Tamar is a 25-year-old African American woman who is alleged to have stolen her parents’ debit card. Over several days, she reportedly used their funds to purchase alcohol. However, she denies taking the card or purchasing alcohol, and accuses others of conspiring against her. Tamar has been diagnosed with paranoid schizophrenia, but is stable when she takes her medication, avoids alcohol, and maintains contact with her case manager. Her alcohol use has lead to violent altercations with neighbors, and, as a result, police have intervened. Recently, Tamar’s parents, with Tamar in-tow, started attending a church with clergy teaching psychiatric behavior is spiritual and psychiatric medication is unnecessary and ineffective. As a result, Tamar’s parents have taken her off her medication, and are relying solely on the church and prayers for treatment and deliverance.
INTRODUCTION

Like Tamar, approximately 26.2% of the US’s adult population (18 and older) annually experiences a diagnosable mental illness (Wang, Lane, Olsson, Pincus, Wells, & Kessler, 2005). Although Caucasians have higher rates of mental disorders than Hispanic Americans (except Puerto Ricans), African Americans, or Asian Americans; mental illnesses are more likely to be chronic and persistent in people of color (Jaffee & Snowden, 2003). Since mental illnesses are more likely to be chronic and persistent for African Americans, it is important to understand where they seek mental health help. Taylor, Ellison, Chatters, Levin, and Lincoln, (2000) indicate African Americans rely on clergy members for a variety of services beyond religious and spiritual matters. Approximately 75% of African Americans do not use traditional mental health services, but rather depend on clergy for assistance. However, few clergy have the requisite clinical mental health background, education, or skills (Ellison, Vaaler, Flannelly, & Weaver, 2006). Furthermore, few clergy have established collaborative networks to enable them to obtain information or make appropriate referrals.

Perron et al., (2009) showed African American populations tend to delay seeking help for mental health problems for upward of 30 years after onset. During the periods of delay, many African Americans obtain guidance from their ministers, who may have only limited clinical care experience. The combination of a lack of ministerial preparation and patients’ tendency to delay seeking help increases the risk that mentally ill African Americans will go for long periods without treatment. The need for an infusion of mental health education in African American divinity/theology schools is therefore pronounced, especially given the frequency with which congregants rely on their clergy as first, and sometimes the only, responders.

The need for an infusion of mental health education in African American divinity/theology schools is therefore pronounced, especially given the frequency with which congregants rely on their clergy as first, and sometimes the only, responders.

As illustrated in the introductory vignette, clergy help African American families make decisions about treatment options and medications. However, several aspects of clergy members’ mental health treatment education, approaches, and experiences are unclear: whether their academic training includes mental health content sufficient to provide them with knowledge and skills in diagnosis, treatment, and recovery; how much they collaborate with mental health providers and systems; and whether African American divinity/theology schools’ mental health requirements or electives significantly differ.

A variety of questions about African American ministers’ mental health treatment education and experiences need to be addressed. These include the following

• To what extent do African American clergy provide mental health care?

• How does the literature address issues related to clergy's mental health care education?
• Of the four African American divinity/theology schools, which ones provide mental health service education?
• What is the nature (courses, practicum, theory, research, etc.) of the education that is provided?
• Does divinity/theology schools’ mental health education vary by race? If so, how?
• To what extent is mental health education consistent with the seminaries’ missions?
• Do the schools provide internal mental health education, or collaborate with their universities’ (or other universities’) other schools or departments?
• What divinity/theology schools’ faculty members provide mental health education and courses?
• Is the mental health education provision an accreditation requirement of divinity/theology schools or for licensure? If not, should it be?
• What changes or recommendations are proposed to African American divinity/theology schools’ current curricula to improve their mental health content?

This report explores how African American schools of divinity/theology prepare clergy in mental health service. Recommendations based on the findings are provided at the end.

METHODS

This report was conducted using a qualitative, explorative design. This design was selected because of the paucity of prior research on the extent to which African American schools of divinity/theology provide mental illness education. Researchers selected the four largest African American divinity/theology schools to examine. To gain an understanding of the schools’ idiosyncratic experiences, degree offerings, requirements (courses, practicum, theory, and research), faculty, and perceptions of the need for mental health education, researchers conducted in-person interviews with university deans, program directors, and professors. A semi-structured questionnaire was used.

Participants

Research participants were a convenience sample of African American schools of divinity/theology. For historically black colleges and universities and divinity/theology schools, a keyword search of major databases (e.g., EBSCO, but also publisher databases such as Emerald, Blackwell Synergy, Elsevier Scienecdireact, Taylor and Francis, and Wiley) helped identify appropriate schools. The interview guide approach was used to ensure topics and issues needing exploration would be discussed. Further, this approach allowed researchers to incorporate previous interview data and adjust questions’ ordering and
phrasing (Rubin & Babbie, 2009). Schools were recruited via e-mail telephone, and based on the lead researchers’ expertise in educational institutions for African American Christian denominations, such as the Apostolic, Baptist, African Methodist Episcopal, Episcopal, nondenominational, and Church of God in Christ.

The four African American divinity/theology schools selected:
1. Interdenominational Theological Center in Atlanta, Georgia
2. Samuel DeWitt Proctor School of Theology of Virginia Union University in Richmond, Virginia
3. Howard University School of Divinity in Washington D.C.
4. American Baptist College in Nashville, Tennessee

The schools’ course offerings, faculty, and admission criteria were reviewed online, but it was not clear from their websites to what extent the schools provided mental health education. During site visits to each school, the lead researcher interviewed university deans, program directors, and professors to better understand each program’s philosophy and theological underpinnings.

Instrumentation

A brief questionnaire guide for the site visits was developed. The guide consisted of three sets of open-ended questions (see Appendix A) and covered questions in the 10 areas of inquiry listed earlier. The entire site visits (including interviews) lasted 3–8 hours.

The first set of questions, on the school’s history, allowed each participant to discuss in detail the school’s history and experiences, length of establishment, accreditation, and theological orientation. The second set of questions asked about programs and degrees offered, the availability of specialized training, and captured school population demographics. The last set of questions addressed mental health education, including available courses, instructors, certifications offered, and collaborations with other schools within or outside of the universities.

During the site visits, the lead researcher observed several master’s-level classes, including ones focusing on the intersection of counseling and the African American community.
**LITERATURE REVIEW**

Historically, African American clergy are perceived as role models within the black church and the community (Markens, Fox, Taub, & Gilbert, 2002; Pattillo-McCoy, 1998), and are often sought out for guidance and direction on numerous issues—including mental health. Although clergy have been involved in mental health care for decades, the proliferation of community services has led to more focused attention on African American clergy’s role in individual’s mental health. African American clergy have been shown to be a primary source of counseling and guidance during their congregants’ turbulent times, including for those who suffer from severe or persistent mental illness. For example, Young, Griffith, and Williams (2003) interviewed 121 African American pastors regarding crisis counseling, and found ministers dealt with matters such as depression, marital trouble, and suicidal ideation—the same types of problems traditional mental health professionals treat. Further, they found pastors provide mental health counseling to fellow clergy as well. This is consistent with Darling, Hill, and McWey’s (2004) research noting pastors’ personal mental health can suffer due to the stresses associated with ministerial duties, but suggests their network of fellow clergy can be a source of mental health counseling and assistance.

Neighbors & et al. (1998) suggest clergy members operating as counselors or referral agents be evaluated according to their qualifications (i.e., education, training, experience, or possibly licensure). Taylor & et al. (2000) state pastors should be able to call on an established network of trained mental health to help provide mental health services programs and ensure proper care. This suggests one of clergy members’ primary positions may include identifying mental health issues and establishing a referral network of mental health providers who offer psychiatric and medical services.

African American clergy are a primary source of counseling and guidance during turbulent and unstable times in the lives of their congregants, including those who suffer from severe or persistent mental illness.

It is not clear what education African American clergy receive to prepare them to identify and manage severe mental illnesses, and they can come under criticism for their mental healthcare qualifications (or the lack thereof) (Neighbors & et al., 1998). To illustrate, Oppenheimer, Flannelly, and Weaver (2004) reported educational disparities among pastors hinders the development of an effective referral network between African American clergy, traditional mental health providers, and community resources. It is thus imperative to investigate African American schools of divinity/theology mental health education curriculum.

This is especially true, since it is undetermined whether traditional mental health providers’ and practitioners’ education makes them more qualified than pastors to administer African American parishioners’ mental health services (Neighbors & et al., 1998). For example, traditional mental health providers lack ministers’ status and influence in the African American community. In addition, within the traditional African American church, preaching is an essential part of the religious experience. Clergy's
pulpit charisma, which has been a feature of African American churches for many decades, not only affects parishioners' spiritual life, but also touches on matters related to politics, physical health, mental health, marital problems, employment counseling, and economics (Cummings Aholou, Gale, & Slater, 2009; Mengesha & Ward, 2012).

African Americans do not seek out traditional forms of mental health services at the same rates as other ethnicities (Keyes, Hatzenbuehler, Alberti, Narrow, Grant, & Hasin, 2008; Sanders-Thompson, Bazile & Akbar, 2004). For instance, Broman's (2012) recent study showed African American young adults, especially those with higher education levels, are less likely to seek mental health services than Caucasians.

A growing body of literature has investigated the relationship between the networking of tradition mental health providers and faith-based programs (Peterson, Atwood, & Yates, 2002). African Americans' use of ministers' mental health counseling may be related to economic factors such as treatment expense, access, experiences, transportation, and medication costs (Sanders-Thompson et al., 2004). Supporting this notion, other studies have shown individuals with lower socioeconomic status sought out ministers as counselors because their services are less costly (Blank, Mahmoon, Fox, & Guterbock, 2002; Taylor et al., 2000). Sanders-Thompson et al. (2004) found costs as a major factor in decisions not to seek traditional mental health services (e.g., psychotherapy).

The traditional process of establishing an appointment with a social worker, psychologist, or psychiatrist is not generally required for a visit with a pastor. African American communities tend to trust their community leaders, which help eliminate or circumvent traditional barriers to access care (Laborde, Brannock, Breland-Noble, & Parrish, 2007). After an initial consultation, subsequent visits are easily repeated, helping ensure the continuation of care.

African Americans underuse traditional forms of mental health services, and, instead, seek clergy to fulfill those needs. Therefore, it is vital to investigate to what extent African American divinity/theology schools provide their clergy students with pre-service and continuing education related to mental health services. Making clergy's educational and vocational institutions' (i.e., African American divinity/theology schools) ideal research settings to investigate faith-based approaches to mental health. That issue is addressed in this report.
Interdenominational Theological Center (ITC)

The Interdenominational Theological Center (ITC), charted in 1958 is in the heart of Atlanta, GA. According to the school's website, it was originally four separate seminaries: Morehouse School of Religion, Gammon Theological Seminary, Turner Theological Seminary, and Phillips School of Theology, but is currently a “consortium” of different seminaries—ultimately comprising the Interdenominational Theological Center. The Association of Theological Schools and by the Southern Association of Colleges and Schools accredits ITC.

ITC offers five degree programs: Master of Divinity (MDiv), Master of Arts in Christian Education (MACE), Master of Arts in Church Music (MACM), Doctor of Ministry (DMin), and Doctor of Theology in Pastoral Counseling (ThD).

The Doctor of Theology in Pastoral Counseling degree is the professional pastoral counseling degree. Specifically, the degree enables students to qualify for supervisory hours, and, then, apply for licensure as a Marriage and Family Therapist or a Pastoral Counselor. The Doctor of Ministry and Doctor of Theology in Pastoral Counseling degrees are offered in cooperation with other seminaries (e.g., Emory University and Columbia University) and agencies in the Atlanta Theological Association.

According to ITC’s website, 20 full-time faculty and 21 adjunct instructors provide numerous classes. The DMin and ThD require 64 and 25 hours respectively. Courses offered include Pastoral Counseling with African-American Men, the Psychology of Pastoral Care, Clinical Introduction to the Psychology of Pastoral Care, Introduction to Pastoral Counseling and Psychotherapy, and Pastoral Counseling Practice. Although the school allows ThD and DMin students to specialize or concentrate in counseling, their descriptions did not indicate any interdisciplinary collaboration in social work, psychology, or psychiatry with nearby schools such as Clark Atlanta School of Social Work or the Psychiatry and Behavioral Sciences Department at Morehouse University School of Medicine.

A campus tour enabled the lead researcher to see how the consortium pooled resources to meet students’ needs. The Vice President for Institutional Advancement indicated the school plans to apply for a grant to establish mental health training. The DMin and ThD are offered in cooperation with other seminaries and agencies in the Atlanta Theological Association. Students are responsible for identifying and enrolling in classes needed to complete their desired content for the ThD. Each student must formulate the contacts with others schools such as Emory University and Columbia University to provide the necessary courses not offered by ITC.
Virginia Union University School of Theology (VUU), Richmond, Virginia

The Samuel DeWitt Proctor School of Theology of Virginia Union University is a private, historically African American institution with approximately 380 students and 14 full-time faculty members. VUU has its roots in a series of mergers of historically black institutions. The seminary was established in 1886, and two historically black institutions, Wayland Seminary and Richmond Theological Seminary, merged in 1899 to form Virginia Union University. The divinity school is named after Dr. Samuel Dewitt Proctor, who served as the fifth university president from 1955 to 1960, and as was also the dean of the School of Theology.

VUU offers two master degrees, a Master of Divinity (MDiv) and a Master of Christian Education (MCE), along with a Doctor of Ministry (DMin) program.

According to the school’s website, the Master of Divinity degree is a three-year professional program designed to prepare students for various positions within religious settings. The degree is offered in two options: Traditional Hour (TH) Program and the Non-Traditional Program (NTH).

Interviews with school administrators revealed a number of initiatives to address the growing need to provide mental health training. One of the innovative educational opportunities at VUU is the Community Formulation Event, which is designed to initiate dialogue involving ministerial and theological inquiry. Administrators indicated that they have used this forum to invite mental health professionals to speak and discuss mental health counseling and referral services. The school’s website indicates several mental-health-related courses offerings: Congregational Pastoral Care, Solution-Focused Pastoral Counseling, Supervised Counseling Practicum, Practice and Theory of Pastoral Counseling, Abnormal Psychology, Appraisal, Evaluation, and Diagnosis: Psychological and Pastoral.

To increase mental health training, the Proctor School offers dual degrees in conjunction with other university departments: a Master of Divinity/Master of Social Work degree and a Master of Divinity/Master of Science in Patient Counseling degree. Certifications and specializations are available through arrangements with the Virginia Institute of Pastoral Care, Richmond Theological Consortium, Washington Theological Consortium, and Institute of Transformative Theology. Those partnerships seem to be critical to the school’s effort to provide students mental health education and training.

Howard University School of Divinity (HU), Washington DC

Howard University School of Divinity (HUSD), affiliated with the Association of Theological Schools, was fully accredited in 1940. According to the school’s website, it claims to be the only African American school of theology to be a part of a category 1 research academic institution. HUSD indicates the school was founded upon a commitment to “social justice”, and has historical ties to the Amistad and the New England Congregationalists, who founded the divinity school in 1870. The school administrators stated that there are 17 full-time faculty members and 12 adjunct instructors. The numbers of students enrolled was undetermined.

The degree programs offered include Master of Divinity (M. Div), Master of Arts in Religious Study...
The Master of Divinity degree program is a pastoral professional degree arranged to equip graduates for ministerial duties within churches and adjoining fields. The MARS program is designed for students desiring to enter the teaching field. Specially, this degree is interested in religious positions outside the pastorate. For example, the school states one use of the degree is for “Religious Journalism Counseling and vocational guidance” (HUSD, 2012).

The D.Min. is the university’s terminal degree for those interested in clerical careers. The website describes the program’s espoused objective as “the integration of theological and anthropological understandings in the context of responsible engagement of ministry” (HUSD, 2012). This practical degree is intended set for more ministerial settings as opposed to academic or teaching positions.

Howard University’s main campus and the School of Divinity are geographically distant, a separation can also be observed in the lack of formal interdisciplinary collaboration with the university system’s other schools. Although Howard University has a School of Social Work and a Medical School, it does not offer any dual degrees or mental health training certifications or specializations. However HUSD offers limited courses related to mental health: Introduction to Pastoral Care, Pastoral Care and Counseling in Crisis Situations, Pastoral Care and Crisis Intervention, and Pastoral Counseling and Needs Assessment. Overall, the interviews indicated mental health training was an area of academic interest, but implementation of such training was on an elective basis only. Theological students can take any of the university’s masters classes.

American Baptist College (ABC), Nashville, Tennessee

American Baptist College is a private, four-year Christian historically black college, founded in 1924. According to the school’s website, black and white Baptists established ABC with the purpose of providing a liberal arts-centered Christian education to all students.

ABC originally opened as the American Baptist Theological Seminary on September 14, 1924. An agreement between the National Baptist Conventions, USA and the Southern Baptist Convention enabled black clergy to attain advance training and education in theology and ministry. In addition, according to the school history, during the Civil Right movement, ABC was pivotal as a training ground for many civil rights leaders and organizational activities that impacted not only Nashville but resonated throughout American life in the South.

Among its degree programs, the school offers a Master’s Degree in Pastoral Studies (MPS). This degree prepares students for professional practice in “ministries of care, counseling, relational wholeness, psychosocial well-being, and health promotion in multiple contexts” (ABC, 2012). Tracks are designed with special emphasis on the intersections of the black church and African American communities.

There are two tracks for the masters’ program: the Master of Arts (MA) in Pastoral Studies, General, and the MPS, Clinical Counseling Track. The MA in Pastoral Studies General combines training in psychotherapy and spirituality. This two-year 63-credit degree is designed to prepare those who desire to enter into pastoral counseling, to implement spiritual precepts in their practice, and clergy who want
to sharpen their counseling skills. Specifically, this program is ideal for pastors who are employed full-time outside of the ministry and desire additional training and education within the pastoral care and counseling fields.

The MPS Clinical Counseling Track is designed for practitioners aspiring to become licensed as a Marriage and Family Therapists or a Licensed Clinical Pastoral Therapists in the State of Tennessee, as the program meets all of the state's requirements. In addition to the general degree requirements, it adds Tennessee Licensing Board’s licensure component.

ABC is the only historically black theological school in this report offering a mental health education-specific degree program. The Master of Arts in Pastoral Studies Clinical Counseling track prepares students for the State of Tennessee licensure for both the Licensed Clinical Pastoral Therapists and Licensed Marriage and Family Therapists. It is the only program that links African American theology with both mental health education and practical training. It should be noted that the masters’ program, including the clinical track, is in only its fourth academic semester and currently includes only 13 students.

The program offers an extensive course offerings: Theories of Human Personality, Theories of Human Development, Abnormal Behavior and Pastoral Diagnosis, Family Systems Theory, Psychology and Theology of the Family, Clinical Pastoral Therapy with Families, Clinical Pastoral Therapy with Children and Adolescents, Theories and Methods of Clinical Research, Contemporary Relational Psychoanalysis and Pastoral Counseling, and Practicum in Clinical Pastoral Therapy. The program’s youth and few graduate faculty members raise the question of the school’s ability to provide such substantive courses.

The lead researcher attended a course on Theories and Methods of Clinical Research, whose instructor has a Ph.D in social service administration from the University of Chicago. The eight students in the course were all either current pastors or assistant pastors, or active church staff members. The lecture was informative, thorough, and purposefully focused on addressing African American’s mental health needs. The instructor and class members expressed interest in this research project and developing a partnership to further their program.
Harvard Divinity School, Cambridge, Massachusetts

Harvard Divinity School offers four distinct degree programs: Master of Theological Studies (MTS), Master of Divinity (MDiv), Master of Theology (ThM), and Doctor of Theology (ThD). Within the first year, MTS, ThM and MDiv students have the option to obtaining a dual degree in conjunction with another graduate school within Harvard University. Once accepted to the second graduate program, students may formally apply for dual degree status and determine the number of courses that can be applied toward both degrees. Harvard reported an enrollment of 363 students, with 44 full-time faculty members. Courses that address counseling include: Eye Contact, Ethics, and Interbeing; Spiritual Care and Counseling; Counseling—Practice and Theory; Advanced Spiritual Counseling: Taking Care of Others, Taking Care of Self; and Counseling for Practitioners—Addressing Trauma and Loss. In addition, there is a course entitled “The Dynamics of Black Preaching.”

Yale University Divinity School, New Haven, Connecticut

Yale offers Master of Divinity, Master of Arts in Religion, and Master of Sacred Theology degrees. The school, according to their website, has 36 full-time faculty members and 382 students. Although the course listings are not available, dual degrees are available in Epidemiology, Public Health, Medicine, and Nursing. Joint degrees are offered in MDiv/MSW through the Wurtzweiler School of Social Work at Yeshiva University and the School of Social Work at the University of Connecticut.

Perkins School of Theology, Southern Methodist University, Dallas, Texas

Perkins School of Theology is one of the 13 seminaries of the United Methodist Church, and one of only five university-related United Methodist theological schools. The school has 39 full-time faculty members, but the student enrollment is not disclosed. Perkins offers degrees in Master of Church Ministries; Master of Divinity; Master of Theological Studies; Master of Sacred Music; and Doctor of Ministry. Courses include Mental Health Skills for the Pastor; The Pastor’s Crisis Ministry; Pastoral Care and Counseling of Adolescents; Pastoral Care and Counseling of Women; Sexual and Domestic Violence: Theological and Pastoral Concerns; Spirituality and the Human Life Cycle, and Pastoral Self-Care. An adjunct associate professor, who holds a degree in psychiatry and is a licensed minister, instructs the course entitled Mental Health Skills for the Pastor. Her general adult psychiatry practice focuses on depression, bipolar disorder, and anxiety disorder. The professor stated the class’ purpose is to “provide basic skills, concepts and knowledge needed to evaluate mental health problems presented by parishioners, to intervene in problem situations and to make effective referrals” (Perkins, 2012). Perkins offers certification in areas such as African American Church Studies, Pastoral Care, and Urban Ministry.
CONCLUSION

The research literature clearly shows in times of mental health crisis, African Americans often do not seek help from professional mental health service providers (psychiatrists, psychologists, or social workers); instead, they seek help first from African American clergy. Even as illnesses progress, African Americans continue to look to African America clergy for mental health information and guidance.

With the exception of American Baptist College, African American schools of divinity/theology are deficient in their delivery of substantive and consistent mental health education. Curriculum offerings are fragmented, and do not reflect the most current research on mental illness causes or treatments. Course content does not appear to adequately prepare clergy students. The content does not bestow clergy students the skills needed to assess or treat complicated mental illnesses or refer congregants to other providers and services. Rather than offering a standard curriculum, most schools require students to exert considerable effort and find elective courses in other departments and at other universities to pursue their interests in mental health education and preparation. Overall, mental health education in divinity/theology schools, regardless of affiliation, racial identity, or enrollment size, is seriously fragmented, and requires considerable attention.

The majority of divinity/theology schools consider mental health education secondary to their more direct mission of pastorate education. For example, all four African American divinity/theology schools lack ongoing relationships with affiliated or nearby medical schools, when these relationships could be mutually beneficial. The schools could develop a series of collaborative relationships with local medical, social work, nursing, psychology, or counseling schools to enhance the quality of their mental health educational offerings. Each program expressed an interest in mental health education, but seems to have difficulty in mounting such an effort. Although ABC has made a concerted effort to establish a mental health track, it remains to be seen whether the new program can become fully established and self-sustaining.

Although there is a paucity of mental health education at historically black theological colleges and universities, the same problem appears at mainstream theological intuitions such as Harvard, Yale, and, to some extent, SMU. The following recommendations are set forth to delineate this crucial research's next steps.
RECOMMENDATIONS

Based on the findings summarized here, the following recommendations are made to provide future clergy graduating from African American schools of divinity/theology with the tools they need to effectively meet their congregations’ mental health needs and close the mental health disparity gap.

1. The Office of Minority Health (OMH) (within the US Department of Health and Human Services) should sponsor a round-table meeting with the four deans/chairs of African American schools of divinity/theology and African American psychiatry department chairs (See see Appendix F.) This two-day meeting should take place in the greater Washington, D.C. area within six months after this report has been completed. However, such a planning and discussion meeting can be convened only if OMH has the available resources. As reported, collaborations between African American schools of divinity/theology and mental health professionals seem to be minimal or nonexistent. Also, there does not seem to be working connections between the schools and other institutions, within their cities, that have African American psychiatry chairs. This meeting is intended to remedy that breach. African American psychiatry department chairs can play a vital role in equipping the divinity/theology schools with the knowledge and skills need to augment their congregational services.

Invitees should include Dr. F. Keith Slaughter (faculty chair, Masters in Pastoral Studies Program, American Baptist College), Dr. Alton B. Pollard (dean, Howard School of Divinity), Dr. Ronald Edward Peters (president, Interdenominational Theological Center), Dr. John W. Kinney (dean, Virginia Union University), Dr. Rahn K. Bailey (chairman, Psychiatry and Behavioral Sciences, Meharry Medical College), Dr. William B. Lawson (chairman, Department of Psychiatry and Behavioral Sciences, Howard University Health Sciences), and Dr. Gail Mattox (chair, Department of Psychiatry and Behavioral Sciences, Morehouse School of Medicine), Dr. King Davis, and Dr. Albert Thompkins (The Institute for Urban Policy Research and Analysis, The University of Texas at Austin).

2. Conduct a survey of entering students in Master of Divinity programs at the four African American Schools of Theology/Divinity. The survey will assess the student’s mental health knowledge, recognition of mental disorders, and beliefs regarding treatments and referral programs. The survey will consist of two parts: a general questionnaire regarding African Americans and mental health, and case vignettes.

3. Develop a model curriculum that builds on the intersection of mental health knowledge and theology within the context of the African American community. This report’s findings suggest some schools listing promising-sounding courses, may lack the expertise, resources, and capacity to effectively offer them. The envisioned curriculum’s objective is to equip students and current pastors with a comprehensive series of courses addressing methods, theories, and mental health assessment and treatment best practices. The proposed roundtable (see Recommendation #1) will create a curriculum development committee to develop the curriculum. In addition, professionals, who are dual-licensed in theology and mental health, will be invited to aid in curriculum creation. Possible experts include: Dr. Micah McCreary, a psychologist at VCU in Richmond, VA; Dr. Paula Dobbs-Wiggins, an adjunct professor at Perkins School of Theology; and Dr. Michael Torres, a psychiatrist in private practice in Maryland.
4. Test the pilot curriculum within one or more of the four African American divinity/theology schools. After curriculum creation, an one academic year pilot test at one or more of the African American schools is recommended to pilot it at one or more of the African American schools for one academic year test the model curriculum and evaluate its feasibility, design, and cost.

5. Consider providing online courses focusing on mental health education and theology within the context of the African American community as a result of the round-table meeting. Online courses may be a viable way to provide education because of their convenience and low costs. With online courses, students can read and study at any time, and at their own pace.

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<th>Table 1: African American schools</th>
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<td>American Baptist College</td>
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<td>Howard University</td>
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<td>Interdenominational Theological Center</td>
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<td>Virginia Union University</td>
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<th>Table 2: Other schools</th>
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<td><strong>School</strong></td>
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<td>Harvard Divinity School</td>
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<td>Perkins School of Theology</td>
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<td>Yale Divinity School</td>
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APPENDIX A.

INTERVIEW STRUCTURE
This interview is designed to explore how African American Schools of divinity/theology prepare clergy in mental health services. The interview schedule consisted of a three-part semi-structure with three sets of questions.

Set 1: History of the School
- Is a campus tour possible?
- May I visit a class in session?
- When was the school established?
- What is the school's history and experiences?
- Is the school accredited and by whom?
- What is the school's theological orientation?

Set 2: Programs/Degrees Offered
- What programs and degrees are offered?
- How many students are in the masters' program?
- What are the typical demographics that make up the student body population?
- What proportion of the faculty are full-time, part-time, or adjunct?

Set 3: Mental Health Training
- Are there any mental health courses?
- If so, are they required?
- How many students take these classes?
- Which faculty instructs these classes?
- Is there any collaboration with community organizations or agencies?
- Are there any dual degree programs?
- Are there any interdisciplinary collaborations?
- May I have copies of syllabi/course descriptions?

Please note the following Course Curriculums in Appendices B-E are taken directly from the websites of American Baptist College, Howard University School of Divinity, The Interdenominational Theological Center, and The Samuel DeWitt Proctor School of Theology, respectively.
AREA I: THEOLOGICAL AND PASTORAL FOUNDATIONS (24 Credits)

Theology (6 Credits)
Choose Two
Christology (3)
Theologys of Liberation (3)
Practical Theological of the Christian Life (3)
Interpreting Biblical Perspectives of the Human Condition (3)

Pastoral Theology, Counseling and Care
Foundations of Pastoral Care and Counseling (3)
Pastoral Theological Methods (3)

Electives (9 Credits)
Choose Three
Pastoral Theology Seminar: Hope and Despair (3)
Pastoral Theology Seminar: Shame and Guilt (3)
African American Experience and Identity: Theological and Psychological Perspectives (3)
Cultural Issues in Pastoral Care & Counseling (3)
Pastoral Care and Counseling: Addictions and Mental Health (3)
Brief Therapy: Congregational Context (3)
Contemporary Christian Spirituality (3)

AREA II: CORE CLINICAL STUDIES

Human Development and Personality
Theories of Human Personality (3)
Theories of Human Development (3)
Abnormal Behavior and Pastoral Diagnosis (3)

Marriage and Family Studies (MFT)
Students will choose three (3) from the following courses:
The Family in Religio-cultural Context (3)
Family Systems Theory (3)
Psychology and Theology of the Family (3)
Care of Seniors and the Elderly in the Family System: Clinical and Pastor Dilemma (3)
Marriage and Family Therapy
Clinical Pastoral Therapy with Couples (3)
Clinical Pastoral Therapy with Families (3)
Clinical Pastoral Therapy with Children and Adolescents (3)
Theories and Methods of Clinical Research (3)
Clinical Pastoral Therapy: Identity and Ethics of the Profession (3)
Contemporary Relational Psychoanalysis and Pastoral Counseling (3)
Practicum in Clinical Pastoral Therapy (6)

Practicum I
Psychoanalytic Case Formulation, Psychodynamic Diagnosis, and Pastoral Psychotherapy

Practicum II
Psychoanalytic Process and Pastoral Psychotherapy

Internship I

Internship II
APPENDIX C.
HOWARD UNIVERSITY SCHOOL OF DIVINITY, STUDIES IN THE MINISTRY

STMI-219. Introduction to Preaching. 3 crs.
Designed as a construction, content and form analysis of preaching. Introduces the contemporary sermon as an event within historical perspective and sociological context. Offers maximum opportunity for research-action in anticipation of the progressive development and refinement of homiletical skills.

STMI-221. Introduction to Pastoral Care. 3 crs.
Study of types of pastoral counseling using case presentations, audio and video tapes, verbatim, and typescripts

STMI-222. Pastoral Care: Practicum. 3 crs
Offers the opportunity for clinical method of learning in ministering to persons during the crisis of illness and hospitalization. Students engage in actual practice of ministry at the bedside of patients and present reports of those visits in class to their peers and professor. While there are some lectures and readings, the primary mode of learning is that of action-reflection-new action. Prereq: STMI-221. Introduction to Pastoral Care

STMI-228. Pastoral Care and the Elderly. 2 crs

STMI-230. Minister as Educator. 3 crs
Seminar examining how the pastor/minister sets the tone and atmosphere for the educational program of the local churches and how the pastor works with volunteers in adult, youth, and church school education.

STMI-235. Religious Education and the Church Year. 3 crs
Examines the theology and design of the liturgical calendar. The seasons of the Christian Year will be explored as well as how to recognize, practice and celebrate the seasons with all ages in the faith community.

STMI-250. The First Pastorate. 2 crs
A practical course designed to help ministers prepare for their first position as pastor or to deal more effectively with the issues in their current positions. Addresses a wide range of issues in the areas of administration, worship and program development, pastoral care, and personal concerns. Resource persons share experiences in their first churches. Primarily for students who have not pastored and for students who have pastored for less than three years.

STMI-303. History and Philosophy of Religious Education. 3 crs
Introduction to religious education from the early church to the present, emphasizing the implications of naturalism, idealism, pragmatism, and existentialism.

STMI-305. Ministry to New and Small Churches. 3 crs
The small-membership church outnumbers all other Protestant churches. Most seminary graduates begin their ministry in small-membership churches. Thus, this course will examine the life in the small-membership church and the kinds of programs one can develop to maximize the effectiveness of the ministry of the congregation. An outline will be developed on organizing a new church. the lecture-discussion method will be used with opportunities to share experiences from readings, reports, practitioners, etc.
STMI-310. Curriculum Development for the Local Black Church. 3 crs
Examines, develops, and translates traditional educational material of the various denominations for use in black churches.

STMI-313. Teaching Methods for the Church. 3 crs.
Explores a variety of teaching methods which can be useful in the local church setting. Tools for evaluating the educational needs of persons within the area church examined. Practical concerns are highlighted which focus on the context in which teaching takes place.

STMI-315. Educational Ministries with Youth. 3 crs.
Explores the dynamics of urban life that contribute to the formation of healthy or unhealthy youth, with emphasis on sensitizing congregational leadership to creative methods.

STMI-320. Women in Ministry. 3 crs.
An historical and sociological treatment of the American woman and institutional change. The historical, biblical and philosophical underpinnings of sexist attitudes discussed.

STMI-322. Advanced Pastoral Care. 2 crs.
Continuation of STMI-221. Prereq.: STMI-221.

STMI-340. Directed Study in Pastoral Care. 3 crs.

STMI-347. Ministry in the Urban Church and Community. 3 crs.
Focuses on the nature of the ministry in an urban community. Includes an examination of issues and problems of urban people as they are addressed by the church.

STMI-348. Pastoral Care and Counseling in Crisis Situations. 2 crs.

STMI-349. Pastoral Care and Crisis Intervention. 3 crs.
Pastoral care and crisis intervention is the task of every pastor. Provides cognitive constructs whereby the students improve their skills in this vital area of ministry. STMI-350. Field Education. 2 crs. First-hand clinical experiences of the life and work of the church and related institutional forms of ministry.

STMI-360. Parish Pastoral Counseling. 3 crs.
Introduces students to the skills required for the minister to be an effective counselor in the parish.

STMI-365. Church Leadership and Administration. 2 crs.
Explores the duties of the pastor, the nature of church administration, roles of leadership within the organizational pattern of the church, voluntary associations, community relations, and community image.

STMI-370. Introduction to Church Music and Worship. 3 crs.
Examines the theology, terminology, development, organization and practice of church music and worship.
STMI-375. Religious Nurture, Worship and the Christian Year. 3 crs.

STMI-380. Pastoral Care and Aging. 2 crs.
Examination of the personality changes experienced during the process of aging.

STMI-385. Martin Luther King and Malcolm X. 3 crs.
Examines the life and thought of Martin and Malcolm. It will assess the similarities and differences between Martin and Malcolm; evaluate Martin's and Malcolm's legacies in terms of their praxis and social analysis of race, class and gender issues; and address their contribution to the Black church and Black theology.

STMI-395. Church Bible Study. 3 crs.
Explores the various methodologies and materials available for Bible Study from the religious education sector. Students get hands-on experience with a wide variety of approaches and resources already published.

STMI-397. The Minister and the Criminal Justice System. 3 crs.
An examination of the operations of the criminal justice system from a biblical theological perspective. Information and skills imparted to students on how to interact with the police, courts, prisoners and others involved in the criminal justice process.

STMI-398. The Church and Social Welfare. 3 crs.
A comprehensive overview of public and private service resources available to persons ministering in the urban environment. Emphasis on programs aiding minorities and the poor.

STMI-400. Directed Study in Ministry. (Master's level) 3 crs.

The seminar in religious education is a doctoral level course designed for persons who are conceptualizing and designing original research in the fields of religious education, sociology of religion, or church administration. The seminar presents topics of current interest, new textbooks, and resources in religious education. The African American church is highlighted.

STMI-425. Seminar in Religious Education II. 3 crs.
Continuation of STMI-420.

STMI-430. Fundraising and the Church. 2 crs.

Consists of clinical pastoral field experience. For M.Di.v students only.

STMI-500. Directed Study in Ministry (Doctoral level). 3 crs.

STMI-502. Advanced Pastoral Counseling. 3 crs.
Practicum in cases and their analyses, with video taping sessions and interdisciplinary input from psychology and psychiatry.

STMI-503. Clinical Pastoral Counseling. 3 crs.

STMI-505. Doctoral Seminar: One. 3 crs.
STMI-506. Doctoral Seminar: Two. 3 crs.

STMI-507. Doctoral Seminar: Three. 3 crs.

STMI-508. Sexual Issues in Parish Ministry. 2 crs.

STMI-510. Pastoral Counseling and Needs Assessment. 3 crs.
Pastor’s use of personality assessment and referral in determining the needs of persons who come to him/her for help. Church and community helping resources will be studied.

STMI-515. Church and Community I: 2 crs.
An investigation into the methods and styles involved in church leadership. Emphasis given to resolving conflicts within parishes. In addition, the development of church programs and effective means of administering church activities are discussed. Special focus varies each semester.

STMI-520. Churches in Transition. 3 crs.
Seminar considering the cultural, economic, and theological dynamics that contribute to the ordeal of transitions for local churches and denominations, requesting blacks and whites to suggest models to aid in the creative transition process.

STMI-522. Professional Ministry Seminar. 3 crs.
Focuses on the minister’s needs in preparing and maintaining a high quality of ministry. Issues treated are: (1) congregational nurture and care and recognizing the dynamics of the institutional setting; (2) conflict management; (3) the care and nurture of the minister and his family; (4) personal and professional assessment; (5) deepening of one’s spiritual resources; and (6) life development issues.

STMI-523. Urban Ministry Seminar. 3 crs.

STMI-525. Church and Community II. 3 crs.
Crisis intervention is the task of every pastor. The goal of this course to provide cognitive constructs for improvement of skills in this vital area of ministry.

STMI-530. Theological Perspectives on the Contemporary Church. 3 crs.
The contemporary church considered in the light of Scripture and the work of certain representative theologians - Wolfhart Pannenberg, Karl Rahner, and Juan Luis Segundo. Particular attention given to the involvement of the church in society.

STMI-536. Clinical Pastoral Education: Intermediate. 3 crs
Offers clinical pastoral field experience.

STMI-540. Clinical Pastoral Education: Advanced I. 4 crs
For D Min Students only.

STMI-545. Clinical Pastoral Education: Advanced II. 4 crs
APPENDIX D.
INTERDENOMINATIONAL THEOLOGICAL CENTER,
PSYCHOLOGY OF RELIGION AND PASTORAL CARE

711. Introduction to Pastoral Care
An umbrella course that provides flexibility in presenting special topics of interest to a sufficient number of students to constitute a course. Such special topics include but are not limited to substance abuse, disability, and public health concerns. 3 credits

712. Chemical Abuse and Dependency in the American Community: The Congregation As a Resource for Recovery
This course addresses the reality of alcohol and drug abuse and dependency as well as other behavioral addictions, particularly as they are manifested in the American community. Students gain a rudimentary knowledge about abuse and addiction that enables them to effect and design ministries responding to these realities. 3 credits

713. Sociology of Pastoral Care and Counseling
This course is designed to enable the student in pastoral counseling to put human beings in their social and cultural context. Modernization and its accompanying value system is one such context. Thus, the course will explore the cultural context of modernity and its impact on the human personality. The primary social theorist for examining the impact of modernization on the human personality will be Peter Berger and his understanding of the social construction of reality. 3 credits

714. The Community Mental Health Movement and the Local African-American Church
This course is designed to introduce the student to the community mental health movement begun in the 1950s, continued into the late 1970s, and surviving in modified form today. The role of the African-American Church in this movement will be examined, along with essential principles and practices for improving mental health in the African-American community. 3 credits

715. Special Topics in Psychology of Religion and Pastoral Care
An umbrella course that provides flexibility in presenting special topics of interest to a sufficient number of students to constitute a course. Such special topics include but are not limited to substance abuse, disability, and public health concerns. 3 credits

715B. Pastoral Counseling with African-American Men
An umbrella course that provides flexibility in presenting special topics of interest to a sufficient number of students to constitute a course. Such special topics include but are not limited to substance abuse, disability, and public health concerns. 3 credits
APPENDIX E.
SAMUEL DEWITT PROCTOR SCHOOL OF THEOLOGY, PASTORAL CARE

PT 530 Introduction to Pastoral Care
Designed as an introductory course to the field of pastoral care which offers the student the opportunity to share his/her life story for personal insight and spiritual growth. The Myers-Briggs Personality Type Indicator and genogram are used to help familiarize the student with assessing personality and family functioning. The goal of this course is to enable the student to further develop and assess his/her personal and pastoral identity and development.

PT 631 The Ministry of Pastoral Care
Designed to provide the student with a basic orientation to the field of pastoral care with actual experiences in ministry. Students are assigned pastoral responsibilities at the Veterans Affairs Medical Center in Richmond through which pastoral visitation is accomplished. Lectures, verbatim reports, and readings from the field of pastoral care and counseling will be utilized to increase the students’ effectiveness as a pastoral caregiver. The goal of this course is the enhancement of the student’s ability to utilize pastoral care and counseling skills and growth of professional competence as a minister.

PT 730 Pastoral Care, Ministry and Special Situations
Designed to deal with special problems that may arise in the ministry such as abortion, issues for the terminally ill, genetic counseling, childbirth out-of-wedlock, gay/lesbian relationships, truth in diagnosis, care of the elderly, marriage counseling, etc.

PT 732 Pastoral Counseling
Designed as a search for integration of biblical and theological traditions with the practice of pastoral counseling. Video-stimulated learning is used along with pastoral assessment tools to foster growth in both theory and skill development. Basic theories of counseling are employed in relation to both informal and formal structures of caring within the local church. A small group will be used to practice the art of counseling.

PT 733 Pastoral Care for the Minister
Designed to examine issues facing the minister as a person and as a professional are examined through lectures, reading, and special projects. Emphasis is on the integration of pastoral care skills, in one’s own life as well as into one’s ministry to others. Prerequisites: PT 730 and PT 731, or current ministry placement.

PT 734 Pastoral Care and Counseling In Grief Situations
Designed to apply basic principles of pastoral care to a variety of grief situations that occur within a congregation, such as natural and accidental death, suicide, a miscarriage, divorce, family and congregational schisms, natural disasters and catastrophes, social and economic changes. Prerequisites: PT 730 and PT 731.
PT 737 Spiritual Disciplines and Resources For Ministers
Designed to present and practice disciplines for spiritual care through experiential exercises and exploration. Participants will become aware of, attuned to, and accepting of interior and exterior resources available as gifts and graces for spiritual care. Participants will benefit from individual, small group and total group experiences.

PT 739 Religion and Health
Designed to develop the necessary foundation for the integration of a health ministry within the theological context of the African-American church. This course will explore the relationship between religious theory and health and justify emphasizing health as a critical focus in the church. In addition, more practical aspects of organizing and administering a health ministry will be addressed.

PT 750 Independent Study
Topics of interest not covered in the other course offerings may be chosen for independent study, in consultation with the faculty.

PT 751 Advanced Independent Study
Additional study of a specific topic covered in other pastoral care courses may be approved for independent study, in consultation with the faculty.

NOTE: Additional Pastoral Care courses are available through the Virginia Institute of Pastoral Care.
The Office of Minority Health should sponsor a roundtable meeting of the four deans/chairs of African American schools of divinity/theology and African American psychiatry department chairs.

**Invitees:**
Dr. F. Keith Slaughter, American Baptist College  
Dr. Alton B. Pollard, Howard School of Divinity  
Dr. Ronald Edward Peters, Interdenominational Theological Center  
Dr. John W. Kinney, Virginia Union University  
Dr. Rahn K. Bailey, Meharry Medical College  
Dr. William B. Lawson, Howard University  
Dr. Gail Mattox, Morehouse School of Medicine  
Dr. King Davis, University of Texas at Austin  
Dr. Albert Thompkins, University of Texas at Austin

**Estimated Cost:**

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<th>Category</th>
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**Approximate Grand Total: $8,400**
REFERENCES


The Institute for Urban Policy Research and Analysis (IUPRA) prepared this report. IUPRA thanks the US Department of Health and Human Services Office of Minority Health (OMH) for their contribution and support in the planning of this report.