

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

INTEGRATING THE PSYCHOLOGICAL AUDIT
OF INTERPERSONAL RELATIONSHIPS
INTO SHORT-TERM PASTORAL
MARITAL COUNSELING –
HELP OR HINDRANCE?

A Thesis Project Submitted to
The Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by

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Lynchburg, Virginia

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LIBERTY UNIVERSITY SCHOOL OF DIVINITY

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This research project was undertaken to determine if integrating the *Psychological Audit of Interpersonal Relationships (PAIR)* test into a short-term pastoral marital counseling model would help or hinder the busy multi-tasking pastor in economizing his time and improving his effectiveness while counseling couples presenting with mild to moderate dissatisfaction. The *PAIR* test is a relationship compatibility inventory, used by psychologists, physicians, professional counselors, and licensed clinical social workers, which assesses 20 separate dimensions of interest, personality, behavior, attitudes, and values. The research findings of this study strongly suggest that the *PAIR* test, when integrated into the counseling plan, will help increase the pastoral counselor's time efficiency and efficacy in uncovering and biblically addressing the key issues and areas of current marital conflict, thereby improving the distressed couple's understanding of themselves and their ability to resolve conflict, resulting in a decrease of marital dissatisfaction and the enhancement of their overall relationship.

ABSTRACT LENGTH: 150 words

DEDICATION

This research project is dedicated to my precious wife Rosie.

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INTRODUCTION

Marital dissatisfaction is rampant in Holy Scripture. Even though the very first married couple had lived in a literal paradise, their relationship, at times, was less than perfectly satisfying.¹ The great Patriarch Abraham and his wife Sarah also experienced marital strife.² In like manner the royals of the Bible were not immune to relational dissatisfaction, as even King David experienced distress in his marriage.³ Other couples, for example Samson and his wife Timnah, separated as a result of their unresolved marital conflict.⁴

Today our national divorce rate is among the highest in the world. More than half of all marriages end in divorce and many are operating in a state of dissatisfaction.⁵ For this reason marriage counseling was designed with the over-arching goal of reducing relational distress and increasing marital satisfaction.⁶ It appears that the weight of the responsibility in making sure that this is indeed the case lay upon the shoulders of the local church pastor.

Statement of the Problem

The book entitled *Competent Christian Counseling: Foundations & Practice of Compassionate Soul Care* proposes that, “pastors may do more marriage counseling than any

¹ Gen. 3:12-19, KJV. Unless otherwise stated, all biblical references are from the *King James Version* of the Bible.

² Gen. 16:5, 21:1-11.

³ 2 Sam. 6:16-23.

⁴ Judg. 14:10-20.

⁵ Rose M. Kreider and Jason M. Fields, “Number, Timing and Duration of Marriages and Divorces: 1996,” *Household Economic Studies*, Washington D.C.: U.S. Census Bureau, (2002). See also C. Millward, “Expectations of Marriage of Young People,” *Family Matters* 28, (1990): 1-12.

⁶ Rita De Maria, “Psychoeducation and Enrichment: Clinical Considerations for Couple and Family Therapy,” in *Handbook for Family Therapy*, ed. T. Sexton, G. Weeks, and M. Robbins (NY: Brunner-Routledge, 22003), 411-430.

other helping professionals,” therefore, they are often the first to be called upon to help couples improve or salvage their fledgling and floundering marriages.⁷ Nevertheless when it comes to counseling married couples, the local church pastor, because of his other ministerial responsibilities such as preaching, teaching, congregational leadership, and administrative duties, lacks the time to engage in the intensive therapeutic endeavor that is so often needed to get to the root of a dissatisfied married couple’s presenting problem, those distinctive relational dynamics, unique to them as a pair, which is causing their distress. Given his time constraints, the busy pastor often begins to counsel with only a general or a preconceived belief of the real issue or issues with which the distressed couple is dealing. As a result, he will not be as effective in his pastoral counseling; however, if he were more adequately informed with regard to the divergent personality traits of each individual spouse he could more easily identify the conflict and guide the couple to greater marital satisfaction.

Theoretical Basis for the Project

The purpose of this project is to determine if the integration of the *Psychological Audit of Interpersonal Relationships (PAIR)* test into a short-term pastoral marital counseling model will help or hinder the pastor in his overall effectiveness in the counseling endeavor. The *PAIR* test is a relationship compatibility inventory used by psychologists, physicians, sociologists, marriage and family therapists, professional counselors, and licensed clinical social workers, which assesses 20 separate dimensions of interest, personality, behavior, attitudes, and values.⁸ On a broader scale this project will set out to determine if behavioral science - its thinking, concepts,

⁷ Timothy E. Clinton and George W. Ohlschlager eds., *Competent Christian Counseling: Foundations & Practice of Compassionate Soul Care, Vol. One* (Colorado Springs: WaterBrook Press, 2002), 459.

⁸ Gene Mastin, *Psychological Audit of Interpersonal Relationship: Interpretive Manual* Seventh Edition (2013), front cover.

and techniques - can be integrated into a pastor's marital counseling ministry to help overcome the difficulties created by his ministerial time constraints.

In accomplishing the aforementioned this project will seek to answer two questions:

1. Can married couples be aided in discovering what personal root issues may be contributing to their relational dissatisfaction via the results of the *PAIR* test, helping the pastor as he counsels in being more efficient and biblically directive in addressing those root issues, ultimately improving marital satisfaction?
2. Or will integrating the *PAIR* test only be a hindrance to the overall marital counseling endeavor?

With the idea of being biblically directive in mind, this project will adhere to the presupposition that the Word of God is indispensable to the best counsel with Behavioral Science serving as an aid to the overall effectiveness of the counseling endeavor; thus, it is important to point out that a fair amount of caution needs to be applied when the word "integrate" or "integration" is being used in reference to the relationship of God's Word and the behavioral sciences. Furthermore, it is this author's firm belief that integration is not the blending of two equals together, as the Word of God is the ultimate authority by which all counseling theories, concepts, and techniques must be measured.

Statement of the Methodology

This project will integrate the *PAIR* test into a brief and strategic pastoral marital counseling model. In doing so this project will determine if it is well suited to be employed by a local church pastor in his counseling ministry by aiding him to be efficiently pro-active in uncovering, as well as effectively and biblically directive in addressing the key issues and areas of current conflict within a married couple's relationship. In order to accomplish this goal, the project will be divided into the following chapters:

Chapter 1: The Pastor as Counselor

In this chapter the short history of pastoral counseling will be outlined. A pastor's biblical calling as a counselor will also be addressed. The potential opportunity he has to significantly impact society while fulfilling this calling, especially in the area of marital counseling, will be explored. His greatest obstacle to accomplishing the aforesaid that is lack of time due to his busy schedule will also be examined.

Chapter 2: The Short-Term Counseling Strategy

This chapter will offer a survey of brief pastoral counseling. The common misconceptions in regard to short-term counseling will also be addressed. For the majority of this chapter Dr. David Benner's Strategic Short-term Pastoral Counseling model will be examined and detailed. For this project Benner's simple three-stage structure, offered in his model, will serve as the template for all the counseling cases, as well as the counseling model into which the *Psychological Audit of Interpersonal Relationships (PAIR)* test is integrated.

Chapter 3: The Psychological Audit of Interpersonal Relationships

In this chapter the *Psychological Audit of Interpersonal Relationships (PAIR)* test will be introduced. Both the printed 500-item, true-false hand scored version as well as the 200-item online version of the assessment will be reviewed. The three major areas of the *PAIR* test, which assess Basic Personality, Manifest Behavior, and Attitudes and Values, will be examined.

Chapter 4: Integrating the PAIR Test into Short-Term Pastoral Marital Counseling – Research Method and Design.

This chapter will offer a summary of the research method and design as applied to this project. It will include information about the married couples participating in the study, as well as how they were initially contacted and recruited. The research setting will also be visited.

Informed consent relating to this project will be outlined and discussed along with the privacy and confidentiality aspects of the research. The risks and benefits of participating in the study will also be disclosed.

Chapter 5: The Analysis of the Research Data

In this chapter the research that was collected from the dyads of married couples participating in this study, via the counseling time sheets, post counseling questionnaire as well as the pre and post counseling *Kansas Marital Satisfaction Scale*, will be presented. The data, collected from Group A, the non-*PAIR* tested group, and Group B, the *PAIR* tested group, will be analyzed and a comparison will be offered as it relates to three distinct areas: 1.) Efficiency as it pertains to overall time the principle investigator of this study, as the pastoral counselor, spent with each participating couple in the overall counseling endeavor; 2.) Efficacy as it demonstrates the effectiveness in uncovering the root issue(s) of marital conflict and dissatisfaction thus enabling the pastoral counselor to be biblically directive in addressing those issues; and 3.) Enhancement as it relates to the improving the marital couple's understanding of themselves, one another, and their ability to resolve conflict, to the end of lessening their marital dissatisfaction and enhancing their overall relationship.

Chapter 6: The Research Conclusions

This chapter will offer, based upon the analysis of the research data, an answer to the question: Integrating the *Psychological Audit of Interpersonal Relationships* into short-term pastoral marital counseling – help or hindrance? Limitations of the present study will be noted. Suggestions also will be offered in regard to future research pertaining to the integration of the *PAIR* test. Furthermore, proposals will be made recommending the development and integration of the *PAIR* test in pastoral counseling with premarital couples.

In the above-mentioned chapters the following special terminology will be used:

PAIR test – This test, also known as the *Psychological Audit of Interpersonal Relationships*, is a relationship inventory developed to assess and measure relationship dynamics important to compatibility.

PAIR2 – This acronym stands for the online version of the *PAIR* test.

Brief – This term refers to the numbering of counseling sessions, preferably five or less.

Time-limited – This terminology is used in regard to counseling which is conducted in a fixed number of total sessions which is established by the counselor at the commencement of the counseling endeavor. Given the initial fixed number of sessions the pastoral counselor will, out of necessity, have to be more active and directive in setting and maintaining the focus of each session with the goal of accomplishing that, which normally requires many sessions.

Strategic – This term refers to pastoral counseling that is highly focused with the ultimate goal of facilitating spiritual and marital growth in the couples that are being counseled.

Pastoral counseling resources – These resources include prayer and bibliotherapeutic literature.

Bibliotherapeutic – This term is used in reference to both Scripture and biblically based devotional literature.

Pastoral Counselor – For this study the title “pastoral counselor” is being used in reference to a pastor who not only counsels but is also engaged in other ministerial responsibilities such as preaching, teaching, and leading a local church congregation.

Principle Investigator – The title “principle investigator” refers to the principle researcher of this study who also acted as the sole pastoral counselor for both the Non-*PAIR* test group as well as the *PAIR* tested group.

PCS – This acronym refers to the 15-statement *Post Counseling Survey*, which is based on a 6-point Likert scaled-response format. The scale was developed by psychologist Rensis Likert to help researchers perform objective analysis of subjective questions. On the *PCS* a statement is presented and the respondents are asked to select one of six choices: Strongly agree, Agree, Somewhat agree, Disagree somewhat, Disagree, or Disagree strongly.

KMS – This acronym refers to the *Kansas Marital Satisfaction Scale*, which is a three-item direct measure of relationship satisfaction.

Integration – This term will be used in regard to the incorporation of the techniques of the behavioral sciences with Christian counseling, such as incorporating the *PAIR* test into Dr. David Benner’s Strategic Short-term Pastoral Counseling model.

Strategic Short-term Pastoral Counseling – This terminology will be used as a reference to Dr. David Benner’s short-term structured model of pastoral counseling.

Statement of Limitations

This project will not serve as an exhaustive analysis of the *Psychological Audit of Interpersonal Relationship* test, in and of itself, but will demonstrate how the test can be incorporated and the results be utilized by a busy multi-tasking pastor as the basis for developing a brief and strategic pastoral marital counseling model.

It is beyond the scope of this project to fully detail the *PAIR* test, which is best described by the *PAIR Test INTERPRETIVE MANUAL* and instructive DVD which can be purchased on the *PAIR* test website. Nor will this project be a study of short-term therapy; it is designed to determine if the *PAIR* test and its results when integrated into a short-term structured pastoral counseling model, such as Benner’s Strategic Pastoral Counseling model, will help or hinder a busy pastor in being more effective in the counseling endeavor.

Furthermore, this project assumes that the reader has at least a basic understanding of the essential attending behavior skills of the pastoral counselor. These skills, taught in a Master's level seminary counseling course, and employed in actual counseling sessions include:⁹

“Minimal encouragers” – Responses that communicate to counsees that they are understood expressed as a “nod of the head” or a closed lip “um-hum.”

Evaluative Responses – Judgment responses on what the counselee has shared (e.g. “When your spouse does such-n-such you react in this way?”).

Understanding Response – This type of response is used to communicate to the counselee that you understand them and their problem (e.g. “I agree.” “I hear what you are saying.”).

Supportive Response – These responses are used to up lift and empower the counselee (e.g. “You can do it!” “That’s great!” “You’re on the right track.”).

Interruptive Response – This type of response addresses or determines the deep meaning of what the counselee has said by way of an interruptive question such as: “Is this what you mean?”

Probing Response – This response is used to discover the core problem, since presenting problems are just symptoms of a core problem that is causing the symptoms. Probing responses are designed to begin at the surface and dig deeper as further insight into the root problem is gained. They are typically formed as classic Socratic questions (e.g. “How do you feel about that?” “How do you respond when that happens?” “And then what happened?” “What happened next?” and “What do you think caused that?”).

Advising Responses – This type of response is designed to help the counselee in decision-making (e.g. “What would Jesus do?”).

⁹ PACO 500 *Introduction to Pastoral Counseling* (Liberty Baptist Theological Seminary, 2002).

Reflective Responses – Like a mirror, these responses reflect back to the counselees what they have just said. They positively reinforce to the counselees that we, the counselor, are with them tracking what they are communicating to us.

Challenging Response – These types of responses help and encourage the counselee to successfully follow through in developing better coping and living skills. A challenging response could include prescribing the symptoms; such as, for someone plagued by worry the counselor could prescribe that the counselee takes one certain hour of the day to worry. Such a challenge gives the counselee empowerment over the problem.

Confrontive Response – These responses are designed to help the counselees see things about themselves they cannot see or are avoiding. Some counselees are in denial about their own personal contribution to their problem or the problem itself, such as in the case of addiction. Sin is deceitful, so it is necessary for the Pastoral Counselor to confront overt and covert sin in the lives of the counselee. Incongruences in the life of the counselee such as a husband seeing himself as loving (but his family feeling differently) would give opportunity for such a response. Since confrontation is difficult, it is advisable to precede a confrontational response with a compliment. In light of this it is assumed that the reader has an understanding of the proper use of confrontation, as well as an understanding of resistance in counseling.

Review of the Literature

The following is a concise and selective review of the literature that was referenced in formulating a theoretical foundation for integrating the *Psychological Audit of Interpersonal Relationships (PAIR)* test into a short-term model of pastoral marital counseling to the end of determining if indeed such an endeavor will be a help or hindrance to a busy multi-tasking pastor:

Benner, David. *Strategic Pastoral Counseling: A short-term structured model*. Grand Rapids, MI: Baker Academic, 2003. Benner understands that with all the responsibilities that a busy pastor has his time is limited when it comes to the task of counseling. He therefore proposes a short-term pastoral counseling model that is brief and time-limited, yet thoroughly Christian. By “brief,” Benner means that the entire counseling process can be conducted over a relatively few number of sessions. In regard to time-limited he means that the overall endeavor can be conducted within a fixed number of sessions.

The counseling model that Benner has developed, to which he refers to as Strategic Pastoral Counseling, is both. As for strategic, this model is structured around three stages: The encounter, engagement, and disengagement. For this project, the *PAIR* test is integrated into this simple three-stage structure.

Burman, Bonnie and Gayla Margolin, “Analysis of the Association Between Marital Relationships and Health Problems: An Interactional Perspective,” *Psychological Bulletin*, no. 112 (1992): 39-63. This article proposes that the quality of a marital relationship may have an effect on the couple’s physical health. The authors state that independent research tends to suggest a correlation between marital distresses and lower immune responses. Since lower immune responses have been linked to lower resistance to disease or increased probability of certain predisposed diseases, the study concluded that marriages in conflict (those functioning in a distressed state) might pose a significant health risk. Therefore, it can be further concluded that counseling married couples to function in a non-distressed relational state, thereby improving the pastoral counseling methods and models to effectively do so, with the integration of the *PAIR* test, would indeed be a worthy pursuit.

Clinton, Timothy E., and George W. Ohlschlager. *Competent Christian Counseling: Foundations & Practice of Compassionate Soul Care*. Colorado Springs, Colo: WaterBrook Press, 2002. According to Clinton and Ohlschlager their goal as the executive editors of this reference was to compile a book that would serve as a resource for contemporary Christian counselors. In accomplishing this goal, they have drawn from God's Word, as well as science, the arts and literature, and ministry to the end of guiding professional clinicians as well as pastors to counsel effectively and efficiently in their ministries. In this encyclopedic work some of the best practical skills and goal-directed actions are outlined. It is a primary reference, as well as a skills-based training tool, for the pastor who espouses a more integrative model of counseling or for those who desire to do so.

Clinton, Timothy E., and John Trent. *The Quick-Reference Guide to Marriage & Family Counseling*. Grand Rapids, MI: Baker Books, 2009. This book has been proven to be an indispensable resource to the pastoral counselor engaged in marital counseling. It addresses forty common difficult issues that couples may face in their marriages, which lead to dissatisfaction, such as: Addiction and Substance abuse, Adoption, Adult Children, Affairs and Adultery, Aging Parents, Birth Control, Blended Families, Boundaries in Marriage, Child Abuse and Neglect, Church Involvement, Commitment and Covenant Marriage, Communication in Marriage, Conflict in Marriage, Depression in Marriage, Disaffection-When Love Grows Cold, Divorce Proofing, Domestic Violence, Empty-Nest Syndrome, Extended Family, Extra-Effort Kids, Family Time, Forgiveness and Reconciliation, Loss of a Spouse or Child, Marital and Family Love Styles, Marital Jealousy, Marital Secrets, Mental Disorder in the Family, Money and Finances, Parenting, Pornography, Postpartum Depression, Premarital Counseling, Relocation

and Moving, Retirement, Separation and Divorce, Sex in Marriage, Sibling Rivalry, Single Parenting, Spiritual Intimacy, and Stress and Demands.

The Quick-Reference Guide to Marriage & Family Counseling serves as an important, yet easy to navigate tool that can be incorporated into a pastoral counseling model to ensure that it is both time efficient as well as biblically directive. It offers scriptural insight, biblical application, and prayer starters, which deal with the difficult marital issues formerly mentioned. The practical use of this valuable resource was heavily relied upon in the counseling sessions that are analyzed in this research project.

Clinton, Timothy E., and Mark R. Laaser. *The Quick-Reference Guide to Sexuality & Relationship Counseling*. Grand Rapids, Mich: Baker Books, 2010. In much of the same way as the Clinton and Trent book this reference guide addresses forty relevant topics dealing with intimacy issues that arise in marriage. Such issues include: Sexual Intimacy and Delight, Sexual Desire and Expectations, Threats to Sexual Intimacy, Increasing Sexual Satisfaction, Stress and Sex, Birth Control and Reproduction, Infertility, Low Sexual Desire, Orgasmic Disorders, Premature Ejaculation, Sexual Arousal Disorder, Sexual Pain Disorder, Masturbation and Self-Sex, Oral Sex, Anal Sex, Sexually Transmitted Diseases, HIV Transmission and AIDS, Adult Survivors of Sexual Abuse, Infidelity and Affairs, Forgiveness and Rebuilding Trust, Sex and Romance Addiction, Pornography, Polyamory and Group Sex, Exhibitionism and Voyeurism, Fetishism, Frotteurism, Sadism and Masochism, Sexual Violence and Rape, Prostitution and Sexual Exploitation, Pedophilia, Sexual Harassment, Homosexuality, Gender Identity Disorder, Transvestic Fetishism, Raising Sexually Healthy Children, Sexually Active Kids and Teens, Teenage Pregnancy and Parenting, Incest, Singles and Sexuality, and Elder Sex.

The Quick-Reference Guide to Sexuality & Relationship Counseling also serves as an important and easy-to-source tool in formulating a pastoral counseling model that is both time efficient as well as biblically directive in that it offers, in a manner that is easy to access, biblical insight, application, and prayer starters dealing with marital intimacy issues. The practical use of this valuable resource was also relied upon for this research project, aiding the principle investigator, as he counseled, in being efficient, effective, as well as biblically directive in addressing the key issues and current areas of conflict within the participating married couple's relationships.

Clinton, Timothy E., and Ronald E. Hawkins. *The Quick-Reference Guide to Biblical Counseling: Personal and Emotional Issues*. Grand Rapids, Mich: Baker Books, 2009. In the same format as the previous two books, this reference also covers forty issues that may be encountered by a pastor when counseling marital couples in distress. This book is an important pastoral counseling resource that offers assistance in biblically addressing personality, physical, and emotional issues, such as: Abortion, Addictions, Adultery, Aging, Anger, Bitterness, Burn-Out, Death, Decision Making, Depression, Discouragement, Divorce, Domestic Violence, Eating Disorders, Envy and Jealousy, Fear and Anxiety, Forgiveness, Grief and Loss, Guilt, Homosexuality, Loneliness, Love and Belonging, Mental Disorder, Money Crisis, Pain/Chronic Pain, Parenting, Perfectionism, Pornography, Prejudice, Premarital Sex, Self Esteem, Sexual Abuse, Singleness, Spiritual Warfare, Stress, Suffering, Suicide, Trauma, Workaholism, and Worry.

In a similar manner as with the formerly mentioned *Quick Reference Guides*, this project also relied upon the use of this particular guide to aid the principle investigator, as he offered pastoral counsel. This resource helped him to be directive in biblically addressing the unique

individual personality traits of those marital couples participating in this study, including those divergent personality traits, which had led to their marital distress and dissatisfaction.

Entwistle, David, N. *Integrative Approaches to Psychology and Christianity*. Eugene, Oregon: Wipf and Stock Publishers, 2004. Entwistle defines the relationship of psychology and Christian theology in this book. He proposes that God birthed the subject of psychology when He created the human race and the subject of theology when He gave His Word to humanity. Entwistle posits that since God is the author of both subjects as well as the author of truth itself, these two individual subjects are ultimately unified as one enduring truth. Thus for Entwistle, the problem lies not in the divine origin of the subject of psychology or the divine origin of the subject of theology but in the human integration of them. This volume was relied upon in dealing with the objections to the integration of the tools and techniques offered by the behavioral sciences with Christian counseling. Likewise, it was referenced so that adherence to biblical integrity, when integrating the *PAIR* test into a pastoral marital counseling strategy, was maintained.

Glenn N. D and C. N. Weaver, "The contribution of marital happiness to global happiness," *Journal of Marriage and Family* (1981) 43:161-168. In this article the researchers point out that national surveys suggest that marital satisfaction contributes far more to global happiness than any other variable, including satisfaction with career as well as with friends. When these results are applied to the research offered in this paper they would imply that the pastoral counselor, who offers effective marriage counseling, is positioned to impact in a positive way not merely a husband and wife along with their respective families, but the whole world.

Gottman, John. *Why Marriages Succeed or Fail*. New York, NY: Simon & Schuster, 1994. Gottman is one of the most prolific authors in the field of couples counseling and research.

Over the past decade he has authored the following works: *The Marriage Clinic: A Scientifically Based Marital Therapy*, 1999; *The Mathematics of Marriage*, 2002; *Meta-Emotion: How Families Communicate Emotionally*, 1997; *What Predicts Divorce: The Relationship Between Marital Process and Marital Outcomes*, 1994. In addition, Gottman is known in the mainstream media through, *The Love Lab Video Series*, 2004, and *Seven Principles for Making Marriage Work*, 2000. For this project his book entitled *Why Marriages Succeed or Fail* was referenced. In this work Gottman maintains that many marriages will indeed go through intermittent periods of dissatisfaction. However, after careful research he determined that the way in which couples handle those periods of dissatisfaction is a good predictor of the relationship's long term potential. This volume was relied upon in helping the principle investigator as he served in the role as pastoral counselor for this research project to guide the participating couples in learning how to deal, in a healthy and responsible way, with their present, as well as future marital dissatisfaction.

Gottman, John M. and Lynn F. Katz, "Effects of marital discord on young children's peer interruption and health," *Developmental Psychology*, no. 25 (1989): 373-381. In this article the authors suggest that a couple's chronic relational distress may pose a significant risk to their children. Their research indicates that constant marital discord very well may negatively affect their offspring's physical health and mental health. Given the potentially destructive nature of such discord, the important role that a pastor fills as a marriage counselor to those couples in conflict is clearly evident. When he accomplishes the counseling endeavor effectively he reaches out and touches more lives than the just the two sitting before him.

Johnson, Paul E. *Psychology of Pastoral Care*. Nashville: Abingdon-Cokesbury, 1953. As a resource this book provides an in-depth study of the pastoral counselor, counseling, and

therapy. This material lends much to the development of an effective, strategic, and synthesized or integrative pastoral counseling model, a working model to which Johnson refers to as “responsive counseling.” What he means by this is that both the counselee and counselor are responsible for progressing forward in the counseling endeavor.

The “responsive counseling” philosophy that Johnson proposes is simply one that has its primary focus on the principle of “joining.” In this approach the pastoral counselor comes alongside the counselee(s) to mutually work together on the problem that initially encouraged the counselee(s) to seek counsel. At this stage of the endeavor the pastor would enter with the counselee(s) into an exploration of feelings, thoughts and behavior patterns regarding his or her central concerns. In this research project, the principle of “joining” is strategically employed in the engagement stage of the short-term pastoral marital counseling model that is being utilized.

Kollar, Charles, A. *Solution-focused Pastoral Counseling: An Effective Approach for Getting People Back on Track*. Grand Rapids, Michigan: Zondervan, 1997. In this book Kollar suggests that pastoral counseling does not have to be long-term in order to be effective. He also builds a theological argument in favor of short-term counseling. For this research project this work was referenced in understanding and establishing biblical approval of a time-limited pastoral counseling model.

Lawler, Michael G., “Doing Marriage Preparation Right.” *America*, (Dec. 30, 1995): 12. In this article Lawler proposes that those couples who have gained the most from organized marital preparation programs or counseling are those who embarked upon those endeavors with the highest expectations. Thus, he encourages the pre-marital counselor to strive to raise a couple’s expectations of both them as the organizer of the marriage preparation program as well as the program itself. Lawler proposes that this is accomplished by providing a skilled and

ordered facilitation of the program or counseling sessions. Even though this article primarily deals with marriage preparation or pre-marital counseling, the overall philosophy presented lends itself to effective marital counseling.

Mastin, Gene. *Psychological Audit of Interpersonal Relationship – Interpretive Manual Seventh Edition 2013*. This manual explains how to use, score, and interpret the *PAIR* test and *PAIR2*. It serves an essential reference for the Pastoral Counselor in assisting married couples in “attaching appropriate meanings, values, and understandings to their objective test results.” This manual was relied upon heavily for this project when integrating the *PAIR* test into the structure of Benner’s short-term pastoral marital counseling model.

Mastin, Gene. *The Pair Test – DVD*. This resource offers two hours of intensive instruction that provide the pastoral counselor with a more detailed examination of interpretation subtleties than revealed in the *Interpretive Manual*. As with the *Interpretive Manual*, the DVD was resourced frequently so that the couples participating in this study, particularly those who comprised the *PAIR* tested group, were properly assisted by the principle investigator in understanding their objective test results.

McMinn, Mark R. *Psychology, Theology, and Spirituality in Christian Counseling*. Carol Stream, Illinois: Tyndale House Publishers, 1996. McMinn has written this book to educate the Christian counselor in the art of integrating psychology, theology, and spirituality into the counseling endeavor. He defines psychology and theology, as well as describes their similarities and differences. He also gives practical advice on how to integrate these disciplines into Christian counseling by way of illustrations and vignettes, showcasing an amalgamation of scientific based psychological techniques along with theologically based spiritual disciplines.

McMinn believes that the union of psychology and theology along with spiritual formation is essential to Christian counseling. He therefore suggests that the counselor who can learn to efficiently integrate the aforementioned into a working model of counseling will be able to effectively offer the counselees the very best of counsel. This volume helped the principle investigator of this research project in understanding how to integrate the *PAIR* test into a pastoral marital counseling model with biblical integrity.

Meier, Paul D., Frank B. Minirth, and Frank B. Wichern. *Introduction to Psychology and Counseling: Christian Perspectives and Applications*. Grand Rapids, Mich: Baker Book House, 1982. This comprehensive work deals with the basic principles of therapy most appropriate to a Christian counselor. As a pastoral counseling resource this book aided the principle investigator of this research project in developing an effective, pastoral marital counseling model because it offered beneficial insight into counseling with couples who are experiencing marital dissatisfaction. As with Entwistle's *Integrative Approaches to Psychology and Christianity* and McMinn's *Psychology, Theology, and Spirituality in Christian Counseling*, this book was relied upon in order to maintain a purely Christian perspective while applying the *PAIR* test and its results to a short-term marital counseling model.

Narramore, Clyde M. *The Psychology of Counseling: Professional Techniques for Pastors, Teachers, Youth Leaders, and All Who Are Engaged in the Incomparable Art of Counseling*. Grand Rapids: Zondervan Publishing House, 1960. Narramore offers another resource that speaks to the necessity of pastors functioning in the capacity as Christian counselors. In this book Narramore considers the concepts and techniques that can be employed by the pastoral counselor. In developing an effective, pastoral marital counseling model, he also

provides beneficial insight into counseling with couples who are experiencing marital dissatisfaction.

Oates, Wayne. *Pastoral Counseling*. Westminster: John Knox Press, 1981. In this book Oates addresses the many roles that pastors take on in the church today while contending that the most important role may indeed be that of counselor. In making his case he offers a fairly integrative philosophy of pastoral counseling. He maintains that the pastoral counselor should never deviate from theological wisdom, and he also argues that a pastor should stay abreast of what is taking place in the psychotherapeutic community. Additionally, he suggests that effective pastoral counseling is that which is directive in nature. Thus, this resource served to encourage the principle investigator of this study, as the pastoral counselor, to take on a directive role in each of the counseling sessions. This directive role was implemented with both the non-*PAIR* tested group, as well as the *PAIR* tested group of married couples, participating in this study.

Pan, Peter Jen Der, et al. "Issues of integration in psychological counseling practice from pastoral counseling perspectives." *Journal of Psychology and Christianity* 32, no. 2 (2013): 146. This article explores the practice of integrating psychological counseling methods from a pastoral counseling perspective. The article demonstrates that such methods are very similar in some aspects but also dissimilar in others. The authors also point out that even though at the foundation of the pastoral counseling endeavor is the Bible that should not limit the use of other tools. With reference to the research being shared in this study, *Integrating The Psychological Audit of Interpersonal Relationships into Short-Term Pastoral Marital Counseling – Help or Hindrance?*, utilizing tools such as the *PAIR* test and its results would be aligned with the thesis presented by the authors in their article.

Stone, Howard. *Brief Pastoral Counseling: Short-term Approaches and Strategies*. Minneapolis, MN: Fortress Press, 1994. In this book Stone makes a case in favor of brief pastoral counseling. In doing so he speaks to the advantages and effectiveness of a brief and structured counseling model. He suggests that getting to the root of the counselee's presenting problem as quickly and efficiently as possible gives advantage to formulating an effective solution to their problem. Again in regard to the research being shared in this thesis, the efficacy of the *PAIR* test and its results in getting to the root of the marital couples presenting problem, will be studied.

Stone, Howard. "Pastoral counseling and the changing times." *Journal of Pastoral Care* 53, no. 1 (1999): 31-45. In this article Stone suggests that even though long-term psychotherapy has been the preferred method in pastoral counseling from its inception, brief therapy needs to be the model of choice for the contemporary pastoral counselor for both practical and moral reasons. He theorizes that if a pastoral counselor holds to the belief that only long-term therapy is effective, yet because of time constraints practices short-term therapy, he will be less effective in the overall counseling endeavor and thus do a disservice to the counselee. Therefore, Stone dogmatically declares the essentialness of a pastoral counseling model that is brief and strategic. This resource helped the principle investigator, acting as the pastoral counselor, of this research to maintain his focus on being as brief as possible and strategic in the counseling sessions with both the non-*PAIR* tested group and the *PAIR* tested group participating in this study.

Stone, Howard (Ed.). *Strategies for Brief Pastoral Counseling*. Minneapolis, MN: Fortress Press, 2001. In this work eleven authors suggest that pastoral counseling based upon short-term theory and methodology is most beneficial to not only the pastoral counselor, because of his many other responsibilities, but to those he counsels as well. They propose that a pastor

must not only adopt, out of necessity, brief counseling strategies that economize his time and maximize effectiveness but must do so because research has discovered that the vast majority of counselees also desire to deal expeditiously with the issues that are distressing them. The theory and methodology offered in this reference assisted in formulating the basic philosophy of the counseling sessions of this research.

Weaver, Andrew, Kevin J. Flannelly, David B. Larson, Carolyn L. Stapleton, and Harold G. Koenig, "Mental health issues among clergy and other religious professionals: A review of research," *Journal of Pastoral Care and Counseling*, no. 56 (2002): 393-404. The authors of this article primarily set out to provide an overview of the research that is applicable to the mental health issues those serving in a ministerial capacity may experience. Even so they subsequently offer a glimpse into the excessive demands that are placed upon a pastor's time and emotional energy. In their review of the aforementioned research they share an understanding of the variety of roles that those in the ministry are called upon to fulfill at once and the challenges as well as pressures pastors face in doing so. They point out that these challenges and pressures are especially true in the area of counseling. As such this article reinforces the necessity for the implementation of a brief yet effective pastoral counseling model, one that conserves both the pastor's time as well as emotional energy.

Weissman, Myrna M. "Advances in Psychiatric Epidemiology: Rates and Risks for Major Depression." *American Journal of Public Health* 77.4 (1987): 445-451. In this research article Weissman proposes that the level of marital satisfaction a couple experiences in their relationship has a strong correlation to emotional and mental health. She maintains that depression is strongly associated with marital discord. Weissman suggests that distressed marriages are a far greater risk factor for major depressive disorder than non-distressed

marriages. Thus it can be concluded that the counseling of married couples to function in a non-distressed relational state, improving emotional and mental wellbeing, would indeed be a worthy pursuit.

Wells, Richard. A. *Planned Short-Term Treatment*. New York: Free Press, 1982. In this book Wells emphasizes the components of what he believes to be effective short-term treatment. He details the necessity as well as the benefits to the counselor in having clear objectives coupled with an efficient process that relies upon directive techniques when engaging in the counseling endeavor. He also denotes the client's responsibility to be actively involved in the process as well. Benner's short-term structured model, which serves as the base model of counseling for the research presented in this study, shares in Well's overall philosophy together with many of the other key components offered in *Planned Short-Term Treatment*.

Wilmoth, Joe D., and Samantha Smyser. "A National Survey of Marriage Preparation Provided by Clergy." *Journal of Couple & Relationship Therapy* 11, no. 1 (January 2012): 69-85. In this article Wilmoth and Smyser support the claim that pastoral counselors provide the vast majority of all pre-marital counseling. In such counseling they believe that pastors who employ a well organized, focused, and yet relatively brief counseling model will be more effective in the counseling endeavor. Wilmoth and Smyser have discovered that this type of model will indeed have a more significant impact on the couple's post-marital behaviors, which will result in greater marriage satisfaction. Even though this article primarily deals with pre-marital counseling, the methodology presented lends itself to effective marital counseling. Once again it is the same methodology employed in the counseling sessions that are being studied in this research project: that is a counseling model, which is well organized, focused, and brief.

Worthington, Everett L. *Hope-Focused Marriage Counseling: A Guide to Brief Therapy*. Downers Grove, IL: InterVarsity Press, 1999. In this book Worthington offers the pastoral counselor a comprehensive manual for counseling distressed couples through common marital problems in both an efficient and effective manner. Worthington's proposed approach is eclectic as well as brief and strategic. He integrates Christian values with cognitive-behavioral theory. He contends that this approach is consistent with Scripture and will enable a couple; especially Christian couples, to be able to envision that change is indeed possible. This approach grants to them an improved future outlook for their marriage to the end of successfully working through their difficulties and ultimately building a stronger more loving relationship. Worthington's eclectic approach is consistent with the counseling strategy employed in both groups of married couples participating in this research, non-PAIR tested and PAIR tested.

Wright, H. Norman. *Marital Counseling: A Biblical, Behavioral, Cognitive Approach*. San Francisco: Harper & Row, 1983. In this comprehensive resource, Wright analyzes the causes of marital dissatisfaction from a family life-cycle perspective. As a resource this book leaves the pastoral counselor with a respectable summation of marital discord and counseling. Wright gives special attention to such topics as: expectations, conflict patterns, abusiveness, anger reduction, and affairs. The particular insight offered by Wright into the causes of marital dissatisfaction greatly helped in the engagement stage of the counseling sessions directed by the principle investigator and analyzed in this research project.

The following is a concise and selective review of the Scripture that was referenced in formulating a theological foundation for integrating the *Psychological Audit of Interpersonal Relationships (PAIR)* test into a short-term model of pastoral marital counseling to the end of determining if indeed such an endeavor is a help or hindrance to a busy multi-tasking pastor:

Genesis 2:18 “And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.” This verse establishes the divine origin of marriage.¹⁰ God himself designed marriage for humanity to provide companionship as he proclaimed that it was not good for man to be alone.¹¹

Genesis 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;²² And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.²³ And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.²⁵ And they were both naked, the man and his wife, and were not ashamed.

In this passage it is revealed that in order to assuage Adam’s loneliness, God made Woman from Adam’s own flesh and bone.¹² He then gave her to be his wife to live together as one flesh. In fact it has been proposed that the “one flesh” principle suggests that God’s primary desire was for a man and a woman to enjoy the experience of marriage in a harmonious relationship with one another.¹³ Similarly other Scripture seems to substantiate this notion. Proverbs 5:18-19, Ecclesiastes 9:9, as well as the Song of Solomon 4:10-16 assert that marriage was indeed divinely designed to be a joyous and enjoyable relationship.

Genesis 3:1-11 Now the serpent was more subtil than any beast of the field, which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:³ But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.⁴ And the serpent said unto the woman, Ye shall not surely die:⁵ For God doth know that in the day ye eat

¹⁰ Jay E. Adams, *Solving Marriage Problems: Biblical Solutions for Christian Counselors* (Grand Rapids: Baker Book House, 1983), 18-19.

¹¹ Adams, *Solving Marriage Problems*, 20.

¹² H. L. Ellison, *Genesis Chapters 1-11: The International Bible Commentary with the New International Version 2nd Edition* (Grand Rapids: Zondervan, 1986), 117. See also J. H. Walton and A. E. Hill, *Old Testament Today: A Journey from Original Meaning to Contemporary Significance* (Grand Rapids: Zondervan, 2004), 177.

¹³ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester: Inter-Varsity Press, 2005), 454. See also Scott Stanley et al., *A Lasting Promise: A Christian Guide to Fighting for Your Marriage* (San Francisco: Jossey-Bass Publishers, 2002), 14.

thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.⁶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.⁷ And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.⁸ And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.⁹ And the LORD God called unto Adam, and said unto him, Where *art* thou?¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.¹¹ And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

In the above passage Adam and his wife Eve's act of disobedience to God's command to not eat of the fruit of the tree of the knowledge of good and evil is not only the first sin committed by man but that it also lays the foundation for the consequences of sin.¹⁴ These negative consequences were far reaching, touching the very institution of marriage, resulting in marital distress.

Genesis 3:12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.¹³ And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.¹⁴ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.¹⁶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;¹⁸ Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;¹⁹ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

The first sin, as we see in the Genesis 3:12-19 passage, had not only grievous consequences for all of creation but for the first married couple and universally for the institution

¹⁴ A. M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview* (Grand Rapids: William Eerdmans Publishing Company, 1988), 21-22; 44.

of marriage. God pronounced that pain in childbearing would commence along with marital discord, which had already begun. In fact, immediately after the first sin had been committed, argumentative blame shifting takes place between Adam and Eve. He blames her and she futilely attempts to avoid any responsibility by casting blame upon the serpent. God then proceeds to inform Eve that as part of the curse for her disobedience a defiant and rebellious desire against Adam would bring her into conflict with him.¹⁵ Overall this would greatly diminish the prospects of a harmonious marital relationship without some work.

In many marriages today we see this very aspect of the curse lived out. The rebellious insubordination of some wives along with the overly aggressive authoritarian insolence of some husbands has been the source of much marital discord down through the ages. The Bible contains many examples of this struggle such as was the case with Abraham and Sarah.

Genesis 16:5 “And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.” Abraham and Sarah experienced marital strife. Even though Abraham’s impregnation of Hagar was all Sarah’s idea, soon after it was accomplished there was strife between her and Hagar, the surrogate. This familial contention eventually led to marital conflict between Sarah and Abraham. As she shifts the blame for the sinful calamity to him a struggle commences. One that was never completely resolved.

Genesis 21:1-11 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.² For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.³ And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.⁴ And Abraham circumcised his son Isaac being eight days old, as God had commanded him.⁵ And Abraham was an hundred years old, when his son Isaac was born unto him.⁶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.⁷ And she said, Who would have said unto Abraham,

¹⁵ Wayne Grudem, “The Key Issues in the Manhood-Womanhood Controversy,” in *Building Strong Families*, ed. D. Rainey (Wheaton: Crossway Books, 2002), 41.

that Sarah should have given children suck? for I have born *him* a son in his old age. ⁸ And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned. ⁹ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. ¹⁰ Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. ¹¹ And the thing was very grievous in Abraham's sight because of his son.

Only a few short years later the marital conflict between Abraham and Sarah resumes over Ishmael, the offspring of Abraham and Hagar, Sarah's maid. Once again this conflict causes their marriage a great amount of distress and dissatisfaction. But Sarah and Abraham are not alone in the struggle as the biblical record discloses.

Job 2:7-10 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. ⁸ And he took him a potsherd to scrape himself withal; and he sat down among the ashes. ⁹ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. ¹⁰ But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

The Scripture passage reveals that Job, the Old Testament patriarch, and his wife experienced marital conflict, which in turn resulted in verbal argumentation. Having been afflicted by Satan with excruciatingly painful boils all over his body, Job's wife suggests that he should just "curse God and die." In their volley of words his retort to her was that she was speaking as a "foolish woman." The harsh tone and tenor of such marital dialogue is common among the biblical couples that have experienced similar relational conflict.

Exodus 4:25 ... "Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. ²⁶ So he let him go: then she said, A bloody husband *thou art*, because of the circumcision." This passage identifies Moses and his wife Zipporah, as a couple, who can be placed among the biblical examples of marital dissatisfaction. Their conflict arose over the circumcising of their son. The Bible doesn't elaborate in much detail about Moses and Zipporah's marital discord but one can surmise that

the dissatisfaction they were experiencing was great because in Exodus 18:2-3 it is revealed that Moses sent Zipporah and their two sons, Gershom and Eliezer, back to Jethro her father. As with the other couples that have been mentioned, Moses and Zipporah are not alone as biblical examples of marital strife.

Judges 14:10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. ¹¹ And it came to pass, when they saw him, that they brought thirty companions to be with him. ¹² And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments: ¹³ But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. ¹⁴ And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. ¹⁵ And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it* not *so*? ¹⁶ And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee? ¹⁷ And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. ¹⁸ And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle. ¹⁹ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. ²⁰ But Samson's wife was *given* to his companion, whom he had used as his friend.

The above passage of Scripture reveals that Samson's wife Timnah, as a result of their dysfunctional marital relationship, resorts to manipulation to get her way. In an emotionally charged act she attempted to persuade Samson to reveal confidential information, but to the contrary it only brought a speedy end to her marriage.

2 Samuel 6:16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. ¹⁷ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. ¹⁸ And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the

name of the LORD of hosts. ¹⁹ And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house. ²⁰ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! ²¹ And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. ²² And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. ²³ Therefore Michal the daughter of Saul had no child unto the day of her death.

This 2 Samuel 6 passage reveals that marital conflict was not limited to commoners. It even existed in the castle. King David's marriage, as we see, was not immune to marital strife. David's wife Michal jealously criticized him, when he danced with joy before the Ark of God in his linen ephod. Her royal reproach is telling of the marital dissatisfaction and discord that existed within their relationship.

James 4:1 "From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?" In applying this verse to the biblical couples that have been previously mentioned James reveals that marital conflict and dissatisfaction are no doubt the symptoms of a deeper issue. It is a symptom of sin in general as well as sins or sinful attitudes and traits in particular. With this biblical principle in mind the pastoral counselor, when counseling with couples in distress, should strategically endeavor to discover the particular root issues, that is those underlying forces or traits that are at war within them as individuals, which are causing the war between them as a couple. Sinful relational traits such as self-centeredness, lack of forgiveness, aggressive hostility, and bitterness.

The strategy of this project is indeed consistent with the Wisdom Books of the Bible. In Proverbs 20:5 we read that: "Counsel in the heart of man *is like* deep water; but a man of

understanding will draw it out.” Keeping with the insight offered in Proverbs 20:5, this research project will venture to determine if the *PAIR* test can be integrated into a short-term pastoral marital counseling model to effectively accomplish the stated task with couples who are experiencing dissatisfaction in their marriages, that is, drawing out specific attitudes and personality traits, which may have led to the couple’s marital distress.

The drawing out or collecting of data via testing or examination and discovery, such as offered by the implementation of the *PAIR* test, is not a foreign concept to the Bible. The following Scriptures fittingly demonstrate this process with the use of such words as consider, prove, try, and trieth:

Proverbs 6:6 Go to the ant, thou sluggard; consider her ways, and be wise:

Daniel 1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. ⁹ Now God had brought Daniel into favour and tender love with the prince of the eunuchs. ¹⁰ And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king. ¹¹ Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, ¹² Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. ¹³ Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. ¹⁴ So he consented to them in this matter, and proved them ten days. ¹⁵ And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children, which did eat the portion of the king's meat.

Jeremiah 17:10 I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

1 Thessalonians 2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

Since the collecting of data is not unbiblical it could therefore be said that gathering data on a marital couple that may be experiencing distress, as performed by a pastoral counselor,

would not be unscriptural. It may then also be argued that utilizing the *PAIR* test to gather that data as well as the subsequent analysis thereof would not, in and of itself, necessarily be contrary to Scripture. This would especially be so when the collection of such data is done with the goal of helping couples improve their marital relationship.

With this goal in mind it would also be prudent to mention that brevity in doing so is also consistent with the Bible, as exemplified in the life of Jesus:

John 4:4 And he must needs go through Samaria. ⁵ Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. ⁶ Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. ⁷ There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ⁸ (For his disciples were gone away unto the city to buy meat.) ⁹ Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. ¹⁰ Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ¹² Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? ¹³ Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: ¹⁴ But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. ¹⁵ The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. ¹⁶ Jesus saith unto her, Go, call thy husband, and come hither. ¹⁷ The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: ¹⁸ For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. ¹⁹ The woman saith unto him, Sir, I perceive that thou art a prophet. ²⁰ Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. ²¹ Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ²² Ye worship ye know not what: we know what we worship: for salvation is of the Jews. ²³ But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴ God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. ²⁵ The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. ²⁶ Jesus saith unto her, I that speak unto thee am *he*. ²⁷ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? ²⁸ The woman then left her waterpot, and went her way into the city, and saith to the men, ²⁹ Come, see a man, which told me all things that ever I did: is not this the Christ?

In the above Scripture we see that Jesus demonstrates in this counseling session with the Samaritan woman a time efficient strategy. Even though his time with her was brief the consultation was highly effective. This tactic supports the thesis that much change can indeed occur in the briefest of encounters if they are strategic and biblically directive in addressing the key issues of conflict with in one's life. This is also substantiated by Peter's encounter with the crowd on Pentecost:

Acts 2:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? ³⁸ Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹ For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. ⁴⁰ And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. ⁴¹ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. ⁴² And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Even though Peter's encounter with the crowd that gathered in Jerusalem on the Day of Pentecost was brief it was highly effective. Peter strategically preached Jesus Christ. In doing so he was biblically directive in addressing the people's needs. As a result, 3,000 believed and were baptized, continuing to live out their new life in Christ.

The philosophy of integrating the *PAIR* test into a brief pastoral marital counseling model with the purpose of promoting marital commitment is also consistent with Scripture. This point is of utmost importance especially in light of the Bible's metaphorical use of marriage as an example of the Church's relationship with the Lord Jesus Christ and his commitment to her as revealed in the following Scripture:

Ephesians 5:21 Submitting yourselves one to another in the fear of God. ²² Wives, submit yourselves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴ Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. ²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself

for it; ²⁶ That he might sanctify and cleanse it with the washing of water by the word, ²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹ For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: ³⁰ For we are members of his body, of his flesh, and of his bones. ³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³² This is a great mystery: but I speak concerning Christ and the church. ³³ Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

This research project integrates the *PAIR* test into a brief pastoral counseling model and is done in an attempt to promote peace, harmony as well as reconciliation between two people who are experiencing relational conflict. Such an endeavor is consistent with Scripture. Jesus stated in Matthew 5:9 “Blessed *are* the peacemakers: for they shall be called the children of God.”

Furthermore, this research project integrates the *PAIR* Test into a brief pastoral marital counseling model and is done in an endeavor to promote love in a couple’s relationship. A pursuit that is consistent with Scripture. The Apostle Paul makes this clear that this is indeed God’s desire. In Ephesians 5:1-2 we read: “Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”

Overall integrating the *PAIR* test into a pastoral marital counseling model with the desire to form an effective relationship between a pastor and the married couple enables the pastor to offer counsel, as this research project seeks to do, which is consistent with the Bible. It is this relationship that provides the basis for a powerfully therapeutic process where hurts can be healed. James 5:16 “Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

Beyond making an argument for the integration of the *PAIR* test into a brief marital counseling model as being consistent with Scripture, this research project sets out to determine the efficacy of such an endeavor. Will integrating the *PAIR* test help or hinder the pastoral counselor in economizing his limited time efficiently? Will it help or hinder his effectiveness in being biblically directive in addressing the divergent personality traits, key issues, and areas of current conflict within a married couple's relationship? Ultimately will it help or hinder the pastor in fulfilling his role as a Christian counselor under the auspices of the Great Counselor Jesus Christ to the end of making a significant global impact.

CHAPTER ONE

THE PASTOR AS COUNSELOR

A Short History of Pastoral Counseling

According to the late Charles Kemp, former professor of the Brite Divinity School at Texas Christian University, pastoral counseling has a “long past but a short history.”¹⁶ In regard to its “long past” it could very well be said that counseling is the original pastoral function. The prophets along with other spiritual leaders of Israel were counselors to the people. In the Old Testament Isaiah described one of the identifying features of the coming Messiah as that of “Counselor.”¹⁷ When the Messiah, Jesus Christ, entered into the human experience he fulfilled perfectly that pastoral function. He, as the Great Shepherd, provided pastoral counsel to the disciples who followed him. Jesus also offered counsel to those that he encountered daily that were physically ill or emotionally hurting.

As for pastoral counseling’s “short history,” *The Dictionary of Pastoral Care and Counseling* describes it as a 20th century phenomenon. At this time, it emerged among North American Protestant religious leaders who became progressively more fascinated in the methods of the behavioral sciences as they related to understanding and treating psychological distress. As a result, pastoral counseling as a discipline first appeared in New England.¹⁸

One of the earliest examples of this psychologically based approach was the creation of the Emmanuel Movement in 1906. The pastors of Emmanuel Church in Boston Massachusetts began to contemplate how the newly developed methods of psychotherapy could be put to

¹⁶ Charles Kemp, *The Caring Pastor: An Introduction to Pastoral Counseling in the Local Church* (Nashville: Abingdon Press, 1985), 16.

¹⁷ Isaiah 9:6

¹⁸ David G. Benner, *Strategic Pastoral Counseling: A Short-Term Model* (Grand Rapids: Baker Academic, 2003), 11.

spiritual use by the church.¹⁹ As an outreach ministry these pastors began to rely upon behavioral sciences for counseling church members who were struggling emotionally.²⁰ This trend, like a wave, traveled across the ocean where ministers, like Oskar Pfister (1909), saw value in using the new science of psychology in their pastoral work as people sought them out for counsel.²¹ Other notable pioneers in the development of pastoral counseling were Wayne Oates, Paul E. Johnson, Howard Clinebell, and John Patton.

A Pastoral Call to Counsel

Today the contemporary pastor, as Jesus' appointed under-shepherds, must also assume the role of counselor.²² This role must not be vacated because in doing so the pastor would deny his very calling. Many people seek out the pastor as a counselor, as they did in the ancient and near past, coming to him with a plethora of personal problems. "They come to him because they trust that he cares for their souls, wants them to have the best life, and will give them the best that he has to give."²³ Today pastors are being called upon to do exceedingly more counseling. People are looking to them for assistance not only in the area of spiritual growth, but for help with their emotional and psychological development, as well as with relational difficulties. Therefore, pastors are expected to offer counseling that goes beyond the ministry of simply holding a hand, giving comfort, and praying with those in crisis. People are now coming to him with serious life issues that necessitate his time and attention.

¹⁹ Benner, *Strategic Pastoral Counseling*, 11.

²⁰ E. Brooks Holifield, *A History of Pastoral Care in America* (Nashville, TN: Abingdon Press, 1983), 15.

²¹ Holifield, *A History of Pastoral Care*, 18.

²² I Peter 5:2

²³ Paul E. Johnson, "The pastor as counselor," *Pastoral Psychology* 7, no. 2 (March 1956): 25-28.

Pastoral Demands and Time Deficiency

Pastors comprise one group of helping professionals whose work is exceptionally demanding.²⁴ They are expected to fulfill responsibilities in both the church and in the community, which place a heavy strain on their time.²⁵ Because of the multiplicity of these demands they are expected to fill a variety of roles at once.²⁶ Those roles include that of administrator, teacher, preacher, manager, fund-raiser, as well as counselor.²⁷ In the role of counselor, researchers have found that pastors serve as the primary crisis counselors for tens of millions of Americans.²⁸ And there are very few times when pastors are not “on call” as such.²⁹

Being “on call” means that they are commonly as well as repeatedly the first persons solicited to help with a family crisis or a personal emergency.³⁰ And the demands placed upon

²⁴ Andrew Weaver et al., "Mental health issues among clergy and other religious professionals: A review of research," *Journal of Pastoral Care and Counseling* 56, (2002): 393-404. See also the following: H. B. London Jr. and N. B. Wiseman, *Pastors at Greater Risk* (Ventura: Regal Books, 2003). J. A. Sanford, *Ministry Burnout* (New York: Paulist, 1982). George Barna, *Today's Pastors: A revealing look at what pastors are saying about themselves, their peers and the pressures they face* (Ventura: Regal Books, 1993).

²⁵ Andrew Weaver et al., "Mental health issues among clergy and other religious professionals: A review of research," *Journal of Pastoral Care and Counseling* 56, (2002): 393-404. C. W. Ellison and W. S. Mattila, "The needs of evangelical Christian leaders in the United States," *Journal of Psychology and Theology* 11, no. 1 (1983): 28-35. See also: M. Jinkins and K. Wulff, "Austin Presbyterian Theological Seminary's clergy burnout survey" (May 2002).

²⁶ J. Warner and J. D. Carter, "Loneliness, marital adjustment and burnout in pastoral and lay persons," *Journal of Psychology and Theology* 12, no. 2 (1984): 125-131.

²⁷ Weaver et al., "Mental health issues among clergy and other religious professionals," 393-404.

²⁸ Andrew J. Weaver, Harold G. Koenig, and David B. Larson, "Marital and Family Therapists and the Clergy: A Need for Clinical Collaboration, Training and Research," *Journal of Marital and Family Therapy* 23, no. 1 (1997): 13-25.

²⁹ Andrew J. Weaver, Harold G. Koenig, and Frank M. Ochberg, "Posttraumatic Stress, Mental Health Professionals and the Clergy: A Need for Collaboration, Training and Research," *Journal of Traumatic Stress* 9, no. 4 (1996): 861-870.

³⁰ Andrew J. Weaver, Linda A. Revilla, and Harold G. Koenig, *Counseling Families Across the Lifespan: A Handbook for Pastors and Other Helping Professional* (Nashville, TN: Abingdon Press, 2001). 32.

the pastor do not end there. They are not only called upon to serve in the role of crisis counselor but that of a mental health counselor as well. The National Institute of Mental Health discovered that pastors are as likely as mental health specialists to have a person with a *Diagnostic and Statistical Manual of Mental Disorders* diagnosis seek them out for help. Therefore those in the pastorate are sought for assistance with even the most severe forms of mental illness, including but not limited to bi-polar disorder and even schizophrenia.³¹

Further emphasizing the prominent role that pastors are called upon to fill, the *U.S. Surgeon General's 2000 Report on Mental Health* found that one in six adults and one in five children annually seek out and obtain mental health services.³² Included on the short list of the professionals and organizations that are primarily sought out are pastors.³³ They are included alongside health care providers and social service agencies or schools.³⁴

It has been suggested that young adults rank pastors higher in interpersonal skills than both psychologist and psychiatrists.³⁵ These young people tend to perceive ministers as being more caring, warmer, consistent, and professional.³⁶ The public's frequent pursuing of pastors to minister to them in the capacity of a crisis or mental health counselor should not be a surprise,

³¹ A. A. Hohmann and D. B. Larson, "Psychiatric Factors Predicting Use of Clergy," in *Psychotherapy and Religious Values*, ed. E. L. Worthington, Jr. (Grand Rapids: Baker Book House, 1993), 71-84.

³² D. Satcher, "Mental Health: A Report of the Surgeon General – Executive Summary," *Professional Psychology: Research and Practice* 31, no. 1 (2000): 15-31.

³³ Satcher, "Mental Health: A Report of the Surgeon General," 15-31.

³⁴ *Ibid.*

³⁵ F. Schindler et al., "How the Public Perceives Psychiatrists, Psychologists, Non-psychiatric Physicians, and Members of the Clergy," *Professional Psychology: Research and Practice* 18, (1987): 371-376.

³⁶ Schindler, "How the Public Perceives Psychiatrists, Psychologists," 371-376.

especially given their availability along with the confidence and trust that society has placed in them. The local church pastor also is often called upon to perform the role of marriage counselor.

Pastoral Marital Counseling

“Arguably, pastors may do more marriage counseling than any other helping professionals.”³⁷ The pastor’s goal in doing so is to help couples through their marital dissatisfaction to attain the end of building happier and healthier relationships. And what a worthy endeavor this truly is. It not only benefits the couple themselves but their entire family. Researchers propose that the quality of marriage also affects children and ultimately society as a whole.³⁸

Happy marriages have been linked to better physical and mental health for not only a husband and wife but for their children as well.³⁹ It has been suggested that marital satisfaction leads to the reduction of stress that may lead to cardiovascular disease as well as to increased psychological and emotional wellbeing.⁴⁰ There is also a measure of evidence that proposes that healthy marital relationships may serve as an encouragement to the offspring of these marriages to excel in their academic pursuits.⁴¹ Furthermore it has been found that these children are

³⁷ Clinton and Ohlschlager, *Competent Christian Counseling*, 459.

³⁸ W. B. Wilcox et al., *Why Marriage Matters: Twenty-six Conclusions for the Social Sciences 2nd Edition* (New York, NY: Institute for American Values, 2005). See also I. J. Waite and M. Gallagher, *The Case for Marriage: Why Married People are Happier, Healthier, and Better Off Financially* (New York: Doubleday, 2000).; Paul R. Amato and Juliana Sobolewski, “The effects of divorce and marital discord on adult children's psychological well-being,” *American Sociological Review* 66, (2001): 900-921.; John M. Gottman, Joan DeClaire, and Daniel Goleman, *Raising an Emotionally Intelligent Child* (New York: Simon and Schuster, 1998).; Judith A. Seltzer, “Families formed outside of marriage,” *Journal of Marriage and the Family* 62, no. 4 (2000): 1247-1268.

³⁹ D. A. Dawson, “Family Structure and Children's Health and Well-being: Data from the 1988 National Health Interview Survey on Child Health,” *Journal of Marriage and the Family* 53, (1991): 573-584. Refer also to L. M. Verbrugge. “Marital Status and Health,” *Journal of Marriage and the Family* 41, (1979): 267-285.

⁴⁰ B. Burman and G. Margolin, “Analysis of the Association Between Marital Relationships and Health Problems: An Interactional Perspective,” *Psychological Bulletin* 112, (1992): 39-63.

⁴¹ Paul R. Amato, “Children of Divorce in the 1990’s: An Update of the Amato and Keith Meta-analysis,” *Journal of Family Psychology* 15, no. 3 (1991): 355-370. See also Waite and Gallagher, *The Case for Marriage*.

physically healthier and may have enhanced social competencies and a more positive self-concept in how they think about, evaluate, or perceive themselves, than their peers who are raised within an unhealthy marriage.⁴² It has also been found that they tend to be more successful and often assume leadership roles throughout their lifespan.⁴³ It has been proposed that children living with both biological parents tend to display decreased levels of problematic behavior than their peers from other family types.⁴⁴

On the other hand marital distress and dissatisfaction may pose a significant health risk for the entire family.⁴⁵ Chronic unresolved marital conflict very well could lead to depression.⁴⁶ Researcher Myrna Weissman suggests that the level of marital satisfaction a couple experiences in their relationship has a strong correlation to their emotional and mental health.⁴⁷ Therefore she maintains that depression is strongly associated with marital discord.⁴⁸ Weissman concludes that distressed marriages are at a far greater risk for major depressive disorder than non-distressed marriages.⁴⁹

⁴² Paul R. Amato, *Children of Divorce*, 355-370. See also B. Burman and G. Margolin, *Analysis of the Association Between Marital Relationships*, 39-63.

⁴³ Waite and Gallagher, *The Case for Marriage*.

⁴⁴ Marcia J. Carlson, "Family Structure, Father Involvement, and Adolescent Behavioral Outcomes," *Journal of Marriage and Family* 68, (2006): 137-154.

⁴⁵ Burman and Margolin, *Analysis of the Association Between Marital Relationships*, 39-63.

⁴⁶ Myrna M. Weissman, "Advances in Psychiatric Epidemiology: Rates and Risks for Major Depression." *American Journal of Public Health* 77, no. 4 (1987): 445-451.

⁴⁷ Weissman, "Advances in Psychiatric Epidemiology," 445-451.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

Not only has it been suggested that chronic unresolved marital conflict very well could lead to depression but it may also lead to immune system deficiency and ultimately illness in both the spouses.⁵⁰

The results from separate laboratories suggest that people in distressed marriages, compared with people in non-distressed marriages, have lower immune responses and that stressful marital interactions increase physiological arousal, particularly for distressed couples. Theoretically, heightened physiological arousal, in response to conflictual marital interactions, may decrease immune functioning, thereby lowering resistance to disease, or increase the probability of developing diseases to which one is genetically predisposed.⁵¹

Moreover it has also been suggested that marital distress may tend to worsen existing disease.⁵²

Furthermore it has been proposed that marital distress and dissatisfaction may not only pose a significant health risk for the married couple but for their offspring as well.⁵³ For the children caught in the middle of chronic marital conflict, it presents a significant negative affect for both their physical as well as their mental health.⁵⁴ This premise has the support of relationship experts engaged in marriage and family research.

⁵⁰ Thomas L. Campbell, "The family's impact on health: A critical review and annotated bibliography," *Family Systems Medicine* 4, (1986): 135-328.

⁵¹ B. Burman and G. Margolin, *Analysis of the Association Between Marital Relationships*, 39-63. See also Janice K. Kiecolt-Glaser et al., "Marital quality, marital disruption, and immune function," *Psychosomatic Medicine* 49, (1987): 13-34. Janice K. Kiecolt-Glaser et al., "Marital discord and immunity in males," *Psychosomatic Medicine* 50, (1988): 213-229. Robert W. Levenson and John M. Gottman, "Marital interaction: Physiological linkage and affective exchange," *Journal of Personality and Social Psychology* 45, (1983) 587-597. Robert W. Levenson and John M. Gottman, "Physiological and affective predictors of change in relationship satisfaction," *Journal of Personality and Social Psychology* 49, (1985), 85-94. M. J. McEnroe, E. A. Blechman, and F. Shieber, "Communication and marital satisfaction," a paper presented at the 22nd Annual Convention of the Association for the Advancement of Behavior Therapy, New York (1988, November).

⁵² K. Orth-Gomer et al., "Marital stress worsens prognosis in women with coronary heart disease: The Stockholm Female Coronary Risk Study," *JAMA* 284, (2000): 3008-3014.

⁵³ Burman and Margolin, "Analysis of the Association Between Marital Relationships," 39-63.

⁵⁴ John M. Gottman and Lynn F. Katz, "Effects of marital discord on young children's peer interaction and health," *Developmental Psychology*, no. 25 (1989): 373-381. Janice F. Kiecolt-Glaser et al., "Negative behavior during marital conflict is associated with immunological down-regulation." *Psychosomatic Medicine* 55, (1993): 395-409. See also R. E. Emery, *Marriage, Divorce, and Children's Adjustment* (Newbury Park, CA: Sage Publications, 1988).

John Gottman, one of the most prolific authors in the field of marital counseling and research, and Lynn Katz, propose that the quality of a husband and wife's relationship considerably impacts their children's lives.⁵⁵ They assert that a married couple's chronic relational conflict does indeed pose a significant risk to their children's wellbeing.⁵⁶ They suggest that their research has discovered that a husband and wife's constant marital discord, as a result of their dissatisfaction, plays a noteworthy yet destructive role in their offspring's physical and emotional health.⁵⁷

Divorce, which is often the result of unresolved marital conflict and dissatisfaction, also presents a risk in regard to the overall life expectancy for the entire family as well. In addition to the well-established connection between divorce and health issues, both mental and physical, adults who experience divorce also more than double their risk of premature mortality. In a fifty-year longitudinal study it was discovered that on average adults who divorce as well as the children who have experienced their parent's divorce have their life expectancy shortened by four years.⁵⁸

⁵⁵ Gottman and Katz, "Effects of marital discord on young children's peer interaction," 373-381.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Deborah A. Dawson, "Family structure and children's health and well-being: Data from the 1988 National Health Interview Survey on Child Health," *Journal of Marriage and the Family* 53, (1991): 573-584. See also the following: Andrew J. Cherlin et al, "Longitudinal studies of effects of divorce on children in Great Britain and the United States," *Science* 252, (1991): 1386-1389. William J. Doherty and Richard H. Needle, "Psychological adjustment and substance use among adolescents before and after a parental divorce," *Child Development* 62, (1991): 328-337. J. S. Tucker et al., "Marital history at midlife as a predictor of longevity: Alternative explanations to the protective effect of marriage," *Health Psychology* 15, (1996): 94-101. J. E. Schwartz et al., "Sociodemographic and psychosocial factors in childhood as predictors of adult mortality," *American Journal of Public Health* 85, (1995): 1237-1245.

Overall it has been suggested that marital satisfaction has an influence that reaches beyond the walls of the married couple's home. It has been proposed that marital happiness contributes significantly to global happiness.⁵⁹ Researchers suggest, as indicated by national surveys, that marital satisfaction contributes far more to global happiness than any other variable.⁶⁰ They conclude that marital happiness adds more to global happiness than one's satisfaction with career as well as with friends.⁶¹

When the entirety of the above evidence is taken into consideration, a local church pastor, in assuming the role of a marriage counselor, is positioned to make a significant impact. This impact is not only in the lives of those couples he counsels and their respective families but it is also in the impact on the entire world in a most positive way. However, given the diversity of ministerial demands placed on him and the resulting time constraints, how can a busy multitasking pastor accomplish such a worthy endeavor? The answer simply is, out of necessity, he must adopt a brief counseling strategy. Such a strategy employs a short-term or brief time-limited structured pastoral treatment model, one that has clear objectives coupled with an efficient process that relies upon directive techniques when engaging in the marital counseling endeavor.

⁵⁹ N. D Glenn and C. N. Weaver, "The contribution of marital happiness to global happiness," *Journal of Marriage and Family* 43, (1981):161-168.

⁶⁰ Glenn and Weaver, "The contribution of marital happiness," 161-168.

⁶¹ Ibid.

CHAPTER TWO

THE SHORT-TERM COUNSELING STRATEGY

In the latter part of the 20th century pastoral counselors seemed to have held on to the psychotherapeutic traditions handed down to them by their forefathers of the Emmanuel Movement as introduced in the first chapter. They were of the understanding that in order for counseling to be effective it had to be “long term.”⁶² Even though they may have disagreed with their founding fathers’ adherence to the Freudian system of psychoanalysis, they still maintained the belief that good counseling was done with people who were “interested or motivated enough to spend a lot of time discussing their problems.”⁶³

A Brief Model of Counseling

As pastoral counseling approached the 21st century a paradigm shift began to take place. There was an effort to revise the old long-term archetype into a short-term model of pastoral counseling.⁶⁴ Such notable experts on pastoral caregiving and counseling as Howard Stone championed the cause by emphasizing the importance as well as advantages of a brief or time-limited model. This shift instigated a move from the more traditional forms of psychotherapy, which had long been held, to a brief counseling model. Even so this transition was met with resistance and its legitimacy is, at times, questioned today.⁶⁵

⁶² Gary Collins, *Innovative Approaches to Counseling* (Waco: Word Books, 1986), 126.

⁶³ Ibid.

⁶⁴ Donald Capps, foreword to *Living Stories: Pastoral Counseling in Congregational Context* (Minneapolis: Fortress Press, 1998), vii.

⁶⁵ Philip G. Monroe, “Brief Therapy,” *The Popular Encyclopedia of Christian Counseling*. Eds. T. Clinton and R. Hawkins (Eugene, OR: Harvest House, 2011), 490.

Objections to Short-Term Counseling

Many who question the validity of a short-term counseling model frequently do so from a traditionally held idea that since a problem often develops over a significant period of time, consequently, a significant amount of time will be needed in order to appropriately deal with that problem. From this very same mind set, critics will argue against the effectiveness of a short-term model, claiming that such a model will only be able to treat the fruit and not the root of the problem. Because of time limitations, critics hold that this model will only be able to address the symptoms and not the source itself.

In addressing this argument Howard Stone contends that such thinking is nothing more than conjecture. He bases his disputation against the superiority of a long-term therapeutic model on the lack of substantiating scholarship. He maintains that those who support a long-term counseling approach do so from “certain convictions that have not been validated by research.”⁶⁶ In regard to the short-term counseling Stone believes that the contrary is true. He dogmatically purports that research does offer valid evidence that short-term counseling models are indeed as effective and efficient as their enduring counterparts.⁶⁷ He is not alone in this conviction.⁶⁸ Moreover when it comes to effective counseling models, evidence-based research reliably demonstrates that often less time is better than more.⁶⁹

⁶⁶ Howard Stone, “The Changing Times: A Case for Brief Pastoral Counseling,” in *Strategies for Brief Pastoral Counseling*, ed. Howard Stone (Minneapolis: Fortress Press), 6.

⁶⁷ Stone, “The Changing Times,” 6-9.

⁶⁸ Frank N. Thomas and Jack Cockburn, *Competency-Based Counseling: Building on Client Strengths*, (Minneapolis: Fortress Press, 1998), 13.; Barry R. Cournoyer, “Converging Themes in Crisis Intervention, Task-Centered Brief Treatment Approaches,” *Crisis Management & Brief Treatment*. Ed. Albert R. Roberts (Chicago: Nelson-Hall, 1996), 4-5.

⁶⁹ Moshe Talmon, “When less is more: Lessons from 25 years of attempting to maximize the effect of each (and often only) therapeutic encounter.” *The Australian and New Zealand Journal of Family Therapy*, No. 33, 1, 2012, 6-14.

There are a variety of short-term models from which the counselor can choose.⁷⁰ Yet as diverse as they may seem to be, they do share many common characteristics.⁷¹ One such commonality lies in the area of problem identification which, given the time restraints of brief counseling, must be done swiftly and accurately.⁷² Furthermore as with longer term counseling, the counselor must listen well in order to address the presenting problems, while probing for underlying issues that may have contributed to the problem that is being exhibited.⁷³ Within the time limitations the counselor will have to “explore the nature of the problem (frequency, intensity, and duration), prior attempts to solve the problem, desire or hope-for solutions, and first signs of progress.”⁷⁴ Therefore the demand placed upon the counselor to have keen assessment skills is apparent.⁷⁵

The counselees, regardless of what model of short-term counseling is being utilized, will need to understand that their active participation is also essential given the time restraints. The counselor would do well to remind them of this. A reminder of the number of sessions they have left in the counseling endeavor would also be helpful and may serve as an incentive to actively participate in the process.

⁷⁰ Monroe, “Brief Therapy,” 490.

⁷¹ Ibid.

⁷² Nancy Green, "Doing Short Term Counseling: A SIX SESSION MODEL." *AAOHN Journal* 41, no. 7 (07, 1993): 337- 340.

⁷³ Green, “Doing Short Term Counseling,” 337-340.

⁷⁴ Monroe, “Brief Therapy,” 490.

⁷⁵ Green, "Doing Short Term Counseling," 337- 340.

Benner's Strategic Pastoral Counseling Model

As for pastoral counseling Howard Stone believes that short-term counseling should be considered as the “first choice for clergy” in a church setting.⁷⁶ A belief that other clinicians, such as David Benner, have built their pastoral counseling models upon. When it comes to short-term pastoral counseling models Benner, sensitive to the local church pastor's diverse and busy schedule, believes that the very best model will involve:

“The establishment of a time-limited relationship that is structured to provide comfort for troubled persons by enhancing their awareness of God's grace and faithful presence and thereby increasing their ability to live their lives more fully in light of these realizations.”⁷⁷

In like manner as Howard Stone, Benner points out that recent research has substantiated the efficacy of short-term counseling.⁷⁸ He believes “that while such an approach requires that the counselor be diligent in maintaining the focus on the single agreed upon central problem, significant and enduring changes can occur through a very small number of counseling sessions.”⁷⁹

Benner believes that pastoral counseling can be brief and time-limited.⁸⁰ By brief he means that the entire counseling endeavor can be conducted over a relatively few number of sessions, preferably five or less.⁸¹ In regard to time-limited he means that the overall number of

⁷⁶ Stone, “The Changing Times,” 16-18.; Howard Stone, “Brief Pastoral Counseling,” *The Journal of Pastoral Care*, 48, no. 1 (Spring, 1994), 34.

⁷⁷ David G. Benner, *Strategic Pastoral Counseling: A Short-Term Structured Model* (Grand Rapids, MI: Baker Book, 1998), 32.

⁷⁸ David G. Benner and Robert W. Harvey, *Understanding and Facilitating Forgiveness* (Grand Rapids, MI: Baker Books, 1996), ii.

⁷⁹ Benner and Harvey, *Understanding and Facilitating Forgiveness*, ii.

⁸⁰ *Ibid.*

⁸¹ *Ibid.*

sessions is fixed; that is established by the counselor at the commencement of the counseling endeavor.⁸² The counseling model that he has developed, to which he refers to as Strategic Pastoral Counseling, is both.⁸³

Benner refers to his brief time-limited counseling model as “strategic” in that it is tactically structured around three specific stages:

1. Encounter Stage
2. Engagement Stage
3. Disengagement Stage

Each of these three stages focuses on a mission specific task, tasks in which Benner holds the pastoral counselor “responsible for directing both the content and the process.”⁸⁴ As each of these missions is accomplished the counselee is strategically moved along through the process of successfully dealing with, in five sessions or less, the issue for which they had sought pastoral counseling.

The first stage in Benner’s model is the Encounter Stage.⁸⁵ This is the initial meeting where the pastor and counselee establish the counseling relationship.⁸⁶ In this phase the mission specific task, according to Benner is for the pastoral counselor to intentionally:

1. Join together with the counselee to establish the counseling relationship. This would include setting boundaries for the counseling relationship as well as the five-session limit.⁸⁷

⁸² Benner and Harvey, *Understanding and Facilitating Forgiveness*, ii.

⁸³ Ibid.; see also xi, wherein Benner states, “Strategic Pastoral Counseling provides a framework for pastors who seek to counsel in a way that is congruent with the rest of their pastoral responsibilities, psychologically informed and responsible. While skill in implementing the model comes only over time, because the approach is focused and time-limited it is quite possible for most pastors to acquire these skills.”

⁸⁴ Benner, *Strategic Pastoral Counseling*, 39, 41.

⁸⁵ Ibid., 64.

⁸⁶ Ibid.

⁸⁷ Benner in *Understanding and Facilitating Forgiveness* further elaborates, “Joining involves putting the parishioner at ease by means of a few moments of casual conversation that is designed to ease pastor and parishioner

2. Explore the presenting problem along with the central concerns of the counselee.⁸⁸
3. Conduct an assessment or pastoral diagnosis.⁸⁹
4. Develop a mutually agreed upon focus for the subsequent counseling sessions.⁹⁰

into contact. Such preliminary conversation should never take more than five minutes and should usually be kept to two or three. It will not always be necessary, because some people are immediately ready to tell their story.”, vii; see also *Strategic Pastoral Counseling*, 64 wherein Benner states that “Boundary-setting involves the communication of the purpose of this session and the time frame for the session and your work together. This should not normally require more than a sentence or two.” Furthermore, in regard to the five sessions Benner explains that the schedule of “the suggested limit of five sessions is that this does not have to be tied to corresponding period of five weeks. In fact, many pastors find weekly sessions to be less useful than sessions scheduled two or three weeks apart. This sort of spacing of the last couple of sessions is particularly helpful and should be considered even if the first several sessions are held weekly,” *Understanding and Facilitating Forgiveness*, iii.

⁸⁸ Ibid., vii-viii. According to Benner: “The exploration of central concerns and relevant history usually begins with an invitation for parishioners to describe what led them to seek help at the present time. After hearing an expression of these immediate concerns, it is usually helpful to get a brief historical perspective on these concerns and the person. Ten to 15 minutes of exploration of the course of development of the presenting problems and their efforts to cope or get help with them is the foundation of this part of the session. It is also important at this point to get some idea of the parishioner’s present living and family arrangements as well as work and/or educational situation. The organizing thread for this section of the first interview should be the presenting problem. These matters will not be the only ones discussed but this focus serves to give the session necessary direction.”; Benner, *Strategic Pastoral Counseling* 64.

⁸⁹ Benner, *Understanding and Facilitating Forgiveness*, viii. Benner believes that: “Stripped of its distracting medical connotations, diagnosis is problem definition and this is a fundamental part of any approach to counseling. Diagnoses involve judgments about the nature of the problem and, either implicitly or explicitly, pastoral counselors make such judgments every time they commence a counseling relationship. But in order for diagnoses to be relevant they must guide the counseling that will follow. This means that the categories of pastoral assessment must be primarily related to the spiritual focus, which is foundational to any counseling that is appropriately called pastoral. Thus, the diagnosis called for in the first stage of Strategic Pastoral Counseling involves an assessment of the person’s spiritual well-being.” Benner also shares: “The framework for pastoral diagnosis adopted by Strategic Pastoral Counseling is that suggested by Malony (1988) and used as the basis of his Religious Status Interview. Malony proposed that the diagnosis of Christian religious well-being should involve the assessment of the person’s awareness of God, acceptance of God’s grace, repentance and responsibility, response to God’s leadership and direction, involvement in the church, experience of fellowship, ethics, and openness in the faith. While this approach to pastoral diagnosis has been found to be helpful to many, the Strategic Pastoral Counselor need not feel confined by it. It is offered as a suggested framework for conducting a pastoral assessment and each individual pastoral counselor needs to approach this task in ways that fit his or her own theological convictions and personal style.”; Benner, *Strategic Pastoral Counseling* 64.

⁹⁰ Ibid.; Also according to Benner in *Understanding and Facilitating Forgiveness*, viii-ix: “The final task of the encounter stage of Strategic Pastoral Counseling is achieving a mutually agreeable focus for counseling. Often this is self-evident, made immediately clear by the first expression of the parishioner. At other times parishioners will report a wide range of concerns in the first session and will have to be asked what should constitute the primary problem focus. The identification of the primary problem focus leads naturally to a formulation of goals for the counseling. These goals will sometimes be quite specific (i.e., to be able to make an informed decision about a potential job change) but will also at times be rather broad (i.e., to be able to express feelings related to an illness). As is illustrated in these examples, some goals will describe an end-point while others will describe more of a

The second stage in Benner's model is the engagement stage. Even though some of this work may have already commenced in the first session, this stage is indeed the heart of the strategic counseling process.⁹¹ This phase typically occupies the next one to three sessions of the counseling endeavor.⁹² The mission specific task for this stage, according to Benner, is for the pastoral counselor to:

1. Come alongside the counselee to mutually work together on the problem that encouraged the counselee to seek out counsel.⁹³
2. Enter, with the counselee, into an exploration of his or her feelings, thoughts, and behavior patterns regarding their central concern.⁹⁴
3. Identify religious or spiritual resources for dealing with the counselee's feeling, thoughts, concerns and needs and make the appropriate recommendations thereof.⁹⁵

process. Maintaining this flexibility in how goals are understood is crucial if Strategic Pastoral Counseling is to be a helpful counseling approach for the broad range of situations faced by the pastoral counselor.”

⁹¹ Ibid., ix.; Benner proposes: “It is important to note that the work of this stage may well begin in the first session. The model should not be interpreted in a rigid or mechanical manner. If the goals of the first stage are completed with time remaining in the first session, one can very appropriately begin to move into the tasks of the next stage. However, once the tasks of Stage 1 are completed, those associated with this second stage become the central focus. If the full five sessions of Strategic Pastoral Counseling are employed, this second stage normally provides the structure for sessions 2, 3, and 4.”

⁹² Benner, *Strategic Pastoral Counseling*, 64.

⁹³ Ibid., 78.

⁹⁴ In *Understanding and Facilitating Forgiveness* ix Benner states that: “The central foci for the three sessions normally associated with this stage are feelings, thoughts, and behaviors associated with the problem presented by the person seeking help. Although these are usually intertwined, a selective focus on each, one at a time, ensures that each is adequately addressed and that all the crucial dynamics of the person's psychospiritual functioning are considered.” Furthermore, he suggests: “The reason for beginning with feelings is that this is where most people themselves begin when they come to a counselor. But this does not mean that most people know their feelings. The exploration of feelings involves encouraging people to face and express whatever it is that they are feeling, to the end that these feelings can be known and then dealt with appropriately. The goal at this point is to listen and respond empathically to the feelings of those seeking help, not to try to try to change them.” Benner continues: “After an exploration of the major feelings being experienced by the person seeking help, the next task is an exploration of the thoughts associated with these feelings and the development of alternative ways of understanding present experiences.”; Benner, *Strategic Pastoral Counseling*, 79; 80-85.

⁹⁵ Ibid., 84.; Benner in *Understanding and Facilitating Forgiveness*, ix-x, states: “It is in this phase of Strategic Pastoral Counseling that the explicit use of Scripture is usually most appropriate. Bearing in mind the potential misuses and problems that can be associated with such use of religious resources, the pastoral counselor should be, nonetheless, open to a direct presentation of scriptural truth when they offer the possibility of a new and helpful perspective on one's situation.”

4. Set goals as well as develop a strategy, with the counselee, which will lead to the changing of his or her negative perceptions, interpretations, feelings, thoughts, and behavior patterns.⁹⁶

The third and final stage in Benner's model is the disengagement stage, which may occur in the last or last two sessions of the counseling endeavor. Before the final session Benner advises, "to have a break of several weeks."⁹⁷ The rationale behind this advice is to ensure that the counselee has some time to work on the goals that have been set in the engagement stage so that the pastoral counselor can complete a more informed final evaluation.⁹⁸ In this concluding phase the mission specific task, according to Benner, is:

1. To give the pastoral counselor and counselee a chance to review and evaluate any progress which may or may not have occurred as a result of the counseling endeavor.⁹⁹
2. To give the pastoral counselor and counselee opportunity to discuss any remaining concerns as well as identify and address future difficulties.¹⁰⁰

⁹⁶ Benner in *Understanding and Facilitating Forgiveness*, x, proposes: "The final task of the engagement stage of Strategic Pastoral Counseling grows directly out of this work on understanding and involves the exploration of the behavioral components of the person's functioning. Here the pastor explores what concrete things the person is doing in the face of the problems or distressing situations being encountered and together with the parishioner begins to identify changes in behavior that may be desirable. The goal of this stage is to identify changes that both pastor and parishioner agree are important and to begin to establish concrete strategies for making these changes."; Benner, *Strategic Pastoral Counseling*, 85-86.

⁹⁷ *Ibid.*, 88.

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*; Benner in *Understanding and Facilitating Forgiveness*, x, suggests: "The evaluation of progress is usually a process that both pastor and parishioner will find rewarding. Some of this may be done during the previous sessions. Even when this is the case, it is a good idea to use the last session to undertake a brief review of what has been learned from the counseling. Closely associated with this, of course, is an identification of remaining concerns. Seldom is everything resolved after five sessions. This means that the parishioner is preparing to leave counseling with some work yet to be done. But he or she does so with plans for the future and the development of these is an important task of the disengagement stage of Strategic Pastoral Counseling."

¹⁰⁰ Benner, *Strategic Pastoral Counseling*, 88.

3. To give the pastoral counselor and counselee the opportunity to discuss whether a referral for further counseling with another, more specialized, professional is necessary.¹⁰¹
4. To give the pastoral counselor the occasion to remind the counselee that even though the counseling endeavor has come to an end God “will continue to be mercifully present” with them as they continue through life.¹⁰²

Whether or not a referral is necessary, the agreed upon counseling relationship is terminated in this third and final stage of Benner’s Strategic Pastoral Counseling model. The only exception to concluding the counseling endeavor at this juncture would be if the counselee is dealing with a significant crisis and referral sources are not available to meet their immediate need.¹⁰³ If and when this may happen the pastor may agree to supplementary sessions. But as Benner points out, it is important for these sessions to be time-limited and mission specific, focused on managing the present crisis.¹⁰⁴

As for economizing time Benner’s short-term pastoral counseling model seems to be adequately efficient. Thus it would be compatible with the multiplicity of responsibilities that a pastor is expected to fulfill, in both his church and community. Benner’s model also appears to be applicable to time efficiency and a pastor’s responsibilities in that it is structured and well organized around three distinct stages. Each stage focuses on a mission specific task that strategically moves the counselee through the counseling endeavor.

¹⁰¹ Benner, *Strategic Pastoral Counseling*, 88-93.

¹⁰² Ibid., 87; Benner in *Understanding and Facilitating Forgiveness*, x-xi, contends “In the vast majority of cases, the actual termination of a Strategic Pastoral Counseling relationship goes very smoothly. Most often both pastor and parishioner agree that there is no further need to meet and they find easy agreement with, even if some sadness around, the decision to discontinue the counseling sessions. However, there may be times when this process is somewhat difficult. This will sometimes be due to the parishioner’s desire to continue to meet. At other times the difficulty in terminating will reside within the pastor. Regardless, the best course of action is usually to follow through on the initial limits agreed upon by both parties.”

¹⁰³ Benner, *Strategic Pastoral Counseling*, 94.

¹⁰⁴ Ibid.

Even though Benner's short-term counseling model is sufficiently organized, applicable, and responsible, alone it may not be psychologically informed enough to adequately engage in the effective intensive therapeutic endeavor that is so often needed to get to the root of a dissatisfied married couple's presenting problem, and the distinctive relational dynamics, unique to them as a pair. Therefore, Benner's model may only offer the pastoral counselor a general understanding of the real issue or issues the distressed couple is dealing with as he enters into the counseling endeavor with them. Subsequently the pastoral counselor may not be as effective in his counsel as he could and should be if he were more adequately informed in regard to the divergent personality traits of each individual spouse, which has led to their conflict and consequential marital dissatisfaction. The integration of a relationship compatibility inventory into Benner's model, such as the *Psychological Audit of Interpersonal Relationships (PAIR)* test, may help to alleviate this deficiency and increase efficacy.

CHAPTER 3

THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS

The *Psychological Audit of Interpersonal Relationships (PAIR)* test, owned by Gene Mastin, Ph.D., is a relationship compatibility inventory that is used by marriage and family therapists and professional counselors “where it is important to select or match two or more people to increased probability of psychological and relational function and compatibility, or review individual personality features.”¹⁰⁵ Since the test essentially measures the dynamics of relationships in order to assess compatibility, the applications for the test include, but is not limited to, marital assessment and counseling.¹⁰⁶

Overview of the PAIR test/PAIR2

The test is offered in two versions. The 500-item hand scored version referred to as simply the *PAIR* test and the *PAIR2*, which is the 200-item online version.¹⁰⁷ Both versions measure, with +.80% reliability, 20 relational dynamics or traits.¹⁰⁸ These 20 dimensions of interest, personality, behavior, attitudes, and values include: Social Status, Intellectual Rigidity, Family Cohesiveness, Social Extraversion, Political Conservatism, Self-Rejection, Aggressive Hostility, Physical Affection, Monetary Concern, Change and Variety, Dominant Leadership, Nurturant Helpfulness, Order and Routine, Esthetic Pleasures, Submissive Passivity,

¹⁰⁵ Gene Mastin, *Psychological Audit of Interpersonal Relationship: Interpretive Manual*, Eighth Edition (2014), 2.

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

¹⁰⁸ PACO 610 *Premarital and Marital Counseling* (Liberty Baptist Theological Seminary, 2006).; The reliability figure of +.80 refers primarily to test-retest reliability for measuring trait variables with objective tests. A reliability coefficient in the .80's or .90's is usually considered desirable in psychological testing. For further explanation, see Anastasi, *Psychological testing*, 6th ed. (New York: Macmillan, 1988).

Psychological Support, Emotional Control, Dependent Suggestibility, Outdoor Interests, and Self-Acceptance.¹⁰⁹

Both the *PAIR* test and *PAIR2* are made up of similar simple true-false statements that measure the 20 relational dynamics or traits. The following is a sample selected from both versions:

1. [REDACTED]
2. [REDACTED]
3. [REDACTED]
4. [REDACTED]
5. [REDACTED]
6. [REDACTED]
7. [REDACTED]
8. [REDACTED]
9. [REDACTED]
10. [REDACTED]
11. [REDACTED]
12. [REDACTED]
13. [REDACTED]
14. [REDACTED]
15. [REDACTED]
16. [REDACTED]
17. [REDACTED]
18. [REDACTED]
19. [REDACTED]
20. [REDACTED]

Once the test has been administered and subsequently scored the results of both the *PAIR* test and *PAIR2* are displayed on a profile form, as exemplified in Figure 1 and Figure 2:

¹⁰⁹ Mastin, *Psychological Audit: Interpretive Manual*, 4.

¹¹⁰ Gene Mastin, *Psychological Audit of Interpersonal Relationship: Test Book* (1993), 2.; *PAIR 2*, online test, accessed January 17, 2015, <http://www.pairtest.com>.

FIGURE 3.1

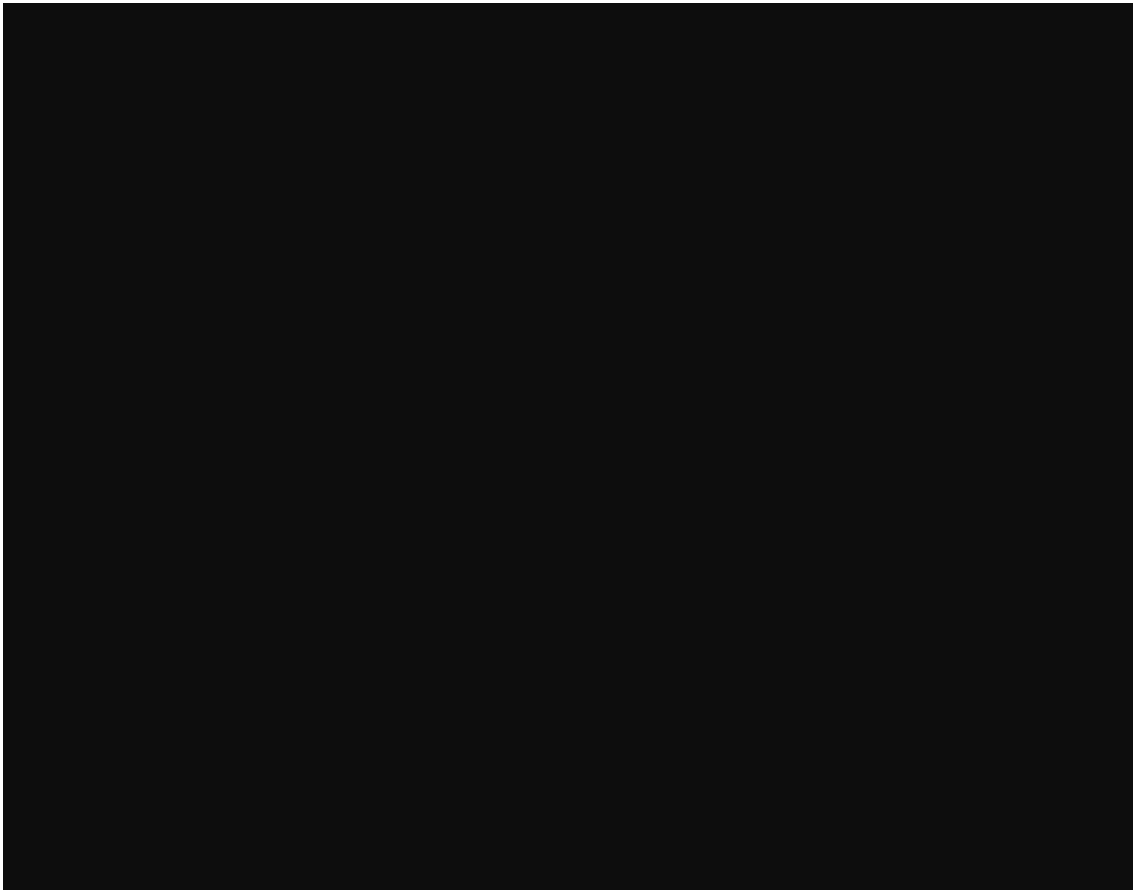
PAIR TEST PROFILE FORM



Source: “The ‘Pefect’ PAIR Test Couple,” Gene Mastin, *Psychological Audit of Interpersonal Relationship, Interpretive Manual*, 8th ed. (2014), 8, figure 1.

FIGURE 3.2

PAIR2 PROFILE FORM



Source: "Highly 'Challenged' PAIR2 Couple," Gene Mastin, *Psychological Audit of Interpersonal Relationship, Interpretive Manual*, 8th ed. (2014), 9, figure 2.

Both forms are apportioned into three fundamental areas of assessment: Basic Personality, Manifest Behavior, and Attitudes and Values. Each of these areas include its corresponding relational traits and dynamics of those 20 that have been formerly presented.

Respectively these three areas are broken down in the following manner:¹¹¹

1. Basic Personality:
 - a. Dominant Leadership (DL)
 - b. Dependent Suggestibility (DS)
 - c. Aggressive Hostility (AH)
 - d. Submissive Passivity (SP)
 - e. Nurturant Helpfulness (NH)
 - f. Psychological Support (PS)
 - g. Self Acceptance (SA)
 - h. Self Rejection (SR)

2. Manifest Behavior
 - a. Physical Affection (PA)
 - b. Emotional Control (EC)
 - c. Change and Variety (CV)
 - d. Order and Routine (OR)
 - e. Esthetic Pleasures (EP)
 - f. Social Extraversion (SE)
 - g. Intellectual Rigidity (IR)

3. Attitudes and Values
 - a. Social Status (SS)
 - b. Family Cohesiveness (FC)
 - c. Monetary Concern (MC)
 - d. Political Conservatism (PC)
 - e. Outdoor Interests (OI)

These relational traits or dynamics are displayed as scales on the resulting profile forms. These scales are paired together or coupled, if you will, signifying specific relational subtleties.¹¹²

Those scoring higher on the scale are defined as exhibiting more of the measured dynamic or trait; average scorers are defined as exhibiting moderate amounts of the dynamic or trait, with

¹¹¹ Mastin, *Psychological Audit: Interpretive Manual*, 6-7.

¹¹² *Ibid.*, 4.

those scoring lower exhibiting much less of the measured dynamic or trait.¹¹³ Mastin further elaborates by stating:

“As scores increase above the average line, it is indicative that the individual identifies and relates more with the measured trait. As scores decrease below the average line, it is indicative that the individual identifies and relates less with the measured trait. This phenomenon holds true for every PAIR test and PAIR2 trait.”¹¹⁴

Basic Personality Assessment

The first area of assessment is Basic Personality. Its scales include four couplets that are separated by dark vertical lines.¹¹⁵ It is important to note that these couplets are paired as contrasting dynamics or opposites.¹¹⁶ The first three are shaded on the profile form. They include:

1. Dominant Leadership (DL) and Dependent Suggestibility (DS).¹¹⁷

¹¹³ Mastin, *Psychological Audit: Interpretive Manual*, 18.

¹¹⁴ Ibid.

¹¹⁵ Ibid., 6.

¹¹⁶ Ibid.

¹¹⁷ Ibid.; In regard to DL Mastin in the *Psychological Audit of Interpersonal Relationship: Interpretive Manual*, 18, offers the following interpretive remarks: “The natural leaders appear on this scale. Though dominant and forceful, they are not necessarily perceived as hostile or aggressive. Rather, their leadership is sought and easily accepted. They are comfortable making decisions, even where there are risks. They are self-confident, and generate confidence among those they lead. They can be quite persuasive, yet do not walk over those who are involved with them, and will find a way to work out difficulties. Low scorers are usually quite uncomfortable taking risks, especially with decision-making when they do not have all the facts. They will usually find a good leader and defer to him or her. They will over-value being a ‘team player’. Even when they have a good idea, they may remain silent or present the idea as only one of many options.” As for DS Mastin, 28, offers the following remarks: “Those who score higher on Dependent Suggestibility are predictably indecisive and reluctant to take independent action on even everyday situations. They lean heavily on others - especially spouses - for ideas, guidance and direction. Some would even feel lonely and afraid without a strong person around them for decision-making. In courtship, they may quickly affiliate with someone perceived as strong, doing practically anything to maintain the relationship - even to their detriment. They may exhibit a low sense of esteem and neither value nor trust their own judgments. They do not do well in independent business dealings, attaching themselves to stronger types as their decision and security source. Low scorers enjoy independence, even seeking it out. In relationships, they may even ignore those significant to them, only because they do not sense the need for consultation or discussion. When a direction or decision presents itself, they are “off and running,” despite the costs or ramifications to the relationship.”

2. Aggressive Hostility (AH) and Submissive Passivity (SP).¹¹⁸
3. Nurturant Helpfulness (NH) and Psychological Support (PS).¹¹⁹

¹¹⁸ Mastin, *Psychological Audit: Interpretive Manual*, 6.; Mastin, 22, offers the following interpretive remarks in regard to those with high scores on AH: “They are constantly and openly argumentative, intruding upon others for the sole purpose of engaging in some form of conflict. Their philosophy is ‘the best defense is an aggressive offense.’ They are generally highly sensitive to any criticism - and find regular opportunity to act upon their offensive philosophy. Therefore, it is difficult for all but the most passive and permissive to associate with the high AH. They tend to respond with rebellion toward authority figures, including parents, work superiors, older persons and teachers - and we should probably include therapists and religious figures such as pastors and priests! Authority figures can generally placate them by appearing to be aware of and sympathetic to their wishes. Attacks are often disguised as humor, but the humor is always sarcastic. Friends (and spouses!) are few and far between. They often pout and behave immaturely, especially when things don't go their way. Low scorers avoid conflict, even when conflict may be in their best interests. They are usually docile, super-sweet people, and may score on the high side of Submissive Passivity. They believe that diplomacy and compromise are the best relational tactics.” As for those persons scoring high on Submissive Passivity Mastin, 26, offers the following: “They are characteristically quiet, submissive and non-threatening. They will rarely, if ever, argue, and merely give in when others are taking advantage of them. Even when they complain, it is usually to someone not related to the problem. When faced with an unpleasant situation, they take steps to placate the threatening person, and will almost never stand up for their rights. If they do take a stand on an issue, they will do so with lengthy and apologetic explanations. Orders are taken easily, but since they do not seek explanations, they have difficulty coping with developments not covered in instructions. If things do go wrong, they will be the first to accept blame, and so are often the targets of aggressive persons in the work place or home. They live by the rule ‘peace at any price’. Low scorers are more straightforward in their relations and in their communications. One will never wonder what they are thinking, as they will tell all. At the extreme is the highly blunt person who believes telling the whole truth - even when it is hurtful.”

¹¹⁹ Ibid. 6.; Mastin, 25, offers the following interpretive remarks in regard to NH: “High scorers on Nurturant Helpfulness are often abused by others because they are such nice, considerate people. Their thoughtfulness stands out, and they are quick to forgive. They will ignore their own needs because they are so concerned with the well-being of others. High NH types are easy and open with their praise and encouragement and lend a sympathetic ear to those having a bad day. Because they have a high amount of social welfare interest, others will bring their troubles to them and seek their advice. They are the kind of person you “warm up to” naturally, and tell your life story with little hesitation. Low scorers have little accessible warmth, and have difficulty understanding the needs of others - let alone responding to them. If someone's need for encouragement is registered as too high (by a low NH), they are labeled a “whiner.” Low scorers relish their independence, and believe others should, too. Some tend to respond negatively to this area because life has been quite negative to them – especially when they have risked themselves in relationships.” As for the PS scale, Mastin, 27, offers the following: “Persons scoring very high in Psychological Support are quite dependent upon others and have strong need for frequent personal encouragement and reassurance. Indeed, such individuals are unhappy and insecure until they have a significant someone who is expressing focused attention on them. When they have accomplished a task - even a small task - they will immediately seek out that important someone for words of praise. Although they thrive on the personal interest from others, they are not demanding of that interest in most cases. If praise is not forthcoming, they will seek it elsewhere. They are eager to please and work uncomplainingly to earn their reward. In the marital relationship, they may exhibit strong expectations about their spouse being the primary provider of necessary attention. If the spouse is not extremely high in Nurturant Helpfulness, this expectation will greatly stress the relationship. The spouse will begin to believe that there is no possible way to live up to the amount of praise and encouragement needed. Low scorers

The chief interpretive focus of these first three couplets is, because of their contrasting nature, opposite scoring, which represents balance.¹²⁰ Since those who score higher in DL have a need to lead or direct, in theory, they display more compatibility when paired with those who have a complimenting need to be led or directed, that is an above average score on the DS scale.¹²¹ In like manner one who scores high on the AH scale is best matched with one who exhibits a higher than average ability to tolerate such aggressiveness, such as those who score higher than average on the SP scale.¹²² Likewise an opposite and balanced NH and PS is desirable when the higher than average Psychological Support needs of one are met by the higher than average Nurturant Helpfulness of the other.¹²³ Mastin suggests, “for the sake of function and compatibility, that balance in these opposite traits be found on the Basic Personality scales.¹²⁴ With the aforementioned in mind the over-arching idea is opposites attract.¹²⁵

The fourth couplet of the Basic Personality Scales includes Self-Acceptance (SA) and Self-Rejection (SR), which appear in an un-shaded (individual) format. According to Mastin:

“The ideal pattern for these two scales is a higher score on Self-Acceptance moving downward to a lower score on Self-Rejection. Such a pattern would represent a healthy amount of self-esteem, indicating an individual who faces life with optimism and confidence. The usual struggles of life do not detour such a person for very long.”¹²⁶

thrive on independence, especially when things are going badly. They want to think it through and manage it on their own. They may tend to interpret any support from their spouse as smothering or intrusion.”

¹²⁰ Mastin, *Psychological Audit: Interpretive Manual*, 6.

¹²¹ Ibid.

¹²² Ibid.

¹²³ Ibid.

¹²⁴ Ibid., 7.

¹²⁵ Ibid.

¹²⁶ Mastin, *Psychological Audit: Interpretive Manual*, 11.; In regard to SR Mastin, 22, offers the following

Manifest Behavior Assessment

The second area of assessment is Manifest Behavior. Its corresponding scales include three couplets that are separated by dark vertical lines with the first three located in the shaded area. These first three couplets include the following dynamics:

1. Physical Affection (PA) and Emotional Control (EC)¹²⁷

interpretive remarks: “Persons who score in the “high” area of Self-Rejection can be described generally in one word: unhappy. They do not accept their positive points, and will argue with others that they have any. Their negative self-concept demands that they continually downgrade or even reject accomplishments. Paradoxically, they may even express that they dislike their own disliking of themselves! This is especially true of those who are more to the perfectionistic side. While high scorers may wish they were better, they usually find ways to defeat any efforts for improvement. They can be listless, passive, dependent, and pessimistic about the future. Frequently, difficulties are converted into physical complaints. They can become their own worst enemies, and self- fulfilling prophets of their own doom. Low scorers correlate with high scores on Self- Acceptance, and experience only small amounts of personal criticism.” As for SA Mastin, 29, offers the following: “These are the “unflappable” people! Few things distress them, and they seem to exude generous amounts of self-satisfaction. They are quite satisfied with their personalities, appearance, habits, traits, possessions, jobs and accomplishments. They are pleased with their fortunes in life, despite how others might evaluate them. High SA's seem to handle their destinies in a confident, mature manner. They tend to be unafraid of the future, and live in the confident present. This scale is a good measure of general adjustment and positive regard (self-esteem) - especially when higher scores in SA are combined with lower scores in SR. Low scorers struggle to believe in themselves, and seem to live under a dark cloud of self-doubt. They predictably exhibit higher than average scores in Self-Rejection, as they can't turn off, or even arrest, their internal, negative self-talk.”

¹²⁷ Ibid., 7.; Mastin, 23, offers the following interpretive remarks in regard to PA: “Romance is a priority, and they especially enjoy displays of gifts, flowers, cards, and the romantic phone conversation. They are very comfortable - if not driven - to express their affection in caressing, holding hands or kissing. The absence of frequent demonstrations of emotion or attention brings a sense of insecurity to their relationships. Impulsive and flirtatious behavior often gives away high scorers, getting them in trouble with those who wish them to be more controlled. On the low side, we would see those who are easily embarrassed by public displays of affection, tending to keep such behavior in check. Low scorers on PA often enjoy physical attention, but that is only in selected and more private settings. Some low scorers have had negative physical experiences in their background, and so are much more reserved and possibly conflicted in this area. We would also look for these to be higher on the Emotional Control scale, while those high on PA would be lower on the EC scale.” In regard to EC, Mastin, 27, offers the following remarks: “Objectivity and rationality are the bywords for high scorers in Emotional Control. Their prime desire is to live life in a calm, collected manner. Any public display of emotionality is to be avoided, not only by them, but also by those around them. In relating and reacting this way, they give others the impression that they are intellectual machines - cold, rational, reserved and completely self-sufficient. Loud, foolish or joking behavior is deplored. They can also be to the introverted side of the social spectrum because they erect such high interpersonal barriers. They rarely would have problems with alcohol, as they fear losing control of themselves. Also, high EC's are frustrated at attempts to express emotions, such as in courtship, because they are so practiced at being non-emotional. Low scorers are quite comfortable - if not too expressive- with their emotions. Most of life is an emotional banquet for them, and they have little patience for those “cold fish” at the top end of the scale. To low scorers, those who are controlled are concrete blocks - experiencing little of the depth and breadth life has to offer.”

2. Change and Variety (CV) and Order and Routine (OR)¹²⁸
3. Esthetic Pleasures (EP) and Social Extraversion (SE).¹²⁹

¹²⁸ As for CV, Mastin in the *Psychological Audit: Interpretive Manual* 24, offers the following interpretive remarks: “These people are the adventurous, the enthusiastic, the energetic. High scorers are always on the go - ready for the next experience or the next big project. They are usually looking for a new idea or a new way to do something. Others may describe them as undependable or unstable because they easily shift from one project or involvement to another. High CV's are masters at generating a great deal of enthusiasm with themselves and others, and are expansive, socially adept, verbally clever and interesting. They are frequently seen as narcissistic, and are easily bored. Staying with long-term goals is difficult for someone high in CV. Low scorers tend to be ‘homebodies.’ Their energy level for excitement is low for most things, especially change. Change is seen as destructive, and something to be resisted. Their initial response to something new will be to avoid or delay it, where the high scorer is drawn to it like a magnet. Low scorers tend to live in the “here-and-now” or even in the past, while high scorers are always living in the future.” When it comes to interpreting OR Mastin, 25, offers the following: “Obsessive-Compulsive? Maybe so. At any rate, those high in Order and Routine are always seen as neat, conscientious and orderly with almost every aspect of their lives. Even the way they read the newspaper is organized. There is a place for everything, and everything IS in its place! It is a personal calamity to misplace an item, and a personal insult to be accused of misplacing something. They have a great ability to stay at tasks others would leave. They can persist with the most detailed and repetitious projects, frequently beyond the point of reason or common sense. Changes in routine are worrisome and anxiety-provoking. They take joy in keeping records and charts and being called efficient. However, their attentiveness to detail can impede progress. Low scorers fancy themselves as “laid back.” They place a high priority on not doing things the same way twice! They are the ones who don't care where their shoes land when taken off, until the next time they want to wear them. Dishes are done when you run out of coffee cups. Laundry day happens when nothing is left hanging in the closet. The marriage of a high OR to a low OR is the nightmare your supervisor warned you about! And yet, it does occasionally happen.”

¹²⁹ As for EP Mastin, 26, offers the following remarks: “Cultural interests are undoubtedly among the highest for those who have high scores in Esthetic Pleasures. Few other activities bring as much sense of enjoyment. They are usually knowledgeable in the arts, classical music, drama and literature. They frequently recognize passages and movements from well-known symphonies, scenes from operas or plays, famous paintings, or characters in works of art or literature. High scorers are generally seen as refined and intellectual. Even when they have not had a formal education in the arts, they will garner necessary knowledge and information on their own. For pleasure, they choose to visit art museums and galleries, attend plays and concerts, and listen to classical music at work, in their car or at home. Low scorers derive little pleasure in the fine arts. Such activities are usually viewed as boring - especially when compared to popular movies, television or popular music. Sports or sporting activities or shopping would rank much higher on their interest scale when compared to a trip to the opera.” Mastin, 21, offers the following in regard to SE: “Persons who score high on this scale are decidedly oriented to social interaction. They live and breathe for involvement with others. They are easily defined as “people-persons.” Large groups of people at parties, activities and events are their choice for pleasurable entertainment. They frequently attend parties, dances, sporting events, political gatherings where they know many people will be present. Viewed as basically friendly and playful, they are rarely seen as belligerent or aggressive. Some may see them as loud, uninhibited, gregarious or socially unconventional. In short, they enjoy being the life of the party. They may choose to dress and behave more informally, even when the situation might demand a more serious attitude. They will go to great lengths to avoid settings where they might be alone, and expend equal effort in seeking or creating settings of maximum social interaction. Low scorers choose much smaller, and usually more intimate groups for their social involvements. Even when at large group parties, they will stay in one location for the duration of the party, and speak only to the small group of people in their immediate environment. Statistically, low scorers tend to have high correlations with scales 2, 6, 15, 17, 18. So, they may also be self-rejecting, passive, dependent, rigid and emotionally constricted, which obviously contributes to their desire for social isolation.”

Ideally these dynamics are more complementary therefore “compatibility is expressed with highly similar scores” for the same trait.¹³⁰ The aforementioned would be “depicted with closely parallel lines or identical scores.”¹³¹ Thus the over-arching principle at work within these scales is that like will attract like.¹³²

The fourth scale of Manifest Behavior, located in the unshaded area of the profile form, is comprised of the individual trait: Intellectual Rigidity (IR).¹³³ This scale is associated with the rigidity of an individual’s views and opinions. The higher the score above the 60th percentile the less likely the individual is open to change.¹³⁴ Mastin proposes that the same is true when it comes to receiving intervention. Thus it can aid the counselor in discerning a counselee’s capacity to participate, as well as cooperate in in the counseling endeavor.¹³⁵ This insight then may help the counselor in making the appropriate modifications to his counseling approach so

¹³⁰ Mastin, *Psychological Audit: Interpretive Manual*, 7.

¹³¹ Ibid.

¹³² Ibid.

¹³³ Ibid.; As for IR Mastin, 20, offers the following interpretive remarks: “Opinionated and intolerant describe very high scorers in Intellectual Rigidity. They often do not operate well in relationships, unless the others involved are highly flexible and tolerant. Possibly the only way in which two individuals in a marriage would feel compatible, is where their strong beliefs and values were identically shared. Only with great difficulty (and stress!) do these people change from their preset ideas, opinions, prejudices or attitudes - even when faced with evidence or logic to the contrary. Though they are openly intolerant of opposing points of view, they are not necessarily aggressive, malicious or hostile. High scorers are convinced of their "rightness" to the point of absolute conviction, and usually need to have the last word in discussions involving differing perspectives. Low scorers enjoy being flexible and tolerant, with little need to do battle over personal convictions. They are open-minded to the probability that there are other sides to any issue. They are usually prepared to hear all evidence, even where they have already formed an opinion. Low scorers can usually change an opinion or attitude without feeling they have lost something, and may give up important convictions too easily.”

¹³⁴ Ibid., 12.

¹³⁵ Ibid.

that he may effectively engage the more intellectually rigid individual in the overall treatment process.

Attitudes and Values Assessment

The last of the three areas of assessment is Attitudes and Values.¹³⁶ Included in this area are:

1. Social Status (SS)¹³⁷
2. Family Cohesiveness (FC)¹³⁸
3. Monetary Concern (MC)¹³⁹

¹³⁶ Mastin, *Psychological Audit: Interpretive Manual*, 7.

¹³⁷ Mastin, 19, offers the following interpretive remarks in regard to SS: “High scorers in Social Status are constantly striving - if not scheming - to accelerate their upward mobility. They are highly conscious of their status position, and may be described as social snobs. Materialism and conspicuous consuming are obvious tendencies, even if this involves living beyond their means. Guests are often intentionally selected from superiors at work or those they view as successful in business or profession. Friends and acquaintances are described in terms of a ‘caste’ system, and relationships are quickly ended when such friendships are no longer socially advantageous. They enjoy ‘name dropping.’ Whatever their actual status level, they are likely to be dissatisfied with it. Low scorers are probably not negative to status issues, merely indifferent to them. However, there are some who may be intentionally low on this scale because they are rebelling (or taking a stand) against certain societal, family or personal criteria, and so have chosen to deliberately answer false to many test items in this category.”

¹³⁸ In regard to FC Mastin, 20, offers the following interpretive remarks: “People scoring high on Family Cohesiveness usually espouse strong, traditional, upper and middle class attitudes toward family, marriage, and the value of extended family. Divorce may be rare in such families, because marriage is generally viewed as a religious institution. Family discipline is intentionally more to the strict side, with family life and roles defined clearly. Families may tend to be larger than the average, and close relationships are maintained with relatives and in-laws. Family-related holiday gatherings are common, as are annual reunions including extended family. Location of employment or career is regularly decided based upon proximity to family. Low scores may be indicative of people who view themselves as ‘modern,’ ‘liberal,’ or ‘progressive.’ In such families, roles are more defined by consensus, and may change more easily due to situation or environment. Smaller family units are the norm, with fewer contacts with extended family. Little need may be present for activities with extended family - and there may be firm reasons for avoiding such connections. By definition then, such families are more isolated, with marriage being seen as a companionate arrangement that can be ended by mutual consent when companionship is no longer provided. Location of employment may be chosen deliberately to be at some distance from family, with career being a higher priority than family proximity.”

¹³⁹ Mastin, 23, offers the following interpretive remarks in regard to MC: “It is a rare dollar indeed that would be spent foolishly by a high scorer on Monetary Concern. In fact, those extreme cases may border on penuriousness. Maintaining careful control over all financial dealings is crucial to their sense of well-being.

4. Political Conservatism (PC)¹⁴⁰5. Outdoor Interests (OI)¹⁴¹

Even though these specific subtleties are, to a degree, important to relational functioning they may not be necessarily related to one another.¹⁴² Even so, they are displayed on the profile form as being connected to exhibit a general nearness or variation.¹⁴³ Again, as with the Manifest Behavior area of assessment, “the idea is that like tends to attract like in these traits.”¹⁴⁴

Shopping for bargains, never buying unless on sale, wear it out before you get rid of it would describe usual behavior for a high scorer. He or she would not think of doing it any other way. Paying useless interest or buying on credit are worst case scenarios. They seldom fear asking for a more reasonable price or intentionally purchasing something less expensive. They define themselves as financially wise, good stewards, and fiscally responsible. Money itself has strong meanings such as security, power, safety, success and responsibility. Low scorers simply do not find money - or managing it - a high priority. They may be more risk-taking with money, and may not be concerned if cash reserves are low. They are generally less concerned about financial planning, except in maintaining their credit rating. They may also be more enticed by the buy-now-pay-later schemes.”

¹⁴⁰ Mastin, *Psychological Audit: Interpretive Manual*, 21, offers the following interpretive remarks in regard to PC: “Fiercely independent and individualistic would be good ways to describe high scorers in Political Conservatism. They would have fit well in colonial America! Some may view them as out of step with modern political and social thinking because their extremely moralistic stance and strong defense of freedom from governmental intrusion are so vocal, and at times rigid. They voice strong feelings regarding government and politics, especially where they see trends toward socialism. They desire for government to stay out of their business and affairs as much as possible. Low scorers, as one might guess, favor governmental intervention in such areas as regulation of profits, welfare programs, civil rights, and the control of education. Obviously, low scorers can feel as strongly on these issues as high scorers.”

¹⁴¹ Mastin, 28, offers the following interpretive remarks in regard to OI: “This is perhaps the most obvious of all the scales, and those scoring high are going to be active, energetic people who need to be in the out-of-doors for practically any activity. They will intentionally read, study - even move the television - to an outside location, just to escape the four walls. High OI's enjoy being both participants and spectators - as long as the event is outside. They may have been physical education majors, or active in high school or college athletics, and maintained enjoyment in hiking, camping, or other outdoor sports. Keeping physically fit may be very high on their personal agendas. If they have indoor employment, it becomes crucial for them to regularly get outdoors in some enjoyable activity, or they will become irritable and hypercritical. Low scorers find no great thrill in the out-of-doors. To them, camping means doing without their microwave oven! Hiking means a quick walk to the corner store for milk. There simply is little excitement generated around a romantic stroll on the beach. Their romantic choice would be sitting in front of the fire (inside) at home. Watching adults sweat at play is the ultimate of silly!”

¹⁴² Ibid.

¹⁴³ Ibid.

¹⁴⁴ Ibid.

Mastin points out that the *PAIR* test and *PAIR2* follow a traditional standard score pattern.¹⁴⁵ That is the average scores for all scales are equal to the standard score of 50, with one standard deviation being represented by ten standard score points with the “average range” being between 40 and 60.¹⁴⁶ This range is designated on the profile form as being between "Low Average" and "High Average."¹⁴⁷ Furthermore, he indicates that a 10 or more standard point variation denotes a "significant difference."¹⁴⁸

According to Mastin “approximately two-thirds of all who take the test will have their responses fall between 40 and 60 standard scores.”¹⁴⁹ 95 percent will fall between the standard scores of 30 and 70.¹⁵⁰ Thus, he recommends that special attention be paid to scores above 70 or below 30, especially when they occur in the more negative trait categories.¹⁵¹ Such an example would be a score above 70 in the category of Aggressive Hostility. Another example of immediate concern would be if a counselee scored above 70 in the category of Self Rejection, with a score lower than 30 in the Self Acceptance category. Mastin asserts that this serves as a warning sign and advises the counselor to investigate possible suicidal ideation by the counselee.¹⁵² Additionally the Self Rejection and Self Acceptance scales “together serve as a ‘lie’ factor for the *PAIR* test and *PAIR2*.”

¹⁴⁵ Mastin, *Psychological Audit: Interpretive Manual*, 3.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

¹⁵¹ Ibid.

¹⁵² Ibid., 12.

Furthermore according to Mastin both versions of the *PAIR* test “are normed and validated with the independent operation of each scale.”¹⁵³ He claims that this type of “procedure offsets normal response bias factors, and helps to expose those compulsive or defensive individuals who would answer in a consistently "True" or "False" manner.”¹⁵⁴ Therefore he believes that the validity of profiles with all low or high scores would be in question.¹⁵⁵ Even though there is a possibility of the aforementioned, Mastin contends that it is indeed a rare occurrence.¹⁵⁶ The reason being is that the *PAIR* test and *PAIR2* are typically “given to those in relationship with each other” providing “a built-in honesty or accountability factor!”¹⁵⁷

Integrating the PAIR Test into Pastoral Marital Counseling

As for the practical application of the results of the *PAIR* test, Mastin recommends, “as an interpretation is being completed, it is a good strategy to allow the counselee(s) to further illustrate and describe how each trait pattern operates in their specific experiences.”¹⁵⁸ This may indeed be helpful when integrating the *PAIR* test into a marital counseling model. The conflicts, which lead to marital dissatisfaction, are often only the symptoms of the couple’s divergent traits and relational dynamics that operate in their specific experiences, that is their distinct interests, personalities, behaviors, attitudes, and values - those unique attributes that lie deep within an individual.

¹⁵³ Mastin, *Psychological Audit: Interpretive Manual*, 5.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid.

¹⁵⁸ Ibid.,18.

John Gottman shares:

After watching countless videotapes of couples fighting, I can guarantee you that most quarrels are really not about whether the toilet lid is up or down or whose turn it is to take out the trash. There are deeper, hidden issues that fuel those superficial conflicts and make them far more intense and hurtful than they would otherwise be.¹⁵⁹

Likewise according to the Bible, the deeper hidden issue is sin in general, as well as sins or sinful attitudes and traits in particular.¹⁶⁰ Iniquitous attitudes and traits include “selfishness, lack of love, unwillingness to forgive, anger, bitterness.”¹⁶¹

Relevant to the aforementioned David Powlison suggests that the pastoral counselor should endeavor to dig for the particular root issues, those specific attitudes and traits, that lie within in those dissatisfied and distressed married couples he counsels.¹⁶² His recommendation harmonizes well with the writer of Proverbs 20:5 who states that the: “Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.”

In regard to the process of drawing out those attitudes and traits that lie within, there are some in the Christian community that would criticize the use of psychologically-based testing, such as the *PAIR* test, to achieve that objective.¹⁶³ But then there are those within the church,

¹⁵⁹ John Gottman and Nan Silver, *The Seven Principles for Making Marriage Work* (New York: Crown Publishers, 1999), 23.

¹⁶⁰ James 4:1.

¹⁶¹ Gary R. Collins, *Christian Counseling: A Comprehensive Guide* Revised Edition (Dallas: Word Publishing Group, 1988), 409.

¹⁶² David Powlison, *Seeing with New Eyes: Counseling and the Human Condition Through the Lens of Scripture* (Phillipsburg, NJ: P&R Publishing, 2003), 153.

¹⁶³ Refer to Gary L. Almy, *How Christian is Christian Counseling?* (Wheaton: Crossway Books, 2000). Also see Martin Bobgan and Deidre Bobgan, *Psychoheresy: The Psychological Seduction of Christianity* (Santa Barabra Eastgate Publishers, 1996).

recognizing the value of psychology, who suggest an integrative pastoral counseling approach.¹⁶⁴ However, when adopting this approach Larry Crabb advises the pastoral counselor to ensure that the contribution of psychology “in no way contradicts the revelation of Christ in his word.”¹⁶⁵ In like manner David Benner believes that pastoral counseling can be both Christian and psychologically informed.¹⁶⁶ Both Crabb and Benner’s approach directs pastors to maintain theological integrity while applying the insight gleaned from psychology so that they may effectively counsel. In much the same way David Entwistle and Mark McMinn suggest that the counselor who can learn to efficiently integrate psychology, theology, and spirituality into a working model of counseling will be able to effectively offer their clients the very best counsel.¹⁶⁷

It is clear that, in similar fashion, a psychologically based test may provide the means by which to help a counselee more deeply understand who they truly are by challenging their core thoughts, beliefs, and presuppositions in regard to who they may think they are. Doing so lays the foundation for those faulty thoughts and beliefs that are expressed with faulty emotions, attitudes, and ultimately behavior to be assessed biblically. Thus, the counselor challenges the counselees to place themselves under the authority of Scriptural principles, leading to conformism to the end of acting out that new reality.

¹⁶⁴ Refer to Collins, *Christian Counseling: A Comprehensive Guide*. Also see Larry Crabb, *Effective Biblical Counseling: A Model for Helping Caring Christians Become Capable Counselors* (Grand Rapids: Zondervan Publishing House, 1977).

¹⁶⁵ Crabb, *Effective Biblical Counseling*, 40.

¹⁶⁶ Benner, *Strategic Pastoral Counseling*, 14.

¹⁶⁷ Refer to David N. Entwistle, *Integrative Approaches to Psychology and Christianity* (Eugene, Oregon: Wipf and Stock Publishers, 2004). Also see Mark McMinn, *Psychology, Theology, and Spirituality in Christian Counseling* (Carol Stream, Illinois: Tyndale House Publishers, 1996).

The research presented in this project has been specifically designed to determine if the *PAIR* test, when integrated into Benner's short-term counseling model, will efficiently and efficaciously accomplish the offering of the best pastoral counsel to couples experiencing marital dissatisfaction. In particular, the research question being asked is: "Will the data that the test provides help or hinder the pastoral counselor in being pro-active and biblically directive in uncovering, and addressing the key underlying issues and areas of current conflict within a marriage"? And will this information result in the improvement of that couple's understanding of each other, their ability to resolve conflict, to the end of lessening marital dissatisfaction and enhancing their overall relationship?

CHAPTER 4

INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING – RESEARCH METHOD AND DESIGN

Research Summary

As formerly stated the overall purpose of this study is to determine if integrating the *PAIR* test into short-term pastoral marital counseling is, for the busy multi-tasking pastor, a help or hindrance. To accomplish this objective, the research was designed to gather quantitative and qualitative data from the counseling sessions of 10 married couples. This data was collected via the session time sheets, a post-counseling survey, as well as a pre and post-counseling marital satisfaction measure that was administered to the participating couples. The data was analyzed and evaluated to determine if indeed the integration of the *PAIR* test helped or hindered in three major areas:

1. Efficiency - The amount of time the pastoral counselor invested in the process of counseling the married couple.
2. Efficacy - Usefulness in uncovering the root issue(s) of marital conflict and dissatisfaction enabling the pastoral counselor to be biblically directive in addressing those issues.
3. Enhancement - Improving the marital couple's understanding of themselves, one another, their ability to resolve conflict, to the end of lessening their marital dissatisfaction and enhancing their overall relationship.

David Benner's Strategic Pastoral Counseling short-term structured model, previously presented in chapter two, served as the base model for this research. The counseling sessions of all 10 couples were organized around the three-stage strategy suggested by Benner with the *PAIR* test being assimilated into the counseling plan of 5 of those participating couples.¹⁶⁸

¹⁶⁸ This research strategy may be rightly considered as "assimilated integration." Assimilated integration refers to an integrated model of therapy that is primarily based on one counseling, therapy, or treatment model that

Participant Information

The only major criteria established for those participating in this study was that they be heterosexual married couples, between the ages of 21-55, experiencing a mild to moderate level of marital distress. In order to determine if indeed their relationship qualified as dissatisfied the *Kansas Marital Satisfaction Scale (KMS)* was administered.¹⁶⁹

The *KMS* is a short, three-item direct measure of relationship satisfaction. Marital couples describe their satisfaction with their spouse, their marriage, and their relationship with their spouse on a 7-point Likert scale:¹⁷⁰

- 1 = Extremely Dissatisfied
- 2 = Very Dissatisfied
- 3 = Somewhat Dissatisfied
- 4 = Mixed
- 5 = Somewhat Satisfied
- 6 = Very Satisfied
- 7 = Extremely Satisfied

The *KMS* scores are able to discriminate between distressed and non-distressed spouses and possess good construct validity.¹⁷¹ The *KMS* asks three concise questions:

adopts the tools and techniques from another. As such the *PAIR* test integrates well within the parameters of the base model being utilized for this research. For a more in depth explanation of “assimilated integration” refer to: Peter Fraenkel and William Pinsof, “Teaching family therapy-centered integration: Assimilation and beyond,” *Journal of Psychotherapy Integration* 2, no.1 (2001): 59-85.

¹⁶⁹ W. R. Schumm et al., “Kansas Marital Satisfaction Scale,” *Journal of Marriage and the Family* 48, no. 2 (1986): 381-387.

¹⁷⁰ For a general discussion of the Likert scale refer to: R. Likert, “A Technique for the Measurement of Attitudes,” *Archives of Psychology* 140, (1932): 1-55.

¹⁷¹ The reliability of *KMS* scores was quite high, with an average of .95 across studies according to W. R. Schumm et al., “Kansas Marital Satisfaction Scale,” *Journal of Marriage and the Family* 48, no. 2 (1986): 381-387. For a summary, general discussion, and comparison of the *KMS* see James M. Graham, Kate J. Diebels, and Zoe B. Barnow, “The Reliability of Relationship Satisfaction: A Reliability Generalization Meta-Analysis,” *Journal of Family Psychology* 25, no. 1 (2011): 39–48 (40, 44, 46). They offer the following: “There are a wide variety of measures of relationship satisfaction available to romantic relationship researchers. The present study considers 7 of the most common measures and examines the level and sources of influence on the reliability of scores produced by each of the measures. Although reliability is important when selecting a measure, it is not the sole consideration. The specific item content, factor structure, validity, and sensitivity to change of different measures may lend

1. How satisfied are you with your marriage?
2. How satisfied are you with your husband/wife as a spouse?
3. How satisfied are you with your relationship with your husband/wife?

Along with the *KMS* the potential participating couples were also given a single-item divorce measure. They were simply asked: “Have you ever considered separation or divorce?” This item was answered either yes or no. The couples were also evaluated for spousal and substance abuse.

Couples were immediately excluded from being invited to participate in the study if their relationship did not qualify as in a state of mild to moderate distress or if one or both spouses answered yes to the divorce measure. They were also excluded from participation in the study if there was any recent history of physical or substance abuse by one or both spouses. Additionally, couples were excluded if one or both spouses refused to make a commitment to complete the counseling endeavor. However, no other conditions were placed on the current causes of the dissatisfaction and areas of distress that would be addressed during the counseling sessions to ensue.

The 10 participating couples that were qualified to participate happened to be white. They all held similar evangelical religious beliefs. Moreover, these couples were selected from those who voluntarily presented, or self-referred, to the principle researcher for pastoral marital counseling whose relationships were determined by the *KMS* to be in a state of dissatisfaction.

themselves better to some studies than others. Although we make the present recommendations primarily on the basis of reliability, we encourage researchers to consider a wide range of information when choosing a measure of relationship satisfaction. Of the measures examined here, the *KMS* appears to be the strongest overall measure on the basis of its reliability. Its brevity and lack of overlap with the determinants and consequences of relationship satisfaction make it even more attractive as a research measure.”

Even though all 10 couples were found to be between Somewhat Dissatisfied or Mixed, somewhat dissatisfied as well as somewhat satisfied, none were contemplating separation or a divorce. Their presenting problems included a broad range of typical marital relationship problems such as communication difficulties, intimacy issues, and unresolved conflict.

Randomly these couples were separated into two groups:

Group A – The control or non-*PAIR* tested group. The counseling sessions of these couples were based solely on the structure of Benner’s Strategic Pastoral Counseling model.

Group B – The research or *PAIR* tested group. The counseling sessions of these couples were based on the structure of Benner’s Strategic Pastoral Counseling model along with the integration of the *PAIR* test.

Initial Contact and Research Setting

During the initial contact, the pre-counseling *KMS* (refer to Appendix A) was administered along with the single item divorce measurement. A preliminary risk assessment was also completed which included questions about such things as substance and spousal abuse. The first session was then scheduled.

This initial session along with all subsequent sessions took place at the principle investigator’s office located at the Harvest Field Baptist Church in Fayette, NY. This setting was familiar, in some degree or another, to both groups of participants.

Recruitment

The initial 15 to 20 minutes of the first session were set aside to explain to the qualified potential participating couples about the doctoral research in which they were being invited to participate. The following is the verbal script that was used by the principle investigator when inviting those couples to participate:

“You as a couple have been invited to take part in a research study for the purpose of determining if integrating the *Psychological Audit of Interpersonal Relationships (PAIR)*

test into a short-term marital counseling model will help or hinder the pastor in his overall effectiveness. You were selected as a potential participating couple because you have sought my pastoral counsel in regard to your marital relationship.”

Informed Consent

Following a thorough explanation of the research, the potential participating couple, in order to make an informed decision as to whether or not to participate, were then given a copy of the *Consent Form* (refer to Appendix B). This form contained personal information about the principle investigator, background information regarding the purpose of the study, the procedures involved in the study, as well as the risks and benefits of participating in the study.

As for the risks and benefits, the only benefit for those participating in this study was the potential enhancement of the participating couple’s marital relationship. The physical or psychological risks of those participating in this study were no more than one would expect in participating in any pastoral counseling endeavor. For those participating couples that were asked to take the *PAIR* test, the risks were no more than one would expect from taking any true/false assessment. Furthermore, the risks of utilizing the results of said test in the subsequent counseling sessions set forth in this study were no more than the typical risks associated with any typical pastoral counseling endeavor.

Also addressed, in this first session, were the topics of compensation, the voluntary nature of the study, privacy, and confidentiality. None of the couples that volunteered to take part in the study were compensated in any way or form for their participation. Concerning the latter two issues, for this study the names of the participating couples have been changed and they were given the following pseudonyms:

Group A (non-PAIR tested):

Couple 1 – Al and April
Couple 2 – Ben and Bella

Couple 3 – Chip and Cora
Couple 4 – Don and Deb
Couple 5 – Ed and Emma

Group B (*PAIR* tested):

Couple 1 – Fred and Fran
Couple 2 – Gus and Gina
Couple 3 – Hal and Hope
Couple 4 – Ike and Ivy
Couple 5 – Jack and Joan

A code sheet was maintained on a dedicated USB flash drive that matched their actual names to the pseudonyms. Other significant information that may lead to the identification of these couples was also omitted prior to the public presentation of the results of this study. Thus, the privacy of the couples and the confidentiality of their information were ensured.

Furthermore, none of the overly significant or sensitive personal data which may lead to the identification of the couples participating in this study will ever be made available to anyone other than the principle investigator and the participating couples themselves. This data will be secured for at least 3 years, in the principle investigator's personal office, located in the Harvest Field Baptist Church, where he alone will have access to it.

Additionally, the contact information for both the principal investigator and his Doctor of Ministry mentor was specified on the *Consent Form*. Information for Liberty University's Institutional Review Board was also provided in the event that the potential or participating couples wanted to talk to someone other than the principle investigator and/or his mentor in regards to this study.

After the potential couples were given the *Consent Form* they were then asked: "Please carefully read this form and ask any questions you may have before agreeing to take part in this study." After they had read the form, the couples were then given time to ask any questions that

they may have had in regard to the study. If they agreed to participate they were then asked to sign the *Consent Form* and return it to the principle investigator. Following the *Consent Form* signing, the official five-session counseling endeavor began and the start time was duly noted on the couple's session time sheet.

Five-Session Counseling Plan

The following is the basic design of the counseling plans that were utilized for both groups of couples participating in this study:

Group A – non-*PAIR* tested/Control Group:

1. Encounter Stage - Session One:

- a. Pastoral Counselor and couple establish the counseling relationship, setting a 5-session limit.
- b. The couple's presenting problem and central concern(s) are explored.
- c. Focus for the subsequent counseling sessions is developed.

2. Engagement Stage - Session Two through Four.

- a. Pastoral counselor and the couple work together on the problem that encouraged them to seek out counsel. Throughout the overall process the pastoral counseling resources are relied upon. Particularly prayer, Scripture, along with the information offered in *The Quick Reference Guides* (as introduced in the review of the literature).
- b. Exploration of the husband and wife's, thoughts, and behavior patterns in how they may relate to their central concern, as well as conflict and dissatisfaction is conducted.
- c. Bibliotherapeutic resources are identified and recommended for dealing with the couple's feeling, thoughts, behaviors, concerns and needs.
- d. A strategy is developed for the couple and goals are set, with the couple, to help change their negative perceptions, interpretations, feelings, thoughts, and behavior patterns. Homework, which includes reading the recommended Scripture and biblically based devotional material, along with the application

of the techniques discussed in the counseling sessions, to be completed between each session, is assigned.

3. Disengagement Stage - Session Five (Scheduled for 3 weeks after session four)

- a. Progress, which may or may not have occurred as a result of the counseling endeavor, is reviewed and evaluated. As part of this final evaluation a 15-item *Post Counseling Survey* is administered (refer to Appendix D). The results of this assessment are added to the case notes. A post-counseling *KMS* (refer to Appendix E) is also administered.
- b. The pastoral counselor and married couple discuss remaining concerns as well as identify and address conceivable future difficulties.
- c. The pastoral counselor and married couple discuss whether a significant crisis remains in which a referral for further counseling with another, more specialized, professional is necessary.
- d. The pastoral counselor reminds the married couple that even though the counseling endeavor has come to an end, God is still present with them as they continue through life together.

Group B – PAIR tested/Research Group:

1. Encounter Stage/Session One:

- a. Pastoral counselor and couple establish the counseling relationship, setting a 5-session limit.
- b. The couple's presenting problem and central concern(s) are briefly explored.
- c. The *PAIR/PAIR 2* test is explained and a copy of the directions on how to take the *PAIR2* are handed out (refer to Appendix C). The couple is assigned with the task of completing the test prior to Session Two.

2. Engagement Stage/Session Two through Four.

- a. Pastoral counselor interprets and explains the results of the *PAIR* test. Throughout the overall process the pastoral counseling resources are relied upon, particularly prayer, Scripture, along with the information offered in *The Quick Reference Guides* (as introduced in the review of the literature).
- b. Exploration of the *PAIR* test results, in how they may relate to the husband and wife's central concerns as well their conflict and dissatisfaction, is conducted. The couple is encouraged to illustrate and describe how each trait pattern operates within their marital experience.

- c. Bibliotherapeutic resources are identified and recommended for dealing with the couple's unique trait patterns revealed by the *PAIR* test.
 - d. A strategy is developed for the couple and goals are set with the couple to help change their negative perceptions, interpretations, feelings, thoughts, and behavior patterns. Homework, which includes reading the recommended Scripture and biblically based devotional material, along with the application of the techniques discussed in the counseling sessions, to be completed between each session, is assigned.
3. Disengagement Stage/Session Five (Scheduled for 3 weeks after session four)
- a. Progress, which may or may not have occurred as a result of the counseling endeavor, is reviewed and evaluated. As part of this final evaluation a 15-item *Post Counseling Survey* is administered (refer to Appendix D). The results of this assessment are added to the case notes. A post-counseling *KMS* is also administered (refer to Appendix E).
 - b. The pastoral counselor and married couple discuss remaining concerns, as well as identified and addressed conceivable future difficulties.
 - c. The pastoral counselor and married couple discuss whether a significant crisis remains in which a referral for further counseling with another, more specialized, professional is necessary.
 - d. The pastoral counselor reminds the married couple that even though the counseling endeavor has come to an end God is still present with them as they continue through life together.

It is important to point out that the format for this project did not consist of a specific set of questions being asked during the encounter or engagement stage of the counseling sessions, with the exception of those asked by the *KMS*, divorce measure, substance and spousal abuse questions, and the *PAIR* test.

Benner's model provided the basic philosophy and structure to guide the counseling process for each participating couple. The basic tasks or techniques used in every session were therefore consistent, with the exception of the *PAIR* test being the focus of the encounter stage and its results being the focus of the engagement stage with Group B.

Additional Disclosure

The principle investigator of this study also served as the pastoral counselor in the counseling sessions that will be analyzed in the forthcoming chapter. In filling both roles he is therefore positioned to fundamentally affect the overall process, outcome, and subsequent data, as often is the case in any qualitative research. His personal life and professional experiences along with his religious convictions, no doubt, have had a measure of influence on the counseling endeavor.

Similarities shared by the pastoral counselor and the counsees may have facilitated an environment that advanced the joining process, which may have led to a more efficient and effective counseling endeavor with both those participating in Group A as well as Group B. Alternatively, differences may have set up boundaries between the counselor and counsees negatively influencing efficiency and effectiveness. Consequently, these similarities or differences may have played a role in how much time was spent in the counseling endeavor. Likewise, they may have also colored the participating couple's perceptions of the overall experience. These perceptions may have impacted the way that they answered the questions that were asked in the post counseling survey which was heavily relied upon in concluding if indeed integrating the *PAIR* test helped or hindered in short-term pastoral marital counseling.

While it cannot be definitively ascertained how the similarities and differences impacted the overall process, it is important that an awareness of them be made prior to an evaluation of the research data. The data collected relies heavily on the perceptions of the participating couples, and their individual personal experiences can be compared and contrasted against one another. Thus the examination of such experiences is designed to yield a deeper understanding of what the contribution the *PAIR* test may or may not have made in the counseling sessions.

Chapter 5

THE ANALYSIS OF THE RESEARCH DATA

As previously noted the research data, as presented in this chapter, was gathered from the ten participating couple's counseling time sheets, the 15-item *Post Counseling Survey* (refer to Appendix D) and the pre and post-counseling *KMS* (refer to Appendix A, Appendix E). Appropriately, the later three instruments collected the individual spouse's assessment of their personal experience participating in the marital counseling sessions. This strategy offered a more informed and less biased overview of the research results as it is based on the perceptions of the counselees themselves. This approach was done to eliminate researcher bias, as well as to form a more accurate conclusion regarding the integration of the *PAIR* test into short-term pastoral marital counseling.

The findings are arranged successively in regards to: Efficiency, Efficacy, and Enhancement. Efficiency was identified as the amount of time the pastoral counselor invested in the process of counseling the married couple. Efficacy was defined as the pastoral counselor's effectiveness in uncovering the root issue(s) of marital conflict and dissatisfaction, thus enabling him to be biblically directive in addressing those issues. Enhancement included improving the marital couple's understanding of themselves, one another, and their ability to resolve conflict in order to lessen their marital dissatisfaction and improve their overall relationship.

Additionally, to maintain confidentiality, each of the participants will be referred to by their assigned pseudonyms throughout this chapter.

Efficiency

In regard to efficiency, an analysis of the time sheets indicates that a total of 32 hours and 26 minutes was spent counseling Group A, the non-*PAIR* tested couples, for an overall average counseling session of 1 hour and 18 minutes. And a total of 26 hours and 03 minutes was spent counseling Group B, the *PAIR* tested couples, for an overall average counseling session of 1 hour and 3 minutes.

Table 5.1: Group A – Time Sheet. This log records the amount of time the pastoral counselor spent in the process of counseling the non-*PAIR* tested couples.

Couple	Session 1	Session 2	Session 3	Session 4	Session 5
Al & April	1hr. 26min.	1hr. 15min.	1hr. 07min.	1hr. 04min.	1hr. 17min.
Ben & Bella	1hr. 24min.	1hr. 10min.	1hr. 14min.	1hr. 12min.	1hr. 19min.
Chip & Cora	1hr. 27min.	1hr. 11min.	1hr. 15min.	1hr. 18min.	1hr. 23min.
Don & Deb	1hr. 23min.	1hr. 05min.	1hr. 10min.	1hr. 20min.	1hr. 10min.
Ed & Emma	1hr. 32min.	1hr. 21min.	1hr. 22min.	1hr. 26min.	1hr. 35min.
Total hours	7hrs. 12min.	6hrs. 02min.	6hrs. 08min.	6hrs. 20min.	6hrs. 44min.

Table 5.2: Group B – This log records the amount of time the pastoral counselor spent in the process of counseling the *PAIR* tested couples.

Couple	Session 1	Session 2	Session 3	Session 4	Session 5
Fred & Fran	37min.	1hr. 19min.	1hr. 12min.	1hr. 08min.	43min.
Gus & Gina	40min.	1hr. 21min.	1hr. 22min.	1hr. 10min.	37min.
Hal & Hope	35min.	1hr. 26min.	1hr. 27min.	1hr. 06min.	47min.
Ike & Ivy	33min.	1hr. 25min.	1hr. 18min.	1hr. 13min.	44min.
Jack & Joan	38min.	1hr. 27min.	1hr. 15min.	1hr. 11min.	49min.
Total hours	3hrs. 03min.	6hrs. 58min.	6hrs. 34min.	5hrs. 48min.	3hrs. 40min.

Please note: Hand scoring the *PAIR* test takes approximately 10 minutes whereas the results of the *PAIR2*, the online version, are available for the pastoral counselor to download and print out immediately upon completion, thus economizing a pastor's time. For this research three couples took the hand scored version and two couples took the online version. The extra 30 minutes to hand score the former three is not included in the above table.

Efficacy

The following two tables chart the individual participating spouse's responses to Statement 1 on the *Post Counseling Survey* (refer to Appendix D). These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.3: Group A *PCS* Statement 1 - This table includes the non-*PAIR* tested participants' answers to the *Post Counseling Survey* Statement 1: The pastoral counselor made a professional first impression.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al		x				
April		x				
Ben		x				
Bella		x				
Chip		x				
Cora		x				
Don	x					
Deb		x				
Ed		x				
Emma		x				

Table 5.4: Group B *PCS* Statement 1 - This table includes the *PAIR* tested participants' answers to the *Post Counseling Survey* Statement 1: The pastoral counselor made a professional first impression.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred		x				
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope	x					
Ike	x					
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 2 on the *Post Counseling Survey* (refer to Appendix C). These responses reflect their personal perceptions in regards to the efficacy of the counseling sessions.

Table 5.5: Group A PCS Statement 2 - This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 2: Following the first session I was excited about attending the next.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al		x				
April		x				
Ben		x				
Bella		x				
Chip		x				
Cora		x				
Don	x					
Deb	x					
Ed			x			
Emma			x			

Table 5.6: Group B PCS Statement 2 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 2: Following the first session I was excited about attending the next.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred		x				
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope	x					
Ike	x					
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 3 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.7: Group A PCS Statement 3 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 3: The time spent in each session was productive.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al			x			
April		x				
Ben			x			
Bella		x				
Chip		x				
Cora		x				
Don		x				
Deb		x				
Ed			x			
Emma					x	

Table 5.8: Group B PCS Statement 3 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 3: The time spent in each session was productive.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope		x				
Ike		x				
Ivy		x				
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 4 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.9: Group A PCS Statement 4 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 4: The pastoral counselor was engaged in the counseling process.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al		x				
April		x				
Ben		x				
Bella	x					
Chip		x				
Cora		x				
Don	x					
Deb	x					
Ed		x				
Emma			x			

Table 5.10: Group B PCS Statement 4 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 4: The pastoral counselor was engaged in the counseling process.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope	x					
Ike	x					
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 5 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.11: Group A PCS Statement 5 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 5: During the counseling sessions it was easy to open up and discuss my feelings.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al			x			
April			x			
Ben			x			
Bella		x				
Chip			x			
Cora		x				
Don		x				
Deb		x				
Ed			x			
Emma					x	

Table 5.12: Group B PCS Statement 5 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 5: During the counseling sessions it was easy to open up and discuss my feelings.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope	x					
Ike		x				
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 6 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.13: Group A PCS Statement 6 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 6: The root issue(s) of my marital conflict were uncovered.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al				x		
April			x			
Ben			x			
Bella			x			
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed				x		
Emma				x		

Table 5.14: Group B PCS Statement 6 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 6: The root issue(s) of my marital conflict were uncovered.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope		x				
Ike	x					
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 7 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.15: Group A PCS Statement 7 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 7: The root issue(s) of my marital dissatisfaction were uncovered.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al				x		
April			x			
Ben			x			
Bella			x			
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed				x		
Emma				x		

Table 5.16: Group B PCS Statement 7 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 7: The root issue(s) of my marital dissatisfaction were uncovered.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope		x				
Ike	x					
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 8 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.17: Group A PCS Statement 8 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 8: The pastoral counselor was pro-active in uncovering the principle area(s) of my marital conflict and dissatisfaction.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al				x		
April			x			
Ben			x			
Bella		x				
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed			x			
Emma				x		

Table 5.18: Group B PCS Statement 8 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 8: The pastoral counselor was pro-active in uncovering the principle area(s) of my marital conflict and dissatisfaction.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope		x				
Ike	x					
Ivy		x				
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 9 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.19: Group A *PCS* Statement 9 – This table includes the non-*PAIR* tested participants' answers to the *Post Counseling Survey* Statement 9: The most significant area(s) of my marital conflict were addressed.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al			x			
April			x			
Ben			x			
Bella		x				
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed				x		
Emma				x		

Table 5.20: Group B *PCS* Statement 9 – This table includes the *PAIR* tested participants' answers to the *Post Counseling Survey* Statement 9: The most significant area(s) of my marital conflict were addressed.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope	x					
Ike	x					
Ivy		x				
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 10 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.21: Group A PCS Statement 10 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 10: The most significant area(s) of my marital dissatisfaction were addressed.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al				x		
April			x			
Ben			x			
Bella		x				
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed				x		
Emma				x		

Table 5.22: Group B PCS Statement 10 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 10: The most significant area(s) of my marital dissatisfaction were addressed.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal		x				
Hope	x					
Ike	x					
Ivy		x				
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 11 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.23: Group A PCS Statement 11 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 11: The pastoral counselor was biblically directive in addressing the principle area(s) of my marital conflict and dissatisfaction.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al			x			
April			x			
Ben			x			
Bella		x				
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed			x			
Emma			x			

Table 5.24: Group B PCS Statement 11 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 11: The pastoral counselor was biblically directive in addressing the principle area(s) of my marital conflict and dissatisfaction.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred		x				
Fran	x					
Gus		x				
Gina		x				
Hal	x					
Hope	x					
Ike		x				
Ivy		x				
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 12 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.25: Group A PCS Statement 12 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 12: Following the counseling sessions I better understand my self.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al				x		
April			x			
Ben			x			
Bella		x				
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed			x			
Emma					x	

Table 5.26: Group B PCS Statement 12 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 12: Following the counseling sessions I better understand my self.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred		x				
Fran	x					
Gus		x				
Gina	x					
Hal	x					
Hope	x					
Ike		x				
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 13 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.27: Group A PCS Statement 13 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 13: Following the counseling sessions I better understand my spouse's interests, personality, behaviors, attitudes, and values.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al				x		
April			x			
Ben			x			
Bella			x			
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed				x		
Emma				x		

Table 5.28: Group B PCS Statement 13 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 13: Following the counseling sessions I better understand my spouse's interests, personality, behaviors, attitudes, and values.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal	x					
Hope	x					
Ike	x					
Ivy	x					
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 14 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.29: Group A PCS Statement 14 – This table includes the non-PAIR tested participants' answers to the *Post Counseling Survey* Statement 14: Following the counseling sessions I better understand my overall marital relationship and feel equipped to resolve future conflict biblically, as well as increase the satisfaction level of my marriage.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al				x		
April			x			
Ben		x				
Bella		x				
Chip			x			
Cora			x			
Don		x				
Deb		x				
Ed			x			
Emma			x			

Table 5.30: Group B PCS Statement 14 – This table includes the PAIR tested participants' answers to the *Post Counseling Survey* Statement 14: Following the counseling sessions I better understand my overall marital relationship and feel equipped to resolve future conflict biblically, as well as increase the satisfaction level of my marriage.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred	x					
Fran	x					
Gus		x				
Gina	x					
Hal	x					
Hope		x				
Ike		x				
Ivy		x				
Jack	x					
Joan	x					

The following two tables chart the individual participating spouse's responses to Statement 15 on the *Post Counseling Survey*. These responses reflect their personal perceptions of the efficacy of the counseling sessions.

Table 5.31: Group A *PCS* Statement 15 – This table includes the non-*PAIR* tested participants' answers to the *Post Counseling Survey* Statement 15: More counseling sessions would be helpful.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Al		x				
April		x				
Ben		x				
Bella			x			
Chip			x			
Cora			x			
Don				x		
Deb				x		
Ed		x				
Emma		x				

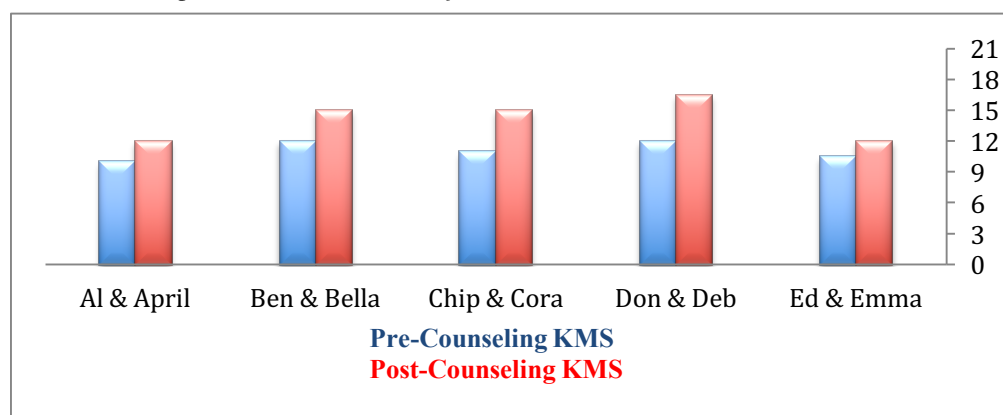
Table 5.32: Group B *PCS* Statement 15 – This table includes the *PAIR* tested participants' answers to the *Post Counseling Survey* Statement 15: More counseling sessions would be helpful.

Spouse	Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
Fred					x	
Fran					x	
Gus				x		
Gina					x	
Hal					x	
Hope					x	
Ike					x	
Ivy					x	
Jack						x
Joan						x

Enhancement

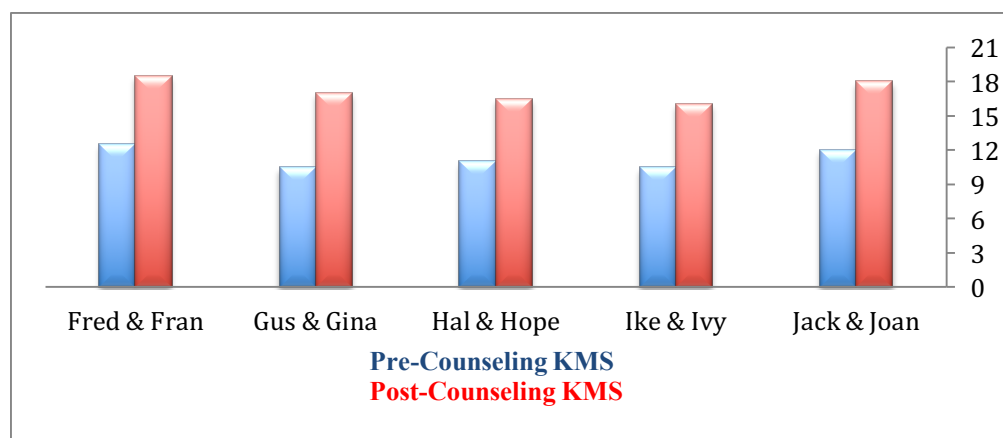
The following two charts display the participating couples' pre and post-counseling *KMS* results, measuring enhancement change which represent the average of the individual spouse's pre and post-counseling scores. When compared they denote the amount of increase in the couple's post-counseling marital satisfaction with 21 points indicating that the couple is Extremely Satisfied, 18 points Very Satisfied, 15 points Somewhat Satisfied, 12 points Mixed, 9 points Somewhat Dissatisfied, 6 points Very Dissatisfied, and 3 points Extremely Dissatisfied.

Chart 5.1: Group A *Kansas Marital Satisfaction Scores*



This chart compares the non-*PAIR* tested couples' pre and post-counseling *KMS* scores.

Chart 5.2: Group B *Kansas Marital Satisfaction Scores*



This chart compares the *PAIR* tested couples' pre and post-counseling *KMS* scores.

The data as analyzed and presented, will assist in formulating the research conclusions in addition to answering the thesis question: *Integrating the Psychological Audit of Interpersonal Relationships* into short-term pastoral marital counseling – help or hindrance? The data will also aid in determining the limitations of the present study. Furthermore, the data will also serve to facilitate thoughtful contemplation regarding future research, as well as a consideration of integrating the *PAIR* test into other genres of pastoral counseling.

Chapter 6

THE RESEARCH CONCLUSIONS

The conclusions of the analysis of the research data that were collected from the ten married couples participating in this study will be presented in this chapter. The data, as gathered from the five non-*PAIR* tested couples in Group A, the control group, and the five couples in Group B, the *PAIR* tested research group, were analyzed and compared in three distinct areas: Efficiency, Efficacy, and Enhancement. Based on this analysis the question, integrating the *Psychological Audit of Interpersonal Relationships* into short-term pastoral marital counseling – help or hindrance, will be answered.

The limitations of the present study also will be noted in this chapter. Potential recommendations for future research, in regard to integrating the *PAIR* test into short-term marital counseling, will also be offered. Moreover, additional proposals will be made as to the future development and integration of the *PAIR* test in other genres of pastoral counseling.

Integrating the PAIR Test - Help or Hindrance?

After a careful evaluation of the quantitative and qualitative data presented in the previous chapter there are a few significant themes that emerge regarding the integration of the *PAIR* test into short-term pastoral marital counseling. Based on these research findings of the counseling time sheets, the participating couple's responses to the *Post Counseling Survey (PCS)*, and the couple's averaged scores on the pre and post-counseling *Kansas Marital Satisfaction Scale (KMS)*, integrating the *PAIR* test into a short-term pastoral marital counseling model does indeed help. It helps not only in the area of time efficiency but also in the overall efficacy of the counseling endeavor, as well as in the area of enhancing the couple's relationship in general.

Integrating the *PAIR* test into short-term marital counseling helps in the area of time efficiency, that is, the amount of time the pastoral counselor invested in the overall process of counseling the married couple. This economization of time is clearly evident when comparing the data from the two participating groups' time sheets. Table 5.1 and Table 5.2, as previously presented, show that the pastoral counselor spent 6 hours and 23 minutes less time in the overall counseling endeavor with Group B, the *PAIR* tested participating couples, than he invested into the counseling endeavor with Group A, the non-*PAIR* tested couples.

Comparing these two tables it is evident that the greatest reduction of time in counseling Group B took place in the very first session or the Encounter Stage. Therefore, it can be posited that by simply introducing the *PAIR* test in the intake session helps economize a pastor's time. Additionally, even beyond mere timesaving, further analysis of the data suggests that the introduction of the *PAIR* test may also efficaciously prepare the marital couple for the next stage, which is the Engagement Stage, of the counseling endeavor. Consequently, the *PAIR* test results help the pastoral counselor to be more effective in each of the subsequent counseling sessions that follow the initial session. This proposition appears to be supported by the analysis of the individual participating spouse's responses to the *PCS* statements.

Regarding Efficacy, that is the pastoral counselor's effectiveness in uncovering the root issue(s) of the couple's marital distress and dissatisfaction thus enabling him to be biblically directive in addressing those issues, ultimately improving the couple's understanding of themselves, one another, and their ability to resolve conflict, the data seem to suggest that by including the *PAIR* test as part of the homework assignment between the first and second counseling sessions the pastoral counselor is able to set the stage for this to be accomplished.

The inclusion of the *PAIR* test may have served to stimulate couple participation, as well as establish the healthy habit of completing the homework assignments that were given throughout the remaining sessions. Moreover, assigning the completion of the *PAIR* test at the very beginning of the counseling venture may have generated momentum for the entire endeavor. Thus, the *PAIR* test benefits the entire counseling process, from start to finish, and produces an accelerative impetus for counseling. Such an impetus is often the key in seeing results in a short period of time.

When comparing Group A's response (refer to Table 5.3) with Group B's response (refer to Table 5.4) to the *PCS*, Statement 1: The pastoral counselor made a professional first impression, it appears that the introduction of the *PAIR* test in session one helped the pastoral counselor to make that important first impression. Furthermore, in making this dynamic professional impression the pastoral counselor may have set the stage for "joining" to take place in the subsequent sessions. This initial building of rapport, between the pastoral counselor and the distressed married couple, is indeed vital to the success of the overall counseling endeavor as it promotes a safe and trusting environment. That environment is where the pastoral counselor and couple can work together to identify and address their relational difficulties.

Similarly, a comparison of Group A's response (refer to Table 5.5) with Group B's response (refer to Table 5.6) to the *PCS*, Statement 2: Following the first session I was excited about attending the next, seems to suggest that integrating the *PAIR* test helps in promoting a successful counseling endeavor because it fosters interest, eagerness, as well as excitement with in the couple to engage in the counseling process. This positive enthusiasm is also beneficial to "joining" by stimulating an air of anticipation for the couple as they await coming together with the pastoral counselor to review the results.

Moreover, it may potentially build an overall sense of expectancy for the improvement of their marriage in general, and may serve as a catalyst of hope by encouraging the couple to be able to envision that change is indeed possible. This expectancy may begin to stimulate an immediately improved future outlook for their marriage to the end of successfully working through their difficulties, spurring them to work at building a stronger more loving relationship.

The results of Group A's response (refer to Table 5.7) when compared with Group B's response (refer to Table 5.8) to the *PCS*, Statement 3 – The time spent in each session was productive, suggests once again, that the *PAIR* test helps in lending itself to the effectiveness of the counseling endeavor. The heightened perspective of Group B in regard to the productivity of each session may be an effect of the reliability of the 20 personality dynamics that are studied by the *PAIR* test.

When these personality traits are systematically reviewed in each session they seem to promote both a personal awareness within the participating couples, as well as professional awareness, of the assumed acumen of the pastoral counselor. Accordingly, those in Group B (refer to Table 5.10) perceived that the pastoral counselor was more engaged in the counseling process than Group A (refer to Table 5.9), again suggesting that the integration of the *PAIR* test may help the pastoral counselor “join” with the marital couple in the counseling process. The perceived increased engagement of the pastoral counselor may have conceivably persuaded the *PAIR* tested couples to be more open during each of the counseling sessions in the Engagement Stage.

The results of Group A's response (refer to Table 5.11) when compared with Group B's response (refer to Table 5.12) to the *PCS*, Statement 5: During the sessions it was easy to open up and discuss my feelings, suggests that the *PAIR* test indeed helps to encourage the couples to

be more open and honest with one another as well as with the pastoral counselor during their time together. Furthermore, since the *PAIR* test results reveal an accurate picture of a relationship, the married couples in Group B may have believed that the pastoral counselor knew them on a deeper more intimate level. Consequently, this perception may have served as a catalyst for the counselor to establish a deeper relationship with the couple in a less amount of time that is within the first two sessions in the Engagement Stage. Thus, this perception may make it easier for the individual spouses to open up and share their true feelings in order to accomplish more in each session than might be accomplished with couples who lacked that more intimate bond with their pastoral counselor, because they are more inhibited in expressing their true thoughts and feelings.

Beyond helping the pastoral counselor to make a professional first impression, establishing a relationship with the couple, and building a sense of hope and expectancy for the improvement of their marriage, the *PAIR* test seems to help to engage the couple in the overall counseling process from the very start. When the test is reviewed with the couple, its results are provocative in that they instigate dialogue and interaction among the couple themselves. This increased interaction serves, as suggested by a comparison of Tables 5.13, 5.14, 5.15, and 5.16, in helping the pastoral counselor (refer to Table 5.17; 5.18), with the couple's participation, uncover the root issue(s) of their marital conflict and dissatisfaction. Such interaction consequently sets the stage for the pastoral counselor to be more effective and biblically directive in addressing the root issue(s), specifically those significant and principle areas of conflict and dissatisfaction (refer to Table 5.19; 5.20; 5.21; 5.22; 5.23; 5.24).

Furthermore, when comparing Group A's response (refer to Table 5.25) with Group B's response (refer to Table 5.26) to the *PCS*, Statement 12: Following the counseling sessions I

better understand my self, it appears that the integration of the *PAIR* test helps the individual spouse in acquiring enlightened self-understanding which may indeed lead to a keen awareness of their personal contribution to their marital conflict and dissatisfaction. Additionally, when comparing the responses of both groups to *PCS* Statement 13: Following the counseling sessions I better understand my spouse's interests, personality, behaviors, attitudes, and values, Table 5.27 and Table 5.28 suggest that those participating in Group B, where the results of the *PAIR* test have been integrated into the counseling sessions, have a superior understanding of their spouses than those couples participating in Group A.

This superior understanding displayed by the Group B *PAIR* tested couples of their spouse's interests, personality, behaviors, attitudes, and values may function as a springboard to formulating solutions to their relational clashes as further suggested by the data. When Group A's response (refer to Table 5.29) is compared with Group B's response (refer to Table 5.30) to the *PCS*, Statement 14: Following the counseling sessions I better understand my overall marital relationship and feel equipped to resolve future conflict biblically as well as increase the satisfaction level of my marriage, Group B exhibits more confidence than Group A, the non-*PAIR* test couples. Group B participants express more self-assurance in their ability to resolve future conflict, as well as in their ability to be proactive in raising the level of their marital satisfaction. Furthermore, this heightened level of confidence, self-assurance, and hope conveyed by Group B may be a result of their new found and better overall understanding of themselves and their spouses; thus, they feel that they are better equipped to work at enhancing their marital relationship, without the need for any further counseling (refer to Table 5.31; 5.32).

Continued analysis of the research findings imply that the integration of the *PAIR* test also helps in the area of Enhancement. This finding is demonstrated by the couples participating

in Group B when they report expressing a better understanding of their individual selves and of one another, along with the improved ability to resolve conflict when compared with Group A, the non-*PAIR* tested couples. Similarly, Group B shows a greater increase in marital enhancement when comparing both groups of participating couple's pre and post-counseling *KMS* scores. In contrast to Group A the Group B *PAIR* tested couples communicate a significant lessening of their pre-counseling marital dissatisfaction, as well as a more enhanced post-counseling relationship as revealed by their post *KMS* scores (refer to Chart 5.1; 5:2).

Limitations

In regard to this present study, a few limitations need to be noted. First of all, since this investigation relies heavily on the counselee's personal perspectives it may be a possibility that if more than 3 weeks were allotted between the Engagement Stage and the Disengagement Stage, or Session 4 and Session 5, different results may have emerged. Potentially both groups of participants may have responded to the *PCS* statements in a different manner than how they initially responded. Likewise, they may have also responded differently to the post-counseling *KMS*.

Those in Group A, the non-*PAIR* tested group, may have utilized and applied more effectively the biblical principles that they were exposed to throughout their counseling if a greater amount of time existed between the fourth and the fifth session. Similarly, they may have been able to implement, to a greater degree, some of the tools and techniques offered to them during the Engagement Stage of the counseling sessions, and thus enhancing their marital relationship in a more significant way than observed in the research outcomes of this present study.

The *PAIR* test also could have been administered to Group A after taking the *PCS* and post counseling *KMS* and a new 5 session short-term marital counseling endeavor begun. Hence those couples themselves would then have the opportunity to offer their comparable personal perceptions relative to the Efficacy of the *PAIR* test. This additional intervention may generate more complete data as to the helpfulness or hindrance of integrating the *PAIR* test into short-term pastoral marital counseling.

Additionally, when considering the relatively overall small sample size of only five couples in Group A, the control group, and five couples in Group B, the research group, a larger sample may have produced more precise outcomes than what is offered in this study. Therefore, in order to collect more in-depth and representative data, the principle investigator of this current study proposes that for any future research an increase in the number of participating couples may be appropriate. Despite the aforementioned limitations, the results of this present study may still have a significant impact on a pastor's current ministry of counseling distressed and dissatisfied married couples.

Suggestions and Proposals

Along with the above mentioned responses to the perceived limitations of this present study, the following suggestions and proposals are made regarding further investigation of the integration of the *PAIR* test into other genres of short-term pastoral counseling. The results of the present research should encourage further investigation into the integration of the *PAIR* test into the pastoral ministry of pre-marital counseling.

Pastors provide the vast majority of premarital counseling in the United States.¹⁷² Over 90% of couples that receive counseling prior to marriage do so in a church or religious setting as facilitated by a pastor.¹⁷³ As with the counseling of married couples the busy multi-tasking pastor may lack the sufficient amount of time that is needed to properly address the potential problems a particular engaged couple, who call upon him for premarital counseling, may have to face in their future marriage. Lack of time is a barrier to uncover and provide counsel for those distinctive relational problems, unique to them as a pair, which the couple may have to deal with once they are married.

Given his time limitations, the busy pastor most often begins to counsel the premarital couple with only a general or a preconceived understanding as to the real issue or issues which a couple may have to deal with in the future. As a result, he may not be as effective in his counsel as he could and should be. Therefore, the principle investigator of this present study suggests that research integrating the *PAIR* test into short-term pastoral premarital counseling would not only be interesting but it would be extraordinarily informative and instructive as well, increasing his efficiency and effectiveness.

Conclusion

Given the results of this present study, integrating the *Psychological Audit of Interpersonal Relationships* into short-term marital counseling can greatly help the pastor, as he counsels in being more efficient and effective in uncovering the root issues of a couple's marital dissatisfaction to the end of being biblically directive in addressing those issues resulting in

¹⁷² N. D. Glenn, *With This Ring: A National Survey on Marriage in America* (Washington, D.C.: National Fatherhood Initiative, 2005).

¹⁷³ *Ibid.*

enhanced marital satisfaction. This integrated model will likewise serve to be of great help as well as applicable in the counseling of couples engaged to be married.

Since the *PAIR* test, as a relationship compatibility inventory which assesses 20 separate dimensions of interest, personality, behavior, attitudes, and values, helped the pastoral counselor in counseling the married couples participating in Group B of this study, it may also help him in effectively uncovering as well as being biblically directive in addressing those divergent personality traits of the pre-marital couples he has the opportunity to counsel. As a result, these couples can proactively avert future marital conflict, which may result in marital dissatisfaction.

The integration of the *PAIR* test into short-term pastoral marital counseling not only helped the married individual in acquiring an enlightened self-understanding but also keen awareness of their spouse's interests, personality, behaviors, attitudes, and values as well. As occurred with these married couples, this superior interpersonal understanding of themselves and one another may also help the premarital couple in proactively formulating solutions to their potential future relational problems.

After the premarital counseling endeavor these couples may feel better equipped to prevent future conflict biblically, as well as more prepared in promoting marital satisfaction. Their heightened level of confidence and self-assurance, as displayed by their married *PAIR* tested counterparts, resulting from their better overall understanding of themselves and their future spouse may decrease a need for any future marital counseling compared to non-*PAIR* tested premarital couples. Moreover, the heightened marital satisfaction of *PAIR* tested-and-

prepared couples may serve to positively affect their children and society as a whole.¹⁷⁴ This will enhance global happiness and ultimately bring glory to God.¹⁷⁵

¹⁷⁴ Paul R. Amato and Juliana Sobolewski, "The effects of divorce and marital discord on adult children's psychological well-being," *American Sociological Review* 66, (2001): 900-921. Also see John M. Gottman, Joan DeClaire, and Daniel Goleman, *Raising an Emotionally Intelligent Child* (New York: Simon and Schuster, 1998).

¹⁷⁵ N. D Glenn and C. N. Weaver, "The contribution of marital happiness to global happiness," *Journal of Marriage and Family* 43, (1981):161-168.

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APPENDIX A

Pre-Counseling

Kansas Marital Satisfaction Scale (KMS)

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

APPENDIX B

The Liberty University Institutional
Review Board has approved
this document for use from
3/10/15 to 3/9/16
Protocol # 2090.031015

CONSENT FORM

Integrating the Psychological Audit of Interpersonal Relationships into Short-Term
Pastoral Marital Counseling - Help or Hindrance?
Floyd C. Marsh - Principal Investigator
Liberty University/Liberty Baptist Theological Seminary
Doctor of Ministry Program

You as a couple, because you have sought marital counseling, have been invited to take part in a research study. Please carefully read this form and ask any questions you may have before agreeing to participate.

Floyd C. Marsh, a Doctoral Candidate in the Doctor of Ministry program at Liberty University's Liberty Baptist Theological Seminary will be conducting this research as its sole investigator. The following information highlights the important elements of the study.

Background Information:

The purpose of this study is for the purpose of determining if the integration of the Psychological Audit of Interpersonal Relationships (PAIR) test into a short-term pastoral marital counseling model will help or hinder the pastor in his overall effectiveness in the counseling endeavor. The PAIR Test, which is used by marriage and family therapists as well as professional counselors, is a relationship compatibility inventory that assesses 20 separate dimensions of interest, personality, behavior, attitudes, and values.

Procedures:

If you as a couple agree to participate in this study, you may or may not be assigned with the task of individually completing either the printed PAIR test; that is the 500 item, true-false hand-scored version, or the PAIR2 which is the 200 item online version of the assessment. Either version should not take more than 1 hour to complete. Please note that the questions will be simply answered with true or false. In order to successfully complete this assignment, the principle investigator will provide you with the all the details needed to do so.

Risks and Benefits of being in the Study:

If you are assigned with the task of completing the PAIR test, let it be known that the risks associated with doing so are no more than you would expect from taking part in a standardized 500 item true-false test or a 200 item online assessment. The psychological or other risks involved with utilizing the results of the PAIR test in the subsequent counseling sessions are no more than are to be expected in any other typical pastoral marital counseling endeavor. Please note that there will not be any significant benefit to participating in this study beyond receiving marital counseling.

Compensation:

You will not be compensated for taking part in this study.

Confidentiality:

A high level of confidentiality will be maintained, as it should be in any marital counseling endeavor. The results of the PAIR test and any notes in regards to the counseling sessions will be

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Protocol # 2090.031015

kept private and stored securely in the investigator's office for a minimum of 3 years, so that only he as the principle researcher shall have access to them. Furthermore you will be given a pseudonym to conceal your identity. Likewise any other information that would make it possible to identify you individually or as a couple participating in this study will be either changed or omitted prior to the public presentation of the results in the investigator's Doctor of Ministry Thesis project entitled: Integrating the Psychological Audit of Interpersonal Relationships into Short-Term Pastoral Marital Counseling - Help or Hindrance?

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision, as a couple, whether or not to participate will not affect your current or future relations with Liberty University or Floyd C. Marsh as your pastoral counselor. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Floyd C. Marsh. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at (315) 945-0287 or fmarsh@liberty.edu. Or you may contact his Doctor of Ministry mentor, Dr. Michael Whittington, at (615) 692-8078 or mewhittington@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information to keep for your records.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

Signature: _____ Date: _____

Signature of spouse: _____ Date: _____

Signature of Investigator: _____ Date: _____

APPENDIX C

PAIR2 Instructions

- Go to the PAIR Test site (www.pairtest.com).
- Click on the tab (**Register for Test**), indicating you wish to take the test. (Please take test alone, answering the questions honestly without any one's help.)
- Fill in the personal information as requested, making certain to give your name and email address (Username)
- Type in fcmarsh@harvestfieldbaptist.org (my counselor's PAIR2 username) in the space for Counselor ID.
- Click "Submit". The next page to appear is a test information page with a link at the bottom for taking the PAIR2. Click on the link and take the test.
- Take the test immediately, without stopping, and following online instructions; log out and report to me at fcmarsh@harvestfieldbaptist.org that you are finished.

APPENDIX D

Post-Counseling Survey

Name: _____ Date: _____

Thank you for providing your feedback for the marital counseling sessions in which you participated. Please read each of the following 15 statements and circle the response that best indicates how much you agree or disagree with the statement. Remember, the best answer is your most honest answer. Your responses will be kept strictly confidential.

Statement 1 The pastoral counselor made a professional first impression.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 2 – Following the first session I was excited about attending the next.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 3 – The time spent in each session was productive.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 4 – The pastoral counselor was engaged in the counseling process.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 5 - During the counseling sessions it was easy to open up and discuss my feelings.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 6 – The root issue(s) of my marital conflict were uncovered.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 7 – The root issue(s) of my marital dissatisfaction were uncovered.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 8 - The pastoral counselor was pro-active in uncovering the principle area(s) of my marital conflict and dissatisfaction.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
-------------------	-------	-------------------	----------------------	----------	----------------------

Statement 9 - The most significant area(s) of my marital conflict were addressed.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
----------------	-------	----------------	-------------------	----------	-------------------

Statement 10 -The most significant area(s) of my marital dissatisfaction were addressed.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
----------------	-------	----------------	-------------------	----------	-------------------

Statement 11 -The pastoral counselor was biblically directive in addressing the principle area(s) of my marital conflict and dissatisfaction.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
----------------	-------	----------------	-------------------	----------	-------------------

Statement 12 - Following the counseling sessions I better understand myself.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
----------------	-------	----------------	-------------------	----------	-------------------

Statement 13 - Following the counseling sessions I better understand my spouse's interests, personality, behaviors, attitudes, and values.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
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Statement 14 - Following the counseling sessions I better understand my overall marital relationship and feel equipped to resolve future conflict biblically, as well as increase the satisfaction level of my marriage.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
----------------	-------	----------------	-------------------	----------	-------------------

Statement 15 – More counseling sessions would be helpful.

Strongly agree	Agree	Somewhat agree	Disagree somewhat	Disagree	Disagree strongly
----------------	-------	----------------	-------------------	----------	-------------------

APPENDIX E

Post-Counseling

Kansas Marital Satisfaction Scale (KMS)

[REDACTED]

[REDACTED]



[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

APPENDIX F

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

March 10, 2015

Floyd C. Marsh

IRB Approval 2090.031015: Integrating the Psychological Audit of Interpersonal Relationships into Short-Term, Pastoral, Marital Counseling: Help or Hindrance?

Dear Floyd,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,



Fernando Garzon, Psy.D.

Professor, IRB Chair
Counseling

(434) 592-4054

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UNIVERSITY.

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APPENDIX G

INTEGRATING THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS INTO SHORT-TERM PASTORAL MARITAL COUNSELING - Help or Hindrance?

Floyd C. Marsh D.Min. (cand.)

INTRODUCTION

Statement of the Problem

- More than half of all marriages end in divorce and many are operating in a state of dissatisfaction.¹
- “Pastors may do more marriage counseling than any other helping professionals.”²
- Because of his other ministerial responsibilities such as preaching, teaching, congregational leadership, and administrative duties, the pastor lacks the time to engage in the intensive therapeutic endeavor that is so often needed to effectively get to the root of a dissatisfied married couple’s presenting problem, which is causing their distress.

¹ Rose M. Kreider and Jason M. Fields, “Number, Timing and Duration of Marriages and Divorces: 1996,” *Household Economic Studies*, Washington D.C.: U.S. Census Bureau, (2002).

² Timothy E. Clinton and George W. Ohlschlager eds., *Competent Christian Counseling: Foundations & Practice of Compassionate Soul Care, Vol. One* (Colorado Springs: WaterBrook Press, 2002), 459.

INTRODUCTION

Theoretical Basis for the Project

- The purpose of this project is to determine if the integration of the *Psychological Audit of Interpersonal Relationships (PAIR)* test into a short-term pastoral marital counseling model will help or hinder the pastor in his overall effectiveness in counseling distressed and dissatisfied married couples.
- The *PAIR* test is a relationship compatibility inventory used by psychologist, physicians, sociologists, marriage and family therapists, professional counselors, and licensed clinical social workers, which assesses 20 separate dimensions of interest, personality, behavior, attitudes, and values.³

³ Gene Mastin, *Psychological Audit of Interpersonal Relationship: Interpretive Manual Seventh Edition (2013)*, front cover.

INTRODUCTION

Statement of Methodology

- This project will integrate the *PAIR* test into a brief and strategic pastoral marital counseling model. In doing so it will determine if it is well suited to be employed by a local church pastor in his counseling ministry by aiding him to be efficiently pro-active in uncovering, as well as effectively and biblically directive in addressing the key issues and areas of current conflict within a married couple's relationship.
- In order to accomplish this goal, the project will be divided into the following chapters:
 - Chapter 1: The Pastor as Counselor
 - Chapter 2: The Short-Term Counseling Strategy
 - Chapter 3: The Psychological Audit of Interpersonal Relationships
 - Chapter 4: Integrating the PAIR test into Short-term Pastoral Marital Counseling - Research Method and Design.
 - Chapter 5: The Analysis of the Research Data
 - Chapter 6: The Research Conclusions

INTRODUCTION

Statement of Limitations

- This project will not serve as an exhaustive analysis of the *PAIR* test, in and of itself, but will demonstrate how the test can be incorporated and the results be utilized by a busy multi-tasking pastor as the basis for developing a brief and strategic pastoral marital counseling model.
- Furthermore this project assumes that the reader has at least a basic understanding of the essential attending behavior skills of the pastoral counselor.

INTRODUCTION

Review of the Literature (sample)

- Benner, David. *Strategic Pastoral Counseling: A short-term structured model*. Grand Rapids, MI: Baker Academic, 2003.
- Clinton, Timothy E., and John Trent. *The Quick-Reference Guide to Marriage & Family Counseling*. Grand Rapids, MI: Baker Books, 2009.
- Entwistle, David, N. *Integrative Approaches to Psychology and Christianity*. Eugene, Oregon: Wipf and Stock Publishers, 2004.
- Mastin, Gene. *Psychological Audit of Interpersonal Relationship - Interpretive Manual Seventh Edition 2013*
- *The Holy Bible*

1 THE PASTOR AS COUNSELOR

A Short History of Pastoral Counseling

- Pastoral counseling has a “long past but a short history.”⁴
- Long Past - Counseling is the original pastoral function. The prophets along with other spiritual leaders of Israel were counselors to the people. In Isaiah 9:6 the Prophet described one of the identifying features of the coming Messiah as that of “Counselor.” When the Messiah, Jesus Christ, entered into the human experience he perfectly fulfilled that pastoral function.
- Short History - *The Dictionary of Pastoral Care and Counseling* describes it as a 20th century phenomenon. It emerged among North American Protestant pastors who became progressively more fascinated in the methods of the behavioral sciences as related to understanding and treating psychological distress. As a result pastoral counseling as a discipline first appeared in New England.⁵

⁴ Charles Kemp, *The Caring Pastor: An Introduction to Pastoral Counseling in the Local Church* (Nashville: Abingdon Press, 1985), 16.

⁵ David G. Benner, *Strategic Pastoral Counseling: A Short-Term Model* (Grand Rapids: Baker Academic, 2003), 11.

1 THE PASTOR AS COUNSELOR

A Pastoral Call to Counsel

- Today the contemporary pastor, as Jesus’ appointed under-shepherd, must also assume the role of counselor.⁶
- As a counselor many people seek out the pastor, as they did in the ancient and near past, coming to him with a plethora of personal problems.
- People are looking to their pastor for assistance not only in the area of spiritual growth but for help with their emotional and psychological development as well as with relational difficulties.
- Pastors are expected to offer counseling that goes beyond the ministry of simply holding a hand, giving comfort, and praying with those in crisis.

⁶ 1 Peter 5:2

1 THE PASTOR AS COUNSELOR

Pastoral Demands and Time Deficiency

- Pastors comprise one group of helping professionals whose work is exceptionally demanding.⁷
- Pastors are expected to fulfill responsibilities in both the church and in the community, which place a heavy strain on their time.⁸
- Because of the multiplicity of these demands pastors are expected to fill a variety of roles at once. Those roles include that of administrator, teacher, preacher, manager, fund-raiser, as well as counselor.⁹

⁷ Andrew Weaver et al., "Mental health issues among clergy and other religious professionals: A review of research," *Journal of Pastoral Care and Counseling* 56, (2002): 393-404.

⁸ Ibid.

⁹ Ibid.

1 THE PASTOR AS COUNSELOR

Pastoral Marital Counseling

- The goal of the pastor in doing marital counseling is to help couples through their marital distress and dissatisfaction to the end of building happier and healthier relationships. And what a worthy endeavor this truly is. It not only benefits the couple themselves but their entire family.
- Researchers propose that the quality of marriage also affects children and ultimately society as a whole.¹⁰
- Researchers also suggest that national surveys indicate that marital satisfaction contributes far more to global happiness than any other variable.¹¹

¹⁰ W. B. Wilcox et al., *Why Marriage Matters: Twenty-six Conclusions for the Social Sciences 2nd. Edition* (New York, NY: Institute for American Values, 2005). See also Paul R. Amato and Juliana Sobolewski, "The effects of divorce and marital discord on adult children's psychological well-being," *American Sociological Review* 66, (2001): 900-921.

¹¹ Glenn and Weaver, "The contribution of marital happiness," 161-168.

2 THE SHORT-TERM COUNSELING STRATEGY

A Brief Model of Counseling

- In the latter part of the 20th century pastoral counselors believed that in order for counseling to be effective it had to be “long term.”¹²
- As pastoral counseling approached the 21st century a paradigm shift began to take place. There was an effort to revise the old long-term archetype into a short-term model of pastoral counseling. Such notable experts on pastoral caregiving and counseling as Howard Stone championed the cause by emphasizing the importance as well as advantages of a brief or time-limited model. This shift instigated a move from the more traditional forms of psychotherapy, which had long been held, to a brief counseling model. Even so this transition was met with resistance and its legitimacy is, at times, questioned today.¹³

¹² Gary Collins, *Innovative Approaches to Counseling* (Waco: Word Books, 1986), 126.

¹³ Donald Capps, foreword to *Living Stories: Pastoral Counseling in Congregational Context* (Minneapolis: Fortress Press, 1998), vii. Philip G. Monroe, “Brief Therapy,” *The Popular Encyclopedia of Christian Counseling*. Eds. T. Clinton and R. Hawkins (Eugene, OR: Harvest House, 2011), 490.

2 THE SHORT-TERM COUNSELING STRATEGY

Objections to Short-Term Counseling

- Many who question the validity of a short-term counseling model frequently do so from a traditionally held idea that since a problem often develops over a significant period of time, consequently, a significant amount of time will be needed in order to appropriately address and deal with that problem.
- When it comes to effective counseling models, evidence-based research reliably demonstrates that often less time is even better than more.¹⁴

¹⁴ Moshe Talmon, “When less is more: Lessons from 25 years of attempting to maximize the effect of each (and often only) therapeutic encounter.” *The Australian and New Zealand Journal of Family Therapy*, No. 33, 1, 2012, 6-14.

2 THE SHORT-TERM COUNSELING STRATEGY

Benner's Strategic Pastoral Counseling Model

- As for pastoral counseling Howard Stone believes that short-term counseling should be considered as the “first choice for clergy” in a church setting. A belief that other Christian clinicians, such as David Benner, have built their pastoral counseling models upon.¹⁵
- When it comes to short-term pastoral counseling models Benner, sensitive to the local church pastor's diverse and busy schedule, believes that the very best model will involve: “The establishment of a time-limited relationship that is structured to provide comfort for troubled persons by enhancing their awareness of God's grace and faithful presence and thereby increasing their ability to live their lives more fully in light of these realizations.”¹⁶
- Benner refers to his brief time-limited counseling model as “strategic” in that it is tactically structured around three specific stages. *The Encounter Stage; Engagement Stage; and Disengagement Stage.*

¹⁵ Howard Stone, “Brief Pastoral Counseling,” *The Journal of Pastoral Care*, 48, no. 1 (Spring, 1994), 34.

¹⁶ David G. Benner, *Strategic Pastoral Counseling: A Short-Term Structured Model* (Grand Rapids, MI: Baker Book, 1998), 32.

2 THE SHORT-TERM COUNSELING STRATEGY

Benner's Strategic Pastoral Counseling Model - Encounter Stage

- This stage is the initial meeting where the pastor and counselee establish the counseling relationship. In this phase the mission specific task, according to Benner is for the pastoral counselor to intentionally:
 1. Join together with the counselee to establish the counseling relationship. This step would include setting boundaries for the counseling relationship as well as the five-session limit.
 2. Explore the presenting problem along with the central concerns of the counselee.
 3. Conduct an assessment or pastoral diagnosis.
 4. Develop a mutually agreed upon focus for the subsequent counseling sessions.

2 THE SHORT-TERM COUNSELING STRATEGY

Benner's Strategic Pastoral Counseling Model - Engagement Stage

- Even though some of this work may have already commenced in the first session this stage is indeed the heart of the strategic counseling process. This phase typically occupies the next one to three sessions of the counseling endeavor. The mission specific task for this stage, according to Benner, is for the pastoral counselor to:
 1. Come along side the counselee to mutually work together on the problem that encouraged the counselee to seek out counsel.
 2. Enter, with the counselee, into an exploration of his or her feelings, thoughts, and behavior patterns regarding their central concern.
 3. Identify religious or spiritual resources for dealing with the counselee's feeling, thoughts, concerns and needs and make the appropriate recommendations thereof.
 4. Set goals as well as develop a strategy, with the counselee, which will lead to the changing of his or her negative perceptions, interpretations, feelings, thoughts, and behavior patterns.

2 THE SHORT-TERM COUNSELING STRATEGY

Benner's Strategic Pastoral Counseling Model - Disengagement Stage

- The third and final stage in Benner's model is the disengagement stage, which may occur in the last one or last two sessions of the counseling endeavor. In this concluding phase the mission specific task, according to Benner, is:
 1. To give the pastoral counselor and counselee a chance to review and evaluate any progress which may or may not have occurred as a result of the counseling endeavor.
 2. To give the pastoral counselor and counselee opportunity to discuss any remaining concerns as well as identify and address future difficulties.
 3. To give the pastoral counselor and counselee the opportunity to discuss whether a referral for further counseling with another, more specialized, professional is necessary.
 4. To give the pastoral counselor the occasion to remind the counselee that even though the counseling endeavor has come to an end God "will continue to be mercifully present" with them as they continue through life.

2 THE SHORT-TERM COUNSELING STRATEGY

Benner's Strategic Pastoral Counseling Model cont.

- Even though Benner's short-term counseling model is sufficiently organized and responsible, alone it may not be psychologically informed enough to adequately engage in the effective intensive therapeutic endeavor that is so often needed to get to the root of a distressed and dissatisfied married couple's presenting problem, that is the distinctive relational problems, unique to them as a pair.
- It may only offer the pastoral counselor a general understanding of the real issue or issues the couple is dealing with as he enters into the counseling endeavor with them.
- Subsequently the pastoral counselor may not be as effective in his counsel as he could and should be. He may need to be more adequately informed in regard to the divergent personality traits of each individual spouse, which led to their conflict and consequential marital dissatisfaction.

3 THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS

Overview of the *PAIR* test/*PAIR2*

- The *Psychological Audit of Interpersonal Relationships (PAIR)* test is a relationship compatibility inventory that is used by marriage and family therapists and professional counselors "where it is important to select or match two or more people to increased probability of psychological and relational function and compatibility, or review individual personality features."¹⁷
- The applications for the test include, but are not limited to, marital assessment and counseling.
- The test is offered in two versions. The 500-item hand scored version referred to as simply the *PAIR* test and the *PAIR2*, which is the 200-item online version. Both versions measure, with +.80% reliability, 20 relational dynamics or traits.¹⁸

¹⁷ Gene Mastin, *Psychological Audit of Interpersonal Relationship: Interpretive Manual*, Eighth Edition (2014), 2.

¹⁸ PACO 610 *Premarital and Marital Counseling* (Liberty Baptist Theological Seminary, 2006).; The reliability figure of +.80 refers primarily to test-retest reliability for measuring trait variables with objective tests. A reliability coefficient in the .80's or .90's is usually considered desirable in psychological testing. For further explanation see Anastasi, *Psychological testing*, 6th ed. (New York: Macmillan, 1988).

3 THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS

Overview of the *PAIR* test/*PAIR2*

- The 20 dimensions of interest, personality, behavior, attitudes, and values include: Social Status, Intellectual Rigidity, Family Cohesiveness, Social Extraversion, Political Conservatism, Self-Rejection, Aggressive Hostility, Physical Affection, Monetary Concern, Change and Variety, Dominant Leadership, Nurturant Helpfulness, Order and Routine, Esthetic Pleasures, Submissive Passivity, Psychological Support, Emotional Control, Dependent Suggestibility, Outdoor Interests, and Self-Acceptance
- There are three fundamental areas of assessment: Basic Personality, Manifest Behavior, and Attitudes and Values.
- Each of these areas include its corresponding relational traits and dynamics.

3 THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS

Basic Personality Assessment

- This assessment includes: Dominant Leadership (DL) and Dependent Suggestibility (DS); Aggressive Hostility (AH) and Submissive Passivity (SP); Nurturant Helpfulness (NH) and Psychological Support (PS); Self-Acceptance (SA) and Self-Rejection (SR).
- The first three traits are paired as contrasting dynamics or opposites. The chief interpretive focus of these three couplets is, because of their contrasting nature, opposite scoring, which represents balance. e.g. Since those who score higher in DL have a need to lead or direct, in theory, they display more compatibility when paired with those who have a complimenting need to be led or directed, that is an above average score on the DS scale. In like manner one who scores high on the AH scale is best match with one who exhibits a higher than average ability to tolerate such aggressiveness, such as those who score higher than average on the SP scale. Likewise an opposite and balanced NH and PS is desirable, that is when the higher than average Psychological Support needs of one are met by the higher than average Nurturant Helpfulness of the other.
- The ideal pattern for the latter two scales is a higher score on SA moving downward to a lower score on SR. For the individual such a pattern would represent a healthy amount of self-esteem.

3 THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS

Manifest Behavior Assessment

- This assessment includes: Physical Affection (PA) and Emotional Control (EC); Change and Variety (CV) and Order and Routine (OR); Esthetic Pleasures (EP) and Social Extraversion (SE); Intellectual Rigidity (IR).
- The first three traits are paired as complementing dynamics. The chief interpretive focus of these three couplets because of their complementary nature is identical scoring. The principle at work here is like will attract like.
- The fourth trait in this area of assessment is comprised of the individual trait: Intellectual Rigidity (IR). This scale is associated with the rigidity of an individual's views and opinions. The higher the score the less likely the individual is open to change.

3 THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS

Attitudes and Values Assessment

- This assessment includes: Social Status (SS); Family Cohesiveness (FC); Monetary Concern (MC); Political Conservatism (PC); and Outdoor Interests (OI).
- Even though these specific subtleties are, to a degree, important to relational functioning they may not be necessarily related to one another.
- Again, as with the Manifest Behavior area of assessment, the idea is that like tends to attract like in these traits.

3 THE PSYCHOLOGICAL AUDIT OF INTERPERSONAL RELATIONSHIPS

Integrating the PAIR Test Into Pastoral Marital Counseling

- As for the practical application of the results of the *PAIR* test, Mastin recommends, "as an interpretation is being completed, it is a good strategy to allow the counselee(s) to further illustrate and describe how each trait pattern operates in their specific experiences."¹⁹
- This approach may indeed be helpful when integrating the *PAIR* test into a marital counseling model. Given the fact that the conflicts, which lead to marital dissatisfaction, are often only the symptoms of the couples divergent traits and relational dynamics that operate in their specific experiences, that is their distinct interests, personalities, behaviors, attitudes, and values - those unique attributes that lie deep within an individual.
- A psychologically based test, such as the *Psychological Audit of Interpersonal Relationships*, may provide the means by which to help counselees more deeply understand who they truly are by challenging their core thoughts, beliefs, and presuppositions in regard to who they may think they are. Doing so lays the foundation for those faulty thoughts and beliefs that are expressed with faulty emotions, attitudes, and ultimately behavior, which may be causing their marital conflict and dissatisfaction, to be assessed and addressed biblically.

¹⁹ Mastin, *Psychological Audit: Interpretive Manual*, 18.

4 INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING - RESEARCH METHOD AND DESIGN

Research Summary

- Since the overall purpose of this study is to determine if integrating the *PAIR* test into short-term pastoral marital counseling is, for the busy multi-tasking pastor, a help or hindrance the research was designed to gather quantitative and qualitative data from the counseling sessions of 10 married couples.
- This data was collected via the session time sheets, a post counseling survey, as well as a pre and post counseling marital satisfaction measure that was administered to the participating couples.
- The data was analyzed and assessed to determine if indeed the integration of the *PAIR* test helped or hindered in three major areas:

Efficiency - The amount of time the pastoral counselor invested in the process of counseling the married couple.

Efficacy - Usefulness in uncovering the root issue(s) of marital conflict and dissatisfaction enabling the pastoral counselor to be biblically directive in addressing those issues.

Enhancement - Improving the marital couple's understanding of themselves, one another, their ability to resolve conflict, to the end of lessening their marital dissatisfaction and enhancing their overall relationship.

4 INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING - RESEARCH METHOD AND DESIGN

Research Summary cont.

- David Benner's *Strategic Pastoral Counseling* short-term structured model served as the base model for this research.
- The counseling sessions of all 10 married couples were organized around the three-stage strategy suggested by Benner with the *PAIR* test being assimilated into the counseling plan of 5 of those participating couples.

4 INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING - RESEARCH METHOD AND DESIGN

Participant Information

- The only major criteria established for those participating in this study was that they be heterosexual married couples, between the ages of 21-55, experiencing a mild to moderate level of marital distress.
- In order to determine if indeed their relationship qualified as dissatisfied, the *Kansas Marital Satisfaction Scale (KMS)* was administered.
- The potential participating couples were also given a single-item divorce measure. They were simply asked: "Have you ever considered separation or divorce?" This item was answered either yes or no.
- Couples were excluded from being invited to participate in the study if their relationship did not qualify as in a state of mild to moderate distress or if one or both spouses answered yes to the divorce measure.
- Couples were also excluded from participation in the study if there was any recent history of physical or substance abuse by one or both spouses. Additionally couples were excluded if one or both spouses refused to make a commitment to complete the counseling endeavor.

4 INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING - RESEARCH METHOD AND DESIGN

Participant Information cont.

- The 10 participating couples that were qualified to participate happened to be white. They all held similar evangelical religious beliefs. Moreover these couples were selected from those who voluntarily presented, or self-referred, to the principal researcher for pastoral marital counseling whose relationships were determined by the *KMS* to be in a state of dissatisfaction.
- Even though all 10 couples were found to be between Somewhat Dissatisfied or Mixed, somewhat dissatisfied as well as somewhat satisfied, none were contemplating separation or a divorce. Their presenting problems included a broad range of typical marital relationship difficulties such as; communication troubles, intimacy issues, and unresolved conflict.
- Randomly these couples were separated into two groups:

Group A - The control or non-*PAIR* tested group. The counseling sessions of these couples were based solely on the structure of Benner's *Strategic Pastoral Counseling Model*.

Group B - The research or *PAIR* tested group. The counseling sessions of these couples were based on the structure of Benner's *Strategic Pastoral Counseling Model* along with the integration of the *PAIR* test.

4 INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING - RESEARCH METHOD AND DESIGN

Initial Contact and Research Setting

- During the initial contact the pre-counseling *KMS* was administered along with the single item divorce measurement. A preliminary risk assessment was also completed which included questions in regards to such things as substance and spousal abuse. The first session was then scheduled.

Recruitment

- The initial 15 to 20 minutes of the first session were set aside to explain to the qualified potential participating couples about the doctoral research in which they were being invited to participate.

Informed Consent

- In order to make an informed decision as to whether or not to participate, the couples were then given a copy of the *Consent Form*. This form contained personal information about the principal investigator, back ground information regarding the purpose of the study, the procedures involved in the study, as well as the risks and benefits of participating in the study.

4 INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING - RESEARCH METHOD AND DESIGN

Five-Session Counseling Plan

- Dr. David Benner's *Strategic Pastoral Counseling Model* provided the basic philosophy and structure to guide the counseling process for each participating couple:

Encounter Stage - Session One:

Engagement Stage - Session Two through Four.

Disengagement Stage - Session Five (Scheduled for 3 weeks after session four)

- With Benner's model serving as the base counseling model the basic tasks or techniques used in every session were therefore consistent with the exceptions of the *PAIR* test being the focus of the *Encounter Stage* and its results being the focus of the *Engagement Stage* with Group B.

4 INTEGRATING THE PAIR TEST INTO SHORT-TERM PASTORAL MARITAL COUNSELING - RESEARCH METHOD AND DESIGN

Additional Disclosure

- The principal investigator of this study also served as the pastoral counselor in the counseling sessions. In filling both roles he is positioned to affect the overall process, outcome, and subsequent data, as often is the case in any qualitative research. His personal life and experiences along with his biblical convictions, no doubt, have had a measure of influence on the counseling endeavor.
- Similarities shared by the pastoral counselor and the counselees may have facilitated an environment that advanced the joining process, which may have led to a more efficient and effective counseling endeavor with both those participating in Group A as well as Group B. Differences may have set up boundaries between the counselor and counselees negatively influencing efficiency and effectiveness.
- These similarities and differences may have also colored the participating couple's perceptions of the overall experience, thus impacting the way that the participating couples answered the questions that were asked in the post counseling survey which was heavily relied upon in concluding if integrating the *PAIR* test helped or hindered in short-term pastoral marital counseling.

5 THE ANALYSIS OF THE RESEARCH DATA

Efficiency

- Data regarding the amount of time the pastoral counselor invested in the process of counseling, was gathered from the ten participating couples' counseling time sheets.
- An analysis of the time sheets indicated that a total of 32 hours and 26 minutes was spent counseling Group A the non-PAIR tested couples for an overall average counseling session of 1 hour 18 minutes. And a total of 26 hours and 03 minutes was spent counseling Group B the PAIR tested couples for an overall average counseling session of 1 hour 3 minutes.

5 THE ANALYSIS OF THE RESEARCH DATA

Efficacy

- Data, regarding the pastoral counselor's effectiveness in uncovering the root issue(s) of marital conflict and dissatisfaction thus enabling him to be biblically directive in addressing those issues were gathered from the ten participating couples' *Post Counseling Surveys (PCS)*.
- An analysis of the participating couples' *PCSs* revealed that the PAIR tested couples appeared to have been affected more positively and effectively by the counseling endeavor than their non-PAIR tested counter parts.

5 THE ANALYSIS OF THE RESEARCH DATA

Enhancement

- Data, regarding the improvement of the 10 participating couples' post counseling understanding of themselves, one another, their ability to resolve conflict, to the end of lessening their marital dissatisfaction and enhancing their overall relationship were collected from their pre and post *Kansas Marital Satisfaction Scale (KMS)* scores.
- These *KMS* scores revealed that there had been a greater increase in the *PAIR* tested couples post counseling marital satisfaction than that of their non-*PAIR* tested counter parts.

6 THE RESEARCH CONCLUSIONS

Integrating the *PAIR* Test - Help or Hindrance?

- The research findings resulting from the analysis of the counseling time sheets, the participating couples' responses to the *Post Counseling Survey (PCS)*, and the couples' averaged scores on the pre and post counseling *Kansas Marital Satisfaction Scale (KMS)* strongly suggest that integrating the *PAIR* test into a short-term pastoral marital counseling model does indeed help.
- It helps in the area of time efficiency.
- It helps in the overall efficacy of the counseling endeavor.
- It helps in the areas of improving the distressed couple's understanding of themselves and their ability to resolve conflict, resulting in a decrease of marital dissatisfaction and the enhancement of their overall relationship

INTEGRATING THE PSYCHOLOGICAL AUDIT OF
INTERPERSONAL RELATIONSHIPS INTO SHORT-TERM
PASTORAL MARITAL COUNSELING - Help or Hindrance?

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