

**The Bill Blackwood
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**Christian Counseling as a Law Enforcement Tool to
Decrease Repeat Calls to Family Violence**

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Author's Note

This researcher would like to emphasize that a great deal of gratitude is owed to Mr. Bruce Ray. While in attendance at one of Dr. Wayne Mack's seminars on marriage and family biblical counseling, Dr. Mack referred this researcher to Mr. Ray, a police chaplain with Bothell P.D. in Washington State. Mr. Ray sent the central questionnaire to the International Conference of Police Chaplains Email Directory Coordinator and asked him to distribute it to all on their list. This most likely accounts for most of the email and standard United States Postal Service responses. Thanks also to Reverend Larry Randall of Birchman Baptist Church in Fort Worth, Texas who directed this researcher to a group in Indiana called Faith Biblical Counseling Ministries.

ABSTRACT

Traditional police post offense/incident measures to intercede in family violence seem to consistently fall short in providing any lasting improvement in the victims and/or actors' individual quality of life, quality of family life, or provide a positive contribution to society. Nor do these measures seem to contribute to any decrease in repeat police calls to these same scenes involving future family violence. Frequently, after suspects have been involved in some type of judicially mandated program, they are more prone to offer to police some medical or psychological excuse for their negative behavior, seeming to indicate a subsequent lack of desire to alter their past behavior in any positive fashion. This lack of responsibility for one's actions can result in a worsening of the situation or, at best, a lack of improvement. The researcher examined nontraditional resources that focused more on personal responsibility and accountability for ones actions as opposed to the blame shifting commonly encountered on family violence calls.

The researcher sought out primarily Christian biblical counseling as an option due to the prevalence of personal accountability and the added spiritual aspect that the Christian initiative offers. There is also a brief examination of the broader scope of faith-based initiatives as a whole. The researcher's belief was that Christian counseling would provide a consistently more positive outcome as opposed to the traditional secular approach.

The researcher solicited a combination of personal and phone interviews as well as questionnaire responses from Christian counselors,

psychiatrists /psychologists, and medical doctors in an attempt to verify this belief. In addition assorted literature dealing with the topic was examined. The results verified that professionals and laypersons alike believe they consistently have a more positive result with the Christian approach over the secular approach. It was concluded that law enforcement would be well served to more effectively and frequently utilize Christian counseling initiatives in referrals dealing with or stemming from law enforcement response to family violence.

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INTRODUCTION

Christian biblical-based counseling as a preventative measure to domestic violence is a relatively new concept and has not traditionally been used by the law enforcement community. Christian counseling, in itself, is a relatively new concept that began developing in the 1950s with the National Catholic Guidance Conference. Christian counseling has become more prevalent over the years in correlation to the steady breakdown of the nuclear family (Carter, 1999).

Throughout nearly two decades in law enforcement, it has appeared as though traditional counseling involving psychotherapy and, in many cases, medication provided a minimal benefit and sometimes served as a temporary fix. The traditional medical approach serves only to treat the individual's problems symptomatically, while never resolving the real problem, cause, or destructive behavior. Research on attribution theory in social psychology has shown that the belief adhered to by most adults is that they are responsible for their own actions only if they cannot otherwise account for them (Strong, 1980). By this rationale, if a person hit their significant other because he/she was hit first by them, the abuse would be justified. By this same concept, the person is justified in being angry or verbally abusive if the significant other wronged them. This line of thought is a legacy of Freudian and behavioral psychology (Strong, 1980) and only serves to justify or reinforce wrong, unacceptable, and destructive behavior. At the extreme, the psychiatric/medical profession labels an individual as irreparably damaged even though their current dysfunctional behavior may be merely learned behavior that has been repeated over a long period. Even the

judicial realm of the criminal justice system offers, at best, a scratch on the surface of the problems in that particular system's anger management and chemical dependency programs. These court-mandated programs are provided after a serious offense has occurred and are reactive in nature rather than preventative.

By delving into literature on Christian counseling and by conducting numerous interviews, personal and phone, with Christian counselors themselves, one could theorize that Christian counseling, by addressing true problems and root causes of an individual's destructive behavior, will have a higher success rate than traditional approaches. Christian counseling can aid individuals in ceasing destructive behavior while at the same time promoting emotional healing, increasing the individual's level of well being, and causing them to contribute more positively to their families and the community as a whole, thereby reducing repeated law enforcement response to family violence calls. This reduction could allow law enforcement to focus on other problems within communities.

REVIEW OF LITERATURE

There is not a substantial amount of academic research that compares Christian biblical counseling to secular counseling or the traditional medical approach. Academic research, therefore, is limited to one individual study conducted by Clinical Psychiatrist Dr. Loren Mosher Ph. D., which offers another non-Christian based perspective. In 1971, Mosher, who was then Chief of the National Institute of Mental Health, opened Soteria House, a home for young

persons diagnosed as having schizophrenia (Mosher, 1999b). Rather than being treated directly by trained secular psychologists or psychiatrists and being medicated with psychotropic drugs during the process, Soteria House's approach involved clients living medication free with a nonprofessional trained staff who provided a supportive, safe structure to the patients by listening to, encouraging, and offering understanding (Mosher, 1999b). Mosher's (1999a) idea was that "schizophrenia can often be overcome with the help of meaningful relationships, rather than with drugs and such treatment would eventually lead to unquestionably healthier lives" (p. 2). The design of the program compared the Soteria method of treatment with traditional hospital psychiatric ward interventions that rely principally on drug treatment for those newly diagnosed with schizophrenia and in need of hospitalization.

Results were far better than expected. Mosher (1999a) reported, "Over the initial six weeks, patients recovered as quickly as those treated with medication in hospitals" (p. 2). The result for Soteria House was accomplished without administering any anti-psychotic drugs to the residents/patients. According to Mosher (1999), "at two years post-admission, Soteria-treated subjects were working at significantly higher occupational levels, were significantly more often living independently or with peers, and had fewer readmissions" (p. 144).

Ironically, even though these results served as a revelation towards a bold new approach, funding for the project was lost, and the facility was closed. Controversy followed and control of this innovative and promising program was

taken away from Dr. Mosher. Mosher was greatly scrutinized, and his actions, mainly those dealing with Soteria House, were investigated. It appeared as though the Soteria House model did not fit into the “emerging scientific, descriptive, biomedical character of American psychiatry, and, in fact, called nearly every one of its beliefs into question” (Mosher, 1999b, p. 142). More shockingly, it set the precedent of taking treatment out of the medical, hospital, and professional arena and placed it in the hands of so called nonprofessionals; those individuals without a traditional degree, with successful results. By 1980, Mosher was removed from his post altogether; however, eight years later, he re-entered the political arena after having been appointed as the head of the public mental health system in Montgomery County Maryland (Mosher, 1999a). This, however, did meet with some resistance from companies affiliated with the drug industry. The Maryland Psychiatric Society asked that a state pharmacy committee review his credentials and prescribing practices to make sure the county patients would receive proper drug treatments (Mosher, 1999a).

Although the Soteria model does not support the success of Christian biblical counseling covering only one category of behavioral disorders, it does show, from a secular perspective, that there is another successful method of treatment beyond the traditional medical and psychiatric approach. It also serves to point out how reluctant the traditional establishment is to relinquish its control over the treatment of behavioral disorders or acknowledge that there may be alternative methods of treatment.

MacArthur and Mack (1994) pointed out the irony in the term psychology, which literally means, “the study of the soul” (p. 8). However, the traditional approach is often devoid of any Christian spiritual relevance, at least from a Christian perspective. MacArthur and Mack (1994) suggested that the foundations of modern psychology can be summed up in some widely accepted concepts rooted in early Freudian humanism. It is a widespread belief of modern psychology that the nature of human beings is fundamentally good and that all one has to do to find the answers to their problems is to look inside themselves for the solutions. It further stated that the key to correcting a person’s improper behavior and way of thought lies somewhere in that person’s past life experiences. Psychology further professes that peoples’ problems are not the results of something they have done but rather are the end product of what someone else has done to them. It contends that a human being’s problems can be solely psychological and void of any spiritual or physical ailment. Lastly, it professes that the only hope for a human being to solve any of these problems lies solely in the hands of professional counselors using psychological therapy (MacArthur & Mack, 1994).

Although traditional modern medicine and psychology promotes the belief that only a professional trained in psychology or medicine can truly have any impact on behavioral disorders or maladies of the mind, Christian biblical counseling takes a different viewpoint. Christian biblical counselors, who encompass Ph. D. psychologists, psychiatrists, and trained laypersons, all acknowledge that it is reasonable for someone to seek medical help for medical

problems. Christian counselors also propose that depression and certain mental illnesses often have physical causes unrelated to any spiritual aspect. Therefore, it would be sensible, in some instances, for a person with alcoholism, addiction to drugs, a learning disability, or someone who was traumatized by rape, incest, or physical spousal abuse to seek help in trying to cope with their trauma. It is also recognized by many Christian counselors that it may be, in some instances, a necessity for an individual to be on medication to lessen the individual's trauma or stabilize an otherwise dangerous person. In Christian biblical counseling, however, the need for medication is looked upon as a temporary situation until the patient can work through their trauma and can heal spiritually. By the secular traditional method, the prognosis may be rather grim, with medication being looked upon as a lifelong necessity for a permanently damaged human being.

MacArthur and Mack (1994) explained that Christian biblical counseling, quite simply, is about solving people's problems. It is about discovering the causes of their problems and then applying biblical principles to those causes (MacArthur & Mack, 1994). Biblical counselors, however, are not so much problem oriented as much as they are "person oriented" (MacArthur & Mack, 1994, p. 174). The Christian counselor shows compassion, respect, and sincerity to the client to ensure the client of the counselor's concern for them. The Christian biblical counselor is also honest about his or her qualifications. It is acceptable to be open with the client about the counselor's own struggles and problems when appropriate (MacArthur & Mack, 1994). The Christian counselor does not have the need to elevate his status, although his credentials may well

be impressive by society's standards. A Christian biblical counselor is open from the very beginning about what they, as counselor and client, are trying to do.

The methods and standards the Christian counselor intends to use are identified to the client and differ from the traditional secular approach, which offers that the answers may be hidden inside the client. The client's solution in Christian counseling is not hidden. Christian counselors explain to their clients that the solution lies in God and in His Word and makes it clear that God and His word are the client's source of authority. According to MacArthur and Mack (1994), it is made clear to the client that the reason counseling is approached in this manner is because "God's way of describing problems, identifying their causes, and solving them is superior to any other way" (p. 185). The Christian counselor instills hope in the client, true hope based on the promises of God, as affirmed by scripture. MacArthur and Mack (1994) stated that this hope focuses not only on the individual but also on God's plan for mankind and for the whole universe, thus biblical scripture is the means by which God gives hope (p. 194). Christian counseling succeeds through sanctification as the client conforms his own being to the likeness of Jesus Christ. Christian biblical counseling teaches that people are responsible for everything they do and will be judged by God accordingly.

Beliefs from Freudian and behavioral psychologies tend to shift blame from the individual responsible to others in the client's past and/or present and/or other external circumstances (Strong, 1980). This merely serves to justify and reinforce the individual's improper and destructive behavior (Strong, 1980). In

Christian counseling, self-justification is completely removed, and in doing so, the client can see their own behaviors and attitudes as the cause of their problems (Strong, 1980). Even those who feel they could never be forgiven can receive forgiveness by faith in Christ. In biblical Christian counseling, the patient learns that the purpose of life is not to serve one's self, but to serve one another, even at the cost of self-sacrifice. Strong (1980) stated that in Christian counseling, the Christian counselor has the client "rehearse how to respond to upcoming challenges and the relationships in counseling among counselor, client, spouse and other family members becomes an opportunity to practice new behaviors" (p. 592). In many instances, according to Strong (1980), the Christian counselor will assign homework to carry out behaviors that need correcting and memorize or reflect on scripture that reinforces these new behaviors and strengthens the client. After all, a predominant belief in Christian counseling is that these behaviors are learned; therefore, one can also learn new productive behaviors.

METHODOLOGY

This research will encompass several methods to determine whether Christian counseling can be more successful and beneficial to law enforcement than traditional secular approaches. Christian counseling will be more successful because it addresses true problems and root causes of an individual's destructive behavior. After attending five seminars on Marriage and Family Biblical Counseling, taught by Dr. Wayne Mack, Director of Equipping for Life and Ministry Institute & Counseling Center (ELMICC) and a Biblical Counseling Professor at the Master's College at Coopersburg, PA, a basic understanding of

Christian biblical counseling practices was gained. Personal and phone interviews with Christian biblical counselors will also be conducted, asking their opinions of the success of Christian biblical counseling over secular traditional approaches.

Numerous questionnaires will also be distributed to many different Christian counselors across the United States via the email directory coordinator for the International Conference of Police Chaplains by request of the Bothell, Washington police department chaplain, Bruce Ray, who agreed to assist in this study. The scope of expertise of these Christian counselors will encompass those having previous secular counseling experience and Christian counselors having no previous secular experience. Focus on the Family, a Christian counseling service located in Colorado that deals with family violence/spousal abuse issues, will be contacted. In addition, Faith Biblical Counseling Ministries in Indiana, which is made up of Christian counselors and medical doctors who work in many instances as the result of a medical referral, will also be contacted. Verbal interviews will be conducted with both agencies via phone to seek the input of medical doctors who have referred patients to Christian counselors.

It will be almost impossible to determine the response rate to the questionnaires as it is unknown exactly how many fellow chaplains were sent email questionnaires. However, after having received 20 questionnaire interviews from Christian counselors and having conducted four personal interviews, all data will be totaled and overall percentages of categories will be determined.

FINDINGS

Approximately 26% of respondents had never conducted Christian counseling as the result of law enforcement (department level) or judicial referral. Approximately 43.5% of respondents had conducted Christian counseling because of a law enforcement (department level) referral only. Approximately 8.7% of respondents had conducted Christian counseling because of a judicial referral. Approximately 21.7% of respondents had conducted Christian counseling as a result of both a law enforcement and judicial referral.

Approximately 34.7% all respondents had previous experience in secular counseling with a mean average of 9.13 years experience. Of all respondents having previous secular experience, approximately 75% responded that they had greater success with Christian counseling over secular counseling. Of respondents having previous secular experience, approximately 12.5% responded that they did not have greater success with Christian counseling. Of all respondents having previous secular experience, approximately 12.5% responded that they were uncertain whether they had greater success with Christian counseling.

Approximately 95.7% of all respondents advised that there were clear advantages in Christian counseling over secular. Of all respondents surveyed, about 4.3% advised that they believed there were no clear advantages in Christian counseling over secular. Approximately 95.6% of all respondents

stated they would be willing to counsel as the result of a law enforcement referral from a Christian approach. Of all respondents who had stated they would be willing to counsel as the result of a law enforcement referral from a Christian counseling perspective also, approximately 4.3% stated that they would only do so for law enforcement officers and their family. Approximately 4.3% of all respondents were willing to counsel as the result of a law enforcement referral from a secular approach only.

Of all respondents, approximately 95.7% believed that Christian counseling had a higher success rate than secular counseling. Approximately 4.3% of all respondents believed that there would be no difference in success rates between Christian counseling and secular.

Of all respondents, approximately 78.3% had counseled a couple in Christian counseling who had previously participated in secular counseling. Of clients who had previously participated in secular counseling, about 94.4% had improved relationships or situations when involved in Christian counseling over their previous secular experience.

Table I. Percentage of Christian counselors who had conducted counseling as a result of a law enforcement (LE) or judicial referral.

No Counseling from LE or Judicial Referral	Result of LE Referral	Result of Judicial Referral	Result of Both LE and Judicial Referral
26%	43.5%	8.7%	21.7%

Table II. Percentage of Christian counselors with prior secular experience.

Prior Secular Experience	Mean Average for Years of Prior Secular Experience
34.7%	9.13

Table III. Christian counselors with prior secular experience and perception of success of Christian counseling as compared to secular percentages

Had Greater Success With Christian Counseling	Had Same Success Rate as Secular	Uncertain Whether Success Rate Was Greater or Same
75%	12.5%	12.5%

Table IV. Christian counselors' beliefs of whether or not there are advantages to Christian counseling over secular

Percentage of Those Who Believed There Were Advantages	Percentage of Those Who Believed There Were No Advantages
95.7%	4.3%

Table V. Christian counselors and their willingness to counsel as result of law enforcement referral and preferred approach

Percentage of Christian Counselors Who Said They Would Counsel by LE Referral But Only From Christian Approach	Percentage of Christian Counselors who Said They would Counsel by LE Referral From Secular Approach Only
95.6%-----4.3% of These Said They Would only Counsel Officers Or Their Families	4.3%

Table VI. Success rates of Christian counseling as compared to secular counseling

Percentage of Christian Counselors Who Believed Christian Counseling Had a Higher Success Rate	Percentage of Christian Counselors Who Believed there was no difference	Percentage of Christian Counselors Who Had Counseled a Couple, who had previously Participated in Secular Counseling, by Christian Counseling	Percentage of Clients who Had Previously Participated in Secular Counseling Who had Improved Relationships When involved in Christian Counseling
95.7%	4.3%	78.3%	94.4%

Statistical data showed that Christian counseling was more effective than the secular approach.

The researcher made contact with Faith Biblical Counseling Ministries in Lafayette, Indiana and spoke with a member of the group who serves as a Biblical Counselor, Dr. Charles Hodges, via telephone. Hodges advised that the medical doctors within their group do refer clients to them. He also stated that the goal is to heal the individual and correct the behavior. Then, once all issues have been addressed and all behaviors have been corrected, the individual is taken off whatever antidepressants or other drugs they may be on. When Hodges was asked if he had ever had any success over the years with a client who would have been labeled by the secular traditional approach as permanently damaged, he stated that he believed he had. Hodges advised that one of the benefits of Christian counseling over secular is that it does not shift blame; it places responsibility where it needs to be, on the individual. This reaffirmed what

some other sources had stated. Hodges stated that he would distribute some of the pertinent questionnaires to his colleagues (fellow counselors and some medical doctors) (C. Hodges, personal communication, April 26, 2004).

As a result of this communication, the researcher was placed in email contact with Dr. Robert D. Smith MD, the retired author of *The Christian Counselor's Medical Desk Reference*, who agreed to complete the questionnaire. The researcher also received a completed questionnaire from Dr. Geoffrey V. Drew, President and CEO of First Care Medical Center in Thousand Oaks, California.

Smith stated, in his response, that he referred many patients to secular psychiatrists/psychologists/counselors in the early years of his medical practice; however, this changed over the years as he became more aware of God's superior solutions to psychological/psychiatric explanations and treatments that are provided in the Bible. Smith wrote that after he started referring patients to biblical Christian counselors, "the best and most permanent changes were made as a result of biblical counseling." Smith believed that the patient made more progress with the biblical Christian approach because of superior guidance that God's word provides. The Bible deals with causes more than symptoms, whereas secular methods focus on symptom relief with only speculation about causes. Smith was asked in the questionnaire whether any of his patients who improved in Christian counseling would have been labeled as incurable by the traditional medical approach, which includes medication and possible referral to a secular psychologist/therapist. Smith said that several of his patients who

improved in Christian counseling were labeled as incurable by the traditional medical approach mainly because no secular treatment proposes cures in any true meaning of the word. Secular treatment offers symptom relief through medication but offers no cure. Smith stated that, by definition, cure means “the underlying pathology is reversed or removed and further treatment modalities are no longer needed.”

Smith pointed out “no pathology has been described in conditions in which psychotropic drugs are used”; therefore, the word “cure” cannot truthfully be used regarding the treatment results. When biblical principles are applied to thinking and feeling about difficult circumstances, then the word cure can be used. Although no underlying histopathology has been changed, medication is no longer needed because the reason for the use of the medications has been controlled with biblical principles (R.Smith, personal communication, April 16, 2005).

Dr. Drew commented in his response that he had previously referred patients to secular psychologists, psychiatrists, and counselors as well as biblical Christian counselors. He believed strongly that his patients made more improvement with the Christian counseling over the secular approach. This respondent wrote that several of his patients who improved in Christian counseling were “pronounced hopeless” by the traditional medical approach.

A Christian counseling service, Focus on the Family, which is located in Colorado, was contacted via phone. The research and its’ purpose was explained, and the phone call was eventually transferred to a Christian

counselor, Dr. Phillip Swihart Ph.D., who counsels for Focus on the Family and also has a private practice. Swihart holds a Ph.D. from Purdue University, is a clinical psychologist licensed in five separate states, and is a Christian biblical counselor. What Swihart had to say was very promising. Swihart said that even in the secular setting, psychologists are realizing that one cannot ignore the spiritual aspects of counseling. Swihart also noted that Christian counseling recognizes the spiritual aspect of human beings. Swihart believes that biblical counseling provides far more direction than secular; it is more of a compass. Swihart likened strict secular counseling to trying to navigate with no compass or no direction. Swihart contended that the secular world has tried to make the case that people live in a Post Modern World with no absolute truth. Swihart explained that this means “your truth is as good as my truth, meaning your opinion is as good as my opinion.” Swihart argued that to the contrary, there is absolute truth and that truth is found in God’s Word.

Swihart also advised that Focus on the Family has about 2,000 Christian counselors across the country and can give a caller a referral to a professional Christian counselor almost anywhere in the United States. Swihart was asked if an individual who had no monetary means for services would have a problem getting help. He advised that if an inability to pay for services was an issue, they also had a church directory of between 400-500 churches, across the country, with Christian counselors, who would counsel for no fee if that was necessary for an individual to get counseling or help. Swihart also stated that the church directory, which spanned across many parts of the country, was currently

expanding, and eventually, they would have even more of an ability to get help to those with monetary problems (P. Swihart, personal communication, April 29, 2004).

It is clear that there are many resources for those needing counseling to receive them, and unfortunately, in many instances, law enforcement does a poor job of lending assistance or direction in this area. A further benefit to Christian counseling also, at this time, became very clear. Many clergy and laypersons who are Christian counselors are willing to counsel at a reduced rate or, in some instances, for free.

CONCLUSIONS/DISCUSSIONS

In the past, traditional interventions by law enforcement in family violence responses have fallen well short of decreasing future law enforcement responses. The 1970s and 1980s witnessed a growing awareness of the prevalence and severity of family violence, particularly which occurred between intimate partners. With this awareness came criticism of how policing was falling well short of addressing the problem of family violence. By the early 1970s, it was a common and widespread belief that police used their discretion to avoid making any arrests, except in extreme circumstances (Straus, Gelles, & Steinmetz, 1980). Policing also suffered criticism for ignoring requests for assistance from victims (Buzawa & Buzawa, 1996b).

Substantial police reform in the area of family violence began in the 1980s in response to pressure from women's rights groups and battered women's advocates (Morley & Mullender, 1992; Martin, 1997), successful litigation (Fagan,

1996: Buzawa & Buzawa, 1996a), and influential research weighing the deterrent power of arrest (Sherman & Berk, 1984).

In a recent study funded by the U.S. Department of Justice, statistical data showed that 77% of police departments nationwide had established written operational procedures for responding to calls involving family violence. A mere 11% of departments had a specialized domestic violence unit. Sixty-five percent of police departments had established a partnership with a community-based victim advocate group, and 13% of departments had advocates working within the police department. Sixty-three percent of departments required domestic violence training for patrol officers at both the recruit and in-service level. Police agencies have made improvements in the way domestic violence is handled (Townsend, Hunt, Kuck, & Baxter, 2005).

In addressing counseling of victims and suspects though, it appears as though throughout the years, traditional counseling involving psychotherapy and, in many cases, medication provides a minimal benefit and sometimes only serves as a temporary fix if it has any beneficial impact at all. Additionally, from a faith-based standpoint, many foundational theories in the social sciences, for example, those of Marx and Freud, are plainly negative about religion, let alone Christianity (Humphreys, 2008). Humphreys (2008), Professor of Psychiatry at the Stanford University School of Medicine, wrote, "within some parts of the U.S. academy, religion is perceived as a dangerous interloper and an enemy of human freedom to make choices, including choices about gender roles, sexual behavior, voting, and yes, use of tobacco, alcohol, and drugs" (p. 5). In this

instance, speaking of religion as a whole but with Christianity being a religion, it seems that Christian counseling suffers from this same perception in the realm of social sciences. Humphreys (2008) went on to say, "Surveys done over the last 100 years show that relative to all Americans, university professors tend to be less religious, and social scientists particularly so" (p. 5).

Johnson(2008), Professor of Sociology at Baylor University and Co-Director of the Baylor Institute for Studies of Religion, wrote that, pertaining to crime reduction, he had recently completed "a comprehensive review of studies published on crime and religion between 1944 and 2007" (p. 6). Johnson (2008) stated that in about 89% of the studies (97 of 109 in all), he found a "beneficial relationship between religion and some measure of crime delinquency" (p. 6). Simply put, "increasing religiosity is associated with lower crime/delinquency" (Johnson, 2008, p. 6). Looking at it from this standpoint alone, one could theorize that Christian counseling, with its foundation in faith, may be of greater benefit than secular counseling as it relates to a lower crime rate involving family violence.

Christian counseling, by addressing true problems and root causes of an individual's destructive behavior, would have a higher success rate than traditional approaches. Christian counseling aids individuals in ceasing destructive behavior while at the same time promoting emotional healing. This increases the individuals' level of well being and could cause them to contribute more positively to their families and the community as a whole, thereby reducing repeated law enforcement response to family violence calls. From the data

received, one can confidently conclude that biblical Christian counseling does indeed have a much higher success rate than the traditional secular approach and has, without a doubt, succeeded in many cases where the traditional secular approach has previously failed.

Furthermore, the researcher discovered that there are many different sources for assistance to couples in need of intervention in the biblical Christian approach that is not available from the secular approach. In some cases, there is minimal or no cost to those in need. The conclusions reflect an overwhelming support of the hypothesis. A notable limitation of this study was the minimal number of responses received from the medical community; however, the responses received significantly supported the researcher's initial beliefs.

This study does not seek to diminish the possibility that there are other faith-based approaches to counseling that also may have success. Ideally, a successful family violence-counseling program from a police perspective should have counseling resources for persons of other faiths as well as those who would prefer a secular approach. This study should serve as a catalyst in the law enforcement community to think outside the box and seek assistance from a portion of the community that, in the past, police have not previously utilized to its' full potential. Policing needs to strive for a more lasting solution for both victims and actors' destructive behaviors through Christian biblical counseling and other faith based initiatives.

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APPENDIX

Questionnaire for Christian Counselors:

Name_____ Church/Organization_____

Address of Church or Organization:_____

Phone # where you can be reached:_____

1. Have you ever counseled a couple or an individual as a result of either a law enforcement or judicial referral? Which?
2. Have you ever had any experience counseling in the secular traditional approach? How Long?
3. If you answered yes to the last question, have you had more success in helping people with Christian Counseling over secular?
4. Whether you answered yes to #2 or not, what would you say are the advantages/ positive aspects of Christian Counseling over secular traditional counseling?
5. If given the opportunity, would you be willing to counsel individuals or couples based on a result of a law enforcement referral?
6. Regardless of how you answered question #2, do you believe that Christian Counseling would have a higher success rate than secular? Why?

7. Have you ever counseled an individual or a couple who have previously participated in secular counseling? Did their relationship/situation improve with biblical counseling compared to their previous attempt with secular counseling.

