

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

PASTORAL COUNSELING SERVICES
IN SOME SELECTED E.O.T.C OF ADDIS ABABA

BY
SISAY OBSIE

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V ACRONYMS

A.A.M.C : American Association of Marriage Counselors

E.F.T Experiential Family Therapists

E.O.T. C : Ethiopian orthodox Tewahodo Church

ACPE : Association for Clinical Pastoral Education.

Abstract

The main objective of the study is to show pastoral counseling service in three selected E.O.T.C. Service of pastoral counseling, the awareness that both counselors and counselees have towards the service, the counseling service and its challenge, the effectiveness of the service in the church and related issues were discussed. Primary data were collected from a sample of 60 church fathers and 60 laities who are using church counseling (because the communication is done only one to one). Researcher used both qualitative and quantitative research approach. Questionnaire was used as main tool for data collection and data were analyzed using SPSS V.20. The major findings of the study showed that even if the counseling psychology are not yet practiced in the church, there was pastoral counseling service which the church used from the very beginning of the Christian era. The response from the laities showed that, there was good outlook for the counseling service and witness for the soul fathers or counselors. In addition to this, there was also a fertile ground in the church for the counseling service with the exceptions of lack of counseling office and modern counseling process. Hence, in addition to Biblical and spiritual counseling, church fathers have to incorporate the scientific counseling service to alleviate the problem of the counselee. Many of the church fathers and laities believed using pastoral counseling interactively with the modern counseling service can create a good relief for the people, so in order to save others and offering them a good solution, the church has to arrange the program with the scholars to create a good awareness for the pastoral counseling activities. In addition, the church has to open office in church and elect those who are able to understand theology with modern counseling psychology to create a relief for the people.

I. INTRODUCTION

1.1 Background

Before Pastoral counseling had its beginnings as a separate discipline in North America, there is the informal practice of the counseling in both Old and New Testament. In this period levities, prophets, Rabbis as well as disciples of our Lord Jesus Christ play a significant role in paving the way for the counseling which is emerged scientifically in the first half of the twentieth century. Ever since apostolic times, counseling has occurred in the Church as a natural function of corporate spiritual life. Paul made it clear that he considered the family of God competent to counsel one another when the need arose. He said, “I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to counsel one another” (Romans 15:14).

As a result churches pastoral ministry had long been associated with counseling and the giving of didactic advice to individuals. The church is urged to provide care and support for wounded physically, spiritually and psychologically besides the victims of diverse issues such as crime and violence for the last two thousand years. The growing need in today’s world and the conditions of these generations are indicators for the churches to address these issues by being part of the solution through providing competent counseling services with its appropriate process (Collins, 1988).

Later on various religious organizations began to incorporate the insights and training of psychiatry, psychology and social work into the training of clergy. As suggested that “every candidate for the ministry receive clinical training for pastoral work similar to the clinical training offered to medical students” .In the 1930s, Rev. Anton Boisen began a program of

placing theological students in supervised contact with mental patients. In time, many seminaries and other training programs for religious professionals began to include clinical pastoral education as part of clerical training. In 1963, the American Association of Pastoral Counselors was founded to provide professional certification for pastoral counselors and pastoral counseling centers. (Crabb, 1977).

In Ethiopia, According to Firehiyowt (cited in Ahmed 2012) the concept and tradition of modern counseling service in Ethiopia is fairly young, and offering of counseling service in Ethiopia is limited mainly to the following setting, higher religious institute, secondary schools, youth centers of HIV/AIDS and other settings such as hospitals, rehabilitation center and orphanages.

The problems left a number of people needing specialized counseling services with its good process. It's clear that counseling service is a corner stone for early access to prevention as well as to care and support services. According to Amare the history of counseling had its origins, first in religion, later in other disciplines. In Ethiopia counseling service with its literal and informal meaning /giving advice/ has an old history. This helping profession was carried by the priest, and significant others in the community (Amare, 2004).

The major domain of functioning among churches is provision of pastoral ministries. Pastoral ministries involve dealing with situations in which the pastors have to provide counseling services and care. The commission of the church is not only to provide for the needy but to reach out to families in conflict, those in grief, depression, anxiety and addictions. In dealing such an issue the process of such pastoral counseling service mainly one way communication, as a result priests cover the overall discussion from the very beginning of the time they meet with their

client (laities) till they finalize their discussion as a result the laities may face difficulties. This study is aimed therefore to assessing the service of pastoral counseling in some selected churches of E.O.T.C. of Addis Ababa.

1.2. Statement of the Problem

A lot of people experience stress related to emotional and mental health problems, regardless of age, gender, faith, economic status and ethnicity. In order to resolve such a problem or when a person is in need of counseling; the service is provided by family and or relatives, friends, peers, neighbors, elders and religious leaders with out formal counseling Service. “there is minimal training in pastoral counseling in most seminaries, leaving many priests to assume a role for which they may be un prepared”(Taylor 2009) .In most religious places such an activities are usual the same is also true for E.O.T.C which follows the traditional ways of counseling method which mean that only based on one way communication and by their own experience based on biblical reference alone as a means for the service of pastoral counseling. This may show that as there is the lack of the formal counseling service in the church.

1.3. Research Questions

1. What does the beginning of the Pastoral counseling services look like?
2. What are the awareness about and needs for pastoral counseling services?
3. What is the pastoral counseling process commonly implemented?
4. How effective are the counseling services?
5. What are the opportunities and challenges of the pastoral counseling service?

1.4. Objectives of the Study

The main objective of the study is assessing the Service of pastoral counseling in some selected churches in E.O.T.C. and the specific objective of the study is to study:-

1. The beginning of Pastoral counseling service this is mostly held in E.O.T.C. of Addis Ababa.
2. The awareness of the counselee and priests towards pastoral service and its service.
3. The process of pastoral counseling service in E.O.T.C.
4. The opportunity and challenge of pastoral counseling service.

1.5. Significance

The findings of this research will be useful for.

1. Churches, ministries, and counseling agencies to provide relevant information to address the counseling service in churches.
2. Those who want to understand the service of pastoral counseling, method of follow up and challenges as well as the relation between priests and their laities.
3. The study may help to create a model for pastoral counseling in our socio-cultural context .
4. Those who want baseline information for further and similar research.

1.6. Delimitation

This research is limited to pastoral counseling service and the study is held in three main diocese of Addis Ababa, that is, Yeka sub city, Lideta Qirkos and Addis ketema and Aqaqi kaliti Sub diocese. There are also other four dioceses which are found in Addis Ababa, because the number of the Church and the number of the Servants are large the researcher restricted to study only those three Dioceses.

1.7. Limitation

This research stands facing difficulties of lack of recent updated information on the number of church servants(priests) in general in Ethiopia and in specific in Addis Ababa. More over nearly all of the churches didn't have a profile of their members concerning counseling service as a result the study antagonizes some snags.

1.8. Operational Definition of Terms

Priest:-preacher, clergies and a teacher, generally one who serves the Church in various gifts.

Pastoral Counseling: - a caring relationship in which one person tries to help another deal more effectively with the stresses of life by Biblical mandate.

Parish church:-A clocal church which is found in the rural part o the country or Local Church.

Follow up: - Asking the Christian confessor whether he/she is fulfilled the order which is given by the soul father.

Referral:-Sending the laities to the church father where they can get a remedy or send them to the church where holy water is found.

Soul father: a priest or a pastor that counsel laities.

Laities:-people those who are attending the pastoral service in the church.

Parishioners:-Local church worshipers or attendants.

Diocess:-It is specific place where a bishop oversee the over all spiritual activities of that church.

II Review of Related Literature

2.1 General nature of Pastoral counseling

2.1.1 Meaning, History and Conceptual frame work

Pastoral counseling is a branch of counseling in which psychologically trained ministers, priests provide therapy services. Pastoral counselors often integrate modern psychological thought and method with traditional religious training in an effort to address psycho spiritual issues in addition to the traditional field of counseling services (Clebsch & Jael 1967).

Pastoral Care, “shepherding,” is the broadest scope takes many forms, but can be summed up as “a Christian reaching out with help, encouragement, or support to another at a time of need”. Closer still is spiritual direction, or coaching, which only differs in its focus, which is centered on the Spirit and improvement. Pastoral Counseling then is a pastor centered on addressing problems experienced by individuals, families, or groups as they cope with the pressures and crisis of life (Ibid 1967).

2.1.2 Purposes and goals of pastoral counseling

Before stating the purpose or goal of pastoral counseling it is important to define what pastoral counseling is. The easiest way to approach a definition is to narrow the field by identifying what pastoral counseling is not since many activities aid Soul Care, or spiritual growth toward Christian sanctification. At its broadest levels, Christians can be provided by friends and family to encourage deep growth and healing Pastoral ministry includes “anything that brings people into contact with God nurtures the growth of their spirits and heals their souls” but is often stunted to maintain all pastoral roles (Benner, 1955).

Hence, the purpose of pastoral counseling is to help parishioners achieve lasting change through a “time-limited relationship that is structured to provide comfort for troubled persons by enhancing their awareness of God's grace and faithful presence and thereby increasing their ability to live their lives more fully in the light of these realizations” Put more simply, the main goal of pastoral counseling is “spiritual growth” by helping people “understand their problems and their lives in the light of their relationship with God” or put another way “to help counselees experience healing, learn coping and relational skills, and growth both personally and spiritually” (Collins, 1988).

2.1.3 Distinctiveness of pastoral counseling from other form of counseling

What distinguishes pastoral counseling from other forms of counseling is the role and accountability of the counselor and his understanding and expression of the pastoral relationship. Pastoral counselors are representatives of the central images of life and its meaning affirmed by their religious communities. Thus pastoral counseling offers a relationship to that understanding of life and faith. Pastoral counseling uses both psychological and theological resources to deepen its understanding of the pastoral relationship. Membership in several organizations that combine theology and mental health has grown in recent years. Some pastoral counselors have developed special training programs to encourage cooperation between religious professionals and counseling professionals on treatment of issues like addiction, since spirituality is an important part of recovery for many people (Ibid, 1988).

Pastoral Counseling is a unique form of treatment which uses spiritual resources as well as psychological understanding for healing and growth. It is provided by certified pastoral counselors, who are not only mental health professionals but who have also had in-depth

religious and theological training. At any time, individuals, couples or families can be confronted by uncertainties and life experiences which threaten to exhaust emotional and spiritual resources. The loss of a loved one, parent-teen conflict, loss of job or the care of an elderly parent is just a few of life's transitions and crises that can be reducing. While some individuals turn to a psychologist, social worker or psychiatrist, others want support and the opportunity to discuss their problems or illness in a spiritual context. Religious communities are one of the principal gateways for individuals seeking assistance with depression, grief, marital conflict, substance abuse, family violence, juvenile delinquency and among other issues and societal problems (Clinebell,1984)

2.2. The pastoral counselor

2.2.1 Becoming a pastoral counselor

According to Ethiopian Orthodox Church the calling of the priests for the spiritual activity is divided into two main parts; the first one is the inward calling, in this kind of calling, one who wants to be a priest is expected to understand why he is called or chosen for the service; once the priest understands his calling and his gift whatever the problem comes he can easily overcome the challenge unless he may frustrate and give up his service. As it is stated in the book of pastoral counseling which serves as a manual for the church fathers, the inward calling may include; being a religious man, spirituality, commitment and devotion to serve the people, knowledge, ethics, holistic approach and other criteria's are included. The more the priests strive to fulfill the criteria the more their spirituality will enhance through time and they become good pastors for themselves and also for others. The second kind of calling for the pastoral activities is the outward calling this is divided into two, that is horizontal and vertical calling, vertical calling means the witness that the priest receives from their God and the other is that the witness of the

people both are their own significance for the good service of the priests. Healthy, good physical appearance this is not to say beauty but to say strength (Habte Mariam, 1959)

2.2.2 Characteristics of Healthy, Ethical, and Properly Motivated Pastoral Counselors.

The first and foremost characteristic of a pastoral counselor should be a clear calling from God to the purpose and goal of pastoral counseling service. Beyond calling, a pastoral counselor should be a person who portrays several important qualities which include: “a genuine interest in people, empathy, personal, self-awareness, awareness of values, tolerance of ambiguity, demonstrate integrity, courage and care” (Collins, 1988). His motivations should be genuine and not based on the need for relationships, the need for control, the need to rescue, the need for information, the need for affirmation and acceptance (Collins, 1988).

Because the counseling relationship is at the core of the helping process, aspects of the relationship will influence how the counselor should help the counselee, or whether or not, the counselor should be counseling a particular individual at all. Collins affirms that all counseling service is cross-cultural, and thus everything must come under scrutiny to ensure it is in fact helping the counselee. This is true all the way down to the terminology the counselor uses, since theological or psychological terms may not be understood. (Ibd,1988).

Pastoral counselors must also be able to identify when they should not counsel a certain person, and instead refer them to another counselor who is better able to assist. This is not a sign of failure, but recognition that “no one counselor can work effectively with every kind of personal problem” Furthermore, every counselor will inevitably feel a sexual attraction for a counselee or when the counselee feel sexually attracted to the counselor, thus necessitating the end of the

helping relationship, since great care must be taken to protect oneself from increasing vulnerabilities that leads to a fall (Collins, 1988).

2.2.3 Pastoral Counseling Skills

As Nyandro define skills as capacities to perform a set of tasks developed through the acquisition of experience and training. In context of E.O.T.C priests practiced counseling to their congregations based on traditional experience. Minor number of church counselors may know about different approaches but these were not so noticeable in the counselors' pastoral counseling service. The reason is majority of church counselors are informal and still counsel in the traditional way. Many traditional practices can also be useful and provide valuable answers yet in many places workable solution may require going beyond tradition that is seeking help from variety of sources. The world view of Ethiopian in large all Africans is similar on the subject of "belief in the omnipotence of the divine to solve the problem of a person. Both the counselor and the counselee expected readymade solution from the external supernatural being rather than helping the person to work through his/her problem to get a solution with the belief that the divine is helping him or her in the process (Nyandro, 2010).

According to Collins (1988), many Christian approaches are built on the theorist views of Biblical teaching. The ongoing debate on whether the pastor should use the 'secular' Skills and techniques of the many schools of counseling and whether there is such a discipline as 'Christian counseling' continues. On the other side currently there are many forms of Christian approaches and each Christian counselor seeks to apply his understanding of the Scripture and secular counseling principles to his ministry.

2.3 The Counseling Process

The counseling process is the technique in which to obtain information, identify the problem and to formulate a plan of action. Counseling methods which bring about change, or deal with a person, will grow out of basic view of man. One's methodology, model in counseling, or method of counseling will come from his presuppositions, of what he believes to be true. No matter how 'good a counseling personality' one has, it will not be effective without some counseling skills. Ministers lacking adequate preparation in psychology and counseling may not know how to gather basic information, how to make a referral, or how to terminate an overly long appointment (Robertson, 1969). In order to be an effective counselor Shertzer and Stone stressed that one must use the following technique: acceptance, clarification general lead encouragement, advice information giving, silence, poise, listening. "The average minister is likely to assume a directive attitude in counseling. By directive we mean guiding the interview through questions, making interpretations and offering solutions and answers. It fits in with the commonly accepted idea as to the minister's task and function (Shertzer and Stone, 1980).

2.3.1 Rapport & relationship building

In pastoral counseling service, a proper relationship between the counselor and the client is very important. Van Arkel supports the idea of strong relationship between a client and a counselor. According to Egan , Rapport and Structuring the counselor spends some time with the client making him/her comfortable the process of counseling begins with building relationship that paves the way for intake. During this relationship building discussions, the pastoral counselor may lead the counselee to talk about his or her expectations of counseling establishing working relationship is very important. However, the counselor has to take note of the reasons given against establishing a working relationship. Some reasons given can help the counselor to be

cautious and critical when establishing a working relationship with clients. The respondents saw the great need of establishing a working relationship in counseling, taking into consideration the biases that might be created. (Kebede 2004) stated “In Ethiopian culture, secret things are not disclosed for someone not personally known. Self-disclosure to a strange person is scary and shameful. One way of dealing with fear of self-disclosure of a counselee may be postponing initial information gathering to next sessions until a person is ready and feels safe for self-disclosure.” (Van Arkel 2005).

2.3.2 Gathering information/data collecting/

The data gathered necessitate getting data over a number of sessions to learn either general or specific facts about the client. It involves specific skills such as observation, inquiry, associating facts, recording information; forming hypotheses. According to (Egan 2007:40), gathering data and identifying assets: The counselor focuses on the family of the client or his/her community. It is important that a counselor know how to ask questions in order to get as much information as possible.” Questions help greatly in giving insight, bringing interaction, and helping toward solutions. Use questions to gain information and to uncover thinking that is below the surface.” (Watke, 1992).

Kebede (2004) stated the pastoral counselor should use open-ended questions unless he or she needs specific information because Ethiopians are defensive to respond to specific questions. They usually ask, “Why?” before responding to such question.

Listening:- Listening refers to the therapist’s ability to capture and understand the messages communicated by clients. Total listening includes: listening to and understanding the client’s verbal messages; observing and reading the client’s nonverbal behavior- posture, facial

expressions, movements, tone of voice and the like. The counselor should listen to the whole person in context of social settings of life, listening to slants or distortions or things that need to be challenged at a later stage (Egan 2007).

2.3.3 Problem definition

Information gathered from the various sources must be worked together. What the counselee said must be reviewed in the light of subsequent statements and their body language to arrive at a Biblical diagnosis and present that diagnosis to the counselee information received is correct and relevant. Accurate information is vital for subsequent problem solving, as you interact; find the evidence, if any, for then beliefs which they hold.” (Watke, 1992)

Once the information collected is assimilated or analyzed, the counselor must be able define the immediate problem. Then can go onto further aspect of the problem solving. Listen selectively (relative to needs), listen responsively, empathetically, not proposing a solution until you have understood the problem.

2.4 Desired changes

The goal of counseling is often achieved if the counselee is involved in the counseling process. Hence it is important that the counselee wants to make the desired change. It is the counselor’s role to match the desired change with the felt and real needs of the counselee(Egan 2007).

2.5 Resources

Compared to other forms of counseling, pastoral counseling is unique that it has its own resources which aren’t formal; however the faith community has potential for counseling. Some of them are the following: Religious resources: prayer, Bible studies, the sacraments, anointing

with oil, the laying of hands, the exercise of spiritual gifts, devotional religious literature and the fellowship (unity) of believers. These resources for counseling are used in an informal sense in the faith community. Matured ministers concerning human resources of counseling in church it can be divided in two parts; the first are those who are full time ministers including the pastor, evangelists, teachers, elders, and others in different ministry divisions. (Kebede 2004)

There are experienced and spiritually matured ministers in faith communities though they do not have training in counseling. They are willing to work with the pastoral counselors. A priest can call upon the resources of a supernatural God that is interested in the daily working of our life. He can also utilize the gifts of the Holy Spirit such as the gift of knowledge, gift of discernment and gift of wisdom in his counseling service (Tang 2006).

The laity counselors while the scope and type is limited it still encompasses the large amount of the counseling that is done in Church. Jay Adams pointed out that counseling as the work of every Christian: he quote from scripture in “Romans 15:14; 15:1; Galatians 6:1; Colossians 3:16” to show every Christian, who is spiritual, who is Spirit-filled should be involved in the work of counseling, he reasoned that since counseling is the process by which one Christian restores another to a place of usefulness to Christ in His Church. The command in the Word of God is very clear that we "restore" any brothers or sisters whom God providentially places in our pathway day by day.”(Adams, 1981:1) The good news is that there are so many excellent resources out there that you can learn from the best without having to travel across the country for a workshop. There are excellent materials on everything from pre-marital preparation to addictions to divorce recovery.

2.6 Referrals

When one is going to encounter some things that need the help of someone with more wisdom and experience. Referring may a great damage can be done by someone who doesn't know what they are doing. There are times when the best course of action is to refer them to another person or trained professional or just more experienced who is able to help the person or couple in crisis. When one realizes just how much is on the line it shouldn't be too hard to swallow your pride and refer. It doesn't mean we are incapable or inferior. Knowing when the proper time to refer is an act of great wisdom, not the confession of your lack of wisdom or understanding. It is easy to get the two mixed up. When should we consider making a referral? If the presenting concern is beyond your clinical training, time and expertise, a good referral may be the most effective and efficient intervention.

To whom should we refer your counselee and others seeking guidance? As we consider this second key to a wise referral, it's important to remember that within each counseling profession, there is an ethically and legally recognized scope of practice based on education, training and experience.(Collins 1988).

Sometimes our best referral will be to a counseling center. In many group practices, psychologists serve as clinical directors guiding their teams of social workers, marriage and family therapists and professional counselors, while retaining consulting psychiatrists on their medical staffs. How should you go about making a referral? our ability to make a wise referral rests on how well-informed we are about the counseling services available in our community or closest major city. A wise referral involves information-gathering. This will require we to make

personal contact with various therapists and group practices in our area. We'll be glad if we take these steps before we need to refer (Lulu, 2006).

2.7. The Challenge of Pastoral Counseling

Counseling is one of the things ministers are asked to do that many have inadequate training in. Mostly in ministry have at best 1-2 classes that are required in the area of counseling. June 2010 Lifeway survey showed that 24% of senior ministers spend 6 hours or more per week counseling. On the flip side, the same percentage said they spent less than an hour per week in counseling. The study didn't get into why some spent so few hours in counseling. It may be that some churches have a counselor on staff. Maybe for others it is avoiding counseling due to feeling inadequate. There can be all sorts of reasons but the bottom line is that it is important for ministers to spend time in one-on-one counseling with those who are hurting and needing direction. (Matt Dabbs, 2012).

Just like with everything else in ministry learning to be a good counselor is learning and growing process. You don't take a 3 hour graduate or undergraduate class in psychology and then go in and try to fix everyone's issues. It is important that you continue to add tools to your toolbox. Yet, pastoral counseling is simultaneously less and more than psychotherapy, as the pastor is more than a counselor, but less involved in a "long-term, in-depth helping process that attempts to bring fundamental change in the counselee's personality, spiritual life, and ways of thinking" However, most religious leaders have neither the time or the training in psychotherapy to do extensive, in depth work. If a situation or crisis requires more than a few informal sessions, it's time to see a certified pastoral counselor (Collins, G.1988).

2.8. Summary and implication

To conclude, pastoral care and counseling service is a helping and supportive service offered by the church through ordained pastors, ministers and laity to go with people in difficult situations in the process of finding better alternatives and making their own best decisions. The researcher perceives approaches which answer questions that arise from its context. Such insights inform the theoretical framework of this study. The review of literature highlights the major areas of pastoral counseling Service in Ethiopia which has to do with the practice effectiveness that are: the concepts of counseling in general, its holistic approach with the world view about God by the community, counselors, and the users. In general, the counseling practice in those churches needs an improvement; on the above areas to heal those distressed by life dilemma. Therefore, ministers should know that when people are facing unexpected situations in life, their understanding of the counselee's perception on the situation plus their presence becomes important to the individual and to the whole family. Such improvement should be the ones, which must go with better approaches of pastoral counseling service matching with our cultural context so that counseling in church can be meaningful.

III. METHODS

3.1 Design

Descriptive survey design was used to conduct the study. The researcher selected this research design because it allows the research to know about the population based on a representative sample and the study also employed a descriptive quantitative and qualitative method involving priests those who work in the church and laities those who are getting service from priests.

3.2 Study site

The study was conducted in Addis Ababa diocese. There are seven dioceses in Addis Ababa from those diocese the researcher studied on Yeka sub city, Lideta Qirkos and Adis ketema Aqaqi kaliti Sub diocese. In these dioceses there are some kind of training which is given for the priests which help them to counsel others.

3.3 Population

The three dioceses were selected to represent the seven Dioceses of Addis Ababa. The target group of the study were selected Priests those who are actively practicing the pastoral service and laities those who are getting the pastoral counseling service.

3.4 Sampling frame and Technique

According to the E.O.T.C statistical office, in 1997 there are 450,000 priests in Ethiopia and from this figure 2250 priests are live in Addis Ababa. All sub cities comprises 170 churches, from this total number the researcher has selected only three dioceses. The sub cities comprise totally 110 churches, in all churches there are 1150 priests from this total number of 60 priests

and laities those who are getting service are 1080 from this number 60 laities were also selected. The three dioceses were selected purposively to represent the all churches of Addis Ababa.

3.5 Instruments

The study was conducted by using questionnaire for priests who are working in pastoral counseling practice in a selected sub diocese, and laities are also selected for the study. The researcher also used an open ended questions and observation in some selected places based on the permission which was asked priests.

3.5.1 Types and content of the instrument

In order to collect information two sets of questionnaires were administered. The first one was for priests of the church those who actively serving the church. The content of this set of questionnaires explore the process of the pastoral counseling in the church. The questionnaires consist 15 parts which comprises 120 items.

Second questionnaire were presented for the member of the church. It has 10 parts and 89 items.

Open ended question:-An open ended question help to get additional information regarding the raised issues.

3.5.2 Piloting

Questionnaire were prepared and administered to the selected participants during the pilot and main study. It was piloted on ten priests and ten laities those who are working in the head office

of the church and possible amendments were on the questionnaires based on the feedback acquired from the pilot study.

3.6 procedures

3.6.1 Administration

The instrument was administered by professionals for its validity. Based on the suggestion which the researcher collected from the professionals possible modification was done. After the respondents filled the questionnaires, the reliability for the total item of the questionnaires was prepared.

3.6.2 Interview

An interview were also organaized to get more clarification from the discussion with the priests and laties in the form of sumi structured type.The observation were also done in the place were priests give the counseling service.

3.7 Data analysis

The collected information from the target group were analyzed both by qualitative as well as quantitative descriptions. The qualitative description employed to analyze the data gathered through the open ended items interview and observation to assess the contribution and challenges of pastoral counseling Service. Quantitative analysis was done using SPSS which is used to see in order to analyze and interprete the obtained data. The various responses obtained from the in-depth interview and key informant interview was analyzed by using narrative technique.

3.8 Ethical consideration

The purpose of the study was informed for all of selected targets. The researcher has told respondents that their participation in the research is on voluntary basis and as a result they have the right to withdraw from the research for any reason at any time. Participants were also asked their consent for audio taping during the interview. Participants were also granted the consent that the data obtained from them will be treated with confidentiality and the researcher informed them that he would keep his promise.

IV. FINDINGS

This chapter presents findings from the data collected using questionnaire and other tools of data collection. The section is organized in to different sections including demographic information of respondents, pastoral counseling service, the awareness and needs for pastoral counseling service, type of pastoral counseling service commonly implemented in the church, opportunities and challenges of pastoral counseling.

4.1 Socio Demographic Characteristics of the Respondents

Table 1. The Socio Demographic

Variable	Levels	Priests		Church attendants	
		Frequency	%	Frequency	%
Sex	Male	53	88.3	34	58.6
	Female	-	-	24	41.4
	Total	53	88.3	58	100
Age in year	Maximum years	55	-	71	-
	Minimum Years	28	-	25	-
	Mean	41.5	-	48	-
Marital status	Married	38	71.6	20	34.5
	Monk	15	28.3	38	65.5
	Total	53	99.9	58	100
	Primary	13	24.5	3	5.2
	Secondary,	11	20.7	5	8.6

	Diploma	8	13.3	19	32.8
Educational status	BA.Degree and above	9	16.9	21	36.2
Professional Training	Theology	24	45.2	-	-
	Other Kind of training	29	54.7	-	-
	Total	53	99.9	-	-
Occupation	Governmental	-	-	20	34.4
	NGO	-	-	7	12
	Private	-	-	19	32.7
	Unemployed	-	-	12	20.6
	Total	-	-	58	99.7
Service title in church	Worker in a department	10	18.9	-	-
	Church leader	10	18.9	-	-
	Preacher	12	22.6	-	-
	Servant of sanctuary	15	28.3	-	-
	Others	4	7.5	-	-
Years of service in church as a priest	Maximum period	46	86.7	-	-
	Minimum Period	2	3.7	-	-

As clearly indicated in table 1, a total of 60 priests and 60 laities have participated in the study by filling questionnaires. Concerning priests, all of the counselors are patriarchal which is 100%, this is due to women's are not allowed to give a counseling service in the church because of the teaching of the church which prohibits such a service.(1cor 14:34-36) The average age was found to be 41.5 and 48 for priests and laities respectively. Concerning marital status of priests, more than half of them (71.6%) were married. About their educational status, 45.2% of priests

were graduated from theology institutions, while the others were at primary, secondary, diploma, or BA degree holders. Other priests have also other kind of training.

The occupation of Laities shows that they are coming from various organizations, governmental (34.4%), private (32.7%), and NGO (12%). The remaining 20.6% were unemployed. None of the priests took any training related to counseling.

The titles which are given for the church counselors mostly depend on their consecration name. The service is most of a time not limited by the time till they depart from this world, because there is no retirement in the church service. Most of them are priests those who are serving the church (in sanctuary) their percentage constituted 28.3%. There are also church leaders those who give the counseling service in addition to their work, their percent is 18.9% while the number of priests those who work in different department of the head office are also the same percentage with the above. Preachers are also those who can get people in all program of the church they have a great possibility to counsel others after their preaching program their percentage is 22.6%. priests (counselors) those who give maximum service are about 86 % while the minimum year are 3.7 %.

4.2. Beginnings of the Counseling Service

4.2.1 How the counselor Engaging in a Counseling service (N=53)

The following table presents response of priests on how they begin rendering counseling service:

Table 2: How counselors Engaged in a counseling service (N=53)

Items	Responses				
	Frequency (%)				
	<u>None</u>	<u>Low</u>	<u>Moderate</u>	<u>High</u>	<u>Total</u>
It is a criteria after consecration	21(39.6%)	5(9.4%)	5(9.4%)	21(39.6%)	52(98.1%)
It is one kind of work in the church	17(32.1%)	11(20.8%)	13(24.5%)	11(20.8%)	52(98.1%)
Because the church gave the training	18(34.6%)	9(17.0%)	16(30.2%)	8(7.1%)	51(96.2%)
Persuasion from laities	17(32.1%)	15(28.3%)	12(22.6%)	7(13.2%)	51(96.2%)
Because you granted certificate In counseling	29(54.7%)	8(15.1%)	11(20.8%)	4(7.5%)	52(98.1%)

As indicated in table 2, close to 40% of respondents acknowledged that delivering counseling service is a criteria for priest hood as high, while 9.4% and 9.4 % moderate and low respectively. Respondents have rated that counseling service is the kind of work which can be done by the priest in the church as moderate which is 24.5%, while 32.1%, 20.8% and 20.8% of the respondents rated as no response, low and high respectively. Of the total number of priests, 8(15%) of the respondents reported the counselors engage in the counseling because the church

gave them training (High) while 16 (30.2%), 9 (17.0%) and 18(34.6%) of them were moderate, low and no response respectively for the item. There are also priests who acknowledged that they were engaged as counselors by the persuasion of other people, and those who rate high were 7(13%), moderate 12 (22.6%), low 15 (28.3%) and none 17(32.1%). Respondents have rated that they were engaged as counselors because they were granted a certificate in counseling service; 4(7.5%) of them agreed highly, while the remaining 11 (20.8%) ,8(15.1%) ,29 (54.7%) agreed moderately, low and no response respectively. with regard to the question How counselors Engaged in a counseling service? In the interview “How you begin the pastoral counseling?” the respondent answered as being elected as a priests is as the same time selected for the pastoral activities which is held in the church, so, according to the respondents no one can hesitate the service as far as he consecrated as priest in the church.

4.2.2 How Counselees come to Counselors

Table: 3: How Counselees come to the Counselors. (N=53)

Item	Respondents				
	None	Low	Moderate	High	Total
Through the notice of the church	12(22.6%)	8(15.1%)	15(28.3%)	16(30.1%)	51(96.2%)
Because counselees are your relatives	14(26.4%)	7(13.2%)	17(32.1%)	13(25.3%)	51(96.2%)
Refers by other Priests	17(32.1%)	23(43.4%)	7(13.2%)	3(5.7%)	50(94.3%)
Sent by others	12(22.6%)	12(22.6%)	20(37.7%)	7(13.2%)	51(96.2%)
Because of special relation with counselee	32(60.4%)	7(13.2%)	10(18.9%)	1(1.9%)	50(94.3%)
By the witness of previous counseled	10(18.9%)	8(15.0%)	16(30.1%)	18(33.9%)	52(97.8%)

Table 3 shows that 16 (30.1%) of respondents agreed highly that counselees come for the service through the notice of the church. Being relative to the counselor is the other way which counselees come to the service which 24.5% of priests agreed highly to the item. Though the procedure is practiced low (43.4%), referring by priests to other priest is also practiced to get the service. 33.9% of priests highly agreed that counselees come to them by the witness of previously counseled individuals.

4.3. Awareness of counselees about and Needs for Counseling Service

Table 4:- Some general indicators of needs for counseling by counselees

Items	Response				<u>Total</u>
	<u>None</u>	<u>Few</u>	<u>Moderat</u>	<u>High</u>	
Availability of counselee	8(15.1%)	13(24.5%)	17(32.%)	12(22.%)	5094.%
Availability of Counselor	6(11.3%)	5(9.4%)	17(32.1)	21(39.6)	49(92.5)
The problem of life of many people	6(11.3%)	14(26.4%)	12(22.6)	20(37.7)	52(98%)

Concerning the indicators for counseling needs, availability of counselor is highly rated (39.6%) than the others under discussion. The problem of life of many people is the other indicator which was rated as high by 37.7%. Availability of counselee is the other indicator which was rated as moderate by 32.1% of respondents.

4.3.1 The Understanding of the Counselees about the Counseling Service

Table 5 below presents about awareness of counseling service

Table 5: Awareness of counselees about counseling (N=58)

Item	Response			
	Agree=	Not Sure	Disagre	Total
I consider counseling as reavling personal mystery	17(19.3%)	6(10.3%)	32(55.2%)	55(84.8%)
Counseling is questioning	20(34.5%)	12(20.7%)	31(33.4%)	63(88.6%)
I don't think counseling is Spiritual	3(3.6%)	9(10.8%)	69(83.1%)	81(97.5%)
Counseling finds solution for human	53(63%)	14(16.8%)	10(12.0%)	77(91.8%)
Counseling is for those who have lots of problems.	38(45.7%)	25(30.1%)	3(3.6%)	(66(79.4%)
It is good that counseling is a one to one relationship.	49(59%)	18(21.6%)	8(9.6%)	75(90.2%)
Nothing is there in counseling rather than westing time			81(97.5%)	

As indicated in table 5, 55.2% of the respondents are disagreed that counseling is about revealing personal mystery while 19.3% of them agreed to the issue and the remaining 10.3% were indifferent. About 35% of respondents agreed that counseling is interrogation and equal amount of them disagreed about its similarity with interrogation.

Large number of respondents (83.1%) agreed that counseling service is spiritual and only 3.6% of them disagreed that counseling shouldn't be given in the church.

63% of the respondents agreed that counseling is used as a remedy for human problem. While 45.7 % of respondents reported as Counseling is for those who have lots of problems in their day to day life. Regarding the relation between counselor and counselee, 59 % of respondents agreed in maintaining a one to one relationship for follow-up purpose. Additionally in the interview which says "How you understand pastoral counseling?" the respondents replied that as pastoral service is the kind of good interrelation between the soul father and the laities in order to share spiritual things and also getting a relief in different life circumstance.

4.3.2 Issue Raised in the Counseling

The counselors were also asked to rate the extent to which the counselees experience different kinds of problems and the responses are presented under Table 6

Table6: Different issues for the need of the counseling

Need Indicators	Responses				Total
	None	Low	Moderate	High	
Age related problems	12 22.6%	26 49.1%	10 18.9%	2 3.8%	50 94.3%
Problems related to fear, anxiety & disturbance	8 15.1%	9 17.0%	24 45.3%	9 17.0%	50 94.3%
Inter-relational problems	10 18.9%	19 35.8 %	15 28.3%	6 11.3%	50 94.3%
Marital problems	12 22.6%	6 11.3 %	22 41.5%	11 20.8	51 96.2%
Spiritual instability	7 13.2%	11 20.8%	22 41.5%	9 17.0%	49 92.5%
Problems of nursing children	12 22.6%	20 37.7%	15 28.3%	2 3.8%	49 92.5%
Sexual impotency	13 24.5%	22 41.5%	15 28.3%	2 3.8%	52 98.1%
Moral decline	12 22.6%	21 39.6%	16 30.2%	3 5.7%	52 98.1%
Economic problem	12 22.6%	9 17 %	15 28.3%	14 26.4%	50 94.3%

The incidence of age related problem for counseling service is rated as high, moderate, and low by 3.8%, 18.9%, and 49.1% respectively. Compared to the age related problems, problems related to fear, anxiety and disturbance were found to be raised more in the service which 17.0 % of priests agreed highly and 45.3% moderately.

As indicated in the table, problems from married individuals were rated as high by 20.8% and moderate by 41.5%. Spiritual instability is the other problem which was reported highly to

priests. Sexual impotency is the other problem reported which 41.5% replied as low and 28.3% as moderate. Moral decline is the other issue rose which 28.3% and 26.4% replied as moderate and high respectively.

4.4. The Counseling Process

The counseling process is a means in which one counselor strives to extract essential information from the counselee. Throughout all the process of the counseling service the counselor goes through all the techniques of counseling.

4.4 1. Ensuring basic Principles in Making the Relationship with Counselees

Table 7; Building a good relationship with counselees (N=53)

Items	Respondents			Total
	Dis-agree	Not sure	Agree	
Arranging suitable times to communicate with the counselee	14(26.4%)	4(7.5%)	32(60.4%)	50(94.3%)
I invite for praying before we start the session	15(28.3%)	1(1.9%)	35(66%)	51(92.2%)
Before the session I talk about things not related with counseling.	17(32.1%)	12(22.6%)	22(41.5%)	51(96.2%)
I make Sure their understanding about counseling	11(20.8%)	10(18.9%)	30(56.6%)	51(96.2%)
I direct the counseling service	10(18.9%)	7(13.2%)	34(64.2%)	51(96.2%)
I encourage counselees who are unable to express themselves	12(22.6%)	6(11.3%)	33(62.3%)	51(96.2%)

As clearly indicated in table 7, regarding the arrangement of suitable time for communication with the counselee, 60.4% of the respondent is doing such things while 26.4% said as they are not arranging suitable time to communicate with their client. About 7.5% of the respondents are not sure whether they are arranging suitable time for communication or not. More than half (66%) of the respondent are starting their session by praying with their counselees, while 28.3% of them are not agreeing with this idea. About 1.9% of them are not sure with the above idea. About 41% of the respondents agreed with the idea which says “before the session is started I discuss ideas which is not related with the counseling” 22.6 % of the counselees are not sure whether they are using such process, and 32.1% of the respondent are not discussing unrelated ideas with their counselees before they start their counseling session.

About their effort to make sure that their respective counselees understand about counseling, 56.6% of the counselor reported that they give awareness on the area.

It was also found out that 62.3% of counselors encourage their respective counselees to express themselves freely, while 22.6% were not practicing it. With regard to counseling process and the Ensuring basic principles in making the relationship with counselees in the interview “what is the general process of pastoral counseling which is held in the church?” the respondent answered that, as pastoral counseling service is started with the prayer and arranging time and place with the laities, as the respondents informed me that after doing such a preparation they start to relating the issue with the biblical reference in order to create a good relief for the counselee

4.4.2 Understanding the Counselee's Problem and Making them part of the Solution.

In the process of the counseling process making the counselee part of the solution is its own advantage, even if in spiritual counseling such kind of participatory is no well known but there are some few priests those who used such techniques

Table 8: Making the counselee part of the solution. (N=53)

Item	Response				
	None	Low	Moderate	High	Total
Listening Attentively.	2(3.8%)	2(3.8%)	14(26.4%)	32(60.4)	50(94.3%)
Encouraging the counselee to express themselves.	1(1.9%)	2(3.8%)	14(26.4%)	33(62.3)	50(94.3%)
Helping them to be within the context of counseling	13(24.5%)	9(16.9%)	11(20.7%)	18(33.9%)	51(94.9%)
Confronting their wrong thought.	12(22.6%)	5(9.4%)	17(32%)	18(33.9%)	52(97.9%)
Recognizing them by reflecting what they say.	17(32.0%)	11(20.7%)	18(33.9%)	4(7.5%)	50(94.1%)

In an effort to make counselee part of the solution, one of the most widely used practice by counselors is encouraging counselees to express themselves which 62.3% of replies goes to high and 26.4% as moderate. The other mechanism used to make counselee part of a solution is to listen them attentively, which 60.4% of respondents exercise it highly while 26.4% moderately. Helping counselee to stay within the context of counseling was practiced highly by 33.9% and

moderately by 20.7%. Confronting counselees wrong thought is another mechanism which was practiced highly by 33.9% and moderately by 32.0%. Respondents those who are reflecting what their counselee says for the sake of giving attention is 7.5 % while 32 % of the respondents are not making use of this technique.

4.4.3 Making the counselee's part of the solutions of their problem

Here the table tells us how counselor did not make them part of the solution

Table: 8.1 what is the reason if counselees are not your part of solution.(N=53)

Item	Response			Total
	<u>Always</u>	<u>Some times</u>	<u>Never</u>	
Because they haven't any knowledge of counseling	15(28.3%)	19(35.8%)	13(24.5%)	47(88.7%)
Because of their misunderstanding about counseling	18(34%)	17(32.1%)	10(18.9%)	45(84.9%)
Because of inability to express their thought	6(11.3%)	9(16.9%)	30(56.6%)	45(84.9%)
Because the thinking of counselor is better than the counselee	8(15%)	13(24.5%)	27(50.9%)	48(90.4%)

Concerning reasons as to how the counselor is not making the counselee part of solution required, misunderstanding of counselee about counseling is one of the issues which was acknowledged by 34% of respondents. Lack of knowledge about counseling is another issue which hinders counselees to become part of the solution (28.3% always, and 35.8% sometimes). Out of the total respondents, 15.0% and 24.5% assume that their level of thinking is better than their respective counselee always and sometimes respectively. Inability of the counselee to express himself/herself is another reason which doesn't facilitate the involvement of the counselee in searching for solutions which 11.3% of respondents acknowledged as always and 16.9% sometimes.

4.4.4 Taking Action for Change

In the following table we will look the way how the counselor take an action in the process of counseling.

Table: 9 Actions taken by the counselor to tackle the problem.(N=53)

Item	Response			
	<u>Yes</u>	<u>sometimes</u>	<u>Never</u>	<u>Total</u>
Planning with the counselees regarding what they do.	16(30.2%)	13(24.5%)	22(41.5%)	51(96.2%)
Giving home work related with their issues.	17(32.1%)	19(35.8%)	16(30.2%)	52(98.1%)
Telling them to repent	31(58.5%)	14(26.4%)	6(11.3%)	51(96.2%)
Telling them to return back what is not belonging to them	24(45.3%)	16(30.2%)	11(20.5%)	51(96.2%)
Helping them to advocate for reconciliation and forgiveness	31(58.5%)	14(26.4%)	5(9.4%)	50(94.3%)
Prying together for the mercy and forgiveness of God.	27(50.9%)	16(30.2%)	8(15.1%)	51(96.2%)
Attending them to accomplish their homework	15(28.3%)	14(26.4%)	22(41.5%)	51(96.2%)

Concerning the actions taken as part of the counseling service, telling them to repent and helping them to advocate for reconciliation and forgiveness were rated as top actions.

Telling respective counselee to repent was recommended always by 58.5% and seldom by 26.4% of counselors. The same frequency holds true for reconciliation and forgiveness. The other

actions which were acknowledged better were praying together for the mercy and forgive of God, and telling counselee to return back what is not belonging to them. Praying was practiced by 50.9% (always) and 30.2% (seldom) while advising them to return back what is not belonging to them was recommended by 45.3% (always) and 30.2% (seldom). Other issues raised as possible actions were, planning with the counselee for possible actions, giving homework related to their issue and following its progress.

4.4.5. Resource used in Pastoral Counseling

Table 10: Resources used by the counselors'

Table 10 shows possible resources used in the counseling service. All the options provided were acknowledged; holy bible, fasting and praying, alms giving, counselors life experience, witness of others, traditional practice of elders, confession, one tenth, and holy communion.

Of the resources listed above, Holy Bible, confession and Holy Communion were highly used resources to solve counselee problems. Their percent were 56.6%, 49.1% and 49.1% respectively. Fasting and praying is another resource which was used highly by 45.3% of counselors. The highest percent for no-used resources goes to one tenth which 30.2% of counselors were not practicing it. Others include Holy Bible and alms giving.

The following table presents data on how priests of different church make use of the resources which is explained in table.

Table 11 How they make use of the resources (N=53)

<u>Items</u>	Response				Total
	None	Low	Medium	High	
By giving an instruction	16(30.2)	13(24.5)	9(17%)	12(22.6%)	50(94.3%)
By giving an information	15(28.3%)	3(5.7%)	17(32.1%)	15(28.3%)	50(94.3%)
Teaching	14(26.4)	1(1.9%)	2(3.8%)	32(60.4%)	49(92.5%)
Meditating & recite the scripture.	14(26.4)	14(26.4)	14(26.4%)	7(13.2%)	49(92.5%)
Praying	14(26.4)	4(7.5%)	6(11.3%)	25(47.2%)	49(92.5%)

As presented in table 11, of the possible mechanisms which were employed to make use of available resources, teaching was found to be highly practiced (60.4%). The other mechanism was praying which was practiced by 47.2% and 11.3% of counselors highly and moderately respectively. Giving instruction as a mechanism and giving information were not practiced by 30.2% and 28.3% of counselors respectively. Mediating and reciting scriptures is another mechanism which was highly practiced by only 13.2% of counselors.

4.4.6 Referral of the Counselees to other Professionals

There is time when church counselors refer their counselees to someone else who can help the counselees better than them, in table we can see where the counselors of the church refer.

Table 12=Referring the counselees to another professionals (N=53)

Items	Respondent			
I send counselees for additional support to :-	Never	Sometime	Always	Total
Fathers of Monasteries and holy water	11(20.8%	17(32.1%)	24(45.3 %	50(94.%
Those who graduate in theology	20(37.7%	15(28.3%	15(28.3 %	50(94.%
Psychiatrist	28(52.8%	6(11.3%	16(27.6 %	50(94.%
Lawyers	32(60.4%	8(15%	11(20.8 %	51(96.2 %
Professional counselors	24(45.3%	13(24.5%	13(24.5 %	50(94.%

As depicted in table 12 , 45.3% of counselors always refer their respective counselee to fathers of monasteries and holy water .20.8% of them were not practicing the same. Other area for referral was those individuals who graduated in theology, which 28.3% of church counselors practiced it always the same percentage is also said sometimes. More than half of the counselors were not referring their client to psychiatrist for treatment but 27.6% of them practice it always. Close to

70% of church counselors were not referring their respective counselee to lawyers while 20.8% of them were sending them to lawyers. Only 24.5% of counselors were referring their client to professional counselors while 45% were not referring them.

4.5. Quality of the Counseling Service: Views about Effectiveness and Counseling impact

The process in which both counselors and counsees relied up on is the main thing in the process of counseling table tells us the counseling process of counselee and counselors.

Table13:-Counsees view about the counseling process (N=58)

Item	Response				Mean
	High=0	Moderate=1	Low=2	None=3	
I can easily get my counselor and discuss my problem	9(15.5%)	16(27.6%)	12(20.7%)	14(24.1%)	1.39
He gives attention and listens to me as much as he can.	21(36.2%)	7(12.1%)	10(17.2%)	13(22.4%)	1.70
He gives an answer for all of my questions	15(25.9%)	16(27.6%)	9(15.5%)	11(19.0%)	1.68
He refers me to other professionals	9(15.5%)	17(29.3%)	10(17.2%)	15(25.9%)	1.39

Of the questions which is related to quality of the counseling service, the attention given by their respective counselor is the one which was highly rated (mean=1.70). Of the total counselee, 36.2%, 12.1%, and 17.2% of them acknowledged that the attention given to them as high, moderate and low respectively. Finding answers to their problems from their counselors is another item which was rated as high (25.9%), moderate (27.6%), and low (15.5%). Easy access

of counselors and referring their counselee to other professionals were rated low in which close to quarter of respondents replied that there is a challenge in the issued rose.

Counselees were also asked to evaluate the counseling service that they obtained in the church. Their responses are summarized on Table 14.

Table 14:- The Response of the Counselee after they got Counseling service from Priests (N=58)

Reflection on the counseling service	Response				Mean
	High=0	Moderate =1	Very few=2	None =3	
I am satisfied with the counseling I received from my soul father	23(39.7%)	8(13.8%)	5(8.6%)	12(20.7%)	1.8
I satisfied physically and mentally by what I got from my confession father	21(36.2%)	10(17.2%)	1(2.1%)	10(17.2%)	1.8
The counselor has helped me to develop better coping skill	18(31%)	13(22.4%)	9(15.5%)	8(13.8%)	1.8
When the problem reoccurred I get counselor again	15(25.9%)	9(15.5%)	9(15.5%)	13(22.4%)	1.5
The counselor attends me after counseling session	12(20.7%)	15(25.9%)	13(22.4%)	7(12.1%)	1.6
After counseling service I observe a good change in my family.	17(29.3%)	11(19.0%)	6(10.3%)	7(12.1%)	1.9
After I got a counseling service I saw a good change in my marriage	19(32.8%)	8(13.8%)	3(5.2%)	7(12.1%)	2.0

I did not get any change	2(3.4%)	10(17.2%)	6(10.3%)	26(44.8%)	0.72
After counseling service I lost what I have before	3(5.2%)	12(20.7%)	3(5.2%)	26(44.8%)	0.81
The attitude that I have towards my children and marriage decreased	3(5.2%)	1(1.7%)	9(15.5%)	28(48.3%)	0.55

Regarding the view of the counselee on the change that they got from the counseling service, 39.7 of the counselee reported that as they are highly satisfied by what they got from the counseling session, while 20.7% of the counselee reported as they didn't got anything from the counseling service. 13.8% of the counselee reported that as they satisfied moderately.

Those counselee who are highly satisfied physically and mentally are 36.2% while 17.2% of the counselee are not satisfied. 31% of counselee were highly satisfied that their counselors have helped them to develop better coping skills, while 22.4% were moderately satisfied on the same. About 25 % of the respondents have got a chance to get their counselor after their problem is reoccurred. About 20.7% of the counselee replied as their counselors are visiting them after the counseling session. Few of them have not got this chance their percentage is about 22.4%. Besides, 12.1% of the counselee were not attended by the counselors after the session. Those counselee who observed a good change in their family are about 29.3% while 12.1% of them did not observe any new things in their family after counseling service.

There are also counselees who have got a change in their marriage which their percent were about 32%, while 12.1% replied that they didn't get any change in their marriage. There are also counselees those who reported as they didn't get any change from the counseling service, their percentage is 3.4 while those giving a witness as they got a change from the counseling service are 44.8%. Very few (5.2%) number of counselees reported that they lost what they have after counseling service but those opposing this idea were 44.8%. Regarding the attitude the counselee experience towards their children and marriage are negative only for 5.2% of the counselees while 48.3 % of the respondents are not agreeing with this idea.

Having assessed the counseling service, the next task is to check the impact of the service in general and its impact on the specific functioning of the counselees; mainly psychological, self-esteem, social and spiritual well being of clients. The following analysis are meant to deal with this issue.

We begin with perceived general impacts of counseling. Data about general impacts are summarized on Table 15.

Table 15:-Impact of the counseling service on the beneficiaries. (N=53)

Item	Response				Total
	<u>None</u>	<u>Low</u>	<u>Mode rate</u>	<u>High</u>	
Those whose life has changed after counseling	12(22.6%)	4(7.5%)	7(13.2 %)	26(49.1 %)	49(92.5%)
Those whose life is not changed much after counseling	8(15.1%)	12(22.6%)	12(22.6%)	17(32.1 %)	49(92.5%)

Those whose problem reoccurred after counseling	8(15%)	11(20.7%)	17(32.1%)	17(32.1%)	51(96.2%)
Those who come with anew problem	23(43.3%)	12(22.6%)	10(18.5%)	3(5.6%)	48(90.6%)
Those who complained that the counseling is not effective in their life	20(37.7%)	11(20.7%)	7(13.2%)	12(22.6%)	50(94.3%)

Regarding the impact of the counseling service on the counselees, counselors have given their response and it was found out that 49.1% of the counselor responded as there are counselees those whose life is changed after the counseling service while 32.1% of the counselor responded as they didn't see any change on the life of their counselee. It was also reported that there are counselees whose problem has reoccurred after the counseling service and it was reported highly by 32.1% and moderately by 32.1%. There are also counselees who come up with new problems to their counselors which after they got a counseling service, counselors those who agree with this idea are about only 5.6% while 43.3% of them are not agreed with this idea. There are also counselees those who are complaining that the counseling is not effective in their life, with this idea about 22.6 % of the respondents have agreed with this idea while 37.7 of them have disagreed.

The next measure of impact considered is self-esteem (Table 16).

Table 16 Counselees rating of their self-esteem (N=58) #1 Rosenberg self-esteem.

<u>Item</u>	<u>Response</u>			<u>Total</u>
	<u>Agree</u>	<u>Not sure</u>	<u>Disagree</u>	
#1 I feel that I am a person of worth.	29(50%)	19(32.8%)	6(10.3%)	54(93%)
#1 I feel that I have a number of good qualities	21(36.2%)	26(44.8%)	8(13.8%)	55(94.7%)
#1 I am inclined to feel that I am a failure	32(55.2%)	12(20.7%)	10(17.2%)	54(93%)
#2 I feel as if I do not inferior from others	35(60.3%)	12(20.7%)	7(12.1%)	54(93%)
#1 Here after I can live a good way of life	28(48.3%)	22(37.9%)	4(6.9%)	54(93%)
#2 I feel to get a respect from others	48(82.8%)	2(3.4%)	4(6.9%)	54(93%)
#1 I take a positive attitude towards other	39(67.24%)	19(32.7%)	-	58(99.94%)

As indicated in table 16, half of the respondents feel that they are a person of worth, while 32.8% and 10.3% replied not sure and disagree to the question, respectively. Only 36.2% of respondents feel that they have a number of good qualities, but close to 50% of respondents were not sure about their good qualities that they have and 13.8% of respondents have replied that they have no good qualities in them. It was also found out that more than half (55.2%) of respondents inclined to feel that they are a failure which only 17.2% disagreed to the issue under consideration. A good number of respondents (60.3%) feel that they are not inferior from others, which only 12.1% feel this way. Close to 50% of respondents feel that they can live in a good way here after. The majority of respondents (82.8%) feel that they should get respect from others. Overall, 67.24% of respondents take a positive attitude towards others.

The last measure of impact is spiritual wellbeing (see Table 17)

Table: 17 spiritual well being (N=58)

Items	Response			Total
	Yes	I am not sure	No	
I am willing to forgive myself and others	47	10	-	57
	81.0%	17.2%	-	98.3%
I have a good belief system with my God	38	15	4	57
	65.5%	25.9%	6.9%	98.3%
I have my own worshipping system in my Religion	50	-	5	55
	86.2%	-	8.6%	94.7
I participate in regular and permanent programs with the member of the church	37	9	11	57
	63.8%	15.5%	19.0%	98.3%
I give almsgiving	46	8	3	57
	79.3%	13.8%	5.2%	98.3%
I read Holy Bible and other spiritual books	29	17	11	57
	50.0%	29.3%	19.0%	98.3%
I look for and work toward balance	40	12	5	57
	69.0%	20.7%	8.6%	98.3%
What I am doing is because of the will of Almighty God	39	15	3	57
	67.2%	25.9%	5.2%	98.3%
I am giving one tenth for God Properly	34	10	11	55
	58.6%	17.2%	18.9%	94.7%
I offer a gift for the church	45	4	5	54
	77.5%	6.9%	8.6%	93%

Concerning their spiritual wellbeing, more than 80% of counselee were willing to forgive themselves and others while 17.2% were not sure about their stand on this. Among the counselees, 65.5% of them reported that they have a good belief system with their God while 25.9% and 6.9% were not sure about it and feel that they have no that belief respectively. Close to 87% of the respondents have their own worshipping system in their religion. Good number of

respondents (63.8%) participated in regular and permanent programs with other members of the church. The data also showed that more than three fourth of respondents were giving alms. Half of the respondents were found to read Holy bible and other spiritual books. Concerning the will of God in their life, 67.2% of them feel what they are doing is actually due to the will of Almighty God. Close to 60% of respondents replied that they are giving one tenth for God properly while 18.9% not. 77.5% were also found out to offer gift for the church while 8.6% not giving any.

4.6. Opportunities and Challenges

To begin with opportunities, Table 19 presents some of the favorable conditions making counseling services possible in churches.

Table 19:-Favorable condition making the counseling service active in the church (N=53)

	Yes	No	
The counselor knowledge of theology	27(50.9%)	24(45.3%)	51(96.2)
The door of the church is open for the troubled	48(90.6%)	3(5.7%)	51(96.2)
The service is free	48(90.6%)	4(7.5%)	52(98.1)
The confidence of the Flocks on the spiritual authority of Their fathers	45(84.9%)	6(11.3%)	51(96.2)
The unity of the believers for worship	48(90.6%)	3(5.7%)	51(96.2)
The prayer support gives a relief for many	52(98.1%)	-	52(98.1)
		-	

Concerning favorable conditions for counseling service, the prayer service giving a relief for many, the door of the church being open for troubled ones, the service being free, and the unity of the believers for worship were the highly rated ones which were acknowledged by 98.1%, 90.6%, 90.6% and 90.6% of respondents respectively. Other conditions include the confidence of the flock on the spiritual authority of their fathers which is agreed by 84.9%. It can be seen on the table that 45.3% of respondents have some sort of reservation on the counselor knowledge of theology.

The challenges making counseling provisions a difficult exercise are in the same way summarized on Table 20.

Table 20:-Challenge faced in providing the counseling service (N=53)

	Agree=0	I am not sure=1	Disagree=2	
Wrong perception about counseling	10(18.9%)	14(26.4%)	20(37.7%)	49(92.5%)
Wrong attitude towards counselee	9(17%)	18(33.9%)	23(43.3%)	50(94.3%)
In adequate counseling training	19(35.8%)	15(28.3%)	16(30.1%)	50(94.3%)
In adequate perception about Holistic ministry	15(28.3%)	13(24.5%)	21(39.6%)	49(92.5%)
In appropriate intimacy with counselee	20(37.7%)	16(30.1%)	14(26.4%)	50(94.3%)
Lack of sufficient attention by the church	20(37.7%)	19(35.8%)	12(22.6%)	51(96.2%)
Established practices pressure hostile to change	19(35.8%)	12(22.6%)	19(35.8%)	50(94.3%)

One of the challenges in providing counseling service, as noted by counselors was lack of sufficient attention given by the church which 37.7% of respondents have agreed. The same percentage was found for inappropriate intimacy with the counselee. Inadequate counseling training was the other top challenge which was affecting the counseling service which 35.8% of respondents have agreed. A challenge which was least rated, among the given options, was wrong attitude developed towards the counselee which 43.3% of respondents didn't see as a challenge. The other least rated challenge was inadequate perception about holistic ministry which 39.6% of them agreed as not a challenge. In addition to this the respondent interviewed about the opportunities and challenges of pastoral counseling "what is the opportunities and challenges of pastoral counseling?" the respondent replied that as there are many challenges and opportunities regarding the pastoral counseling. They said that, as there are many priests in the church those who able to change the life of every individual person.

V. Discussion

The objective of the study was to examine the practice of pastoral counseling in selected churches of the Ethiopian Orthodox Tewahido Church. Questionnaires were used to collect primary data from Church Fathers and Laities of the church regarding common issues related to the pastoral counseling Service, What does the beginning of the Pastoral counseling services look like? the awareness about and needs for pastoral counseling services, the pastoral counseling process commonly implemented, the effectiveness of counseling services, and Opportunities and challenges to render counseling service were also assessed.

The Beginning of the Pastoral Counseling Services

As it is stated in the book of pastoral counseling which serve as manual for the church fathers, the inward calling may include; being religious man, Spirituality, Commitment and devotion to serve the people, Knowledge, ethics, holistic approach and other criteria's are included. The more the priests strive to fulfill the criteria the more their spirituality will enhance through time and they become good pastors for themselves and also for others. The second kind of calling for the pastoral activities is the out ward calling this is divided in two, that is horizontal and vertical calling, vertical calling mean the witness that the priests receives from their God and the other is that the witness of the people both are their own significance for the good service of the priests. Healthy, good physical appearance this is not to say beauty but to say strength (Habte Mariam, 1959)

It was found out that less than half of the counselors were engaged in the service provision because it was considered as criteria for priesthood. There are also priests who involved in the counseling process due to persuasion of other people. The study showed that more than half of the counselors were arranging suitable time for communication with their respective counselees. Majority of counselors were starting their counseling session by praying together with their counselee. According to the tradition of the church, whatever one is doing in church is started with the praying. Such kind of respecting the ethics and teaching of the church may help the counselor to build a good relationship with the counselees.

Awareness and Need of Pastoral Counseling Service.

Awareness

The other thing which the counseling Service emphasizes was about helping the counselees to understand what is mean by counseling service. Here more than half of the counselors practice this issue which in turn paves the way for confession and partaking Holy Communion from the church. As it is indicated in the study, most counselee came to counseling service through the witness of the other people who got a service from the counselor. As it is informed in the interview part many people rather than simply accepting what the church says regarding soul fathers, they prefer to get their own soul fathers through the witness of their friends those who know church fathers closely.

Need of the Counseling

Regarding the need of the counseling majorities of the respondents replied that the existing life situation is the main issues for their need. As a result, the level of their contact is three days in a

week and 35 minutes per day, based on this idea we can reach to a conclusion which says there are an awareness of the need of the counseling service, because beyond 80% of the respondents are in a position to accept counseling is essential and spiritual for them.

As it is stated in the study the need of the counseling is becoming high among people those who are found in the economic problem. Marital problems, spiritual instability, and problem related to fear, anxiety and disturbance were other challenges that forced counselees to look for counseling service.

The Process of Pastoral Counseling Service

As IT It's stated In the literature part counseling process is the technique in which to obtain information, identify the problem and to formula a plan of action. Counseling methods which bring about change, or deal with a person, will grow out of your basic view of man. One's methodology, model in counseling, or method of counseling will come from his presuppositions, of what he believes to be true. No matter how 'good a counseling personality' one has, it will not be effective without some counseling skills. Ministers lacking adequate preparation in psychology and counseling may not know how to gather basic information, how to make a referral, or how to terminate an overly long appointment (Robertson, 1969).

Controlling the Counseling Session

Regarding controlling the counseling session, great number of the counselors were directing and controlling the service while good number of counselor encourage the counselees to express themselves by telling the histories of their forefathers.

Making the Counselee's part of the Solution

Regarding identifying the problem and making the counselee's part of the solution, the result of the study shows that priests were helping their respective counselees in listening attentively, encouraging the counselees to express themselves, and helping them to be within the context of the counseling session. Less than half of the counselors were found to discuss other issues with their counselee to maintain rapport with their counselee.

Referral

There are times when the best course of action is to refer them to another person or trained professional or just more experienced who is able to help the person or couple in crisis. When one realizes just how much is on the line it shouldn't be too hard to swallow your pride and refer. It doesn't mean we are incapable or inferior. Knowing when the proper time to refer is an act of great wisdom, not the confession of your lack of wisdom or understanding. It is easy to get the two mixed up. When should we consider making a referral? If the presenting concern is beyond your clinical training, time and expertise, a good referral may be the most effective and efficient intervention.(Collins 1988)

Regarding referral of counselees to other places, majorities of the counselors reported that they are referring them fathers of monasteries and holy water, while few of them were referring to professional counselors. As revealed in the interview, most of the counselors are not making use of referral techniques in the pastoral counseling process because they feel as if they rejected or disregarded by their counselees.

Opportunities and Challenges of Pastoral Counseling Service

Opportunities

As it is shown in the study there are many favorable conditions in the church for pastoral counseling service. The first and the prominent is the door of the church being open for those who are troubled and service which is given in the church is being free of charge. There is also the confidence among the counselees towards their counselors; the prayer of the church is also the other thing which makes the church favorable for the pastoral counseling service.

Challenges

As it is stated there are many challenges in pastoral counseling service including lack of sufficient attention by the church to the service and inappropriate intimacy with the counselees are among the top challenges which the counselee's faces in the pastoral counseling process.

VI. Conclusion and Recommendation

6.1. Conclusion

The Study was conducted in selected E.O.T.C sub cities which is found in Addis Ababa. In the selected sub cities, Yeka ,Akaki Kaliti and Kolfe keranyo, there are around 49 churches and 980 priests. The subject of the study where 60 priests and 60 laities. In the study population of priests, women were not included in the study as they are not allowed to give a pastoral counseling service in the church. Among the 60 laities, 24 were women and 34 were men. Questionnaire was distributed to the selected respondents and data was analyzed using SPSS software by producing descriptive statistics. Based on the analysis of data, the following conclusions were made:

1. Before the priests come to the service of the pastoral counseling, he have to get vertical and horizontal witness.
2. Based on this witness he become a priests and pastoral counseling service is seen as one of his basic work in addition to the service of sanctuary.
3. Delivering counseling service is the criteria for the ordained priest.
- 4.The availability of the counslee in the church and the problem of many people is the indicator for the need of pastoral counseling service.
- 5.For most of the counselee the pastoral counseling service is a spiritual service in which many of them get a relief for their problem.

6. Counselees come to the counselors through different ways, which the main and the most common one witness of previously counseled individuals.

7. Most of the time the service of pastoral counseling is started with praying and then the counsellor motivates and encourages his clients in order to get a relevant information.

8. Most of a time the session is covered by the priests the laities haven't opportunities to say something regarding themselves rather than attending what the priest say for them.

9. In the church, in addition to the public service, there is a need of counseling service as the number of people looking for a counseling service is increasing through time.

10. Even though the church has her own favorable condition for pastoral counseling service, there is no office for this activity and the counseling process is also not satisfactory.

11. The main resource for counseling service was mainly limited to Holy Scriptures which needs to be strengthened more for quality provision of counseling service.

6.2 Recommendations

The following are some of the recommendations based on the result obtained from the respondents:

- Since the church is opened always for all of people those who want relief, she have to have a well trained servants.
- The counselors need to be well equipped with spiritual and modern kind of counseling Service which organizing training could be one solution to overcome the challenge.
- There are many favorable opportunities to render counseling service in the church. To facilitate pastoral counseling service, an office needs to be allocated for such purpose as counseling in an open space might take attention of both the counselor and counselee and hence affects its effectiveness.
- Beyond the use of Holy Bible and other kind of Holy Scriptures, the church has to integrate the use of scientific methods and material in rendering the service as per the need of the new generation.
- Pastoral counseling is not merely the use of certain material.IT is first of all the counselour use of himself in a manner that help the counseled to do something constructive about his trouble.
- The techniqe that he apply but rather the total attitude of the priests towards to his people Its aslo another essential issue, so priests have to feel about their people and first help himself as much as he can before he t to help others.
- The church has to ensure and device a mechanism for referral system.
- Church fathers need to work closely with counseling professionals or others concerned to address some issues which are beyond their capacity to handle effectively.

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<http://www.eed.de//fix/files/doc/110624>. Cf. Haustein, Jorg: Writing Religious History:

<http://www.gmi.org/ow/country/ethi/owtext.html>.

Appendix

Appendix A

በአዲስ አበባ ዩኒቨርሲቲ

የድህረ ምረቃ ትምህርት መርሐ ግብር

የሳይኮሎጂ ትምህርት ቤት

1. በካህናት አባቶች የሚሞላ የጽሁፍ መጠይቅ

ይህ ፅሁፍ በዋናነት የሚመለከተው ለካህናት አባቶች ሲሆን የመጠይቁ ዓላማ አባቶች የሚሰጡት የምክር አገልግሎት ምን እንደሚመስል ጥናት ለማድረግ ነው፡፡ የፅሁፉ ርዕስ የካህናት የምክር አገልግሎት ሂደት በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን ምን ይመስላል፡፡ የሚል ነው፡፡ መጠይቁም በሦስት ሀገረ ስብከቶች እያገለገሉ ላሉ ካህናት የቀረበ መጠይቅ ሲሆን ውጤቱን እንዲሞሉ ከተመረጡት አባቶች መካከል አንዱ እርሰዎ ኖት፡፡ ስለዚህ በቀረበሎት መጠይቅ ላይ ተንተርሰው የሚሰጡትን ምላሽ መሰረት በማድረግ የሚሰራው ይህ ጥናት ካህናት የንሰሃ ልጆቻቸውን በመምከር ሂደት ለሚሰጡት የሰመረ አገልግሎት ከፍተኛ የሆነ ጠቀሜታ ይኖረዋል ተብሎ ስለሚታመን የቀረበውን መጠይቅ በጥንቃቄ ይሞሉ ዘንድ በአክብሮት እጠይቃለሁ፡፡

ክፍል አንድ

1. መጠይቁን የሚሞሉ ካህናት የግል መረጃ፡፡

ከዚህ በታች የግል መረጃዎን የሚመለከቱ ስድስት ጥያቄዎች ቀርበዋል፡፡ አማራጭ ለተሰጣቸው ጥያቄዎች በባዶው ቦታ ላይ የ√ ምልክት ይጠቀሙ አማራጭ ላልተቀመጠላቸው መጠይቆች የራስዎን አስተያየት በባዶው ቦታ ላይ ይሙሉ፡፡

1.1 ዕድሜ፡-.....

1.2. የትምህርት ደረጃ፡-

1.2.1. መንፈሳዊ፡-

1.2.1.1 ነገረ መለኮት..... 1.2.1.2 ሌላ ካለ ይግለጹ.....

1.2.2 ዘመናዊ

1.2.2.1 የመጀመርያ ደረጃ..... 1.2.2.2 ሁለተኛ ደረጃ..... 1. 2.2..3

ኮሌጅ.....

1.2.2.4 የመጀመር ዲግሪ..... 1.2.2.5 ሁለተኛ ዲግሪ.....

1.2.2.6 ሌላ ካለ ካለ

ይግለጹ.....
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1.3 የጋብቻ ሁኔታ

1.3.1 ምንኩስና.....1.3.2 በህግ ተወስኖ የሚኖር.....

1.4 የስራ ሁኔታ

1.4.1 የመንግስት ሰራተኛ.....1.4.2 የግል ሰራተኛ.....1.4.3 መንግስታዊ ያልሆነ ድርጅት.....1.4.4.ስራ
የሌለው.....

1.4.5 ሌላ ካለ ይግለጹ.....

1.5 በቤተክርስቲያን ውስጥ ያሉት የሥራ ድርሻ

1.5.1 አስተዳዳሪ1.5.2.ሰባኪ.....1.5.3.ቀዳሽ.....

1.5.4. ሌላ ካለ ይግለጹ.....

ክፍል ሁለት፡-የምእመናን የምክር አገልግሎት ፍላጎት ፡፡

2.1 በሚያገለግሉበት ቤተክርስቲያን የምዕመናን የምክር ፍላጎት ምን ይመስላል?

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መመሪያ፡- በሚያገለግሉበት አጥቢያ ቤተክርስቲያን የምእመናንን የምክር ፍላጎት በተመለከተ ሰባት ነጥቦች ተዘርዝረዋል ከእነዚህ ነጥቦች ምን ያህሉ በምዕመናኑ ዘንድ ዝንባሌ እንዳላቸው የሚያሳዩ አማራጮች ተቀምጠዋል፡፡ከተሰጡት አማራጮች የኔን ሃሳብ ይገልጣል የሚሉትን በማክበብ ይመልሱ፡፡

0.አዎን 1.አልፎአልፎ 2. አይደለም

2.2	በአገልግሎት በሚሄዱበት ሰፍራ ሁሉ የምክር ፈላጊዎች መገኘት	0	1	2
2.3	የአማካሪዎች(የካህናት ብዛት)	0	1	2
2.4	የምክር ፈላጊዎች በየጊዜው የተለያዩ ጉዳዮችን ይዘው ወደ አገልጋዮች መምጣት	0	1	2
2.5	በቤተክርስቲያን የብዙዎች ህይወት አነጋጋሪነት	0	1	2
2.6	ምዕመናን ተገቢውን የማማከር አገልግሎት በማጣት በአንድ ቤ/ክ ተረጋግቶ መቆየት	0	1	2
2.7	በአማካይ ስንት ሰው ምክር ፈልጎ ወደ እርሰዎ ይመጣል	በቀን.....	በሳምንት.....	
2.8	አገልግሎት አሰጣጡ በአብዛኛው	1.ፊት ለፊት	2.በስልክ	3በጽሁፍ

ክፍል ሦስት፡- የምክር መፈለግ ምክንያቶች

3.1 በማማከር አገልግሎትዎ ተሰማርተው በነበሩበት ጊዜያት የምክር ፈላጊ ምዕመናን ዋና ዋና ጉዳዮች ምን ምን ነበሩ?

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መመርያ:- ከዚህ በታች ምዕመናን ሊያጋጥሟቸው ይችላል የሚባሉ ጉዳዮች ተዘርዝረዋል ::እነዚህ ችግሮች ወደ እርስዎ ለምክር የሚመጡ ተገላጋዮች ምን ያህል እንዳላቸው መጠኑን ለማወቅ ከተሰጡት አማራጮች አንዱን በማክበብ ይመልሱ::

	0.አዎን	1.አልፎ አልፎ	2.አይደለም
3.2 ከዕድሜ ጋር በተያያዘ የሚያጋጥሙ ችግሮችን በተመለከተ			
3.3 ጭንቀት ፍርዳትና መረጋጋት ማጣት ጋር የተያያዙ ችግሮች	0	1	2
	0	1	2
3.4 ከሰዎች ጋር ያለ ግንኙነት መበላሸት ጋር የተያያዘ ችግር	0	1	2
3.5 ከትዳር ጓደኛ ጋር ተጣጥሞ ያለመኖር ችግርን በተመለከተ	0	1	2
3.6 ከመንፈሳዊ ውድቀት ጋር የተያያዘ ችግሮችን በተመለከተ	0	1	2
	0	1	2
3.7 ልጅን ከማሳደግ ጋር የተያያዘ ችግርን በተመለከተ	0	1	2
3.8 በወሲብ አለመጣጣም ምክንያት ከሚፈጠሩ ችግሮች ጋር በተያያዘ	0	1	2
3.9 የሞራል ውድቀት ጋር በተያያዘ	0	1	2
3.10 ከኢኮኖሚ ችግር ጋር በተያያዘ	0	1	2

ክፍል አራት:- የምክር ፈላጊዎች አመጣጥ

4.1 ሰዎች እንዴት አውቀው ለምክር አገልግሎት ወደ እርስዎ ይመጣሉ?

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መመርያ

ከዚህ በታች የተዘረዘሩት ዓረፍተ ነገሮች ምዕመናን እንዴት ለምክር አገልግሎት ወደ እርስዎ እንደሚመጡ ለማሳየት የተዘረዘሩ ዓረፍተ ነገሮች ናቸው፡፡ከተሰጡት ስድስት አማራጮች የኔን ሃሳብ በትክክል ይገልጽልኛል የሚሉትን በማክበብ ይመ

	0.አዎን	1.አልፎ አልፎ	2.አይደለም
4.2 በቤተክርስቲያኒቱ አሳሳቢነት	0	1	2
4.3 የእርስዎ የንሰሃ ልጆች ስለሆኑ	0	1	2
4.4 ሌሎች ካህናት ስላስተዋወቅዎት	0	1	2
4.5 ሌሎች ሰዎች ልከዋቸው			
4.6 የተለየ ዝምድና ከካህኑ ጋር ስላልዎት	0	1	2
	0	1	2
4.7 በተገለገሉ ሰዎች ምስክርነት			
	0	1	2

ክፍል አምስት፡-ለምክር አገልግሎት መመረጥ

5.1 ወደ ምክር አገልግሎት ዘርፍ እንዴት ሊመጡ ቻሉ?

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መመርያ፡-ከዚህ በማስከተል አንድ አገልጋይ ካህን እንዴት ወደ ምክር አገልግሎት ሊመጣ እንደሚችል አምስት ነጥቦች ተቀምጠዋል፡፡ከተቀመጡት አማራጮች ውስጥ ለእርስዎ ወደ ምክር አገልግሎት መምጣት ምክንያት የሆኑትን የ✓ምልክት በማድረግ ይመልሱ፡፡

0.አዎን

1.አልፎ አልፎ

2.አይደለም

ተ.ቁ	ዝርዝር	0.አዎን	1.አልፎ አልፎ	2.አይደለም
5.1	ጽጽብናን ሲሸሹሙ ምዕመናንን ማማከር አንድ የስራ ዘርፍ መሆኑ			
5.2	በሚያገለግሉበት ቤተክርስቲያን እንደ አንድ ስራ ድርሻ መሰጠቱ			
5.3	ለማማከር አገልግሎት ከቤተክርስቲያኒቱ በተሰጠው ስልጠና			
5.4	ከምእመናን ከመጣ ግፊት			
5.5	በማማከር አገልግሎት የመስከር ወረቀት ስላልዎት			

ክፍል ስድስት:- ግንኙነትን ስለመገንባት

6.1 በማማከር ሂደት ውስጥ ከምክር ፈላጊዎች ጋር እንዴት ግንኙነት ይፈጥራሉ ?

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መመርያ:-ከዚህ በታች የተቀመጡት ነጥቦች እርስዎ በማማከር ሂደት ውስጥ ምን ያህል ከምዕመናን ጋር ያሉት ግንኙነት ጠንካራ እንደሆነ ለማወቅ የቀረቡ መጠይቆች ናቸው፡፡ ስለዚህ ከተቀመጡት አማራጮች እኔን ይወክላል የሚሉትን መልስ በማክበብ ይመልሱ፡፡

0.አዎን 1. አልፎ አልፎ 2. አይደለም

6.2	ከምክር ፈላጊዎች ጋር ለመግባባት ምቹ ሁኔታን እፈጥራለሁ	0	1	2
6.3	ወደ ምክር ከመግባታችን በፊት በጸሎት	0	1	2

	እንድንጀምር እጋብዛለሁ			
6.4	ወደ ምክሩ ከመግባታችን በፊት በቅድሚያ ከጉዳዩ ጋር ተያያዥነት የሌላቸውን ሃሳቦችን አነሳለሁ	0	1	2
6.5	በቅድሚያ የማማከር አገልግሎት ምንነትግንዘቤ እንዲኖራቸው አደርጋለሁ	0	1	2
6.6	ዝምታ የሚያጠቃቸውን ተመካሪዎች የውስጣቸውን እንዲናገሩ እትራለሁ	0	1	2
6.7	የማማከር ሂደቱን እቆጣጠራለሁ	0	1	2

ክፍል ሰባት:- ከተመካሪው መረጃን ስለ መሰብሰብ

7.1 ከምክር ፈላጊዎች ስላላቸው መሰረታዊ ችግር ለመረዳት መረጃን እንዴት ይሰበስባሉ?

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መመርያ:-ከዚህ በታች በማማከር ሂደት ውስጥ ከምክር ፈላጊዎች መረጃን ለመሰብሰብ ይጠቅማሉ የተባሉ ሃሳቦች ተቀምጠዋል ::እነዚህን ዘዴዎች በአገልግሎትዎ ውስጥ ምን የህል ጥቅም ላይ እንደሚውሉ አማራጭ መልሶች ተቀምጠዋል ከተቀመጡት አማራጮች የእኔን ሃሳብ ሊገልጥልን ይችላል የሚሉትን በማክበብ ይመልሱ::

<u>መረጃ የሚገኝባቸው መንገዶች</u>	<u>0.አዎን</u>	<u>1.አልፎ አልፎ</u>	<u>2.የለም</u>
7.2 ምክር ፈላጊውን ጥያቄ በመጠየቅ	0	1	2
7.3 በጽሁፍ እንዲያቀርቡ በማድረግ	0	1	2
7.4 በዙርያቸው ካሉ የቅርብ ሰዎች በመጠየቅ	0	1	2
7.5 በጸሎት	0	1	2
7.6 የተመካሪውን ገጽታ አነጋገርና ድምጽ	0	1	2
ቅላጼ በማጤን			

ክፍል ስምንት፡-ተመካሪዎችን የመፍትሔው አካል ስለ ማድረግ

መመሪያ አንድ፡-ከዚህ በታች የተዘረዘሩት ሃሳቦች የምክር ፈላጊዎችን ችግር ለመረዳት አማካሪው የሚጠቀምባቸውን ዘዴዎች ለማወቅ ይረዳ ዘንድ የተወሰኑ ዓረፍተነገሮች ተቀምጠዋል፡፡እነዚህን መንገዶች በምን ያህል መጠን እንደሚጠቀሙበት ለማወቅ አማራጮች ተቀምጠዋል ከአማራጮቹ መካከል አንዱን በማክበብ ይመልሱ፡፡

	0.አለ	1.አልፎ አል	2.የለም
8.1 የምእመናንን ሃሳብ በጥሞና የማዳመጥ ሁኔታ	0	1	2
8.2 ምእመናን ሃሳባቸውን በግልጽ እንዲገልጹ ማድረግ	0	1	2
8.3 ከምክክሩ ሃሳብ እንዳይወጡ ማድረግ	0	1	2
8.4 የምክር ፈላጊዎችን የተሳሳቱ አስተሳሰቦች ፊለፊት በመጋፈጥ የማሳየት ሁኔታ			
8.5 ያሉትን መልሶ በመግለጽ ምን ያህል ክትትል እየተደረገላቸው	0	1	2

እንዳለ ማሳወቅ፡፡

8.6 የምክር ፈላጊዎችን የመፍትሔው አካል የማያደርጉ ከሆነ ምክንያቱ ምንድን ነው?

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መመርያ ሁለት:-ምክር ፈላጊዎች የመፍትሔው አካል እንዳይሆኑ ምክንያት ሊሆኑ የሚችሉ ዓረፍተነገሮች ተዘርዝረዋል

ምን ያህል በተለመደው አሰራር ውስት እንደሚታይ አማራጮች ተሰጥተዋል ከተሰጡት አማራጮች ሃሳቤን ይገልጣል የሚሉትን በማክበብ ይመልሱ፡፡

	0.አዎን	1.አልፎ አልፎ	2.አይደለም
8.6 ዕውቀት ስለሌላቸው	0.	1.	2.
8.7 ስለማማከር አገልግሎት የተሳሳተ ግንዛቤ ስላላቸው	0.	1.	2.
8.8 ሃሳባቸውን ለመግለጥ ስለሚሳናቸው	0.	1.	2.
8.9 የተሻለ ሃሳብ የአማካሪው ስለሆነ			

ክፍል ዘጠኝ፡- ለሰው ጥእርምጃ ስለ መውሰድ

9.1 ተመካሪዎች ለውጥ እንዲያደርጉና ወደ ተግባራዊ እርምጃ እንዲገቡ ምን የደርጋሉ?

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መመሪያ፡- ከዚህ በታች ወደ ተግባራዊ እርምጃ እንዲገቡ የሚወስዷቸው መንገዶችን አስመልክቶ ዝርዝሮች ተሰጥተዋል እነዚህ የተገለጹ የተግባር መንገዶች ምን ያህል በአማካሪዎች ዘንድ የተለመዱ እንደሆኑ ከተሰጡት አማራጮች የእርስዎን አሰራር የሚገልጸውን በመምረጥ ያክቡ፡፡

	0.አለ	1.አልፎ አልፎ	2.የለም
9.2 መደረግ የሚገባቸውን እቅዶች በጋራ ማውጣት	0.	1.	2.
	0.	1.	2.
9.3 ከጉዳዮቻቸው ጋር የተገናኘ የቤት ሥራ መስጠት			
9.4 ንስሃ እንዲገቡ ማድረግ	0.	1.	2.
9.5 ያለ አግባብ የወሰዱት ነገር ካለ እንዲመልሱ ማድረግ			
	0.	1.	2.
9.6 እርቅና ይቅርታ ማድረግ	0.	1.	2.
	0.	1.	2.
9.7 አብሮ በመጸለይ ምህረትንና ቸርነትን			
ከእግዚአብሔ ዘንድ እንዲገኝ ማድረግ .			
9.8 የቤት ሥራቸውን በቅርብ መከታተል	0.	1.	2.
	0.	1.	2.

ክፍል አስር፡- ለማማከር የሚገለገሉባቸው ግብዓቶች

10.1 ለማማከር አገልግሎት ዋና መመሪያ ያረጉት ምንድን ነው?

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.....መመሪያ፡-

በቤተክርስቲያን አማካሪዎች ለምክር አገልግሎት አሰጣጥ ሂደት የተጠቀሙባቸው ምንጮች ምን እንደሆኑ ለመመልከት ስምንት ለትቦች ተዘርዝረዋል፡፡በእርስዎ አስተያየት እነዚህ የተገለጹ አስተያየቶች ምን ያህል በአማካሪዎች ዘንድ የተለመዱ እንደሆኑ ከተሰጡት አማራጮች በመመልከት ያክብቡ፡፡

ዝርዝር፡-	0.አዎን	1.አልፎ አልፎ	2.አይደለም
10.2 መጻሐፍ ቅዱስ	0.	1.	2.
	0.	1.	2.
10.3 ጸምናጸሎት			
10.4 ምጽዋት	0.	1.	2.
10.5 በስነልቦና በተገኙ ዕውቀቶች	0.	1.	2.
10.6 የአማካሪው የህይወት ገጠመኝ	0.	1.	2.
10.7 የሌሎች ሰዎች ምስክርነት			
10.8 የባህልና የሽማግሌዎች ምክር	0.	1.	2.
10.9 ንስሃና ሥጋወደሙ	0	1	2

ክፍል አስራ አንድ፡- የማማከርያ ግብአቶች አጠቃቀም

መመርያ፡-ከዚህ በታች አማካሪዎች የሚጠቀሙባቸውን የማማከርያ ምንጮች አጠቃቀምን በተመለከተ ዝርዝር ሃሳቦች ተሰጥተዋል የእነዚህ ዝርዝሮች አጠቃቀም ምን ያህል እንደሆነ ከተሰጡት አማራጮች የእርስዎን አመለካከት መርጠው ያክብቡ፡፡

	0.አዎን	1.አልፎ አልፎ	2.አይደለም
11.1 መመርያና ትእዛዝ መስጠት	0.	1.	2.
11.2 መረጃ መስጠት	0.	1.	2.
11.3 ማስተማር	0.	1.	2.
11.4 ቃሉን በመድገም ወይም በማሰላሰል በመገሰጽ	0.	1.	2.
11.5 ፀሎት	0.	1.	2.

11.6 ተጨማሪ ያልተገለጸ ነገር ካለ ይግለጹ

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ክፍል አስራ ሁለት፡- በመምከር ሂደት ያጋጠሙ ችግሮች

12.1 በግል የማማከር አገልግሎትዎ አስቸግረውኛል የሚሉዎቻውን ሃሳቦች ምንድን ናቸው?

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መመሪያ፡-ቀጥሎ ለማማከር አገልግሎት ተግዳሮቶች ይሆናሉ ተብሎ የሚታመኑ ዓረፍተ ነገሮች ተቀምጠዋል፡፡በእርስዎ አስተያየት ተግዳሮቶቹ ምን ያህል እንደሆኑ ለማወቅ አማራጭ ምላሾች ተቀምጠዋል፡፡ከተቀመጡት አማራጮች መካከል የኔን ሃሳብ ይገልጣል የሚሉትን በማክበብ ይመልሱ፡፡

0.አዎን 1. አልፎ አልፎ 2.አይደለም

12.2 ለማማከር ያለ የተሳሳተ ግንዛቤ

0. 1. 2.

12.3 ስለተመካሪዎች ያለ የተሳሳተ ግንዛቤ ሲኖር

0. 1. 2.

12.4 በቂ የማማከር ዕውቀት /ስልጠና/ማጣት

0. 1. 2.

12.5 የሁለንተናዊ አገልግሎት ግንዛቤ ማነስ

0. 1. 2.

12.6 ከምክር ፈላጊዎች ጋር የበዛ ዝምድና መፍጠር

0. 1. 2.

12.7 ቤተክርስቲያን ለአገልግሎቱ በቂ ትኩረት ያለመስጠቷ

0. 1. 2

12.8 የባህል ተፅእኖ

0. 1. 2.

ክፍል አስራ ሦስት፡- ለማማከር የተመቻቹ ሁኔታዎች

13.1 ቤተክርስቲያንን ለማማከር ምቹ ያደርጋታል የሚሏቸውን ነገሮች ቢጠቅሱልኝ?

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መመርያ፡-በቤተክርስቲያን ለማማከር የተመቻቹ ሁኔታ ስለመኖሩ የተዘረዘሩትን አምስት ዓረፍተነገሮች በማየት ሃሳቤን ሊገልጽልኝ ይችላል የሚሉትን ከተሰጡት አማራጮች አዎን ከሆነ ✓ ካልሆነ X ምልክት በመጠቀም በሳጥኑ ውስጥ ይመልሱ፡፡

	አዎ ከሆነ ✓	ካልሆነ X
13.2 የአማካሪዎች የስነመለኮት እውቀት	☐	☐
13.3 በማንኛውም ጊዜ ለተጨነቁ ሁሉ ቤተክርስቲያንተ በሯ ክፍት መሆኑ	☐	☐
13.4 ማማከር በቤተክርስቲያን ነፃ አገልግሎት መሆኑ	☐	☐
13.5 የምዕመናን በአገልጋዮች መንፈሳዊ ስልጣን ላይ ያላቸው መተማመን	☐	☐
13.6 የሰርክ ጸሎት እርዳታው ለብዙዎች እረፍት ይሰጣል	☐	☐

ክፍል አስራ አራት፡- ማስተላለፍ

14.1 በማማከር ሂደቱ ላይ የሌላ ባለሙያ እገዛ ሲያስፈልግዎት የሚያስተላልፉት ወደ ማን ነው?

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መመሪያ፡-የምክር ፈላጊውን ወደ ሌላ ባለሙያ ወይም የተሻለ እገዛ ሊሰጥዎቸው ይችላሉ ወደሚሉት የሚያስተላልፉላቸውን አካላት በተመለከተ የተለመዱ ማስተላለፍያ መንገዶች ተቀምጠዋል፡፡በእርስዎ አስተያየት ወደ ማን እንደላኩ በማክበብ ይመልሱ፡፡

0.አስተላልፎያለሁ 1.አልፎ አልፎ 2.አላስተላለፍሁም

14.2 ወደ ገዳማውያን አባቶች 0. 1. 2.

14.3 በስነ መለኮት ወደ ተመረቁ ካህናት 0. 1. 2.

14.5 ወደ ሥነ አዕምሮ ሀኪም 0. 1. 2.

14.6 ወደ ህግ አካላት

14.7 ወደ ሥነ ልቦና ባለሙያ 0. 1. 2.

0. 1. 2.

ክፍል አስራ አምስት፡- የማማከር አገልግሎት ውጤት

ከዚህ በታች የምክር አገልግሎቱ ውጤት በተጠቃሚዎች ላይ ያለውን ተፅእኖ አስመልክቶ አምስት ነጥቦች ተቀምጠዋል፡፡

በምእመናን ዘንድም እነዚህ አረፍተ ነገሮች ምን ያህል ከፍተኛ እንደሆኑ አማራጮች ተቀምጠዋል፡፡ከተቀመጡት አማራጮች የእኔን ሃሳብ ይገልጻል የሚሉትን ሃሳብ መርጠው ያክቡ፡፡

	0.አሉ	1.ጥቂት	2.የሉም
15.1 ከምክር አገልግሎቱ በኋላ የተሻለ ለውጥ ያሳዩ	0	1	2
15.2 ምንም ዓይነት ለውጥ ያልታየባቸው	0	1	2
15.3 ችግሩ ቢወገድም እንደገና ያገረሸባቸው	0	1	2
15.4 ምክሩ እንዳልጠቀማቸው የሚናገሩ	0	1	2
15 5 ችግሩ ቢወገድም ሌላ አዲስ ችግር ይዞ የመጣባቸው	0	1	2

አመሰግናለሁ!

Appendix B

በአዲስ አበባ ዩኒቨርሲቲ

የድህረ ምረቃ የትምህርት መርሐ ግብር

የሳይኮሎጂ ትምህርት ቤት

በምዕመናን የሚሞላ የጽሁፍ መጠይቅ

ይህ መጠይቅ በዋናነት የሚመለከተው የቤተክርስቲያን ምዕመናን ለሆኑ በካህናት የምክር አገልግሎት እየተገለገሉ ላሉ ምዕመናን ነው። የመጠይቁ ዋና ዓላማ በሚሰጡት ምላሽ በቤተክርስቲያን ያለው የማማከር አገልግሎት ምን ያህል እንደሆነ ጥናት ለማድረግ ነው። የዚህ ጥናት ውጤት በቤተክርስቲያን በተለያየ የማማከር አገልግሎት ላይ ለተሰማሩ ካህናት በምክር ተጠቃሚ እንደሚሆኑ የታመናል። የሚሰጡት ጠቃሚ ሃሳቦች ሁሉ በአስተማማኝ ሁኔታ ለሌላ ሦስተኛ አካል የማይሰጥ መሆኑን እየገለጥኩ ተገቢውን ምላሽ በመስጠት ለሚያደርጉልኝ ትብብር ሁሉ ልባዊ ምስጋናዬን አቀርባለሁ።

ክፍል አንድ

መጠይቁን የሚሞሉ ምዕመናን የግል መረጃ። ከዚህ በታች የግል መረጃዎን የሚመለከቱ ስድስት ጥያቄዎች ቀርበዋል። አማራጭ ለተሰጣቸው ጥያቄዎች በባዶው ቦታ ላይ የ $\sqrt{\quad}$ ምልክት ይጠቀሙ አማራጭ ላልተቀመጠላቸው መጠይቆች የራስዎን አስተያየት በባዶው ቦታ ላይ ይሙሉ።

1.1 ዕድሜ:-

1.2 ፆታ.....

1.3. የትምህርት ደረጃ:-

1.3.1. መንፈሳዊ:- (ነገረ መለኮት).....

1.3.2 ዘመናዊ

1.3.2.1 የመጀመርያ ደረጃ..... 1.3.2.2 ሁለተኛ ደረጃ..... 1.3.2.3 ኮሌጅ.....

1.3.2.4 የመጀመር ዲግሪ 1.3.2.5 ሁለተኛ ዲግሪ.....

1.3.2.6 ሌላ ካለ ይግለጹ.....

1.4. የጋብቻ ሁኔታ

1.4.1 በህግ ተወስኖ የሚኖር(ያገባ).....

1.4.2 ያላገባ

1.4.3 የፈታ

1.4.4 ተለያይቶ የሚኖር.....

1.5. የሥራ ሁኔታ

1.5.1 የመንግስት ሰራተኛ 1.5.2 የግል ሰራተኛ.....

1.5.3 መንግሥታዊ ያልሆነ ድርጅት ሰራተኛ..... 1.5.4 ስራ የሌለው.....

1. 5.5 ሌላ ካለ

ይግለጹ.....

ክፍል ሁለት:- ስለማማከር አገልግሎት ያለ ግንዛቤ

2.1 ስለማማከር ያልዎት ግንዛቤ ምን ይመስላል?

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መመሪያ:-ከዚህ በታች ቤተክርስቲያን ውስጥ በሚገኙአባላት ሊኖር የሚገባን ትክክለኛ የማማከር አገልግሎት ግንዛቤን አስመልክቶ ዐስር ዓረፍተነገሮች ተዘርዝረዋል ለእነዚህ ዓረፍተነገሮች ስለማማከር አገልግሎት የእርስዎ ግንዛቤ ምን ያህል ከፍተኛ እንደሆነ የሚያሳዩ አማራጭ መልሶች ተሰጥተዋል፡፡የእኔን አመለካከት ይገላጻል የሚሉትን መልስ በማክበብ ይመልሱ፡፡

0.አዎን 1.አልፎ አልፎ 2.አይደለም

2.2	የማማከር አገልግሎት ገመናን መግለጥ ይመስለኛል	0	1	2
2.3	የማማከር አገልግሎት ቃለ መጠይቅ ነው	0	1	2
2.4	የማማከር አገልግሎት መንፈሳዊ አይመስልኝም	0	1	2
2.5	የማማከር አገልግሎት ፈጣን መፍትሔ ማግኛ ነው	0	1	2
2.6	የማማከር አገልግሎት የሚጠቅመው ችግር ለበዛባቸው ነው::	0	1	2
2.7	በማማከር አገልግሎት የአንድ ለአንድ ግንኙነቱ ጥሩ ነው	0	1	2
2.8	የቡድን የማማከር አገልግሎት ለወሬ እንጂ ፋይዳ የለውም	0	1	2
2.9	አማካሪ እንደመርማሪ ፖሊስ ነው	0	1	2
2.10	በገጠመኝ ችግር በዋናነት የምፈልገው በጸሎት የሚያስበኝን ሰው ብቻ ነው	0	1	2

ክፍል ሦስት:- በቤተሰብ መካከል ስላለ ችግር አስመልክቶ

3.1 በቤተሰብዎ መካከል ሁነው ሲኖሩ ምን ዓይነት ችግር የጋጥመዎታል?

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መመርያ፡-ከዚህ ባታች ቤተሰብ መካከል ስላለ ችግር አስመልክቶ ዘጠኝ ነጥቦች ተዘርዝረዋል ከተዘረዘሩት ችግሮች መካከል እኔን ይመለከታል የሚሉትን ሃሳብ በማክበብ ይመልሱ፡፡

	0.አለ	1.አልፎ አልፎ	2.የለም
3.2 የገንዘብ ችግር	0.አለ	1.አልፎ አልፎ	2.የለም
	0	1	2
3.3 ከትዳር ውጭ የተደረገ የግብረሥጋ ግንኙነት	0	1	2
3.4 ከባለቤት ጋር በግብረ ሥጋ ግንኙነት ያለመጣጣም ችግር	0	1	2
3.5 ልጅን በአግባቡ የማሳደግ ችግር	0	1	2
3.6 ገንዘብን በአግባቡ የመጠቀም ችግር	0	1	2
3.7 ከባለቤት ጋር በንግግር ያለመጣጣም ችግር			
	0	1	2
3.8 በመጠጥ ሱስ ምክንያት የተፈጠረ የቤተሰብ ችግር	0	1	2
3.9 ቤት ውስጥ ሥራን በአግባቡ አለመወጣት ችግር	0	1	2
3.10 ከቤተሰብ አባላት ጋር መፈቃቀር አለመቻል	0	1	2

ክፍል አራት፡- ስለአጋጠሙ ችግሮች

መመሪያ፡-ከዚህ በታች ሰዎች ሁሉ ሊያጋጥማቸው የሚችሉ ችግሮች ተዘርዝረዋል፡፡ እረስዎ ምን ያህል እነዚህ ችግሮች እንዳጋጠምዎ ከተቀመጠልዎ አማራጭ አንዱን በማክበብይመልሱ፡፡

	0	1	2
4.1 የተስፋ መቁረጥ ማጋጠም ሁኔታ	0	1	2
4.2 ከሰዎች ጋር ያለ ግንኙነት መበላሸት	0	1	2
4.3 የትምህርት ስኬት ማጣት			
4.4 በስራ ስኬትን ማጣት	0	1	2
4.5 ከጓደኛ ጋር ተጣጥሞ መኖር አለመቻል	0	1	2
4.6 ወሳኔ ለማድረግ መቸገር	0	1	2
4.7 መንፈሳዊ ውድቀት ውስጥ መግባት			
4.8 በጤንነት ጥሩ ስሜት አለመሰማት	0	1	2
4.9 በሰው ፊት መናገርን መፍራት	0	1	2
4.10 የብቸኝነት ስሜትን መሰማት	0	1	2
4.11 ከስጋት ነፃ ለመሆን አለመቻል በሰዎች			
ዘንድ ተቀባይነትን ማጣት	0	1	2
4.12 ከተቃራኒ ፆታ ጋር ጓደኝነትን መፍጠር	0	1	2
4.13 ያልተለመደና ሌሎች የማይሰሙትን			
ድምፅ መስማት	0	1	2
	0	1	2

ክፍል አምስት፡- ስለመንፈሳዊ ደህንነት

መመሪያ፡-በቤተክርስቲያን ውስጥ የሚገለገሉ አባላት ያላቸውን መንፈሳዊ ደህንነት አስመልክቶ ስምንት ዓ.ነገሮች ተዘርዝረዋል፡፡በእነዚህ ዓ.ነገሮች የተገለጹትን የመንፈሳዊ ደህንነት እሴቶችን በተመለከተ ምን ያህል በአባላቱ ዘንድ ከፍተኛ እንደሆነ የሚያሳዩ አማራጭ ምላሾች ተቀምጠዋል፡፡የእርስዎን አመለካከት በትክክል የሚገልጠውን የሂሳብ ምልክት በመጠቀም መልሱ፡፡

ተ.ቁ	ዓረፍተ ነገሮች	1. አዎ	2.የለም	3.እርግጠኛ አይደለሁም
5.1	ለራሴና ለሌሎች ይቅርታ ለማድረግ ፈቃደኛ ነኝ			
5.2	ከአምላኬ ጋር እውነተኛ ህብረት አለኝ			
5.3	እምነቴን የምመራበት ሥርዓት አለኝ			
5.4	ቤተክርስቲያን ውስጥ የሚደረጉትን መደበኛም ሆነ የተለያዩ መርሐ ግብሮችን (የሰርክ ጸሎትና ጉባኤ)ከምእመናን ጋር በመሆን እሳተፋለሁ			
5.5	ምፅዋት እሰጣለሁ			
5.6	መጽሐፍ ቅዱስንና ሌሎች ለመንፈሳዊ ህይወት የሚረዱ መጻሕፍትን ሁልጊዜ አነባለሁ			
5.7	በሁሉ ሚዛናዊ ለመሆን እጥራለሁ			
5.8	የምሰራው ሥራ ሁሉ እግዚአብሔር በሕወቴ እሰራው ዘንድ የፈቀደው ነው			
5.9	እስራቴን በአግባቡ አወጣለሁ			
5.10	መባ ለቤ/እሰጣለሁ			

ክፍልሰድስት፡- ስላገኙት አገልግሎት በተመለከተ

6.1 ከመምህረ ንስሃዎ ምን አይነት አገልግሎት አግኝተዋል?

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መመሪያ፡- ከዚህ በፊት ስላገኙት አገልግሎት ያልዎትን አስተያየት እንዲገልጹ አምስት ዓ.ነገሮች ተዘርዝረዋል፡፡ለተቀመጡትም ዓረፍተ ነገሮች ምላሽ የሚሆኑ አራት አማራጭ መልሶች አብረው የተቀመጡ ሲሆን የኔን ሃሳብ ይገልጣል የሚሉትን መልስ በማክበብ ይመልሱ፡፡

	0.አዎን	1.አልፎአልፎ	2. አጋጥሞኝ አያውቅም
6.1 መምህረ ንስሃዬን እኔ በፈለኩት መሰረት አግኝቼ	0	1	2
ስለገጠመኝ ችግር አማክራቸዋኪሁ ፡፡	0	1	2
	0	1	2
6.2 መምህረ ንስሃዬ ጊዜ ሰጥተው ይሰሙኛል፡፡			
6.3 መምህረ ንስሃዬ ለጥያቄዬ ሁሉ በቂ መልስ ይሰጡኛል	0	1	2
6.4 መምህረ ንስሃዬ ለተሻለ መፍትሔ			
ለረዳኝ ወደ ሚችል ሰው ይመሩኛል፡፡	0	1	2

ክፍል ሰባት:-ለራስ ያለ ግምት

ከዚህ ቦታች ስለራስዎ ያልዎትን ክፍተኛ ግምት በተመለከተ አምስት

ዓረፍተነገሮች ተዘርዝረዋል፡፡ከተሰጡት አማራጮች ሃሳቤን ይገልጥ

ልኛል የሚሉትን የ ☐ ምልክት በመጠቀም ይመልሱ፡፡

0.አልስማማም

1.እርግጠኛ አይደለሁም

2.እስማማለሁ

ተ.ቁ	ዓረፍተ ነገር	0.አልስማማም	1.እርግጠኛ አይደለሁም	2.እስማማለሁ
7.1	ለራሴ ጥሩ ግምት ያለኝ ሰው መሆኔ ይታወቀኛል			
7.2	ጥሩ የስነምግባር ሰው እንደሆንኩ ይሰማኛል			
7.3	ዘወትር ጉድለቴን አሰባለሁ			
7.4	ከሌሎች እንደማላንስ አሰባለሁ			
7.5	ከዚህ በላይ ጥሩ ኑሮ መኖር እችላለሁ			
7.6	ጥሩ አክብሮት እንዲኖረኝ እመኛለሁ			
7.7	ለሌሎች ጥሩ አክብሮት ይኖረኝ ዘንድ እጥራለሁ			

ክፍል ስምንት:-ስነልቦናዊ ደህንነት

ከሚከተሉት ሰባት ጥያቄዎች ከቅርብ ሁለት ሣምንት ወዲህ ያሳለፉትን በማጤን በተዘረዘሩት ችግሮች ምን ያህል እንደተቸገሩ ሊገልጡ የሚችሉ ሃሳቦች ተቀምጠዋል፡፡ከተቀመጡት ሃሳቦች መካከል የኔን አመለካከት ሊገልፅልኝ ይችላል የሚሉትን ሃሳቦች ከተቀመጡት አማራጮች መካከል መርጠው በሳጥኑ ውስጥ በተቀመጠልዎት ቦታ ላይ የ ☐ ምልክት ድረጉ፡፡

0.አይስማማኝም

1.አልፎ አልፎ

2.ብዙ ጊዜ

ተ.ቁ	ስነልቦናዊ ሁኔታዎች	0.አይስማማኝም	1.አልፎ አልፎ	2.ብዙ ጊዜ
8.1	የመደናገጥና የመሸበር ስሜት ሰማኛል			
8.2	በማላውቀው ችግር ውስጥ እገባለሁ እያልኩ ዝም ብዬ አሰጋለሁ፡፡			
8.4	የመጨናነቅ ችግር አለብኝ			
8.5	በትንሽ ነገር እቆጣለሁ			
8.6	ያለምንም ምክንያት እፈራለሁ			

8.7	የጨጓራ ህመም አለብኝ			
8.7	የራስ ምታት ህመም ይሰማኛል			
8.8	ያስቀመትኩት ብር ይዘረፍ ይሆን እያልኩ እስጋለሁ			

ክፍል ዘጠኝ፡-የማህበራዊ ባህርይ መመዘኛ

ከዚህ በታች የማህበራዊ ኑሮ ችግሮችን ለማየት የተወሰኑ ሃሳቦች ተቀምጠዋል፡፡ ሃሳቦቹን የሚለኩበት አማራጭ መልሶችም አብረው የተቀመጡ ስለሆነ ሃሳቤን ይገልጥልኛል የሚሉትን መልስ በመልስ መስጫው ሳጥን ውስጥ የ ✓ ምልክት በመጠቀም ይመልሱ፡፡

0.ምንም አያስቸግረኝም 1.አንዳንዴ ያስቸግረኛል 2.ብዙ ጊዜ ያስቸግረኛል

ተ.ቁ	ዓረፍተ ነገር	0.ምንም አያስቸግረኝም	1.አንዳንዴ ያስቸግረኛል	2.ብዙጊዜ ያስቸግረኛል
9.1	ከሰዎች ጋር መግባባት			
9.2	በሙሉ ስሜት ሀሳብ መከታተል			
9.3	እጅግ ዝምታን ማብዛት			
9.4	የራስን ሀሳብ ብቻ ትኩረት መስጠት			
9.5	በመታገስ ተራዬን መጠበቅ			
9.6	ግጭቶችን በአግባቡ መፍታት			
9.7	ከሌሎች ጋር መግባባት			
9.8	በሚያስቆጣ ነገር መታገስ			
9.9	የሌሎችን ችግር እንደረስ ችግር ማየት			
9.10	ከራሴ ይልቅ ሌሎችን ማስቀደም			

ክፍል አስር፡- ከምክር በኋላ ስለተገኘ ለውጥ አስመልክቶ

10.1 ከመምህረ ንስሃዎት ጋር የምክር አገልግሎት ካገኙ በኋላ ምን ሌሊት ለውጥ አገኙ?

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መመሪያ፡-ከዚህ በታች የተዘረዘሩት፡ የምክር አገልግሎት ያመጣውን ለውጥ አስመልክቶ አምስት ዓረፍተ ነገሮች ተዘርዝረዋል፡፡በእነዚህ ዓረፍተነገሮች የተገለጹት ውጤቶች ምን ያህል ከፍተኛ እንደሆኑ የሚያሳዩ አማራጭ መልሶች አብረው ተቀምጠዋል ስለዚህ የእኔን ሃሳብ ሊገልጥልኝ ይችላል የሚሉትን መልስ በመምረጥ ያክብቡ፡፡

10.2	መምህረ ንስሃዬ ባደረጉልኝ የምክርአገልግሎት ተደስቻለሁ፡፡	0.አዎን	1.አልፎ አልፎ	2.አላጋጠመኝም
10.3	መምህረ ንስሃዬ ባደረጉልኝ የምክር አገልግሎት መንፈሳዊም ሆነ ሥጋዊ ትቅም አግኝቻለሁ፡፡			
10.4	የደረሰብኝን ፈታኝ ችግር የምቋቋምበትን ዘዴ አመለክተውኛል			
10.5	ችግሮች ተመልሰው ሲፈትኩኝ መምህረ ንስሃዬን መልሼ አግኝቻለሁ			
10.6	ከምክር አገልግሎት በኋላ ባገኙት አጋጣሚ ሁሉ ክትትል ያደርጉኛል፡፡			
10.7	ከምክር አገልግሎቱ በኋላ በቤተሰቤ ውስጥ ጥሩ ለውጥ አይቻለሁ			
10.8	ከምክሩ አገልግሎት በኋላ ለትዳሬ ያለኝ ግምት ጨምሯል			
10.9	ምንም ዓይነት ለውጥ አላገኘሁም			
10.10	ከምክሩ አገልግሎት በኋላ ፊት የነበረኝን መንፈሳዊ ትንካሬ አጥቻለሁ			
10.11	ለትዳሬና ለልጆቼ የነበረኝ አመለካከት እጅግ ዝቅ ብሏል			

አመሰግናለሁ!

Appendix C

Questionnaires' for counselors

Section One

1.1 Age

1.2 Educational status

1.2.1 Spiritual

1.2.1.1 Theology

1.2.1.2 Traditional

1.2.2 Secular

1.2.2.1 Primary

1.2.2.2 High school

1.2.2.3 Diploma

1.2.2.4 Bachelor Degree

1.2.2.5 Master and above

1.3. Marital Status

1.3.1 Monk

1.3.2 Married Priest

1.4 Concern in the church

1.4.1 Head of the Department

1.4.2 Worker in the given department

1.4.3 Church Leader

1.4.4 Preacher

1.4.5 Servant of Sanctuary

1.4.6 Other..

Section Two

Laities counseling need in the church

2.1 How is the need of the counseling in the church that you serve

.....
.....

No	Item	None=0	Very few=1	Moderate=2	High=3
2.2	Counseling service seekers in the place where you go for ministry				
2.3	Number of counselors in the church				
2.4	Counselees coming with different issues				
2.5	The life of the counselee as a discussing agenda				
2.6	Believers do not settle in one church for they could not get appropriate counseling				

2.7 How many people come for counseling in average? A day.....

2.8 The manner of service given is 1. Face to face 2. Telephone 3. Through writing 4. All

Section three

Counseling cases

3.1 What are the most common problems counselees bring to you, that you handled during your ministry

.....
.....

No	Item	None=0	Vey few=1	High=2	Very high=3
3.2	Age related problem				
3.3	Anxiety, fear, instability				
3.4	Relationship problem				
3.5	Marriage problem				
3.6	Spiritual problem				
3.7	Child caring problem				
3.8	Sexual problem				
3.9	Moral failure				
3.10	Economical problem				

Section Four

4.1 How people know and come for counseling ?

.....

No	Item	None =0	Very few=1	Moderate=2	High=3
4.2	Through the church annunciation				
4.3	Because laities are your counselees				
4.4	Refers by other priests				
4.5	Send by others				
4.6	Because you have a special relation with counselee				
4.7	By the witness of previous counseled				

Section Five

Becoming a counselor

5.1 How did you choose this ministry?

.....
.....

No	Items	None=0	Very few=1	Moderate=2	High=3
5.2	It is a kind of one responsibility after ordination				
5.3	It is a kind of work in the place that you give a service				
5.4	Through the training which given in the church				
5.5	By the persuasion of laities				
5.6	Because you have a certificate				

Section Six

Building relationship

6.1 How create a relationship with counselee

No	Item	Not agree=0	I'm not sure=1	Agreed=2
6.2	I arrange suitable time to communicate with counselee			
6.3	We pray before we start the session			
6.4	Before I start the session I discuss other issues			
6.5	I make sure their understanding about counseling			

-
- 6.6 I direct the counseling service
- 6.7 I encourage counselees who are unable to express themselves
-

Section Seven

Gathering information

7.1 How do you gather information about the problem of the counselee?

.....

No	Item	None=0	Very few=1	Moderate=2	High=3
7.2	Asking question				
7.3	Making counselee o write their problems.				
7.4	Asking others about the counselee				
7.5	Through prying				
7.6	Observing their body ,language, facial expression, tone and other...				

Section Eight

Understanding the problem and making the counselee part of the solution

No	Item	None=0	Very few=1	High=2	Very high=3
8.1	Listening attentively				
8.2	Encouraging counselee to express themselves				
8.3	Helping them to focus on the counseling service				
8.4	Confronting their wrong thought				
8.5	Reflecting their idea after listening				

8.6 If you don't make the counselee part of the solution, what is your reason?

.....

No	Item	Not Agree=0	I'm not sure=1	Agree=2
----	------	-------------	----------------	---------

-
- 8.7 Because the haven't knowledge
 - 8.8 Because of their wrong perception for the counseling
 - 8.9 Because they unable to express themselves
 - 8.10 Because the counselor idea is better than them
-

Section Nine

Taking action for change

9.1 What do you do for the counselees to take an action for change?

.....

No	Item	Not familiar=0	Common=1	Highlycommon=2
9.2	Planning together			
9.3	Giving homework related to the issue			
9.4	Helping them for confession			
9.5	Telling them to return things that they took from others improperly			
9.6	Reconciliation and forgiveness			
9.7	Prying together to a mercy from God			
9.8	Attending to accomplish their assignments			

Section Ten

Material resource for counseling

10.1 What is your main guide for your counseling?

.....

No	Item	None=0	Very few=1	Moderate=2	High=3
10.2	Holy Bible				
10.3	Prying and fasting				
10.4	Alms giving				
10.5	Professionalism in counseling				
10.6	Counselors life experience				
10.7	Testimonies of others				

-
- 10.8 Traditions and elders advise
 10.9 Repentance and Holy communion
-

Section eleven

Make use of the material resource

No	Item	None=0	Very few=1	Moderate=2	High=3
11.1	Giving an order				
11.2	Giving an information				
11.3	Teaching				
11.4	Meditating the word				
11.5	Prying				

Others

.....

Section Twelve

Challenges

12.1 What are the challenges that you faced during counseling?

.....

No	Item	Not agreed=0	Not sure=1	Agreed=2
12.2	Wrong perception about counseling			
12.3	Wrong attitude about counselee			
12.4	Inadequate counseling training			
12.5	Inadequate perception about holistic ministry			
12.6	Inappropriate intimacy with counselee			
12.7	Lack of proper attention from the church			
12.8	The influence of tradition			

Section Thirteen

Favorable condition for counseling in the church compound

13.1 What makes the church favorable for counseling?

.....

No	Item	Yes	No
----	------	-----	----

-
- 13.2 The counselor knowledge of theology
 - 13.3 The door of the church is always open for troubled
 - 13.4 The service of counseling is free in the church
 - 13.5 The confidence of the counselee on the counselors
 - 13.6 The daily Night program of the church
-

Section Fourteen

Referral

Where do you refer the counselee when a professional help is needed?

.....

No	Item	Never referd =0	Some times=1	Several times=2	Often=3
14.1	To the Monks of Monasteries				
14.2	To theologians				
14.3	To psychiatrists				
14.4	To lawyers				
14.5	To professional counselors				

Section Fifteen

The impact of counseling

No	Item
15.1	Those whose life changed after Counseled
15.2	Those whose life isn't changed after counseled
15.3	Those problem reoccurred after counseled
15.4	Those who companied that the counseling isn't effective
15.5	Those who came with a new problem

Thank you!

Appendix D

Questionnaires' for counselee

Section One

1.1 Age

1.2 Sex

1.3 Educational status

1.3.1 Spiritual

1.3.1.1 Theology

1.3.2 Secular

1.3.2.1 Primary

1.3.2.2 High school

1.3.2.3 Diploma

1.3.2.4 Bachelor Degree

1.3.2.5 Master and above

1.3.2.6 Other.....

1.4. Marital Status

1.4.1 Married

1.4.2 Single

1.4.3 Divorced

1.4.4 Separated

1.5 occupations

1.5.1 Governmental worker

1.5.2 Private Worker

1.4.3 Non Governmenta

1.5.4 Unemployed

Part two

Awareness for counseling

2.1 What is your understanding about counseling service?

.....
.....

No	item	Dis agree=0	Not sure=1	Agree=2
2.2	I consider counseling as reviling personal mystery			
2.3	Counseling is like interviewing			
2.4	I don't think as counseling is spiritual			
2.5	Counseling find solution for human being			
2.6	Counseling is for those who have a lot of problem			
2.7	It is good that counseling is a one to one service			
2.8	Group counseling is no use			
2.9	A counselor is like an investigator police			
2.10	What I need most is some one who prays for my problem			

Part Three

Regarding different problems

No	Items	Not at all=0	Seldom=1	Often=2	Frequently=3
3.1	Lose of Hope				
3.2	Difficulty of communicating with others				
3.3	Academic failure				
3.4	Career Failure				
3.5	Inability to live in peace with spouse				
3.6	Inability to decision making				
3.7	Spiritual failure				
3.8	Health problem				
3.9	Fear of speaking in front people				
3.10	Feeling of liveness				
3.11	Living with anxiety				
3.12	Lack of ability to build relationship with opposite sex				
3.13	Listening to voice not heard by others around me				

Part Four

Spiritual well being

No	Item	1.yes	2.None	3.Im not sure
4.1	I forgive for my self and other			
4.2	I have a relationship with my God			
4.3	I have princiles of faith to lead my life			
4.4	I participate in regular and special program of the church			
4.5	I am giving an alms giving for the church			
4.6	I read Bible and other Spiritual books			
4.7	I aways dream and work to be balanced			
4.8	What I am doing is what God planned in my life			
4.9	I am serous in paying one tenth for the God			

Part Five

The Service that the counselee get from the counselor

5.1 What kind of service do you get from your counselor?

No	Item	None =0	Very few=1	Moderate=2	High=3
5.2	My counselor is available to help me				
5.3	He listen to my problem				
5.4	He give an answer for all of my questions				
5.5	He referred me to the other professionals				

Part Six

Selfl-esteem

No	Item	Disagree=0	Not sure=1	Agree=2
6.1	I feel as if I am valuable and not inferior			
6.2	I feel as if I am an ethical man			
6.3	I feel as If I am not worthy			
6.4	I can do what others do			
6.5	Here after I can lead a good way of life			
6.6	I wish to have a better respect for my self			
6.7	I want to live with out any anxiety			
6.8	I struggling to fulfill my spiritual obligation			
6.9	I will strive to be a good person for others			

Part Seven

Social well being

No	Item	Not easy=0	Some times not easy=1	Usually easy=2
7.1	The problem of relationship			
7.2	Attending the thought in a consistent way			
7.3	Much silent t speak			
7.4	Giving attention only for my self			
7.5	Waiting my turn patiently			
7.6	I resolve the problem wisely			
7.7	I will try to communicate with others			
7.8	I am patient for all difficulties which I faced			
7.9	I feel others problem as if it is my problem			
7.10	I give a chance for others			

Part Eight

Considering the change after counseling

No	Item	None=0	Veryfew=1	Modrate=2	High=3
8.1	I am satisfied with the counseling which I received				
8.2	The counseling changing my life				
8.3	The problem rescue, so I visit the counselor again				
8.4	He showed me the way I cope up my problem				
8.5	The effectiveness of the counseling is depend on me				

Thank You!

Appendix F

Interview for Counselors

1. How you became a counselor and what does the beginning of pastoral counseling looks like?
2. What is the service that you follow? While you counsel the counselee?
3. What is the Opportunities and Challenges of Pastoral Counseling?.

Interview for Counselees

1. How you understand the pastoral counseling Service?
 2. What are the general characteristics of the pastoral counseling process?
-

Declaration

This thesis is my original work and has not presented for degree in any other university, and that all sources of material used for the thesis have been duly acknowledged.

Sisay Obsie

The thesis has been submitted for examination with my approval as university advisor.

Belay Tefera (Dr.)
