

ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES
SCHOOL OF PSYCHOLOGY



**STRUCTURAL AND FUNCTIONAL ASSESSMENT ON
THE READINESS OF
THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH
IN PROVIDING PASTORAL COUNSELING**

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Approval of the Board of Examiners

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ABSTRACT

The purpose of the study was to assess the structural and functional readiness of the Ethiopian Orthodox Tewahedo Church (EOTC) to provide pastoral counselling. As to the methods, the study employed Rapid Assessment and Action Planning Process (RAAPP). Thus, the process was conducted as per the manual developed by WHO (2015) which includes three phases, Phase One: The Planning phase; Phase Two: The Orientation and Data Collection phase; and Phase Three: The Analysis and Action Planning phase and twelve (12) procedural steps. The area sampling was limited to Addis Ababa through purposive sampling where the criterion was availability of information. Five types of data sources were employed, namely, The Holy Synod; The Holy Trinity Theological College; EOTC Patriarchate Office; Members of the Likawent Guba'ae (Council of Church Scholars); and Members of a core-team with personal closeness to the functioning of the EOTC and specialized knowledge in psychology, law, management, economics, and theology. The sampling of all respondents except the members of the core-team, was purposive sampling where the criteria were access to relevant information and willingness to participate as data source, and the sampling of the core-team was conducted through snowball sampling method. Two types of data collection instruments, namely, semi-structured interview and Focus Group Discussion (FGD) were used as data collection tool. Interviews were conducted with scholars at Holy Trinity Theological College, Church scholars in the Likawent Guba'ae (Council of Church Scholars), and with Members of the administration at EOTC Patriarchate Office. Focus Group Discussion was held with members of the core-team. Concerning qualitative data analysis, thematic analysis method were employed to analyse qualitative information collected through semi-structured interview and focus group discussion to generate concepts, key themes and patterns and triangulation was made and all conclusions were presented to the core-team for consistency and contradiction. Findings are presented across the four study questions, which read as: (i) Is there pastoral guidance and counselling service in the EOTC? (ii) What are the nature and characteristics of pastoral guidance and counselling service in the EOTC? (iii) What is the level of structural readiness at the EOTC in providing pastoral counselling; and (iv) What is the level of functional readiness at the EOTC in providing pastoral counselling? The conclusions of the study are arranged, again, across the study questions, thus, (i) Regarding the 1st question, the research concluded that the Ethiopian Orthodox Tewahedo Church does provide guidance and counselling services to its followers, however, the service does not meet with the nature of pastoral guidance and counselling; and (ii) the 2nd question, the research concluded that the guidance and counselling service provided by the EOTC is not pastoral since (a) it is fully biblical-based in nature; is delivered by the clergy with no specialized training to provide pastoral counselling; and (iii) Concerning the 3rd question, the research concluded that primarily, since the nature of guidance and counselling that is provided in the EOTC is not 'pastoral' in nature but 'Christian or Biblical' one cannot talk about structural inputs for 'pastoral counselling'; (iv) Finally, regarding the 4th question, the research concluded that (i) again it would be fallacious to discuss on the availability and nature of functional inputs for 'pastoral counselling' in the EOTC since the nature of guidance and counselling that is provided in the EOTC is not 'pastoral' in nature but 'Christian or Biblical' and secondarily, regarding the availability and nature of function inputs for the prevailing Christian or Biblical counselling, the study has concluded that there is no functional inputs such as policy material, strategic document, guideline, protocol, minimum standard, code of ethics.

Keywords: *The Ethiopian Orthodox Tewahedo Church, Pastoral guidance and counselling.*

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ACRONYMS

AAPC	American Association of Pastoral Counsellors
CPD	Continuing Professional Development
EOTC	Ethiopian Orthodox TEWAHEDO Church
FMHACAE	Food, Medicine and Healthcare Administration and Control Authority of Ethiopia
HHD	Health and Human Development
RAAPP	Rapid Assessment and Action Planning Process
Acts	Acts of the Apostles, the Christian Bible
Col	Colossians, the Christian Bible
Cor	Corinthians, the Christian Bible
Eph	Ephesians, the Christian Bible
FMHACAE	Food, Medicine and Healthcare Administration and Control Authority of Ethiopia
Gal	Galatians, the Christian Bible
Gen	Genesis, the Christian Bible
IEC	Information Education Communication
Ish	Isaiah, the Christian Bible
Jn	John, the Christian Bible
Lu	Luke, the Christian Bible
Mk	Mark, the Christian Bible
Mt	Matthew, the Christian Bible
Phi	Philippians, the Christian Bible
Phil	Philippians, the Christian Bible
Pet	Peter, the Christian Bible
Rom	Romans, the Christian Bible
Tim	Timothy, the Christian Bible
WHO	World Health Organization

CHAPTER ONE

1. INTRODUCTION

1.1. BACKGROUND OF THE STUDY

An organization must have a well-defined administrative structure and functional *modus operandi* if it is to work effectively and efficiently towards a clear vision. Without administrative structure and functional guidelines any organization would find it next to impossible to define, demarcate, implement, follow up, monitor and supervise its structural inputs and day-to-day operations. An organizational structure is a setup or a framework which determines the hierarchy of authorities, its function, workflow, and follow up and reporting systems in an organization. To facilitate the flow of communication, to achieve goals and to meet the objective of an organization, structure is simply indispensable (Usmani, n.d.).

Organizational structure in the service of a Church helps to clarify vertical and horizontal working relationships making it possible for the leadership not only to clearly understand, recognize, and appreciate the day to day functioning of the organization but also to ensure that strategies developed, directions passed on to various structural units of the Churches are properly communicated. A Church, as any other organization, needs to have proper administrative structure and functional guidelines to meet its objectives. A Church, as a service provider, has internal and external communication which needs planning, administration, supervision, evaluation, and feedback. One of the major task of any Church is pastoral service which includes preaching, teaching, guiding, counselling, only to mention few. Therefore, in order to provide effective service, it needs well defined structure and necessary functional inputs as an organization.

The history of the people of Israel in the wilderness is a good example to the structure of pastoral service. The Lord God has shown Moses how to lead people by structuring the spiritual leadership when he led the Israelites in the wilderness (Montgomery,

1942). The people were under the care and supervision of the leaders of the tribes when they left Egypt. But still it was not easy to lead great multitude of people with the support of twelve tribe leaders. So Jethro the father-in-law of Moses had taught him how to formulate structural hierarchy to lead the people (Montgomery, 1942). The structural framework of Jethro and the appointing of seventy elders among the people unloaded a huge burden from Moses and helped to communicate the problem of the congregation effectively (Ex. 18:8-22, Num. 11: 16, 17).

From the point of view of functional inputs, the service of the tabernacle was also well-organized and the function of the Levites was vividly defined in order to serve the people in organized manner. In this regard, again, we see God giving clear and distinct guidelines to Moses in the first five books of The Old Testament on how to manage His people – the Israelis and also the rituals pertaining the Holy Arch of Covenant. Similarly, in the New Testament, after the Lord has appointed the twelve disciples, the Church history attests that due to the disagreement between the Christians from Jew and Gentile background in relation with the roles and responsibilities of the Apostles. Accordingly, a novel functional input was developed which led to the appointment of seven deacons in order to serve the congregation (Acts 6). St. Paul also briefly explained the structure, function, and requirements which is necessary to pastoral service (1 Tim. 3). He also affirmed that pastoral counselling is a branch in pastoral service (Rom 12:4-8, Sisay, 2015).

Therefore, in order to communicate the service of pastoral counselling properly, it is necessary to organize the structure and function in a manner that helps to meet its objective. Defining an administrative structure and functional inputs of the organization will protect the counsellor as well as the counselee guaranteeing clear boundary in roles and responsibilities, levels of competence accreditation, accountability, etc.

In relation with the need for administrative structure and functional inputs the first thing that one addresses is working place. Counselling, by its very nature, requires a working place that is free from all noises. Pastoral counsellors need to have a working

place where they can see counselees ensuring privacy, confidentiality, etc. Unfortunately, the readiness to organize such a physical setup is not usually decided by the counsellors themselves but by organizations in which the counsellors work in. Hence, counsellors, in general, and pastoral counsellors, in particular, that work in various set ups, such as, Churches, hospitals, prisons, industrial workplaces, homes, law enforcement agencies, and military combat zones would benefit if the organizations they work in do have administrative structure and functional inputs that support their service (North Carolina pastoral counselling).

Counselling, being a professional service, would be impossible to provide the service without a professional counsellor and a counselling centre which meets the basic requirements. And it is in appreciation of this fact that governments, institutions, and organizations establish administrative organs that, not only develop policies and guidelines to ensure public safety but also follow up and supervise professionals in various areas of service have the required level of professional competence and grant licenses. This is clearly evident in the Minimum Standards for Psychological Therapy Centre issued out in December, 2013 by the Food, Medicine and Healthcare Administration and Control Authority of the Federal Democratic Republic of Ethiopia.

While these ‘functional inputs’ are helpful in guiding organizations to maintain standards and quality in the delivery of services, they can’t address the specific needs of the beneficiaries of an organization since they are developed as general guidelines. Hence, it is customary to see professional associations and organizations developing specific functional inputs. In this regard, the United States of America is a good example. In the United States of America, though The American Counselling Association, Department of Ethics and Professional Standards has issued out a minimum requirement manual for counsellors (Shifflett, 2016), The American Association of Pastoral Counsellors (AAPC) is the only association that issues Certified Pastoral Counsellor Certification. Even more, individual states also have their own standards to give license for pastoral counselling. For example, North Carolina, has minimum requirements to get certification for pastoral counselling,

academic performance, and pastoral service in their religious groups, and fulfilling prerequisites of their state licensing board is necessary, which among others include: Masters of Divinity, Graduate or Doctoral degree in Biblical Studies, Theological studies, or Spiritual Studies, Graduate or Doctoral Degree in Pastoral Counselling are required so as to get the license (North Carolina Board of examiners, 1991). Parallel to this, The North Carolina board of examiners also examines professional competency of the counsellor in terms of cognitive capacity, ability to communicate, physical capability, current alcohol and drug uses, illegal use of controlled substances, and/or any criminal offences. An applicant counsellor needs to have experience under supervision at least for 250 hours in pastoral counselling. In addition to this, age (not under 21 years of age), three years of service in religious settings, and a good moral character will determine the process of licensure (North Carolina Board of examiners, 1991).

In the realm of religious service, ordination is very important. The basic idea behind ordination is that the Church leadership/hierarchy and congregations recognize that a person is going to serve as a leader in their religion. Ordination of a person indicates that a person has the knowledge, training, spiritual purity, and relationship with the Church to perform various ecclesiastical duties and responsibilities. In addition to this, being able to serve as a pastoral counsellor, being ordained may give a person the right to conduct sacraments, hear confessions, participate in certain rites, and preach/teach the congregation. All this clearly show how different parties at different levels of hierarchy and with different intent and goals work together to ensure that professional and ethical counselling services are provided to those in need.

Pastoral counselling is a service domain that integrates both spiritual and psychological counselling approaches (Sisay, 2015). Therefore, it should have a policy guideline, and other supporting functional inputs for effective functioning. In relation with this a number of Churches can be taken as examples. For instance, The Catholic Church in her code of pastoral conduct clearly declared the rules that govern the helping relationship (Catholic Church, 2017). It also includes how to report

unlawful behaviours and secrets of the counselee if it is against law and harmful to the counselee himself or to the third party (Catholic Church, 2017).

Similarly, the Tarrant Baptist Association counselling committee has regulated where, to whom, how, and on what issues the pastoral counselling service should be provided. The guideline for developing pastoral counselling centre clearly stated that the counselling office must be in the Churches compound (Tarrant Baptist church, n.d.). All rooms that serves as counselling office must be sound proof in order to guarantee confidentiality, well equipped, and should keep the records locked, secured, and inaccessible to anyone but the counsellor (Tarrant Baptist church, n.d.). In addition to professional competence, the counsellor needs to have a minimum of \$1,000,000 (one million US Dollars) in liability insurance and the local Church also needs to have a minimum of \$500,000 liability insurance to cover the counselling centre (Tarrant Baptist, n.d.). The counsellor also has the right to get payment to his/er service from the counselee and the Church as well (Tarrant Baptist church, n.d.).

The EOTC has been teaching, administer sacraments, and providing pastoral counselling to the people for centuries. Sisay (2015) citing Clebsch and Joel (1967) stated pastoral counselling is understood as integrated psychological and theological/spiritual components in western context, but in the EOTC, unlike the western it is purely spiritual/theological by its nature. The pastoral counselling service in the EOTC, though in traditional form, has been helping the laity to solve their problems (Sisay, 2015). Regarding pastoral counsellors in the EOTC, every priest is expected to provide pastoral counselling along with other ecclesiastical services. Therefore, every priest is taken for granted as a ‘counsellor’, especially confession fathers.

One can cite many admirable features of the pastoral counselling service that is found in the EOTC, for instance, the trust and strong faith it has been able to build among the laity; the obedience and dedication of the priests to provide their services unconditionally free of charge; the ease of access to get counselling in any parish at

any point in time; and many other features show the success of the Church in the last two centuries.

On the contrary, the absence of clear guidelines to ensure the quality of pastoral counselling; the lack of standardization across parishes; the limitation to integrate scientific knowledge or to be specific theories of psychology in the delivery of pastoral counselling in addressing the laity, in general, and the contemporary generation could be cited as areas in which the Church can see improvement.

It is with this understanding and appreciation of the fact that the EOTC doesn't have a functional input, that this study, first, attempts to assess the structural and functional assessment on the readiness of the Ethiopian Orthodox TEWAHEDO Church in providing pastoral counselling and, second, presents a proposed Policy for Ethiopian Orthodox TEWAHEDO Church Guidance and Counselling Services.

1.2. STATEMENT OF THE PROBLEM

The EOTC has been providing many types of spiritual services to its followers for centuries. It has been a sanctuary to those who suffer from physical sickness, mental disorders, and evil spirit possession¹, by providing prayer, holy water baptism, holy unction, Biblical counselling and other spiritual treatments. For example, if we see the holy water baptism service, the Church has organized, and sanctified tens of thousands of holy sites and assigned clergies in order to serve the people.

In addition to physical and evil spirit possession problems, the followers of the Church are facing social and psychological problems. In this regard, various

¹ The researcher would like to stress here that pastoral counselling should be appreciated not only from the empirical epistemology of Post-Wundtian modern-day psychology but also from the foundations of the Christian faith and, in this study 'evil spirit possession', as a phenomenon is understood from Christian metaphysical perspective.

problems, such as, substance and alcohol addiction, marital problems and family conflicts, poverty and economic problems, behavioural and conduct disorders are affecting the lives of many. Ethiopia's history intertwining with Christianity goes as far back as the 4th century if not to the first century and the influence of the Church has been extensive affecting not only the spiritual but also the day to day lives of its followers. The EOTC is a pioneer for various services including education and health in Ethiopia and its followers have a deeply rooted faith in the Church that has defied the test of time.

Even today, in the 21st Century, in the face of the invasion of secular cultural elements and sceptic scientism, the EOTC continues to enjoys the unwavering faith and trust of its followers and this is quite vividly witnessed by the fact that the forefront advocates and wardens of the Church constitutes not only senior citizens but young people.

Researches conducted in related areas suggest that the EOTC's contribution to the psychological and social wellbeing of its followers has been significant to say the least. For instance, Kidanekal (2016) in his research has found out that there is a statistically significant association between sacrament of repentance in the EOTC sustainability of Christian marriage which suggests as to the positive impacts of the Church in families. However, Kidanekal (2016) also pointed out that services related to sacrament of repentance and confession of the Church suffer from shortcomings related to the lack of functional inputs forcing priests to provide the service without a standardized guideline, uniform ontological characterization, consistent techniques and modes of service delivery, uniform professional and ethical yardsticks, and Church-wide follow up and supervision mechanisms, etc. In conclusion, Kidanekal (2016) underlined that the practice of sacrament of repentance and confession is by large left to individual priests in the sense that it is, not only the individual *Aabe-Nefse* (God father) that selects a book for his canonical understanding of the service, but the very interpretation of these books is also left to the priest himself. This, might seem a logical and realistic *modes operando* that appreciates the substantial difference across beneficiaries thus giving the maximum level of flexibility to the priest, however, when one considers the significant disparity that exists among priests in relation with

their level of training in understanding, interpreting, and applying the Church's canonical books, putting the service in the hands of individual priests without any guideline seems hardly logical. Similarly, Gedion (2015) in his study on some selected Churches of Addis Ababa Diocese underlined the positive impact made by the Church and priests' vital contribution to solve marital problems. However, on a negative tone, Gedion underlined their inaccessibility due to many ecclesiastical duties. Whereas, the study didn't investigate the factors that hinder the priests from performing efficiently to solve marital problems it has pointed out to the fact that individual priests lack the necessary technical competence to deal with some current marital problems. Again, another researcher Sisay (2015) in his work on pastoral counselling service in some selected Churches in Addis Ababa Diocese underlined that there is a need of pastoral counselling and pointed out many favourable opportunities to render counselling service. However, consistent with the previous two researchers, Sisay (2015) indicated that pastoral counselling, in its current form, is not satisfactory due to resource limitations, trained pastoral counsellors, lack of suitable place for counselling, among others.

These and similar studies have attempted to show the limitation of the EOTC in providing pastoral counselling and the Church's shortcomings in fragmented manner, however, stop short of addressing the underlying cause of the shortcoming, namely, the lack of structural and functional inputs. Thus, this research tried to fill in the gap by investigating the overall structural and functional readiness of the EOTC in providing pastoral guidance and counselling Services.

1.3. PURPOSE OF THE STUDY

The purpose of this study is to assess the structural and functional readiness of the Ethiopian Orthodox Tewahedo Church in providing pastoral guidance and counselling so as to achieve its immediate, intermediate, and teleological mission.

1.4. RESEARCH QUESTIONS

This research tries to answer the following questions:

1. Is there pastoral guidance and counselling service in the EOTC?
2. What are the nature and characteristics of pastoral guidance and counselling service in the EOTC?
3. What is the level of structural readiness at the EOTC in providing pastoral counselling?
4. What is the level of functional readiness at the EOTC in providing pastoral counselling?

1.5. STUDY OBJECTIVE

1.5.1. General Objective of the Study

The main objective of the study is to:

- i. To find out if there is pastoral guidance and counselling service in the EOTC.
- ii. To identify the nature and characteristics of pastoral guidance and counselling service in the EOTC.
- iii. To explore the structural and functional readiness of the EOTC in providing pastoral counselling.

In line with this, the research further investigates whether there is a legislative body concerning pastoral counselling in EOTC's organizational structure or not? It also looks into the roles and responsibilities of this legislative body and other units which may be bestowed with the mandates of i) preparing policies, guidelines, training manuals, etc. and other inputs so as to enhance the quality of pastoral counselling; ii) preparing and disseminating information – education – communication (IEC) materials so as to create the necessary awareness among the Church's followers as to the benefits of pastoral counselling; iii) guaranteeing the theological and professional (psychological) knowledge of pastoral counsellors; iv) ensuring the professional, ethical, and spiritual integrity of pastoral counsellors; v) setting the minimum standards for working environments or counselling office, human power; vi) planning

and implementing training so as to enhance the technical and spiritual prowess of counsellors; vii) grant licenses to able and qualified priests to provide pastoral counselling; strengthening the pastoral counselling service structure, outlets (offices) and service providers, etc. with the necessary materials, facility, budget, technical inputs, etc.

1.5.2. The Specific Objectives of the Study

The specific objectives are to:

1. find out if pastoral guidance and counselling service do exist in the EOTC;
2. describe the nature and characteristics of pastoral counselling service in the EOTC;
3. identify the structural potentials and limitations of the EOTC in providing pastoral counselling.
4. identify the functional potentials and limitations of the EOTC in providing pastoral counselling.

1.6. SIGNIFICANCE OF THE STUDY

Needless to say the EOTC has contributed immensely to the societal and psychological wellbeing of the laity. The main channel to communicate the problem of the people has been pastoral care and counselling. Pastoral counselling is one of the major duty and responsibility of an ordained priest. For centuries, the Church has been trying to solve personal problems such as frustration, anxiety, fear, etc., Moreover, it has been the major supportive unit in time of adversities, such as, marital and family problems, conflict between extended families and neighbours, unemployment, natural disaster, bereavement, and so on.

It is well known that the followers of the EOTC which is estimated in tens of millions has a deeply rooted trust in and dependence on the Church. This confidence in the

Church is built in the Church's relentless work that goes back to two millennia. The trust in the Church is so engraved in the psyche of the common Church follower that no effort is required by the individual priest to convince the laity to open up and share his secrets to religious fathers. On the other hand, psychological counselling, being a profession introduced into Ethiopia only 50 years back is hardly known by the commoner and is in its infantile stage thus needs a lot of effort and time to popularize it among the society.

Hence, the promotion of pastoral counselling creates a win-win situation in which both the Church and psychology as a profession could benefit immensely; this can be seen at least from four angles:

- i. On the one hand, psychology, as a profession would be easily promoted among the followers of the EOTC in the form of pastoral counselling since pastoral counselling integrates Biblical counselling and psychological counselling approaches;
- ii. Again this line of promoting psychology would be effective in promoting and reaping the benefits of psychology since the already existing structural might of the Church which has been tested for two millennia and commands the majority of the country's population will easily make psychology accessible to tens of millions of Ethiopians within a few years;
- iii. The introduction of psychological principles into the Church consistent with the teaching of the Church will strengthen the proficiency of the clergy particularly in addressing the needs of the new and coming generation;
- iv. Finally, the integration of psychology into the spiritual counselling of the EOTC will create an opportunity to crossbreed knowledge and expertise and open doors for future development of theories, principles, and techniques that could effectively address the indigenous needs of the Ethiopian multicultural

population, hence, generating a body of data / information both to the profession of psychology and pastoral counselling.

1.7. WORKING DEFINITIONS

Here below the working definitions are provided.

Table 1. WORKING DEFINITIONS

Biblical/Christian Counselling - refers to a part of pastoral care that seeks to carefully discover those areas in which a Christian may be disobedient to the principles and commands of scriptures and help him learn how to lovingly submit to god's will.

Clergies (Amharic: ካህናት፣ አገልጋዮች፣ ሊቃነጳጳሳት፣ ቀሳውስት፣ ዲያቆናት) - members of the ministry that are anointed to serve the house of the lord god and his people.

Diocese (Amharic: ሀገረ ስብከት) - a first executive body of the EOTC under the direct supervision of the patriarchate head office; it is the supreme authoritative body at provincial level headed by a bishop or archbishop who has a seat in the Holy Synod.

Ecclesiastical (Amharic: የቤተክርስቲያን፣ መንፈሳዊ፣ የምሥጢር አገልግሎት) - the service (evangelization, sermons, baptism, Eucharist, chrismation, matrimony, confession, unction, pastoral care, etc.) that is delivered by the church of Christ through the anointed archbishops, bishops, priests, deacons, etc.

Holy Synod (Amharic: ቅዱስ ሲኖዶስ) is the supreme authority of the Ethiopian orthodox Tewahedo church (and other oriental churches), that represent the leadership of the Holy Spirit.

Kale –Awadi (Amharic: ቃለ ዓዋዲ) - it refers to the administrative law of the Ethiopian Orthodox Tewahedo Church.

Parish Church (Amharic: አጥቢያ ቤተክርስቲያን) - the organ that directly guides a single parish church and provide spiritual service to the society, in general, and the church's followers, in particular.

Pastoral Counselling - refers to a part of pastoral care delivered by psychologically trained ministers to provide therapy services to clients with developmental, physical, emotional, social, and psychological problems integrating both biblical or spiritual and psychological counselling.

Patriarchate (Amharic: ጠቅላይ ቤተክህነት) - the supreme executive body of the EOTC that implements the decisions of the Holy Synod, and establish, delegate, follow-up, control, evaluate, etc. the overall structure of the church.

Woreda Patriarchate Office (Amharic: ወረዳ ቤተክህነት) - the second executive body in the administrative hierarchy of the diocese, that follow-up, supervises, evaluates, controls, etc., parish churches.

CHAPTER TWO

2. REVIEW OF RELATED LITRATURE

2.1. CONCEPTUAL FRAMEWORK

In this section various theories of organization shall be discussed. However, as a foundation to the discussion under the various theories, general information is presented on the construct *organization* and *types of organization*.

2.1.1. Organization

There are several definitions about organization given by different scholars:

Max Weber (1978) define organization as a system of genuine communication designs among organizational members as they engage in activities in the pursuit of goals. Hall (2007) on the other hand wrote that an organization is an entity which has distinguished boundary, an order, positions of authority, communications systems, and associate coordinating systems; this jointly exists on continuous basis and involves in activities that are usually related to a goal.

Robins (2012), alternatively, has defined organizations as a purposely coordinated social entity with a fairly identifiable boundary that functions on relatively continuous bases to achieve a common goal or set of goals.

From the above definitions we can derive a list of conventionally accepted characteristics common to all organizations, namely:

- Goal direction; Social interaction;
- Deliberately structured activity system;
- Culture; and

- Relatively identifiable boundary.

Schein (2004), then again, describes organization as deliberate coordination of the activities to achieve common, clear purpose or goal, through division of power (structure) and activities (function).

A formal organization is a type of assemblage that is purposely constructed and whose members are organized to achieve a specified goal. Churches, school, hospitals and business companies are just a few examples. There are few but serious criteria that must be met for a group of individuals to conversion into an organization. A *structure* which is a deliberate division of power, a *function* a written policies, rules, and procedures that defines the interaction, and a *system* that indicates the synergy between structure and function.

2.1.2. Types of Organization

Hicks (1976) has identified various types of organizations along various parameters.

- Organizations classified as per their structure: *Formal & Informal*

Formal organizations are structured rigidly, and processes are more or less defined and classified to the maximum level. Informal organizations, on the contrary, are characterized by more flexible structure, and processes are more spontaneous and impulsive. In most organizations engaged in mass production, as in factories and industries that are involved in manufacturing, formal structure may be required, whereas in service-giving organizations, which require more spontaneous decisions, informal structure may be more suitable.

2.1.2.1. Organizations classified as per their Principal Objectives

Yet another possibility of classifying organizations relates to their objectives. In this regard, organizations are broadly classified further into five types as listed below.

1. Service organizations (e.g. charities, public schools, parks, zoos, roads, etc.)
2. Economic organizations (e.g. cooperation, proprietorships, partnerships, etc.)
3. Religious organizations (e.g. Churches, sects, orders, temple trusts, etc.)
4. Government organizations (e.g. central and state government departments, courts, cities, etc.)
5. Social organizations (e.g. clubs, teams, etc.)

2.2. ORGANIZATIONAL STRUCTURAL AND FUNCTIONAL INPUTS

2.2.1. Organizational Structures and Structural Inputs

An organizational structure defines how activities such as task division, coordination and supervision are directed toward the achievement of organizational aims. Organizations need to be efficient, flexible, innovative and caring towards both their employees and customers in order to achieve a sustainable competitive advantage. Organizational structure can also be considered as the viewing glass or perspective through which individuals see their organization and its environment.

Organizational structure can also be understood as a system that consists of explicit and implicit institutional rules and policies intended to outline how various work roles and responsibilities are assigned, controlled and coordinated. Organizational structure also determines how information flows from level to level within the company. Thus, the church that provides pastoral guidance and counselling services should have a well-defined structure to assign responsibility, to coordinate with other support units, and to control the service to achieve its identified goal.

An organization can be structured in many different ways, depending on its objectives. The structure of an organization will determine the manners in which it operates and performs.

Organizational structure allows the expressed division of responsibilities for different functions and processes to different units such as the branch, department, workgroup, and individual. Organizational structure affects organizational action in two ways:

1. It provides the foundation on which standard operating procedures and routines rest; and
2. It determines which individuals get to participate in which decision-making processes, and thus to what extent their views shape the organization's actions (Robbins, 2001).

2.2.1.1. Importance of Organizational Structure

In the 21st century, organizational theorists such as Lim, Griffiths, and Sambrook (2010) proposed that organizational structure development is very much dependent on the expression of the strategies and behaviour of the management and the workers as constrained by the power distribution between them, and influenced by their environment and the result.

The specific importance of an organizational structure could be the following:

Organizational structure is mainly significant for decision making and for communication purpose. It provides direction to all employees by laying out the official reporting and feedback relationships that rule the workflow of the company. It also allows the distribution of authority. When a person starts a job, he knows from day one to whom he will report. In addition to the above formal outline of a company's structure makes it easier to add new positions in the company, as well, providing a flexible and ready means for growth.

Organizational structure is particularly important in achieving goals and results. Organizational structure allows for the chain of command. Department leaders are in charge of assigning tasks and projects to subordinates so the department can meet

project deadlines. Essentially, organizational structure encourages teamwork, where everyone in the department works toward a common goal. Its importance for close supervision and evaluation of employees and projects is inarguable.

In the realm of interaction organizational structure enables companies to better manage change in the marketplace, including consumer needs, government regulation and new technology. Department heads and managers can meet, outline various problem areas, and come up with a solution as a group. Change can be expected in any industry. Company leaders always should strive to find the best organizational structure to meet those changes (Gagne, 1995).

2.2.1.2. Organizational Structure & Organization Vision, Mission, Goals & Objectives

Organizational structure could also be seen from the perspective of achieving an organization's goals and objective within the scope of its missions and vision. Since an organizational structure is a business' skeleton and without a structure the organization would be a ship without a compass. Organizations are active, so they require something to give them shape and support so as to direct their functions. Organizational structures help everyone involved in a company to clarify and understand everyone else's role and scope in relation with the overall organizational objective. Organizational structure helps to facilitate divisions of labour, efficiency and assist in avoiding conflicts and confusion.

Pastoral guidance and counselling service providing organizations would have objective, goal, and mission to achieve. Hence, to maximize the effectiveness of the service, to perform in efficient manner, and to control overall activity organizational structure is vital.

The impact of organizational structure in evaluating an organization's activities in relation with the overall objective, goals, missions, and visions can be discussed extensively, however, here, its impact will be seen from the perspective of three elements, namely, mastering chain of command, efficiency, uniformity and controls.

2.2.1.2.1. *Chain of Command*

Organizational structures, among many other things, help establish who is in charge and for what particular goal. They give direction how many presidents, vice presidents, department heads, managers and project coordinators, etc., there are and what they supervise. Good organizational charts demonstrate who reports to whom so that everyone has a clear idea of how they are held accountable. This helps employees, among many other things, to know from whom to take direction; where they fit in to the overall scope of an operation; the scope and limitations of their roles; from whom to seek support; and to whom to report.

In pastoral guidance and counselling structure is very essential to make clear the roles; to define responsibilities; and to collaborate with other supporting departments with clear boundaries to achieve the ultimate goal of the organization.

2.2.1.2.2. Efficiency

Everyone needs to understand their role in a company's operation to do their part well. If two people perform unnecessarily overlapping tasks, the company is wasting labour resources. If no one is handling a particular task because they don't think it's within their role, the company faces another form of inefficiency.

Structures help to define departments, jobs and roles around the tasks and functions the company needs to perform. As companies grow, reduce, or change business, they should periodically review their structures to make sure that the structures match their efficiency needs.

2.2.1.2.3. Uniformity and Controls

Some lines of business, such as banking and manufacturing, require tasks to be done regularly and perfectly. In these kind of organizations, everyone has a very specific role with negligible autonomy outside already assigned to each. Typically, these business require meticulous conformity and do not allow much room for their

employees' originality, ingenuity or creativity because tasks are predefined, structured, and fixed. Therefore, their organizational structures tend to be very vertical emphasizing limited scopes for employees at the bottom and many layers of managerial supervisions above them to ensure obedience. Contrariwise, other organizations, such as advertising firms and software companies, emphasize creativity and innovation in their businesses. Thus, they practice wide or horizontal structures with many teams devoted to different functions with more autonomy and less control from higher structural levels. In these organizations 'sister' departments organized horizontally may work on many different tasks and are charged with driving the business to a yet higher achievements and successes. Therefore, there are fewer layers of management and the organizational chart appears relatively horizontal.

2.2.1.3. Types of Organizational Structures

At its highest level, an organizational structure is either centralized or decentralized. Traditionally, organizations have been structured with centralized leadership and a defined chain of command. The military, for example, is an organization famous for its highly centralized structure, with a long and specific hierarchy of superiors and subordinates. However, there has been a rise in decentralized organizations, as is the case with many technology start-ups.

This allows the companies to remain fast, active and adaptable, with almost every employee receiving a high level of personal agency.

2.2.1.3.1. *Centralized & Decentralized Organizational Structure*

In a centralized organizational structure, decision-making authority is concentrated at the top, and only a few people are responsible for making decisions and creating the organization's policies. In a decentralized organization, authority is delegated to all levels of management and throughout the organization. An organization's degree of

centralization or decentralization depends on the extent of decision-making power that is distributed throughout all levels.

An organization's structure and its degree of centralization or decentralization depends on a number of factors, including the size of the organization and its geographic dispersion. In a very large and diversified organization, it is unlikely that a handful of people will possess all the resources to achieve all goals and objectives of the enterprise. As a result, it becomes impractical to concentrate power and decision-making authority at the top. Similarly, in a geographically-dispersed organization, a centralized approach will not be the most efficient, as the people with the most authority will be unable to directly supervise operations on a day-to-day basis. In short one can detail advantages and disadvantages for both approaches.

i. Advantages of Centralization

The most apparent advantages of centralization are an organization's ability to closely control operations, provide a uniform set of policies, practices and procedures throughout the organization, and better use the knowledge of centralized experts. In a small organization, operations are likely to be not as diversified, and top management may realistically possess the skills and expertise required to manage all facets of business.

In such a centralized environment, actions of individuals are also better aligned with management's prescribed policies, as the rules emanate from a single source, and there is little ambiguity.

ii. Advantages of Decentralization

Decentralization is a common trait of forward-thinking organizations. A decentralized organizational structure allows faster decision-making and better adaptability to local conditions and context. In a large organization, a high degree of centralization would lead to inefficiency as all actions would have to be approved and cleared by top

management. Decentralization also enables an organization to better adapt to conditions by delegating authority to those who are physically present and active in a particular project or operation. Another important advantage is management grooming (mentoring). In a decentralized organization, managers at lower levels gain relevant experience, which improves quality of human resources.

There are several advantages and disadvantages of decentralizing an organization. Decentralizing is optimal when subunit managers and employees have specialized knowledge regarding their particular subunit. Giving subunit manager's authority is a good way to train them for future positions in senior management. Empowering employees and managers at lower subunit levels gives the employees greater satisfaction in their work. And finally, decentralized authority and decision rights can free up senior management to focus on bigger picture issues as opposed to fussing over details at the subunit level.

On the other hand, decentralization has costs as well. Subunit level managers in a decentralized organizational structure may develop functional myopia, or a narrow focus on their own subunit organization while ignoring broader consequences and implications of business activities. Decentralizing an organization can also result in the duplication of various administrative or service functions at the subunit level that could be performed more efficiently in a centralized manner.

2.2.1.4. Common Types of Organizational Structure

The four most common types of organizational structure are *functional*, *divisional*, *matrix* and *horizontally linked*. Many companies, especially very large ones, may use more than one type of structure. For example, the sales division may use a functional structure, while the research and development division uses a matrix structure. In addition, companies may need to change their organizational structure over time, as the size and business goals of the business change.

Each company tends to use the business structure that suits it best. There is no absolute right or wrong way to structure a business. Whether a particular structure is advantageous or disadvantageous for a company depends on the type of business, the strategy of the company, its target market and the style of the management.

2.2.1.4.1. Functional Structures - Advantages and Disadvantages

A functional organizational structure is a structure that consists of activities such as coordination, supervision and task allocation. The organizational structure determines how the organization performs or operates. The term organizational structure refers to how the people in an organization are grouped and to whom they report. One traditional way of organizing people is by function. Some common functions within an organization include production, marketing, human resources, and accounting.

This organizing of specializations leads to operational efficiency where employees become specialists within their own realm of expertise. The most typical problem with a functional organizational structure however is that communication within the company can be rather rigid, making the organization slow and inflexible. Therefore, lateral communication between functions become very important so that information is disseminated not only vertically, but also horizontally within the organization. Communication in organizations with functional organizational structures can be rigid because of the standardized ways of operation and the high degree of formalization.

As a whole, a functional organization is best suited as a producer of standardized goods and services at large volume and low cost. Coordination and specialization of tasks are centralized in a functional structure, which makes producing a limited amount of products or services efficient and predictable. Moreover, efficiency can further be realized as functional organizations integrate their activities vertically so that products are sold and distributed quickly and at low cost. For instance, a small business could make components used in production of its products instead of buying them.

Even though functional units often perform with a high level of efficiency, their level of cooperation with each other is sometimes compromised. Such groups may have difficulty working well with each other as they may be territorial and unwilling to cooperate. The occurrence of infighting (power struggle) among units may cause delays, reduced commitment due to competing interests, and wasted time, making projects fall behind schedule. This ultimately can bring down production levels overall, and the company-wide employee commitment toward meeting organizational goals.

In a functional structure, all of the decision-making occurs at the top levels of management. This ensures that upper management has complete control over the organization. It also provides a clear career trajectory for employees, from junior-level positions, up to the top decision-making positions. A functional structure provides stability and efficiency, especially in large and complex organizations, because everyone uses similar processes. This also allows large businesses to take advantage of economies of scale. However, this type of structure can also lead to poor communication between departments, situations where departments do not work together and inter-departmental conflict. Customers may also become frustrated by lack of cooperation if they have to work with more than one department.

A functional organizational structure, also called a bureaucratic organizational structure, divides the company based on specialty. For example, under this type of organizational structure, you would assign separate divisions for marketing, accounting and sales. On the one hand, this type of organizational structure benefits from having individuals entirely dedicated to one function. In some cases, there can be cost savings and efficiency gains in combining functions in this way. However, this type of organizational structure is prone to conflict. It can be difficult to facilitate strong lines of communication between functional departments; if departments are in separate locations, actual communication can be difficult, as can understanding the needs of the other department.

2.2.1.4.2. Divisional Structures - Advantages and Disadvantages

In a divisional structure, divisions are organized geographically or by product line or marketing area and each division includes people from each area of the business. The divisional structure or product structure consists of self-contained divisions. A division is a collection of functions which produce a product. It also utilizes a plan to compete and operate as a separate business or profit centre.

Companies also may be structured according to projects or products. This type of organizational structure is called divisional structure and is common in environments where projects, products or product lines are governed independently of each other.

For example, a company in Ethiopia can have a division, say in Amhara or Oromia Regions that may handle all of the firms' business with those particular regional states and include its own accounting teams, sales teams, research and development teams, and human resources teams – all of whom report to the division head. This allows the company to respond quickly to customer needs and helps more employees develop managerial skills. The disadvantage of this structure is that there can be a lot of redundant effort and rivalry between divisions.

The advantage of divisional structure is that it uses delegated authority so the performance can be directly measured with each group. This results in managers performing better and high employee morale. Another advantage of using divisional structure is that it is more efficient in coordinating work between different divisions, and there is more flexibility to respond when there is a change in the market. Also, a company will have a simpler process if they need to change the size of the business by either adding or removing divisions. When divisional structure is utilized more specializations can occur within the groups. When divisional structure is organized by product, the customer has their own advantages especially when only a few services or products are offered which differ greatly. When using divisional structures that are organized by either markets or geographic areas they generally have similar function and are located in different regions or markets. This allows business decisions and activities coordinated locally. A divisional structure can make it easier for a company

to respond to market changes. Also, within the division, communication is easier and team identification is encouraged.

The disadvantages of a divisional structure are that it can support unhealthy rivalries among divisions. This type of structure may increase costs by requiring more qualified managers for each division. Also, there is usually an over-emphasis on divisional more than organizational goals which results in duplication of resources and efforts like staff services, facilities, and personnel.

2.2.1.4.3. Matrix Structures - Advantages and Disadvantages

The matrix structure groups employees by both function and product simultaneously. This structure can combine the best of both separate structures. A matrix organization frequently uses teams of employees to accomplish work, in order to take advantage of the strengths, as well as make up for the weaknesses, of functional and decentralized forms. An example would be a company that produces two products, "product a" and "product b". Using the matrix structure, this company would organize functions within the company as follows: "product a" sales department, "product a" customer service department, "product a" accounting, "product b" sales department, "product b" customer service department, "product b" accounting department, etc.

In Matrix structure, the relative authority of project managers and functional managers could be a key issue in defining the matrix as presented below in three matrices:

- A. Weak/Functional Matrix: A project manager with only limited authority is assigned to oversee the cross-functional aspects of the project while the functional managers maintain control over their resources and project areas;
- B. Balanced/Functional Matrix: A project manager is assigned to oversee a project. Power is shared equally between the project manager and the functional managers. It brings the best aspects of functional and

'projectized' organizations. However, this is the most difficult system to maintain as the sharing of power is a delicate proposition.

- C. Strong/Project Matrix: A project manager is primarily responsible for the project. Functional managers provide technical expertise and assign resources as needed.

Matrix structure is only one of the three major structures. The other two are Functional and Project structure. Matrix management is more dynamic than functional management in that it is a combination of all the other structures and allows team members to share information more readily across task boundaries. It also allows for specialization that can increase depth of knowledge in a specific sector or segment. There are both advantages and disadvantages of the matrix structure.

The major disadvantage of a matrix structure is an increase in the complexity of the chain of command. This occurs because of the differentiation between functional managers and project managers, which can be confusing for employees to understand who is next in the chain of command. An additional disadvantage of the matrix structure is higher manager to worker ratio that results in conflicting loyalties of employees.

However, the matrix structure also has significant advantages that make it valuable for companies to use. Primarily, matrix structure improves upon the "silo" critique of functional management in that it diminishes the vertical structure of functional and creates a more horizontal structure which allows the spread of information across task boundaries to happen much quicker. Secondly, matrix structure allows for specialization that can increase depth of knowledge and allows individuals to be chosen according to project needs. This correlation between individuals and project needs is what produces the concept of maximizing strengths and minimizing weaknesses.

Organizations with a matrix structure have no chain of command. Employees work in teams, which they develop and organize. Employees can change teams to work in

areas where they are needed or are interested in working. This works very well in smaller organizations and in those businesses where resources and specialist employees are scarce, as everyone is kept busy and can be moved around to where they are most needed. This structure increases employee skills and involvement but can lead to employee confusion and frustration because lines of reporting are unclear. It can also be difficult to set priorities when employees are moving between competing projects.

The matrix organizational structure combines the functional and additional organizational structure types. There are project teams, bringing skilled individuals together from across the organization, but there are still divisions. As such, a person has two bosses: the division manager and the project manager. In this organizational structure, projects benefit from having cooperation across the company in that the best and the brightest in the company can weigh in on projects they otherwise may not have access to. Further, all departments can have a voice in the production process, from the actual fabrication of the product to its marketing and sales. However, they also can be confusing. Responsibility and jurisdiction are not clearly defined. Matrix organizations also tend toward the development of cliques, as all decisions generally fall to a select group.

2.2.1.4.4. Horizontally-Linked Structures - Advantages and Disadvantages

Finally, horizontally-linked structures is primarily found in high-tech sectors such as companies engaged in information-technology. In a horizontal structure, employees are grouped by function into three areas – *planning*, *building* and *running*. For example, the planning department is responsible for developing new projects and may include employees from research, development and finance. The building department would then construct or assemble the projects; and the running department would include sales, marketing and maintenance.

This structure allows the company to respond quickly to changing market conditions and technological advances but may not work as well for companies that produce products with a longer lifespan or for service industries (Gagne, 1995).

2.2.2. Organizational Functions and Functional Inputs

An organizational or business function is a core process or set of activities carried out within a department or areas of a company. Common functions include operations, marketing, human resources, information technology, customer service, finance, research & development, and public relation (Daft, 2007).

Each of the functions will need to work together so that the whole of the organization is able to address its specific objectives and goals and, relatively, symmetric missions and integral vision. To achieve this, communication across the various structural units is key. A starting point for this type of communication is the creation of a clear set of company objectives which each function is geared towards to. Thus, these objectives then need to be further broken down into specific objectives so that to create a clear symmetry between specific objectives and specific functions.

Thus, while organizational structure gives employees a guide under which they can operate efficiently, and reduces duplication, organization functions serves as the glue that holds all the structures or the units or the pieces of the business together in pursuit of one ultimate goal – success.

Regular follow up and reviews of, firstly, how each function is being performed against its objectives against which it is aligned; and secondly, how the organization is performing against its overall objective should ensure that the whole organization is heading in the desired direction.

For the purpose of this study, two of organizational functions which has direct relation with this research are further elaborated, namely, *research & development* and *Public relation*.

2.3. ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

2.3.1. Historical Background of the EOTC

According to the book of the Acts of the Apostles Christianity was introduced to the Ethiopian people during the 1st century at 34 A.D. The Holy book narrates:

“the eunuch of the Ethiopian queen Candice went to Jerusalem to worship and when he was in his way to return to his homeland the Holy Spirit ordered Philip to go down to the road to Gaza. When Philip reached Gaza the Holy Spirit tell him to get near to the chariot of the Ethiopian eunuch. The man was reading the book of Isaiah chapter 53 prophesy about the passion of Christ. When Philip asked the man whether he understood the word of the prophet or not he confessed how he would know where there is no one who is going to translate to him and invited Philip to seat in his chariot in order to explain about whom the prophet was speaking. The apostle Philip opened his mouth and tell him about Christ from the beginning to the end. While they were discussing about Christ they reached to the river bank and the eunuch of the Ethiopian queen asked Philip if there is anything else that could hinder him not to be baptized in the name of Jesus Christ. Philip testified to the man if you believe you can, and the Ethiopian man confessed that he believes that Jesus Christ is the Son of the Living God, baptized and went home rejoicing”

(Acts 8: 26-end).

Many Church scholars have approved that the Ethiopian eunuch was the first apostle to his people (Gorgoryos, 1978). In addition to the above history of the Church has recorded that the Ethiopians were there in the time of Pentecost (Gorgoryos, 1978).

Still, other Church history writers argued that St. Matthew was the one who preached gospel to Ethiopians (Gorgoryos, 1978). After the introduction of Christianity in Ethiopia, different factors can be cited as contributory factors for its expansion, namely, the role of Fremitus (Kesate Birhan), the role of the nine saints, and the role of St. Yared.

2.3.1.1. The Role of Fremitus “Kesate Birhan”

The first scenario recorded by Rufinos, who has written on the history of the Ethiopian Orthodox Tewahedo Church of Ethiopia, is probably the most popularized version as to the how Christianity spread out in the land of Ethiopia or ‘Abyssinia’ as he referred to the land. According to Rufinos, a man whose name is Morpheus Greek origin started his journey to India with his two nephews Fremitus and Edisious. When they took rest at the port Adulis by the Red Sea, the Ethiopians attacked them, killed Morpheus and surrendered the two young brothers. Two of them got fever in the eyes of the king and remain at the palace. Fremitus became the teacher of the young princes Ezana and Syzana. When the king found out that his days come to end he gave both young foreigners freedom to live in Ethiopia as freemen or to go to their homeland if they want. Edisious preferred to return home while Fremitus stayed helping the queen, the mother of the two princes. When the princes got crowned as ‘king’ to rule together in one throne Fremitus discuss with them how to get a bishop in order to administer sacraments of the Church because almost for three hundred years the Ethiopians accepted Christianity but have no priesthood. The kings sent Fremitus to Egypt to discuss the matter with the patriarch St. Athanasius the apostolic. The patriarch has decided to anoint Fremitus himself as the first Bishop of Ethiopia since St. Athanasius could hardly find anyone who knows the language and culture of the people as good as Fremitus himself. In 330 A.D Fremitus returned to Ethiopia as a bishop (Lule, 1986). As a bishop he ordained priests and deacons to preach gospel and to administer sacraments, he translated many scriptures from Greek and Arabic languages. Therefore, the people called him “Kesate Birhan” which means ‘*one who brings light to the land*’ (Lule, 1986). Starting the days of King Ezana and Syzana

Christianity remained a state religion for almost 1600 years till the end of Solomonic dynasty in 1973.

2.3.1.2. The Role of the Nine Saints

Another factor that is cited as a contributing factor for the spread of Christianity in Ethiopia is the arrival of the nine Syrian monks (Abba Aregawi, Abba Gerima, Abba Aftsae, Abba Tsihima, Abba Alefe, Abba Gubba, Abba Yimeata, Abba Penteleon, Abba Liqanos) in the 5th century. The nine monks, or ‘the Nine Saints’ as they are called among the followers of the Ethiopian Church, are believed to have come from different part of the Middle East most probably following the Christological controversy and the resulting persecution. These monks were not only instrumental in spreading Christianity throughout the land of Ethiopia but were responsible for the translation of various religious writings from different languages; introduction of monasticism in Ethiopia, and the establishment of numerous monasteries (Lule, 1986). Their theological knowledge and holiness of these fore fathers not only attracted many to deep Christian life but laid an unshakeable foundation upon which the present Church of Ethiopia is built.

2.3.1.3. The Role of St. Yared

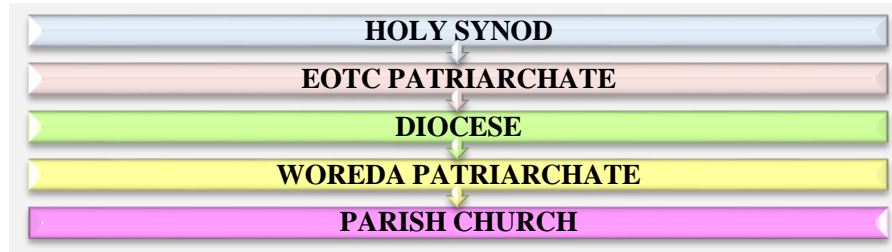
The impact of St. Yared the great theologian and composer of the Church hymens also huge to the expansion of Christianity (Lule, 1986). St. Yared born in 505 A.D. was fortunate to come across the Nine Saints and most particularly with St. Penteleon, one of the nine saints who remained in Aksum and was able to mentor St. Yared.

2.3.2. Organizational Structure of the EOTC

According to ‘Kale Awadi’ (1991) the administration law of the EOTC the general structure of the EOTC administration has five levels that are the Holy Synod, the EOTC Patriarchate, Diocese, Woreda Patriarchate, and Parish Council. Each has its

own sub divisions like finance, procurement, legal service, department of ecclesiastical service, and so on.

Table 2. ETHIOPIAN ORTHODOX TEWAHEDO CHURCH ORGANIZATIONAL STRUCTURE



Below, the various stratum of the Church are discussed in more detail. For detail organizational structure of the Ethiopian Orthodox Tewahedo Church across the five layers of hierarchy please refer to Appendix 4.

2.3.2.1. The Holy Synod

The Holy Synod is the ultimate authoritative body of the Church. It is an assembly of bishops and archbishops of various dioceses and represents the Holy Spirit which lead and protect the Church of Christ. Any doctrinal, canonical, and/or administrative issue gets its final resolution by the Holy Synod. The Holy Synod convenes biannually and examines and evaluate reports on the performance of previous decisions and passes decisions. Legislation and the approval of different rules and regulations are the duty and responsibility of the Holy Synod (Acts 15, Kale Awadi, 1991).

2.3.2.2. The EOTC Patriarchate

The main and primary task of the Patriarchate Office is to distribute, execute, follow up, and control the decisions of the Holy Synod at different administrative levels of the Church. The Office also handles administrative problems either when a serious unlawful act is deemed to have been committed or when differences or grievances from various dioceses couldn't be solved at lower structural unit. The Patriarchate Office also promulgates policies, guidelines, manuals, whenever necessary based on the guidance of the Holy Synod (Kale Awadi, 1991).

2.3.2.3. Diocese

Under the EOTC patriarchate every diocese executes the decision of the Holy Synod and the policies of the EOTC patriarchate. It also supports the overall spiritual and economic development of Parish Churches under its diocese and follow them up to ensure that they perform their duties and responsibilities according to the rules and regulations of the Holy Synod or the Kale Awadi (Kale Awadi, 1991).

2.3.2.4. Woreda Patriarchate

Under the Diocese the Woreda Patriarchate Office execute orders, rules and regulations according to the Kale Awadi. It also supports, follow up, and control every parish Church under the Woreda Patriarchate (Kale Awadi, 1991).

2.3.2.5. The Parish Church

The Parish Council is formed by electing members from the clergy, laities, and Sunday school members. Elections are conducted at a parish level by the parishioners themselves and thus expected to be fully independent and free from any intervention. A nominee into the Parish Council is expected to fulfil minimum requirements as stipulated in the 'Kale Awadi', and an elected member, according to the Kale Awadi, can serve for one term, which is equivalent to three years and one person can only be elected twice consecutively. Under the parish council there are thirteen departments which facilitate the service of the Church and these are:

- i. Department of Gospel preaching;
- ii. Department of spiritual education (*Nibab* (reading), *Zema* (hymn) *Qenae* (poetry, oratory, etc.);
- iii. Department of Ecclesiastical service;
- iv. Sunday School department;
- v. Department of Planning and development;

- vi. Department of Charity works;
- vii. Legal Service department;
- viii. Heritage and Procurement department;
- ix. Finance department;
- x. Cashier;
- xi. Audit department;
- xii. Statistics department; and
- xiii. Engineering department.

One of the primary mission of the Ethiopian Orthodox Tewahedo Church is ‘herding the flocks’ and to this effect the Church has given guidance and counselling to its followers for the last two millennia. The widely accepted notion that the nature of ‘guidance and counselling’ is spiritual in nature is faulty at its core. This is because the history of Ethiopia has shown that the Church has been the sole source of leadership and direction and its influences stretched from education to medicine; from arbitration to intercession, from mediation to going to war with the Kings. The power of the Church is highly regarded and its admonishment and excommunications was dreaded even but the most totalitarian Kings and Emperors. The guidance and counselling of the Church was sought not only in ‘spiritual’ matters but almost in everything from christening to burial ceremonies. Though the Church’s primary mission, when casually examined, seems spiritual its guidance and counselling overflows into peoples’ personal, developmental, psychological, educational, career, marital, social, etc., realms. Regardless of the nature of the problem people with health, addiction, marital, familial, behavioural, educational, career, problem go the priest; even those who have died are carried to the priest. For the average Ethiopian, Church is indisputably the source of direction, security, comfort, composure.

While the fact is this that the Church has served as the primary source of guidance and counselling for its followers if not for the Ethiopian society at large no specific structural unit or department is mandated to follow this sacred activity.

Some might argue that the Department of Gospel preaching, the Department of Ecclesiastical service, and the Sunday School department as mandated to cater for the needs of the laity and others might insist that ‘counselling’ can be incorporated within the practice of the sacrament of repentance and confession (Mikre Kahen), however, for anyone who has examined the nature and depth of pastoral counselling it becomes quite clear that the specific objective and goals of any of these departments or the practice of the sacrament of repentance and confession is quite different from what is meant by pastoral counselling.

Thus, this researcher believes that guidance and counselling has been a sacred practice of the Ethiopian Orthodox Tewahedo Church and its practices has been and still is left to the individual priest without any structural unit or department to oversee.

2.3.3. Organizational Functional Inputs of the EOTC

To define and harmonize the intra and inter-organizational relationships and for effective pastoral guidance and counselling service functional inputs are very important. The structure manifest itself through functional inputs. They clearly define vertical and horizontal relationships between staff members, shows hierarchical chain of command, explain role, duty, authority, and responsibility of each department and staff member. Regarding inter-organizational and/or service providing relationship the functional inputs clearly states the extent of partnership, common goal, benefits, and communication. Some functional inputs of the EOTC are listed below:

- i. Holy Bible: the ultimate source of any law, rules, and regulations of the EOTC is Holy Bible. Any canon or administrative law, policy, guideline, or ethical standard shall be decreed based on the fundamental teachings of the holy Bible. Therefore, Bible remains the first and the supreme foundation of any activity of the Church.
- ii. Fitha Negest: it is canonical book which classified in two major parts, ‘*Fithe Segawi*’ and ‘*Fithe Menfesawi*’. *Fithe Menfesawi* composed of forty-five

chapters that discuss all canonical issues such as priesthood, prayer, fasting, alms giving, and so on. The book was translated from Arabic to Geez in the time of king Zara yakob in 1450.

- iii. Didascalia: the EOTC with other oriental orthodox, eastern orthodox, and the Roman Catholic Church believes that it is the writing of the Apostles during the first Holy Synod in Jerusalem at 50 A.D., and on the contrary other scholars argue that the book was written in 3rd century A.D. (Woolfenden and Gregory, 2004). It has forty-three chapters, mostly discuss about the ecclesiastical services, the order of priesthood, and a Christian virtue. The study mention the above three (out of many such as: Abtilis, Gitsew, Sirate Tsion, Tizaz, the book of clement, etc.) because those books are the one mainly (mostly) used for canonical affaires in ecclesiastical services of the Church (www.ethiopianorthodox.org).
- iv. Kale Awadi: is a governing administrative law which clearly indicate the roles and responsibilities of administrative organs of the EOTC.

As we have seen above the Church has a number of functional inputs. However, this researcher believes that guidance and counselling while remains to be the primary role and responsibility of the Church for Lord Jesus Christ Himself has ordered the Church when He gave an order to Simon Peter at the banks of the Sea of Tiberias to look after his lambs and sheep (Jn. 21). For any Church of Christ, the Service of Guidance and Counselling is not a position to take or a stratagem to devise or a profession for clerical job placement; it is a Mission given to it by the Lord Jesus Christ Himself. The question is ‘Does the Church has a clear direction as to carry out this mission and if it does what are the doctrines, tenets, principles, to conduct this service. Unfortunately, the Ethiopian Orthodox Tewahedo Church, while accepting the Mission has not been able to consolidate its doctrines, tenets, principles so as to assist those engaged in the Service of Guidance and Counselling to perform their duties effectively and efficiently meeting a universally acceptable and standardized level of excellence.

2.4. PASTORAL COUNSELLING & ITS STRUCTURAL & FUNCTIONAL INPUTS

2.4.1. Pastoral Counselling

The word ‘pastor’ means overseer, shepherd, and sometimes translated as Bishops or a priest (Getachew, 2008). It indicates the responsibility endowed to the clergies who serve at the house of God. Lord Jesus Christ after his resurrection gathered his disciples at sea of Tiberias and give order to Simon Peter to look after his lambs and sheep (Jn. 21). The Bible call the congregation as a flocks and refers the word “*pastor*” to the overseers (Acts 20:28). It gives caution to take heed about their lives and the lives of the herds. Therefore, the pastor has a responsibility to guide, counsel, care, and protect the flocks from any physical, psychological, social, and spiritual damage.

In the Old and New Testament, God called as a shepherd who cares much to his flocks (Ps. 22). The word is referring the responsibility of a shepherd that are feeding, nurturing, caring, protecting, guiding, leading, and so on. God has expressed his distress regarding the shepherds who were tending the sheep for their negligence and greed. Thus, He professed that He Himself will pasture the sheep in green fields and leads them beside the still waters (Ez. 34).

From the theological point of view, pastoral counselling is a form of helping relationship that is practiced by spiritual/religious leaders that is, rabbis, priests, ministers, imams, gurus, etc., by assimilating psychological theories and techniques into their respective theological and canonical foundations so as to address the developmental, psychological, social, etc., problems of their followers.

Thus, it is a branch of practical theology which indicates an act of helping believers to identify their spiritual, familial, and/or social problems to strive for its remedy and moreover it supports them to overall growth in their life. Bier (1967) cited in

Kugelmann (unpublished) defined Pastoral psychology as a branch of practical or applied psychology, which encompasses helping those who come under the pastoral care of the priest to achieve a more adequate and mature spiritual life. Redding (2012), also defined pastoral counselling, a service takes place in the context of a pastoral relationship, which itself is imbedded in the life of a pastoral community, which we call the Church.

2.4.2. History of Pastoral Counselling

The genesis of pastoral counselling could probably be taken back to the first half of the 20th century where different theoreticians in a number of religious organizations attempted to integrate the insights of modern-day psychology, psychiatry, and social work into the training of their clergy. In this regard, the Dr Richard Cabot is cited in literature relating to the history of pastoral counselling, a physician and adjunct at Harvard Divinity School, back in 1925 for his proposal that claimants for the ministry should primarily be given a clinical training that is offered to medical students so as to prepare them for pastoral service. Following Richard Cabot's contributions, Rev. Anton Boisen is said to have started in the 1930 a program of placing theological students in supervised contact with mental patients. In the same decade, that is, the 1930s has seen other pioneers such as Norman Vincent Peale, the minister and Dr. Smiley Blanton, the psychiatrist who jointly worked to establish Blanton-Peale Institute or as they at the time called it the American Foundation of Religion and Psychiatry (Stokes, 1974).

These and other attempts encouraged most religious teaching colleges to incorporate clinical pastoral education into their curriculum and at the present hundreds of major secular and theological colleges and universities have programs for pastoral counselling (Buice, 1987).

2.4.3. Characteristics of Pastoral Counselling

Pastoral counselling applies scripture, ritual, prayer and community support as counselling tools. It has a strong faith component, consistent with its focus on the “cure of souls” as its ultimate goal. Both scholars try to distinguish pastoral counselling by the context of the relationship between the counsellor and the counselee, by the tools, and its ultimate goal. The relationship in professional counselling is more contractual not in pastoral, the tools include scriptures, prayers, and other spiritual practices, and the goal is salvation but not only solving temporary problems. Therefore, pastoral counselling can be called the integration of both psychological and theological (spiritual) counselling disciplines. Gedion (2015) cited from Hamilton (1972) discussed pastoral counselling that it is a range between spiritual counselling and psychotherapy.

2.4.4. Pastoral Counselling versus Christian or Biblical Counselling

Pastoral counselling is different from Christian or Biblical counselling since the former unlike the latter does integrate theories, principles, and techniques of psychology. According to the International Association of Biblical Counsellors, Biblical or Christian Counselling “seeks to carefully discover those areas in which a Christian may be disobedient to the principles and commands of Scriptures and help him learn how to lovingly submit to God’s will” (Powlison, 2010). Hence Christian or Biblical Counsellors approach to therapy is fully scriptural or biblical and don’t rely on psychological theories and techniques since the Bible is considered as the ‘whole truth’ that doesn’t seek additional theoretical and technical supplement (Lelek, 2018).

2.4.5. Duties and Responsibilities of Pastors in Pastoral Counselling

Pastoral counselling is among the duties and responsibilities of pastors (priests and episcopates). Pastoral counselling conducted in mass preaching, in a group, and/or one to one (Grace Baptist Mission). Some people may get answer to their problems during mass worship through the preaching because the objective of sermon is helping

the congregation to see, evaluate, and correct its life through the word of God. In another way the minister may cluster the congregation according to their age, sex, marital status, and so on in order to meet identified common problems such as addiction, marriage problems, delinquency, etc. But when the issue is very personal the counsellor may arrange one to one sessions in terms of peculiarity, severity, and confidentiality (Grace Baptist Mission).

2.5. PASTORAL COUNSELLING IN EOTC

Pastoral counselling has been practiced in ETOC for centuries, however, this claim should be taken with caution since the nature of ‘pastoral counselling’ practiced in the Ethiopian Orthodox Tewahedo Church of Ethiopia was clearly different from that we are envisioning in this study.

The understanding of the term ‘pastoral counselling’ may have slight difference with the definition we have given for ‘pastoral counselling’. The modern-day pastoral counselling as practiced by various religious organizations throughout the World integrates psychological theories and techniques along with the various components of spiritual counselling. On the contrary, the EOTC’s understanding of pastoral counselling puts the service as a personal relationship between a priest (confession fathers) and a laity. According to the Ethiopian Orthodox Tewahedo Church’s sacraments of priesthood and sacrament of penance / confession each Christian has his own confession father or in Amharic የነፍስ አባት (directly translated as ‘father of soul’) who is responsible in guiding, counselling, following up, nurturing, and evaluating his or her personal spiritual growth as well as familial, career, social, marital, etc., wellbeing.

The priest’s authority to guide and counsel is completely based on the teachings of our Lord Jesus Christ. This is engraved in the seven sacraments of the Ethiopian Orthodox Tewahedo Church of Ethiopia, namely, the Sacrament of Priesthood, Baptism, Confirmation, Confession, Matrimony and the Unction of the Sick, and

Holy Communion. Here below short description on each sacrament is provided to give some highlights.

2.5.1. Sacrament of Priesthood

The first, vis., sacrament that we need to examine in relation with the service of guidance and counselling is probably the Sacrament of Priesthood since, according to the Ethiopian Orthodox Tewahedo Church, it lays the very foundation for the authority of the priest not as a mandate or assignment of an organization but as an authority from God Himself.

Thus, the Sacrament of Priesthood, in accordance with the teaching of the Bible (Mt. 28:19, 20; Eph. 4:11; Acts 26:20) unequivocally authorises the priest to perform the various services of the Church towards ensuring the worldly and spiritual wellbeing of the believer.

2.5.2. Sacrament of Baptism

The second sacrament, vis., sacrament of baptism is a point where the authority of the priest is practiced right after a child is born and this is consistent with the Bible which teaches that our Lord Jesus Christ taught us that we cannot enter the Kingdom of God except through baptism saying “Verily, verily I say unto thee, except a man is born of water and Spirit, he cannot enter into the Kingdom of God.” (Jn. 3:5; Tit 3:4-7). Thus, a priest’s authority enters a Christian’s life right after birth.

2.5.3. Sacrament of Confirmation or Myron

The third sacrament, that is, Sacrament of Confirmation or Myron relates to the anointment of the soul with the power of the Holy Spirit and casting out warding off or casting out an evil spirit through the medium of the Myron (Greek: *Myron*) which means ‘an unguent, ointment or ‘fragrant perfume’. This again is consistent with the teaching of the Bible where it is written: “*But ye have an unction from the Holy One,*

and ye know all things” (1 John 2:20); “But the anointing which ye have received of him abides in you, and ye need not that any man teaches you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1John 2:27).

2.5.4. Sacrament of Matrimony

The fourth sacrament, vis. Sacrament of Matrimony relates to the fact that, according to the Church marriage is not a mere social contract made between two consensual adults but a spiritual bond made by the Will of God and the process is deemed sacred and thus should be performed by the Priest through the grace of the Holy Spirit.

Again this is directly drawn from the teachings of the Bible while instructs us that matrimony is holy (Gen. 1:27, 28, 2:18, Mt. 19:4-6); marriage among Christians isn't a worldly contract but an image of the unity between Christ and the Church thus should be practiced in its monogamous form (Mt. 19:6-9) and shall not be annulled (Eph. 5:32).

2.5.5. Sacrament of Unction

The fifth sacrament, that is, the Sacrament of Unction of the Sick is yet another sacrament that relates to the authority of the Priest to care for the sick. Here, 'sicknesses unlike medicine or psychology is not diagnosed as organic or psychological, since all pathology regardless of the aetiology can be healed by the power of God and the model is neither biological nor psychological but spiritual. In fact, the understanding of the Church as to the nature of 'sickness' is much wider and broader than both medicine and psychology, for it believes that sickness can be of the body but also of the soul for a man can fall sick in his soul due to his sins and transgressions. In other words, the Church not only heals the body but the soul also. In simple words, the Priest can tend to all kinds of sickness for the Power of God doesn't know boundary, and to this effect, the Bible gives us guarantee claiming that if there is any who is sick let the priests anoint him with oil and pray for him and he will be

healed (Mk. 6:13; Jam. 5:13-15) for Unction administered by the Priest has the power to cleanse sins of the flesh as well as of the soul by the Grace of the Holy Spirit.

2.5.6. Sacrament of Penance or Confession

The sixth sacrament, namely, the Sacrament of Penance or Confession is another service provided by the priest. This sacrament is believed to be crucial since it is a point where a believer, through acceptance of his transgressions, self-reflection, remorse, repentance and confession gets liberation from the bond of sin that gives rise to his worldly and spiritual problems. According to the teaching of the Ethiopian Orthodox Tewahedo Church this process should be through the mediation of the Priest, not because the institution of the Church demands it but because the Bible teach us that Our Lord Jesus Christ has clearly and unequivocally given us his instruction that a Christian should go and confess his/her sins to the pries (lev.14:3, Mt.8:4) and underlies the fact that this service should be given only by a bishop or priest who have the divine authority to absolve sins (Mt.16: 19, 8:4).

2.5.7. Sacrament of the Holy Communion

The last and seventh sacrament is the Sacrament of the Holy Communion which is considered as the conclusion of the sacraments of the Church. This sacrament is considered unique for it is an offering made not by man to God but by God to man through the sacrifice of Our Lord Jesus Christ on the Cross. The Sacrament of the Holy Communion, as a service, is considered central to the relationship of the priest or the confession father and his spiritual child since all services that the priest give to a follower of Christ is expected to lead to this culmination, namely, the Unity between a Christian and the Lord Jesus Christ through the Holy Communion (Mt. 26:26; 1Cor. 11:23-25) for the Holy Communion is, according to the doctrine of the Ethiopian Orthodox Tewahedo Church, is the real body and the blood of Christ. (Jn. 6:51, 52, 53, 55).

As can be seen in the above seven sacraments, the Church has been caring for its followers consistent with the teaching of the Bible. However, this service was exclusively spiritual and doesn't integrates 'scientific' theories and techniques.

On the other hand, as discussed above, pastoral counselling, in its 'modern' form, is a form of helping relationship that caters for the needs of Christians who prefer to integrate their religious beliefs with the fruits of science. In this regard, pastoral counselling provides an alternative to the regular psychological counsellor-counselee relationship in that it addresses the metaphysical blackout evident in regular psychological counselling; avoids the existing scientism in its ontological interpretations; and widens the choice of techniques by mixing those from scientific psychology with those with religious roots. For instance, for a Christian counselee a pastoral counselling is an acceptable choice since Christian pastoral counselling incorporates his or her belief in the intervention, the clemency, the guidance, etc. of the Holy Spirit unlike the secular modern-day psychology which is bare of any metaphysical foundation and attempts to interpret all problems from objective reality. Thus, Pastoral Counselling is an indispensable service for anyone that desires to incorporate his spiritual convictions while attempting his or her day to day difficulties (Paul, 2005).

Unfortunately, this practical attempt to integrate spiritual convictions with modern science, an endeavour that has proven to be a success in most countries, has not been attempted in Ethiopia despite the fact that the Ethiopian population holds on its spiritual convictions dearly and would have welcomed such an incorporation. Instead what we witness is a situation where believers are given a choice either to keep their spiritual and/or religious convictions and their beliefs in modern-day science separate or choose one. This doesn't need any evidences particularly since it is evident for all to see that no organization in Ethiopia offers pastoral counselling for the clergy in Ethiopian Orthodox Church Tewahedo Church clergy.

The integration of scientific theories and techniques into the existing spiritual services doesn't contradict the teaching of the EOTC and this is vividly witnessed by the

various services the Church is offering to its followers, which among others, includes providing secular education through a number of schools it has established under its parishes and also secular medical services. When we come to psychological theories and techniques, it is a fact that the Church has given its endorsement to the validity of this scientific field in the fact that the Holy Trinity Theological College, the higher institution of the EOTC that trains its clergy has incorporated courses in psychology in its curricula.

2.5.8. Functional Inputs for Pastoral Counselling

Ethiopia has ratified seven of the core international human rights treaties including the CRC-Convention on the Rights of the Child, CAT-Convention Against Torture and Other Cruel Inhuman or Degrading Treatment or Punishment, ICCPR-International Covenant on Civil and Political Rights, CEDAW-Convention on the Elimination of All Forms of Discrimination against Women, CERD-International Convention on the Elimination of All Forms of Racial Discrimination, CESCR-International Covenant on Economic, Social and Cultural Rights, CRPD-Convention on the Rights of Persons with Disabilities, African Charter on Human and Peoples Rights, African Charter on the Rights and Welfare of the Child, Protocol to Prevent, Suppress and Punish Trafficking in Person, Especially of Women and Children, CRC-OP-AC-Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict. Most of these international instruments stipulate that State and Parties work towards guaranteeing the provision of the necessary health, education and other social services to the public.

Again, the Constitution of the Federal Democratic Republic of Ethiopia (FDRE) clearly stipulates in a number of its provisions that the State has the responsibility in ensuring that citizens are provided with the necessary educational, health, and social services:

- Article 41(3): “Every Ethiopian national has the right to equal access to publicly funded social services”;

- Article 41(4): “The State has the obligation to allocate an ever increasing resources to provide to the public health, education and other social services”;
- Article 90(1): To the extent the country’s resources permit, policies shall aim to provide all Ethiopians access to public health and education, clean water, housing, food and social security.

Furthermore, The Government of Ethiopia adopted various policy materials including The Education and Training Policy; The Health Policy; The National Youth Policy; The Revised Family Code of Ethiopia; The National Population Policy; The Cultural Policy; The National Criminal Justice Policy with the view to meet the commitment it entered in the International Conventions and pledge it made in the Constitution. Unfortunately, no governmental ministry has thus far has developed a policy for counselling despite the fact that a number of ministries, agencies and institute do hire and engage psychologists and counsellors, which among others include: Ministry of Education, Ministry of Health, Ministry of Labour and Social Affairs; Ministry of Justice; Ministry of Defence, Ministry of Industry; Ministry of Women and Children Affairs; Ministry of Culture and Tourism; Federal Ethics and Anti-Corruption Commission; Public Servants’ Social Security Agency; Federal HIV/AIDS Prevention and Control Office; Ethiopian Public Health Institute; National Educational Assessment and Examination Agency; Ethiopian Management institute; Ethiopian Federal Police Commission.

To elaborate the argument, the Ministry of Education though hires and engages hundreds of counsellors through the country has no policy not to mention more targeted functional inputs necessary for guidance and counselling service, such as, minimum standards school guidance and counselling offices; ethical standards and code of conducts; guidelines for referral services; communications guideline; continuing professional development guideline for counsellors; guideline for psychological test and assessment; guideline for registration accreditation of school counsellors, etc. Similarly, the Ministry of Health which should have understood the profound impact of Psychological Counselling has not developed any policy framework for the profession and what is more surprising is that the National Mental

Health Policy that was developed by the Ministry of Health has completely even didn't bother to include psychological counselling among core areas of intervention and only mentioned counselling twice, first, under *Intra-Sectorial Collaboration* indicating that "Health and international development partners play a pivotal role in provision of technical and financial support for health in general and mental health in particular put the services of counsellors under 'Intra-sectorial relations' to address the need for 'health education²' and 'Adolescent health³'. This same document which was supposed to have some level of understanding as to the professional characteristics of psychological counselling went on under one of its sections, vis., "Informal Community Mental Health Care" and proposes that "Teachers will be educated so they can provide social skills training and basic counselling in their schools ..." without acknowledging the role professional counsellors can play in the mental health sector.

Thus, in conclusion one can clearly see the lack of understanding or the unwillingness to acknowledge the impacts psychological counselling could have on the society's wellbeing is widespread and almost universal. The only meaningful exception one can find is in the admirable work of the Food, Medicine and Healthcare Administration and Control Authority of Ethiopia.

The Food, Medicine and Healthcare Administration and Control Authority of Ethiopia in appreciation of the fact that psychological counselling is a service that requires standardization has issued out the Minimum Standards for Psychological Therapy Centre developed by Food, Medicine and Healthcare Administration and Control Authority of Ethiopia in 2013 (FMHACAE, 2013).

² The provision reads: "Health education: mental health promotion and prevention, including school interventions and school counsellors.

³ The provision reads: "Adolescent health: adolescent counselling centers, mental health promotion and prevention components in adolescent health interventions."

The minimum standard', as indicated in its 'forward' and 'general provisions' is prepared under the direction of the national laws and regulations ... to safeguard the public health" and particularly to "provide minimum requirements for the establishment and maintenance of psychological therapy service in order to protect the public interest by promoting the health, welfare, and safety of individuals.". The 'minimum standards' is comprehensive and given in eight sections listed below:

- Section 1: General Provisions consisting of General introduction, Definitions, Scope of Application, and Objectives;
- Section 2: Licensure consisting provisions on Application for Licensure, Initial Licensure, License Renewal Requirements, Removal Permits, Change of Operation and Forfeiture of License, Denial, Suspension and Revocation of a License, right to Fair Hearing, and Information to be disclosed;
- Section 3: Governance consisting provisions on Governing Body
- Section 4: Client Rights and Responsibilities consisting provisions on Informed Consent, Client Rights, and Client Responsibilities;
- Section 5: Human Resource Management consisting provisions on General Requirements, Staffing Plan, Job Description and Orientations, Staff Education, and Employee's Health;
- Section 6: Service standard consisting provisions on Practices, Premises, Professionals, Products, and Medical Recording;
- Section 7: Housekeeping and Maintenance Services consisting provisions on: Practices, Premises, Professionals, and Products;
- Section 8: Physical Facility Standards consisting provision on General Requirements, Site Selection Requirements, Construction Requirements, Building Space and Elements, Building Systems, Electrical System, Fire Protection System, and General Purpose Facilities.

The Minimum Standard issued out by Food, Medicine and Healthcare Administration and Control Authority of Ethiopia in 2013 (FMHACAE, 2013) stipulates that all standards need to be met in order for a license to be issued to a psychological therapy. Thus, in the Ethiopian context, thanks to the Food, Medicine and Healthcare

Administration and Control Authority of Ethiopia there is some level of guidance as to the structural input that should be fulfilled in the process of establishing a counselling centre or unit.

However, it should be noted that any ministry, such as, Ministry of Education, Ministry of Health or an organization, such as, a factory or a charitable association should be able to adopt the Minimum Standard issued out by Food, Medicine and Healthcare Administration and Control Authority of Ethiopia in relation with the particular nature and characteristics and also especial needs of its clients. For instance, a counselling centre established in elementary school would be quite different from another that would be established in a mental health hospital or another established to cater for the needs of children with pervasive developmental disorder.

2.5.9. Structural Inputs for Pastoral Counselling

As shown earlier under the section discussing ‘functional inputs’, an organization that aspires to define and harmonize its intra and inter-organizational relationships needs to develop and implement clear functional inputs, in the form of policy materials, strategic documents, guidelines, rules and regulations, etc.

The structure manifest itself, that is, the human power, working space, materials, and financial inputs would not be operational unless they are brought together through functional inputs. Functional inputs, as indicated earlier define organizational vision, mission, goals, and objective; vertical and horizontal relationships between staff members; shows hierarchical chain of command; explain role and responsibility; demarcate mandate and authority, in short give clear the path for operation. Functional inputs, beyond making an organization into a functional whole, helps in designing a roadmap towards enhancing creating the necessary capacity through the development of specialized functional inputs for inter-organizational and/or networking, partnership, training, effective communication, etc.

This researcher believes that the Minimum Standard issued out by Food, Medicine and Healthcare Administration and Control Authority of Ethiopia may serve as a good starting point for Ethiopian Orthodox Tewahedo Church to structure its guidance and counselling services. However, it is necessary to appreciate the need for adopting the minimum standard without breaching the standards set by FMHACAE through successive development of functional inputs so as to ensure that the Church's attempt to integrate pastoral counselling becomes a reality.

This is quite relevant to note that the Church might find it quite demanding to meet the expectations of the minimum standard developed by FMHACAE in the short-term. This becomes quite clear when one appreciates a number of factors, for instance, the exaggerated heterogeneity in the nature and characteristics of potential clients, the limited number of qualified counsellors that can serve as pastoral counsellor, the dearth in available resources to establish counselling centres meeting the standards, etc.

All these facts point to the need for a comprehensive policy material to direct the Church's activities in establishing and guiding pastoral counselling for the short and long-term.

CHAPTER THREE

3. METHODS

3.1. STUDY DESIGN

The assessment of the structural and functional readiness of the EOTC in imparting pastoral counselling was conducted through Rapid Assessment and Action Planning Process (RAAPP). Rapid Assessment and Action Planning Process (RAAPP) is a research approach and a package of research instruments, orientation strategies, data analysis, and action planning techniques developed by Health and Human Development (HHD) and World Health Organization (WHO) in the 1990s to assess and strengthen countries' capacity to deliver school health programs. Since then, Rapid Assessment and Action Planning Process (RAAPP) has been implemented and tested widely in a number of countries, including, India, Nigeria and Indonesia and proved effective. In this particular study, Rapid Assessment and Action Planning Process (RAAPP) is used to ensure wide and active participation of members of the administration at EOTC Patriarchate Office, and stakeholders / partners, including:

- i. scholars at Holy Trinity Theological College,
- ii. members of the *Likawent Guba'ae* (Council of Church Scholars), and
- iii. members of the Church who also have other relevant technical knowledge in psychology, law, management, economics, and theology.

However, owing to the limited financial resource available, the RAAPP process was carried out not by a core-team indicated above but by the researcher and to be approved by a core-team. In other words, the specific activities, in the 'Planning Phase', 'Data collection', and the 'Analysis and Action planning phase' were carried out by the researcher and the core-team participated in the reviewing, reassessing, re-examining, commenting, amending, and endorsing through successive roundtable discussions.

3.2. THE RATIONAL FOR THE USE OF RAAPP

Rapid Assessment and Action Planning Process (RAAPP) is selected for this study since it is particularly designed by the WHO to upgrade the capacity of organizations working in health with minimum external intervention and maximum participation of the members of the organizations in question.

Thus, this method was found pragmatic since this study is designed to assess the capacity of the Ethiopian Orthodox Tewahedo Church in its capacity to provide state of the art counselling service. Furthermore, as indicated by WHO (2015), RAAPP is a cost-effective and evidence-based method that accommodates and duly appreciates the realities of not only an organization but also the characteristics of decision makers in the organization, the nature of stakeholders, and the needs and concerns of beneficiaries.

3.3. DATA COLLECTION INSTRUMENTS

In order to acquire relevant information semi-structured interview and Focus Group Discussion (FGD) were used as data collection tool.

Semi-structured interview: self-administered semi-structured interview was used to as an instrument for data collection. The semi-structured interview composed of thirty items under eight sections that helped to gather data regarding the availability, nature and characteristics of pastoral guidance and counselling and the structural and functional readiness of the EOTC in providing pastoral guidance and counselling service. Interviews were conducted with one scholar from Holy Trinity Theological College, one Church scholar from *Likawent Guba'ae* (Council of Church Scholars), and with two members of the administration at EOTC Patriarchate Office.

Focus Group Discussion: was held twice with two members from EOTC patriarchate office and five selected Church members with technical knowhow in psychology, law, management, economics, and theology.

3.4. SAMPLING

3.4.1. Area Sampling

Hence, the sampling area was limited to Addis Ababa through purposive sampling where the criterion was availability of information.

Though the structural and functional inputs to be assessed in this study. The study area was limited in Addis Ababa owing to the nature of information required for the study. This is basically for two reasons. First, all parties that do have the necessary legislative power, the mandate and the necessary information to develop structural and functional inputs are situated at the Holy Synod and Patriarchate Main Office in Addis Ababa.

Second, individuals that can provide the necessary technical information on the Church's structural and functional readiness to impart guidance and counselling service were available in Addis Ababa.

3.4.2. Data-Source Sampling

Data-source sampling was also carried out using purposive sampling where the criteria were the appropriateness of the organization / office in relation with the nature of information sought and the willingness of the party to provide information.

Hence, in this regard, five different data-sources were included:

- i. The Holy Synod;
- ii. The Holy Trinity Theological College;
- iii. EOTC Patriarchate Office;
- iv. Members of the *Likawent Guba'ae* (Council of Church Scholars); and

- v. Members of the Church who also have other relevant technical knowledge in psychology, law, management, economics, and theology.

3.4.3. Respondent Sampling

Three sampling methods were used for the respondent sampling as indicated below.

- i. First, for those respondents that were required to provide information representing their office within the Church, a purposive sampling method was used where the criterion was access to the required information and their mandate to provide the required information. Thus, for these particular group, a letter was submitted to the relevant offices and the person appointed by the respective Church Office was interviewed;
- ii. Second, additional respondents were sampled for interview through purposive sampling method where the criteria were i) their rich knowledge and experience in the Church's working and their acquaintance of its structural and functional inputs, and ii) their willingness to participate in the study as data sources;
- iii. The last group of data sources included the Core-team itself. Here it should be noted that the Core-team's primary responsibility was planning, guiding, and supervising the study to ensure it professional and technical integrity. However, through successive meetings held and individual contacts made with the individual members the researcher was able to secure a huge body of information from this group. Hence, this group is also considered as data source. This particular group, as indicated earlier, was formed based on snowball sampling where the criteria were the knowledge of the individual regarding the working of the Church and its structural and functional inputs and his/her willingness to serve as a member of the Core-team.

3.5. DATA ANALYSIS

As the research was conducted using qualitative data thematic analysis method. A thematic analysis is a process of identifying, analysing and reporting patterns (themes) within data (Lacey A. and Luff D., 2007). Researchers use thematic analysis as a means to gain insight and knowledge from data gathered. The method enables researchers to develop a deeper understanding for the group, the organization, or situation they are researching. Data from Semi-structured interviews transcribed, key quotes have been highlighted, coded and sorted into themes. Hence, according to Lacey A. and Luff D. (2007), the research taken the following steps in the process of analysing the qualitative data:

1. **Transcribing** – in the process of data collection the data may be tape recorded interviews, focus groups, video recordings, and different hand written notes. It is also very important to give concern to different non-verbal matters such as laughter, sighs, hesitations, gestures, etc.
2. **Coding data** – Researchers code the data by hand or through a software program. Usually, the researcher will be coding every two or three lines of text that identify key words, ideas, concepts, and reflections. Coding is a clear and repetitive process in which the researcher will alter the analysis as reflected by the data.
3. **Code validation** – To ensure the truthfulness of the codes, means that the codes have not been misinterpreted and are free of researcher bias.
4. **Themes identification** – after coding the researcher identifies themes/patterns that have emerged from the coded data. The researcher needs to be able to define each theme sufficiently so that it is clear to others exactly about the theme.
5. **Information consolidation, finalize theme names** – The researcher finalizes the name of each theme, writes its description and illustrates it with a few

quotations from the original text to help communicate its meaning to the reader.

3.6. ETHICAL CONSIDERATIONS

The researcher in appreciation of the possible risks in securing the desired reliable and valid information has taken all the necessary ethical considerations. Primarily, the risks identified were:

- i. some respondents might feel some level of discomfort in disclosing the limitations of the Church and might see this as being offensive on their part;
- ii. some respondents might feel threatened to truthfully provide information for fear of administrative ramifications that might put them at odds with the Church administration;

Thus, in light of these risk factors the researcher has taken the following ethical considerations to ensure the safety of the data sources and also the reliability of the data collected. These considerations were:

- i. *Orientation*: All study participants or data sources were provided with adequate orientation as to the purpose, goal, and objective of the study and questions raised by them were duly addressed prior to the data collection. Furthermore, the respondents were informed that all information gathered will not be used to other purpose except for the study and will not also be used to dishonour the name of the EOTC;
- ii. *Informed consent*: All instruments were accompanied with informed consent forms;
- iii. *Voluntary Participation*: All participants were informed prior to the data collection that their participation is fully contingent to their, thus, voluntary.
- iv. *Withdrawal*: All data sources were informed that they can pull out of the data collection process at any time if they find the data collection or the nature of information required of them or the procedure is not to their expectations;

- v. *Privacy during data collection:* All data collections were conducted in complete privacy except in focus group discussions to ensure the comfort of the data sources;
- vi. *Confidentiality:* All data sources were informed prior to data collection that all data are collected unanimous and no identification, such as, names, identification numbers, etc. will be used to identify or correlate individual respondents with the body of data they provided.
- vii. *Data Security:* Data sources were informed that all data collected are to be accumulated, organized, stored, analysed, and retrieved guaranteeing confidentiality during data management processes;

CHAPTER FOUR

4. RESULTS AND DISCUSSION

4.1. OVERVIEW

The following chapter tries to discuss the data obtained from the participants (respondents) and document review. A careful sequential analysis technique was applied to give a clear picture of the overall research and to pave way to write a draft policy for guidance and counselling service of the Ethiopian Orthodox Tewahedo Church.

4.2. DESCRIPTIVE INFORMATION OF THE DATA SOURCES

The data is collected from the higher administrative bodies of the EOTC (at patriarchate head office), *Likawent Gubae* members (council of the scholars of the EOTC), the Holy Trinity Theological scholars, and review of different dogmatic, canonical, and administrative books of the EOTC.

4.3. FINDINGS

4.3.1. Guidance and counselling as Professional Services in EOTC

The first inquiry that was entertained in the study was the perception of the Church as to the professional nature of counselling. This was important since counselling, among some is considered not different from day to day direction, leadership, guidance, advisement, recommendation, etc., that is shared between people or between a priest and a follower of the Church.

Accordingly, data collected from the respondents has revealed that at the present time there is an awareness that counselling either in its spiritual counselling or psychological counselling, or pastoral counselling form is a professional service that requires i) a well-trained counsellor; and a service that is based on specific theological doctrines, philosophical metaphysical foundations, and scientific theories and techniques.

4.3.1.1. Counselling as a Professional Service in EOTC

Under the ‘professional’ nature of counselling, the respondents’ were asked if they believe counselling is a professional service and the respondents believe counselling is accepted as a professional service in EOTC in the following reasons.

The respondents’ pointed out that this question should be entertained at two levels. First, they noted that counselling in its spiritual form has existed in the Church throughout its history since guiding and counselling the Church followers is consistent with the assignment given to the Apostles by the Lord Jesus Christ Himself. The respondents noted that the Church while accepting this mission didn’t engage in the service without the necessary training, and training given by the Church to the clergy is quite extensive and as a witness of this fact the Church has a separate unit, namely, Department of Spiritual Education. Hence, the respondents underlined that confession fathers that served in the Church as counsellors throughout its history were given this responsibility only after a rigorous training and preparation. Thus, even without the introduction of modern day pastoral counselling, the counselling service that existed in the Church for millennia was considered professional.

Second, the respondents underlined that the Church not only gives unequivocal acknowledgement to various fields of science but has already assimilated science into its day to day activities, cases in point would be the establishment of the Audit department; Statistics department; and Engineering department in the Church’s official structure. Hence, the respondents, emphasized that, in spite of the fact that

there are some limited voices that might find science incompatible to Christianity, the Church's official stand is clearly positive towards scientific professions.

Third, the respondents pointed out that the fact that psychology courses, in general, and courses in counselling psychology and pastoral theology, in particular, are included in the curriculum of colleges under the Holy Trinity and Kesate Birhan Theological colleges of the Ethiopian Orthodox Tewahedo Church of Ethiopia clearly indicate to the fact that the Church acknowledges psychological counselling as an acceptable professional service.

However, the respondents also cautioned that this appreciation of the 'professional' nature of counselling, in general, and psychological counselling, in particular, is hardly universal in the Church since there is limited but negatively biased attitude among some members of the Church towards science, in general, and towards the possibility of integrating 'scientific methods' with spiritual practices, specifically. Thus, the respondents recommended three recommendations to address this issue:

- i. primarily, the Ethiopian Orthodox Tewahedo Church should have a clear policy so as to crystalize its understanding of 'pastoral counselling' and its features so as not to create misunderstanding and malpractice;
- ii. second, the Ethiopian Orthodox Tewahedo Church should prepare specific guidelines to ensure that pastoral counselling is practiced consistent with the Church's doctrinal, canonical and the scientific professional and ethical standards, thus, preparing the necessary functional inputs, such as, minimum standards for guidance and counselling services; continuing professional development guideline for guidance and counselling; registration accreditation guideline for counsellors; ethical standards and Code of Conduct for guidance and counselling.
- iii. Third, the respondents emphasized that the EOTC should plan and implement a program to create awareness and positive attitude as to the

compatibility of the theological doctrines of the Church and, science in general, and psychology, in particular;

4.3.2. Guidance and Counselling Services as part of the Spiritual Service in EOTC

Parallel to counselling, the respondents were also asked if they also consider guidance as part of spiritual services provided by the Church to the laity.

4.3.2.1. Guidance Service as part of a Spiritual Service in EOTC

The data gathered shows that guidance is among the spiritual services of the Church. The main task of the clergies, preachers and other ministers in the Church is to give direction to the people both in words and in deeds, as St. Paul said ‘resemble me as I resemble Christ’ (1st cor. 11:1). In addition to this, the EOTC protect its members by providing information on different issues that contradict the Church’s doctrinal, canonical, and ethical teachings, opinions and practices that defiles the nature of humanity (for example, homosexuality, transgender, abortion, birth control, euthanasia, death penalty, and so on). Thus, data show that the Church does consider guidance as a spiritual service.

4.3.2.2. Counselling Service as part of a Spiritual Service in EOTC

Regarding, the Church’s position in considering counselling as part of spiritual service, data collected from the respondents have revealed that counselling universally recognized as a spiritual service. This assertion, according to the respondents, is based on the fact that the services related to preaching, Sacrament of Repentance and Confession, Sacrament of Matrimony, Sacrament of Confirmation or Myron, Sacrament of Unction of the Sick are in effect, counselling.

The respondents expounding on this aspect argued that the first way of providing counselling in the EOTC is preaching. Preaching by itself is guidance and counselling

because during sermon the preacher tries to address psychological, social, and spiritual challenges that the members of the congregation could face, observed shortcomings, unacceptable habits and behaviours and so on. Therefore, the individual may clearly see his/er problems and could also find a clue how to solve his/er problems.

Likewise, if one takes Sacrament of Confession (one-on-one or group) through confession fathers it is hardly different from counselling. In the service of Sacrament of Confession, beside the salvific process, the confessant may discuss his/er difficulties with the confessor in order to get help from the priest through prayer, spiritual practice, or counselling using the Word of God, from the priest's personal experience, patristic literatures, or the Holy Bible.

The respondents also underlined that the picture is the same with the services of Sacrament of Matrimony, Sacrament of Confirmation or Myron, Sacrament of Unction of the Sick, since, For instance, in services related to Sacrament of Matrimony the services rendered by the priest include pre-marital counselling designed to prepare the couple for the sacrament of Holy Matrimony and post-marital counselling depending on the interest of the couples during home visit or when disagreements occur. Thus, in short, the respondents underlined that counselling was and is a widely accepted service in the myriad of spiritual services.

4.3.3. The Need for Guidance and Counselling Services in EOTC

Following the study examined if the respondents believe that there is a need for guidance and counselling services in the Church or if they believe that the laity would benefit from such a service. Data collected in this regard have shown the following.

4.3.3.1. The Need for Guidance Services

The followers of the Church from time to time face challenges in various facets of their lives, which may take different forms, such as, spiritual (confusion on faith,

witchcraft, evil spirit possession), personal (developmental, educational, career, marital, substance abuse), organizational (administrative, personnel), and social (conflict, abuse, discrimination) problems. In addition, common challenges, the respondents underlined that, all-encompassing globalization, sweeping cultural cross-breeding, the wide spread social media have resulted with an indiscriminate and rapid change of life style of the followers of the Church. The respondents underlined that, unless boundaries are set to this feature of the 21st century this indiscriminate assimilation of secular philosophies could end up being major threat to the Christian society.

The respondents, giving a case in point noted that, currently using contraceptive methods has become a major challenge to married couples due to economy, space of habitation, attitudinal change, and responsibility. The EOTC still holds its position on prohibiting using of any birth control believing that any marriage should be open to procreation. Hence, the members of the Church expect to get direction how to handle such critical issues which can entirely affect their marriage.

Thus, guidance's relevance in giving direction to the Church's followers can't be exaggerated.

4.3.3.2. The Need for Counselling Services

Parallel to guidance, the respondents unanimously agreed that there is a huge need of counselling service in the EOTC and pointed out that some of the problems indicated below clearly show how desperately counselling is needed by the members of the Church.

- economic and life style pressure has forced individuals to go against their spiritual beliefs which exposes them to disappointment, anxiety, depression, paranoia, fear and others;
- the emergence of new cultures, attitudes, ideas, perspectives, etc., has exposed the generation to confusion, delusion, and identity crisis;

- pre-marital relationship problems, marital and family problems, sexual orientations, and life burdens are becoming more and more pronounced as the society becomes more liberal;
- alcohol and substance addictions are proving to be major social problems and most particularly posing significant threat against the wellbeing of the youth;
- poverty in the form of joblessness, homelessness, etc., are putting significant pressure on significant section of the society putting many under the spell of behavioural and mental disorders;
- people suffering from congenital (hereditary) and acquired disability, developmental disorder need professional support;
- people with terminal illness and those who face bereavement are completely abandoned since the traditional extended family and social support system that is breaking down in the face of egotistical individualism; etc.

4.3.4. Availability of Guidance and Counselling Services in EOTC

Following the investigation on felt-need the study examined if the Church provides counselling service to its followers. Accordingly, data gathered have shown the following.

4.3.4.1. Availability of Guidance Services

The respondents underlined that it would be very hard to claim that guidance service is practiced in its full context in EOTC due to the understanding and competence of the clergies to discuss contemporary personal, social, and spiritual problems and to give directions. However, based on the individual minister knowledge and competence the service is practiced in a traditional manner. The respondents noted that guidance service, by its very nature, requires a huge body of data from which guidance officers can readily tap and this is lacking in EOTC.

To put this in an example, a priest who would like to guide an adolescent about addictive or illicit substances need to have information on the various types of

substance, which include social drugs, such as, alcohol, chat/khat, tobacco and volatile substances with abuse potential; narcotic drugs, such as opium and its derivatives, coca and its derivatives, cannabis; and psychotropic substances such as depressants, stimulants, hallucinogens. Thus, a priest with no or limited knowledge on these substances would find it difficult to provide guidance to young people on substance abuse. Hence, the availability of guidance or to be exact the unavailability of guidance services is also relating to the level of awareness of the clergy and also the availability of an information pool which could be made ready through various channels as in printed, electronic, digital, and/or web-based platforms.

4.3.4.2. Availability of Counselling Services

The data collected shows that similar to the guidance service, individual based (the availability and quality of the counselling service depend on personal interest and competence of the counsellor) counselling is available among the ecclesiastical service of the EOTC. However, it is very difficult to say organization based (counselling service delivered through structured manner supported by necessary structural and functional inputs) counselling is practiced in the EOTC.

4.3.5. Biblical Foundations for Guidance and Counselling Services in EOTC

The study following the respondents' 'personal' views, examined if there are Biblical foundations that can serve to validate the service of guidance and counselling in the context of Ethiopian Orthodox Church. In this regard, data collected from respondents and also data gathered through review of documents have revealed that the following foundations can serve as a foundation for the services of guidance and counselling, respectively.

4.3.5.1. Biblical Foundations for Guidance Services

Data collected have shown that the following can serve as Biblical foundation for the services of guidance in the Church:

- Mt. 28:19: - “... go ye therefore, and teach all nations ... teaching them to observe all things whatsoever I have command you...”;
- 2nd Tim. 4:2: - “... preach the word; be instant in seasons, out of seasons; reprove, rebuke, exhort with all longsuffering and doctrine”; and
- Jam. 5:20: - “... let him know, that he who convert the sinner from the error of his way shall save a soul from death...”.

4.3.5.2. Biblical Foundations for Counselling Services

According to the EOTC scholars the first Counsellor is God himself and this is the reason that the word “paraklitos” or “comforter, counsellor, helper,” interpreted as who counsel, purify, encourage, guide, make joyful, give words, enlighten, and so on (exegeses of the Gospel of John).

Counselling is a communion between God and Human kind is found in Bible from Genesis to the Revelations. At the very beginning God counsel Adam and Eve not to eat from the fruits of the tree in the midst of the Garden of Eden. When the human kind was casted out from his former place still God has sent to him prophets, teachers, and priests to help him to regain what he had lost and even in his everyday problems God has never forsaken him. Furthermore, if we look deeper in the Bible we shall find numerous instances of the Holy Spirit’s counselling:

When Abraham had a problem at his home because of the fight between his wife and the maiden he counsels with God to solve the problem (Gen. 21). Rebecca, when she found out that the two boys in her womb fighting, the bible says, she went to counsel with God and He told her that not two children in her womb but two nations and she understood why they were fighting. According to the EOTC scholars’ commentary when the bible says ‘*she went to counsel with God*’ it implies that she went to Melchizedek the king of Salem, the high priest of the almighty God to discuss about what she needs to do (Exegeses of the Gen. 25:21- 26).

King David the psalmist also said “come and see the works of God: he is outstanding in his *counsel* towards the children of man” (Psalm Chapter 66 Verse 5). Lord Jesus also disclosed that “... I will pray to the Father, and he shall give you another *comforter*, that he may abide with you forever” (John Chapter 14 Verse 16). St. Paul stated in his last homily with the congregation in Ephesus “for I have not shunned to declare unto you all the counsel of God” (Acts of the Apostles Chapter 20 Verse 27) which implies one task of clergies is to pass the *counsel* of GOD to the laity. St. Paul declares his authority as an apostle to give counsel on different current issues that was

not mentioned in the teachings of Christ saying "... now concerning virgins I have no commandment of the Lord: yet I gave my judgment, as one that hath obtained mercy of the Lord to be faithful" (1st Corinthians Chapter 7 Verse 25) and in his first epistle to Timothy chapter 4 verse 11-13: St. Paul commands his spiritual son to steadfast in teaching, reading, exhortation (counsel) till his return. The same advice was given by St. Paul to another of his disciple –Titus (Titus chapter 2).

In the patristic literatures also, especially in the books of the monks (*Mar Yishak*, *Filkisues*, and *Aregawi Menfesawi*) there are numerous instances that clearly indicate the important place guidance and counselling were given in order to keep one's spiritual path.

4.3.6. Guiding Principles for Guidance and Counselling Services in EOTC

After studying the Biblical foundations for the services of guidance and counselling, the study attempted to single out the set of guiding principles that could serve as a bedrock for the guidance and counselling service in EOTC. Data collected from respondents explained below:

- i. **Preserving values:** the EOTC in its journey has developed its own peculiar features that distinguish her from others. Those values are not mere traditions but paradigms to its positions, patterns of spiritual exercise, and a platform to its fundamental principles of its doctrine, canon, and tradition. Therefore, all guidance and/or counselling service under the auspices of EOTC should agree with the fundamental doctrinal, canonical, and ethical teachings of the Church (1st Cor. 3: 9-13; Gal. 1:8);
- ii. **Salvation:** the teleological target of Christianity is salvation (Mar 16:8; 2nd Tim 2:10), therefore, the ultimate goal of all guidance and/or counselling services under the auspices of EOTC, beyond the immediate and intermediate developmental, personal, social, marital, social, etc., outputs should be tuned to salvation of the individual;

- iii. **Herd the flocks:** shepherding the followers of the Church is the principal duty of the Church. The EOTC stays vigilant to herd its flocks from different forms of heresies, hirelings, and evil workers (Jn. 10:12-13; Phi. 3:2) for the Church has been warned in the Bible itself that ravenous wolves are coming to destroy the herd (Acts. 20:28-30), therefore, all guidance and/or counselling services under the auspices of EOTC must discern carefully anything before applying for the sake of the wellbeing of the congregation.
- iv. **Protection:** as Lord Christ has protected his disciples from any accusations and attacks and this shows us that the Church has a responsibility to safeguard its members from distortions of the Truth that could harm their physical, psychological, and spiritual health of its members by providing information, creating awareness, instilling insight, therefore, all guidance and/or counselling services under the auspices of EOTC should be designed to enable counselees to discern the evil from the good using logical and spiritual justifications (Jn. 21:15-17; Acts 20:28);
- v. **Love:** Love, along with Faith and Hope, is the milestone in any service of the Church for Our Lord Jesus said ‘Ye love one another; as I have loved you’; yet again, St. Paul in his first epistle to the Corinthians chapter 13, after mentioning almost all graceful services and virtues at Church, he said “if I don’t have love I am like sounding brass or a tinkling cymbal”, therefore, all guidance and/or counselling services under the auspices of EOTC should be based on an unconditional love for the counselee;
- vi. **Holistic Service:** Our Lord Jesus Christ saying: “Man shall not live by bread alone, but by every word that proceeds out of the Mouth of God” (Mt. 4:4) has taught us that human beings require an all-inclusive service to be whole, thus, all guidance and/or counselling services under the auspices of EOTC should address the needs of counselees and give due attention to provide holistic care attending to their physical, emotional, cognitive, social, moral, spiritual, etc., wellbeing;

- vii. **Virtue in Counsellors:** The Bible in the Acts: 6: 1-7 teaches us that “So the twelve summoned the community of disciples and said, ‘It is not desirable that we neglect the work of God to serve tables. So, brothers, select from among you seven men of *good reputation, full of the spirit and wisdom*, whom we will put in charge of this need.’, thus, the Church shall take all precautions that all guidance and/or counselling services under the auspices of EOTC should be administered only by those members of the Church who are men of good reputation, full of the spirit and wisdom;
- viii. **Availability of Service:** The Church should make sure that all guidance and/or counselling services under the auspices of EOTC is available to all who need it and no one should be left out and feel left abandoned by the Church;
- ix. **Access:** every follower of the Church should have the right to benefit equally from all guidance and/or counselling services under the auspices of EOTC and to this effect the Church shall work towards ensuring access to all;
- x. **Participation:** the Bible teaches us that there are no individuals but the Church in Christ for each follower and the congregation in unison are only organs of one body and they labour to the realization of it (1st Cor. 12:12-31), thus, in the Church nothing is accomplished without the participation of all and our salvation is fulfilled in our participation, therefore, all guidance and/or counselling services under the auspices of EOTC should entail the full participation of the counsellor, the counselee, and all other stakeholders and partners;
- xi. **Non-discrimination:** the Church proclaims that Christ has died for all and give authority to be sons of God to all who believes in Him without any discrimination in race, gender, social class, and/or educational status (Jn. 1:12); in relation with this Our Lord Jesus Christ has said ‘if I be lifted up from the earth, I will draw all unto me’ (Jn. 12:32); yet again, St. Paul said ‘there is

neither Jew nor Greek, neither bond nor free, neither male nor female: for ye are all one in Christ Jesus' (Gal. 3:28; Col. 3:11) therefore, the Church shall ensure that all guidance and/or counselling services under the auspices of EOTC should be provided to all without any discrimination;

- xii. **Safety and protection:** “safety” in the Old Testament means “a place of refuge, security, trust, confidence, hope” (Proverbs 18:10 describes the name of the Lord as a strong tower into which the righteous run and find safety; again, St. Paul was kept safe from those who would harm him physically on several occasions (Acts 9:25; 17:10; 19:30), accordingly, the Church, shall guarantee that all guidance and/or counselling services under the auspices of EOTC are provided with a guarantee of safety and protection from all forms of violence, discrimination, neglect, etc.,
- xiii. **Etiquette:** The Bible both in the Old Testament (Leviticus 19:32, Proverbs 1:1-33) and in the New Testament (1 Corinthians 14:40; Philippians 4:5, Colossians 3:12) teaches us as to the virtues of etiquette, therefore, the Church shall make sure that all guidance and/or counselling services under the auspices of EOTC are provided with decorum and politeness according with the culture of the Church, customs of the counselee, and relevant protocols developed for the purpose;
- xiv. **Respect:** The Church, instructs us to obey God and to respect ourselves and others (Rom. 13:7) for she has learnt respect from Our Lord Jesus Christ when he willed to give His life as a ransom for her. Regarding this the old and new economy of creation has shown the respect God has to humanity (Gen. 1:26, Eph. 2:10), thus, in the Old if God has not respected and loved human beings He would have not created him, and in the New, He would have not assumed our nature and die for us; thus, the Church, shall make sure that all guidance and/or counselling services are provided with a maximum respect because she understands what mankind’s worth is, the Blood of Christ;

- xv. **Accountability:** accountability in Christianity is much deeper than the manifest responsibilities people have toward each other, the organization they work in, the society, or even the Law for the Church(clergies) is accountable in their speech and actions; omissions and commission; demeanour and misdemeanour before God Himself (Mt. 18:6; Mt. 24:41-), therefore, with the appreciation of the consequences of Her actions, the Church, shall make sure that all guidance and/or counselling services are delivered with sense of accountability.

4.3.7. Purposes of Guidance and Counselling Service in EOTC

The study, with an intent to crystallize the drive behind a possible introduction of a pastoral counselling in the EOTC, asked the respondents as to what should be the purposes of guidance and counselling services in EOTC. To this inquiry the respondents pointed out the purposes of guidance and counselling, respectively, should be as follows.

4.3.7.1. Purposes of Guidance Services

The purpose of guidance service, according to the respondents, is to help the community of the Church to make informed decisions towards leading healthy, peaceful, and productive personal life in accordance with the teachings of the Bible by providing them with timely, objective, applicable, reliable, in general, valid information and directions which help them to be vigilant to safeguard their personal, familial, social and spiritual life.

4.3.7.2. Purposes of Counselling Services

The purpose of counselling service, according to the respondents, should be consistent with the teaching of the Bible where Our Lord Jesus Christ has instructed us all “thou shalt love the Lord thy God with all thy hearth, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thy self. On these two commandments hang all the law

and the prophets” (Matthew 22:36); thus, the purpose of counselling service of the EOTC should be designed to help individual members of the Church, the congregation, and the Church, as a whole, to tune our communication with God and other fellow believers, face challenges, resolve conflicts, deflect all threats, and properly use opportunities to the welfare of the human kind.

4.3.8. Goals of Guidance and Counselling Services in EOTC

Similarly, the respondents were required to provide their views as to what should be the goal of guidance and counselling services in the context of the EOTC and regarding this question, the respondents listed the following goals as goals for guidance and counselling, respectively.

4.3.8.1. Goals of Guidance Services

- to plan, design, develop, and disseminate individual focused; congregation-focused, clergies-focused, parish-wide, and system-wide information so as to encourage informed decision making at individual, group, parish, and Church level/wide.

4.3.8.2. Goals of Counselling Services

- to provide individual-focused counselling services to the followers of the Church so that personal problems can be addressed;
- to provide group-centred counselling services to the followers of the Church so that problems that are specific to particular groups, such as, children, the youth, couples, people suffering with addiction, people with disability, people with terminal illness, people suffering with bereavement, etc., can be assisted;
- to provide clergy-focused counselling services to various individuals involved in the ministry at various capacities to ensure that they get the necessary

professional so that they use their optimal potentialities in the service of the Church;

- to provide parish-wide counselling services to the followers of the Church so that community or shared problems are solved;
- to provide Church-wide counselling services to the decision makers of the Church so that the day to day activities of the Church are effectively and efficiently conducted.

4.3.9. Objectives of Guidance and Counselling Services in EOTC

As a logical follow up of the previous two questions which targeted ‘purposes’ and ‘goals’ of counselling, the study attempted to collect data on perceived objectives of counselling in the EOTC. Accordingly, the respondents underlined that the major objectives of a counselling service organized in the Church should include the following:

4.3.9.1. Objectives of Guidance Services

- to provide scriptural information regarding faith in order to protect believers from heresy;
- to provide clear explanations concerning ambiguous moral issues (abortion, euthanasia, birth control, etc.) to avoid confusion and unnecessary anxiety and dissonance with the Church;
- to provide clear direction to new comers how to reconcile themselves with the doctrinal, canonical and ethical teachings of the EOTC;
- to provide information on the right way to young members of the Church how to lead their life with responsibility, integrity, and holiness; and

- to provide information for followers of the Church so as to enable them to make informed decisions and make necessary adjustment in their developmental, health, physical, educational, career, marital, familial, social, emigrational, etc. adjustment.

4.3.9.2. Objectives of Counselling Services

- *to help to remove deleterious repressions through:* to set free those who suffer from past bondage and suffer from symptomatic physical, social, psychological, and spiritual problems by cleansing them from these past repressed experiences through psychoanalytic techniques and appropriate sacraments of the Church;
- *to help to remove imprints of past injurious relationships:* to break the shackle of those who continue to lead hurt from recollection and reminiscence of unfair, biased, discriminatory, prejudiced, neglectful, abusive, etc., social, economic, cultural, etc., experiences through by helping them to break away from these gauntlets through psychodynamic techniques and appropriate sacraments of the Church;
- *to help to remove maladaptive learned behaviours:* to assist those followers of the Church conditioned to unhealthy and maladaptive behavioural patterns and as a result suffer from physical, social, psychological, and spiritual consequences to unlearn these harmful behaviours and learn adaptive ones through behavioural techniques and appropriate sacraments of the Church;
- *to correct incongruent and inconsistent self-concepts:* to encourage those followers of the Church suffering from skewed self-concepts by encouraging them to re-examine their self-concepts, accept their responsibilities, and appreciate the blessings they are endowed with by God to grow, develop and actualize to their fullest potentialities through humanist techniques and

appropriate sacraments of the Church consistent with the unconditional love Our Lord Jesus Christ has taught us;

- *to help to rectify cognitive distortions:* help those followers of the Church who are suffering from cognitive distortions as a result of adhering to faulty value systems, cultural outlooks, harmful traditional practices, prejudices, biases, etc. so as to enable them to solve their personal, financial, marital, familial, social, etc., problems in an objective and rational manner through cognitive techniques and appropriate sacraments of the Church; and
- *to instil existential meaning consistent with the teaching of Our Lord Jesus Christ:* to uplift those afflicted with anxiety, desperation, and hopelessness by encouraging them to embrace love of God and by showing them how to give existential meaning to their lives through faith and hope in the Lord Christ through existential techniques and appropriate sacraments of the Church.

4.3.10. Guidance and Counselling Service as an Essential Services in EOTC

Here the respondents were asked if guidance and counselling services should be considered as essential services and should be instituted or incorporated as part of spiritual services in all parishes of the EOTC. To this question the respondents responded as the following.

4.3.10.1. Guidance Services

In relation with guidance services, the respondents affirmed that it is customary that followers of the Church in Ethiopia bring their problems to priests hoping for solutions. Thus, they pointed out that providing guidance will not be an introduction of a new service since the Church has been delivering it for millennia. However, the

respondents underlined that the Church needs to upgrade its guidance services in a centralized manner based on objective, applicable, timely, reliable, in general, valid information so that its guidance would be both realistic and consistent with the Biblical teachings. They further consolidated this position claiming that guidance service is and should be considered as a very essential service in EOTC since it shall:

- offer up to date information regarding doctrinal, canonical, and ethical controversies so that assist the followers of the Church from unnecessary doubts, uncertainty, heresy, and unorthodoxy;
- provide information to the followers of the Church so that they can make informed decisions counteracting the ever-present temptations and misinformation under the disguise of globalization, liberality, religious homogenization, acculturation, modernization, etc.; and
- give insight on different doctrinal, canonical, and ethical teachings of the EOTC and avoid misunderstandings, confusions, ambiguity as to the position of the Church on specific areas, such as, substance abuse, contraceptive use, divorce, child disciplining, career development, etc.;
- provide information that can assist followers of the Church in making informed decisions so as to make sure that choices they make in relation with their physical health, emotional status, social adjustment, marital standing, educational progress, career development; etc., are correct and consistent with their spiritual convictions.

4.3.10.2. Counselling Services

The respondents conformed that counselling also very essential as to guidance in ecclesiastical services since it assists:

- to tackle psychological problems (depression, anxiety, frustration, aggression, substance related disorders, sexual problems, etc.) which can cause harm to individuals and other concerned parties.
- to upright the behaviour of the members of the Church related with relationships (marital, familial, work, neighbourhood, etc.)
- to enhance personal, psychological, and spiritual growth of the Church community.
- to strengthen member's capacity to face challenges, the ability to make informed decisions, to take necessary measures, and to endure in times of tribulations.
- to develop unwavering personality, steadfast in faith, productive and responsible citizens.
- to enhance overall organizational structure and execution capacity to achieve its optimum goals.

4.3.11. Availability of a Structural Inputs for Guidance & Counselling Services in EOTC

Respondents were asked if there is any structural input or a structural unit, such as, a department, unit, office, etc., that is mandated to plan, design, build capacity, following-up, monitoring and supervising guidance and counselling service. In this regard data collected from respondent show that there is no guidance and counselling section in any of the structures of the EOTC. The respondents also pointed out that the total number of clergy in EOTC that are qualified to provide counselling employing psychological principles would not exceed half a dozen, thus, guidance and pastoral counselling services in the EOTC are mainly conducted by very few interested

ministers who try to provide counselling based on few credit-hours of relevant courses they have had while in colleges / universities.

4.3.12. Availability of a Functional inputs for Counselling service in EOTC

Respondents were asked if there are any functional inputs, such as, policy material, strategic document, guideline, etc., that is designed to standardize and maintain the quality of the guidance and counselling service in EOTC.

In relation with this inquiry the respondents unanimously agreed that there is no such functional input, such as, policy, guideline, or other functional inputs in the EOTC regarding guidance and counselling. However, they underlined that those few clergies that do have the necessary training in psychology do use different canons since key principles of the Church that are scattered in different books (ፍትሐነገሥት፣ ዲድስቅልያ፣ አንቀጽ ንስሐ) of the EOTC can be effectively be applied to the delivery of counselling services.

4.3.13. Accreditation of Counsellors in the Counselling Service of EOTC

The respondents were asked if any priest by virtue of his authority conferred on him as a priest is entitled to provide counselling services or if specialized appointment should be required to provide these services owing to the fact that counselling is a professional service.

The respondents replied that in the EOTC every ordained priest is considered as a counsellor whether he has the required training in psychology or not. Therefore, every priest as a confession father provides counselling based on his understanding of the scriptures and his personal experience.

In relation with this issue, the respondents agreed on the importance of engaging trained man power to properly conceptualize the service and address psychological, social, and spiritual problems. However, there is no structure or functional inputs

neither to prepare the required human power input not to standardize accreditation for pastoral counselling based on competence. Thus, they underlined that in the event of introducing pastoral counselling a clear guideline should be developed that guarantees the development of the necessary human power and the process of uniform accreditation.

4.3.14. Guidance and Counselling' Services as Core Ecclesiastical Support Systems

The respondents were asked to list out the core ecclesiastical support systems across which guidance and counselling services should be designed in EOTC. In this regard, the respondents listed nine core ecclesiastical support systems listed below.

4.3.14.1. Guidance Services

- Learning spiritual support systems: would help the members of the Church to understand the mind of the Church through learning its doctrine, canon, Tradition, rituals, etc.;
- Personality spiritual support systems: would help for the personal spiritual growth (cognitive and actions) of the Church members with confidential and close support;
- Education-focused spiritual support systems: are designed to assist especially to the scholars and preachers how to deliver the intended message and communicate with the congregation;
- Ministry-focused spiritual support systems: services designed to assist the clergies to identify, develop, and exercise their grace (gift) for the benefit of the Church community by providing different skill development trainings (for example, gifts such as preaching and hymn can develop through practice);

- Organization-focused spiritual support systems: services designed to assist the Church as an organization and its administrative organs in the process of legislating and implementing canons, policies, rules and regulations guidance and counselling can support by offering different perspectives based on research findings;
- Family-focused spiritual support systems: services designed to support families to protect and promote family life by providing counselling and/or by giving trainings to clergies how to approach individuals with family problems and how to arm them to cope with the challenges;
- Community-focused spiritual support systems: services designed to mobilize and organize the communities to identify and fight as one person various environmental (places that can destruct youth behaviour, such as shisha houses, Chat, day party, etc.), psychological, social, and spiritual problems;
- Communication-focused spiritual support systems: services designed to assist the Church to develop a smooth communication platform so as to create a unified and vibrant Church community. The respondents in this regard emphasized that the mission of the Church is not limited to curative but also should include preventive services. Thus, they pointed out that the Church should develop a guidance service which, as a core ecclesiastical support system, designs, develops and disseminates information that assists in the identification and management of potential challenges through print, electronic, digital and web-based platforms;
- Research-focused spiritual support systems: services designed to minimize and when possible, eradicate confusions regarding many doctrinal, canonical, psychological, social, physical, and other issues, such as, marriage with nonbelievers or heretics; birth control, euthanasia, blood and organ donation, substance use/abuse, etc.) by generating information that can support the Church to make informed decisions.

4.3.14.2. Counselling Services

- Conflict resolution-focused spiritual support systems: services designed to solve conflicts at intrapersonal and/or interpersonal levels. The respondents underlined that conflicts could surface either with one self or with others and the counselling service should be able to resolve these conflicts using appropriate psychological and sacramental services;
- Problem solving-focused spiritual support systems: services designed to assist individuals to identify and change behaviours and actions that are unhealthy using appropriate psychological and sacramental services;
- Spiritual growth-focused spiritual support systems: services designed to assist spiritual development. The respondents noted that according to the teachings of Christianity spiritual life is a continuous growth to *Theosis*, thus, individuals would come not only to confess their sins and / or seek solutions to their problems but also to enhance their spiritual growth and development and bear spiritual fruits. Therefore, counselling, as a core ecclesiastical support system, should contribute towards assisting followers of the Church by promoting their spiritual development;
- System-focused spiritual support systems: services designed to assist the Church to systematically plan, organize, and communicate its ecclesiastical service and also to identify and gather relevant data regularly so as to generate data on continuous improvement of its functioning.

4.3.15. Levels of Intervention for Guidance and Counselling Services in EOTC

The study also examined the levels of intervention guidance and counselling services should be delivered at in EOTC. In this regard, the respondents pointed out that the EOTC guidance and counselling as spiritual (ecclesiastical) support systems should be delivered through five levels of intervention, namely, i) individual-focused; ii) congregation-focused, iii) clergies-focused, iv)parish-wide, and v) system-wide levels.

- Individual-focused: the service should consider each and every individual as a body of Christ and give optimum attention to the protection, salvation, and spiritual growth with a proper pastoral care and counselling;
- Congregation-focused: the service needs to target to improve physical, psychological, and spiritual wellbeing of a group of Church followers, such as, children, the youth, couples, etc. It also should work on identifying problems that affect the personal and spiritual life of the laity and help to overcome. Moreover, it should focus on teaching the doctrine, canon, and ethical teachings of the EOTC to protect them from contemporary sinful thoughts and actions (such as homosexuality, transgender, etc.) that hinder to achieve their ultimate goals, salvation and healthy life.
- Clergy-focused: specifically, it labours to enhance the overall academic and spiritual competence of the clergies so as to serve efficiently and to give response to any questions raised by the laity or others unambiguously and to defend the integrity of the EOTC.
- Parish-wide: it focuses on assisting at parish level in addressing challenges in administrative, internal and external communication, spiritual service, etc., so as to strive towards improving services;
- System-wide: it focuses on structuring, organizing, and integrating the Church's service from top to bottom to guarantee all parties are striving towards a common vision of the Church.

4.3.16. Guidance and Counselling Service Strategies in EOTC

Following service intervention levels, the respondents were asked as to the strategies that should be adopted for guidance and counselling services of EOTC so as to address the various needs, requirements, and expectations at the various levels of intervention.

Accordingly, data collected on this topic has yielded a total of twenty-four (24) strategies which includes nine (9) spiritual strategies, ten (10) psychological strategies, and five (5) general strategies.

4.3.16.1.1. *Spiritual Strategies*

- i. *Sacrament of Priesthood* – provide various services of the Church towards ensuring the worldly and spiritual wellbeing of the believer in accordance with the authority given to the priesthood consistent with the teaching of the Bible (Mt. 28:19, 20; Eph. 4:11; Acts 26:20);
- ii. *Baptism and Cleansing by Holy Water* – provide cleansing and healing services according to the teaching of Our Lord Jesus Christ as depicted in the Bible (John 5: 1- 9; 9:1-12) in which we read “... He spit on the ground, made some mud with the saliva, and put it on the man’s eyes. ‘Go’, He told him, ‘wash in the Pool of Siloam’ (this word means ‘sent’). So the man went and washed, and came home seeing”;
- iii. *Sacrament of Confirmation or Myron* – provide healing services as per the teaching of the Bible in which it is written “*But the anointing which ye have received of him abides in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him*” (1John 2:27).

- iv. *Sacrament of Matrimony*– provide marital services as per the teaching of the Bible in which it is written(Gen. 1:27, 28, 2:18, Mt. 19:4-6, Mt. 19:6-9, Eph. 5:32) so as to ensure that couples that require guidance to make informed decisions and / or counselling to solve their problems get the necessary assistance;
- v. *Sacrament of Unction*–provide cleansing and healing services to those suffering from physical and psychological problems as per the teaching of the Bible in which it is written “... *they drove out many demons and anointed many sick people with oil and healed them* (Mk. 6:12-13).”
- vi. *Sacrament of Penance or Confession*–provide counselling services through self-reflection, self-search, penance, and confession to those with physical and / or psychological problems as per the “A man full of leprosy came and knelt before Him and inquired him saying, ‘Lord, if you are willing, you can make me clean?’ Jesus Christ reached out his hand and touched the man ‘I am willing’ he said. ‘Be clean!’ Instantly he was cured of his leprosy. Then Jesus said to him, “See that you don’t tell anyone. But go, show yourself to the priest and offer the gift Moses commanded as a testimony of them” (Mt 8:1-4, Mark 1:40-45, and Luke 5:12-16);
- vii. *Sacrament of The Holy Communion*–provide or prepare those who are suffering with the bondage of physical and psychological problems to get Holy Communion so that they can get forgiveness for their transgressions and benefit from the healing powers of the Blood and Flesh of Our Lord Jesus Christ as promised in the Bible (Jn. 6:47-57, Ephesians 1:7);
- viii. *Individual and Group Prayer*– provide guidance and counselling by teaching and encouraging counselees to engage in prayer and reap the promises in the Bible – “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you ... for everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened” (Mt. 7:7-11; Acts.1:13-14; 4:23-33);

- ix. *Fasting* - provide guidance and counselling by teaching and inspiring counselees to engage in fasting for the Bible teaches us the power in fasting in (Matthew 6:16-18) where we find the twelve disciples who after failing to cast out an evil spirit, asking Jesus why they failed in expelling the demon and Our Lord Jesus Christ explaining to them: “This kind cannot be driven out by anything but by prayer and fasting” (Matthew 17:14-21);

4.3.16.1.2. *Psychological Strategies*

- i. *Individual Counselling* – provide one-on-one counselling employing psychological theories and technique consistent with the doctrinal and canonical positions of the EOTC;
- ii. *Group Counselling*– provide group counselling employing psychological theories and technique consistent with the doctrinal and canonical positions of the EOTC;
- iii. *Developmental Services*– provide service that cater for the development of the counselee in his or her physical, emotional, educational, career, marital, etc., development;
- iv. *Information provision* – provide guidance services through the provision of objective, applicable, timely, reliable information through print, electronic, digital, and / or web-based platforms so as to ensure that followers of the Church are well knowledgeable to make informed decisions;
- v. *Preventive / Protective services* – provide precautionary or pre-emptive guidance and counselling services as a precautionary measure to prepare the followers of the Church from the threats of worldly temptations that lead to maladaptation and maladjustment; self-indulgence and unreserved hedonism that leads to obsessive and compulsive behaviours; self-loathing and that leads to melancholy and depression; narcissism and egocentrism that leads to antisocial tendencies; heresy and unorthodoxy that leads to loss of existential meaning; etc.;

- vi. *Curative services* – provide counselling services to cater for those counselees that suffer from psychological problems employing psychological theories and technique consistent with the doctrinal and canonical positions of the EOTC;
- vii. *Rehabilitative services* – provide guidance and counselling service as a rehabilitative measure so as to enable those who have had difficulties in their developmental, physical, psychological, social adjustment so that they can be reintegrated into the society and become productive section of the society by employing psychological theories and technique consistent with the doctrinal and canonical positions of the EOTC;
- viii. *Proactive Services* – provide pre-emptive or anticipatory services to identify and counter threats that could surface as a result of environmental, developmental, acculturative, heterodoxy and unorthodoxy, etc. factors through appropriate guidance and counselling interventions employing psychological theories and technique consistent with the doctrinal and canonical positions of the EOTC;
- ix. *Support Services* – provide social support services to those who would benefit from it by engaging social self-help group, encounter group, therapy groups, discussion forums, support groups, interest groups, etc., among members of the congregation to ensure that various supports, that is, including but not limited to financial, social, psychological, supports;
- x. *Assertive services* – provide assertiveness training so as to equip the followers of the Church with the necessary self-confidence and sense of security to say “No” consistent with their spiritual and personal convictions with optimal civility without offending or upsetting those around them;

4.3.16.1.3. *General Strategies*

- i. *Consultative Services*- engage in consultations with administrative staff members, ministers, laity, of the EOTC so as to engage each and all towards identifying problems, recommend solutions, implement commendations, etc., so as to create a suitable environment in which the Church and Her followers actualize their potentials to the optimal level;
- ii. *Research* – the Holy Synod decisions need to be based on researches conducted among the Church community. Researches are very essential to give inputs to top administrative bodies, to gather different opinions on sensitive matters, and to address the problems of the people substantially.
- iii. *Informative Services*– planning, designing, developing, and disseminating information through print, electronic, digital, web-based platforms and also conducting conferences, workshops etc., so as to equip the followers of the Church with the necessary information;
- iv. *Conflict-resolution and Mediation Services* – provide guidance and counselling services to resolve conflicts and mediate between conflicting parties, for instance, married couples, communities, employers and employees, etc., so as to solve problems amicably consistent with the teaching of the Church;
- v. *Best-practices* – provide opportunities to the parishes, the clergy, and individual members of the Church so that they can share experiences and best practices and learn from each other.

4.3.17. Core Areas of Competence of Personnel Providing Counselling Service in EOTC

In light of the fact that counselling is a professional service that requires specialized training, the respondents were asked what core areas of competence should be considered for all personnel that are given clearance to provide counselling service in

the EOTC. Accordingly, the respondents listed the following major areas of competence as a set of core areas of competence.

Primarily, the majority of the respondents underlined that all guidance and counselling services of the EOTC should be given only by ordained priests who has clerical experience and consistent with the guidance of the Bible (Acts: 6: 1-7) which instructs us to “... So, brothers, select from among you ... men of good reputation, full of the spirit and wisdom, whom we will put in charge of this need.”

Similarly, some members of the respondent suggested that it is important to include women guidance officers and counsellors based on a set of criteria equivalent to those used in the selection of ordained priests. These respondents argued their position saying that there are instances where counselees could benefit from same-sex guidance and counselling, for instance, in marital counselling.

Having these general recommendations, the respondents also underlined that since pastoral counselling is a professional service that requires training both in theology and psychology, all counsellors should be required to have the following professional training:

- attendance and completion of courses in theology (or equivalent courses), at least including, Doctrine of the Church, Christian ethics, Cannon laws, Church history, Pastoral theology, Liturgy;
- attendance and completion of courses in psychology (or equivalent courses), at least including, Theories in Psychological Theories, Counselling Psychology, Techniques of Psychological Counselling, Assessment and Testing in Psychological Testing; Guidance and counselling; Marriage and Family counselling, Developmental Psychology, Personality Psychology, Social psychology, and Research methods;

- Optional courses in the Social sciences, such as law, sociology, anthropology, philosophy, depending on the nature of guidance and / or counselling they desire to provide;
- Optional courses in Church administration related with major management and accounting courses.

4.3.18. Professional Standards for Personnel Providing Counselling Service in EOTC

However, the respondents underlined the fact that while the above core areas of competence should be observed to ensure quality of service in the long-range, the necessary short-term strategies should be designed through which those priests who don't have the above listed credentials can serve as guidance officers and para-counsellors. Thus, they emphasised the need for arranging short-term training and matching accreditation schemes to ensure that the laity's need is met. They also proposed that a Continuing Ethical and Professional Development Guideline should be developed so as to address the unmet need in a systematic and methodical manner.

Still, they noted that while the core areas of competence are endorsed alongside the accommodation of para counsellors that don't meet the high-level training due attention and caution should be taken not to compromise the quality of the service and subject the laity to possible abuse and mistreatment.

Thus, the respondents underlined that the EOTC Holy Synod or the EOTC Patriarchate Office should issue out a minimum standard so as to provide detail information and minimum requirements for individuals providing counselling service in EOTC.

4.3.19. Client Population

The respondents were asked as to the nature of population that should be accepted as ‘client population’ into the guidance and counselling services of the EOTC. To this inquiry the respondents noted that anyone willing and seeking to get guidance and counselling service, that is, including the followers of the Church and non-believers should be accepted as an eligible client and emphasized that any person with the following and other needs may solicit and be provided with the service:

- Each and every follower of the Church or a non-believer who seeks the service;
- Ministers of the Church who desire to get guidance and/or counselling so as to actualize their personal spiritual and clerical development;
- Clergies /scholars who seek guidance and/or counselling services in order to improve their competence in fulfilling their mission as spiritual caregivers;
- Church communities that would benefit from guidance and/or counselling services in order to improve their shared communal and spiritual development towards glorifying God and serving human kind.

4.3.20. Governance

The respondents were also asked as to the governance or, to be specific, as the legislative, administrative, support giving, and service providing units that should be established in the EOTC so as to ensure that quality guidance and counselling could be rendered to clients.

Accordingly, the respondents underlined that the governance of the guidance and counselling service should be organized starting from the Patriarchate level and include the Diocese, Woreda and Parish levels. Data collected as to the perceived ‘responsibility’ and ‘purposes’ of governing bodies at each of the four levels is provided below.

4.3.20.1. Governance at Patriarchate Office Level

- The EOTC Patriarchate Office shall establish a unit that shall be responsible in all matters concerning pastoral guidance and counselling services in the EOTC;
- The unit established by the EOTC Patriarchate Office for the purpose of managing all matters concerning pastoral guidance and counselling services at diocese level shall be referred to as, for instance, “Ethiopia Orthodox Tewahedo Church Guidance and Counselling Department”.

4.3.20.2. Governance at Diocese Level

- The EOTC Diocese Office shall establish a pastoral guidance and counselling unit that shall be responsible in all matters concerning pastoral guidance and counselling services at Diocese level;
- A unit established by Diocese Office for the purpose of managing all matters concerning pastoral guidance and counselling services at Diocese level shall be referred to as “EOTC Diocese Guidance and Counselling Department”.
- A Diocese Guidance and Counselling Department under the guidance and supervision of EOTC Diocese Office shall be the highest administrative unit for all matters concerning pastoral guidance and counselling services at Diocese level.

4.3.20.3. Governance at Woreda Level

- The EOTC Woreda Office shall establish a pastoral guidance and counselling unit that shall be responsible in all matters concerning spiritual guidance and counselling services at Woreda level;
- A unit established by Woreda Office for the purpose of managing all matters concerning pastoral guidance and counselling services at Woreda level shall be referred to as “EOTC Woreda Guidance and Counselling Department”.
- The EOTC Woreda Guidance and Counselling Department under the guidance and supervision of EOTC Woreda Office shall be the highest administrative unit for all matters concerning pastoral guidance and counselling services at Woreda level.

4.3.20.4. Governance at Parish Level

- The EOTC Parish Office shall establish a pastoral guidance and counselling unit that shall be responsible in all matters concerning pastoral guidance and counselling services at Parish level;
- A unit established by Parish for the purpose of managing all matters concerning pastoral guidance and counselling services at Parish level shall be referred to as “EOTC Parish Guidance and Counselling Department”.
- The EOTC Parish Guidance and Counselling Department under the guidance and supervision of EOTC Parish Office shall be the highest administrative unit for all matters concerning pastoral guidance and counselling services at parish level.
- The EOTC Parish Guidance and Counselling Department shall be a guidance and counselling Office for the respective parish;
- The EOTC Parish Guidance and Counselling Department as a pastoral guidance and counselling Office shall be governed, by an ordained clergy’ whose profile shall meet the standards set in the ‘Minimum Standards for the EOTC Pastoral Guidance and Counselling Services’ to be issued out by the EOTC Patriarchate Office.

4.3.21. Accountability

As a logical follow up of ‘governance’, the study sought the recommendations of the respondents as to the structural positions and accountability of each of the four strata so as to ensure a clear governing structure. Data collected from the respondents have pointed out to the following consensus.

- The Head of the Ethiopia Orthodox Church Pastoral Guidance and Counselling Department shall be accountable to the EOTC Patriarchate Office regarding administrative issues;
- The Head of EOTC Diocese Guidance and Counselling Department shall be accountable to the EOTC Diocese Office regarding administrative issues;

- The Head of EOTC Woreda Guidance and Counselling Department shall be accountable to the EOTC Woreda Office regarding administrative issues;
- The Head of EOTC Parish Guidance and Counselling Department shall be accountable to the EOTC Parish Office regarding administrative issues.

4.3.22. Organizational Structure of EOTC Guidance and Counselling Office

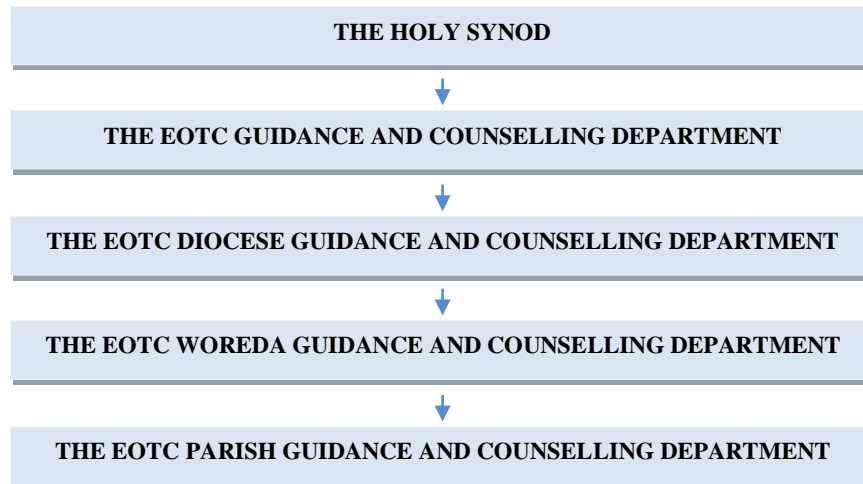
The study examined the organizational structure of the Ethiopian Orthodox Tewahedo Church Guidance and Counselling Offices in relation with their professionalism. Accordingly, the respondents emphasized that while all Guidance and Counselling offices should be accountable to their respective administrative office for administrative purposes.

They need to be accountable to the higher Office of Guidance and Counselling Office when it comes to professional issues owing to the fact that all guidance and counselling services need to adhere to professional standards maintaining independence, professional integrity, and complete confidentiality. Thus, the respondents recommended that:

- The Head of the Ethiopia Orthodox Church Pastoral Guidance and Counselling Department shall be accountable to the EOTC Holy Synod regarding professional matters;
- The Head of EOTC Diocese Guidance and Counselling Department shall be accountable to the Head of the EOTC Guidance and Counselling Department regarding professional matters;
- The Head of EOTC Woreda Guidance and Counselling Department shall be accountable to the Head of EOTC Diocese Guidance and Counselling Department regarding professional matters;
- The Head of EOTC Parish Guidance and Counselling Department shall be accountable to the Head of EOTC Woreda Guidance and Counselling Department regarding professional matters.

The recommendation of the respondents is presented in a figure below.

Table 3. ADMINISTRATIVE STRUCTURE OF THE EOTC



4.3.23. Mandates, Roles and Responsibilities

Following governance, accountability pertaining administrative issues and organizational structure of guidance and counselling offices, the respondents were required to provide data as what should be the mandates and roles and responsibilities of the various offices at the Holy Synod, Patriarchate, Diocese, Woreda, and Parish levels. Here below, the data are summarized across the four strata.

4.3.23.1. Mandates, Roles and Responsibilities of the Holy Synod

- The Holy Synod, as the highest legislative body of the Church, shall be responsible to develop, endorse, and follow up adherence to all functional inputs, including policy materials, strategic documents, rules and regulations for the purpose of managing the EOTC Pastoral Guidance and Counselling Services.

4.3.23.2. Mandates, Roles and Responsibilities of the Patriarchate Office

4.3.23.2.1. Mandates

The EOTC Patriarchate Office Guidance and Counselling Department, under the umbrella of EOTC Holy Synod, shall be the highest legislative body for all matters concerning pastoral guidance and counselling services.

4.3.23.2.2. Roles and Responsibilities

The EOTC Patriarchate Office Guidance and Counselling Department under the auspices of EOTC Holy Synod shall be responsible in:

- ensuring the implementation of policy materials developed for the purpose of managing guidance and counselling services in EOTC; and
- developing relevant functional inputs, such as, guidelines, protocols, strategies, minimum standards, etc., so as to provide unambiguous standards, procedures, etc., for the standardization of guidance and counselling services at in EOTC.

4.3.23.3. Mandates, Roles and Responsibilities of the Diocese Office

4.3.23.3.1. Mandates

- The Diocese Guidance and Counselling Department, under the umbrella of EOTC Patriarchate Office, shall be responsible in matters concerning pastoral guidance and counselling services at Diocese level.

4.3.23.3.2. Roles and Responsibilities

- ensure that all the necessary human power and other essential resources are made available at all levels so as to ensure that quality of services meet minimum standards;
- develop and implement strategies for leveraging (using) resources effectively and in efficient manner; and

- guiding, monitoring, supervising, following-up and evaluating all guidance and counselling services at Diocese level to ensure that facilities and services at standardized, harmonized, and maintained at premium quality.

4.3.23.4. Mandates, Roles and Responsibilities of the Woreda Office

4.3.23.4.1. Mandates

- The Head of a Woreda patriarchate office Guidance and Counselling Department, under the auspices of the Diocese Guidance and Counselling Department, shall be responsible in all matters concerning pastoral guidance and counselling services at Woreda level.

4.3.23.4.2. Roles and Responsibilities

A Woreda Guidance and Counselling Department, under the leadership of Diocese Guidance and Counselling Department, shall be responsible in:

- supporting the Diocese Guidance and Counselling Department in the process of planning, implementing, following-up, monitoring, evaluating all activities related to guidance and counselling services at Woreda level; and
- ensuring that all activities related to Woreda Guidance and Counselling Services are implemented in accordance with the relevant functional inputs (guidelines, protocols, strategies, minimum standards, etc.) at Woreda patriarchate office level.

4.3.23.5. Mandates, Roles and Responsibilities of Parish Offices

4.3.23.5.1. Mandates

The Head of Parish Church Guidance and Counselling Office shall be responsible in all matters concerning Parish Church guidance and counselling services in the respective Church.

4.3.23.5.2. Roles and Responsibilities

The Head of Parish Church guidance and counselling Office, under the leadership of the respective administrator, exclusively for administrative issues, and under the supervision of the respective Woreda Guidance and Counselling Department, exclusively for professional issues, shall be responsible in:

- ensuring that all guidance and counselling services are implemented in the parish consistent with the relevant guidelines, protocols, strategies, minimum standards, etc.;
- collaborate with the respective Woreda Guidance and Counselling Department through Woreda structures, such as, sister Churches, committees, and activities, such as, researches; and events, workshops, conferences, etc., so as to harmonize guidance and counselling service delivery.

4.3.24. Structural Organization of Core Units under Guidance and Counselling Office

The respondents were asked as to what should be the internal structural organization of the Guidance and Counselling service structure. Accordingly, data collected show that the respondents believe that the service should be organized with three more units alongside the units that provide the actual guidance and/or counselling, namely, *standardization of professional and resource unit, standardization of service unit, and communication and IEC service unit.*

The rationale for these three units was that the former, i.e., the *Standardization of Professional and Resource Unit* shall be responsible in emerging structural and functional inputs and *Standardization of services unit* shall be responsible in maintaining the quality of the service in the Church and conducting follow up and supervision while the *Information Education and Communication Unit* shall be responsible in the development of various IEC materials to create awareness, change attitude and maintain values that are consistent to the teachings of the Church.

Hence, the respondents underlined that the structural organization of the Guidance and Counselling Office at Patriarchate level shall comprise the following.

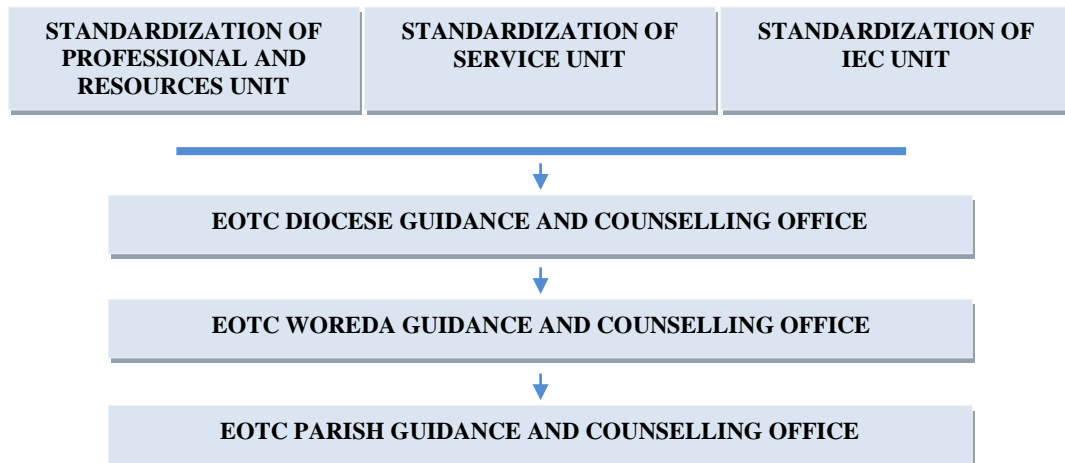
- i. Standardization of Professional and Resources Unit;
- ii. Standardization of Service Unit; and
- iii. Standardization of Communication and IEC Unit;

The recommendation of the respondents is presented in a figure below to make the picture clear to the reader.

Table 4. EOTC PATRIARCHATE GUIDANCE AND COUNSELLING OFFICE

EOTC PATRIARCHATE GUIDANCE AND COUNSELLING OFFICE
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4.3.25. Functional Organization of Core Units under Guidance and Counselling Office

The respondents, after singling out the structural layout of the Units under the Patriarchate Guidance and Counselling Office, were further asked as to the specific functions of the three units. In this regard, the data collected from the respondents is presented below.

4.3.25.1. Standardization of Professional and Resource Unit

The respondents pointed out that the functions of the Standardization of Professional and Resource Core Unit shall be responsible in:

- *Human Power Development and Training* – establish and implement a continuing human power development scheme that outlines curricula, accreditation, licensure, etc., processes with the aim of guaranteeing the highest possible quality in parish guidance and counselling services;
- *Guidance and Counselling Resources* – develop guidance and counselling resources or operational tools that are used by the pastoral guidance and

counselling services in the process of delivering services to the Church community and, among other inputs, includes policy materials, strategies, skills, communication materials, reinforcement packages, interactive platforms, etc., on various ecclesiastical issues, such as, growing in faith, spiritual relationship management (clergies with laities, intra-congregational), individual and communal worship, charity works, marriage and family interactions, relationships with other parties (community, government, religions, etc.), understanding and adjustment with the epoch without losing values, finance, procurement, human resource management, clerical services, evangelization, ordination, etc.;

- *Guidance and Counselling Resources Communication Protocol* – develop a set of guidelines that govern and/or direct the communication patterns among and between different members of a Church community, either to (i) create / introduce, encourage, and/or enhance positive influences that promote the healthy educational, ethical, personal, social, spiritual etc., development of a Christians and peaceful spiritual environment; or (ii) prevent, control, and/or manage negative influences that threaten the healthy educational, ethical, personal, social, spiritual, etc., development of a Christians and peaceful spiritual setting.
- *Spiritual Test and Assessment* – (i) develop valid and reliable spiritual tests and assessment kits to be used in Parish Church guidance and counselling Offices, and (ii) improve the quality of Church members’ spiritual life through assessment activities on the basis of spiritual practical studies;
- *Research and Publication* – conduct, publish and disseminate various spiritual and scientific researches so as to empower the related human power capacity and ensure that the activities of the EOTC Guidance and Counselling Departments, are fully justifiable on the basis of Biblical, canonical, and ethical paradigms and none-else.

4.3.25.2. Standardization of Service Unit

The Standardization of Service Unit shall be responsible in:

- *Strategic Planning* - developing various functional inputs (guidelines, protocols, strategies, minimum standards, etc.) so as standardized, regulate, supervise the implementation of guidance and counselling services;
- *Managing* - planning, implementing, following-up, monitoring, and evaluating all activities related to guidance and counselling services at Parish Church level consistent with relevant functional inputs, such as, guidelines for supervision, minimum standards, etc.;
- *Coordination* - work in close collaboration with other administrative bodies in the structure of EOTC so as to ensure optimal leveraging of resources and also the possible maximum synergy;
- *Minimum Standards and Supervision* – setup minimum standards for the establishment and maintenance of Parish Church guidance and counselling Offices so as to protect the faith and feeling of the members of Church communities and render quality pastoral guidance and counselling services;
- *Registration, Accreditation and Licensing* - set up standardized guidelines and smooth *modus operandi* for continuous inspection, registration, accreditation, licensing and supervision, upgrading, etc., of Parish Church Guidance and Counselling Offices towards ensuring sustained quality as per standards;
- *Ethics and Code of Conduct* – set up ethical standards / code of conduct and ensure that all services in Parish Church Guidance and Counselling Offices are rendered with an appreciation of doctrinal, canonical, traditional, ethical, legal, spiritual, codes recognized both at ecumenical and national levels; and
- *Networking and Synergy* - create networks, leverage resources, and coordinate efforts towards successful implementation of guidance and counselling services in

partnership with scholars, clergies, laities, grail and Sabbath associations, governmental institutions, non-governmental organizations, etc.

4.3.25.3. Standardization of Communication and IEC Unit

The Standardization of Communication and IEC Unit shall be responsible in:

- *Communications* - instil state-of-the-art communication networks employing all valid platforms including print, that is, print, electronic and/or digital (television, radio) and the web-based applications so as to (i) develop and disseminate case-sensitive, effective, and efficient guidance and counselling services at parish level and also (ii) develop strong coordination and network with ecumenical community; and
- *Information Education Communication* – develop printed, audio-visual materials; organize live events, such as, conferences, workshops, etc., towards addressing doctrinal, canonical, ethical, liturgical, sacramental, spiritual, health, familial, organizational, community, etc., issues on the basis of Diocese and/or Nation-wide researches augmenting pastoral guidance and counselling services.

4.3.26. Functional Inputs

In appreciation of the fact that the Guidance and Counselling Services are new introduction into the EOTC service model, the respondents were asked if they believe that there are specific functional inputs that need to be developed in the short-term to ensure the standardized quality of services across parishes as much as possible.

Data collected from the respondents show that the EOTC Patriarchate Guidance and Counselling Office with the intention to standardizing all services shall develop at least the following twelve functional inputs.

- i. EOTC Communications Guideline for Guidance and Counselling services;

- ii. EOTC Guideline for Networking and Synergy for the Guidance and Counselling;
- iii. EOTC Minimum Standards for Guidance and Counselling Services;
- iv. EOTC Continuing Professional Development Guideline for Guidance and Counselling;
- v. EOTC Registration Accreditation Guideline for Guidance and Counselling services;
- vi. EOTC Ethical Standards and Code of Conduct for Guidance and Counselling;
- vii. EOTC Guideline for Research in Guidance and Counselling Services;
- viii. EOTC Guideline for Ethical Review of Research in Guidance and Counselling;
- ix. EOTC Publication Manual for EOTC Journal of Guidance and Counselling;
- x. EOTC Formats for Guidance and Counselling Case management;
- xi. EOTC Guideline for Spiritual and/or Psychological Test and Assessment; and
- xii. EOTC Guideline for Guidance and Counselling Services Supervision.

4.3.27. Proposed Contents of Individual Functional Inputs

The respondents, after identifying the above listed functional inputs, were asked as to the specific contents that should be included in each of these functional inputs. Accordingly, the proposed content of the above listed twelve functional inputs are provided below as proposed by the respondents.

4.3.27.1. EOTC Communications Guideline for Guidance and Counselling services

The following were proposed by the respondents regarding the Communications Guideline:

- All internal and external communications of the EOTC Patriarchate Guidance and Counselling Office and its hierarchical structural units will be governed by a Communications Guideline;

- The Communications Guideline for the EOTC Guidance and Counselling shall, among other things may include:
 - graphic standard manual to standardize the use of the official logo, tpestyles, seal, etc., of the EOTC as applicable to stationery, signage, banners, print advertising, internet graphics, television advertising, outdoor advertising, the EOTC Guidance and Counselling Department Website and all other forms of printed, electronic, and/or digital media;
 - standards for organizational communication codes, standards, strategies, and procedures to regulate graphics, format, frequency, etc., of specific communications such as memos, minutes, reports, proceedings, bulletins, magazines, etc.;
 - standards for the purpose of facilitating efficient and ethical communication among and between the different structures of the EOTC Guidance and Counselling Departments at Diocese, Woreda patriarchate Office, and Parish Church levels;
 - standards for the purpose of harmonizing communication across the different communication platforms, that is, print, digital, and web-based;
 - standards to standardize communication between a Parish Church guidance and counselling Offices and other Parish Church departments, such as, Church administration, clerical services, Sunday schools, etc.
 - standards to regulate communication between a Parish Church guidance and counselling Offices and external bodies, such as, Diocese and Woreda offices, legal institutes (legislators, courts, police, etc.), different religious associations, secular guidance and counselling centres, etc.

4.3.27.2. EOTC Guideline for Networking and Synergy for the Guidance and Counselling

The following were proposed by the respondents regarding the Guideline for Networking and Synergy.

- All networking and synergy creation activities of the EOTC Guidance and Counselling Department will be governed by a Guideline for Networking and Synergy for the EOTC Guidance and Counselling to be issued out by the EOTC Guidance and Counselling Department; and
- The Guideline for Networking and Synergy for the EOTC Guidance and Counselling shall include provisions and specific guiding principles, strategies, procedures, etc., towards creating strong networks and optimal synergy between and / or among:
 - EOTC Guidance and Counselling Department and the different Departments of the EOTC Patriarchate Office.
 - The different structural hierarchies of the EOTC Guidance and Counselling Office, that is, including, Diocese, Woreda, Parish, levels;
 - With stakeholders, partners, alliances both at domestic and international levels.

4.3.27.3. EOTC Minimum Standards for Guidance and Counselling Services

The following were proposed by the respondents regarding the Minimum Standards for the EOTC Pastoral Guidance and Counselling Services.

- A Minimum Standards for the EOTC Guidance and Counselling shall be developed with the purpose to provide minimum requirements for the establishment and maintenance of Parish Church Guidance and Counselling Offices so as to render quality spiritual guidance and counselling services.

- Minimum Standards for the EOTC Guidance and Counselling shall, among other things may include minimum standards:
 - for licensure of guidance and counselling Offices of Parish Churches;
 - for clergies (man power) working in guidance and counselling Offices of Parish Churches;
 - for structural inputs of guidance and counselling Offices of Parish Churches; and
 - for service rendered in guidance and counselling Offices of Parish Churches.

4.3.27.4. EOTC Continuing Professional Development (CPD) Guideline for Guidance and Counselling

The following were proposed by the respondents regarding the Continuing Professional Development Guideline for EOTC Guidance and Counselling

- A Continuing Professional Development Guideline (CPD) for EOTC Guidance and Counselling shall be developed to standardize its continuing professional development of the human power inputs required for the EOTC guidance and counselling activities.
- The Continuing Professional Development (CPD) Guideline for EOTC Guidance and Counselling shall consist of provisions designed to clearly identify and standardize curricula, accreditation, licensure, ordination, etc., inputs and/or processes so as to guarantee a clerical and ethical standard with the highest possible level of excellence in pastoral guidance and counselling services and, among other things, shall include guidelines for:
 - accreditation of courses for CPD of guidance officers and counsellors working in Parish Church Guidance and Counselling Offices;
 - credit point requirement and allocation for CPD;

- accreditation of CPD providers or institutions and organizations (colleges, universities) that possess the minimum level of capacity and / or expertise in conducting CPD activities;
- roles and responsibilities of stakeholders in CPD accreditation; and
- monitoring and evaluation of CPD Accreditation.

4.3.27.5. EOTC Registration Accreditation Guideline for Guidance and Counselling services

The following were proposed by the respondents regarding the Guideline for Registration Accreditation and ordaining pastoral guidance and counselling

- All registration accreditation and licensing activities of the EOTC Guidance and Counselling Department will be governed by a Guideline for Registration Accreditation and Licensing Pastoral guidance and counselling.
- The Guideline for Registration Accreditation and Licensing Pastoral guidance and counselling shall be developed with distinct guidelines, set of criteria, procedures, etc., so as to regulate the process objectively and shall, among other things may include guidelines for:
 - accreditation and registration of Parish Church Guidance and Counselling Offices;
 - accreditation and registration of guidance officers and counsellors working in Parish Church Guidance and Counselling Offices;
 - roles and responsibilities of stakeholders in the accreditation and registration of Parish Church Guidance and Counselling Delivery Points and guidance officers and counsellors, for instance, governmental organizations, professional associations, etc.;
 - monitoring and evaluation of accreditation and registration.

4.3.27.6. EOTC Ethical Standards and Code of Conduct for Guidance and Counselling

The following were proposed by the respondents regarding the Ethical Standards and Code of Conduct for the EOTC Pastoral Guidance and Counselling Services.

- An Ethical Standards and Code of Conduct for the EOTC Guidance and Counselling shall be developed to define and draw attention to ethical obligations of all members working in guidance and counselling Offices of Parish Churches.
- Ethical Standards and Code of Conduct for the EOTC Guidance and Counselling, among other things, shall include ethical considerations related to:
 - The counselling relationship;
 - Pastoral counsellor – Client communications;
 - Confidentiality and privacy;
 - Exceptions to confidentiality and notification processes;
 - Pastoral counsellors’ competence and responsibilities to self;
 - Pastoral counsellors’ responsibilities towards the Church administration;
 - Pastoral counsellors’ responsibilities towards the laity;
 - Pastoral counsellors’ responsibilities towards the Church community;
 - Pastoral counsellors’ responsibilities towards other clergies;
 - Pastoral counsellors’ registration accreditation and licensing
 - Evaluation, assessment, and interpretation;
 - Supervision, training, and teaching;
 - Pastoral counsellors’ competence & boundaries
 - Referral services;
 - Research and publication;
 - Organizational communications;
 - Management of records of the counselee;
 - Use of technology and social media; and
 - Procedures for resolving ethical issues.

4.3.27.7. EOTC Guideline for Research in Guidance and Counselling Services

The following were proposed by the respondents regarding the Guideline for Research in the EOTC Guidance and Counselling services.

- The Guideline for Research in the EOTC Guidance and Counselling shall be developed to regulate all research activities of the EOTC Guidance and Counselling Department and its hierarchical structures at Diocese, Woreda, and Parish Church guidance and counselling Offices.
- The Guideline for Research in the EOTC Guidance and Counselling shall, among other things, include guidelines for:
 - the formation of structures, such as, expert group and committees, for the planning, regulating, and monitoring of research works at Patriarchate, Diocese, Woreda, and/or Parish Church levels;
 - the selection of members working in structural inputs (committees, editorial groups, etc.) for the planning, regulating, and monitoring of research works at Patriarchate, Diocese, Woreda, and/or Parish Church levels; and
 - accountability, mandates, responsibilities, etc., of the various structural inputs authorised for the planning, regulating, and monitoring of research works at Patriarchate, Diocese, Woreda, and/or Parish Church levels.

4.3.27.8. EOTC Guideline for Ethical Review of Research in Guidance and Counselling

The following were proposed by the respondents regarding the Guideline for Ethical Review of Research in the EOTC Guidance and Counselling.

- The Guideline for Ethical Review of Research in the EOTC Guidance and Counselling shall be developed to regulate review of research proposals so as to

ensure that research activities carried out by the EOTC Guidance and Counselling Department and its hierarchical structures at Diocese, Woreda, and Parish Church guidance and counselling Offices meet acceptable Biblical, doctrinal, canonical, methodological and ethical standards.

- The Guideline for Ethical Review of Research in the EOTC Guidance and Counselling shall, among other things, include guidelines for:
 - procedures for proposal preparation for researches;
 - procedures for application;
 - procedures for review and evaluation/selection criteria;
 - criteria for approval of applications for review;
 - notification of acceptance; and
 - procedures and types and/or levels for ethical review of research proposals.

4.3.27.9. EOTC Publication Manual for EOTC Journal of Guidance and Counselling

The following were proposed by the respondents regarding the Publication Manual for the EOTC Journal of Guidance and Counselling;

- A Publication Manual shall be developed with the purpose to regulate publication of the EOTC Journal of Pastoral Guidance and Counselling and shall, among other things, include provisions on:
 - publication policy;
 - structural units created for the publication of the manual and their respective mandates;
 - functional relationships of structural units mandated for the publication of the manual with other units within the EOTC Guidance and Counselling structures, in particular, and EOTC, in general; and
 - procedures for assessment and approval of articles.

4.3.27.10. EOTC Formats for Guidance and Counselling Case management

The following were proposed by the respondents regarding Formats that shall be developed for Guidance and Counselling Case Management in the EOTC

- A set of formats shall be developed to serve as communication formats for case management so as to provide standardize and regulate guidance and counselling activities so as to create a paper and web-based data collection, compilation, retrieval system, for guidance and counselling service of the EOTC;
- The Guideline for Case Management Formats shall, among other things may include guidelines for:
 - format and graphics of case management formats;
 - etiquettes and misdemeanours for case-sensitive communication protocols, for instance, communication protocols for marital counselling, formats for substance abuse, etc.;
 - approaches for guidance & counselling service delivery;
 - intake procedures;
 - initial interview procedures;
 - procedures for securing safety;
 - procedures for validation of cases;
 - procedures for case development – assessment;
 - procedures for case development – case conceptualization;
 - procedures for case development – diagnosis;
 - procedures for case development – treatment planning;
 - procedures for implementation of treatment and follow-up;
 - procedures for terminating a guidance and/or counselling process;
 - procedures for evaluation of guidance and/or counselling services; and
 - procedures for compilation of records.

4.3.27.11. EOTC Guideline for Spiritual and/or Psychological Test and Assessment

The following were proposed by the respondents regarding Guideline for Spiritual and/or Psychological Test and Assessment for the EOTC Pastoral Guidance and Counselling Services.

- A Guideline for Spiritual / Psychological Test and Assessment for the EOTC Pastoral Guidance and Counselling shall be developed to regulate the development and use of spiritual and/or psychological tests and assessment tools with the appreciation of the fact that both spiritual and psychological status of a counselee should be based on objective, applicable, sound, reliable, or in short valid assessments.
- Guideline for Spiritual and/or Psychological Test and Assessment for the EOTC Pastoral Guidance and Counselling shall, among other things, include strategies and procedures for the development and use of tests and assessment tools targeting, but not limited to:
 - Spiritual factors
 - knowledge of the scriptures and understanding of the meaning of Christian life;
 - communication with others;
 - healthy life style (marriage, family, community, etc.);
 - practical spiritual life, worship, self-governance, life of submission;
 - interest, motivation, commitment etc., to spiritual life;
 - spiritual development; and
 - participation in Church community services, etc.
 - Psychological factors
 - academic achievement;
 - aptitude;
 - cognitive/developmental functioning;

- emotional status;
- executive functioning (i.e. attention, impulse control);
- information processing;
- language processing;
- motivation;
- personality; and
- social adjustment.

4.3.27.12. EOTC Guideline for Guidance and Counselling Services Supervision

The following were proposed by the respondents regarding Guideline for Supervision of the EOTC Pastoral Guidance and Counselling Services.

- A Guideline for the Supervision of the EOTC Pastoral Guidance and Counselling Services shall be developed to ensure that all administrative, professional, ethical, standards are strictly followed and adhered to at the Patriarchate, Diocese, Woreda, and Parish Church levels so as to ensure quality of service, spiritual righteousness, and professional integrity.
- The Guideline for Supervision of the EOTC Guidance and Counselling shall provide clear directives and procedures on:
 - mandates of supervisory bodies;
 - roles and responsibilities of supervisory parties;
 - procedures for supervision;
 - formats for supervision;
 - reporting procedure and mechanism for supervision;
 - mechanisms for follow-up, continuous monitoring and feed-back loops.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATIONS

5.1. CONCLUSION

Here, owing to the breadth of the findings, the conclusions are kept as concise as possible and are presented against the study questions.

5.1.1. The first research question reads: “Is there pastoral guidance and counselling service in the EOTC?” accordingly, the following conclusion are made on the basis of the findings and analysis of the study:

- i. The research has found out that the Ethiopian Orthodox Tewahedo Church does provide pastoral guidance and counselling services to its followers, however, advisory services are provided in the context of the Church’s history, culture, sacraments, rituals, tradition; and mythology, i.e., sacred narratives (የቤተክርስቲያናዊ ትውፊት የተከተለ) by the clergy;

5.1.2. The second research question reads: “what are the nature and characteristics of pastoral guidance and counselling service in the EOTC?” and the following conclusions are made on the basis of the findings and subsequent analyses of the research:

- i. The guidance and counselling service provided by the EOTC, as noted above is a Christian or Biblical Guidance and Counselling since it is based on Bible, Holy Scriptures, and the personal experience of the counsellors or the priest and doesn’t integrate psychological theories and techniques;

- ii. The Christian or Biblical Guidance and Counselling service provided by the EOTC is fully spiritual in nature, thus, can't be passed as 'pastoral counselling', which by its very nature is expected to integrate 'Christian' or 'Biblical' counselling and psychological counselling;
- iii. The Christian or Biblical Guidance and Counselling service provided by the EOTC is delivered by the clergy with no specialized training for the purpose of providing the Christian or Biblical Guidance and Counselling outside of the routine theological training customary in the Church;
- iv. The Christian or Biblical Guidance and Counselling service provided by the EOTC is provided by individual priests with no standardized guideline for guidance and/or counselling services, thus, the nature and characteristics of individual services are fully determined by the personal capacity and choice of individual priests providing the guidance and/or counselling;

5.1.3. The third research question reads: "what are structural inputs in imparting pastoral counselling in the EOTC?" and the following conclusions are made on the basis of the findings of the research:

- i. Primarily, since the nature of guidance and counselling that is provided in the EOTC is not 'pastoral' in nature but 'Christian or Biblical' one cannot talk about structural inputs for 'pastoral counselling';
- ii. Secondly, regarding the availability and nature of structural inputs for the existing Christian or Biblical counselling, the study has found out that there is no structural input whatsoever in the EOTC organizational structure.

5.1.4. The fourth research question reads: “what are the functional inputs in providing pastoral counselling in the EOTC?” and the following conclusions are made on the basis of the findings of the research:

- i. Primarily, since the nature of guidance and counselling that is provided in the EOTC is not ‘pastoral’ in nature but ‘Christian or Biblical’ it is fallacious to discuss on the availability and nature of functional inputs for ‘pastoral counselling’;
- ii. Secondly, regarding the availability and nature of functional inputs for the prevailing Christian or Biblical counselling, the study has found out that there is no functional inputs such as policy material, strategic document, guideline, protocol, minimum standard, code of ethics.

5.2. RECOMMENDATIONS

As indicated in topic the objective of the study was to assess the structural and functional readiness of the Ethiopian Orthodox Tewahedo Church in imparting pastoral counselling.

5.2.1. General and Specific Recommendations

The researcher based on the findings and analysis of the study and deliberations with the core-team was able to make the following general and specific recommendations.

5.2.1.1. General Recommendations

- i. The Ethiopian Orthodox Tewahedo Church in light of its mission, goals and objectives should introduce pastoral guidance and counselling service so as to address the developmental, physical, emotional, psychological, social, and spiritual needs of its followers; and
- ii. The Ethiopian Orthodox Tewahedo Church with the purpose of standardizing and keeping the quality of the pastoral guidance and counselling services should develop a Policy for Ethiopian Orthodox Tewahedo Church Pastoral Guidance and Counselling Services.

5.2.1.2. Specific Recommendation

- i. The proposed Policy for Ethiopian Orthodox Tewahedo Church Pastoral Guidance and Counselling Services should consist at least the following entries.
- ii. Under Part One: Provide the Basic Entries that serve as Basic Foundations for the Policy:

- a. Identify *theological foundations* (ከቤተክርስቲያኗ አስተምህሮ ጋር በተስማማ), *traditional roots* (ከቤተክርስቲያኗ ትውፊት ጋር በተስማማ); *dogmatic / doctrinal fundamentals* (ከቤተክርስቲያኗ ደግሞ ጋር በተስማማ), and/or *canonical ground rules* (ከቤተክርስቲያኗ ቀኖና ጋር በተስማማ) for the *validation* of the Pastoral Guidance and Counselling service in the Ethiopia Orthodox Tewahedo Church;
 - b. *Guiding principles* that the Church shall adopt so as to build the EOTC's Pastoral Guidance and Counselling on stable theological foundations;
 - c. *Define* the term '*Pastoral Guidance and Counselling*' and *related terms* based on the teachings of the Church;
 - d. Define the *rights, duties, and / or obligations of parties* at various levels of the Church and mainly the i) Holy Synod, ii) The EOTC Patriarchate Office, iii) The EOTC Dioceses Patriarchate Offices, iv) The EOTC Woreda Patriarchate Offices; and v) Parish Church levels.
 - e. Crystalize the *Purpose* of the Pastoral Guidance and Counselling Services in light of the mission of the EOTC;
 - f. Crystalize the *Goals* of the Pastoral Guidance and Counselling Services in light of the mission of the EOTC;
 - g. Crystalize the *Objectives* of the Pastoral Guidance and Counselling Services in light of the mission of the EOTC;
- iii. Under Part Two: Provide provisions for the Governance of the Service at:
- a. Provide directions for the Governance of the Service at the EOTC Patriarchate Office, Diocese; Woreda, and Parish levels;
 - b. Provide recommendations for the assimilations of the Pastoral Guidance and Counselling Services of the EOTC taking the existing organizational structure of the EOTC;
 - c. Provide directions for accountability of parties at the EOTC Patriarchate Office, Diocese; Woreda, and Parish levels in relation with Pastoral Guidance and Counselling Services;

- d. Provide directions detailing the mandates, roles and responsibilities of parties at the EOTC Patriarchate Office, Diocese; Woreda, and Parish levels in relation with Pastoral Guidance and Counselling Services;
 - e. Define the internal structural organization of the Pastoral Guidance and Counselling Service Sub-Units under the Patriarchate Pastoral Guidance and Counselling Office;
 - f. Define the functional processes of each of the Units under the EOTC Patriarchate Office for Pastoral Guidance and Counselling Services.
- iv. Under Part three: Identify the various *Functional Inputs* that shall be developed to standardize and keep the quality of the Pastoral Guidance and Counselling Services of the EOTC.
- v. Under Part Four: Identify the *Priority Areas* that shall be standardized through the functional inputs to ensure the quality of guidance and counselling service of the EOTC, which among others, may include:
- a. Communication guideline;
 - b. Networking and synergy guideline;
 - c. Minimum standards;
 - d. Continuing professional development guideline for guidance officers and counsellors;
 - e. Registration accreditation and licensing; ethical standards;
 - f. Research guideline;
 - g. Publication guideline;
 - h. Communication protocols which among other things include intake procedure, initial interview procedures, procedures for securing safety, procedures for validation, procedures for case development – assessment, procedures for case development – case conceptualization, procedures for case development – diagnosis, procedures for case development – treatment planning, procedures for implementation of treatment and follow-up, procedures for terminating the guidance

- and/or counselling process, procedures for evaluation of service, and procedures for compilation of records.
- i. Etiquettes and misdemeanours for case-sensitive communication protocols;
 - j. Case-sensitive guidance and counselling communication protocols, for instance, for marital counselling, substance abuse counselling, HIV and AIDS counselling, etc.;
 - k. Guideline for the Development and Use of Test and Assessment; and
 - l. Guideline for Supervision and Quality Assurance.
- vi. Under Part Six: Provide specific miscellaneous provisions as deemed necessary, which among others, may include revision and amendment of the Policy, scope of application of the Policy, binding effect of the Policy, etc.

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ሉሌ መላኩ፣ የቤተክርስቲያን ታሪክ 3ኛ ዕትም፣ 1986 ዓ.ም. አዲስአበባ

መጽሐፍ ቅዱስ፤ በኢትዮጵያ መጽሐፍ ቅዱስ ማኅበር ለኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የታተመ፡፡ 2000 ዓ.ም

ወንጌል ቅዱስ ንባቡና ትርጓሜው፤ ትንሣኤ ማሳተሚያ ድርጅት፤ 1995 ዓ.ም፤ አዲስ አበባ

አባ ጎርጎርዮስ (ሊቀ ጳጳስ)፤ የቤተክርስቲያን ታሪክ በዓለም መድረክ፤ 1978 ዓ.ም፤ አዲስ አበባ

የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን ቃለ ዓዋዲ ለ 3ኛ ጊዜ ተሻሽሎ የወጣ የሰበካ መንፈሳዊ ጉባኤ ደንብ፤ 1991 ዓ.ም አዲስ አበባ

APPENDICES

1. Appendix 1. FGD Discussion Points

1. Is guidance and counselling among the ecclesiastical services of the EOTC?
2. Is guidance and counselling considered as professional service in the EOTC?
 - 2.1. Is guidance considered as a professional service in the EOTC?
 - 2.2. Is counselling considered as a professional service in the EOTC?
3. Is guidance and counselling considered as a part of spiritual service in the EOTC?
 - 3.1. Is guidance considered as a part of spiritual service in the EOTC?
 - 3.2. Is counselling considered as a part of spiritual service in the EOTC?
4. Is there a need for guidance and counselling service in the EOTC?
 - 4.1. Is there a need for guidance service in the EOTC?
 - 4.2. Is there a need for counselling service in the EOTC?
5. Is guidance and counselling service available in the EOTC?
 - 5.1. Is guidance service available in the EOTC?
 - 5.2. Is counselling service available in the EOTC?
6. What are the Biblical foundations for guidance and counselling service in the EOTC?
 - 6.1. What are the Biblical foundations for guidance service in the EOTC?
 - 6.2. What are the Biblical foundations counselling service in the EOTC?
7. What are the guiding principles for guidance and counselling in the EOTC?
 - 7.1. What are the guiding principles for guidance in the EOTC?
 - 7.2. What are the guiding principles for counselling in the EOTC?
8. What are the purposes for guidance and counselling in the EOTC?
 - 8.1. What are the purposes for guidance in the EOTC?
 - 8.2. What are the purposes for counselling in the EOTC?
9. What are the goals for guidance and counselling in the EOTC?
 - 9.1. What are the goals for guidance in the EOTC?
 - 9.2. What are the goals for counselling in the EOTC?
10. What are the objectives for guidance and counselling in the EOTC?
 - 10.1. What are the objectives for guidance in the EOTC?

- 10.2. What are the objectives for counselling in the EOTC?
11. Is guidance and counselling an essential service in the EOTC?
 - 11.1. Is guidance an essential service in the EOTC?
 - 11.2. Is counselling an essential service in the EOTC?
12. Is there a structural unit of guidance and counselling in the EOTC?
13. Are there functional inputs for guidance and counselling in the EOTC?
14. Is there a mechanism of accreditation of counsellors in counselling service in the EOTC?
15. How could guidance and counselling service support core ecclesiastical service of the EOTC?
 - 15.1. How could guidance service support core ecclesiastical service of the EOTC?
 - 15.2. How could counselling service support core ecclesiastical service of the EOTC?
16. What should be the levels of intervention for guidance and counselling services in the EOTC?
17. What should be the guidance and counselling service strategies in the EOTC?
18. What should be core areas of competence of personnel providing counselling service in the EOTC?
19. What should be professional standards of personnel providing counselling in the EOTC?
20. What are client population that the counselling service provided?
21. What are the governing parties of counselling service in the EOTC?
 - 21.1. What is the governance at patriarchate office level?
 - 21.2. What is the governance at diocese level?
 - 21.3. What is the governance at Woreda Patriarchate office level?
 - 21.4. What is the governance at Parish Church level?
22. What should be like the structure of accountability?
23. What is the organizational structure of the EOTC looks like?
24. What are the mandates, roles, and responsibilities of guidance and counselling office at patriarchate level?

- 24.1. What is the mandate of guidance and counselling office at patriarchate office level?
- 24.2. What is the role of guidance and counselling office at patriarchate office level?
- 24.3. What is the governance at Parish Church level?
- 24.4. What is the responsibility of guidance and counselling office at patriarchate office level?
25. What are the mandates, roles, and responsibilities of guidance and counselling office at diocese level?
 - 25.1. What is the mandate of guidance and counselling office at diocese level?
 - 25.2. What is the role of guidance and counselling office at diocese level?
 - 25.3. What is the responsibilities of guidance and counselling office at diocese level?
26. What are the mandates, roles, and responsibilities of guidance and counselling office at Woreda Patriarchate level?
 - 26.1. What is the mandate of guidance and counselling office at Woreda Patriarchate level?
 - 26.2. What is the role of guidance and counselling office at Woreda Patriarchate level?
 - 26.3. What is the responsibilities of guidance and counselling office at Woreda Patriarchate level?
27. What are the mandates, roles, and responsibilities of guidance and counselling office at parish level?
 - 27.1. What is the mandate of guidance and counselling office at parish level?
 - 27.2. What is the role of guidance and counselling office at parish level?
 - 27.3. What is the responsibilities of guidance and counselling office at parish level?
28. What should be like the structural organization of core unit under guidance and counselling office?

29. What should be like the functional organization of core unit under guidance and counselling office?
 - 29.1. What should be like standardization of professional and resources unit?
 - 29.2. What should be like standardization of service unit?
 - 29.3. What should be like standardization of information, education, and communication unit?
30. What functional inputs shall be developed in the EOTC?

2. Appendix 2: Semi-Structured Interview Questions

PREAMBLE

The following questions will be forwarded to:

- *Church scholars in the Holy Trinity Theological College.*
- *Church scholars in the council of the scholars 'Likawent Guba'ae'.*

1. Is guidance and counselling among the ecclesiastical duties of the Church?
2. What are the evidences to prove that counselling is among ecclesiastical duties?

GUIDING PRICIPLES

The following question will be forwarded to:

- *Church scholars In the Holy Trinity Theological College.*
- *Church scholars in the council of the scholars 'Likawent Guba'ae'.*

1. What are the guiding principles of the Church to guidance and counselling?

TITLE AND DEFINITION

The following section will be covered by review of the law book of Church's administration '**kale-Awadi**'.

PURPOSE, GOALS, AND OBJECTIVES OF GUIDANCE AND COUNSELLING

The following question will be forwarded to:

- *Members of the administration at EOTC Patriarchate Office.*

1. What is the purpose of pastoral guidance and counselling?
2. What are the goals of pastoral guidance and counselling?
3. What are the objectives of pastoral guidance and counselling?

GUIDANCE AND COUNSELLING AS A SPIRITUAL SUPPORT SYSTEM

The following question will be forwarded to:

- *Church scholars In the Holy Trinity Theological College.*
- *Church scholars in the council of the scholars 'Likawent Guba'ae'.*

1. How does guidance and counselling service support the ecclesiastical service of the EOTC?
2. What are the levels that the counselling intervention is going to be provided?
3. What are the strategies to guidance and counselling delivery?
4. What qualifications are expected to be ordained as a counsellor?

GOVERNANCE AND ACCOUNTABILITY,

The following question will be forwarded to:

- *Members of the administration at EOTC Patriarchate Office.*

1. Who are the execution bodies in imparting counselling at the EOTC?
2. What should be the supervision and controlling system that governs the execution parties?

MANDATES, ROLES, AND RESPONSIBILITIES

The following question will be forwarded to:

- *Members of the administration at EOTC Patriarchate Office.*

1. What is the mandate of the EOTC patriarchate office in providing counselling?
2. What is the role of the EOTC patriarchate office in providing counselling?
3. What is the responsibility of the EOTC patriarchate office in providing counselling?
4. What is the mandate of the diocese in providing counselling?
5. What is the role of the diocese in providing counselling?
6. What is the responsibility of the diocese in providing counselling?
7. What is the mandate of the sub-city patriarchate office in providing counselling?
8. What is the role of the sub-city patriarchate office in providing counselling?
9. What is the responsibility of the sub-city patriarchate office in providing counselling?
10. What is the mandate of the Parish Church in providing counselling?
11. What is the role of Parish Church in providing counselling?
12. What is the responsibility of Parish Church in providing counselling?

ORGANIZING STRUCTURE AND FUNCTION

The following question will be forwarded to:

- *Members of the administration at EOTC Patriarchate Office.*

1. Who is responsible in organizing the structure of guidance and counselling office?

2. What are structural inputs of the guidance and counselling office? Human, Financial, Material, technical, etc.?
3. Who is the responsible party in training, supervising, licencing, and controlling the counselling office?
4. Who is responsible to promulgate policy, guideline, ethical standards, code of conduct, minimum standards, etc.?
5. Who shall be responsible for ethical reviews of research?
6. Who shall be responsible for publications under EOTC guidance and counselling office?

3. Appendix 3. Amharic Version of Semi-Structured Interview Questions

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መረጃለመሰብሰብ የተዘጋጀ ቃለ-መጠይቅ

መግለጫ

ታምራት ውቤ እባላለው፤ በአዲስ አበባ ዩኒቨርሲቲ የካውንስሊንግ ሳይኮሎጂ የድህረ ምረቃ ተማሪ ነኝ። ይህ ቃለ-መጠይቅ በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የምክር አገልግሎትን ለቤተክርስቲያኗ ምዕመናን ተደራሽ ከማድረግ አቋጧ ጋር በተያያዘ ቤተክርስቲያኗ ምን ዓይነት ተቅዋማዊ አደረጃጀት (Structural input) እንዲሁም የአሠራር ሂደት መመሪያ (Functional input) እንዳለት ለመፈተሽ፤ ከዚህም ጋር ተያይዞ ቤተክርስቲያኗ ለወደፊት የምክር አገልግሎት ለመስጠት ለምታዘጋጀው ፖሊሲ እንደ ግብዓት ሊያገለግል እንዲችል ታስቦ የተዘጋጀ ነው። በመሆኑም እርስዎ የሚሰጡኝ መረጃ ለጥናቱ ስኬት እጅግ አስፈላጊ በመሆኑ ተገቢውን ትብብር እንዲያደርጉልኝ በታላቅ አክብሮት እየጠየቅሁ ለሚያደርጉልኝ ትብብር በቅድሚያ አመሰግናለሁ። በፈቃደኝነት መረጃ ከሚሰጡኝ የቤተክርስቲያኒቱ አካላት(አባላት) የተሰበሰበው መረጃ ለዚህ ጥናታዊ ጽሑፍ ግብዓትነት ከሚሆን በቀር ለሌላ ተግባር አይውልም። መረጃ የሚሰጡ የቤተክርስቲያኒቱ አካላት(አባላት) ማንነት ፈቃዳቸውን እስካልሰጡ ድረስ በምስጢር የሚያዘ ይሆናል። ይህ መረጃ በምንም መልኩ የቤተክርስቲያኒቱን መልካም ገጽታ ለማበላሸት ጥቅም ላይ አይውልም።

፩. መግቢያ

የካውንስሊንግ አገልግሎትን በተመለከተ እንደ መግቢያ ከዚህ ቀጥሎ ያሉት ጥያቄዎች የሚቀርቡት

- በቅድስት ሥላሴ መንፈሳዊ ኮሌጅ ክርስቲያናዊ ሥነ-ምግባርና ትምህርተ ፍሎት ለሚያስተምሩ መምህራን
 - በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የሊቃውንት ጉባኤ አባላት ነው።
1. እንደ ኢአተቤ አረዳድ ካውንስሊንግ የሚለው ቃል ምንን ያመለክታል?
 2. በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የካውንስሊንግ(የምክር/የምክክር) አገልግሎት አለ?
 3. ካውንስሊንግ ከቤ/ክኗ መንፈሳዊ አገልግሎቶች አንዱ ነው?
 4. ካውንስሊንግ ከቤ/ክኗ መንፈሳዊ አገልግሎቶች አንዱ ለመሆኑ የምታቀርባቸው ማስረጃዎች ይኖራሉ?

፪. የቤተክርስቲያን መሠረታዊ መርሆች በተመለከተ

የምክር አገልግሎት በመስጠት ሂደት የቤተክርስቲያን መሠረታዊ መርሆች ምን ሊሆኑ ይችላሉ የሚለውን ለማወቅ የሚከተሉት ጥያቄዎች ከዚህ በታች ለተጠቀሱት የቤ/ክቱ አካላት የሚቀርቡ ይሆናል።

- በቅድስት ሥላሴ መንፈሳዊ ኮሌጅ ክርስቲያናዊ ሥነ-ምግባርና ትምህርተ ፍለጎት ለሚያስተምሩ መምህራን
- በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የሊቃውንት ጉባኤ አባላት
 1. ቤተክርስቲያን ካላት መንፈሳዊ ጠላቶች ውስጥ «የምክር አገልግሎት» መስጠት አንዱ ነው ብለው ያምናሉ?
 2. ቤተክርስቲያን ካላት መንፈሳዊ ጠላቶች ውስጥ «የምክር አገልግሎት» መስጠት አንድ ተግባር ከሆነ ቤተክርስቲያን ይህን ጠላቶችን በአግባቡ ጸድቆ ማለትም የተቀናጀ የምክር አገልግሎት ለተከፋፈለው ጸደቀው ይሆናል?
 3. ቤተክርስቲያን የተቀናጀ የምክር አገልግሎት ለተከፋፈለው የማትስጥ ከሆነ ምክንያቱ ምንድነው?
 4. ቤተክርስቲያን የምክር አገልግሎት የማትስጥ ከሆነ ይህን የምክር አገልግሎት የቤተክርስቲያን አስተምህሮ መሰረት ባደረገ መልኩ በተቀናጀ መንገድ ጸደቀውን ጸደቀውን ጸደቀውን በጠበቀ ሁኔታ አገልግሎቱን ለመስጠት ያዘጋጃቸው የምክር አገልግሎት ሊሰጡ፣ መመርጥ ለምሳሌ ሰነድ አለ ወይ?
 5. ቤተክርስቲያን የምትሰጠውን የምክር አገልግሎት በስርአት ለመምራት ያዘጋጃቸው ፖሊሲ፣ መመርያ፣ ሰነድ፣ ወዘተ ካለ ይህ ሰነድ የት ጸደቀውን ያሳያል።
 6. ቤተክርስቲያን የምትሰጠውን የምክር አገልግሎት በስርአት ለመምራት ያዘጋጃቸው ፖሊሲ፣ መመርያ፣ ሰነድ፣ ወዘተ ከሌለ አገልግሎቱን በምን አግባብ ለምመርያ ጸደቀላቸው?
 7. ቤተክርስቲያን የምትሰጠውን የምክር አገልግሎት በስርአት ለመምራት ያዘጋጃቸው ፖሊሲ፣ መመርያ፣ ሰነድ፣ ወዘተ አለመኖሩ ምን ለምሳሌ አገልግሎቱን ለቤተክርስቲያን ተከታዮች በማድረስ ሂደት ለማስፈሰስ ለማድረግ አለ?
 8. ቤተክርስቲያን የምትሰጠውን የምክር አገልግሎት በስርአት ለመምራት ያዘጋጃቸው ፖሊሲ፣ መመርያ፣ ሰነድ፣ ወዘተ አለመኖሩ ምን ለምሳሌ አገልግሎቱን ለቤተክርስቲያን ተከታዮች በማድረስ ሂደት ለማስፈሰስ ለማድረግ አለ የሚሉ ከሆነ ከዚህ ችግሮች ምን ምንናቸው?
 9. የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የካውንስሊንግ አገልግሎትን በመስጠት ሂደት የቤተክርስቲያን መሠረታዊ መርሆች ምን ሊሆኑ ይችላሉ?

፫. የቤ/ክን መንፈሳዊ አገልግሎት ከመደገፍ አንጻር የካውንስሊንግ ድርሻን በተመለከተ

የቤ/ክን መንፈሳዊ አገልግሎት ከመደገፍ አንጻር የካውንስሊንግ ድርሻን በተመለከተ የሚከተሉት ጥያቄዎች ከዚህ በታች ለተጠቀሱት የቤ/ክቱ አካላት የሚቀርቡ ይሆናል።

- በቅድስት ሥላሴ መንፈሳዊ ኮሌጅ ክርስቲያናዊ ሥነ-ምግባርና ትምህርተ ፍለጎት ለሚያስተምሩ መምህራን

- በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የሊቃውንት ጉባኤ አባላት
 1. የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የካውንሰሊንግ አገልግሎትን ተግባራዊ ብታደርግ ሀ. ለመንፈሳዊ አገልግሎቱ በምን ዓይነት ሁኔታ ድጋፍ ሊያደርግ ይችላል?
 - ለ. ለየትኛዎቹ የቤ/ክን አካላት አገልግሎቱ ሊሰጥ ይችላል?
 - ሐ. የካውንሰሊንግ አሰጣጥ ስትራቴጂው(መንገዱ) ምን ሊሆን ይችላል?
 - መ. በአገልግሎቱ ለመሰማራት ለሚፈልጉ መስፈርቱ ምን ሊሆን ይችላል?

የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የምክር አገልግሎት አሰጣጥን በተመለከተ መረጃ ለመሰብሰብ የተዘጋጀ ቃለ-መጠይቅ

መግለጫ

ታምራት ውቤ እባላለው፤ በአዲስ አበባ ዩኒቨርሲቲ የካውንስሊንግ ሳይኮሎጂ የድህረ ምረቃ ተማሪ ነኝ። ይህ ቃለመጠይቅ በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የምክር አገልግሎትን ለቤተክርስቲያኗ ምዕመናን ተደራሽ ከማድረግ አቋሟ ጋር በተያያዘ ቤተክርስቲያኗ ምን ዓይነት ተቅዋማዊ አደረጃጀት (Structural input) እንዲሁም የአሠራር ሂደት መመሪያ (Functional input) እንዳለት ለመፈተሽ፣ ከዚህም ጋር ተያይዞ ቤተክርስቲያኗ ለወደፊት የምክር አገልግሎትዋን በተቀናጀ መንገድ ለመምራት ለምታዘጋጀው ፖሊሲ እንደ ግብዓት ሊያገለግል እንዲችል ታስቦ የተዘጋጀ ነው። በመሆኑም እርስዎ የሚሰጡኝ መረጃ ለጥናቱ ስኬት እጅግ አስፈላጊ በመሆኑ ተገቢውን ትብብር እንዲያደርጉልኝ በታላቅ አክብሮት እየጠየቅሁ ለሚያደርጉልኝ ትብብር በቅድሚያ አመሰግናለሁ። በፈቃደኝነት መረጃ ከሚሰጡኝ የቤተክርስቲያኒቱ አካላት(አባላት) የተሰበሰበው መረጃ ለዚህ ጥናታዊ ጽሑፍ ግብዓትነት ከሚሆን በቀር ለሌላ ተግባር አይውልም። መረጃ የሚሰጡ የቤተክርስቲያኒቱ አካላት(አባላት) ማንነት ፈቃዳቸውን እስካልሰጡ ድረስ በምስጢር የሚያዝ ይሆናል። ይህ መረጃ በምንም መልኩ የቤተክርስቲያኒቱን መልካም ገጽታ ለማበላሸት ጥቅም ላይ አይውልም።

፩. የምክር አገልግሎት ምክንያት፣ ዓላማና ግብ

የምክር አገልግሎት ምክንያት፣ ዓላማና ግብን በተመለከተ የሚከተሉት ጥያቄዎች ከዚህ በታች ለተጠቀሱት የቤ/ክቱ አካላት የሚቀርቡ ይሆናል።

- ለጠቅላይ ቤተክህነት/አስተዳደር ጽ/ቤት
- 1. የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የካውንስሊንግ አገልግሎትን በተመለከተ ፖሊሲ ለመቅረጽ ብታቅድ፤

ሀ. የምክር አገልግሎት ምክንያት ምን ሊሆን ይችላል?

ለ. የምክር አገልግሎት ዓላማ ምን ሊሆን ይችላል?

ሐ. የምክር አገልግሎት ግብ ምን ሊሆን ይችላል?

፪. አስፈጻሚነትን(ኃላፊነትና) እና ተጠያቂነትን በተመለከተ

በቤ/ክኗ መዋቅር ውስጥ የምክር አገልግሎትን የማስፈጸም ኃላፊነትንና ተጠያቂነትን በተመለከተ የሚከተሉት ጥያቄዎች ከዚህ በታች ለተጠቀሱት የቤ/ክቱ አካላት የሚቀርቡ ይሆናል፡፡

- ለጠቅላይ ቤተክህነት አስተዳደር ጽ/ቤት
- 1. የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤ/ክ የካውንስሊንግ አገልግሎትን ተግባራዊ ብታደርግ
 - ሀ. የምክር አገልግሎት አስፈጻሚ አካላት እነማን ይሆናሉ?

ለ. የምክር አገልግሎት አስፈጻሚ አካላትን ለመከታተልና ለመቆጣጠር ምን ዓይነት ሥርዓት መዘርጋት ያስፈልጋል?

የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የምክር አገልግሎት አሰጣጥን በተመለከተ

መረጃለመሰብሰብ የተዘጋጀ ቃለ-መጠይቅ

መግለጫ

ታምራት ውቤ እባላለው፤ በአዲስ አበባ ዩኒቨርሲቲ የካውንስሊንግ ሳይኮሎጂ የድህረ ምረቃ ተማሪ ነኝ፡፡ ይህ ቃለመጠይቅ በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የምክር አገልግሎትን ለቤተክርስቲያኗ ምዕመናን ተደራሽ ከማድረግ አቋሚ ጋር በተያያዘ ቤተክርስቲያኗ ምን ዓይነት ተቅዋማዊ አደረጃጀት (Structural input) እንዲሁም የአሠራር ሂደት መመሪያ (Functional input) እንዳለት ለመፈተሽ፤ ከዚህም ጋር ተያይዞ ቤተክርስቲያኗ ለወደፊት የምክር አገልግሎትዋን በተቀናጀ መንገድ ለመምራት ለምታዘጋጀው ፖሊሲ እንደ ግብዓት ሊያገለግል እንዲችል ታስቦ የተዘጋጀ ነው፡፡ በመሆኑም እርስዎ የሚሰጡኝ መረጃ ለጥናቱ ስኬት እጅግ አስፈላጊ በመሆኑ ተገቢውን ትብብር እንዲያደርጉልኝ በታላቅ አክብሮት እየጠየቅሁ ለሚያደርጉልኝ ትብብር በቅድሚያ አመሰግናለሁ፡፡ በፈቃደኝነት መረጃ ከሚሰጡኝ የቤተክርስቲያኒቱ አካላት(አባላት)

የተሰበሰበው መረጃ ለዚህ ጥናታዊ ጽሑፍ ግብዓትነት ከሚሆን በቀር ለሌላ ተግባር አይውልም፡፡ መረጃ

የሚሰጡ የቤተክርስቲያን አካላት(አባላት) ማንነት ፈቃዳቸውን እስካልሰጡ ድረስ በምስጢር የሚያዝ ይሆናል። ይህ መረጃ በምንም መልኩ የቤተክርስቲያንን መልካም ገጽታ ለማበላሸት ጥቅም ላይ አይውልም።

፩. የመመሪያው ርዕስ እና ትርጓሜ

የሚከተለው ክፍል የቤ/ክኗ የአስተዳደር ጉዳዮች መመሪያ የሆነውን “ቃለ-ግጥም” መሠረት በማድረግ ምላሽ ለማግኘት የሚሞከር ይሆናል።

፪. ሥልጣን፣ ኃላፊነትና ተግባር

በቤ/ክኗ የምክር አገልግሎት ውስጥ በአስተዳደር መዋቅር ተዋረድ ያለ እያንዳንዱ አካል የሚኖረውን ሥልጣን፣ ኃላፊነትና ተግባር በተመለከተ የሚከተሉት ጥያቄዎች ከዚህ በታች ለተጠቀሱት የቤ/ክቱ አካላት የሚቀርቡ ይሆናል።

- ለጠቅላይ ቤተክህነት አስተዳደር ጽ/ቤት
- 1. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የጠቅላይ ቤተክህነት ሥልጣን ምን ሊሆን ይችላል?
- 2. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የጠቅላይ ቤተክህነት ኃላፊነት ምን ሊሆን ይችላል?
- 3. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የጠቅላይ ቤተክህነት ተግባር ምን ሊሆን ይችላል?
- 4. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የአህጉረ ስብከት ሥልጣን ምን ሊሆን ይችላል?
- 5. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የአህጉረ ስብከት ኃላፊነት ምን ሊሆን ይችላል?
- 6. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የአህጉረ ስብከት ተግባር ምን ሊሆን ይችላል?
- 7. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የወረዳ ቤተክህነት ሥልጣን ምን ሊሆን ይችላል?
- 8. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የወረዳ ቤተክህነት ኃላፊነት ምን ሊሆን ይችላል?
- 9. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የመቅላይ ቤተክህነት ተግባር ምን ሊሆን ይችላል?
- 10. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የአጥቢያ ቤተክርስቲያን ሥልጣን ምን ሊሆን ይችላል?
- 11. ኢአተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የአጥቢያ ቤተክርስቲያን ኃላፊነት ምን ሊሆን ይችላል?

12. ኢኦተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ የአጥቢያ ቤተክርስቲያን ተግባር ምን ሊሆን ይችላል?

ሷ. መዋቅራዊ አደረጃጀትና አሠራር(አፈጻጸም)

የኢኦተቤ የምክር አገልግሎት ለመስጠት ሊኖራት ስለሚገባው መዋቅራዊ አደረጃጀትና አፈጻጸም በተመለከተ የሚከተሉት ጥያቄዎች ከዚህ በታች ለተጠቀሱት የቤ/ክቱ አካላት የሚቀርቡ ይሆናል።

- ለጠቅላይ ቤተክህነት አስተዳደር ጽ/ቤት
- 1. የኢኦተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ አገልግሎት መስጫ ጣቢያዎችን የማደራጀቱ ኃላፊነት የማን ይሆናል?
- 2. ለመዋቅራዊ አደረጃጀት የሚያስፈልጉ ግብዓቶች ምን ምን ሊሆኑ ይገባቸዋል? በሰው ኃይል፣ በገንዘብ፣ በቁስ፣ ወዘተ...
- 3. የኢኦተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ ሥልጠናና ፈቃድ የመስጠት፣ ክትትል የማድረግና የመቆጣጠር ኃላፊነት የማን ይሆናል?
- 4. የኢኦተቤ የምክር አገልግሎት በመስጠት ሂደት ውስጥ ደንብ፣ የአፈጻጸም መመሪያ፣ የሥነ-ምግባር መመሪያና፣ የብቃት መመዘኛ፣ ወዘተ... የማውጣት ኃላፊነት የማን ይሆናል?
- 5. በኢኦተቤ የምክር አገልግሎት በተመለከተ ለሚደረጉ ጥናትና ምርምሮች የሥነ-ምግባር መመሪያ የማውጣት ኃላፊነት የማን ይሆናል?
- 6. በኢኦተቤ የምክር አገልግሎት በተመለከተ የሚወጡ የጎትመት ውጤቶችን የመከታተል፣ የመገምገምና፣ የመቆጣጠር ኃላፊነት የማን ይሆናል?

DECLARATION

I, the undersigned, declare that this thesis is my work and that I have duly acknowledged the sources of all the materials I have used.

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