students scored some level of confidence in working with this scenario. Although no students scored that they knew exactly what to do, over 80 percent had a good idea of what might work. Twenty-one percent of youth pastors stated they knew what to do and another 57 percent had some confidence in approaching the situation with a plan that would work.

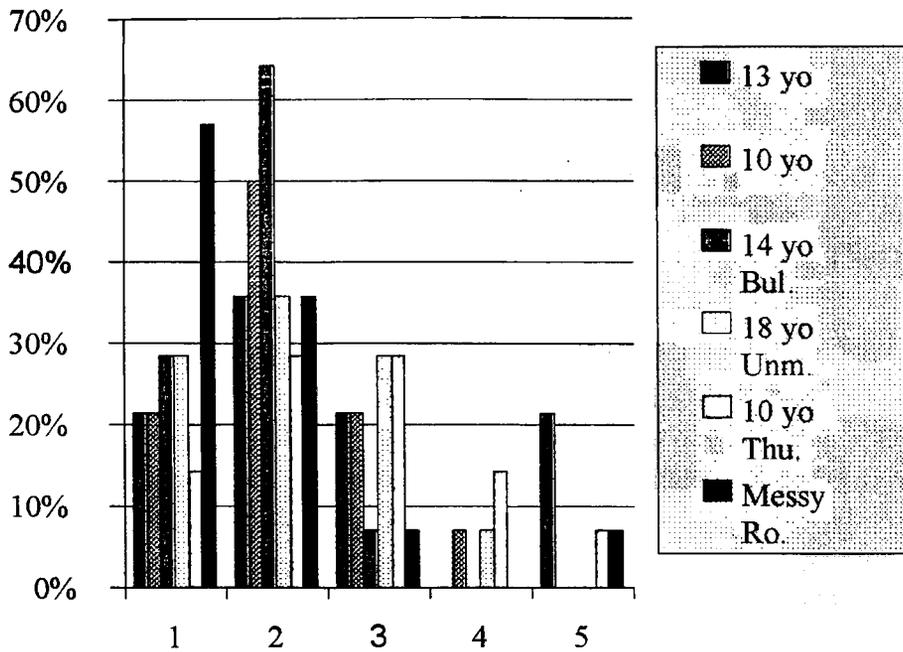


Fig. 4.4

Youth Pastor Group Responses to Scaling Questions from YPQ

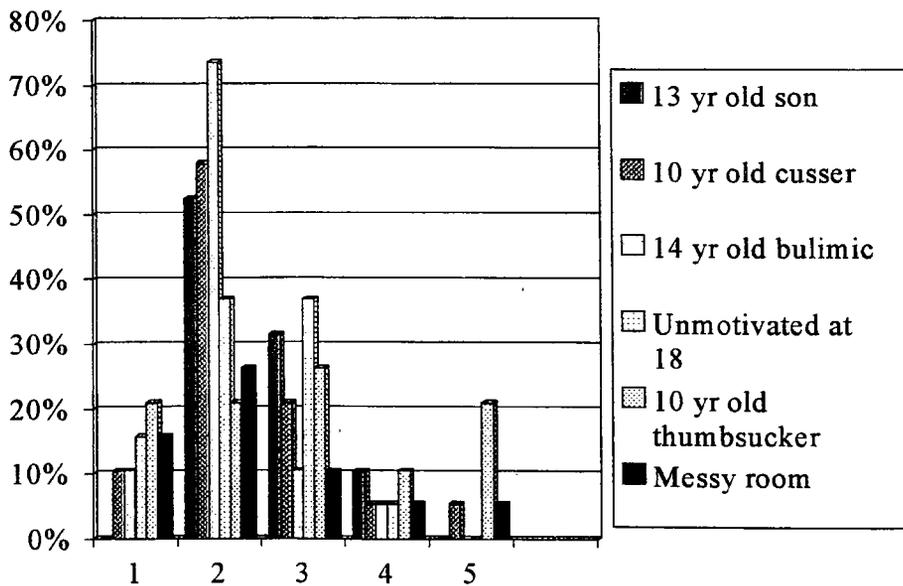


Fig. 4.5

Student Group Answers to Scaling Questions from YPQ

Responses to multiple choice questions. In comparing the multiple choice questions, the youth pastors were more ready to deal with the attempted suicide than the students but less inclined to jump into the self-mutilation. Almost 80 percent of the students scored in the middle in dealing with the attempted suicide, neither running from or toward the issue. Almost 60 percent of the youth pastors were fearful of dealing with this. The second chart (see Figure 4.7) seems to show youth pastors more cautious in approaching areas usually reserved for professional counselors (see Figures 4.6 and 4.7).

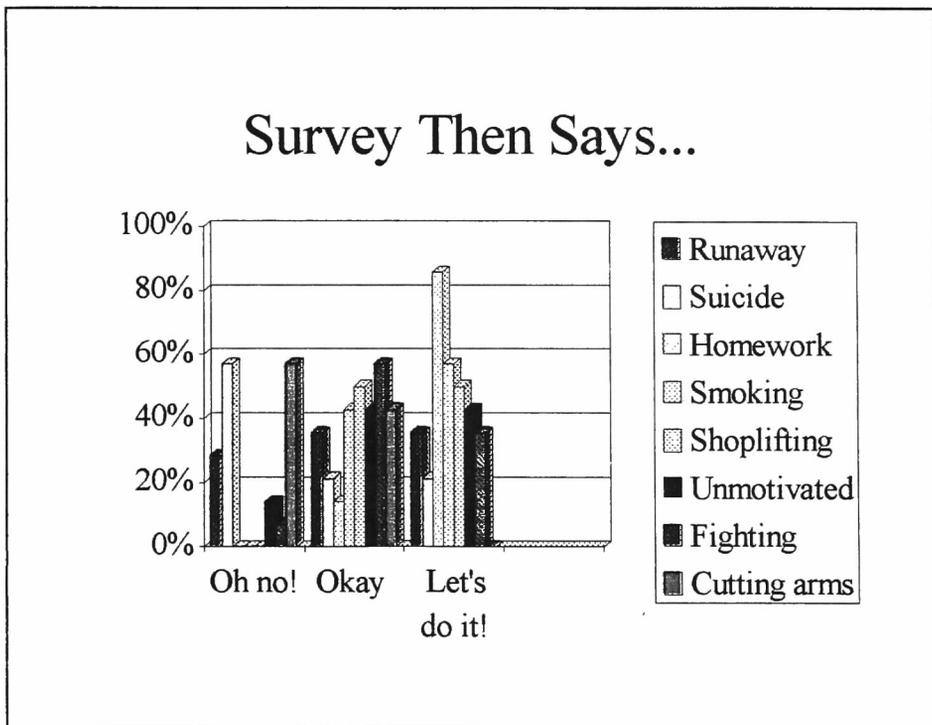


Fig. 4.6

Youth Pastor Group Multiple Choice Questions

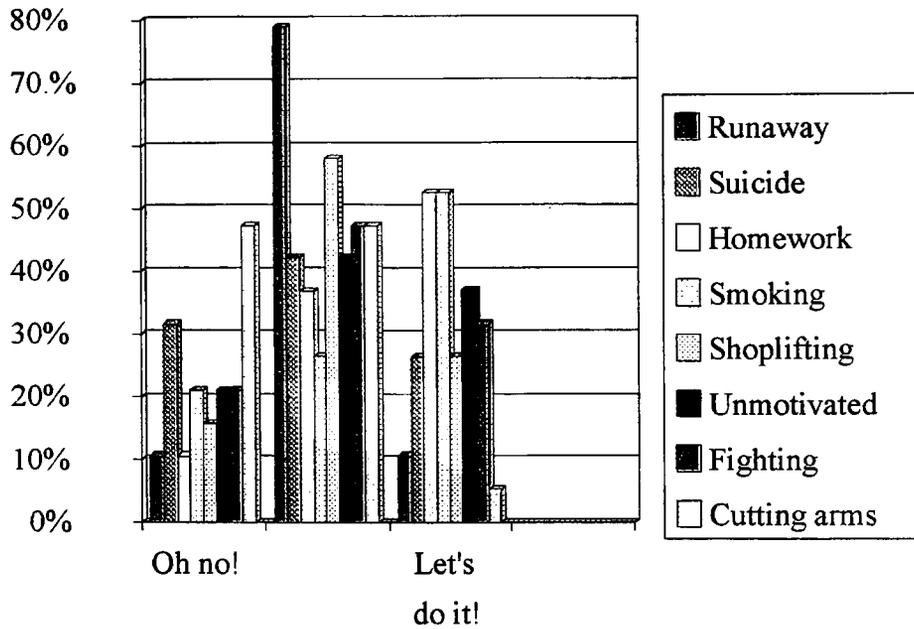


Fig. 4.7

Student Group Multiple Choice Questions

Tables 4.8 and 4.9 offers a more statistical comparison of the scaling and multiple-choice questions. The tables provides another perspective on how the youth pastors who answered the YPQ compared in confidence level with the students on the same survey. This is only a comparison of the two groups studied, and in light of the inadequacy the youth pastors reported in training and their being students, both groups scored fairly confident in handling more serious counseling issues. The average standard deviation for the scaling questions is 1.03 for youth pastors and 1.04 for Columbia students. The average standard deviation for the multiple questions is .613 for youth pastors and .687 for the students. The students showed a slightly higher level of confidence than did the youth pastors working in churches. The probability cannot be generalized to the greater

population in light of the small numbers.

Table 4.8

Comparison Tables of Youth Pastors and CIU Students

Scaling Questions

	Mean(SD)	Mean(SD)			
	YP (n=14)	CIU (n=20)	T	DF	P
Grief	2.64(1.45)	2.67(.72)	- .05	28	<.05
Cussing	2.14(.86)	2.31(.95)	- .51	29	<.05
Bulimia	1.79(.58)	2.18(.66)	-1.78	29	<.05
Unmotivated	2.14(.95)	2.33(.90)	- .55	28	<.05
Thumbsucking	2.57(1.22)	2.81(1.52)	- .48	28	<.05
Messy Room	1.79(1.12)	2.69(1.49)	-1.88	29	<.05

Table 4.9

Multiple Choice Questions

	Mean(SD)	Mean(SD)			
	YP (n=14)	CIU (n=20)	T	DF	P
Runaway	2.07(.83)	2.00(.52)	.28	29	<.05
Suicide	1.64(.84)	1.81(.75)	-.58	29	<.05
Homework	2.86(.36)	2.44(.86)	2.04	29	.05
Smoker	2.57(.51)	2.25(.63)	1.26	29	<.05
Shoplifter	2.50(.52)	2.00(.63)	2.38	29	.02
Unmotivated	2.29(.73)	2.19(.75)	.36	29	<.05
Fight/Expelled	2.29(.61)	2.00(.73)	1.17	29	<.05
Cutter	1.43(.51)	1.56(.63)	-.64	29	<.05

E-Mail Survey of Student Group

The results of the e-mail survey were to supply the answers to the final two Research Questions: “In what ways do youth pastors’ approaches to counseling change as a result of attending the trainings?” and “What aspect of the training do youth pastors report as most important in promoting a change in counseling style?” The survey was not sent to the youth pastors for lack of numbers at the seminars and thus centered on the Columbia International University students. The e-mail survey requested feedback on the actual tools in which they were trained. They were asked to mark the number of times a tool was used as well as which was most valuable in each two weeks of scoring. They were also asked to score their confidence level in using the tools as well as thinking paradoxically in facing situations.

E-Mail Survey Results

The results of the e-mail survey were very mixed. Four people answered through all five surveys missing up to one, but one of the four, a non-student participant, responded each time with no use, no confidence, and no rankings. The other three answered well but changed the ranking system so the results do not correspond. One respondent of the four was the experienced youth pastor from the Kentucky seminar, and his responses were clear and accurate. After having reduced the time for the surveys from six months to three, the six were stopped at five following only two responses to the fifth survey.

Usefulness of tools. The results of the survey were too small to be considered significant but I will report what was found (see Table 4.10). Several times all tools they were not used during various two-week periods, but when used, reframing and the scaling

questions were marked as most useful.

Table 4.10

CIU Students' Usefulness of Tools

Useful Most	Symptom Prescription	Reframing	Miracle Question	Scaling Question
0	8	6	3	7
1	1	6	2	5
2	4	5	5	4
3	2	3	4	2
4	2	0	3	0
Least				

Confidence level in use of tools. Two other questions were asked on the e-mail survey. Each was asked to rate on a scale of 1-10 their confidence level in using the tools. For this scale, 1 meant no confidence and 10 excellent. Table 4.11 shows the results, though minor. Confidence with tools is on the left, ability to think outside the box on the right. The table shows nothing discernable or conclusive concerning confidence level in using the tools nor their ability to think paradoxically.

Table 4.11

CIU Students' Confidence Level in Use of Tools

Week	#1	#2	#3	#4	#5	#6	#7	#8
1	8,7	5,5	-,8	7,6.5	6,8	6,5	-	-
2	7,6	4,6	-	6,5.5	3,-	6,7	7,6-8	8,5.5
3	-	6,6	6,7	7,6.5	-	-	7,10	-
4	7-9,6-8	5,5	8,8	-	-	-	-	-
5	8,8		8,9	-	-	-	-	-

Phone Interviews

The responses to the phone interviews were very consistent. Contact was made with six students and two youth ministers via phone. Of the six students, five attended all seminar sessions; one missed one session. Three had not answered the e-mail survey. They were chosen to compare responses with those who had to see if they did not feel the training valid, or important, or if they were just uninterested. Of the answers, all students responded affirmatively that they would work to further their skills in time-limited counseling tools and would attend the seminar again if offered. All stated they would recommend this training to youth pastors seeing the training as practical and relevant for youth ministry. All six stated they planned to be working with youth five years from now and would still be using the tools then.

Six of the questions could be answered with simple yes or no answers, but one was designed to elicit more complete responses. That statement and question was

Youth pastors surveyed, when asked if they see themselves as “professional” counselors to youth, said no. Many stated that to be a

counselor you must have credentials and training, some saw it as a gift to be developed and yet others as the Holy Spirit at work in spite of the counselor. Do you find that this training helps you approach counseling situations more confidently, however you define counseling?

The answers are listed below:

-Yes, I do.

-It helped, yeah, I think it helped. Well, when you came it helped make a scale for problems to be approached.

-Yeah, I mean it was helpful to being a counselor. I'm not concerned myself to counsel, but as a youth pastor or pastor it is helpful.

-Yes, I do find it helpful in counseling and think all youth pastors are counselors.

-Yes sir, gave me a starting point to begin from.

-Yeah, I do feel like it does.

The two experienced in youth work also answered the interview questions—one was the professor who worked to have the seminar presented at the campus and one who completed all aspects of the study—said,

-Yes, it definitely increased my confidence level in crisis situations particularly when a family or young person is stuck or paralyzed. It helps to free them up and get movement.

-Yes, and my definition of a counselor would be a combination of them all.

The one youth pastor who completed all aspects of the study was the only final interviewee who stated he would probably not attend the seminar again as he felt like he “got it.” In answering the question of whether he would seek to further his skills in the tools, he stated,

Hmm, yeah I think so, hard for me to answer. I feel with this girl with bulimia I am dealing with, I may have to refer. I lack the confidence, but I know I can handle more things now, if that makes sense.

During the seminar, this same man stated the paradoxical thinking made sense, that the training seem to fit what he was already doing, but he had not put a framework around it. He had tried many things and after not seeing them work, or being disillusioned with first order change, he began to work outside the box.

Summary

Both the youth pastors and students showed rather high levels of confidence facing issues with youth. This confidence reflects a heightened readiness to tackle issues they face in the church even if not prepared nor trained. The inadequate training, especially from the students who are still in school, questions their ability in comparison to their confidence. A positive attitude is a plus and could be built upon with adequate training and experience.

CHAPTER 5

SUMMARY AND CONCLUSIONS

This study grew from a concern for the development of needed training for youth pastors. The types of problems they are facing in working and counseling with today's youth go beyond their experience and training. The concern also realized the need for that training to be biblically sound while avoiding the stigma associated with counseling and psychology and the tension this brings in the church.

Due to the logistical changes made in the study, the usefulness of the seminar training in a church setting could not be supported. The primary group became college students aspiring toward youth ministry work. Application with feedback on the e-mail survey took place with only one youth pastor who did complete all aspects of the study. Though limited and unable to be generalized, his responses did point to a need for further training for seasoned youth pastors in the area of counseling.

Many conclusions bring concerns to the forefront in the training of youth pastors whether in the church or while in college preparation for youth work. These will be addressed in this chapter.

Presentation of Findings and Observations

Though the study did not meet complete success, it did bring to light many issues concerning training or the lack thereof for youth pastors. The low quantity of responses caused the results or observations to lack validity. Nevertheless, the issues were of concern to those who responded and must be received at that value alone. Findings are summarized, then observations are included bringing to closure the questions left from the open-ended questions in Chapter 4.

Research Question #1

What training, if any, do youth pastors receive in counseling youth and families?

Specifically in the area of pastoral counseling, most youth pastors felt their former training to be inadequate, and they could not clearly define a biblical position for counseling. Of the respondents, 61.5 percent stated they preferred training that was more practical than training that was theoretical over against 23 percent who opted for training more theoretical than practical. The need for more practical training paralleled David Benner's findings from his survey of pastors where they reported books on pastoral counseling needed to be more practical moving past principles to actions (9). Fifteen percent opted for a yearly seminar. None chose finding good books to read. Those who responded definitely chose training that involved contact with a trainer or someone teaching.

In seeking to answer the first research question concerning the training that youth pastors received, the evident answer was little and that what training had been received was inadequate. This parallels Benner's statement that pastors' training in psychology is often rudimentary, but he implies a level of competence in theology and use of spiritual resources (34). Training, often geared toward pastors and not youth pastors, focused on adults not teens. Nearly 75 percent of respondents stated their main training came from life itself. Though 85.7 percent of them stated their biblical principles came from personal study and the Holy Spirit, few could put into writing their biblical position for counseling. This statement on the survey (My biblical principles used in counseling are ...) listed as one option that their biblical principles were clear enough so that they could be put into writing; and not a single youth pastor chose this response.

This would be unacceptable if these questions were adapted and asked of teachers, umpires, and even ropes course operators. Little and inadequate training based on life experiences and hinging on personal study and the Holy Spirit would not meet the basic requirements for most jobs. Churches need to determine the importance of training those called to lead and mentor the youth and church leaders of tomorrow. Youth pastors do not view themselves as professional counselors and prefer titles of shepherd and pastors. Youth pastors need to decide if they can ever become a “professional” at what they do.

Research Question #2

How do youth pastors view their role as counselor in the church?

Concerning the second research question, clearly the youth pastors did not view themselves as counselors of youth in any professional way. Youth pastors were left to define the meaning of professional, and most outlined their training or credentials but preferred learning from life over both. The respondents stated they counsel from 0-10 hours biweekly and meet with a youth/family for an average of three times. This quantity of counseling falls short of a professional counselor yet mirrors the number of sessions in meeting to counsel as is reported by Benner (132) and Oliver, Hasz and Richburg (43). The average number of times the youth pastors met with counselees equaled that of the mental health and counseling fields. With the possibility of a maximum of three opportunities to impact a youth or family in counseling, tools are needed that can be used quickly and efficiently.

The role of pastor to youth or shepherd felt more comfortable to many, but in my opinion, is harder to define. Their definitions centered on walking like Jesus or ministering as he did, but they were unable to write this out in a distinguishable operational format.

The lack of definition in who youth pastors are leave some fighting in the church not to be merely activities directors for a band of youth.

Research Question #3

In what ways do youth pastors' approaches to counseling change as a result of attending the training?

Research Question #4

What aspect of the training do youth pastors report as most important in promoting a change in counseling style?

The latter two research questions can only be answered in light of the college students and the one youth pastor who received the training at the seminar. As was shown in Tables 4.9 and 4.10 (see pp. 107 and 109), little could be discerned concerning the most useful tool or an increase in confidence level. Reframing and the scaling questions did appear to have the most affirmative responses. The student's seeing the value of the tools for their counseling and yet timidity in use is supported by Donald Capps discussion on the need for use of reframing tools in counseling. Capps maintains the techniques are need for effective pastoral care of others (27).

These two questions will be addressed and answered in the future as I work to present my seminar to youth pastors in university settings and conferences.

Theory and Action

With the open-coding system and the breaking down of the statements into conceptual properties and dimensions, focus will now be given toward theory and action.

In Chapter 4, I raised several questions from doing the thematic analysis of the open-ended responses. Each section closed by asking three questions that remain

unanswered. The questions can be seen as fodder for future studies or the keys to theory and action in closing observations for this study. The questions are assembled here:

How would a training program look that would be called “adequate” by youth pastors?

What format would it take?

How could it remain ongoing or cumulative?

How can we best train young youth pastors to more quickly receive experience that gives this confidence?

If choosing experience over formal training, how would one structure youth pastor training in a church so these can develop, gain skills and be fulfilled?

If this is a gift to be developed, what church setting would best develop that gift if present?

Can an organized approach be developed to help youth pastors formulate a church-based philosophy for counseling youth and families?

Could this approach also have the element of replication by which younger youth pastor aspirants would be able to be taken under wing and mentored?

If the philosophy is to be developed over time and is experienced based, how would it look?

One foundational truth garnered from open-ended question two and Research Question #1 must remain in the forefront: the previous training, whether formal or informal, time limited or life experienced, was inadequate for preparing the youth pastors in counseling youth. Therefore, what they had received in the past lacked adequacy and completeness. Gary Oliver’s personal story reported in his book with Hasz and Richburg

reflects this very reality as he came to see the need for time-limited interventions with people he counseled in the church (4-6).

The theories or hypotheses that come from these analysis-produced questions would in some way resemble the properties or characteristics, the boundaries, in which the program would have to work for the group under study.

Primarily United Methodist youth pastors would:

- pursue experienced-based adequate training in counseling,
- pursue a balance of training and experience that is replicable through mentorship, and
- pursue a training relationship that would be ongoing and developmental.

With these theories, what then would be the actions necessary to bring these hypotheses to reality and address the questions asked? The actions would have characteristics of the dimensions mentioned earlier and outlay the range or continuum along which the program must function. They would have to be cumulative and developmental.

Action #1: Develop a biblical-based training program integrated with practical counseling techniques.

Action #2: Develop a program able to be replicated once trained by being passed on from youth pastor to youth pastor.

Action #3: Develop in a format that is cross-denominational as well as cross-cultural, with adjustments.

I believe the training format I have developed fits these action requirements. I am not so sure my format is simple enough to be replicated from youth pastor to youth

pastor. I think an experienced youth pastor could pass the concepts and principles on to a younger counterpart, but I doubt a new youth pastor could duplicate them in the lives of others after sitting in one seminar. The contrast needed is the life experience they claim to need and want. For the program to be replicable, much of the technical jargon would have to be removed or downgraded.

Development should also move from a pure PowerPoint presentation to a multimedia one. Inserting video clips from movies that reflect second-order thought would be of benefit in moving from technical to experiential supporting the experience-based need to learn from one another. The video clips could also be used to foster discussion concerning their feelings toward situations they face. Also, while attending a CIU chapel service, I overheard two students discussing how during the President's chapel they were sure he would use a PowerPoint presentation as everyone uses PowerPoint. The whole concept of teaching versus entertaining needs to be considered. Another option would be to take the training outside of a classroom setting, into the hills, onto the streets, or into a nursing home.

I believe I have the framework on which to build and will pursue the development of the model through discussion with senior youth pastors and those who train youth pastors whether at the college or seminar level. I would integrate practical or experiential learning segments into the training taking the youth pastors outside of their comfort zones. Visiting a children's hospital or orphanage would allow youth pastors to see children in different settings. The experiential training could also involve a traveling seminar taking youth pastors overseas to test their ability to think paradoxically in the face of poverty. Many avenues can be pursued in developing experiential and practical training.

Major Difficulties and Weaknesses

By its very nature, a single group in a defined area limits the study of a population.

Seeking to locate youth pastors with at least five years experience in youth work in the area given limited the number of responses expected. Finding those same free to travel and give time to training proved a smaller group than expected.

First and foremost, the design of the study required adjustments, as the main subjects of the study became youth ministry department college students instead of the earmarked youth pastors. This was due to the lack of sufficient numbers of youth pastors to show at the first announced and organized seminar in Kentucky and then the organization in Georgia not fulfilling their commitment to promote the seminar among the youth pastors they serve. This left the only organized group being the Columbia International University students.

Having three sites with three different and diverse groupings added validity to the research. Having lost the participation of the primary target group changed the sample away from youth pastors who had served long-term in church work. In light of the above difficulties, one other major change was made in the study: the research collection via e-mail survey was cut from six months to three months. This allowed collection of results from all students before the semester break and before departures for the holidays. Many findings, although unable to be generalized, seem pertinent to youth ministry.

With the lack of validity due to low numbers, the observations given have to be accepted as observations of the limited group from one area under study. The results or observations cannot be generalized to all youth pastors but can lead to implications for future studies of youth pastors.

My living in a foreign country became the major limitation to the whole study. I believe the results would have been different if I lived and worked stateside. Being stateside more, I would have been able to travel and meet with youth pastors as they gathered and promote the seminars. Perhaps the passion would not have been present to pursue this topic if I had not been abroad. All research deals with dependence upon others, but the main promoting and completion of the project remain the responsibilities of the researcher.

Communication was more difficult and limited by time and cost. Time was spent stateside calling and contacting to speak personally with youth pastors and promote the seminar. Verbal support and commitment did not develop into attendance at the seminars. I expected electronic communication via e-mail to help make a difference in answering questions and building support. I also expected it to increase the number of survey respondents by its ease of use. Even with a short and easy form, involvement waned.

The use of others to promote a study showed a glaring weakness, in that many of the referred youth pastors had moved, were moving, or had wrong addresses. Once contact was established, I wrongly thought commonality of whom we knew and previous history of contact would impact the return ratio of attendees for the seminar. I mistakenly thought the attitude I had previously displayed helping youth pastors come cross-culturally for missions training or the bringing of youth to the Dominican Republic, or even their coming as youth to the Dominican Republic would elicit a greater support of the project in return.

Supplying a seminar relatively free of cost to a specific group does not necessarily obligate those in attendance to ongoing participation. I expected a greater level of

response to the posttest and e-mail survey due to its needing little time and effort for response. All the college students had e-mail accounts, and I overestimated its ease of use. The e-mail survey, though simple and short, should have been pretested before use.

Some respondents did not know how to open the e-mail and respond to it. Some opened it in a notepad, and the returned survey had spacing off causing difficulty in sorting out the right answers. The scale for the ranking of the tools was between 1-4 and the ratings of confidence level used a scale of 1-10. Some respondents used the 1-10 scale when the 1-4 scale was needed. Although the scale of 1-4, was most useful to least useful, I did not plan for answers that gave two 2s and a 3 and other variations. Similar problems do occur with multiple-choice questions and cannot be avoided. Choosing one answer may mean circling three or writing in all of the above. More care could have been given to thinking through this problem.

Another weakness noted was the lack of evaluation of the sections on the biblical studies and how these teachings impacted participants' thoughts on how Jesus "counseled" and interacted with others in crisis. The biblical studies section was a key and central focus of the training, yet the e-mail survey centered on the easy scoring tools. The biblical stories of Jesus and the Syrophenecian woman, the man by the pool, the men on the road to Emmaus, and the woman caught in adultery were the basis for opening the mind to think outside the box. I lacked an evaluation tool to gauge how they thought differently of the Bible stories following the training or of the Bible itself. I will work to develop a tool to evaluate the ability to see through a new lens.

Unexpected Results

I expected the two top tools to be the scaling questions and the miracle questions

due to their ease of use. Symptom prescription, requiring a great deal of wisdom and insight to use, and reframing are more difficult concepts to grasp as they require looking for solutions within problems described. Although I have no evaluation of what and how they used the tools and in what situations, the fact they grasped the reframing concept to use confidently surprised me. Could this be that thinking “outside the box” is such a common part or phrase in present American culture that it came more naturally?

I was unprepared for the lack of follow-up in attendance and responses via mail and e-mail. First and early contacts were so positive, and many attendees were confirmed verbally or by e-mail that the lack of attendees left me amazed. Also, that the group working in training youth pastors who offered that I work through/with them did not promote the seminar as promised was unexpected. All for which they asked was supplied from information to flyers and nothing was done to organize my visit. The university setting proved to be very advantageous but the follow-up in e-mail responses was very weak from the college students involved in student and class life.

I was unprepared for the high level of confidence both youth pastors and students felt toward tackling more severe issues in counseling. Although the confidence in handling self-mutilation was lower, I was surprised by their willingness to take on bulimia. Possibly both groups scored high as they live with these issues with peers and family. Five percent of the students were willing to address the issue of self-mutilation where none of the youth pastors marked “Let’s do it!”

I was amazed by the youth pastors who after college, church work, even seminary, could not put in legible form a written biblical position for how they counsel youth. I expected to find a format or foundation for how they approach crisis, healing, or pain.

The answers to this question were the most disjointed and disconnected of all the questions. These youth pastors face suicides of friends, teens killed in auto accidents, anger from broken homes. How do they approach these with confidence if they have no or little biblical theology formed to overlay the crisis?

Implications for Existing Body of Knowledge

Options for further studies with youth pastors seem plentiful. Overall, I found little in the way of studies being done on youth pastors as a group but many on pastors. Books listed in my literature review were written for pastors and none were found specifically written to address counseling for youth pastors. Youth pastors seem to be a lost group dependent upon following in another's shadow to find training and confidence for what they do.

In reflecting on my earlier literature review, I was struck by the lack of written works addressing youth pastor concerns. Although lacking validity and with few places of comparison, three points seemed addressed by the study. First, the youth pastors who responded gave the number of times meeting with a youth at an average of three sessions, which paralleled counselors and professionals in therapy affirming the need for time-limited tools for counseling youth (Benner 132, Oliver, Hasz and Richburg 43). Second, the study of change showed that difficulties become entrenched as problems and need small change to begin movement. Both youth pastors and students showed a high level of confidence in approaching the entrenched problems that would come to their office. Confidence is needed that a difference can be made and solutions found. Youth pastors surveyed have that confidence; they just lack the training necessary to bring about well thought through change. This lack of training leaves them feeling inadequate, paralleling

the survey of Benner (9). Lastly, with small changes needed to produce larger change, the students marked the tool of scaling questions highly in ease of use with peers. Scaling questions are key to producing small changes that ripple into larger ones. Reframing was also well received, and this tool is excellent for beginning change in larger problems toward solutions.

As was noted in the earlier section on findings and observations, the youth pastors did see a need for training more practical than theoretical similar to David Benner's survey with youth pastors (9). The youth pastors reported their training was inadequate and incomplete, which paralleled findings by Benner (34) and statements by Gary Oliver (Oliver, Hasz, and Richburg 4-6). The quantity of counseling hours and number of sessions ran equal to that which was reported by professionals in Christian counseling (Benner 132; Oliver, Hasz, and Richburg 43). The students did see the value and need for the tools similar to Capps reporting (27). Although small and minor, these connections were seen between the earlier literature review and the study. The major indications come from what is missing in the literature and are addressed in the following section.

First are listed various questions noted during the study yet not addressed earlier followed by ideas for future studies.

Further research is needed with youth pastors to better define their role in the church, and the following questions could be addressed in later studies:

-How is the youth pastor role defined in the church?

-Is the youth pastor seen as a peer among senior or associate pastors in the church?

-As a salaried employee of a church, are youth pastors viewed as professionals in working with youth?

-Of youth ministry majors in colleges and Bible schools, how many following graduation will still be working with youth five and ten years later?

-If the reality holds true that most youth pastors find guidance through life experiences based on observing others, can a church-based training program be developed that builds upon this idea of mentoring?

-Can youth ministry programs build mentoring into the educational process for youth pastors by pastors and from youth pastors to youth?

-Can this be quantified to know when they have been mentored enough?

Further studies are needed and open in many areas. In response to the earlier listed questions, four areas are given here for consideration.

Further Research

In light of the lack of literature in the area of youth pastors, their position, role, and work, I make recommendations in four areas: the educational programs used to train potential youth pastors; church programs that hire and utilize youth pastors in leading and discipling youth; the need for national studies looking at issues important to the church and youth pastors; and, parachurch ministries that attract many to work with youth in non-church settings.

Educational Programs A comparative study could be taken of various youth ministry programs in Christian colleges and Bible schools throughout the United States to inventory classes dealing with counseling youth in today's postmodern world. Emphasis could be placed on crisis counseling, seeing at what level this specifically is addressed, yet

also in more basic areas such as developmental psychology of youth and adolescents. I would specifically recommend researching if any part of a course plan covers the hormonal change that comes with puberty. Of interest would be the span of time between puberty and the attaining of the adult brain, or the switch from subjective to rational/logical thought. During this period hinges sexual feelings and temptations, wide mood swings that can become suicidal, and desire for independence.

Church Programs A comparative study could be made of the hiring standards and practices of mainline denominational churches—how youth pastors become youth pastors. Written job descriptions for youth pastors, if they exist, could be gathered and compared for similarity of responsibility levels and specifically for where counseling of youth fits into the descriptions. The study could include the actual process churches went through in the hiring of the present youth minister and seek to ascertain whether counseling skills were brought up as an issue. A side study could be whether the churches have written guidelines for counseling. Another issue would be what kind of training is supplied for the new youth pastor upon acceptance into the role.

National Study Although a major undertaking, a national study of youth pastors would definitely be a needed study. With the turnover rate in most churches the short-term validity might be more important than long-term. Research could be done to see if any mainline denomination has ever completed a national study of their youth pastors and, if so, how recent. National headquarter offices of mainline churches could be contacted to note the presence or absence of such studies and whether the churches see the training and preparation of youth pastors as a concern.

The study could identify key counseling issues for youth pastors and adequacy of

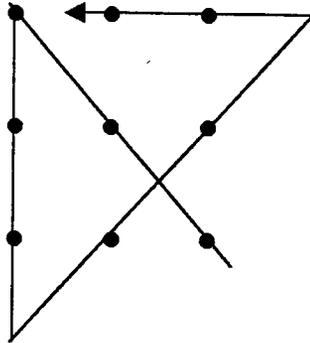
training they have received helping them to address the issues. It could also seek to determine the various churches' position concerning youth pastors counseling in the church.

Parachurch Youth Ministries A study could be made of major youth ministries such as Youth for Christ, Young Life, and others to see what emphasis in training they place on the ability to counsel youth. In whatever setting they take young adults for exposure to youth, some level of counseling is done. What standards do they set especially if they work cross-culturally? The study could also include their hiring standards and expectations in hiring ministers to youth.

Many groups in and out of the church work with youth today. More integration could benefit all in youth work. As programs in youth ministry develop on Christian college campuses, as more parachurch youth ministries develop and grow, we need a clearing house or central journal or convention to meet and address the needs of those working with youth. The centralized approach could be developed around an existing national counseling organization such as the American Association of Christian Counselors who could address adolescent issues and concerns at regional and national conventions. Major pastoral conferences such as Asbury Theological Seminary's Minister's conference could also be integrated by addressing the other pastors in the church, those who work with youth. Too many conventions and conferences are geared toward adult issues and bypass addressing the growing needs of our troubled generation. The continuing success of programs such as New Horizons shows our work is not getting done in addressing the youth of today.

APPENDIX A

Answer to Dot Exercise from Figure 2



Source: Watzlawick, Weakland, and Fisch 27

APPENDIX B

Cover Letter for Questionnaire

Greetings from the mountains of the Dominican Republic!

I have received your name from one of three men—Hule Goddard, Hal Hamilton, or Rick Durrance—and I would like to solicit your help by your filling out a survey for my dissertation being submitted to Asbury Theological Seminary. My name is Phil Redwine, and I am a graduate of Asbury Seminary with the M. Div. degree. I am the director of Escuela Caribe, a therapeutic education program that airlifts troubled youth to the Dominican Republic for a year of study and change of pace. Some receiving this survey have no doubt been to our campus with one of the above mentioned men on a past mission trip to the Dominican Republic and Boma. I have been working at Escuela Caribe since 1981 except for time spent at ATS gaining the M. Div. degree and a year's sabbatical also spent in Wilmore as my wife finished a degree in Spanish and I began my doctoral work. This was the first time our three girls had lived in the States as all three have been born here. We met and worked with Hule and Loretta at the Wilmore United Methodist Church where we maintain our membership.

The goal of this study and work is to find ways to support youth pastors who are on the front line with practical tools for ministry use. But to do this I need to know where you as youth pastors stand. Please take the time to put your thoughts down in this survey and help me to help you and others like you in the church. Your information will be held in confidence and used only for research purposes. I know you are busy, but I would appreciate your prompt response. It should take you thirty minutes to fill out the survey.

Thank you for your willingness to participate in this study. The key and central concern of this study is to find ways to train youth pastors in practical tools for daily use in their ministry, an issue I know is important to you. There is a separate form enclosed for you to fill out and mail in if after filling out the survey you would be interested in participating in a three-day seminar to be held in Wilmore, Kentucky, or if not, would be willing to be tested again in six months. If you choose to participate in the seminar, you will receive an e-mail biweekly asking simple questions. This will be sent to you over a six-month period and will help me to evaluate the effectiveness of the tools in which you have been trained. The questions will be designed not to be time consuming but direct, to the point, and short.

Thank you for your time and participation. I hope we can successfully work to better prepare youth pastors to face many troubling family patterns. I will gladly send survey results to all that received the Youth Pastor Questionnaire.

For kids, for Christ,
Phil Redwine, M. Div.

APPENDIX C

Youth Pastor Questionnaire

Please fill out the following information

Name (Optional) _____ Age _____ Male _____ Female _____

Church Affiliation _____ Number of church members _____

Total years in full-time youth work _____ Setting: Rural Suburban Urban (circle one)

Estimated hours per week you counsel _____ Race _____

Are you a paid pastor of the church? Yes No

Do you have definable goals for your youth ministry? Yes No

Please list two:

- 1)
- 2)

On the average, how many sessions do you counsel with a person or family? _____

Would you be willing to take this survey again in six months? Yes No

If these following scenarios entered your office today, how prepared would you be to handle these situations? Circle the number along the continuum that best fits your thoughts and level of confidence.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

A family in your church loses their thirteen year old son in an accident. Almost two years later, the mother still allows no one to disturb the boy's room. The now thirteen year old younger son was caught in his brother's room, walking through, looking through his brother's things. This created a crisis in the home with the mother because she could not believe her son would dishonor her wishes, and the father called for help. The parents have become overly cautious with the younger son whose grades and attitude have begun to slip.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

A divorced mother brings her ten year old son to you for help. After each visit with his biological father, two weekends a month, the boy returns "cussing up a blue streak." This appalls and embarrasses the mother who has tried everything to stop the behavior including soap in mouth, grounding him, loss of TV and bicycle. The boy states, "It's no big deal; dad does it. I want to be like my dad. He says mom is a religious fanatic." The boy is also refusing to attend church as it is "for sissies."

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

Parents bring their fourteen year old girl to your office because you are the only one the daughter thinks will understand her. Her parents have discovered she has been occasionally vomiting after meals and are concerned she is bulimic. The fourteen-year-old thinks she needs to lose some weight as she wants to be ready for church camp this summer, and besides, she will be a freshman this fall. She knows you will understand because you work with youth and understand her generation.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

Parents seek your help with their unmotivated eighteen-year-old who lacks one semester of high school to graduate but would rather sleep in and skip class. He will not get a job or help around the house. He keeps assuring his parents he will pass and graduate and for them not to worry. He states he does not want to attend college but wants to take a break from school, live at home, and enjoy life for a while. He is the youngest sibling and the last to leave home. They are hoping a talk with you can make a difference.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

A ten year old girl still sucks her thumb. The parents think the behavior should stop. They have tried everything to get her to keep that thumb out of her mouth but to no avail. They have been to doctors, tried creams and gels, punished, humiliated, been loving and harsh. Now the girl seems to suck her thumb just to push the parents' buttons. They are embarrassed and hurt and have turned to you.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

The parents of a boy in your youth group come to you hoping your relationship with their son will have an impact. Even though he is a leader in the group, his ability to clean his room is greatly lacking. After seeing his room you note this boy's mess goes a step beyond the norm. They have tried everything and figure since you work with youth you will know some new way to get him to clean up this embarrassing room. Please take the last scenario and write out what you would counsel or do with this family. What solution would you offer for this problem?

Multiple Choice Choose the best answer only

My training in pastoral counseling has mostly been

- a) formal classroom training
- b) gained by reading books
- c) from attending seminars
- d) from life itself

My therapeutic principles used in counseling are

- a) clear enough I can put them in writing
- b) principles I've picked up from seminars and classes
- c) ones I have learned from life
- d) nonexistent as I avoid using therapeutic principles in counseling

My biblical principles used in counseling are

- a) clear enough I can put them in writing
- b) gained from seminary or academic pursuits
- c) gained from seminars and conferences
- d) gained more from my personal study of the Word and the Holy Spirit's guidance

For me to counsel more effectively, I could best use

- a) training that is more theoretical than practical
- b) training that is more practical than theoretical
- c) a list of good books
- d) a good seminar once a year

If today you were called upon to deal with each of the following, which response would best reflect your confidence level at resolving the problem?

1) Oh no! 2) Okay... 3) Let's do it!

- ___ A found runaway teen
- ___ Parents find a suicide note
- ___ Preteen not doing homework
- ___ Ten-year-old caught smoking
- ___ Twelve-year-old caught shoplifting
- ___ Unmotivated eighteen-year-old at home with no job
- ___ Teen expelled for fighting
- ___ Teen cutting upper arms with razor blades

Open-ended questions (Feel free to use an additional sheet of paper.)

Please provide a general description of any training you have received in pastoral counseling.

In what ways do you believe that your training in pastoral counseling has been adequate or inadequate?

In what ways do you or do you not view yourself as a professional in the area of counseling others? Why?

How would you explain your biblical position for your counseling?

Which statement best describes your actions: “I counsel more than I refer,” or “I refer more than I counsel”? Explain why this is true.

Describe your list of referral resources.

APPENDIX D

Seminar Letter to be Returned Separately

Dear friend of youth,

Thank you for your help in this survey. Please take the time to read the letter below and respond accordingly if you are interested.

There are many resources and opportunities for growth for pastors, all available to youth pastors but fewer specifically developed for the youth pastor. The purpose of this study is to gain a better understanding of how youth pastors perceive their role in the church, especially in the area of counseling youth. The Youth Pastor needs to be seen as more than an activity director and someone to talk to the youth about teen issues when the parents will not. Can youth pastors be trained in such a way as they are viewed as a resource for parents? Jesus used paradox and parables to train his disciples. Often he did and said things that did not make sense but impacted people for movement and toward decisions. Can the youth pastor be trained to think in similar ways?

Would you be interested in practical short-term tools for counseling, tools that could impact even with only one session? Yes No

Would you be interested in a three-day seminar that teaches short-term, practical tools based on how Jesus trained his disciples? Yes No

Mark here if you would be interested in being a part of this training to be held in Wilmore, KY. sometime this spring. Yes No

If you marked yes, will you please include your name, address, e-mail, or phone number on this sheet below* and return either with the survey or under separate cover (to maintain the confidentiality of your survey).

Note that there will be no charge for this seminar as it is a part of doctoral research for the D. Min. program at Asbury Theological Seminary. Your only expenses would be transportation and room/board.

Sincerely and with great thanks,

Phil Redwine

***Personal Info:**

Years as full-time youth pastor ___

Paid position? Y/N

Name and Address/phone number/e-mail:

APPENDIX E

YPQ Posttest

Thank you for being willing to take this survey again. I realize it has been more than six months, but it is needed to finish up my doctoral work. You will see this is much shorter than the first survey basically covering the stories to check confidence. I would deeply appreciate your marking this and returning it as soon as possible.

Thank you,

Phil Redwine

If these following scenarios entered your office today, how prepared would you be to handle these situations? Circle the number along the continuum that best fits your thoughts and level of confidence.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

A family in your church loses their thirteen year old son in an accident. Almost two years later, the mother still allows no one to disturb the boy's room. The now thirteen year old younger son was caught in his brother's room, walking through, looking through his brother's things. This created a crisis in the home with the mother because she could not believe her son would dishonor her wishes, and the father called for help. The parents have become overly cautious with the younger son whose grades and attitude have begun to slip.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

A divorced mother brings her ten year old son to you for help. After each visit with his biological father, two weekends a month, the boy returns "cussing up a blue streak." This appalls and embarrasses the mother who has tried everything to stop the behavior including soap in mouth, grounding him, loss of TV and bicycle. The boy states, "It's no big deal; dad does it. I want to be like my dad. He says mom is a religious fanatic." The boy is also refusing to attend church as it is "for sissies."

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

Parents bring their fourteen year old girl to your office because you are the only one the daughter thinks will understand her. Her parents have discovered she has been occasionally vomiting after meals and are concerned she is bulimic. The fourteen-year-old thinks she needs to lose some weight as she wants to be ready for church camp this summer, and besides, she will be a freshman this fall. She knows you will understand because you work with youth and understand her generation.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue
 Parents seek your help with their unmotivated eighteen-year-old who lacks one semester of high school to graduate but would rather sleep in and skip class. He will not get a job or help around the house. He keeps assuring his parents he will pass and graduate and for them not to worry. He states he does not want to attend college but wants to take a break from school, live at home, and enjoy life for a while. He is the youngest sibling and the last to leave home. They are hoping a talk with you can make a difference.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

A ten year old girl still sucks her thumb. The parents think the behavior should stop. They have tried everything to get her to keep that thumb out of her mouth but to no avail. They have been to doctors, tried creams and gels, punished, humiliated, been loving and harsh. Now the girl seems to suck her thumb just to push the parents' buttons. They are embarrassed and hurt and have turned to you.

1-I know what to do 2-This might work 3-What should I do? 4-Would this work? 5-Haven't got a clue

The parents of a boy in your youth group come to you hoping your relationship with their son will have an impact. Even though he is a leader in the group, his ability to clean his room is greatly lacking. After seeing his room you note this boy's mess goes a step beyond the norm. They have tried everything and figure since you work with youth you will know some new way to get him to clean up this embarrassing room.

If today you were called upon to deal with each of the following, which response would best reflect your confidence level at resolving the problem?

1) Oh no! 2) Okay... 3) Let's do it!

- ___ A found runaway teen
- ___ Parents find a suicide note
- ___ Preteen not doing homework
- ___ Ten-year-old caught smoking
- ___ Twelve-year-old caught shoplifting
- ___ Unmotivated eighteen-year-old at home with no job
- ___ Teen expelled for fighting
- ___ Teen cutting upper arms with razor blades

APPENDIX F

A Three-Day Seminar on Time-Limited Counseling Tools

The three-day seminar will take place in Wilmore, Kentucky, Columbia, South Carolina, and St. Simons Island, Georgia.

Day 1

Morning Session 9-12 noon

Registration and name tags

Open with prayer time

Survey Results: Cover results of questionnaire and what they indicate about the group.

Case Study: Tell the story of the woman and the wallet. Ask what they would do in this situation. Discussion. Point out solution is in the problem. Read rest of story.

Give paradoxical intervention used (reframing) and discuss how and why this intervention worked.

Bible Study: John 5: 2-9 The Paralyzed Paralytic

In groups of five, read this passage and answer these questions:

- Why walk through a crowd of people needing healing and ask a man who has been thirty-eight years in his illness if he wants to get well?
- What was Jesus doing, and what did the disciples think when they heard this?
- Have you ever asked someone if they want to change?

Lunch Break 12 noon-1:30 p.m.

Afternoon Session 1:30-4:30 p.m.

- Neo-orthodoxy: Dialectical theology, theology of paradox, and theology of crisis.
- Presentation on change, covering first-order and second order change.
- Presentation on paradox.
- Presentation on solution-based counseling as opposed to problem-oriented counseling.
- Discuss first two tools for bringing change: reframing and symptom prescription.

Day 2**Morning Session 9-12 noon****Devotions and Prayer**

Presentation on how to move people in crisis toward solution in five sessions or less through the types of questions asked.

Case Study: Tell the story of the Belligerent Boy and the Cop asking what they would have done in this situation.

Discuss how and why it worked.

Bible Study: Mark 7:24-30 Bread to Dogs and Other Children

In groups of five, read and discuss why Jesus responded in this way.

- Did he really call this little girl a dog? Why?
- What was Jesus' attitude toward women and children?
- What was it about her answer that made a difference?
- What changed?

Lunch 12 noon-1:30 p.m.**Afternoon Session 1:30-4:30 p.m.**

- Presentation on how Jesus trained his disciples. Will emphasize what they saw and discussions they had among themselves as are preserved in the gospel accounts.
- Ask member of group to use volunteers and act out an incident he or she actually experienced then discuss what could have done differently if he or she had thought outside the box.
- Presentation on how to use reframing via the telling of a story.

Bible Study: Luke 24:13-25 Jesus the Reframer of Reality

In groups of five, discuss how Jesus dealt with the grief of his followers and answer these questions:

- Why would he ask them "What things?" Didn't he know?
- Is calling them foolish an old way of providing comfort?
- What were the results?
- **Discuss last two tools, the miracle question and scaling questions.**

Day 3

Morning Session 9-12 noon

Devotions and Prayer

- Ask for another example of a problem that one youth pastor has faced, role play it out, then talk through how it could have been handled while thinking paradoxically.
- Presentation on how to use one of the tools before the first counseling session while talking with the person on the phone.
- When not to use the tools.
- When the tools work best.

A Rose without Thorns John 8:1-11

-Have the group come up with the questions that are begging to be asked.

Time for questions and answers.

Close in group prayer seeking wisdom and insight to more effectively minister to youth.

Dismissal

Slide 3

Training and Principles

- 71% said their training in pastoral counseling has come from life itself
- 50% said their therapeutic principles were ones learned from life
- 85.7% said their Biblical principles for counseling were gained from personal study and the Holy Spirit.
- 57% desired training more practical than theoretical

Slide 4

Inadequate Pastoral Counseling Training

- 86% claimed inadequate or no formal training
- Many quote as their main tool: Experience and hands-on training
- What was received was geared toward adults not youth



Slide 5

The Grieving Mother

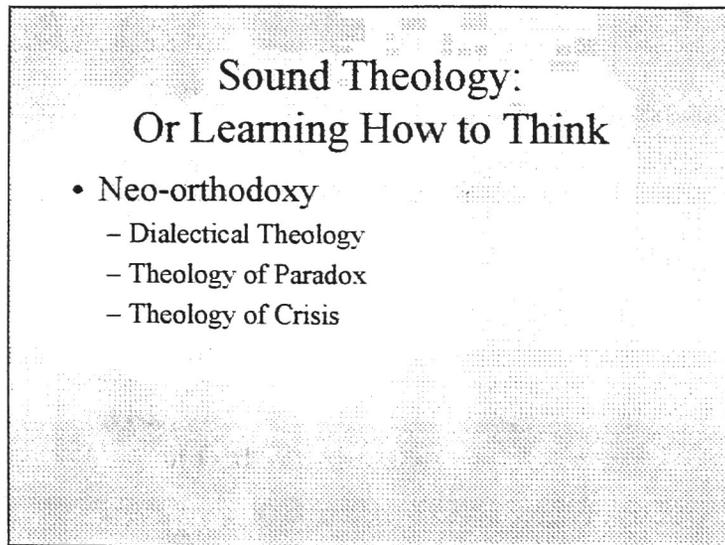
- A woman came to see me because she had never resolved her grief over her mother's death three years earlier. She had lived with her mother after whose death she remained unable to rearrange furniture, discard old clothes. "I can't even clean out her pocketbook, I have tried a number of times, but I can't remove anything from it."

Slide 6

A Misdirected Question?

- John 5:2-9
Why walk through a crowd of people needing healing and ask a man who has been thirty-eight years in his illness if he wants to get well?
What was Jesus doing and what did the disciples think when they heard this?
Have you ever asked someone if they want to change?

Slide 7

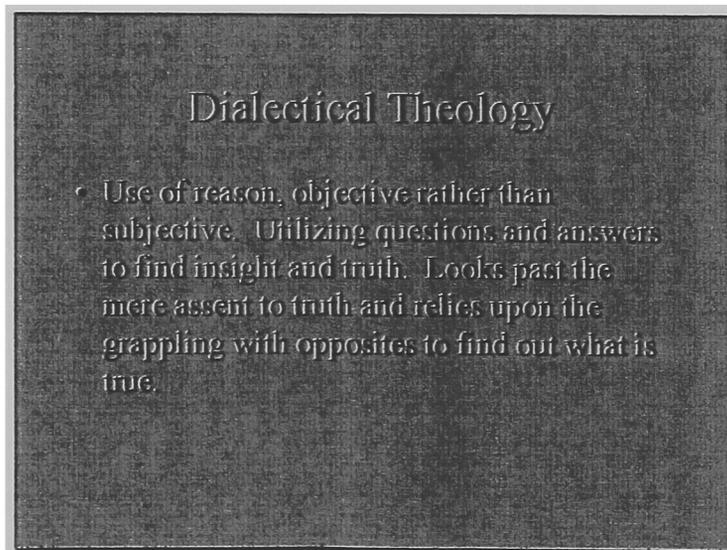


Slide 7 features a light gray background with a fine grid pattern. The title "Sound Theology: Or Learning How to Think" is centered at the top in a black serif font. Below the title is a bulleted list with three items: "Neo-orthodoxy", "Dialectical Theology", "Theology of Paradox", and "Theology of Crisis".

Sound Theology: Or Learning How to Think

- Neo-orthodoxy
 - Dialectical Theology
 - Theology of Paradox
 - Theology of Crisis

Slide 8



Slide 8 has a dark gray background with a fine grid pattern. The title "Dialectical Theology" is centered at the top in a light gray serif font. Below the title is a single bullet point describing the use of reason in dialectical theology.

Dialectical Theology

- Use of reason, objective rather than subjective. Utilizing questions and answers to find insight and truth. Looks past the mere assent to truth and relies upon the grappling with opposites to find out what is true.

Slide 9

Theology of Paradox

- **Kierkegaard believed theological assertions of the faith to be paradoxical. This requires the believer to hold opposite “truths” in tension. Their reconciliation comes in an existential act generated after anxiety, tension, and crisis, and which the mind takes to be a leap of faith.** Evangelical Dictionary of Theology

Slide 10

Theology of Crisis

- It is only in crisis/struggling that one can rise above the paradox and be grasped by the truth in such a way as to defy rational explanation. Crisis is that point where yes and no meet. Evangelical Dictionary of Theology
- Study 2 Corinthians 1:17-20

Slide 11

Difficulties to Problems

- Life is full of difficulties
- Difficulties mishandled become problems
- Continued mishandling of difficulties produces more problems



Slide 12

Three Ways to Mishandle

- Simplification: A difficulty warrants action and none is taken
- Utopianism: Action is taken to change a difficulty that is unchangeable or nonexistent
- Paradox: Action is taken at the wrong level, first level applied when second level needed

Slide 13

The Problem is ...

- As long as a problem is defined as a problem, it will always be a problem.
- Seeking a solution, seeing one on the horizon, gives hope to those in crisis and opens doors to small steps towards change.
- Jesus is the solution, thus, we want to work the crisis in small steps toward Him.

Slide 14

Don't fix him, just get him to change!

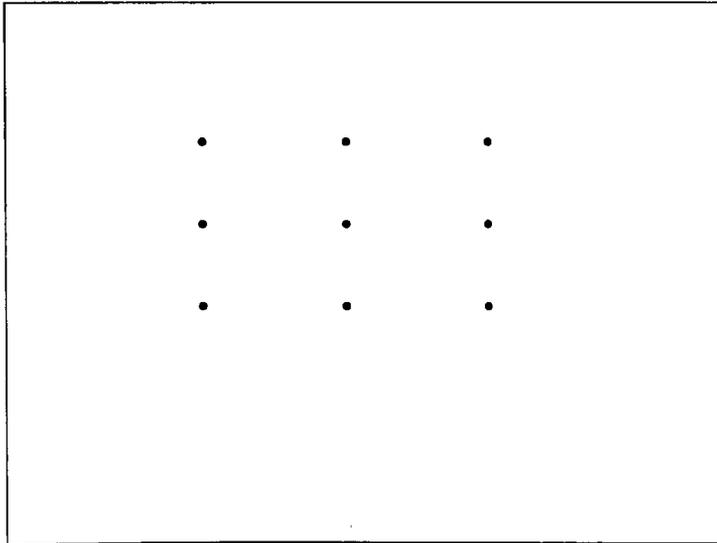
- | | |
|--|--|
| <ul style="list-style-type: none"> • The Problem
Dad wants mom and daughter to quit fighting. Mom wants daughter to follow the rules and obey. Daughter wants dad to be more involved and get mom off her back. | <ul style="list-style-type: none"> • The Solution
You all seem to want to overcome fighting and get along better as a family. Tell me about times when you do not fight and things seem better. |
|--|--|

Slide 15

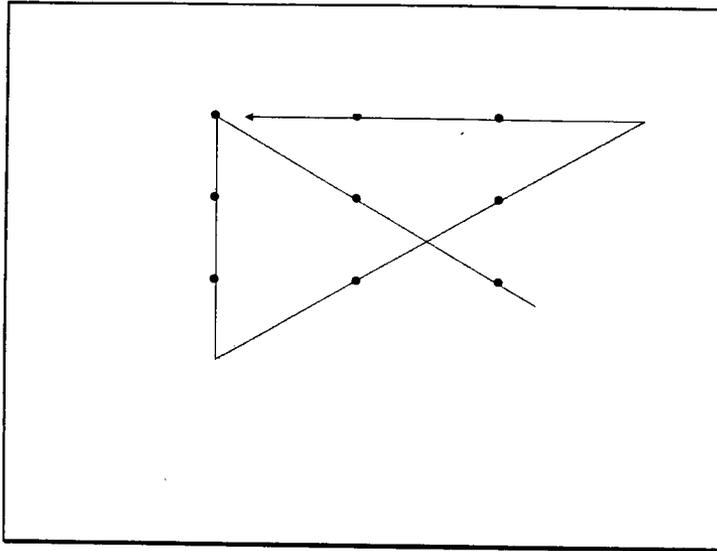
First-and Second-Order Change

- First-order Change is a change within the system without changing the system itself: the more things change, the more they stay the same.
- Second-order Change changes the system itself: it is a change of change where the system is no longer the same.

Slide 16



Slide 17



Slide 18

Three Keys to Second-Order Change

- **Key Number One: Paradox**
- **Key Number Two: Small Change**
- **Key Number Three: Adaptability and Creativity**

Slide 19

What is Paradox?



- *para* (contrary to)
- *doxa* (opinion)
- A statement that may appear to be self-contradictory, absurd, or at variance with common sense but that, upon investigation or when explained, may prove to be logical.

Robert H. Stein

Slide 20

Paradoxical Tools of Change

- Reframing
- Symptom Prescription
- Miracle Question
- Scaling Question

Slide 21

Reframing

- To change the conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the “facts” of the same concrete situation equally well or even better, and thereby changes its entire meaning. Watzlawick, Weakland, and Fisch 95

Slide 22

Reframing II

- changing the frame in which a person perceives events in order to change the meaning. When the meaning changes, the person’s responses and behaviors also change. Donald Capps, Reframing

Slide 23

Symptom Prescription

- **The family member is instructed to continue or increase the symptomatic problem or behavior by giving the problem a time and place to occur. This poses the dilemma that they must do voluntarily what they claim to be involuntary, "I can't help it."**

Day 2

Slide 1

Crisis in Five Sessions or Less!

Application of Tools
In and out of the Church

Slide 2

Pastors and Counseling

- David Benner reports from a survey of 405 pastors that 13% average only one counseling session with a person and 74% average between two to five sessions.
- Oliver, Hasz, and Richburg, as counselors, report 75-80% of clients attend fewer than five sessions, and the modal number is one.

Slide 3

What Problem Can Be Fixed in Five Sessions?

- Define the problem then look for solutions
- Small changes will bring about large differences: change something
- Set attainable goals and keep focused on change



Slide 4

Bad Boy, Good Cop

- A 10-year-old boy told police he broke into a school to retrieve his homework so he could do it, but the confession came only after an officer threatened to hold his breath until the boy talked, police said. Officers alerted to a prowler at a Wichita elementary school Sunday morning found the 10-year-old wandering around the building. The boy refused to talk, so officers took him in for questioning. When officers were unable to convince him to confess his intent, a mighty battle of wits began between the suspect and Lt. David Warry. The boy stood firm in the face of repeated questioning, saying little more than his name. In exasperation, the lieutenant threatened to hold his breath until the boy confessed. This proved to be too much, and he blurted out that he had broken into the school to retrieve his homework so he wouldn't get a zero when school opened Monday.
(Cop Breathes Fear into Boy, Milwaukee Journal, 31 January 1984)

Slide 5

Change

- Jesus brought change in powerful ways of healing but also in small ways with parables. Each parable he told painted the everyday—shepherding, planting, harvesting—in a new frame of the spiritual life

Slide 6

Bread to Dogs and Other Children

- **Mark 7:24-30:** And from there He arose and went away to the region of Tyre. And when He had entered a house, He wanted no one to know of it; yet He could not escape notice. But after hearing of Him, a woman whose little daughter had an unclean spirit, immediately came and fell at His feet. Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter. And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs." But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." And He said to her, "Because of this answer go your way; the demon has gone out of your daughter." And going back home, she found the child lying on the bed, the demon having departed.

Slide 7

Questions to Answer

- Did Jesus really call this little girl a dog?
- Why?
- What was Jesus' attitude toward women and children?
- What was it about her answer that made a difference?
- What changed?

Slide 8

Training the Disciples

- The disciples watched and heard all Jesus taught, yet they often did not understand nor comprehend.
- Jesus used parables and stories to reframe the Old Covenant thinkers into New Covenant thinkers.

Slide 9

Jesus Called ...

- a Samaritan good
- the meek to inherit the earth
- power to be perfected in weakness
- anyone wishing to save his life to lose it
- a shepherd to give his life for his flock
- for us to eat of his flesh and drink of his blood

Slide 10

Jesus Took Action and Reframed the Reality of His Culture

- John 8:1-11 “Go ahead and stone her, but”
- Mark 5:30 “Who touched My garments?”
- Matt. 22:21 “Render to Caesar the things that are Caesar’s; and to God the things that are God’s.”
- Mark 2:10 “But in order that you may know that the Son of Man has authority on earth to forgive sins”

Slide 11

The Disciples: A Success

- They left all and followed Jesus
- They were sent out to preach
- They went out with the authority to cast out demons and heal the sick
- They came back speaking of the power evident in them

Slide 12

Disciples: Uh oh, what happened?

- Mark 4:13 Do you not understand this parable? And how will you understand all the parables?
- 4:40 Why are you so timid? How is it that you have no faith?
- 6:50 Take courage; it is I, do not be afraid.
- 7:18 Are you so lacking in understanding also? Do you not understand?
- 8:17ff Why do you discuss the fact that you have no bread? Do you not yet see or understand.. Do you have a hardened heart? HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? Do you not remember, when I broke the five loaves for the five thousand...And when I broke the seven for the four thousand...Do you not yet understand?

Slide 13

Disciples Part II

- 9:32 But they did not understand this statement, and they were afraid to ask Him.
- 8:31ff The Son of Man is to be delivered into the hands of men, and they will kill Him, and when He has been killed, He will rise three days later. But they did not understand this statement and they were afraid to ask Him. (To Peter) Get behind Me, Satan; for you are not setting your mind on God's interest, but man's.

Slide 14

Jesus the Reframer of Reality

- Luke 24:13-25 The Road to Emmaus
- What things?
- Oh foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?

Slide 15

Miracle Question

- **Suppose that one night there is a miracle and while you are sleeping the problem that brought you here is solved: How would you know? What would be different? What will you notice different the next morning that will tell you that there has been a miracle? What will others around you notice?**
Steve de Shazer

Slide 16

Scaling Questions

- **On a scale ranging from one to ten where one represents things at their worst and ten represents how things will be when the problem is solved, where would you place yourself today?**

Day 3

Slide 1

**Our Final Day Or
“How to Make This Work at
Your Church”
Or
“What if they think me strange?”**

Slide 2

Now That You Have the Tools

- When not to use the tools:
 - Life or death crisis i.e., suicide attempt
 - Domestic violence
 - Uncovered sexual abuse
 - Uncovered family secrets
 - With physically aggressive behaviors

Slide 3

When the Tools Work Best

- Patterned behaviors one cannot seem to halt
- A person or couple at a crossroad
- Someone coming looking for a new view on an old problem
- A person who says they are a little depressed and need a shot in the arm
- People frustrated with another person's attitude or behavior they cannot control

Slide 4

A Rose without Thorns

- John 8:1-11
 - The woman deserved to be stoned and Jesus supported the stoning upholding the Law.
 - Jesus accepted the reality but reframed it in such a way that the men were moved in a different direction.



APPENDIX H

Letter of Signature

Thank you for being willing to join us here in Wilmore. I pray these next three days will be beneficial and a blessing.

Before we begin I need you to read this and make sure we are clear on several issues. By attending the seminar you accept being a part of the follow-up study. You understand that the monthly e-mail survey, although knowingly sent to you personally, will in no way reveal your identity in the body of the study results. Confidentiality will be maintained.

The collection and tallying of responses would not involve any use of personal names. I will commit to mail each person on my survey list a copy of the results, and I will place same in the body of my doctoral dissertation the entirety of which will be kept on file at Asbury Theological Seminary in Wilmore, Kentucky.

No names of the participants will be named in the study unless you would agree to be quoted and named in the body of the document. If there would be something you state that catches my attention and I think could benefit other youth pastors, I will personally contact you for permission of use and whether you would want to be named or left anonymous. I will have form or forms for you to sign and declare your wishes on the first day of the seminar.

If at any time and for whatever reason you would need to terminate involvement in the study, this can be done without any type of penalty and without need for explanation. I would only request notification of same in writing.

If you understand this and agree, please sign below. Your signature here shows agreement to your acceptance of these terms.

Name _____ Date _____

APPENDIX I

E-Mail Survey

This was sent bi-monthly to each seminar participant to provide concrete feedback as to their use of the tools.

In the past two weeks, I used the following in a counseling situation. Mark all that apply and number of times used. Rank is most useful (1) and least (4)

Tool	X	# Times used	Success y/n	Rank
Symptom Prescription	___	___	___	___
Reframing	___	___	___	___
Miracle Question	___	___	___	___
Scaling Questions	___	___	___	___

Circle your confidence level at using the tools, 1 being none, 10 being excellent

1----2----3----4----5----6----7----8----9----10

Circle where you are in thinking outside the box or paradoxically as you face situations,

1) Scared to let myself; 3) hesitant; 5-6) starting to start with solution; 8) my first thoughts are to use a tool; 10) working well, would not counsel without the tools

1----2----3----4----5----6----7----8----9----10

Total number of counseling sessions in the past two weeks _____

APPENDIX J**Student Group Final Interview**

Name _____ Date _____ Time Call Started _____ Ended _____

Do you plan to be working with youth five years from now?

Do you see yourself still using these tools then?

Did you see the training received as practical and relevant for youth ministry?

Youth Pastors surveyed, when asked if they see themselves as “professional” counselors to youth, said no. Many stated that to be a counselor you must have credentials and training, some saw it as a gift to be developed and yet others as the Holy Spirit at work in spite of the counselor. Do you find that this training helps you approach counseling situations more confidently however you define counseling?

The last three are simple yes/no answers

Will you seek to further your skills in time-limited counseling tools?

Would you attend this seminar again?

Would you recommend this training to other youth pastors?

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