A Study of the Status, as Counselors, of One Hundred Bishops in The Church of Jesus Christ of Latter-Day Saints

Franklin Kelso Meadows

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A STUDY OF THE STATUS, AS COUNSELORS, OF ONE HUNDRED BISHOPS IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis
Presented to the
Department of Personnel and Guidance
Brigham Young University
Provo, Utah

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

by
Franklin Kelsey Meadows

July, 1958
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CHAPTER I

INTRODUCTION

It has ever been the understood task of religious leaders, of whatever religion, to expound morals, exercise wisdom and comfort the troubled. But in recent years there has developed a shifting of emphasis by religious counselors. This is due largely to a new comprehension of what constitutes "being troubled," and how the troubled condition is brought about. The fields of psychiatry and psychology have brought new concepts to light regarding the cause of the socially unapproved thoughts and behavior which religionists call sin. These new psychological and sociological concepts have naturally also had a modifying effect on the curative side of the question, and this has permeated nearly all fields of the behavioral studies, including religious counseling. Thus within many churches the religious leader is seeing the interpretation of his role shift away from that of moralist and toward that of counselor and aid, less of being a public conscience and more of being a director of self-understanding. ¹

However, the shift has not been a rapid one. The change has not been a decisive swing over to the new and radical dogma, but rather a see-saw, slow, progressive movement toward a more accurate, compassionate

comprehension of human behavior. Well established institutions, like
religion, are not inclined to be impulsive and therefore the bolder,
more sweeping steps in counseling have, thus far, been taken by those
relatively new institutions of psychological science and public
education.

Thus within recent years teachers and others having to do with
the shaping of human character have been urged and even required to se-
cure training in the theories and techniques of guidance and counseling.
Educators and universities have also devised programs for both the train-
ing and evaluation of personnel in counseling and guidance skills, and
offer advanced degrees in these fields. These programs are confined
primarily to persons of public school and college age, which raises the
question: What is being offered in counseling for the out-of-school
public?

Professional psychologists and psychiatrists, whose fees might
be considered a prohibitive factor, are available to the general public.
Other developments include psychiatric, child guidance, and marriage
clinics incorporating the diagnostic and therapeutic skills of several
specialists. Some industries are also now incorporating some aspects of
psychotherapy and counseling into their training and employee service
programs. However, nearly all of these sources are normally found only
in the larger population areas. Still, personal problems are a ramifi-
cation of human nature and therefore are not confined to the population
centers where these treatment services are more generally accessible, so
a further medium needs to be sought.

It was felt by the writer that the institution of religion, which
follows humankind wherever he goes, would offer the ideal medium for car-
rying counseling services to people of all levels and in various locations.
Therefore, the field of religious counseling was selected as the general
field for this investigation. In recognition of the new role and respons-
sibility of the socio-religious leaders many religious denominations have,
in recent years, begun to give the leaders of their socio-religious units
training in psychology and counseling theories and techniques. Some de-
nominations have begun to examine, evaluate, and try to improve their
pastoral counseling practices.

Interest in the field is becoming more widespread; books and
magazines are now being devoted exclusively to the field of pastoral
counseling. But even in pastoral counseling the populated areas are
generally more favored, for in these areas the religious leader is more
likely to have the assistance and additional funds which may be necessary
to release the pastor for these counseling duties. In this respect the
Church of Jesus Christ of Latter-day Saints is unique, for it maintains
a nearly standard ratio between its membership and the numbers of its
leaders.

The ward is the social unit of the Church. A ward is the smallest
territorial division of the Church. It contains an average of about
750 Church members, children and adults. . . . The ward population
should be small enough to enable the bishopric to know personally
every member of the ward.1

Being a lay church, the Church of Jesus Christ of Latter-day
Saints is so organized as to distribute the duties of the Church among
the member-officers rather than leaving the total responsibility of

1John A. Widtsoe, The Program of The Church of Jesus Christ of
leadership to the bishop. Thus it would seem that the Church is ideally organized for offering counseling to the masses irrespective of population area, and for this reason this particular denomination was selected for investigation in this study. As yet, no inquiry has been made into the pastoral counseling of the Church of Jesus Christ of Latter-day Saints, or of the role played by its bishops in the counseling of the Church members' personal problems. The bishops are the leaders of the socio-religious units of the Church of Jesus Christ of Latter-day Saints. It is the plan of this study to take some of the beginning steps in this area of inquiry.

The Problem

It was the concern of this study to determine the status of the bishops of the Church of Jesus Christ of Latter-day Saints with respect to their function as counselors to the Church members.

This problem resolved itself into three areas of investigation:

1. What is the similarity or conflict between the philosophies and beliefs of the Church of Jesus Christ of Latter-day Saints and those of professional counseling? Are the two fields compatible?

2. What is the attitude of the Church toward the bishops' acting as counselors to the members of the wards? This had three avenues to explore:

   a. Does the Church instruction to bishops prescribe and direct the bishops' counseling duties?

   b. Are the bishops called upon, in practice, to act as counselors? And, if so, what is the extent and nature of their cases? If

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1Ibid., pp. 88-89.
the bishops received counseling cases, from what source or sources were they referred?

   c. What is the attitude of the bishops toward their securing counseling training?

   3. What are some of the elements of the bishops' personal background and is there a greater than chance (significant) relationship between certain of these elements and the types of cases they are called upon to counsel?

**Procedures**

In investigating the three phases of the problem the following procedures were employed:

   1. The similarity or conflict between philosophies of the Church and professional counseling was sought through a comparative review of both Church directives and professional counseling literature, to determine the relative compatibility of the two fields.

   2. An indication of the Church's attitude toward the bishops acting as counselors was sought by:

      a. An examination of Church directives and scripture to determine if counseling was a duty of the bishop by Church precept, or if it was excluded from his duties.

      b. An investigation of whether or not counseling is one of the duties in practice was conducted via a questionnaire wherein the bishops were asked to indicate the number and types of cases they had been called upon to counsel during the past year. A question was included on the questionnaire to find the sources from which the cases were referred to the bishops.
c. An indication of the bishops' attitude toward securing counseling training was sought by a scaled question on the questionnaire which asked the bishops to give their opinions of the value of counseling training to them. This was also amended by unsolicited comments from the bishops regarding the value of counseling training.

3. The significances of the relationships between the educational levels of the bishops, their occupations, their years in office, the size of their families, their ages, their opinions of the value of counseling training, the size of communities in which they labor, and the types of cases they were called upon to counsel were tested by means of the Chi Square Test, a function to determine whether or not the differences existing could be accounted for by the operation of the laws of chance.

Selection of Sample

Since it was one of the original interests of this study to investigate an organization which would not favor the population centers, but rather reach people of all levels, the sample was arbitrarily selected. This was done in order to avoid the weaknesses of a random sample which might favor the urban areas. The sample was chosen to meet the following criteria:

1. A nearly equal representation from the six population categories, from the extreme rural to metropolitan.

2. A sampling that would enable the testing of significant relationships between the size of community and the types of counseling cases involved.
Methods Used in Gathering Data

The major techniques used in gathering and preparing the data included: A comparative review of the literature of the Church and of professional counseling literature to find the agreement or conflict between the two fields. An advisory group of six bishops were selected and consulted in the selection of problem categories, examples and elements of the bishops' background to be included on the questionnaire. A capsule questionnaire was formulated and sent to twenty-five bishops. A one-sheet questionnaire was constructed after consultation with the advisory group of bishops and return of the capsule study. The Chi Square Test was used to test the significance of the relationships drawn between certain elements of the bishops' background and the types of cases that they were called upon to counsel.

Need for the Study

The increasing number of emotional and social problems indicate that the rise in personal problems is a national trend. This would seem to bespeak not only the need for additional sources to which people can turn for counseling with regard to their personal problems, but also an examination of existing sources. One of the largest groups of existing sources of counseling was believed to be the bishops of the wards of the Church of Jesus Christ of Latter-day Saints.

The frequency of cases of social and emotional disharmony increases within the realm of the Church as well as outside the Church. Since "Mormonism" purports to be a practical religion which attempts to

aid people in every aspect of life, this situation would suggest a need for examination of pastoral counseling within the Church itself in all sizes of communities.

**Delimitations**

The study is limited to the counseling activities of one hundred bishops of the Church of Jesus Christ of Latter-day Saints who have been in office one year or longer. No attempt has been made to evaluate or judge the practices or qualifications of the bishops. There exist also two limitations on the bishops which affect the study: First, the bishops are instructed not to keep written records of personal information and so the data of the study are dependent, for their accuracy, upon the memory and judgment of the bishops. Secondly, the necessity for the bishops to make a living in addition to their Church duties restricts the time and facilities available to them for training; this in turn will limit the recommendations following this study.

**Implications of the Study**

The information gained from the study should have application toward indicating ways of extending and/or improving the counseling services given by the bishops to the members of the wards.

**Definition of Terms**

**Function as counselors** — This term shall be taken to mean

assisting, through face-to-face interviews, in the resolution of the personal problems of the members of a bishop's congregation or ward.

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Nature or type of congregation -- This term shall be taken to refer to the rurality or urbanality of the populace of the ward.

The Church -- This term shall be taken to refer to the Church of Jesus Christ of Latter-day Saints, also called the Mormon Church or Mormonism.

The wards -- This term shall be taken to designate the smallest social, and church-governmental division of the Church; the local unit of approximately seven hundred and fifty members.

Summary

Recent years have seen a change in the nature and regulation of pastoral counseling. A shift toward the precepts of psychiatry and psychology has transpired which has altered the role of the religious leader, and led many denominations to offer both training and evaluation of their pastoral counseling personnel. There are also many professional therapeutic services available to the public through the professional clinics and public schools, but most of these are felt to favor the population areas. Thus, the natural interest of the investigator in both his profession and his religion has led to an investigation of the counseling done by the religious leaders of the Church of Jesus Christ of Latter-day Saints.

The problem was to determine the status of the bishops of the Church with respect to their function as counselors to the members of the wards. The problem developed into three phases: (1) a comparison of philosophies between the Church and professional counseling, (2) the attitude of the Church toward bishops doing counseling, and (3) the significance of the relationship between certain elements of the bishop's
background and the types of cases he is called upon to counsel. The study was restricted to one hundred bishops who had been in office one year or more, and inquiry was made into the counseling aspects of their activities only. The information was sought mainly by use of the comparison of Church and professional literature, circulation of a one-sheet questionnaire and drawing inferences from the tabulated results of this questionnaire, and the use of the Chi Square Test of significant differences.
CHAPTER II

REVIEW OF RELATED LITERATURE

In reviewing the literature in the fields of counseling, pastoral care, and the writings within the Church of Jesus Christ of Latter-day Saints, it was found that no research had been reported on the counseling duties of the bishops of the Church. Only one study was found in the Church educational system, the Seminary, which indicated that the bishops might be recipients of counseling cases. Many of the writings in the field of pastoral counseling were examined and some of those relevant to this study are reported in this chapter. The literature from the Church of Jesus Christ of Latter-day Saints has been reported in the following chapter.

The review of literature attempted to cover two main areas of investigation: (1) literature which defined the relationship between pastoral work and counseling and (2) research and training programs related to pastoral counseling.

Counseling and Pastoral Work

Literature from the field of pastoral counseling and professional counseling indicated that little conflict existed between the two fields.

\footnote{John James Glenn, "A Study of Guidance Opportunities and Practices in the Seminary System of the Church of Jesus Christ of Latter-day Saints" (unpublished Master's Thesis, Department of Personnel and Guidance, Brigham Young University, Provo, Utah, 1956).}
Both have a common interest which causes the two fields to overlap in duties. That common interest is aiding the individual to better adjustment and a more happy life.

Psychological and therapeutic theorists from many schools of thought recognize both the need and the place of religious values for both the counselor and the client. This was the subject of a symposium (in print) appearing in the Personnel and Guidance Journal, entitled "The Counselor and His Religion." In the second part of the symposium James F. Moynihan wrote:

All counselors must realize the role that religious values play in the motivations and adjustments of their clients. Such awareness, when it is implemented by adequate information, provides an important base on which a counselor builds his methodology as he endeavors to guide, teach, or clarify many of the problems of the client. Without such a background it would be difficult for the counselor to enter adequately into the perceptual field of the client. In fact, without this background it may become evident to the client that the counselor is over his depth and that important facets of problems are being overlooked to the loss of the client.1

And in the third part of this same symposium C. Gilbert Wrenn opens his discussion with these words:

The postulate of this paper is that religion and psychology complement each other. Psychology contributes to the understanding of the nature of self and one's relationships with others, religion to an understanding or meaning and purpose in life, and the significance of these same relationships. Both may contribute to more effective living. Their purposes are parallel and supporting, not antagonistic. . . . Psychology (in its therapeutic sense) can be more effective if it considers the place of religious values and relationships in a client, since these attitudes and values are as real as are aptitudes and skills. They cannot be disregarded. . . .2


Edmund G. Williamson substantiates this view suggesting that counselors owe it to the client to hold their own value systems and to allow the client to hold his own value system. O. Hobart Mowrer strongly asserts the value of religion and its value systems and decries psychologists who minimize the value and influence of religion.

Religionists in their literature have in turn asserted the value of the use of psychological and counseling principles and techniques in their work.

Every minister is called upon to be a counselor. Unless he is completely insulated from human need, men, women and youths will come to him to seek self-understanding and guidance . . . and the minister's work is most effective when there is a synthesis of psychological insight with objective religious truth.

The literature in the field indicates that although religion and therapeutic psychology are interrelated and interact strongly with each other, each still has its own province and its own limitations. Rollin A. Johnson, Minister of the Congregational Church in Stillman Valley, Illinois, explains:

The pastor has a different role from the office counselor in the initiative which he is expected to take in calling upon people in their homes. If he waits for people to come to him for counseling, most of them are unlikely to come, for they do not view him that way. But they do welcome the pastor's coming to them with concern for their anxieties and understanding of their predicaments. When a pastor is alert to signs of distress he can, without coercive pressure, invite consideration of crucial issues and be available in time of need to enter into counseling with a member of his church.

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This distinction is further elaborated by Charles F. Brooks, Pastor of the Cathedral of St. John, Providence, Rhode Island:

The pastor in his counseling has unique limitations and resources, which he must be competent to recognize and utilize. The nature of professional training limits him to short-term counseling. When the personal problems brought to him are involved in the unconscious dynamics they should be referred to a psychiatrist, and when they involve community relations and resources they should be referred to a social worker.1

Abraham N. Frantzblau of the Hebrew Union College of New York is even more positive in his distinction of the two fields:

There is a sharp distinction between psychiatry and counseling. So long as the minister sticks to counseling there is no conflict between the clergyman and the psychiatrist. If the minister wishes to practice psychotherapy the only satisfactory way to do so is to study medicine and become a psychiatrist.2

This distinction and limitation of roles and responsibilities is also sharply expressed by professional psychotherapists and applied to men in their own field as a blanket rule. The point of not exceeding one's level of training or competence was adopted by the American Personnel and Guidance Association as an area covered by the profession's code of ethics, as explained by C. Gilbert Wrenn:

A counselor may not offer services outside his experience and area of training, or beyond the level of his competence; or accept any assignment of this nature from anyone.

A counselor should be aware of his personal limitations and refrain from undertaking any activity where personal limitations might result in inferior professional services or harm to the client.

Cases beyond the counselor's competency and/or training must be

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referred to proper specialists but only through proper channels and with permission of the parents of the client and the permission of the client.¹

According to Wrenn, any member of the counseling profession not following the code of ethics prescribed would be guilty of unethical conduct.

Pastoral Counseling and Training

Literature found on the existence of and formulation of pastoral counseling training programs was limited to a few books and articles. Stanley E. Anderson's book explains how the pastor may increase his usefulness by a definite counseling program and suggests books for additional reading by the pastor. The author stated that he believed the pastor should be as well qualified in psychology as in theology.²

Another book written on counseling programs by William E. Hulme outlines for the pastor the way to formulate and operate a counseling program in his parish. Hulme also relates counseling activities to other pastoral activities and explains their interrelationships. His book contains suggestions on how to publicize the counseling service of the church involved and how to educate the congregation to an awareness and acceptance of the pastor as a counselor. One might consider Hulme's small volume a handbook for the beginning pastoral counselor.³


In addition to the above and other books which attempt to analyze the counseling program in churches, there are journal articles on the subject, although no record was found of any proposed, comprehensive training program. One of the better journal articles was written by Paul E. Johnson and was reported in a science publication. In his article Johnson analysed the clergyman's role as a counselor, discussed the pastor's counselees, when and how to make referrals, and also discussed the educational training needed by the religious counselor.¹

Since most denominations have paid and professionally trained ministers it was observed through a review of ecclesiastical college catalogues that courses in and related to counseling are a part of the curriculum for theological students.² In addition to this, many state and local organizations such as hospitals and mental institutions offer intern work for theological students.

An example of such training was reported by Francis L. Strickland of Boston University. He reported that clinical training in mental hospitals has been offered theological students since 1927, first at Worcester Massachusetts State Hospital and then in other hospitals. Strickland reported that one of the purposes of this type of program was to give the future ministers experience in interpersonal relationships under conditions of acute illness, and to give them the opportunity of working with men in other professions for the relief of human suffering. The theory behind


this type of training is that the pastor will learn his role through a
synthesis of theory and practice through instruction in the classroom and
work in the clinic.¹

No books, periodicals or studies were found relating to the train-
ing as a counselor of bishops of the Church of Jesus Christ of Latter-day
Saints. To the writer's knowledge, no literature of this type exists.

However, one study by John James Glenn, a seminary teacher, on
guidance in the Church Seminary System, contained a short reference to
bishops as possible recipients of youthful counseling clients.

Glenn's study indicated two factors: (1) that the children in the
Church Seminary System considered the bishops to be a source of counsel-
ing, and (2) that the students chose him above many of the other sources
available to them for counseling when asked to whom they would go for help
on their problems. In this choice there were twelve possible sources of
counseling listed on a questionnaire in the study. These were father,
school teacher, bishop, friend, seminary teacher, high school principal,
sister, brother, mother, school guidance counselor, Sunday school teacher,
and M.I.A. teacher. The study involved a total of 1,716 boys and 1,782
girls of ages fifteen through eighteen years. Boys fifteen years of age
ranked the bishop third choice of the twelve counseling sources offered;
girls of the same age ranked the bishop sixth in their choice of coun-
selors. Boys sixteen years of age ranked the bishop fourth in their choice
of counselor while girls of the same age ranked the bishop sixth. Boys
seventeen years of age ranked the bishop third in their choice of counselor

¹Francis L. Strickland, "Pastoral Psychology--A Retrospect,"
Pastoral Psychology, IV (October, 1953), 9-12.
while girls of the same age ranked him fifth. Boys eighteen years of age ranked the bishop fifth in their choice of counselor, and girls of the same age ranked the bishop seventh in choice.

It was of interest to note from Glenn's study that the seminary youth chose the bishop as a source of counseling over the school counselor.¹

Other studies in the seminary field concern the problems of seminary youth and methods in theory and practice with which the seminary personnel might try to aid the students with these problems, but these studies were not found to relate to the bishops of the Church. They were not considered relevant to this study and were not reported.

Summary

A review of the literature exploring the fields of counseling, pastoral care, and the writings of the Church of Jesus Christ of Latter-day Saints did not disclose any information on the counseling duties or training of the bishops of the Church. Therefore, this chapter undertook the exploration of pastoral counseling without the confines of the Church of Jesus Christ of Latter-day Saints. Two principal areas of the literature were examined: the relationship between professional counseling and pastoral work, and literature relating to the training of pastoral counselors.

In the first area, the literature indicated several points:

1. The purposes of counseling and of pastoral work are in the main parallel rather than antagonistic, and interrelated rather than conflicting. It was the opinion of leaders in both fields that both the

¹Glenn, op. cit.
pastor and the professional counselor or therapeutic psychologist would perform their tasks better with a background and knowledge of the other's field, techniques and values.

2. The province of pastoral work has more to do with aiding the individual in adjusting to or formulating his own value systems, and the province of psychological work is to aid the individual in understanding himself and his relations to others.

3. For either the pastor or the professional counselor to extend his practice beyond his training and/or level of competence is dangerous to both the client and the counselor's professional standing, therefore, such action would constitute an unethical practice.

In the second area of this chapter, that of training for pastoral counselors, the literature consisted largely of a few books and articles in professional periodicals which discussed two main points:

1. That there are certain basic steps to be taken in setting up and operating a counseling program in the local parish and the relationship of pastoral counseling to the other duties of the pastor must be properly understood if the pastor's counseling program is to succeed. The pastor must also secure training in counseling and keep abreast of current developments in the field.

2. There is available in most communities for ministers a type of internship program in cooperation with the state and local hospitals and mental institutions. Various theological colleges and seminaries offer courses in and related to counseling as a part of their curriculum.

One study was found within the educational system of the Church relating to the bishops of the Church acting as counselors. This study
contained a brief reference to the bishops of the Church as possible recipients of counseling cases from seminary students. The study reported that the boys and girls of the seminary system considered the bishops of the Church as ranking high among the persons to whom they would go for counseling.

No other studies having a direct bearing on the status of bishops of the Church of Jesus Christ of Latter-day Saints as counselors were found.
CHAPTER III

COMPARISON OF PHILOSOPHIES

A comparison of the philosophies as found in the literature of the Church and that of professional counseling indicated that the two are attempting to attack and resolve the same problems, namely: human self-improvement and the attainment of happiness within and among members of humankind. The differences which appear are mostly on the surface and are largely products of interpretation and semantics. These differences are no more striking than those existing between the different "schools of thought" in professional counseling, which are also largely a matter of emphasis and semantics.

Areas of Agreement

Basic Purpose

Dr. Dugald S. Arbuckle, after reminding the reader of the recentness of the concept of counseling being aiding rather than moralizing, stated the following:

The basic objective of counseling is to help the individual to become independent and capable for functioning on his own. Self-determination and self-clarification will be possible only when personal insight has been achieved.1

And again from professional counseling, Dr. Arbuckle compares the

statements of other authorities:

Williamson's definition of counseling as "a means of helping people to learn how to solve their own problems" differs but little from that of Roger's, "a means of allowing the client to gain an understanding of himself which enables him to take positive steps in light of his new orientation." 1

And while counseling may have a more experimental or scientific history and background, this does not differ markedly from the purpose of the Church of Jesus Christ of Latter-day Saints as stated by its founder, Joseph Smith.

Happiness is the object and design of our existence; and it will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. . . .2

Apostle John A. Widtsoe elaborates upon this further:

The happy person is in harmony with the conditions and things about him. He does not quarrel with his surroundings, he is in full adjustment with his environment, a fully integrated man. This adjustment enters into the material, mental and spiritual worlds. Everything that constitutes a man is concerned in the process of adjustment. Frequently, however, environment, not of his own making, is in opposition to law and order. . . . Happiness therefore is not merely conformity with existing order, but also conquest over improper condition . . . such mastery, contributive to happiness, must be won first over oneself, then over outside forces.3

Main Point of Interest

It was found that the focal point of the Church and of professional counseling was the same, namely, the individual.

The church therefore, is more concerned with individuals than groups. It is well to know the average condition of the group as a whole, but it is more important to know the condition of those of the group who

1Dugald S. Arbuckle, "Good Counseling—What Is It?" Educational Administration and Supervision, XXIV (May, 1948), 304–09.


3Widtsoe, op. cit., p. 20.
are lowest in happiness. The poorest, weakest, and most needy must ever be the direct concern of the Church. If these most needy can be raised, the average will automatically raise.1

Practices so devised must be directed primarily to the personal development of all the members of the Church. Full happiness cannot be attained unless every power within a man is brought into life and action. . . . The development of the manifold nature of man is therefore held in steady view in the practices of the Church.2

The Church disseminates knowledge and encourages learning, or religious precept and understanding, and everyday life adjustment through all of its organizations and auxiliaries, books, publications and newspapers. It advocates and sponsors variety of activity. All this with the idea in mind of the development of the well being of the physical, emotional and spiritual nature of the individual.3

The individual and his development are no less the central concern of professional counseling:

Counseling is centered upon the problems and needs of the client. The use of and amount of data may differ but the client is the central concern of all schools of counseling.4

The client himself, his maturity, realism, intelligence, his whole present pattern of reaction to self and others, is certainly the most important single factor in the determination of counseling outcomes.5

Counseling is strongly dedicated to client self-realization and self-direction. Counseling is not something to be done to the person with problems, instead it is a process conducted in a one-to-one relationship in which the client is aided by a human catalytic agent, the counselor, to learn what is needed to enable him to resolve his own problems.6

Faith—Awareness of Problem and Motivation

It is also to be noted that faith is a precept basic to both counseling and the Church as implied by their mutual basic purpose. Before

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1Ibid., p. 27.  
2Ibid., p. 31.  
3Ibid., pp. 25-55.


6Ibid., pp. 23-24.
any individual would try to tread the upward path of either counseling or
the Church he would have to exercise a measure of confidence in both the
counselor (religious or professional) and in his own ability to find a
solution to his problems. By the same token, both approaches require of
the individual awareness of the need of change of conduct and thinking,
humility without degradation and a desire to reach a solution (motivation).

The logical conclusion of faith, awareness and motivation is that
it be directed toward the solution of the individual's problems.

Repentance has a two fold aspect. First the repentant man turns away
from evil . . . second, he turns toward that which is good . . . a
neutral man who commits not sin but fails to do his duties is only
partially repentant . . .

We can say that a therapeutic process has taken place when a client
with an attitudinal-behavioral organization which causes him and
others discomfort and which restricts the capacities of the person
to live a free and constructive life, comes to a different attitudinal-
behavioral organization which is accompanied by an increase in the
feeling of well-being and by a release from the elements restricting
the degree of self-realization or self-actualization.

Mutual Responsibility for Change
Or Baptism

It is crucial to stress the point that the function of the interaction
between the counselor and the client is to facilitate changes in the
behavior of the client. Furthermore, this purpose must be understood
by both participants . . . the client and the counselor both must
recognize too that the change desired and worked for is a change in
what the client does outside the interview and will continue to do
after his contacts with the counselor are terminated.

Dr. Pepinsky's clear suggestion above, of a contract of understood
mutual responsibility for lasting corrective action on the part of the

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1Widtsoe, op. cit., p. 214.

2E. H. Porter, An Introduction to Therapeutic Counseling (New York:

3Harold B. Pepinsky and Pauline N. Pepinsky, Counseling Theory and
client, resembles closely the principle of contract found in the ordinance of Baptism within the Church:

Now I say unto you, if this is the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you? ... I baptize thee, having the authority from Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you, and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.  

Acceptance and Understanding

Regarding the matter of understanding and forbearance rather than judgment as a principle of helping people improve, both the Church and professional counseling sound a similar note:

The feeling that one is understood, however, is not the same as the feeling that one is forgiven. The Counselor who feels that it is within his power and providence either to forgive or condemn an individual ... must automatically place himself above the individual.  

Being non-moralistic in counseling does not mean that one is not concerned with moral values; being non-disciplinary does not mean that one does not believe in self-discipline; being acceptant does not mean that one must believe what one accepts. But the evidence tends to show that we do not improve the state of morals by preaching; that we do not create better citizens by savage punishments; that we do not replace the evil in the mind by refusing to accept it.  

The Church has always taught that one should be lenient and forbearing, implying that if there is judgment to be made it will be by man's own thoughts and actions at the hand of God, not man. Beginning with the

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1 Book of Mormon, Mosiah 18:10-13 (Salt Lake City: Deseret News Press).
2 Arbuckle, Student Personnel Services in Higher Education, p. 176.
3 Ibid., p. 172.
Golden Rule\(^1\) and extending up to present-day Church directives this has been so.

... And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?\(^2\)

In all instances the attitude of the Church is to encourage the individual toward correction and eradication of existing problems rather than any desire on the part of the Church to punish the individual or embarrass him.

... The prevailing opinion is ... to be as lenient as possible considering always their future lives and the effect which unnecessary publicity may have upon them. Too severe action often defeats the ends of justice. This would be more harmful to the individuals, their families, and the community than any good which it might hope to accomplish by drastic measures.\(^3\)

**Areas of Disagreement**

In the matter of judgment, of course, is where counseling and the Church were found to have disagreements, for each places different emphasis on this point even as different schools within the field of counseling dispute over the emphasis on the point of judgment.

**Bishop as a Judge**

The fact that the bishop may (though it is not frequent or publicized) be called upon to preside over a church court to try a member for his membership places a severe block in the bishop's way toward the establishment of rapport, but the admonition above holds in all cases even those before the bishop's court.\(^4\)

Inspiration vs. Training

Disputes between the Church and professional counseling occur in the areas of the amount of training required and the place of inspiration. Here it is largely a matter of emphasis, rather than disagreement in principle. Both fields acknowledge the place of the other's point of view. Regarding the place of inspiration and training, the Church view is implied by the following excerpt from its scripture. Speaking of revelation and inspiration, the Doctrine and Covenants states:

Behold you have not understood; you have supposed that I would give it /the gift of inspiration to translate ancient writings/ unto you, when you took no thought save it was to ask me.

But, behold I say unto you that you must study it out in your mind, then you must ask me if it be right...  

The above seems to indicate to the writer that the Church view is that revelation (or inspiration or insight) is not designed to supplant, but rather to supplement man's own efforts to solve his problems. In this light the procurement of training for counseling does not appear inconsistent since the Church encourages self-improvement and knowledge-seeking programs of all kinds. The fact that the Church sets the inspiration of God above the counsel of man does not imply diametric opposition between the fields of professional counseling and the Church. The Church viewpoint on training versus inspiration is again illustrated in the Doctrine and Covenants:

... That man should not counsel his fellow man, neither trust in the arm of flesh—but that every man might speak in the name of God the Lord, even the Savior of the world; That faith also might be increased in the earth...  

Taken out of context, this isolated scripture would seem to indicate violent opposition to counseling, but the preceding scripture from

1Doc. & Cov. 9:7-8.  
2Ibid., 1:19-30.
the Doctrine and Covenants relating to the translation of the Book of Mormon must also be taken into account.

To those who would point to the above scripture and like verses as a possible vote against counseling training, it should be remembered that counseling does not suggest telling the individual how to regulate his life, but how to help him to arrive at that decision himself. A skillful counselor plus the inspiration of God is the more able to do good. Humility does not mean clumsiness or ignorance.

This admonition is repeated again in the Doctrine and Covenants:

... and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.1

Organize yourselves; prepare every needful thing. ... .2

Seeking the aid of God does not imply the disregard of personal abilities but the alliance of these with God.

In the same tenor the writings of counseling, while emphasizing the importance of professionalism and training, do not overlook or slur the place of inspiration or religious comprehension; indeed insight is a basic and vital step in the therapeutic process according to Fredrick C. Thorne:

The personality counselor needs to be more than just a scientist. He must also have wide grounding with respect for philosophy and religion in their many applications to everyday life.3

Although it is possible for an individual to work out his own solutions to problems by trial and error methods, the function of education and religion is a preventative education process4 is to

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1Ibid., 88:19-20. 2Ibid., 46:7-8.
4idtsoe, op. cit., chap. i.
present the concentrated experience of mankind in a form which the individual can assimilate and thereby avoid having to retrace the tortuous path himself. . . . The counselor must be a philosopher who diagnoses the client's blind spots and provides a new re-education experience which supplements the client's formal training. In a sense, the counselor is an expert who reviews the client's "Weltanschaung": Concept or picture of life and the world, peculiar to the individual to discover what is untenable and to supplement the areas of inadequacy with new and appropriate information which reinterprets the whole structure. In other words, the counselor attempts to overhaul and bring up-to-date the client's world conceptions in the light of the most advanced information.¹

The procedure to be followed in counseling a person who is disturbed over a religious problem need be no different from that used when counseling one who has any other personal difficulty that is emotional rather than intellectual in nature. What makes counseling in the field of religion somewhat unique, however, is that seldom are religious difficulties ones that can be solved rationally and intellectually devoid of emotional content.²

. . . Intuition or clinical judgment must fill in the gaps between diagnostic data. There is no statistical device for coalescing parts into a dynamic whole even though statistics are vital to valid use of the parts.³

Thus, while acknowledging the existence and place of inspiration, professional counseling naturally emphasizes the need for professional training in the techniques and theories of counseling. It is felt by the writer that there are certain elements essential to successful counseling that distinguish it from just casual interviews or giving of good advice to a friend. Pepinsky distinguishes between counseling and other relationships thusly:

The term counseling relationship refers to that interaction which (a) occurs between two individuals called "counselor and client," (b) takes place in a professional setting, and (c) is initiated and maintained as a means of facilitating changes in the behavior of the client.⁴

¹Thorne, op. cit., pp. 476-86.
²Arbuckle, Student Personnel Services in Higher Education, p. 170.
³Wrenn, op. cit., p. 74. ⁴Pepinsky, op. cit., p. 74.
And Hahn states:

Counseling is professional clinical service . . . the counselor must have a sound working experience with a wide range of psychological tools and techniques in order that he may vary the pattern of their use according to the kind of institution and clientele he serves.¹

This view is widely shared in professional counseling, but there are also many points of disagreement within the field and some are so liberal as to carry the idea of "every man his own counselor" type of philosophy. There is no indication of radical opposition to the views of religion on counseling, only modification.

Summary

As has been expressed in the philosophies taken from literature of both professional counseling and the Church of Jesus Christ of Latter-day Saints, there are some areas of basic agreement between the two fields and few of disagreement because of respective emphasis.

1. Areas of agreement
   a. Basic purpose of both professional counseling and that of the Church is to help people improve themselves.
   b. Basic interest of both is in the individual and his attainment of satisfactory adjustment and happiness.
   c. Faith or confidence by the individual member or client in both his own abilities and those of the counselor is common to both fields.
   d. Recognition of the existence of a problem and of the need for solving it by the individual is the first step of both fields toward resolution of a problem.
   e. Corrective, sustained action on the part of the individual

¹Hahn, op. cit., p. 7.
(Repentance or self-actualization) is the main goal of both the Church and professional counseling.

f. Recognition by both the individual and the counselor of his respective responsibilities for lasting corrective action on the part of the client (Repentance and Baptism) is the operating contract under which the Church and professional counseling function.

7. Need for understanding, forbearance, and objectivity rather than judgment on the part of the counselor is a basic tenet of both the Church and professional counseling.

2. Areas of disagreement

a. The fact that the bishop may be called upon to act as a judge in the Church judicial organization makes his position as a counselor to his ward members somewhat awkward, but certainly not impossible. This, however, would be an area of duty upon which the professional counselor might be dubious. Counselors are in accord, generally, in their adamant opposition expressed judgment of any kind of the client's words or actions. Still there is disagreement as to the place of interpretation in counseling among the schools of counseling, some regarding interpretation as judgment.

b. A second area of possible difference between the Church and professional counseling is that of the place of training and inspiration. While each acknowledges the place and value of both, the Church clearly places the counsel of God above that of man, and professional counseling is equally firm about the need and desirability of professional training in theory and technique. Despite these few differences, and in light of the areas of agreement, the two fields appear to be not incompatible but rather un-introduced to each other.
CHAPTER IV

BISHOPS' COUNSELING DUTIES IN PRECEPT AND PRACTICE

Lines of agreement were drawn between the basic philosophies of the Church and professional counseling literature in Chapter III. The next phase of the investigation was to determine the attitude of the bishops and the Church toward the bishops' acting as counselors to the members of their wards in the resolution of personal problems. This phase of the problem resolved itself into three avenues of investigation:

1. To determine if counseling was one of the prescribed duties of the bishops as described in the accepted literature of the Church.

2. To determine the extent (frequency) and nature of counseling cases with which the bishops were confronted in interview situations in their attempts to help the members of the wards resolve their personal problems, and the sources from which these cases were referred.

3. To determine the attitude of the bishops themselves toward securing counseling training as indicated by their judgment of how beneficial such training would be to them in the execution of their duties as bishops.

Bishops' Duties from Literature

Procedure

The search for evidence on this question involved research from the accepted scripture of the writings of the Church only, and included
the Bible, The Book of Mormon, The Doctrine and Covenants, and the Pearl of Great Price, plus such writings as the bishops' handbooks, priesthood and organizational handbooks, the writings of the apostles and the presidents of the Church and others as listed in the bibliography. The Church literature was examined for direct and pertinent statements as to whether or not counseling was one of the duties of the bishops, and whether the Church provided counseling training.

Findings

Direct statements in Church literature

In prescribing the duties of the bishop, both the scriptures and the Church writings are not specific, and generally the concern seems to be in indicating the qualifications of the bishop rather than what his specific duties might be. There was found no indication that training in counseling is one of the requirements or qualifications of a bishop. There were, however, some instructions that allude rather broadly to counseling being among the bishops' duties. In a handbook for bishops it states:

The Bishop and his counselors, though assisted by specifically authorized leaders, are responsible for every church program and activity conducted within the ward with the single exception of the quorums and groups of the Melchizedek Priesthood which come under the direction of the stake presidency. Nevertheless, high priests, seventies and elders, as individual members of the ward, come under the jurisdiction of the bishopric.1

From the above it can be concluded that if any counseling is done in the ward, the bishop is responsible for it in the same way in which he

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1Helps and Suggestions for Ward Bishoprics, January, 1956, comp. by the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1956).
would be responsible for any other ward activity. The instructions of the bishops' handbook are repeated and expanded upon in the Handbook of Instructions for Bishops and Stake Presidents.¹

These handbooks list and discuss the bishops' qualifications and suggest his most important duties:

Since a bishop is concerned largely with temporal affairs, including the care of the needy, he should be a man of judgment, integrity and thrift. He should be qualified to keep accurate account of the tithes and ward funds. He should be wise, tactful, sympathetic and considerate. He should develop executive ability in his labors and set an example in the systematic, careful handling of his own affairs. As president of the Aaronic Priesthood, he should be especially qualified to handle boys and supervise the activities of this priesthood.²

From the above it can be concluded that a bishop is selected on the basis of his spirituality and sincerity, his skill in working with people, and his business and administrative ability.

Neither of the above quoted sources makes any reference to the bishop's acting as a counselor to his ward members. Nor does either source give any instructions on how to conduct a counseling interview. The discussion is confined almost entirely to the administration of church government within the ward and the supervision of the meetings and activities of the ward and its auxiliaries. Indications that the bishop is to hold interviews were found in the following instances:

1. Interview for recommend for participation in Church ordinances, offices, missions and other special callings.

The bishop or independent branch president is under the obligation to conduct a tactful but thorough interview, each time a recommend is applied for, to determine the applicant's worthiness.³

¹Handbook of Instructions for Bishops and Stake Presidents of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1949), pp. 145-53.

²Ibid., p. 18.

³Ibid., p. 105.
2. Interview for determining the need for receipt of Church welfare aid.

3. Interview of persons and/or witnesses involved in a bishop’s court.¹

4. Follow-up of ward teacher report meetings.²

In the fourth instance there is an allusion to counseling by bishops as a result of ward teacher reports:

Every home in the ward should be visited monthly. The teachers should enter the house upon the invitation of the family and discuss with the family their problems and the gospel message. . . . Wise teachers discover quietly, often indirectly, the condition of the family. . . .

Ward teachers report meetings should be held under the presidency of the bishopric at regular intervals, at least monthly. At these meetings, time should be taken to report in some detail the condition of the families of the ward. To report that the homes have been visited is an incomplete ward teacher’s meeting. General conditions and needs should be a part of the report. Cases of serious delinquency should be reported privately to the bishop who will take steps to effect a cure. Personal reputations should be held sacred and guarded as pertaining to the brethren and sisters visited.³

The Handbook of Instructions makes a statement which, while rather general, may include problems of a personal nature as well as doctrinal and organizational questions:

It is suggested that officer or members of the Church who are in doubt regarding any matters or questions be encouraged to consult with the stake presidency or their bishopric. If, for any reason, these officers should find it necessary to obtain further information, they may then submit the question to the president of the council of the twelve.⁴

A further reference to this is made by Apostle John A Widtsoe. Apostle Widtsoe clarifies and lays out the line of authority in cases of referrals:

¹Ibid., p. 113. ²Ibid., p. 45. ³Ibid., p. 46. ⁴Ibid., p. 10.
We often find instances where the counsel, advice and judgment of the Priesthood next in order is entirely overlooked or completely disregarded. Men go to the President of the Stake for counsel when in reality they should consult their teachers or Bishop; and to one of the apostles when the President of their Stake has never been spoken to. This is wrong, and not at all in compliance with the order of the Church. The Priesthood of the Ward should never be overlooked in any case where the Stake Authorities are consulted; nor the Stake Authorities be disregarded, that the counsel of the General Authorities may be obtained.

The search of the Church literature did not disclose any more specific references to the bishop's acting as counselor to the members of the ward.

Inferences

There are several instances where such duties are inferred from the teachings of the Church. In the Doctrine and Covenants it states that the bishop is responsible in the "temporal affairs" of the ward. Lacking any specific definition, this term tends to justify any righteous activity which would improve the welfare of the ward members.

There exists also within the Church a popular sentiment that the bishop is the "Father of the Ward" and as such is the one to whom the members should go with their personal problems. The extent to which this sentiment is transposed into action was the concern of the second avenue of investigation in this chapter.

Since the investigator could discover no restrictive or prohibiting instructions in the Church literature, it is assumed that counseling

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2Doc. & Cov. 107:68.

by the bishops is an accepted practice in the Church.

**Bishops' Counseling Duties in Practice**

**Procedure**

The desired information was obtained by the use of a questionnaire. The questionnaire, which was filled out by the replying bishops, contained a section in which each bishop was asked to indicate the approximate number of cases that he had counseled during the past year and then, by a scaled check list, break these down into the approximate number of each of seven types or categories of problems.

**Construction of the questionnaire**

The first step in the construction of the questionnaire involved having a personal consultation with bishops in Idaho, Utah, and California. One bishop from each of the six urban to rural categories of community population was used in question nine on the questionnaire. With the aid of these consultations a more accurate set of problem categories was arrived at.

Worksheets were first constructed to get information on types of problems which came to the bishops. The bishops also furnished the examples used on the questionnaire. The examples were considered by the bishops to be typical or actual cases handled by them. The examples were used on the questionnaire in the problem categories section.

The construction of the questionnaire itself proceeded with the design in mind of obtaining the following basic areas of information:

1. Frequency and nature of personal problems handled in interviews by bishops.
2. Rural-urban nature of bishop's ward population.
3. Source or manner in which problem was brought to the bishop.
4. Brief report of the background and training of the bishops.
5. Attitude of bishops regarding their need for training in counseling.

First a draft of the questionnaire was made and reviewed for criticism by the committee for the approval of this study, and then revisions were made. A capsule study was completed and the results evaluated. Twenty-five bishops were selected at random for the capsule study. The following revisions were made in the questionnaire from the results of the capsule study:

1. The spread of the ranges in the number of cases was reduced and made more detailed around the lesser end of the scale.
2. The questionnaire was designed to go on one legal-sized page instead of two pages as in the capsule study.
3. More questions on background were added and others reworded.

It was suggested by the committee that an even one hundred returns would facilitate calculation of results. Therefore, on the basis of a 68 per cent return received on the capsule study, a number of questionnaires were sent out which the writer felt would provide the needed one hundred returns.

The writer desired that the number of questionnaires returned to him by the bishops be near one hundred so as to eliminate the problem of selecting questionnaires to be used for tabulation from a larger number. If the one hundred returns had not been received from the initial mailing, more questionnaires would have been mailed. It was decided that after one hundred valid (meaning those questionnaires which were complete in all
details and on which the bishop had indicated at least one year's term of office) questionnaires were received no more would be considered. A 1956 Bishop's Address Directory was used from which names were selected on a geographical basis.

After further consultation with the thesis committee, the revised questionnaire was multilithed and sent out to a selected one hundred and sixty-four bishops.

The expected one hundred returns were received from the initial mailing. Of the one hundred sixty-four questionnaires mailed, one hundred and eight were returned by the bishops. A 65.9 return percentage was received as compared with the 68 per cent returned in the capsule study.

Five questionnaires were eliminated on the basis of less than one year's term of office, two were incomplete, and one was discarded in order to reduce the return to an even one hundred.

Selection of sample

The one hundred sixty-four bishops were selected in the following manner. To have taken a bishop from each stake would have produced a distorted sample, since population qualifies stake status; thus sampling was done from all population areas. Random sampling had the same weakness as the selection of a bishop from each stake. Questionnaires were sent evenly by per cent to the six population categories scaled in question nine on the questionnaire.

Sampling was done equally among the six categories scaled from rural to urban populations. Twenty-eight questionnaires were sent to farming areas, twenty-eight to bishops in cities of one thousand to five thousand, and twenty-seven to the other four scaled population areas.
Initial tabulations from atlas and maps were done to determine the population areas and per cent to which the questionnaire would be sent. Distribution included the United States, Canada, Mexico, and the Hawaiian Islands.

Results on the population areas as scaled in question nine were as follows:

TABLE 1

<table>
<thead>
<tr>
<th>Range</th>
<th>Number Sent Out</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>On farms</td>
<td>28</td>
<td>31</td>
</tr>
<tr>
<td>Cities of 1,000 to 5,000</td>
<td>28</td>
<td>22</td>
</tr>
<tr>
<td>Cities of 5,000 to 10,000</td>
<td>27</td>
<td>14</td>
</tr>
<tr>
<td>Cities of 10,000 to 50,000</td>
<td>27</td>
<td>17</td>
</tr>
<tr>
<td>Cities of 50,000 to 100,000</td>
<td>27</td>
<td>3</td>
</tr>
<tr>
<td>Cities of 200,000 or over</td>
<td>27</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>164</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

From the above results it was evident that some bishops residing in small cities still regarded the greater part of their ward to live on farms, allowing for the large number reporting in that area.

**Tabulation procedures**

Worksheets were constructed for questions one through ten which concerned bishops' training, background, and attitude toward training, and the source of referral on any cases they might have had. Accumulative results were recorded and tabulated on the worksheets. For the problem interview section, reserve copies of the questionnaire were used as worksheets and results tabulated thereon. Tabulations were done in groups of
twenty and then re-checked and recounted. This was repeated on the final total of one hundred to insure accuracy.

Findings

Extent and nature of bishops' counseling cases

In the first item in this section of the questionnaire the bishops were asked to indicate approximately how many times they had been called upon in the last year to counsel people on their personal problems, from which was gained information on the counseling load of the bishop in the past year.

Of the one hundred responding bishops all had some counseling interviews. Thirty-three bishops reported that they had received from one to ten interviews in the past year; twenty-five reported from ten to twenty interviews; thirteen reported twenty to thirty interviews; nine reported from thirty to forty interviews; thirteen reported from forty to fifty interviews, two reported from fifty to sixty interviews; one reported sixty to seventy interviews; and four bishops reported over seventy such interviews.

The bishops were then asked, in the next seven items on the questionnaire, to break down the totals on item number one into the number of interviews of each of seven problem categories. This breakdown is reported completely in Table 2, on page 42.

The problem categories chosen for the questionnaire were those indicated by the committee of consulting bishops as being those types of problems with which bishops are most likely to be confronted. This selection was somewhat tested by the capsule study sent to twenty-five bishops. In the capsule study the bishops were asked for comment and none of them
TABLE 2
RESPONSES TO PROBLEM FREQUENCY INTERVIEW
SECTION OF QUESTIONNAIRE TO BISHOPS

<table>
<thead>
<tr>
<th>Problem Categories</th>
<th>Bishop Rating of Problem Frequencies</th>
<th>Total Bishop Responses</th>
<th>Approx. Total Cases</th>
<th>Per Cent of Total Cases</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>None 1-3 4-6 7-9 10-12 13-15 16-18 19-21 More Than 21</td>
<td>Total Bishop Responses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Range Media</td>
<td>0 2 5 8 11 14 17 20 25</td>
<td>Total Bishop Responses</td>
<td>Approx. Total Cases</td>
<td>Per Cent of Total Cases</td>
<td>Rank</td>
</tr>
<tr>
<td>A. Finance</td>
<td>14 49 21 6 6 1 0 2 1</td>
<td>100</td>
<td>396</td>
<td>16.87</td>
<td>2</td>
</tr>
<tr>
<td>B. Family relations</td>
<td>9 44 19 6 11 3 3 3 2</td>
<td>100</td>
<td>555</td>
<td>23.64</td>
<td>1</td>
</tr>
<tr>
<td>C. Juvenile delinquency</td>
<td>40 40 12 2 5 0 0 1 0</td>
<td>100</td>
<td>231</td>
<td>9.84</td>
<td>6</td>
</tr>
<tr>
<td>D. Mores and ethics</td>
<td>28 49 16 1 4 1 0 1 0</td>
<td>100</td>
<td>264</td>
<td>11.24</td>
<td>5</td>
</tr>
<tr>
<td>E. Educational</td>
<td>17 46 22 6 8 1 0 0 0</td>
<td>100</td>
<td>352</td>
<td>14.94</td>
<td>4</td>
</tr>
<tr>
<td>F. Occupational</td>
<td>21 45 16 9 5 1 0 2 1</td>
<td>100</td>
<td>376</td>
<td>16.02</td>
<td>3</td>
</tr>
<tr>
<td>G. Others, crops</td>
<td>50 34 8 7 1 0 0 0 0</td>
<td>100</td>
<td>175</td>
<td>7.45</td>
<td>7</td>
</tr>
<tr>
<td>Total responses</td>
<td>179 307 114 37 40 7 3 9 4</td>
<td>700</td>
<td>2349</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>
suggested any additional types of problems. The writer felt that there was no single type of problem since all overlap and contain elements of the others, but some sort of segregation was felt to be necessary for the facilitation of the study and the categories selected were felt to be the most serviceable. Results of item two and its seven categories are reported in Table 2.

The category of family relations was the most frequently marked by the bishops. A per cent of 23.64 of the 2,349 total interviews, or approximately 555 cases were reported in this category by the bishops.

It was thought by the group of consulting bishops that family relations would be an area in which nearly every bishop would have interviews. The results supported this theory of the consulting bishops. This item was also included on the questionnaire because this area was distinctly the province of the Church and as such could not be omitted.

The finance category was second in frequency of interviews. Three hundred ninety-six interviews were reported in this category and 16.87 per cent of the total 2,349 cases. This category was selected for the questionnaire because the consulting bishops felt that it would be a common problem brought to the bishops of the wards.

The occupational category on the questionnaire contained 16.02 per cent of the 2,349 total interviews or 376 cases reported by the bishops and ranked third in the seven categories.

As in the other categories, the consulting bishops and the capsule study indicated that this was a common problem brought to bishops for counsel.

The educational category in the frequency section of the questionnaire ranked fourth in the number of interviews with 352 cases, or 14.94
per cent of the 2,349 reported interviews.

This category was included on the questionnaire upon the suggestion of the consulting group of bishops as being a problem strongly concerned with the young members of the wards.

The morals and ethics section of the frequency scale was fifth in number of interviews with 11.24 per cent of the total 2,349 cases or 264 interviews.

The above category was included in the frequency section of the questionnaire because the writer and the consulting bishops felt that morals and ethics were distinctly the province of the Church. This item on the questionnaire sought to detect how readily the members of the ward seek out the bishops for counseling on a strictly personal and somewhat touchy subject. The problem of getting those who have close personal problems to seek help on them is one which bishop and professional counselor alike share.

Juvenile delinquency cases brought to the bishop for counsel ranked sixth in the frequency section with 231 interviews, or 9.84 per cent of the total 2,349 cases.

Delinquency is an area difficult to measure, often because only those caught are accounted for. This is perhaps explained by two factors: (1) As one of the consulting bishops stated, "Boys and girls who are in trouble with the authorities (civil) generally are not those who are associated closely with the Church or inclined to seek the Church as a source of counsel"; and (2) that which is regarded as juvenile vandalism in one place may be thought of only as boyish pranks in other circumstances.

The category of crops and other cases contained the least number of interviews, 175, or 7.45 per cent of the 2,349 total interviews conducted by the one hundred bishops.

The above category was included on the questionnaire for two purposes: (1) The consulting bishops all felt that crops would be a common problem in the interviews of bishops, since the "Mormon" culture is largely in the non-industrialized western part of the United States, a culture which is still largely agrarian. (2) It was felt by the writer that some allowance should be made for any lack of clarity on the questionnaire, hence the "other" category.

Although the writer realized that examples may have limited the bishops in their replies on the frequency section of the questionnaire, it was felt by the consulting bishops that focus was needed for better understanding by the bishops of this section of the questionnaire; therefore examples were given for each of the seven categories of problems.

A generalization of the bishop's counseling duties was noticed in the fact that the vast majority of cases in all the categories was found to mass around the lesser ranges on the scale, as reported in Table 3 on the following page. The range one to three cases received consistently the highest number of responses by the one hundred bishops and totaled 307 of the total 700 responses.

The zero range received the second largest response number of 179 of the 700 total responses.

The range of four to six received 111\frac{1}{4} responses of the 700 total
and was third in number of responses by the bishops.

After the four to six range the responses dropped off sharply with thirty-seven responses in the seven to nine range; forty responses in the ten to twelve range; seven responses in the thirteen to fifteen range; three responses in the sixteen to eighteen range; nine responses in the nineteen to twenty-one range; and four responses in the more than twenty-one range.

By dividing the total number of bishops' responses in each category by the total number of bishops marking in all categories (seven categories times one hundred responding bishops) the following distribution among the ranges of number of cases was obtained and is reported above in Table 3.

Eighty-five and nine-tenths per cent of all the bishops' responses fell within the first three ranges of the scale. The range of no responses contained 25.6 per cent of the total. The remaining 114.0 per cent of the cases were spread over the remaining six ranges in decreasing amounts.

Reports indicated that the bishop had had a few cases in nearly all problem categories, rather than many cases in any one or two of the categories.

### Table 3

<table>
<thead>
<tr>
<th>Ranges</th>
<th>0</th>
<th>1-3</th>
<th>4-6</th>
<th>7-9</th>
<th>10-12</th>
<th>13-15</th>
<th>16-18</th>
<th>19-21</th>
<th>Over 21</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total No. of responses in range</td>
<td>179</td>
<td>307</td>
<td>114</td>
<td>37</td>
<td>40</td>
<td>7</td>
<td>3</td>
<td>9</td>
<td>4</td>
<td>700</td>
</tr>
<tr>
<td>Percentage of total responses</td>
<td>25.6</td>
<td>43.9</td>
<td>16.4</td>
<td>5.0</td>
<td>5.7</td>
<td>1.0</td>
<td>.4</td>
<td>.3</td>
<td>.6</td>
<td>100%</td>
</tr>
</tbody>
</table>
contained on the questionnaire.

A range median was taken from each of the frequency ranges and this median was multiplied by the total number of responses in each range to determine the total number of interviews being conducted by the one hundred bishops over a period of one year. This total was found to be 2,349, which averaged approximately 23.5 cases per year per bishop.

The above information shows that the membership of the bishops' wards is both aware of and is using the bishop as a source of counseling. This in turn makes counseling a part of the bishops' duties in practice. The evidence also suggests that due to the small number of cases per bishop per year, this source of counseling is not being fully utilised. The question is then raised of whether counseling training might improve this situation.

Sources of referral

Question ten on the questionnaire was included to find how the cases reported on the frequency section were brought to the attention of the bishop.

Question ten appeared on the questionnaire as a modified check list. The choices on the check list were developed from the consulting committee of bishops, having been those which they felt would be the most likely sources of referral in their communities.

The fact that most of the cases were brought to the bishop's attention by the persons involved is not conclusive evidence of confidence in the bishop by ward members or that they feel free to go to him for aid; the low number of referrals from the remaining sources may imply that the other sources are not being adequately used or coordinated. As Table 4
indicates, seventy-two of the bishops felt that most cases were brought to them by the persons involved; twelve of the bishops said that most cases were brought to them by a member of the family of the persons involved; one bishop indicated that most cases were referred by the police; six bishops stated the Welfare Committee of the Church referred most cases to them; seven bishops indicated the Relief Society as the source of referral; and two bishops felt that most cases were brought to their attention by other means.

From the above results four conclusions were made:

1. While most of the cases came to the bishop in person, there were other sources of referral available and used.

2. There were sources of referral not used which could have been, indicating a need for closer coordination with community organizations.

3. The Church organizations could be made more serviceable to
the bishops as referral agencies.

4. Both the bishop and the organizations need to have their counseling duties and functions more clearly defined and more widely publicized to the members of the ward.

Although the bishops marked the questionnaire as reported in Table 4, a great many of the bishops reported by personal note that their cases came from several of the mentioned sources although the majority did come from the category marked. Therefore, the writer felt that the data were not accurate enough to use in comparison with other data obtained on the questionnaire.

Bishops’ Attitudes toward Counseling Training

The third avenue of this phase of the study was to ascertain the attitudes of the bishops toward training in counseling theory and technique. The assumption was that an affirmative answer would mean not only that the bishops recognized counseling as a part of their duties, but they felt a need to do something about improving their skill in this field. Since absolute lack of identification was assured the bishops in a letter which accompanied the questionnaire sent them, it was felt that any strong disagreement or antagonism toward proposed training of the bishops in counseling would be freely expressed. One bishop did so with the following comment: "The authority from God as 'a common judge in Israel.'"

Procedure

The one hundred responding bishops were asked in question eight on the questionnaire to indicate the value of counseling training to them in the performance of their duties as bishops. The question was scaled
from "no value" to "great value." The results of this question are reported in Table 5.

**TABLE 5**  
BISHOPS' OPINIONS OF COUNSELING TRAINING

<table>
<thead>
<tr>
<th>Scale</th>
<th>Total No. of Responses</th>
<th>Responses with Training</th>
<th>Responses without Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>No value</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Little value</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Some value</td>
<td>21</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>Considerable value</td>
<td>40</td>
<td>7</td>
<td>33</td>
</tr>
<tr>
<td>Great value</td>
<td>37</td>
<td>5</td>
<td>32</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>15</strong></td>
<td><strong>85</strong></td>
</tr>
</tbody>
</table>

**Findings**

One bishop's opinion was that training in counseling would be of "no value"; one bishop thought it would be of "little value"; twenty-one bishops thought it would be of "some value"; forty bishops thought it would be of "considerable value"; and thirty-seven had the opinion that training would be of "great value." Table 5 reports the above information in addition to a breakdown of opinions given by those bishops who had received counseling training and those who had not. Of the one hundred responding bishops, eighty-five had not had training and fifteen had received training, as indicated in response to question seven on the questionnaire.

Those bishops who had received training stated that such training had been obtained in the following manner:

1. Eleven bishops who received training received it in college.
2. The remaining four bishops received their training in the following places:

   a. Air Force.
   b. Personnel work at place of employment.
   c. Part of professional work for a retail store executive.
   d. Naval coordination work.

Further opinions of the bishops' regard for training in counseling may be found in the unsolicited comments which accompanied some of the responses, as reported in Appendix B, page 97.

**Summary**

The phase of the study involved in Chapter III was investigated to determine if counseling was one of the bishops' duties in precept and in practice. An examination of the Church literature was made to indicate the precept of the Church, and the actual practices were investigated by means of a questionnaire. This chapter also sought to determine the sources of referral of any cases the bishops counseled. The last phase of the chapter sought to determine the bishops' opinions on the value of training in counseling.

There were no direct statements found in Church literature that indicated that counseling was a prescribed duty of the bishop or that the Church provided any training in this field. However, several rather general statements in Church literature were of such a nature that counseling as a duty of the bishop might be inferred; in any case counseling was not forbidden anywhere in the literature. It was found that the bishops are required to hold interviews on four occasions: (1) prior to a member's participation in certain Church ordinances and callings; (2) in the
determination of the need of Church welfare aid to a ward member; (3) in interview of persons involved and/or witnesses involved in a bishop's court; and (4) as a follow-up of ward teacher report meetings, as the need might arise. The writer felt that the above interview situations might lend themselves to the counseling situation and involve personal problems.

The findings from the frequency section of the questionnaire clearly indicated that the bishops do, in practice, have counseling as one of their duties. All of the one hundred bishops involved in the study reported some counseling during the past year. A total of 2,349 interviews were reported to have been conducted by the one hundred bishops, or approximately twenty-three and one-half interviews per bishop per year. The number of responses in all the seven categories on the frequency section of the questionnaire indicated that the bishops tended to have a few of several types of cases rather than many of any one type of case. The categories of "family relations" and "finance" in this section contained the highest number of responses.

The results of the questionnaire showed that the memberships of the wards were aware of the bishop as a counseling source and were using his services for this purpose, but that the use was not extensive.

Another observation made from the questionnaire was that most of the cases were brought to the bishop by the persons involved and that the next most frequent source of referral was the family of the persons involved. There were a few cases referred from the Relief Society and from the Welfare Committee of the Church, one from the police, and two from other sources. None were referred from other Church agencies or community agencies. The results of this part of the study indicated that the bishops
as counselors have the confidence of some ward members but their counseling efforts are not being adequately coordinated with other referral sources. One might conclude that if the bishop is to be a counselor within the Church his functions should be more clearly defined to all concerned.

The majority of the bishops' responses showed that counseling training would be of definite benefit to them. Only one bishop felt that such training would be of no value, and one felt that it would be of little value.

Fifteen of the bishops reported that they had received training in counseling. Of the fifteen, three reported that counseling training would be of some value to them, and the remaining twelve reported that their opinion was that counseling training would be of considerable or great value. The opinions of the bishops regarding the value of counseling training and the value of this study were also expressed in unsolicited comments by the bishops and are reported in Appendix B on page 97.

The findings of this chapter indicate that counseling is one of the duties of the bishop in practice, though no definite information in precept was found. In practice the number of cases coming to the bishop in one year's time is relatively small. The bishops do use other referral agencies in gaining contact with their cases, but not extensively. The bishops' responses indicated that counseling training would be beneficial to them in the performance of their duties.
CHAPTER V

BISHOPS' BACKGROUND

The questionnaire results reported in Chapter IV showed that counseling is a part of the bishops' duties in practice. A review of Church literature did not indicate that counseling was a prescribed duty of the bishops although inferences were found in the literature which implied that the bishops might be called upon for counsel by the members of their wards.

It was the concern of Chapter V to investigate the personal background of the bishops and to determine if there were significant relationships between six specified elements of the background and the types of cases they were called upon to counsel.

Procedure

Tabulation

The background section of the questionnaire was composed of questions one through ten and was used to gather the data on this aspect of the study. The following elements of the bishops' background were reported on the background section of the questionnaire: positions previously held within the Church organization other than the office of bishop, their occupations, number of members in their families, number of years as bishop, their ages, and the levels of education completed by the bishops. Questions seven and eight, which pertained to the bishops' opinions of the
value to them of counseling training and a report of formal courses they may have received in counseling were also reported in Chapter IV. Data from question nine, which concerned the population of the bishops' wards, were included in Chapter IV as being relevant to that phase of the study, although the Chi Square Test of Significant Difference was applied to this question and these results are reported in this chapter. Question ten, which asked the source of the referrals of the bishops' counseling cases, was also reported in Chapter IV.

The number of responses were tabulated on worksheets and are reported in Table 6 on the following page.

The Chi Square Test was used to test the significance of the relationships between the above elements of the bishops' background and the types of cases they were called upon to counsel. The .01 and .05 levels of confidence were used, but the .01 level was preferred as the level at and below which the null hypothesis would be rejected and above which it would be assumed to hold true.

**Findings**

*Question One: Church Positions Previously Held by Bishops*

Question one was included on the questionnaire to obtain a picture of the variegated Church experiences of the bishops. Many bishops responded, by a note written on the questionnaire, that they had held nearly all the positions in the ward before becoming bishop and others indicated that they had mentioned only a few of their previous offices in the Church. Since no exact number or type of positions held by each bishop was requested or reported, it was impossible to draw any relationships between
<table>
<thead>
<tr>
<th>Background</th>
<th>No. of Responses</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Professional and managerial</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Clerical and sales</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Agricultural and outdoor labor</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Labor</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Number of members in family</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two to four members</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Five to seven members</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Eight to thirteen members</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Years of service as bishop</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One to five years</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Six to ten years</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Eleven to fifteen years</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Age of bishop</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thirty to thirty-nine years</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Forty to forty-nine years</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Fifty to sixty-nine years</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Level of school completed</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Junior high school</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>High school</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>One to four years of college</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>Post graduate</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
</tbody>
</table>
this element of the bishops' background and the types of cases which they are called upon to counsel. The positions that were reported by the bishops are found in Appendix C.

Question Two: Occupations of the Bishops

Question number two asked each bishop to record his occupation. The one hundred responses were first classified according to the Dictionary of Occupational Titles and then grouped, for statistical handling, into four major job classifications as follows: professional and managerial, clerical sales, agricultural and outdoor, and labor.¹

Results of the occupational breakdown are reported in Table 6 on the preceding page. Forty-four occupations engaged in by bishops were classified as professional-managerial; fourteen as clerical-sales; twenty-nine as agricultural-outdoor; and thirteen as labor.

As seen in Table 7 on the following page, the Chi Square value for the comparison of the bishops' occupations with the types of cases which they counseled was significant at the .01 level of confidence, which indicated that there was a significant relation between these two factors. An examination of Table 7 showed that the significance was found largely in certain areas, and that there were other areas in which the occupations of the bishops did not seem to affect the types of cases they counseled. It may be said that a relationship was found to exist between the bishops' occupations and the number of cases they counseled in the finance and

### TABLE 7

CHI SQUARE TESTS OF THE SIGNIFICANCE OF BISHOPS' OCCUPATIONS AND TYPES OF COUNSELING CASES

<table>
<thead>
<tr>
<th>Bishops' Occupations</th>
<th>Types of Problems</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Finance</td>
</tr>
<tr>
<td></td>
<td>$x^2$</td>
</tr>
<tr>
<td>Professional-managerial</td>
<td>$6.89^b$</td>
</tr>
<tr>
<td>Clerical-sales</td>
<td>.46</td>
</tr>
<tr>
<td>Agricultural-outdoors</td>
<td>$7.99^b$</td>
</tr>
<tr>
<td>Labor</td>
<td>.1</td>
</tr>
<tr>
<td>Total $x^2$</td>
<td>$15.44^b$</td>
</tr>
</tbody>
</table>

$df = 18$

$X^2 = 40.31$

$^a$Significant at .05 level.

$^b$Significant at .01 level.

$^c$Significant at .06 level.
family relations categories, and not between the bishops' occupations and the other problem categories, since the other problem categories did not show a significant difference between the obtained and expected frequencies of cases. It was indicated that the people of the wards consider the occupations of the bishops as a factor in deciding to whom they would go to seek counsel on financial and family relations problems.

Question Three: Size of Bishops' Families

Question three, which asked the bishops to indicate the number of members in their families, was tabulated on a worksheet and the one hundred responses were then grouped into three ranges. The results of this tabulation are shown in Table 6 on page 56 and give the following information: twenty-three bishops had two to four members in their families; sixty bishops had from five to seven members in their families; and seventeen bishops had from eight to thirteen members in their families.

As reported in Table 8 on the following page, the Chi Square value for the comparison of the size of the bishops' families with the types of problems they counseled was significant at the .01 level of confidence, which indicated that there was a significant relationship between the size of the bishops' families and the types of problems they counseled.

An examination of the table on the following page showed that this significance was found largely in certain areas and that there were other areas in which the size of the bishops' families did not seem to be a consideration. It may be said that a relationship was found to exist between the size of the bishops' families and the number of cases they counseled in the following problem categories: family relations, morals and ethics, and the miscellaneous category (crops and others). The other types of
TABLE 8

CHI SQUARE TESTS OF THE SIGNIFICANCE OF THE NUMBER OF MEMBERS
IN BISHOPS' FAMILIES AND TYPES OF COUNSELING CASES

<table>
<thead>
<tr>
<th>No. of Members in Bishops' Families</th>
<th>Types of Problems</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Finance</td>
</tr>
<tr>
<td></td>
<td>( x^2 )</td>
</tr>
<tr>
<td>2-4</td>
<td>.46 (^a)</td>
</tr>
<tr>
<td>5-7</td>
<td>.45</td>
</tr>
<tr>
<td>8-13</td>
<td>.20</td>
</tr>
<tr>
<td>Total ( x^2 )</td>
<td>4.68</td>
</tr>
</tbody>
</table>

\( df = 12 \)
\( X^2 = 32.68 \)

\(^a\)Significant at .05 level.

\(^b\)Significant at .01 level.
problems did not share this relationship, since they did not show a significant difference between the obtained and expected frequencies of cases. It seems that the people of the wards consider the size of the bishops' families or their family-raising experience as a factor in deciding to whom they would go for counsel with problems of family relations and morals and ethics. There were other miscellaneous problems in which the size of the bishops' families was a factor in deciding to whom the members of the wards would go for counsel.

**Question Four: Length of Term of Office as Bishop**

The one hundred responses to question four, which asked each bishop how long he had held the office of bishop, were tabulated and then grouped into three ranges of five years each. The results are reported in Table 6, page 56, and were as follows: seventy bishops had served from one to five years in office, twenty-six had served from six to ten years in office, and four had served from eleven to fifteen years in the office of bishop. As seen in Table 9 on the following page, the Chi Square value for the comparison of the length of the bishops' terms in office to the types of cases they counseled was significant at the .01 level of confidence, which indicated that there was a significant relation between the two factors. An examination of Table 9 reveals that this significance was found largely in certain areas and that there were other areas in which the bishops' length of terms in office did not seem to be a consideration.

A relationship was found to exist between the length of time the bishops were in office and the number of problems they counseled in the following categories: financial problems, juvenile delinquency, and the
## Table 9

**Chi Square Tests of the Significance of Bishops' Terms of Office and the Types of Counseling Cases**

<table>
<thead>
<tr>
<th>Years in Office</th>
<th>Finance</th>
<th>Family Relations</th>
<th>Juvenile Delinquency</th>
<th>Morals and Ethics</th>
<th>Education</th>
<th>Occupation</th>
<th>Crops and Others</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$x^2$</td>
<td>$x^2$</td>
<td>$x^2$</td>
<td>$x^2$</td>
<td>$x^2$</td>
<td>$x^2$</td>
<td>$x^2$</td>
</tr>
<tr>
<td>1-5</td>
<td>.02</td>
<td>.01</td>
<td>.79</td>
<td>.01</td>
<td>.02</td>
<td>.02</td>
<td>1.05</td>
</tr>
<tr>
<td>6-10</td>
<td>6.90$^b$</td>
<td>.01</td>
<td>3.78$^a$</td>
<td>.10</td>
<td>.32</td>
<td>.24</td>
<td>6.09$^a$</td>
</tr>
<tr>
<td>11-15</td>
<td>4.57$^a$</td>
<td>.52</td>
<td>2.19</td>
<td>2.26</td>
<td>.95</td>
<td>2.93</td>
<td>5.80$^a$</td>
</tr>
<tr>
<td>Total $x^2$</td>
<td>11.49$^b$</td>
<td>.54</td>
<td>6.76$^a$</td>
<td>2.37</td>
<td>1.29</td>
<td>3.19</td>
<td>12.94$^b$</td>
</tr>
</tbody>
</table>

$df = 12$

$X^2 = 38.58$

$^a$Significant at .05 level.

$^b$Significant at .01 level.
miscellaneous problem category (crops and others) and not the other types of problems which are brought to the bishops for counseling, since the other problem categories did not show a significant difference between the obtained frequencies and the expected frequencies of cases. It seems that the people of the wards consider how long the bishops had held office as a factor in deciding to whom they would go to seek counsel on financial problems, and juvenile delinquence, and that there are other miscellaneous problems in which the length of term in office becomes a consideration.

Question Five: Bishops' Ages

The one hundred responses to this question, which asked the bishops to state their ages, were tabulated on a worksheet and then grouped into three ranges for purposes of statistical handling. The results are reported in Table 6 on page 56, and were as follows: thirty-two bishops stated that they were between thirty and thirty-nine years of age; forty bishops reported that they were between the ages of forty to forty-nine years of age; and twenty-eight bishops indicated that they were between the ages of fifty and sixty-nine years. As reported in Table 10 on the following page, the Chi Square value for the comparison of the bishops' ages with the types of cases they counseled was significant at the .01 level of confidence, which indicated that there was a significant relation between the bishops' ages and the types of cases which were brought to them for counsel.

An examination of Table 10 showed that this significance was found largely in two areas and that in the other problem areas the bishops' ages did not seem to be a consideration.

It may be said that a relationship was found to exist between the
TABLE 10

CHI SQUARE TESTS OF THE SIGNIFICANCE OF BISHOPS' AGES
AND TYPES OF COUNSELING CASES

<table>
<thead>
<tr>
<th>Ages of Bishops</th>
<th>Finance $X^2$</th>
<th>Family Relations $X^2$</th>
<th>Juvenile Delinquency $X^2$</th>
<th>Morals and Ethics $X^2$</th>
<th>Education $X^2$</th>
<th>Occupation $X^2$</th>
<th>Crops and Others $X^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>30-39</td>
<td>1.07</td>
<td>.01</td>
<td>2.36</td>
<td>2.47</td>
<td>2.50</td>
<td>2.79</td>
<td>5.49$^a$</td>
</tr>
<tr>
<td>40-49</td>
<td>.05</td>
<td>.24</td>
<td>.01</td>
<td>.03</td>
<td>.03</td>
<td>1.73</td>
<td>7.03$^b$</td>
</tr>
<tr>
<td>50-69</td>
<td>2.44</td>
<td>.71</td>
<td>3.96$^a$</td>
<td>2.73</td>
<td>2.72</td>
<td>.01</td>
<td>1.00</td>
</tr>
<tr>
<td>Total $X^2$</td>
<td>3.56</td>
<td>.96</td>
<td>6.33$^a$</td>
<td>5.23</td>
<td>5.25</td>
<td>4.53</td>
<td>13.52$^b$</td>
</tr>
</tbody>
</table>

$df = 12$

$X^2 = 39.38$

$^a$Significant at .05 level.

$^b$Significant at .01 level.
bishops' ages and the number of problems they counseled in the juvenile delinquency and miscellaneous problems categories. Since the other problem categories did not show a significant difference between the obtained and expected frequencies of cases, no relationship was found to exist between the bishops' ages and these other problem categories. The data in Table 10 did not suggest that the bishop's age was a very strong factor in the minds of the ward members in the consideration of to whom they would go for counsel.

Question Six: The Levels of Education Attained by the Bishops

The one hundred responses to the above question, which asked the bishops to indicate how much formal schooling they had completed, were tabulated and then grouped into three range groups for convenience in statistical handling. The results are reported in Table 6 on page 56 and were as follows: forty-four bishops reported that they had ended their formal schooling in either junior or senior high school, thirty-nine bishops indicated that they had been to college, and seventeen bishops indicated that they had received post graduate training. As reported in Table 11 on the following page, the Chi Square value for the comparison of the bishops' levels of education with the types of problems they counseled was significant at the .01 level of confidence, which indicated that there was a significant relation between these two factors.

An examination of Table 11 showed that this significance was found largely in certain areas and that in other problem areas the levels of education attained by the bishops did not seem to be a consideration. It may be said that a relationship was found to exist between the bishops' levels
<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Finance</th>
<th>Family Relations</th>
<th>Juvenile Delinquency</th>
<th>Morals and Ethics</th>
<th>Education</th>
<th>Occupation</th>
<th>Crops and Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jr. High-Sr. High</td>
<td>.46</td>
<td>.04</td>
<td>.07</td>
<td>.23</td>
<td>.09</td>
<td>.93</td>
<td>2.61</td>
</tr>
<tr>
<td>College 1-4 years</td>
<td>1.80</td>
<td>.29</td>
<td>.90</td>
<td>4.80&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.34</td>
<td>2.32</td>
<td>3.57</td>
</tr>
<tr>
<td>Post-graduate</td>
<td>6.75&lt;sup&gt;b&lt;/sup&gt;</td>
<td>.93</td>
<td>2.45</td>
<td>5.26&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.09</td>
<td>.84</td>
<td>13.66&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
<tr>
<td>Total &lt;sup&gt;2&lt;/sup&gt;</td>
<td>9.01&lt;sup&gt;a&lt;/sup&gt;</td>
<td>1.26</td>
<td>3.42</td>
<td>10.29&lt;sup&gt;b&lt;/sup&gt;</td>
<td>.52</td>
<td>4.09</td>
<td>19.84&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

\[ df = 12 \]
\[ X^2 = 48.43 \]

<sup>a</sup> Significant at .05 level.

<sup>b</sup> Significant at .01 level.
of education and the number of cases they counseled in the following problem categories: financial problems, morals and ethics, and the miscellaneous category (crops and others), and not the other types of problems since these other categories did not show a significant difference between the obtained frequencies and the expected frequencies of cases. It would seem then that the people in the wards consider the bishops' levels of education as a factor in deciding to whom they would go for counsel on financial, morals and ethics problems, and miscellaneous problems.

Question Nine: Size of Bishops' Communities

The one hundred responses on question nine, which asked the bishops to indicate the size of community in which they felt the largest percentage of their ward membership lived, were tabulated under six range groups. The results of this tabulation are found in Table 6 on page 56. The results are as follows: the membership of thirty-one of the bishops' wards lived on farms; the membership of twenty-two of the bishops' wards lived in towns of from 1,000 to 5,000 population; the membership of fourteen of the bishops' wards lived in towns of from 5,000 to 10,000 population; the membership of seventeen of the bishops' wards lived in cities of 10,000 to 50,000 population; the membership of three of the bishops' wards lived in cities of from 50,000 to 100,000 population; and the membership of thirteen of the bishops' wards lived in cities of 200,000 or more. As seen in Table 12 on the following page, the Chi Square value for the comparison of the size of the communities to the types of problems which were brought to the bishops for counsel was significant at the .01 level of confidence, which indicated that there was a significant relation between these two factors. An examination of Table 12 showed that this significance was found to lie
<table>
<thead>
<tr>
<th>Community Size</th>
<th>Finance $x^2$</th>
<th>Family Relations $x^2$</th>
<th>Juvenile Delinquency $x^2$</th>
<th>Morals and Ethics $x^2$</th>
<th>Education $x^2$</th>
<th>Occupation $x^2$</th>
<th>Crops and Others $x^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farms</td>
<td>.09</td>
<td>5.63&lt;sup&gt;a&lt;/sup&gt;</td>
<td>1.41</td>
<td>.03</td>
<td>.55</td>
<td>.13</td>
<td>4.38&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>1,000 to 5,000</td>
<td>1.14</td>
<td>.06</td>
<td>5.61&lt;sup&gt;a&lt;/sup&gt;</td>
<td>1.07</td>
<td>.0003</td>
<td>.33</td>
<td>8.19&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
<tr>
<td>5,000 to 10,000</td>
<td>.21</td>
<td>.81</td>
<td>6.15&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.15</td>
<td>.0003</td>
<td>.17</td>
<td>.03</td>
</tr>
<tr>
<td>10,000 to 50,000</td>
<td>.11</td>
<td>7.69&lt;sup&gt;b&lt;/sup&gt;</td>
<td>.33</td>
<td>6.21&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.62</td>
<td>.21</td>
<td>1.17</td>
</tr>
<tr>
<td>50,000 to 100,000</td>
<td>.35</td>
<td>.00006</td>
<td>.78</td>
<td>1.90</td>
<td>.09</td>
<td>.25</td>
<td>11.45&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
<tr>
<td>200,000 and over</td>
<td>.14</td>
<td>13.94&lt;sup&gt;b&lt;/sup&gt;</td>
<td>1.30</td>
<td>.18</td>
<td>2.82</td>
<td>.31</td>
<td>.95</td>
</tr>
<tr>
<td>Total $X^2$</td>
<td>2.94</td>
<td>28.13&lt;sup&gt;b&lt;/sup&gt;</td>
<td>15.58&lt;sup&gt;b&lt;/sup&gt;</td>
<td>9.51</td>
<td>5.08</td>
<td>1.40</td>
<td>26.17&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

$df = 30$

$X^2 = 86.94$

<sup>a</sup>Significant at .05 level.

<sup>b</sup>Significant at .01 level.
in certain problem areas and that in the other problem areas the size of
the community did not seem to be a consideration. It can be said that a
relationship was found to exist between the size of the community in which
the bishops' ward membership lived and the number of cases brought to them
for counseling in the following problem categories: family relations,
juvenile delinquency, and the miscellaneous problem category (crops and
others) and not the other types of problems since the other categories
did not show a significant difference between the obtained frequencies and
the expected frequencies of cases. It seems that the size of the community
in which the bishops live affects, or is a consideration in, what types
of cases the ward members bring to their bishops.

**Inferences from the Data**

There is no single factor that influences a person's behavior,
but rather a multitude of interrelated and interacting influences are
found in the motivation of nearly any act of behavior. To determine all
the factors that influence a person to seek counsel on his personal prob-
lems would be next to impossible and this study does not have this problem
of client motivation as one of its concerns, but the writer felt that it
would be of interest to examine certain elements of the bishops' background
and see if a significant relationship between the types of problems which
the bishops were called upon to counsel and their background could be
found.

The application of the Chi Square test to the data showed that
the six elements of the bishops' background which were being considered
in the study did show a significant relation to the seven types of personal
problems used in the study. These six elements of the bishops' background
(occupation of the bishops, size of the bishops' families, their length of term in office as bishops, the bishops' ages, the levels of education which they completed, and the size of the communities in which their ward membership resided) were all significant at the .01 level of confidence, as recorded in the table below.

**TABLE 13**

**GENERAL SIGNIFICANCE OF RELATIONS BETWEEN SIX ELEMENTS OF THE BISHOPS' BACKGROUND AND THE TYPES OF CASES THEY COUNSELED**

<table>
<thead>
<tr>
<th>Elements of the Bishops' Background</th>
<th>Occupation</th>
<th>Age</th>
<th>Education Level</th>
<th>Years as Bishop</th>
<th>Size of Family</th>
<th>Size of Community</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>X²</strong></td>
<td>40.31</td>
<td>39.38</td>
<td>48.43</td>
<td>38.56</td>
<td>32.68</td>
<td>86.94</td>
</tr>
<tr>
<td><strong>df</strong></td>
<td>18</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>30</td>
</tr>
<tr>
<td><strong>p</strong></td>
<td>.01</td>
<td>.01</td>
<td>.01</td>
<td>.01</td>
<td>.01</td>
<td>.01</td>
</tr>
</tbody>
</table>

It was observed that the significances lay between certain cells of the background element being considered and certain cells of the problem categories and not between all of the cells in the tables.

By cross-reference to the six tables for each problem area, a pattern of background elements which seemed to influence the number of cases in that problem category was found. From that pattern it was possible to draw some inferences which might explain in part the relationships that exist between the elements of the bishop's background and the types of problems he counseled.
Significant relationships were found to exist between the financial problems category and: the occupations of the bishops, the bishops' length of terms in office, and the bishops' levels of education. It was felt that the following inferences might explain this relationship:

Persons with financial problems are less concerned with getting expert financial advice than they are with getting counsel from a person with whom they feel a common bond of mutual understanding and experience. The bishops of the rural areas (who had significantly more) shared the same occupation (farming) and financial problems as their ward members who, on this basis, may have felt that the bishop would understand their problems better than someone else. The bishops in the urban areas are more likely to be in the professional-managerial occupations (which are a minority in any normal population) and so not likely to share the same occupation and perspective on problems and experience with their ward members. It would also seem that for financial problems the people prefer to go to a bishop who has had from between six to ten years experience as a bishop rather than one with either more or less experience. This is somewhat discredited as a possible explanation by the fact that only four bishops reported serving more than ten years as bishop, where the six to ten years in office group were the most numerous.

The former inference is supported by another factor. The bishops with post graduate education received significantly less financial cases than would be expected, and this group of bishops would be more likely to be in professional-managerial occupations, where they would not share the problems and interests of their ward members.
Relationships Which Existed between Specified Elements of the Bishops' Background and the Family Relations Category

Significant relations were found to exist between the family relations problem category and: the bishops' occupations, their family size, and the size of the communities in which their ward memberships resided. This category of problems would seem to depend more on which families are more likely to have this type of problem than on whom they would select to counsel with about it, for although one might expect the bishops with the largest families (and presumably the most family raising experience) to counsel more family relations problems, the results indicated just the opposite. This group of bishops received significantly less family relations problems than the expected. Again, it may be that the bishop who has a large family is presumed to be happily married with a large and well-managed family and therefore would not understand the problems of those whose family life is not well managed.

As one might expect, the large metropolitan areas (200,000 or over) had considerably more of the family relations problems than that which might be expected, while the rural areas had considerably less of this type of problem. This may be because the rural family is more closely knit and has less of this type of problem while the metropolitan family must deal with the irritations of crowded conditions, commuting, and poor neighborhoods. It was interesting to note that the middle-sized community (10,000 to 50,000), which may not have yet developed these irritations, had significantly less family relations problems than the expected.
Relationships Which Existed between Specified Elements of the Bishops' Background and the Juvenile Delinquency Category

Significant relations were found to exist between the juvenile delinquency problems category and: the length of the bishops' terms in office, their ages, and the size of the communities in which their ward members live. The results of this pattern are not what one might expect. One might expect the communities to have more juvenile delinquency problems in proportion to their size, with the rural areas having fewer cases and the metropolitan areas more. Although this may be true, the number of cases does not always indicate the number that will be brought to the bishop to be counseled.

The first factor that seems to explain the arrangement of the cases in this category might be that the bishop is generally viewed as an authoritarian figure, and likely would be by juvenile delinquents; and therefore cases of this type and individuals with this problem would be less likely to go to the bishop for counseling. This explanation is supported by the facts that the juvenile delinquency problem category was the least in number of cases reported (224 cases out of a possible 2,349) and that the significance of the cells in this category lay in their having less than the would be expected number of cases.

The significant cell in the column of length of term of office was the six to ten years in office cell, and the significant cell in the bishops' age column was the fifty to sixty-nine years of age cell; both of these cells revealed less than the expected number of cases and both of the groups of bishops seemed to represent persons well and long-established as authoritarian figures.
Under the size of the community in which ward membership resided, the 1,000 to 5,000 population cell contained significantly more cases, while the 5,000 to 10,000 population cell contained significantly less than the expected number of juvenile delinquency cases. This might be explained by the fact that the very small community might have few if any community recreation facilities, and likely no community facilities for referral of youth who are in need of counseling. It is likely that the school would not have a counselor and the juvenile court would likely be conducted on a circuit basis. Considering these possibilities, the bishop, a man known to one and all in the small town, becomes a likely public source for counseling in the small community, whereas the town of 5,000 to 10,000 population would likely have more facilities for recreation and more facilities for handling this type of case. It can be assumed that the juvenile delinquency cases would be referral cases rather than juveniles coming in for counsel on their own.

Relationships Which Existed between Specified Elements of the Bishops' Background and the Morals and Ethics Category

Significant relationships were found to exist between the morals and ethics problem category and: the size of the bishops' families, the bishops' levels of education, and the size of communities in which the membership of their wards lived. It would seem that on the "touchy" problem of morals and ethics the people might feel that a younger, less authoritarian bishop would understand their problem better since the significant cell, which received more of this type problem than might be expected, in the family size column, was the two to four members in the bishops' family cell. Also the significant cells in the educational levels
of the bishops column were the college educated bishops, which had more than might be expected, and the post graduate cell, which had less than the expected. These results indicate that ward members apparently prefer a bishop with some education but not a specialist who might not be on their level and thus fail to understand their problems. The community of from 10,000 to 50,000, the middle-sized community which is still growing, might be more likely to have the younger college graduates working in it. This size community had significantly more cases of morals and ethics than might be expected under a normal proportionate distribution of the total number of cases. Other than this there seems to be no logical explanation for the arrangement of the significant cells.

Relationships Which Existed between Specified Elements of the Bishops' Background and the Educational and Occupational Categories

There were no significant cells in any of the six tables in these two problem categories. This might be taken to mean that these problems were considered by the ward members to be strictly informational in nature and that they felt that one bishop could advise them about as well as another of a different background on these problems. It might also be recalled from the data that the majority of the bishops in the study were well educated, and members of professional and managerial occupations. Ward members might feel that one would be as well informed as the next on these two subjects of education and occupations (and only fourteen out of the one hundred bishops in the study had received counseling training, so there were few counseling specialists among them).
This category contained many statistically significant cells. As one might expect, the rural bishops received significantly more cases in this category than might be anticipated, but it was felt that this was the only cell that was logically significant. The reason for this conclusion on the part of the writer was that, though not intended as such, the question (category) was worded on the questionnaire so as to give the impression of a miscellaneous or "catch all" category of problems. The bishops seemed to have interpreted it as such. The writer felt that when the bishops' memories failed on the types of cases they had counseled during the past year, they lumped the cases together and put them in the crops and others category. No other explanation could be found to explain the divergency and contradictory nature of the significant cell pattern which developed in this category. For example, the bishops in cities of 50,000 to 100,000, who had significantly more than the expected in this category, certainly were not deluged by problems about crops. Nor were the other cells which were significant in the direction of more cases than the expected, logical, such as: the clerical and sales occupational group of bishops, bishops who had held office from eleven to fifteen years, bishops between the ages of thirty and thirty-nine, or bishops who held post graduate degrees.

This weakness of the study's questionnaire casts doubt on the meaning of the significant cells in the Chi Square Table since if this miscellaneous category had not been on the questionnaire the distribution of the cases might have been different and other cells raised to a level
of significance, while some of those that were reported as significant might, under other circumstances, be rendered insignificant. One other weakness in the study casts doubt on the interpretations and inferences drawn from the data. The arbitrary sample, while carefully selected, was small (only one hundred bishops were involved in the study).

Summary

Chapter V reported the results of questions one through ten with exception of questions seven, eight, and ten which were reported in Chapter IV.

The questions reported in this chapter covered the following elements of the bishops' personal background: the bishops' occupations, the size of their families, the length of their terms in office as bishop, the levels of education which they attained, and the size of communities in which the bishops' ward memberships lived.

The above elements of the bishops' background were then compared with the types of cases which they reported to have counseled. The Chi Square Test of Significant Differences was used to determine the significance of these relationships. The .05 level of confidence was selected as the point at and above which the null hypothesis would be accepted and below which it would be rejected. The six elements showed themselves to be significant at the .01 level in their relationship with the types of problems counseled. The individual significant cells were examined and inferences were drawn to attempt to explain the arrangement of these significant cells.

In general it was concluded that the six specified elements of the bishops' background did affect the types of cases which the bishops
were called upon to counsel. From the inferences it would seem that the
members of the wards were more inclined to go to a bishop who had some
background element in common with them or that would lead them to believe
that the bishop would understand their particular problem better than
someone else.
CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

It was the concern of this study to determine the status of the bishops of the Church of Jesus Christ of Latter-day Saints with respect to their function as counselors to the Church members.

The problem resolved itself into three areas of investigation:

1. What is the similarity or conflict between the philosophies and beliefs of the Church of Jesus Christ of Latter-day Saints and those of professional counseling? Are the two fields compatible?

2. What is the attitude of the Church toward the bishops acting as counselors to the members of the Church? This phase of the study had three avenues to explore:

   a. Does the Church instruction to the bishops prescribe and direct the bishops' counseling duties?

   b. Are the bishops called upon, in practice, to act as counselors? If so, what is the nature and extent of their counseling cases?

   c. What is the attitude of the bishops toward their securing counseling training?

3. What are some of the elements of the bishops' personal background and is there a greater than chance relationship (significance) between these elements and the types of cases the bishops are called upon to counsel?
Procedures

In investigating the three phases of the problem the following procedures were employed:

1. The similarity or conflict between the philosophies of the Church and professional counseling was sought through a comparative review of both Church directives and professional counseling literature, to determine the relative compatibility of the two fields.

2. An indication of the Church's attitude toward the bishops' acting as counselors was sought by:
   
a. An examination of Church directives and scripture to determine if counseling was a duty of the bishops by Church precept, or if counseling was excluded from the bishops' duties.

   b. An investigation of whether or not counseling was one of the bishops' duties in practice was conducted by the use of a questionnaire whereon the bishops were asked to indicate the number and types of cases they had counseled during the past year. A question was included on the questionnaire to find the sources from which the cases had been referred to the bishops for counseling.

   c. An indication of the bishops' attitude toward securing counseling training was sought by a scaled question on the questionnaire which asked the bishops to indicate their reactions as to the value of counseling training to them. This was also amended by unsolicited comments from the bishops regarding the value of counseling training.

3. The significance of the relationships between the elements of the bishops' background and the types of cases they counseled was tested by the Chi Square Test.
Selection of the Sample

One of the original purposes of this study was to include bishops from representative population areas. An arbitrary selection of bishops was made in an attempt to accomplish this and to avoid having too many from the heavy population areas.

The sample was selected to meet the following criteria:

1. An equal, or nearly equal, representation from the six population categories used on the questionnaire on question number nine.

2. A sample that would enable the testing of the significant relationship between the size of the community and the types of counseling cases involved in the study.

Need for the Study

The frequency of cases of social and emotional disharmony has increased within the Church as well as outside the Church. Since "Mormonism" purports to be a practical religion which attempts to aid people in every aspect of life, this situation would suggest a need for an examination of pastoral counseling within the Church itself, in all sizes of communities.

Delimitations

1. The study was limited to the counseling activities of one hundred bishops of the Church of Jesus Christ of Latter-day Saints who had held office for a period of one year or longer.

2. No attempt was made to evaluate or judge the practices or qualifications of the bishops.

3. There existed also two limitations on the bishops which affected the study: First, the bishops are instructed not to keep written
records of personal information and so the information gained depended upon the memory and judgment of the bishops. Secondly, the necessity for the bishops to make a living in addition to their Church duties restricts the time and facilities available to them for training. This in turn limits recommending college courses for the bishops as one of the recommendations of the study.

Findings

1. The review of literature in the fields of pastoral counseling indicated that denominational pastoral work and counseling coincide rather than conflict and that each of the two fields performs its tasks better with a background and knowledge of the other's field.

2. The province of pastoral work has more to do with aiding the individual in adjusting to or formulating his own value systems and the province of psychological work is to aid the individual in understanding himself and his relations to others. For either to extend his practice beyond his training and/or level of competence is dangerous to the client and to the reputation of the counselor.

3. Other denominations have operating programs in the training, practice, and evaluation of pastoral counseling.

4. Only one study was found that related to the counseling of the bishops in the Church of Jesus Christ of Latter-day Saints, and this study contained only a brief mention of the bishops as a possible choice of a person to whom the seminary youth of the Church might go for counsel with their problems.

5. The philosophies of the Church of Jesus Christ of Latter-day Saints and those of professional counseling were found to be in agreement.
except that the bishop, under the Church court system, is occasionally required to act as a judge, and the two fields disagree as to the relative importance of inspiration and training. The disagreements are largely semantic, or a matter of emphasis; therefore, the two fields are more unreintroduced than they are incompatible.

6. A study of the Church directives, handbooks, scripture, and other literature disclosed no evidence that counseling was a prescribed duty of the bishops, or that the Church provided any training for the bishops in this field. There were instances where counseling as a duty of the bishops might be inferred.

7. The results of the questionnaire indicated that counseling was one of the duties of the bishops in practice. A total of 2,349 interviews was reported to have been conducted by the one hundred bishops during the past year. This gave each bishop an approximate counseling load of twenty-three and one-half counseling cases per year. Family relations and financial problems were the most numerous types of cases reported.

8. Seventy-two of the total one hundred bishops reported that the majority of their counseling cases came to them in person. Twelve of the bishops reported that the majority of their counseling cases were referred to them by the family. The remaining sixteen bishops reported that their cases had been referred by Church agencies, such as the Welfare Committee and the Relief Society. Community referrals were infrequent and considered to be negligible.

9. The bishops were almost unanimous in their favorable reactions as to the value of counseling training. Fifteen of the bishops reported that they had received some counseling training, but in most cases this
was just one brief course.

10. All the bishops had considerable previous experience in ward positions.

11. Forty-four of the bishops in the study were in the professional or managerial occupations; fourteen were in the clerical and sales occupations; twenty-nine were in the agricultural and outdoor occupations; and thirteen were in labor occupations.

12. Twenty-three bishops reported having from two to four members in their families; sixty of the one hundred bishops reported having from five to seven members in their families; and seventeen of the one hundred bishops reported having from eight to thirteen members in their families.

13. Seventy of the one hundred bishops had served from one to five years as bishop; twenty-six of the bishops had served from six to ten years; and four reported that they had served from eleven to fifteen years in the office of bishop.

14. The bishops in the study were about evenly distributed along the age scale: thirty-two bishops were thirty to thirty-nine years of age, forty were from forty to forty-nine years of age, and twenty-eight were from fifty to sixty-nine years of age. This gave the men in the forty year old group a slight majority.

15. Most of the bishops were high school graduates or had attended college for one or two years. A few had received no high school education and a few attended college after college graduation.

16. The six background elements above showed a significant relationship to the types of counseling cases which came to the bishops, as was established by the Chi Square Test. These relationships were significant at the .01 level of confidence.
17. From the inferences of the above data the members of the wards do consider the background of the bishop in deciding whether or not to go to him with their personal problems. In general the ward membership seems to prefer that the bishop have some element in his personal background (such as occupation or educational level) in common with them, which would lead them to believe that he would understand their particular problem better.

Conclusions

1. Other denominations both recognize the need for counseling training for their religious leaders and provide some training for their pastoral counselors; but there exists no organized, functioning counseling program within the ward organization of the Church of Jesus Christ of Latter-day Saints. Nor does there exist any counseling training program for their bishops.

2. There is considerable agreement between the philosophies of the Church and those of professional counseling.

3. No instructions, handbooks, or guides exist to aid the bishops in any counseling they may be called upon to do, although in practice it was found that they are called upon for counsel.

4. Training in counseling would be of major assistance to the bishops as verified by the bishops' expressed reactions.

5. The six background elements reported are factors considered by the ward members in their selection of the bishop as a source of counseling. It was indicated that the ward members are more likely to go for counseling to bishops with a background similar to their own.
**Recommendations**

1. It is recommended that research be done in the field of pastoral counseling, since little seems available in this area.

2. It is recommended that a study be undertaken to determine practical ways for organizing a functioning counseling program in the wards of the Church.

3. It is recommended that a study be undertaken to design and organize a practical training and evaluation program in counseling for the bishops. This program should consider the bishops' limited time and should be a perpetual program due to the rotation of bishops' offices to new persons.

4. It is recommended that research be undertaken to design a handbook of counseling theories and practices for the bishops. This handbook should also contain notes on the organization of a counseling program in the ward and illustrate the agreement of the Church philosophies and the principles of counseling.

5. It is recommended that a study be undertaken from the point of view of the ward membership to determine what elements encourage or restrict their seeking the aid of a bishop in the resolution of their personal problems.

6. It is recommended that a study be undertaken to find ways to bring the bishops' duties and functions as counselors to the attention of the ward members.
BIBLIOGRAPHY

Scripture


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Doctrine and Covenants. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1945.

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Church Books


Professional Counseling


**Documents**


**Articles and Periodicals**

Arbuckle, Dugald S. "Good Counseling—What Is It?" *Educational Administration and Supervision,* XXIV (May, 1948), 304-309.


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Extension Division, Brigham Young University. The Bishops' Workshop. Series of Lectures Given at Leadership Week. Provo, Utah: Brigham Young University, June, 1953.

Presiding Bishops' Office. Handbook of Instructions for Bishops and Stake Presidents. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1945.


Unpublished Material

APPENDIX A

QUESTIONNAIRE AND RELATED MATERIAL
QUESTIONNAIRE

Please fill in the blanks and check the square which comes most closely to fitting your situation. (Signature not requested.)

1. What other positions besides Bishop have you held in the Church?

__________

2. What is your occupation? _____________________________

3. Number of members in your family _____________________________

4. How long have you been Bishop? ____________

5. Age _____________________________

6. Check level in school completed: _______ Jr. High _______ High School _______ College _______ Post Graduate

1 yr. 2 yrs. 3 yrs. 4 yrs.

7. Have you ever had any formal courses in counseling? _______ yes _______ no

In College _______ yes _______ no At other places? If so, where? _____________________________

8. Do you feel that counseling training for Bishops would be: _______ of no value _______ of little value _______ some value _______ considerable value _______ of great value.

9. The largest percentage of my ward members live: _______ on farms _______ in cities of 1,000 to 5,000 population _______ cities of 5,000 to 10,000 _______ cities of 10,000 to 50,000 _______ cities of 50,000 to 100,000 _______ cities of 200,000 or over.

PLEASE CHECK IN THE FOLLOWING QUESTIONS THE SQUARE WHICH APPLIES MOST CLOSELY:
1. In your calling of Bishop approximately how many times in the last year have you been called upon to counsel people on their personal problems?

<table>
<thead>
<tr>
<th>None</th>
<th>1-10</th>
<th>11-20</th>
<th>21-30</th>
<th>31-40</th>
<th>41-50</th>
<th>51-60</th>
<th>61-70</th>
<th>Over 70</th>
</tr>
</thead>
</table>

2. Of the total number given in #1, approximately how many of these interviews on personal problems came under each of the following classifications?

A. Finance:
Example: Member of family requests interview to help iron out budget. They have bought too many items on time—not able to meet all the payments, desperate, want to know what to do.

B. Family Relations:
Example: Old parents now retired, unable to work. Who is to care for them? The young family, the state, or the Church?
Example #2: Family members quarreling, frequently come to Bishop to get counsel in settling these differences and reconciling the family.

C. Juvenile Delinquency:
Example: Teenager has committed an act of vandalism and in the interview seeks counsel on what to do—tell his parents and others involved, and how to reconcile his conscience.

D. Morals and Ethics:
Example: Young couple in love have become too familiar and wish counsel on what to do. Example #2: Man in business has opportunity to increase his profit by arrangements which are not entirely honest, what should he do?
E. Educational:
Example: Person comes seeking counsel as to whether he should go into the armed services now or continue his education.

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>1-3</th>
<th>4-6</th>
<th>7-9</th>
<th>10-12</th>
<th>13-15</th>
<th>16-18</th>
<th>18-21</th>
<th>Over 21</th>
</tr>
</thead>
</table>

F. Occupational:
Example: Man with seasonal work has opportunity to get work year around; job has some undesirable aspects, perhaps Sunday work or poor environment, wishes counsel as to whether or not to take it.

G. Others and Crops:
Example: Seeking counsel on crops, or anything that you do not feel fits into any of the above categories.

10. Were most of these cases brought to your attention by: ________ the person(s) involved ________ member(s) of the family of the person(s) involved ________ a community referral agency ________ police ________ welfare committee ________ Relief Society ________ other church agency ________ other means.

(The actual questionnaire which was sent to the bishops was reduced photographically and multilithed to fit on one legal-sized sheet of paper.)
LETTER WHICH ACCOMPANIED QUESTIONNAIRE
SENT TO BISHOPS

735 South 10th Avenue
Pocatello, Idaho
July 30, 1956

Dear Bishop:

I am a student at Brigham Young University, where, as a part of
my work for a Master's Degree, I am doing research on the duties and tech-
niques of our bishops in helping people with their personal problems. In
this connection, would you please answer the enclosed short questionnaire
and remail it in the enclosed self-addressed, stamped envelope. Your con-
fidance and privacy in your answers will be absolutely maintained since
in my report no names will be used. I do not desire you to sign the ques-
tionnaire or put a return address on the envelope enclosed for return mail.

Since I am trying to complete this phase of my work this summer,
your kindness in answering and returning this questionnaire will be
greatly appreciated.

Thank you.

Sincerely yours,

Franklin K. Meadows

Enc: 1
APPENDIX B

Comments
97

UNSOLICITED COMMENTS OF RESPONDING BISHOPS

1. "Considerable value if used wisely." (This comment referred to the bishop's opinion of the value of counseling training.)

2. "I hope you don't put too much faith in results of this kind of questionnaire. The results would be interesting and I would like to see them, but it does not allow for experience, inspiration and other help. Most bishops I have known are better qualified as counselors than most professionals. . . . They do admit short-comings and generally refer to source who knows."

3. "I would like to see a copy of your summary." (It is interesting to note that the writer of this comment was a biologist with a Doctor's Degree. He marked the opinion scale at "great value.")

4. "Brother Meadows, Brother Bruce McConkie can give you some good help in this fine work, good luck."

5. "I wish you good luck in your Master's Degree. Hard and conscientious work is bound to give good results."

6. "I think this a most worthy project. There is a great need for Bishops to be trained in counseling—and teachers and leaders. Some Bishops who have had no classes in psychology or understanding people find it hard to recognize when and how to counsel. Counseling is especially necessary in helping to make happy homes in the ward, adjusted happy people and good marriages."
APPENDIX C

Previous Church Offices Held by Bishops


<table>
<thead>
<tr>
<th>Office</th>
<th>Number</th>
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<tbody>
<tr>
<td>Counselor to Bishop</td>
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</tr>
<tr>
<td>Ward Sunday School Superintendent</td>
<td>45</td>
</tr>
<tr>
<td>Sunday School Teacher</td>
<td></td>
</tr>
<tr>
<td>Ward M.I.A. President</td>
<td>114</td>
</tr>
<tr>
<td>Stake M.I.A. Officer</td>
<td></td>
</tr>
<tr>
<td>Ward M.I.A. Teacher</td>
<td></td>
</tr>
<tr>
<td>Stake M.I.A. Teacher</td>
<td></td>
</tr>
<tr>
<td>High Council Member</td>
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</tr>
<tr>
<td>World Missionary</td>
<td></td>
</tr>
<tr>
<td>Elders Quorum President</td>
<td></td>
</tr>
<tr>
<td>Scouting Official</td>
<td></td>
</tr>
<tr>
<td>Ward M.I.A. Counselor</td>
<td></td>
</tr>
<tr>
<td>Ward Clerk</td>
<td></td>
</tr>
<tr>
<td>Branch President</td>
<td></td>
</tr>
<tr>
<td>Stake Sunday School Board</td>
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<tr>
<td>Priesthood Teacher</td>
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<td>Stake Missionary</td>
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<td>Secretary of Auxiliary</td>
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</tr>
<tr>
<td>Ward Sunday School Counselor</td>
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</tr>
<tr>
<td>Ward Teacher</td>
<td></td>
</tr>
<tr>
<td>President of High Priest Quorum</td>
<td></td>
</tr>
<tr>
<td>Stake Aaronic Priesthood Committee</td>
<td></td>
</tr>
<tr>
<td>President of 70's Quorum</td>
<td></td>
</tr>
<tr>
<td>Counselor to Stake President</td>
<td></td>
</tr>
<tr>
<td>District Mission President</td>
<td></td>
</tr>
<tr>
<td>President of Deacon's Quorum</td>
<td></td>
</tr>
<tr>
<td>Temple Worker</td>
<td></td>
</tr>
<tr>
<td>Bishop (previous to present office)</td>
<td></td>
</tr>
<tr>
<td>Branch Counselan</td>
<td></td>
</tr>
<tr>
<td>Ward chorister</td>
<td></td>
</tr>
<tr>
<td>Counselor to Mission President</td>
<td></td>
</tr>
<tr>
<td>Genealogical Chairman of Ward</td>
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<td>Stake Mission President</td>
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<td>Teacher Trainer</td>
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<tr>
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APPENDIX D

Obtained and Expected Frequencies
in Problem Categories
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<th>Occupations</th>
<th>Finance</th>
<th>Family Relations</th>
<th>Juvenile Delinquency</th>
<th>Morals and Ethics</th>
<th>Education</th>
<th>Occupation</th>
<th>Crops &amp; Others</th>
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</tbody>
</table>

<sup>a</sup>Professional and managerial.

<sup>b</sup>Clerical and sales.

<sup>c</sup>Agricultural and outdoors.

<sup>d</sup>Labor.
TABLE 15

OBTAINED AND EXPECTED FREQUENCIES USED IN CALCULATING
CHI SQUARE VALUES FOR COMPARISON OF NUMBER OF MEMBERS
IN BISHOPS' FAMILIES AND TYPES OF COUNSELING CASES

<table>
<thead>
<tr>
<th>No. of Members</th>
<th>Finance</th>
<th>Family Relations</th>
<th>Juvenile Delinquency</th>
<th>Morals and Ethics</th>
<th>Education</th>
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<td>512</td>
<td>224</td>
<td>284</td>
<td>359</td>
<td>376</td>
<td>169</td>
</tr>
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</table>

TABLE 15
OBTAINED AND EXPECTED FREQUENCIES USED IN CALCULATING
CHI SQUARE VALUES FOR COMPARISON OF NUMBER OF MEMBERS
IN BISHOPS' FAMILIES AND TYPES OF COUNSELING CASES

<table>
<thead>
<tr>
<th>No. of Members</th>
<th>Finance</th>
<th>Family Relations</th>
<th>Juvenile Delinquency</th>
<th>Morals and Ethics</th>
<th>Education</th>
<th>Occupation</th>
<th>Crops and Others</th>
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TABLE 16

OBTAINED AND EXPECTED FREQUENCIES USED IN CALCULATING
CHI SQUARE VALUES FOR COMPARISON OF BISHOPS' TERMS
IN OFFICE AND THE TYPES OF COUNSELING CASES

<table>
<thead>
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<th>Types of Problems</th>
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<th>Juvenile Delinquency</th>
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<td>224</td>
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<td>359</td>
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<td>169</td>
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</tbody>
</table>

Note: The table presents the obtained and expected frequencies for various types of counseling cases across different years of bishop's tenure, including problems related to finance, family relations, juvenile delinquency, morals and ethics, education, occupation, and others.
TABLE 17

OBTAINED AND EXPECTED FREQUENCIES USED IN CALCULATING
CHI SQUARE VALUES FOR COMPARISON OF BISHOPS' AGES
AND TYPES OF COUNSELING CASES

<table>
<thead>
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<th>Ages</th>
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<th>Family Relations</th>
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TABLE 18

OBTAINED AND EXPECTED FREQUENCIES USED IN CALCULATING
CHI SQUARE VALUES FOR COMPARISON OF LEVELS OF EDUCATION
OF BISHOPS AND TYPES OF COUNSELING CASES

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<th>Levels</th>
<th>Finance</th>
<th>Family Relations</th>
<th>Juvenile Delinquency</th>
<th>Morals and Ethics</th>
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A STUDY OF THE STATUS, AS COUNSELORS,
OF ONE HUNDRED BISHOPS IN THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

Abstract
of a Thesis Presented to the
Department of Personnel and Guidance
Brigham Young University
Provo, Utah

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

by
Franklin Kelsey Meadows
July, 1958
ABSTRACT

It was the concern of this study to determine the status of the bishops of the Church of Jesus Christ of Latter-day Saints with respect to their function as counselors to the Church members.

The problem resolved itself into three areas, in the investigation of which the following procedures were employed:

1. The similarity or conflict between the philosophies and beliefs of the Church and those of professional counseling was examined through a comparative review of both Church directives and professional counseling literature to determine the relative compatibility of the two fields. The results of this examination of the literature indicated that the two fields were in agreement and were compatible.

2. An indication of the Church's attitude toward the bishops' acting as counselors was sought by:

   a. An examination of Church directives and scripture to determine if counseling was a duty of the bishops by Church precept, or if counseling was excluded from the bishops' duties. This examination of Church writings disclosed no indication that counseling was a prescribed duty of the bishops, or that such duty was either provided for or excluded.

   b. An investigation of whether or not counseling was one of the bishops' duties in practice was conducted via a questionnaire upon which the bishops were asked to indicate the number and types of cases they had counseled during the past year. A question was included to find
the sources from which the cases had been referred. The questionnaire results indicated that counseling was, in practice, one of the bishops' duties and that the bishops had a counseling load of twenty-three and one-half cases per year for each bishop. Seventy-two of the one hundred bishops reported that the majority of their counseling cases came to them in person. There was some, but not extensive, use of other referral agencies by the bishops.

c. An indication of the bishops' attitude toward securing counseling training was also obtained by the use of a scaled question on the questionnaire, which asked the bishops to indicate their reactions as to the value of counseling training to them. The questionnaire results indicated that the bishops were almost unanimous in their favorable reactions to the value of counseling training. Fifteen bishops reported that they had received some counseling training, but in most cases this was just one brief course.

3. The significance of the relationships between the elements of the bishops' background and the types of cases they counseled was tested by the Chi Square Test. These calculations showed a significant relation existed between the six elements tested and the types of cases that the bishops counseled. These six elements of the bishops' background were: their occupations, size of their families, their ages, length of time in the office of bishop, their levels of education, and the size of the communities in which their ward members lived.

It was concluded that the absence of either a guide or a training program in counseling for the bishops was a handicap to them, and recommendations were made for further study toward designing handbooks and
counseling training programs suitable to the bishops' circumstances. It was also recommended that further study be conducted to investigate the ward members' reasons for seeking or not seeking the counsel of the bishops, and for finding ways to bring the bishops' duties and functions as counselors to the attention of the ward members.

ABSTRACT APPROVED BY:

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