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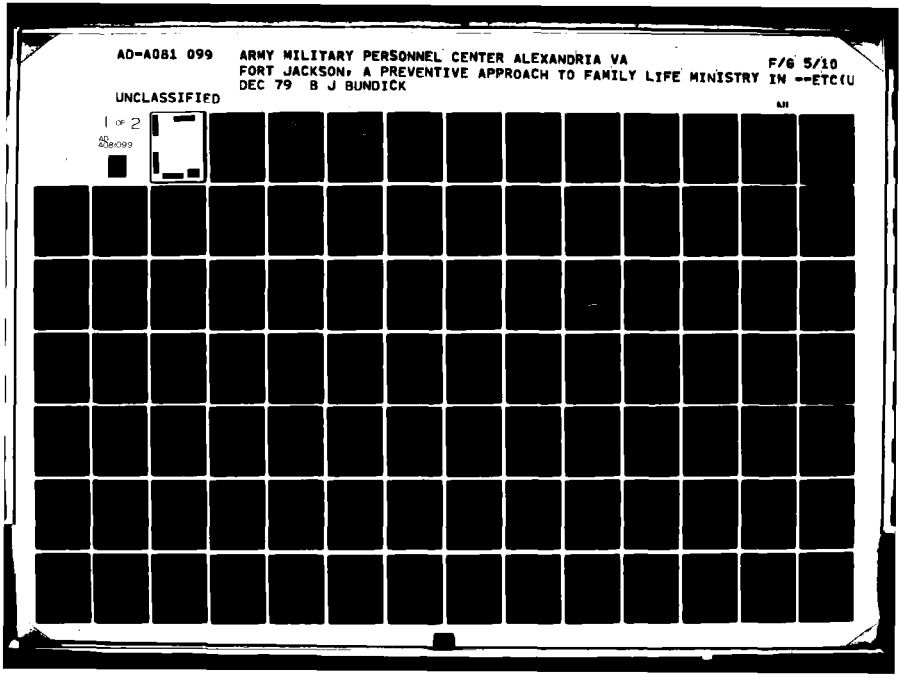

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FORT JACKSON, A PREVENTIVE APPROACH TO FAMILY LIFE MINISTRY IN A MILITARY COMMUNITY

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A study exploring a theoretical basis for a military program of family life ministry which includes: 1) a biblical, theological, and historical foundation for Christian ministry to families, 2) a bio-psycho-social foundation for a developmental view of family life, 3) a process view of family systems applying the principles of adult socialization, 4) and two model family life programs developed from the aforementioned theoretical base, anticipatory family life ministry to phase specific developmental crises.

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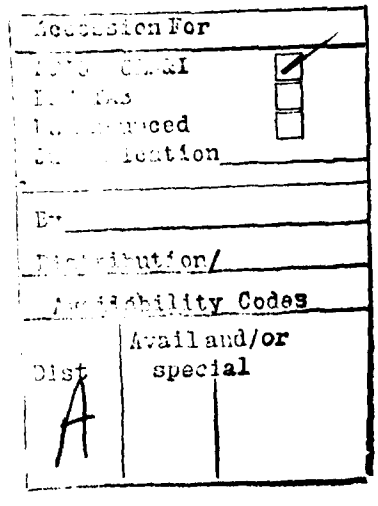

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INTRODUCTION

A larger percentage of Americans marry, have children, and commit themselves to living in families today than ever before.[1] Yet the marital success record for these Americans is very poor. Thirty-eight percent of these marriages fail. As many as twenty-five percent of the children born in the 1970s will spend at least part of their lives in a single-parent family. Seventeen percent of all children under eighteen years of age are now living in single-parent families.[2] This is a grim picture and one which must be changed if American family life is to continue without major alterations. If the situation is hard for the average American family, however, it is even more difficult for the military family. Military families face a unique combination of stresses as a consequence of various factors in military life such as high mobility, lengthy and frequent familial separations, disruption of normal kinship and support systems, great cultural heterogeneity, and frequently intense conflict between career and family commitments. These aspects of military life create additional pressures for the military family who must also cope, as do all families, with the inevitable conflicts that arise in family life.

Military personnel recognize the stresses their profession places on family life. A survey of soldier problems published in a recent issue

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[1]Armand M. Nicholi, "The Fractured Family: Following It into the Future," Christiantiy Today, 25 May 1979, p. 11.

[2]Diane K. Shah, Frank Maier, and Phyllis Malamud, "Saving the Family," Newsweek, 15 May 1978, p. 67.

of the Religious Ministries Team Bulletin, a publication of the Training and Doctrine Command, revealed that soldiers surveyed listed marital or family difficulties as fourth out of ten major problems with military life.[1] Soldiers listed such factors as separation, insufficient housing and pay, unpredictable work schedules, and insensitivity to the difficulties of the single parent as combining to create major difficulties for military families, mentioning specifically child/spouse abuse as a frequent consequence.

Certainly, the military family does face stressful situations, many of which occur at times in the family's life when psychologists and sociologists predict that any family may find itself in crisis. Retirement, for example, is usually a stressful period for families as they learn to cope with the new problems created by this major life change. The military family, however, is likely to face intensified stress because military retirement frequently occurs relatively early in life (average age, 45) and forces change of residence and loss of supporting social system. Sociologists Kilpatrick and Kilpatrick have identified a "military retirement syndrome" characterized by extreme anxiety and depression, the development of psychotic symptoms, and a recurrence of previously resolved medical problems.[2]

The military family faces increased stress not only because of factors inherent to the military, but also because of social conditions indirectly created by military life. For example, cross-cultural marriages are common in military communities and, for obvious reasons,

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[1]"Survey Results," TRADOC: Religious Ministries Team Bulletin, August 1979, p. 3.

[2]Allie Kilpatrick and Ebb Kilpatrick, Jr., "Retirement from the Military: Problems of Adjustment," Social Casework 60 (May 1979): 282.

frequently cause problems for the couples and children involved. Professor Bok-Lim C. Kim, in a study of Asian wives of American servicemen, cites the constant economic, social, and cultural pressures that cause these cross-cultural couples to deny the very real negative aspects of their lives.[1] Difficulties in communication, conflicts in cultural and interpersonal values, and confusion over marriage roles make these marriages unstable and often self-destructive for the couples involved.[2] Military life, with its additional stresses, often does little to provide these families with the support and service they need if they are to cope successfully.

Military families, then, face a doubly difficult task. Not only must they cope with the problems that face every family; they must also cope with the unique stresses caused by life in the military. The resources often available to families facing stress--the support of extended family, of local community, stable and homogeneous cultural groups--are usually not available to the military family. The church, recognizing the need of these families and the lack of other customary support systems, needs to consider seriously the highly significant role it can play in assisting and strengthening the military family in its periods of stress. Currently, family life programs are a major concern of the U.S. Army Chaplaincy.

Consequently, the military chaplain enjoys unique opportunities for pastoral care in family life ministry. During the past few years, special emphasis has been given by the Army chaplaincy to this ministry. The reasons for such an emphasis are quite obvious. The American home

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[1] Bok-Lim C. Kim, "Case-work with Japanese-Korean Wives of Americans," Social Casework 53 (May 1972): 273-77.

[2] Ibid., pp. 277-79.

is in need, and the Army makeup is representative of the full spectrum of American life.

Pastoral care of families includes all members of the family (i.e., parents, husbands, wives, children, and singles). Chaplain (Major General) Orris E. Kelly, former U.S. Army Chief of Chaplains, in his March 1979 newsletter to all Army chaplains said:

> The important focus on the family as a basic unit of ministry has its roots deep in our cultural and theological heritages. Yet, "family" has a wider meaning than only the nuclear grouping. There are the "work unit family" (where large numbers of single soldiers are), the extended family, the single parent family and, of course, those in the family of faith.[1]

The challenge of ministry to such family groups is tremendous. At present, the Army is smaller than at any time since just prior to World War II. However, the number of dependents has increased because more soldiers are married, and there are more single parents. The immensity of the task begins to come into focus as one sees some 685,000 young people who are numbered among the Army dependents. These young people are enrolled in schools all across the United States and in some 261 schools in 22 foreign countries around the world.[2] All of this emphasizes the fact that the military family is the stabilizing factor for these individuals. Thus, the home needs to have the strength to provide the needed resources.

The setting for the military chaplain's ministry is ecumenical, with a chapel community backing him. One needs to keep in mind that a chapel is not a church, but the ingredients of a working church, a viable community

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[1]U.S. Department of Army, Office of the Chief of Chaplains, Information Letter, 1 March 1979, p. 1.

[2]SP5 Lana Ott, "Army Brats: Growing Up Army Style," Soldiers, November 1978, pp. 33-35.

of faith, are present. It is within this context that pastoral ministry is provided for the military community.

This study proposes models for family ministry to Army families seeking help through chaplaincy programs. These proposed ministry programs will be developed using theological and biblical principles of ministry and psychological and sociological principles of family life and development. These major areas--the biblical-theological and the psycho-sociological--will form the theoretical background for a program whose primary concern is the prevention of family crisis.

Prevention is the focus of this program. Military families face great stress, and the sources of these stresses are often known. Also, most problems occur at predictable points in a family's life. Researchers in sociology and psychology have, in recent years, emphasized the effectiveness of a preventive approach to mental health, and this approach seems particularly applicable to military families. Chaplaincy programs aimed at ministering to these families, therefore, need to focus on methods of identifying and predicting problem areas and on designing intervention techniques that will provide families with the knowledge and skills they need to prevent crisis when faced with stress. This study proposes such a preventive program of family ministry for the Army community at Ft. Jackson, South Carolina. While the proposed program will focus on two areas of need particular to that military community, it is hoped that the program can serve as a prototype or model for similar family ministries in other communities.

The program of family ministry is designed as part of the Army's regular Family Life Center served by the Family Life Chaplain. This center is part of the community chapel program and has available to it

a team of personnel working to improve conditions for and relations in the families at Ft. Jackson. In addition to the Family Life Chaplain, the team includes the Mental Health Clinic staff (psychiatrists, psychologists, and social workers) and the Medical Clinic staff. This team is not organizationally connected in a staff relationship, but is developed as a council of peers with the assigned task of using the combined resources to meet family needs. These personnel represent the major resources of the Family Life Center.

Any program of ministry must gear itself to meet the needs of its own particular community. Ft. Jackson has a population of nearly 78,000 people: 20,000 active duty military personnel, 3,900 civilian employees, 16,000 dependents, and over 45,000 military retirees and their dependents. The post's mission is to provide reception and basic training for incoming recruits and advanced individual training for various military specialists.[1] It is also home of the 282nd Army Band. Because its primary mission is training, Ft. Jackson is highly mobile even for military communities. Many of its troops are younger soldiers, new to military life. Consequently, one of the two targeted groups for the proposed family ministry program is newly married couples, many of whom are also new to the Army. Since Ft. Jackson also serves as a de facto retirement community for many military families with teenage children, the other targeted group for this ministry is families with teenagers. This group frequently and predictably encounters great stress in military communities. Because of the limitations of time and space, this study will focus on the needs of these two groups, which in turn will serve as models for future program development across the whole life cycle.

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[1] Fort Jackson, unofficial directory and guide published by military publishers for Fort Jackson newcomers, 1978, p. 1.

These two groups, young married couples and families with teenage children, will be the groups selected for ministry in this program. However, the theoretical basis for these specific programs--which will be found in the biblical, theological, and historical foundations for Christian ministry to families (Chapter I) and the bio-psycho-social foundations for a developmental view of family life (Chapter II)--will be applicable to any stage of family development and so could be used as the bases for ministry to any group needing preventive pastoral care. The basic model of interaction used in this program is the process model of family systems (Chapter III), a model that is also applicable to any group. Thus, it is hoped that the program eventually presented by this study (Chapter IV) will serve as a model for similar family life ministry programs in other communities for other kinds of families.

CHAPTER I

FOUNDATIONS FOR FAMILY MINISTRY: A BIBLICAL AND THEOLOGICAL BASIS

The norms for all Christian ministry are found in God's revelation. His supreme revelation is in the person of His Son, Jesus Christ, and His continued revelation is seen in the pages of the New Testament. The goal of the evangelical church should be to allow the original gospel to dictate its theology and its practice of Christian ministry. Theologian Hans Küng has said that the church "stands or falls by its links with its origins in Jesus Christ and His message."[1] Theologian James Smart contends that "the essential nature of Christian ministry has been determined for all time by the ministry of Jesus Christ."[2] This does not mean that exactly the same acts of ministry are necessarily to be perpetuated, but the essence and meaning of the ministry exemplified by Jesus should be followed. With this in mind, Christian ministry to families will be examined in light of its biblical, theological, and historical foundations.

This chapter will attempt to develop a biblical and theological foundation for family pastoral care as an extension of the basic Christian commitment to general pastoral care. First, the historical foundations

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[1]Hans Küng, The Church, trans. Ray and Rosaleen Ockenden (New York: Sheed & Ward, 1967), p. 15.

[2]James D. Smart, The Rebirth of Ministry (Philadelphia: Westminster Press, 1960), p. 18.

of Christian ministry to the family will be examined briefly, emphasizing the current state of family ministry programs within the church. Following that will be an examination of the biblical and theological foundations for family ministry and a brief analysis of the consequences these foundations pose for any program of Christian ministry to families.

Historical Foundations

From the days of the Abrahamic covenant to date, God has given emphasis to the family. God's words of instruction to the family are relevant even today:

> Hear, O Israel! the Lord is our God, The Lord is one! And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words, which I am commanding you today, shall be on your heart; and you shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. (Italics mine.) (Deut. 6:4-7 NASV)

The New Testament follows with rather detailed instructions for husbands, wives, parents, children, and singles. Such important family ingredients as love, honor, and mutual submission are thoroughly discussed.

Even with such rich historic traditions in family life and such extensive biblical instructions, the church has done very little in the way of substantive family life ministry. For example, most pastors do premarital counseling, but its overall effectiveness is questionable. Until recently, few attempts have been made to deal with known crisis periods in the family life cycle.

The modern family life movement is less than ten years old and has been enthusiastically received. A major portion of the formative work in the new family life movement has been done by psychologists and social workers, apart from the church. This paragraph from a leading marriage

and family journal tells the story:

> While two major marital enrichment programs are church-related, i.e., Methodist Marriage Communication Lab (Smith & Smith, 1976), and Marriage Encounter (Bosco, 1972; Regula, 1975), most of the very active programs are not, i.e., Association of Couples for Marital Enrichment (Mace & Mace, 1976), Minnesota Couples Communication Program (MCCP) (Miller et al., 1975), Conjugal Relationship Modification (CRM) (Rappaport, 1976), Pairing Enrichment Program (Travis & Travis, 1975), and Marriage Diagnostic Laboratory (Stein, 1975). Otto (1975) has recently estimated that about 180,000 couples have participated in such programs.[1]

While a new movement in family life ministry has been formed, the church has been involved in only a small way. This is an area in which the church has much to contribute and should be in the forefront of developing new and meaningful ministries to meet the needs of today's families.

The U.S. Army, recognizing the needs of the family, is in the forefront of developing family life programs. In 1972-73, formal organization was given, and the first Army Family Life Centers were started. Since that time, thirty centers have been established to meet the emerging needs of people in the Army. Nearly seventy chaplains have received extensive specialized training in family life issues. The goal is to establish ten new Family Life Centers within this fiscal year. According to Chaplain (Major General) Orris E. Kelly, former U.S. Army Chief of Chaplains, family ministry represents a major thrust of today's chaplain in terms of time, manpower, and resources.[2]

Because Army policy recognizes the needs of its families and the resources available in chaplaincy programs, great opportunity exists in

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[1]Alan S. Gurman and David P. Kniskern, "Enriching Research on Marital Enrichment Programs," Journal of Marriage and Family Counseling 3 (April 1977): 3.

[2]U.S. Department of Army, Office of Chief of the Chaplains, Information Letter, 1 March 1979, p. 1.

this area for chaplains to develop significant ministry to families whose needs would otherwise not be met. If the Chaplain Corp is to meet these needs successfully, however, it will need to consider the consequences of a biblical theology of family ministry.

Biblical Foundations

The Scriptures are filled with references to the family. Families of the Bible had problems too, as is evident from Malachi's account:

> And this is another thing you do: you cover the altar of the Lord with tears, with weeping and with groaning, because He no longer regards the offering or accepts it with favor from your hand.
> Yet you say, "For what reason?" Because the Lord has a witness between you and the wife of your youth, against whom you have dealt treacherously though she is your companion and your wife by covenant. (Italics mine.) (Malachi 2:13-14 NASV)

Today families are asking the same question, "For what reason?" As they ask this and other questions in their hurt, on what basis do we as pastors, chaplains, churches, and chapels offer pastoral care to these families? The logical starting place for Christians would be with the mandates of Jesus. For this purpose, our attention will be directed to two such mandates given by Jesus.

Pastoral Mandate

One biblical model for pastoral care is the "pastoral mandate" delivered by the risen Christ to the church, with special injunctions to Peter: "Tend My lambs . . . Shepherd My sheep . . . Tend My sheep" (John 21:15-17 NASV).[1] Note that these injunctions came following the searching question, "Simon, son of John, do you love Me more than these?"

---

[1]It is recognized that there are other New Testament passages which set forth the "pastoral mandate"; however, it is not within the purpose of this paper to pursue these passages.

The shepherding ministry given by Jesus is a ministry of love[1] and is given for the purpose of caring for the needs of the body of Christ. The church needs to be fed, protected, and led. Jesus assigned Peter the work of shepherd, giving him responsibility to see that the "sheep of his flock" were served and their needs met.[2]

Jesus' comparison of the church to a flock of sheep allows us to make the application of pastoral ministry to families. The pastoral injunction given to Peter included the words "lambs" and "sheep." This can be interpreted to include the whole flock, children through adults.[3] If the shepherd is going to be true to his calling to feed, protect, and lead the flock he is charged with, he will need to minister and lead in ministry to the whole family. The shepherd has a two-fold responsibility: first, to minister himself, and second, to lead his flock in ministry. It is from this latter responsibility that the transition is made to the second mandate given by Jesus.

Evangelistic Mandate

The "Great Commission," or "evangelistic mandate," was given by the risen Christ to the church before He ascended into heaven. This commission or mandate is to be the mission, the purpose, of the church in the world. Occasions when Jesus discussed this mandate with His

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[1]Alvah Hovey, gen. ed., An American Commentary of the New Testament, 7 vols. (Philadelphia: American Baptist Publication Society, 1886), vol. 3: John, by Alvah Hovey, p. 415.

[2]William Barclay, The Gospel of John, 2 vols. (Edinburgh: Saint Andrew Press, 1964), 2:331.

[3]It is recognized that varying interpretations of this passage exist, prime of which makes the application to spiritual children through adults. The purpose of this paper does not allow a complete exegetical development of this issue.

followers are recorded in five different places in the New Testament (Luke 24:44-49; John 20:19-23; Matthew 28:16-20; Mark 16:14-18; and Acts 1:6-11).[1] The purposes of this work are best served by considering the text most often referred to as the "Great Commission," Matthew 28:16-20, which contains the most complete statement of the "evangelistic mandate."

> But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. And when they saw Him, they worshipped Him; but some were doubtful. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." (Matthew 28:16-20 NASV)

His mandate: "Make disciples." The logical interpretation of this passage from most English translations is that the followers of Jesus are to "go" and "make disciples," and those who respond as disciples are to be baptized and taught.[2] One contemporary author said it like this:

> They were to make disciples--an imperative. In verse 19 the word "go" in the original text is a participle, along with two additional participles in verse 20, "baptizing" and "teaching." But all of these verbal forms imply action and spell out in greater detail what Christ wanted them to do. In essence Jesus is saying, "As you go, make disciples, baptize these disciples, and teach them to do what I taught you."[3]

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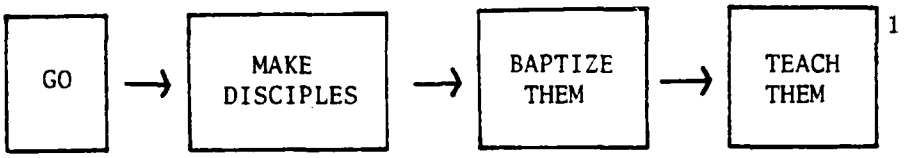
[1] It is recognized that there are textual questions about some of these passages; however, it is not the purpose of this paper to pursue these questions.

[2] Hovey, An American Commentary on the New Testament, vol. 1: Matthew, by John A. Bradus, p. 594.

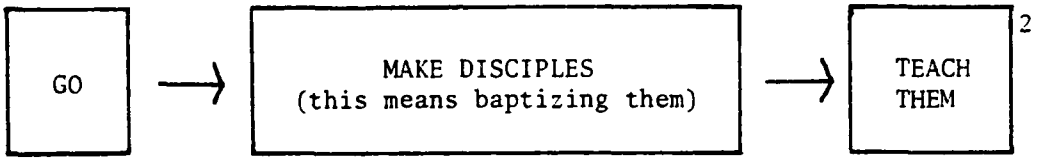
[3] Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody Press, 1974), p. 22.

Dennis Oliver, in an unpublished thesis, visualizes this view as follows:



[1]

Another traditional approach places disciple-making and baptizing together, while making teaching a followup activity. This could be visualized as follows:



[2]

A study of the text reveals only one imperative. Hence, the "Great Commission" has a single objective: to "make disciples." The other verbs are participles and thus subordinate to the main verb, "make disciples."[3] Perhaps a literal English translation will help in getting

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[1]Dennis M. Oliver, "Make Disciples!" (Doctor of Missiology thesis, Fuller Theological Seminary, 1973), p. 15.

[2]Ibid., p. 16.

[3]Ibid., p. 16.

the full picture:

πορευθέντες	οὖν	μαθητεύσατε	πάντα	τὰ		
Going	therefore	disciple ye	all	the		
ἔθνη,	βαπτίζοντες	αὐτοὺς	εἰς	τὸ	ὄνομα	
nations,	baptizing	them	in	the	name	
τοῦ	πατρὸς	καὶ	τοῦ	υἱοῦ	καὶ	τοῦ
of the	Father	and	of the	Son	and	of the
ἁγίου	πνεύματος,	διδάσκοντες	αὐτοὺς	τηρεῖν		
Holy	Spirit,	teaching	them	to observe		
πάντα	ὅσα	ἐνετειλάμην	ὑμῖν [1]			
all things	whatever	I gave command	to you			

Oliver develops a thorough presentation of the "Great Commission" from the Greek text. His diagram of this text[2] gives some interesting insights. Notice in the diagram on the following page that the three participles are linked to an unexpressed subject, which is included within the verb. There is one imperative verb, with three subordinate participles. "Just as the one imperative verb dominates the sentence structure, so the content of the great commission is one, to make disciples (matheteusate)."[3]

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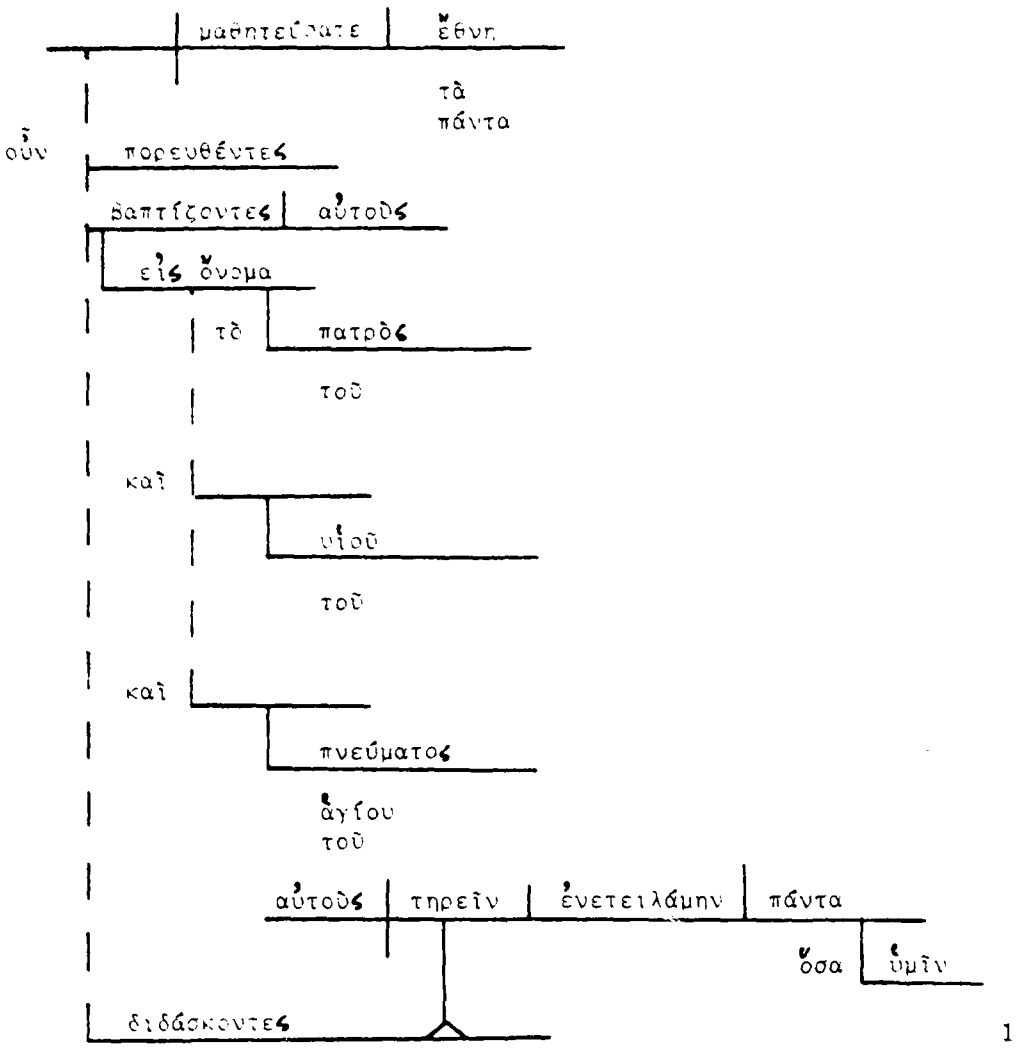
[1]Christianity Today, gen. ed., Greek-English New Testament, 1 vol. (Washington: Christianity Today, 1975), The Interlinear Greek-English New Testament, by Alfred Marshal, p. 101.

[2]Using Dr. William S. La Sor's method of diagramming. Dr. La Sor is a linguistics author and professor at Fuller Theological Seminary, Pasadena, California.

[3]Oliver, "Make Disciples!," p. 16.



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In expanding the technical explanation, Oliver says:

> In the New Testament Greek the participle, as well as the infinitive, can be used with an imperative sense. Conceivably, Mt. 28:19f. could be read with four imperatives: Go! Disciple! Baptize! Teach! Even so, the verb in the imperative would be considered to subordinate the others to it. Examples of the imperative participle are not cited from the gospels, and the critical commentaries do not argue for such a use in Mt. 28:19.[2]

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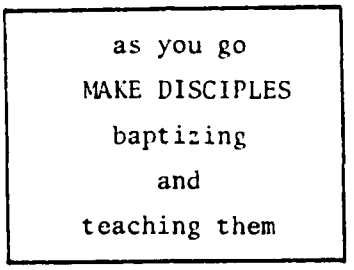
[1] Ibid., p. 17.

[2] Ibid., p. 107.

We see, therefore, that the prime mission of the church is to MAKE DISCIPLES; "going," "baptizing," and "teaching" are understood as things to be done in the process of the all-central disciple-making process. This last view of the "evangelistic mandate" could be visualized as follows:



His means: Primary relationships in the family. Building on the exegetical foundation of this last view, it is our goal to look at these spiritual truths from the perspective of family sociologists. In doing so, the strong biblical base for the pastoral care of families which is inherent in the "evangelistic mandate" of Jesus comes into focus.

To facilitate this sociological understanding, some terms need to be introduced. The concepts of primary and secondary relationships, as well as those of family and bureaucracy, need to be considered. Charles Cooley, a turn-of-the-century sociologist, developed the concept of relationships through the use of what he called "primary" and "secondary" relations. In his detailed discussion of relationships, he defines primary relations as intimate, personal, and sensitive, while secondary relations are described as functional, impersonal, and insensitive.[1] See appendix 1 for a brief technical graphic of this process.

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[1]Charles Horton Cooley, Social Organization (New York: Schocken Books, 1963), pp. 23-57.

With these introductory sociological concepts and the exegetical foundation of the "Great Commission" in mind, attention is now directed to application of these concepts.

The making of disciples is the prime mission of the church of Jesus Christ. This mission has traditionally been equated with leading people to a salvation experience. This writer is in agreement with the traditional interpretation but feels that more needs to be said. "Making disciples" involves entering into personal relationships with individuals, showing them the way into "primary relationship" with God and ultimately with His people, the church. These experiences are family-type relationships, and the Bible uses family terms to describe them. God is referred to as Father and the disciple as a son of God (e.g., John 1:12). The primary (family) relationship in the church is known as the "KOINONIA," or fellowship. For example, in addition to being taught doctrine, the new disciples in Jerusalem were continually devoting themselves to "fellowship (Koinonia), to the breaking of bread and to prayer" (Acts 2:42 NASV). "As they ate together and prayed together, they experienced dynamic fellowchip with one another and with God."[1] The Scriptures repeatedly admonish the church as a family and call for family-type relationships. Notice the term "one another" as Paul uses it in admonishing the church at Rome:

> Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality. (Italics mine.) (Romans 12:10-13 NASV)

In order to fulfill the evangelistic mandate in its entirety, the church must work to bring men and women into intimate, personal, and

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[1]Getz, Sharpening the Focus of the Church, p. 63.

sensitive relationships with God and with other individuals (see appendix 2). It is this writer's contention that the family--both the extended spiritual family of the church and the nuclear family--is the basic unit from which God has chosen to work. God established the original family in the Garden of Eden, established His original covenant with Abraham and his seed (family), and established His new covenant through Jesus Christ by extending the original Abrahamic covenant to the whole "family" of those who respond to Him in faith.

Most of the discussion thus far has centered on the extended spiritual family. In our culture, however, the nuclear family is the basic unit in which primary relationships develop; it is in the family that one first experiences intimate, personal, and sensitive relationships with others. Therefore, it is within these basic family units that the church can most effectively work to carry out its "evangelistic mandate." Recall that "making disciples" is defined as entering into personal relationships with individuals and showing them the way into "primary relationship" with God and ultimately with His people, the church. The church must be faithful in nurturing its families if it is to have the greatest impact on the community. It is at this point that the real basis of pastoral care to the family is established.

"Great Commission" teaching, then, is that significant teaching in the new spiritual family, the church, whereby the disciple learns a new value system. Every family has a different value system, and so it is with the Christian family; Christian values are different from the values of the world, and these values are learned in the home. The contention here is that the impartation of the Christian value system, which occurs through a socialization process, is the fulfillment of the words of Jesus

in the "evangelistic mandate" ("teaching them to observe all that I have commanded you"). Through this socialization process, the new disciple becomes a part of the Christian community with a new language, a new identity, a new role, and a new value system. This process of socialization is most clearly understood as a family process; it takes place in the spiritual family through the same mechanisms of socialization that function on a natural level in the nuclear family, and it will be most effective if it makes use of the pre-existing primary relationships that operate in that already established nuclear unit. The church, therefore, is best able to fulfill the Great Commission if it does so through its ministry to families, the place where most of us learn and practice our primary values.

It seems clear, then, that the pastoral and evangelistic mandates given by Christ cannot be fulfilled without serious attention to family ministry. The security, love, and intimacy first experienced in the home are significant vehicles which God has given His church for use in reaching out to a hurting world; therefore, the church must learn to see the family as a tremendous resource in accomplishing God's work in the world. A biblically based theology of pastoral ministry requires that the church devote itself to the needs of the family as it seeks to continue Christ's work.

Theological Foundations

Because the church's call to minister to families comes from Christ's own mandates to his disciples, the church's ministry must take on the nature of Christ's ministry--a ministry of service. Christ calls the church in every age to minister as He did, pouring Himself out in

sacrifice. The church's ministry, like Christ's own, must be "kenotic."

"Kenosis" comes from the Greek word which means "to empty," a form used in Philippians 2:7, where it says that Christ existed in the form of God, "but emptied (laid aside His privileges) Himself, taking the form of a bondservant and being made in the likeness of men."[1] This very act of self-emptying on the part of Jesus helps us comprehend something of "the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge . . ." (Ephesians 3:18-19 NASV). Dr. Ray Anderson says, speaking of the "kenotic" event, "it is itself a transcendent act of ministry, fully consistent with the inner relations of Son to Father."[2]

The Incarnate Christ indwells His church to accomplish the Messianic mission in every age, all the way to the eschaton. Perhaps the following quote best describes it:

> When the kenosis is followed as it makes its way deeper into the humanity of Jesus' flesh, there is also to be discerned a progressive development of a kenotic community which cannot be understood purely in terms of the Incarnate Word. By that I mean that the transcendence of God which we have seen to be operative in covenant response exposes the intra-divine transcendence of the eternal Son in relationship to the Father. But now, with the growth of this little community around Jesus, there emerges a dimension to the kenosis which calls for a third dimension of the intra-divine transcendence. The Son is leaving, but his little flock will not be alone. They are to receive the "one he will send to them," and then not only will he be with them, but the Father as well (John 14:18-19). Here we are forced to see that the intra-action between Jesus and his little flock has its place in the kenosis as the place where Spirit forms the true community between God and Man.[3]

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[1]Van A. Harvey, A Handbook of Theological Terms (New York: Macmillian Publishing Co., 1964), p. 138.

[2]Ray S. Anderson, gen. ed., Theological Foundations for Ministry (Grand Rapids: Wm. B. Eerdmans, 1979), "Editor's Introduction," p. 138.

[3]Ibid., "The Man Who Is for God," by Ray Anderson, pp. 246-47.

This passage describes the community where the Father, Son, and Holy Spirit can work out their purpose in the world and in the church.

The church is not simply abandoned, however, to fulfill its command to "kenotic" ministry with its own earthly resources. God has given the church the Holy Spirit as its source of power and as the spiritual means by which it accomplishes its "kenotic" ministry. Anderson explains the relationship between the church's mission and its divine source of power:

> The transcendent presence and power is first of all "kenotic" in the sense that there is a continuation of Christ's own ministry of solidarity with the world for the sake of its reconciliation to the Father. It is also "ek-static" in the sense that it is not an "earthbound" community, but is determined by and reaches out toward its source of existence in the Creator. This "lived transcendence" is manifested in the concrete acts which "break out" of the constraints imposed by sin and solidarity with the world.[1]

The "concrete acts" of the church, of course, are its acts of ministry to the world. These acts are accomplished as the church, in all its various members, experiences the empowering gifts of the Holy Spirit. The gifts, or "charismata," theologian Hans Küng writes, are "the call of God, addressed to an individual, to a particular ministry in the community, which brings with it the ability to fulfill that ministry."[2] This call of the Holy Spirit is given to the whole Church, to each member. As writer Frank Stagg explains, "Jesus did not organize a church: he created a people--his church. To individual members within the church he gave certain ministries which were themselves grace gifts

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[1]Anderson, Theological Foundations for Ministry, p. 254.

[2]Küng, "The Continuing Charismatic Structure," Theological Foundations for Ministry, p. 486.

(charismata).[1] Gifts, then, both of ministry and of power to minister, are given to every member of the church. Although not all gifts are given to each member, nor any one gift to all members, "every true function of the body of Christ has a 'member' to perform it and every member has a function to perform."[2]

God, then, has given the church, in all its members, both a ministry--an imitation of Christ's acts of service and outpouring--and enabling gifts or "charismata" of the Holy Spirit to perform that ministry. These conclusions of biblical theology force us to consider certain aspects of any Christian ministry, but particularly a ministry to families--the concern of this study. In its attempts to fulfill its ministry to the family, the church must be aware that gifts have been given to every individual. As a result, a family ministry which considers the practical consequences of a biblical theology of ministry will acknowledge the resources and responsibilities it has in and toward all members of both the church and individual families. Since all members of the body have been empowered by the Holy Spirit to minister, a family ministry program can take advantage of the skills of every person involved, instead of relying solely on the abilities of one group leader. The model of interaction proposed for this program recognizes the theological and practical reality that every member of a family or the church can function as a ministry resource.

Historically, the church has always recognized the primacy of the family and has striven to nurture its families in keeping with biblical

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[1]Frank Stagg, New Testament Theology (Nashville: Broadman Press, 1962), p. 256.

[2]W. T. Purkiser, The Gifts of the Spirit (Kansas City: Beacon Hill Press, 1975), p. 21.

principles. At this time, however, the church needs to recognize the real lack in the present state of ministry to families and to re-acknowledge its necessary commitment both to the family and to ministry as it is commanded and empowered by God. If the church properly understands the conclusions of biblical theology as these relate to family ministry, it will develop specific ministry programs in keeping with these conclusions. This study proposes one such program.

CHAPTER II

A DEVELOPMENTAL BASIS FOR FAMILY LIFE MINISTRY

A systematic approach to anticipatory family life ministry requires a conceptual framework of the forces, pressures, and resources that operate upon and within the family. Dr. Sonya Rhodes, a leading family sociologist, emphasizes this need:

> The shift in practice from individual to family treatment, models of service which emphasize intervention at points of interface between coping efforts and environmental contingencies, and the emphasis on preventative approaches are several of the major trends which give impetus to solidifying a theoretical base for understanding and influencing families.[1]

This chapter will attempt to formulate a conceptual framework from which a systematic program of anticipatory family life ministry can be developed for a military community. This will be accomplished by first presenting a theoretical analysis of the family based on developmental psychology and systems theory. This analysis will then be applied to the military family with a view to the unique problems that such a family faces.

The developmental approach to families was originally developed in preparation for the first National Conference on Family Life in Washington, D.C., in 1948. Since that time much research has gone into this approach. Much positive work has been done, and the developmental

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[1]Sonya L. Rhodes, "A Developmental Approach to the Life Cycle of the Family," Social Casework 58 (May 1977): 301.

theory is popular among family life professionals. The reason the developmental approach is so strongly indicated for the purposes of this study is best stated by Rhodes:

> Because the emphasis is on normal development, the developmental approach is clearly applicable to programs aimed at primary prevention. The organization and content of family life education programs geared to nonclinical populations and located for direct access at critical points flow from this theoretical conception.[1]

Perhaps the leading proponent of the developmental concept is Evelyn Millis Duvall, whose book, Marriage and Family Development, has undergone five editions since its first publication in 1957. In this classic work, the concept of the family life cycle was first set forth.[2] The thesis of the family life cycle is summarized by Rhodes:

> Each stage in the life cycle of the family is characterized by an average expectable family crisis brought about by the convergence of bio-psycho-social processes which create phase-specific family tasks to be confronted, undertaken, and completed. These family tasks reflect the assumption that developmental tasks of individual family members have an overriding influence or effect on the nature of family life at a given time and represent family themes that apply to family members as individuals as well as a group.[3]

The concept of the family life cycle is an eclectic one drawing support from many different sources: crisis and stress theory, psychoanalytically derived ego theory, Louise [redacted] model, Jean Piaget's cognitive theories, Erikson's developmental theory, social role

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[1]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 311.

[2]Evelyn Millis Duvall, Marriage and Family Development, 5th ed. (Philadelphia: J. B. Lippincott Co., 1977), pp. vii-xi.

[3]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 302.

theories, and systems theory.[1] Although each of these theories has its own distinct emphasis, they may be used effectively in developing a strategy for anticipatory ministry and short-term therapeutic intervention. This study will emphasize two of these theories: 1) Erikson's developmental psychology, which explains the bio-psycho-social maturational stages of man, potential points for crisis, and the tasks required for subsequent maturation,[2] and 2) systems theory, which conceives of the family as a complex interrelated series of interaction. In contrast to Erikson's developmental psychology of the individual, systems theory provides a vantage point from which to view the entire family process. These two complementary conceptual frameworks will now be examined as they form the basis for understanding Duvall's family life cycle which will be discussed in detail later.

Erikson's Developmental Psychology

Erik Erikson postulated a parallel relationship between intrapsychic processes and social functioning. For each stage of psychic development he describes a comparable stage of social development. For example, during breast feeding, the oral stage of psychic development, the infant must learn basic trust, a social characteristic. Should the mother starve the infant, not only will that person, once grown, reflect that neglect in terms of psychic malfunctioning, but will be unable to trust people, i.e., social malfunctioning.

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[1] Blanca N. Rosenberg, "Planned Short-term Treatment in Developmental Crises," Social Casework 56 (April 1975): 195.

[2] Ibid., p. 196.

The other stages described by Erikson are as follows: automony versus shame, learned during toilet training; initiation versus guilt, learned in elementary school years; identity versus identity diffusion, in adolescence; intimacy versus isolation, in young adult life; generativity versus stagnation, in adulthood; and integrity versus despair, in maturity.[1]

Erikson's significance for an understanding of family dynamics lies in his ability to relate social stress to psychic stress. Presumably, the same sort of process occurs in the family as individuals going through crises create stress within the family. The family, too, can be seen as an autonomous organism going through its own developmentally caused crises. Systems theory, however, is more suited to an analysis of family interactions than is Erikson's theory and will now be examined in some detail.

Systems Theory

The unit under consideration is the family as a whole. As mentioned above, the developmental approach to the study of the family relies on the general systems concepts. Rhodes contends that the family constitutes a social system because it has the following characteristics:

1. Its members occupy various family positions which are in a state of interdependency . . .

2. The family is a boundary-maintaining unit with varying degrees of rigidity and permeability in defining the family and non-family world . . .

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[1]John E. Mack and Elvin V. Temrad, "Classical Psychoanalysis, " in Comprehensive Textbook of Psychiatry, eds. Alfred Freedman and Harold Kaplan (Baltimore: Williams & Wilkins Co., 1967), p. 295.

3. The family is an adaptive and equilibrium-seeking unit with patterns of interaction repeating themselves over time . . .

4. The family is a task-performing unit that meets both the requirements of external agencies representing society and also the internal needs and demands of its members . . .[1]

Having considered the key concepts of systems theory as it applies to family interactions, we are in a position to ask the more general question of how systems theory relates to developmental psychology.[2] Rhodes relates these two approaches by viewing the family as an adaptive unit:

> Implicit in a synthesis of developmental and systems thinking about family is the assumption that the family is an adaptive unit with the resources for the growth and maturation of its members. Transitional crises are conceived as predictable and necessary, in response both to the changing needs of family members and to pressures exerted from external systems.[3]

Inherent in Rhodes' synthesis is the idea of the family as a growing, maturing organism or unit. This notion is particularly helpful in analyzing the process of change and development occurring within the family over a substantial period of time. The family life cycle theory expanded by Duvall and others may now be seen as a dynamic, process-oriented combination of both Erikson's developmental theory and systems theory. The thrust of family life cycle theory is to examine the family system rather than intrapsychic functioning and investigate developmentally caused family crises rather than individual crises. Keeping in mind the basic premise that "the life cycles of individual families follow a

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[1]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 302.

[2]For definitions of other concepts of family systems theory, see appendix 3.

[3]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 303.

universal sequence of family development," we are now ready to examine family life cycle theory and then apply that conceptual framework to the problems of military family life.[1]

Family Life Cycle

The stages of the life cycle, in reality, have no beginning or end. The stages are numbered for the purpose of explication and are sequential and cyclical, involving multigenerational processes.[2] Duvall states:

> The stages through which a family may be expected to pass can be generalized from statistical profiles of family experience in much the same way that life expectancy can be predicted from the actuarial tables compiled by insurance companies. Data for an individual family member may deviate from the schema at any point without invalidating the predictions, which hold true at a given time for the population as a whole.[3]

The stages of the family life cycle have been developed using many schematic derivations. However, the particular schema used is not critical; schemata are merely a convenient division for the study of something that in real life "flows from one stage to another without pause or break."[4] For use in this writing, the schemata developed by Duvall and Rhodes will be discussed. Duvall is one of the pioneers in the use of the family life cycle, while Rhodes has developed a family life cycle in the tradition of Erikson's life cycle of the individual.

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[1] Duvall, Marriage and Family Development, p. 141.

[2] Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 303.

[3] Duvall, Marriage and Family Development, pp. 138-39.

[4] Ibid., p. 157.

Rhodes says of Erikson that his

> theory postulates a cogwheeling of life cycles: the intermeshing of phase-specific needs at different stages of the life cycle. The successful achievement of one person's task is dependent on and contributory to the successful achievement by others in the family of their appropriate tasks. A developmental approach to the family is a natural outgrowth of the central concept of cogwheeling.[1]

Table 1 (p. 32) presents an overview of Rhodes' extension of Erikson's individual life cycle to the family together with Duvall's original family life cycle divisions.

The family life cycle gives a point of reference for a longitudinal view of family life. "It is based on the recognition of successive phases and patterns as they occur within the continuity of family living over the years."[2] This makes it possible to identify common problems, strengths and weaknesses, rewards and hazards in each phase of family experience. It is this writer's contention that from this base a viable program of anticipatory family life ministry can be developed. To facilitate this, the Duvall schema of the family life cycle will be modified and applied to families in a military community. This flexible use of the family life cycle is consistent with the common practice of family sociologists as indicated by Steven Nock:

> It must be noted, however, that it is incorrect to speak of some well-defined, generally-agreed-upon concept when referring to family life cycle. There exist as many formulations of the family life cycle as there are issues to be studied. Rodgers' advice concerning the stages of the life cycle is simple: "Although the set developed by one analyst may be used directly by another, it may be preferable to develop a new set which

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[1] Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 301-2.

[2] Duvall, Marriage and Family Development, p. 141.

TABLE 1

FAMILY LIFE CYCLE

Stage	Rhodes	Duvall*	Meaning
1	Intimacy vs idealization or disillusionment	Married couple (without children)	The first phase of forming a dyadic relationship and precedes the advent of offspring.
2	Replenishment vs turning inward	Child-bearing families Families with pre-schoolers	This phase begins with the birth of the first child and ends when the last child enters school. The struggle involves developing nurturing patterns for each family member.
3	Individuation of family members vs pseudomutual. organization	Families with school children (oldest child 6-13 years)	This phase centers on families who have passed through their child-bearing years and find their children in school.
4	Companionship vs isolation	Families with teen-agers (oldest child 13-20 years)	This phase applies to families with teenage children. Family members must develop companionship outside and inside the family.
5	Regrouping vs binding or expulsions	Families launching young adults	This phase applies to the time when children are leaving the family to establish their own lives apart from the parents.
6	Rediscovery vs despair	Middle-aged parents (Empty-nest to retirement)	This phase applies to the time when parents must have a revival of interest in their relationship and a building of relationships with departed children.
7	Mutual aid vs uselessness	Aging family members	This phase is the last and covers the time from retirement to the death of both spouses.

SOURCE: Rhodes, "A Developmental Approach to the Life Cycle of the Family," pp. 303-310; Duvall, Marriage and Family Development, p. 148.

*Duvall's stages 2 and 3 have been combined in stage 2 above for comparison with Rhodes.

adequately meets the needs of the specific problem."[1]

In order to simplify the life cycle stages for application to the needs of this study, 6 stages have been identified. Notice that Duvall specifies 8 stages, while Rhodes and Erikson identify only 7. The 6 stages used in this study are based on the categories established by these researchers, but have been differently demarcated to suit the purposes of a family-oriented study of life cycles. The organization of the family life cycle stages for our purposes will be as follows:

Stage 1: First Married
Stage 2: First Child
Stage 3: Young Children
Stage 4: First Teenager
Stage 5: Empty Nest
Stage 6: Retirement

Table 2 (p. 34) gives an overview of the developmental process which will be discussed step-by-step.

First Married

At this stage a couple establishes a dyadic relationship before the advent of offspring. This is a critical role-transition point for couples marrying for the first time. It involves moving from their respective families of origin, and from the orientation phase of their development, to that new and unfamiliar relationship of husband and wife.[2] Rhodes says that "the essential criterion of this stage is that the couple is making an investment in the relationship."[3] As the couple enters this

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[1]Steven L. Nock, "The Family Life Cycle: Empirical or Conceptual Tool?," Journal of Marriage and the Family 41 (February 1979): 16.

[2]Duvall, Marriage and Family Development, p. 185.

[3]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 303.

TABLE 2

STAGE-CRITICAL FAMILY DEVELOPMENTAL TASKS
THROUGH THE FAMILY LIFE CYCLE

Stage of Family life cycle	Positions in Family	Stage-critical family developmental tasks
1. First Married	Wife Husband	Establishing a mutually satisfying marriage Adjusting to pregnancy and the promise of parenthood Fitting into kin network
2. First Child	Wife-mother Husband-father Infant(s)	Having, adjusting to, encouraging the development of infants Establishing a satisfying home for both parents and infant(s) Adapting to the critical needs and interests of preschool children Coping with energy depletion and lack of privacy as parents
3. Young Children	Wife-mother Husband-father Daughter-sister Son-brother	Fitting into the community of school-age families Encouraging children's educational achievement
4. First Teenager	Wife-mother Husband-father Daughter-sister Son-brother	Balancing freedom with responsibility as teenagers mature and emancipate themselves Establishing postparental interests and careers as growing parents
5. Empty Nest	Wife-mother-grandmother Husband-father-grandfather Daughter-sister-aunt Son-brother-uncle	Releasing young adults into work, military service, college, marriage, etc. Maintaining supportive home base
6. Retirement	Wife-mother-grandmother Husband-father-grandfather	Rebuilding marriage relationship Maintaining kin ties with older and younger generations Adjusting to retirement

SOURCE: Duvall, Marriage and Family Development, p. 179.

stage, the better integrated they are as persons the better the chances are that they can establish a fulfilling relationship. In fact, the individual's capacity to achieve intimacy reflects the extent to which he or she has completed the tasks relevant to his or her own respective nuclear family.

The fundamental tasks involved in building a dyadic relationship are: (1) assuming responsiblity for oneself in the relationship, (2) negotiating differences and conflicts with one another, (3) resolving unrealistic expectations of one's partner, and (4) finding mutually satisfying ways of nurturing and supporting one another.[1] Dr. Clifford Sager, a clinical professor of psychiatry, has developed three categories by which these fundamental tasks of building a dyadic relationship can be considered in an orderly way. These categories are as follows:

> Category 1. Parameters based on expectations of the marriage . . . . Category 2. Parameters based on intrapsychic and biological needs. . . . Category 3. Parameters that are the external foci of problems rooted in categories 1 and 2.[2]

Because these categories contain such a concise and thorough presentation of the essential areas of the developmental tasks in this stage, an extended description of each category is included for reference in appendix 4.

At each developmental stage both husband and wife have both individual and mutual tasks. During this first stage the wife is concerned with establishing intimacy, as suggested by Erikson, while the husband has a prime task of establishing identity in his occupation in order to achieve status and provide security. These differing roles

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[1]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 303.

[2]Clifford J. Sager, Marriage Contracts and Couple Therapy (New York: Brunner/Mazel Publishers, 1976), pp. 10-11.

create a potential point of conflict as the young husband is engrossed in his work while the young wife is trying to elicit his active support in homemaking and intimate communication.[1]

If the young couple is to continue as a married pair, they must establish their marriage as a functioning unit of society. The phase-specific tasks of the young couple are spelled out by Duvall:

1. finding, furnishing, and maintaining their home
2. establishing mutually satisfactory ways of supporting themselves
3. allocating responsibilities that each partner is able and willing to assume
4. establishing mutually acceptable personal, emotional, and sexual roles
5. interacting with in-laws, relatives, and the community
6. planning for possible children
7. maintaining couple motivation and morale[2]

The success a couple enjoys in negotiating these tasks is largely dependent on their skills as individuals and as a married couple. The above mentioned tasks 6 and 7 lead to the next stage of development.

First Child

This stage begins with the birth of the first child and ends when the last child enters school. "Parenthood as a crisis" derives from the observation that the family is an integrated social system, with husband and wife experiencing conflicting roles and differing statuses. Adding or substracting members to that dyad will force a major reorganization of the system. Role theory postulates that, with the change in number

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[1]Duvall, Marriage and Family Development, p. 194.

[2]Ibid., p. 195.

in the system (e.g., two to three), there is a disruption of affect and intimacy. A crisis may result. Candyce Russell quotes Ersel Le Masters as she speaks to the crisis of the first child:

> Viewed in this conceptual system, married couples find the transition to parenthood painful because the arrival of the first child destroys the two-person or pair pattern of group interaction and forces a rapid reorganization of their life into a three-person or triangle group system. Due to the fact that their courtship and pre-parenthood pair relationship has persisted over the years, they find it difficult to give it up as a way of life. In addition, however, they find that living as a trio is more complicated than living as a pair. The husband, for example, no longer ranks first in claims upon his wife but must accept the child's right to priority. In some cases, the husband may feel that he is the semi-isolate . . . In other cases, the wife may feel that her husband is more interested in the baby than in her.[1]

With each additional child, the number of possible dyadic relationships within the family increases rapidly. This phenomena may be expressed by the formula $X = \frac{Y(Y-1)}{2}$.[2] If Y is the number of individuals in a family, then X signifies the maximum number of two-person (dyadic) relationships. Thus, a couple has one relationship, but a family with two children has six possible relationships. Naturally, as the number of relationships rises geometrically, so does the possibility for conflict and change.

A further complication of the twentieth-century family ordinarily overlooked is the isolated household where kinswomen are not present to assist the young mother with the mothering task. Thus, the new mother is required to shoulder full responsibility for the infant at the precise time the child's need for mothering far exceeds the mother's need for the child. Alice Rossi suggests, " . . . what has been seen as a failure or

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[1]Candyce Smith Russell, "Transition to Parenthood: Problems and Gratifications," Journal of Marriage and the Family 36 (May 1974): 294.

[2]Duvall, Marriage and Family Development, p. 155.

inadequacy of individual women may in fact be a failure of society to provide institutionalized substitutes for the extended kin to assist in the care of infants and young children."[1]

It is well to keep in mind that the wife is still working on the task of establishing intimacy and the husband of establishing identity during the first child phase. It is during this time that the husband faces increased amounts of role strain. Males are ordinarily involved in a wider set of institutions than females, and the problem of coordinating all of these roles with the increased family responsibility brings great strain. Joseph Harry, commenting on this period, said:

> Wilensky has labeled the period when the family has young children as the "life cycle crunch." This is a period when the demands of work and family on the husband's time and money are the greatest while the family's income is still fairly low. Supporting this, Blood reported that this stage is also one during which husband and wife have the most frequent disagreements about finances. Also, Rollins and Feldman found that the marital satisfaction of wives reaches a life cycle low during this stage.[2]

Harry is saying that these structurally induced strains of the life cycle differ substantially for men and women. During the preschool time the wife experiences the "time crunch," and the husband experiences the "financial crunch." Of course, there is overlap; but the point is, this is a critical period for the relationship.

Both spouses have developmental tasks which must be negotiated if the family is to make a successful adjustment to this period. Table 3 (p. 39) presents some of these tasks which must be completed by the

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[1]Alice S. Rossi, "Transition to Parenthood," Journal of Marriage and the Family 30 (February 1968): 27.

[2]Joseph Harry, "Evolving Sources of Happiness for Men Over the Life Cycle: A Structural Analysis," Journal of Marriage and the Family 38 (May 1976): 289.

TABLE 3

DEVELOPMENTAL TASKS FOR FIRST CHILD STAGE

Wife	Husband
1. Reconciling conflicting conceptions of roles	1. Reconciling conflicting conceptions of roles
2. Accepting and adjusting to the strains of young motherhood	2. Accepting and adjusting to the new pressures of a young father
3. Learning how to care for her infant with competence and assurance	3. Learning essentials of baby and child care
4. Establishing and maintaining healthful routines for the family	4. Conforming to regimens essential for a healthy family
5. Providing full opportunity for the child's development	5. Encouraging child's full development
6. Sharing parenthood responsibilities with her husband	6. Maintaining a mutually satisfying relationship with wife
7. Maintaining a satisfying relationship with her husband	7. Assuming prime responsibility of financial support for family
8. Making adequate adjustments to the practical realities of life	8. Maintaining a satisfying sense of self as a man
9. Keeping some sense of personal autonomy through young motherhood	9. Representing the family within the wider community
10. Developing the satisfying sense of being a family	10. Becoming a family man in the fullest sense

SOURCE: Duvall, Marriage and Family Development, pp. 224-29.

young couple. An expanding family must have more space and furnishings, which requires money. To accomplish this without conflict requires that each spouse assume more mature roles and maintain intimate communication. Other tasks must be considered, such as planning for children, relating to relatives, and motivating family members.[1]

All of the above indicate that this stage of the life cycle is an extremely demanding one. The problem of renewing emotional resources for each of the parents is very important. One author raised two questions of some magnitude on this subject:

> The importance of replenishment as a necessary condition for responsive parenting raises at least two major issues. First, considering the critical function of the family as a caretaker of its young, what opportunity for refueling of parents now exists or can be developed in the future? How does the structure of the family as an isolated nuclear system impede the existence of refueling sources? Second, what are the special problems of the single parent family? The answers to these questions are complex . . . The single adult of a one-parent family is particularly dependent on refueling sources outside the family which the society is not providing, thereby making the single-parent family vulnerable to disorganization.[2]

The ability to be available and responsive to the needs of young children depends on the presence of both the spouse's inner resources and an environment which provides an opportunity for refueling.

Young Children

This stage applies to those families who have passed through the time of preschool children and now find themselves with all of their children in school. This is a time of major crisis for many mothers who

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[1]Duvall, Marriage and Family Development, pp. 261-62.

[2]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 305.

experience a deflation of self-esteem as their competencies as caretakers of preschool children are no longer needed.

According to Duvall, the developmental tasks of the family during this phase are:

1. Providing for children's activity and parent's privacy
2. Keeping financially solvent
3. Furthering socialization of family members
4. Upgrading communication in the family
5. Establishing ties with life outside the family
6. Developing morally and building family morale[1]

With the exception of the last, these tasks are continuations of those already presented.

The "financial crunch" comes during the first child stage, but the "time crunch" comes during the school-age period. The time commitments of this phase require that parents adapt their schedules to the children. Harry says, "We suggest that the presence of school-age children is even more constraining on a husband than the presence of preschoolers."[2] He reasons that:

> As a result of his inability to repudiate extrafamilial role-obligations, the young husband is largely denied the possibility of behavioral adaptations to the strains of the "life cycle crunch." . . . Thus, the relationship between life cycle stage and extrafamilial participations is either weak or nonexistent for husbands, but are substantial for wives.[3]

This is especially true for the young soldier who must fulfill all of his military obligations no matter what his increased family obligations are.

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[1]Duvall, Marriage and Family Development, p. 281.

[2]Harry, "Evolving Sources of Happiness for Men Over the Life Cycle: A Structural Analysis," p. 293.

[3]Ibid., p. 290.

Perhaps the single most important feature of a healthy family at this stage is the ability to support and nurture individuation of all family members.[1] It is at this phase that the children begin to develop a personal identity both in and away from the home. This is a crucial task in the next developmental stage.

Before moving to the next stage, we should note that it is in the young children stage of the family life cycle that the moral development of children is begun. Moral development is a process which takes place during family socialization. It is useful for family practioners to be able to recognize the stages of moral development that children are going through. Unfortunately, the purposes of this paper do not allow for an extended discussion of this topic, and the reader is referred to appendix 5, where Kohlberg's stages of moral development and moral reasoning are summarized.

First Teenager

This stage applies to those families who have teenage children. The developmental emphasis of this stage is in the life of individuals rather than the family. The major crisis, according to Rhodes, rests in the family members' ability to develop companionship inside and outside the family.[2] The issue of individuation and companionship is important for the teenager because he enters this phase as a child and exits as an adult. The big struggle is to become autonomous. Individuation and companionship are important to the parental dyad because the budding autonomous teenager leaves a void which must be filled in the adults'

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[1]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 307.

[2]Ibid.

lives. The mutual tasks for teenager and family are summarized in table 4.

TABLE 4

DEVELOPMENTAL TASKS FOR FIRST TEENAGER PHASE

Teenagers	Family
1. Accepting one's changing body and learning to use it effectively	1. Providing facilities for widely different needs within the family
2. Achieving a satisfying and socially accepted masculine or feminine role	2. Working out ever-changing financial problems
3. Finding oneself as a member of one's own generation by developing more mature relations with one's age-mates	3. Sharing the responsibilities of family living
4. Achieving emotional independence of parents and other adults	4. Keeping the marriage relationship in focus
5. Selecting and preparing for an occupation and economic independence	5. Bridging the communication gap between generations
6. Preparing for marriage and family life	6. Keeping in touch with relatives
7. Developing intellectuals skills and social sensitivities necessary for civic competence	7. Widening the horizons of teenagers and their parents
8. Establishing one's identity as a socially responsible person	8. Maintaining the ethical and moral stance that is meaningful to them

SOURCE: Duvall, Marriage and Family Development, pp. 303-7.

Role models are exceedingly important for the teenager during this phase of development. According to Duvall,

> When parents accept themselves as they are, with all their weaknesses and strengths, and then they accept their several roles at this stage of development without undue conflict or sensitivity, they set the pattern for a similar sort of self-acceptance in their children.[1]

The teenager's process of finding self-confidence in this achievement-oriented world is facilitated greatly when he has parental role models like those described above. Young people are more likely to accept themselves when there is a climate of respect and mutual acceptance within the family.

Empty Nest

This stage begins as the first child leaves home and ends when the last child leaves the parental dyad. This period of time may be short or long depending on the age span of the children and their desires to be on their own. "A major crisis is encountered by the family in coping with the advancing independence of offspring and the bio-psycho-social pressure for separation."[2] This crisis is best negotiated if the young person can depart as a natural part of his maturation process.

> The accomplishment of this task rests primarily on the viability of the marital relationship apart from the parenting function, and secondarily on the resources within the sibling and peer relationships to support separation efforts.[3]

Family sociologists place great stress on the marital relationship during this phase of the life cycle. Sociologists Rollins and Feldman did a

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[1]Duvall, Marriage and Family Development, p. 306.

[2]Rhodes, "A Developmental Approach to the Life Cycle of the Family," pp. 307-8.

[3]Ibid., p. 308.

major research project where they considered couples from the perspective of Duvall's eight-stage family life cycle. They asked 1,598 couples at all different stages of the life cycle to rate their marital satisfaction. The percentage of couples at each stage who reported that their marriage was very satisfying is shown in figure 1 (p. 46). Significantly, marital satisfaction was found to be lowest at the empty nest stage. Sociologists have postulated many reasons for this finding. This writer concurs with Rhodes' conclusion that, if the marriage relationship needs children to sustain its viability, the disengagement of young adults will occur only with great difficulty. This and other developmental tasks for both parents and siblings are summarized in table 5.

TABLE 5

DEVELOPMENTAL TASKS OF EMPTY NEST PHASE

Young Adult	Parents
1. Choosing a vocation	1. Rearranging physical facilities and resources
2. Getting advanced education (college or vocation)	2. Meeting the expenses of a launching-center family
3. Establishing autonomy as a single person	3. Reallocating responsibilities among grown and growing children
4. Appraising love feelings	4. Coming to terms with themselves as husband and wife
5. Deciding question of life as married or single	5. Maintaining communication
	6. Widening the family circle

SOURCE: Duvall, Marriage and Family Development, pp. 324-42.

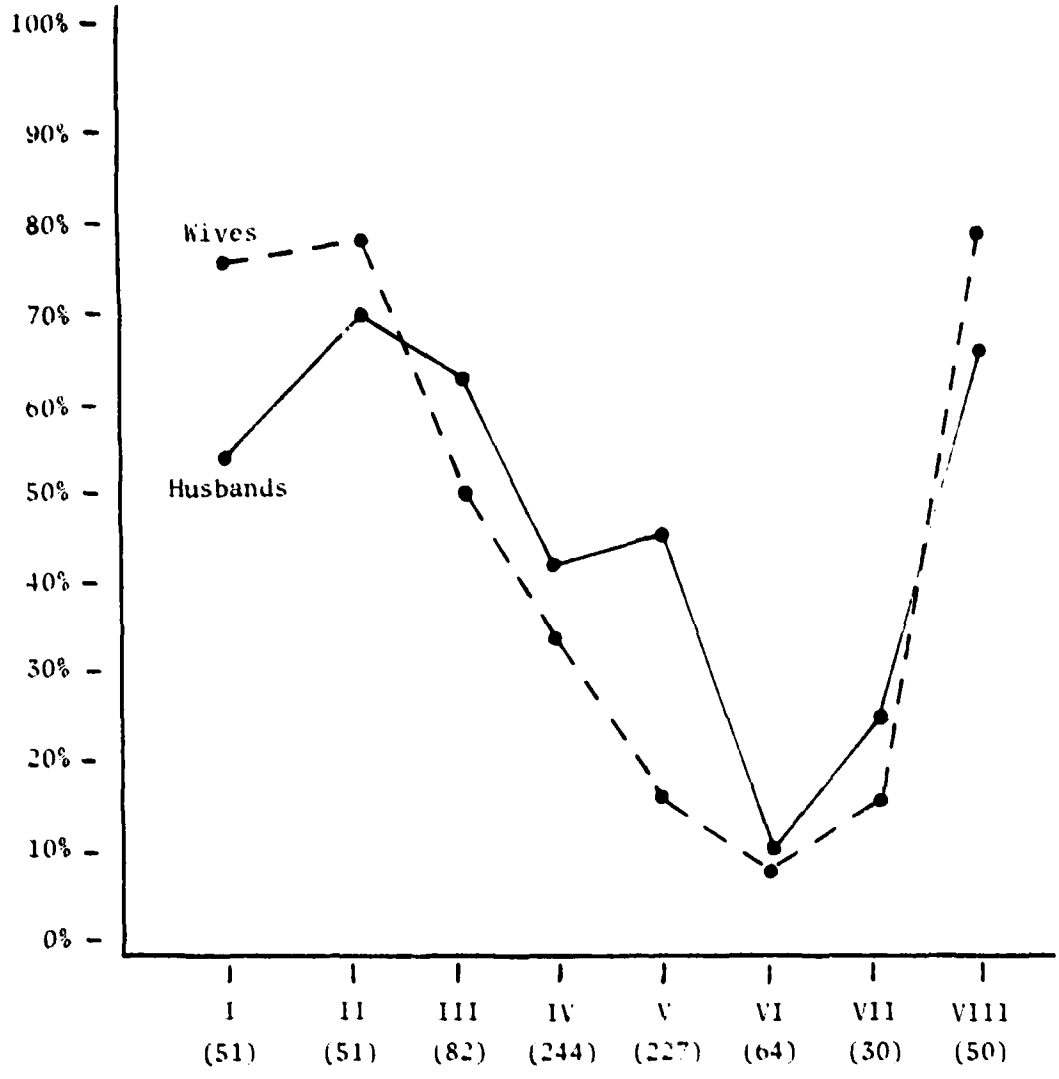

Figure 1. Percentage of individuals in each stage of Duvall's family life cycle reporting that their present stage is very satisfying. (Figures in parentheses indicate the number of husbands and wives in each stage.) Duvall's life cycle consists of the following eight stages:

Stage I. Beginning Families
Stage II. Childbearing Families
Stage III. Families with Preschool Children
Stage IV. Families with Schoolage Children
Stage V. Families with Teenagers
Stage VI. Families as Launching Centers
Stage VII. Families in the Middle Years
Stage VIII. Aging Families

SOURCE: Boyd C. Rollins and Harold Feldman, "Marital Satisfaction Over the Family Life Cycle," Journal of Marriage and the Family 32 (February 1970): 26.

Retirement

This stage begins with retirement and continues until the marital dyad is dissolved by death. In the military community this phase may begin while children or teenagers are still in the home because of early retirement. Of course, this usually means that the economic provider will have to change vocations.[1]

When one contrasts military retirement with normal family development, the critical nature of potential problems becomes readily obvious. Not only must the military family face the crisis caused by early retirement, it must also face the problems of relocation, children still living at home, and the strain of starting a new career if such a course is undertaken. Table 6 summarizes the tasks which confront the military family at retirement.

TABLE 6

DEVELOPMENTAL TASKS OF MILITARY FAMILY AT RETIREMENT

1. Select a place to settle and live
2. Select a new vocation which can be pursued in the area selected to live
3. Adjust to a new way of life (non-transitory, lower level of discipline, etc.)
4. Relocate and establish a new residence
5. Establish a support system of friends outside of the military community which will meet the need for meaningful relationships
6. Maintain family communication and supportive relationships

[1]Allie C. Kilpatrick and Ebb G. Kilpatrick, Jr., "Retirement from the Military: Problems of Adjustment," Social Casework 60 (May 1979): 283.

Ordinarily, at the time of retirement the military family is in the process of "launching" their offspring, and the nest is either empty or soon will be. With the dual stress of both the empty nest phase and military retirement phase, it is not hard to see why many homes break up at this juncture. Rhodes indicates that middle age may determine whether persons rediscover themselves or fall into permanent despair.[1] Thus an anticipatory program would do well to concentrate on the problems faced at the retirement phase of life.

The Family Life Cycle and the Military

Just as Erikson has correlated the stages of individual development with particular social tasks, Rhodes' theory of the family life cycle identifies crucial tasks for each stage of a family's development. As one would surmise, many of these life cycle tasks are the same in civilian and military life. Table 7 (p. 49) gives an overview of the primary tasks faced by both spouses over the family life cycle. In phases one through five, general developmental tasks have been presented. Because of the circumstances surrounding retirement in the military, phase six has been applied to the Army setting. Due to the limitations of this paper, we will examine the military family in only two stages of the life cycle: first married and first teenager. Although the military family experiences unusual stress throughout its life cycle, these two phases are particularly critical stress points. They usually mark the beginning and end of military service, respectively.

The phase-specific tasks common to the general populace discussed above form the backdrop for looking at some of the unique family problems faced by a military family. Dr. Louis J. Luzbetak, a noted anthropologist, says, "To understand a 'strange' way of life one must know

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[1]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 309.

TABLE 7

OVERVIEW OF SPOUSES' TASKS OVER THE FAMILY LIFE CYCLE

Phase-Life Cycle	I First Married	II First Child	III Young Children	IV First Teenager	V Empty Nest	VI Retirement
Wife's Tasks	Establish Intimacy	Children	Re-Evaluate Commitment	Establish Identity	Menopause Renew Intimacy Aging Parents	Loss of Spouse Develop Integrity
Husband's Tasks	Establish Identity Career		Re-Evaluate Commitment	Establish Intimacy Children	Metapause Rework Identity Aging Parents	Loss of Spouse Develop Integrity

SOURCE: Dennis Guernsey, lecture at Fuller Theological Seminary, Pasadena, California, 26 February 1979.

(1) what the particular society does and (2) why it does it."[1] The military is strange to most people because in reality it is a subculture within the larger American culture. The need for a world wide force, the need for twenty-four hour vigilance, the need for extreme training and discipline, all mitigate against stable family life. In practice, the soldier's primary commitment is most often to his commander and profession, not to his wife and family. Consequently, the military family is uniquely vulnerable to stress. Table 8 enumerates some of the stress points for a military family.

TABLE 8

STRESS POINTS FOR A MILITARY FAMILY

1. Separation from families of origin.
2. Bounding of cultural values is displaced by separation from extended family.
3. Nuclear families experience separation from one parent (usually father) for varying lengths of time (e.g., short tours of 12 to 15 months, field duty of 1 to 13 weeks, temporary duty of a few days to a few months, etc.).
4. High level of mobility with a family move every 2 to 4 years.
5. High ratio of men to women with many of the troopers "on the make."
6. High emphasis on freedom, spontaneity, individuality, and unrestricted recreation in off-duty time.
7. High level of discipline within the unit to bring a heterogeneous group into a functionally homogeneous unit ready to function in combat.
8. Separation of nuclear family from regular multigenerational (grandparent) influence.

[1]Louis J. Luzbetak, The Church and Cultures (Pasadena: William Carey Library, 1977), p. 13.

With these stress points in mind, we will now elaborate on the two developmental phases mentioned above. Once a clear picture of these stages is achieved, we will be ready to design an intervention program geared to the military family.

Developmental Model for First Married Stage

Marriage is a critical role-transition point and can easily be complicated to make it an ultra-critical time. The latter seems to be true more often than not in the military community. Most of the first marrieds enter the service recently married, or they have selected a mate soon after joining the service. In either case the role transition problems are complex.

The first marrieds who enter the Army have an additional role crisis that civilian families do not usually experience. Before joining the Army, their role adjustment was just husband-wife. Now it is not only husband-wife, but husband/soldier-wife. Item 7 in table 8, a high level of discipline, is one of the prime stress points for these couples. The new soldier is being socialized to be a functional part of a unit. This socialization process includes a new language, a new cohort group, and a new value orientation (loyalty to unit and prompt obedience to command). This factor, combined with the stress points already pointed out, can make the first married stage a very difficult time.

Homogamy has been the norm over the years in the American culture. The young soldier regularly breaks this trend. Duvall says, "Mobile as Americans are, when they reach the point in their lives for serious courting and getting ready to marry they choose someone nearby to be

close to."[1] It is at this point that propinquity comes to be a powerful factor in mate selection in the military. Soldiers take mates from whatever area or culture they are in. There are large numbers of cross-cultural, inter-faith, and cross-sectional marriages in the military. Many times the prospective spouse does not even speak the same language. The cultural, social, economic, religious, and family differences of such a cross-cultural marriage make a very unstable base upon which to build a viable marriage.

The stability of the young marriage is shaken many times by what the military calls "short tours." A "short tour" is a remote assignment away from the family for twelve to fifteen months. The problems of physical separation for these extended periods of time are great. They are complicated even more by peer pressure which is brought on soldiers to live with one of the foreign nationals in a heterosexual relationship while away from their spouses. Often the spouse back home is enjoying regular sexual gratification with another person also. The emotional and spiritual trauma which results as the two come back together after the long period of separation is tremendous. Statistics on the marital failure rate during or following a "short tour" are not available, but this is a known crisis time.

As indicated above, young marriages are shaken many times by infidelity. This problem is not unique to the military, but the opportunity is great. The imbalance in the male-female ratio in a setting where the pressure is continuous to enter into a new sexual relationship with someone other than your mate can be overpowering for some people. It is this writer's contention that many who fall into infidelity in

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[1]Duvall, Marriage and Family Development, p. 338.

this setting probably would not do so if they had the social support system of family and friends in their culture of origin.

The critical nature of the young married stage in the military makes it a prime candidate for a preventive approach to family life ministry. The first marrieds have not only the usual civilian problems, but the additional stresses imposed by the military way of life.

Developmental Model for First Teenager Stage

The advent of teenage children in the home is a crisis period in the American culture. The father is usually in his late thirties or early forties, while the mother is typically about two years younger.[1] At the close of this phase, "mid-life crisis" usually comes along with the emotional and physical changes caused by metapause and menopause. When one adds to these normal developmental tasks the phase-specific tasks imposed on the military family, it is easy to see why a crisis in the family develops. Some of these developmental tasks which must be negotiated by the military family are listed in table 9 (p. 54).

If the family has survived the onslaughts of the stress points mentioned in table 8, it is often not strong. The quality of the marriage relationship is of utmost importance if the parents are to successfully help lead their teenagers to establish themselves as productive adults. Rhodes puts it this way: "It is a phase in which the viability of the marriage without the primary gratification of children is at issue."[2]

The primary relationship between husband and wife is sometimes in

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[1]Ibid., p. 293.

[2]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 308.

TABLE 9

DEVELOPMENTAL TASKS FOR FIRST TEENAGER MILITARY FAMILY

1. Adjustment of social life to meet the needs of the family versus spending time with the troops at the club, sports, etc.
2. Adjustment to unit demands on time (e.g., field duty, short tour, temporary duty, etc.) versus demands on time by family.
3. Adjustment to mobility stress on teenagers (e.g., moving during senior year of high school).
4. Father's need to overcome tendency to "command" family rather than coordinate and lead.
5. Adjustments to command pressure to keep teenagers and other family members properly disciplined.
6. Adjustment to "rank squeeze" on part of soldier and family.

jeopardy because the couple is not prepared to work on task resolution due to personal problems. The beginning of "mid-life crisis" for either spouse may seriously hamper constructive approaches to the tasks. Much is known about the female menopause, but research is still lacking in the male metapause. Many are attibuting the male's erratic behavior, leading to marital break-up, to the mental and emotional problems associated with metapause. This period is complicated in the military by what is known as the "up or out" policy, also referred to as the "rank squeeze." A service member may spend ten or twelve years in the military and be forced out of the service because he did not make the next promotion. Many times a discharge is given, not because of a lack of qualifications or competence on the part of the individual, but because only a certain percentage can be promoted in a peace time Army. Those not promoted are "rifted." This brings great stress to the individual and the family.

The teenagers have many needs, but the focal point for anticipatory ministry in the military community during this phase needs to be with the dyad. Our assumption here is that without a well-functioning dyad direct intervention with teenagers will be only marginally effective at best.

Summary

Emphasizing Erikson's developmental psychology and systems theory, we have developed a conceptual framework for understanding family problems and crises based on the family life cycle. Two phases of the family life cycle were found to be particularly important when applied to the military family. The first married and first teenager stage of development are extraordinary times of stress for the military family and as such have been selected as models to demonstrate how the family life cycle concept can be applied to the military family. The programs for these two specific stage groups can be used as models or prototypes for programs that could be developed for all stages.

Now that we have developed both a biblical and a social-psychological rational for such an intervention strategy, we need to address ourselves to the general problem of how such an intervention strategy might work. That is, we need to articulate a theory of behavior and value change. That is the task of the next chapter.

CHAPTER III

A PROCESS BASIS FOR FAMILY LIFE MINISTRY

The life cycle theory put forth by Duvall and other developmental psychologists leads us to predict that families and individuals will undergo crisis at predictable periods in their life cycles. One primary goal of family ministry must be, therefore, the anticipation of these periods of crisis and the development of strategies to equip families and individual family members with the knowledge and skills they will need to meet these crises successfully. The process of change, whereby an individual or family comes to adopt new values, beliefs, attitudes, and behaviors, must certainly be central to the adoption of any such strategies. It is the purpose of this chapter to identify the processes whereby changes occur in individuals and in families, and to develop a rationale for programmed intervention.

Process Concept: Methodology

Socialization Process

The prime function of a family is to bring up children to be complete human beings, able to live in a world of different temperaments, personalities, ages, and sexes. This occurs through socialization, commonly defined by psychologists, anthropologists, and sociologists as the process "by which individuals acquire the knowledge and develop the skills, attitudes, and competence that enable them to function in the

society (in family, community, or the world at large)."[1] Duvall identified socialization as the process by which individuals are helped to:

1. become acceptable members of the group
2. develop a sense of themselves as social beings
3. interact with other persons in various roles, positions, and statuses
4. anticipate the expectations and reactions of other persons
5. prepare for future roles that they will be expected to fill[2]

It is this writer's contention that in most instances, when both parents are properly socialized, they will have the necessary knowledge, skills, and motivational abilities to socialize their children adequately. This contention grows out of a systems view of family where the prime family relationship is the one between spouses. Virginia Satir goes so far as to say, "The marital relationship is the axis around which all other family relationships are formed. The mates are the 'architects' of the family,"[3] and the family is the key single force in the socialization of children. Consequently, a ministry designed to assist families and family members in successfully coping with their various life tasks and roles must carefully consider the function adult socialization can play in producing positive changes within the family system.

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[1]Duvall, Marriage and Family Development, p. 9

[2]Ibid., p. 3.

[3]Satir, Conjoint Family Therapy (Palo Alto: Science and Behavior Books, Inc., 1967): pp. 1-2.

Socialization Throughout the Life Cycle

Orville Brim, in his essay entitled "Socialization Through the Life Cycle," gives three requirements for a person to be able to perform satisfactorily in a role:

> He must know what is expected of him (both in behavior and in values), must be able to meet the role requirements, and must desire to practice the behavior and pursue the appropriate ends.[1]

The goal of socialization, then, is to give individuals the knowledge, ability, and motivation to behave in certain ways and to hold certain values. Brim and Wheeler's model of socialization is shown in table 10.

TABLE 10

ADULT SOCIALIZATION PARADIGM

	Behavior	Values
Knowledge	A	B
Ability	C	D
Motivation	E	F

Cells A and B indicate respectively that the individual knows what behavior is expected of him and what ends he should pursue; E and F indicate that the individual is motivated to behave in the appropriate ways and to pursue the designated values; C and D indicate the individual is able to carry out the behavior and to hold appropriate values.

SOURCE: Brim and Wheeler, Socialization after Childhood: Two Essays, p. 25.

[1]Orville G. Brim, Jr., and Stanton Wheeler, Socialization after Childhood: Two Essays (New York: John Wiley & Sons, Inc., 1966): p. 25.

The socialization process set forth in Table 10 is one particularly suitable for application in military situations since the military training program is a prime example of this process in action. For the sake of clarification, Army "boot camp" training will be considered from the perspective of Brim and Wheeler's Adult Socialization Paradigm.

The goal of Army boot camp is to take the new *recruit* and *transform* him into a soldier ready to function in a unit, under combat conditions if necessary. This is done in a period of a few weeks. All the areas of knowledge, ability, motivation, behavior, and values have been identified by the Army and will be included in the training process from the day the trainee arrives until he/she leaves (see table 11).

TABLE 11

APPLICATION OF ADULT SOCIALIZATION PARADIGM TO ARMY BOOT CAMP

	behavior	values
knowledge	1. nomenclature/function of weapon 2. military courtesy 3. combat survival techniques	1. reminder of results of weapon failure in combat 2. pride in being a soldier 3. strengthening of survival instinct
ability	1. how to salute/wear uniform 2. how to fire weapon 3. how to negotiate mine field	1. pride in unit 2. reminder of need for weapon in combat 3. sample mine field trial
motivation	1. fire power demonstration 2. unit competition 3. example from leadership	1. need to maintain free country 2. loyalty to country 3. loyalty to self

Table 11 is intended to show how the very specific kinds of training given a recruit can be seen to follow the paradigm of socialization set forth by Brim and Wheeler. Note that all the interactive areas identified by those researchers are appropriately mixed together to meet the Army's need to move the trainee from recruit status to qualified soldier status. To accomplish this the trainee is given knowledge about weapons, military courtesy, combat survival, and other areas of military life through various instructional methods. At the same time, new abilities or skills are developed on the rifle range, grenade course, and obstacle course, as the trainee actually fires his rifle, throws grenades, and negotiates the obstacle course. To keep this process moving, motivation is kept high through various means such as fire power demonstrations, unit competition, and example from strong leaders. The values necessary to reinforce the desired behaviors are continually strengthened throughout the training period through such methods as visual demonstrations, live rehersals, and modeling from leaders. The natural instinct for survival, pride, and competition are drawn on to instill values for the things being taught.

Just as Brim and Wheeler's understanding of how knowledge, ability, and motivation, integrated with behavior and values, can be used to explain the Army's socialization of a recruit, this same model can be used to explain the socialization of family members faced with changing life tasks. The goal of this program will be to take the adult members of the targeted families through each stage of socialization necessary to fulfill the desired phase-specific developmental roles and tasks. The prediction is that, if the marital dyad is stable, with husband and wife each able to meet the appropriate developmental tasks, the resultant

family system will be stable and productive for all its members.

Fulfilling such a goal, at least on any large scale, is a giant undertaking. There are many who bear "tales of gloom" for today's family. Armand Nicholi, writing for a leading evangelical periodical, said, " . . . certain trends prevalent today will incapacitate the family, destroy its integrity, and cause its members to suffer such crippling emotional conflicts that they will become an intolerable burden to society."[1] Speaking to the same subject, Charles Frankel made this sobering statement:

> . . . it is plain that if attitudes and ideas which are now spreading continue to do so, historians writing in the future will say that at some point in the sixties or seventies of this century our civilization shifted its course radically and set out to organize itself on principles which had never been seriously tried on a large scale before. And they will offer as evidence, more than anything else, what has been happening to the family.[2]

Both of these writers clearly believe that the basic moral values of the American culture have shifted so that they now pose a real threat to the family and marriage as these institutions presently exist. Those moral principles identified by Frankel are shown in table 12 (p. 62). While Frankel makes a good case for the presence of these values and their adverse effect on the institution of the home, it is important to recognize that each of these values in the proper context can be a positive force for the family. Frankel's belief, of course, is that they currently exert a negative force on the family. Accepting the presence of these values, the questions for the person involved in family life ministry become, "How can values be changed?" and "How can existing values be made to work positively for family life?"

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[1]Armand M. Nicholi, "The Fractured Family: Following It into the Future," p. 11

[2]Charles Frankel, "The Impact of Changing Values on the Family," Social Casework 57 (June 1976): 363.

TABLE 12

FRANKEL'S CONTEMPORARY LIST OF MORAL VALUES

1.	Individuality	The first maxim in the making of a good life is that each individual be permitted to make that life for himself.
2.	Autonomy	This is being one's own master, doing only what he consents to do, accepting no obligations except those freely undertaken.
3.	Spontaneity	This is the idea that each individual must find the deepest desires within himself and act them out.
4.	Equality	This is something everyone seeks and yet it means different things to each individual. This positive quality leads to problems because it is rarely analyzed.
5.	Authority	There is a current norm which takes a critical stance toward authority and says it is proper to criticize the prevailing norms of authority.

SOURCE: Frankel, "The Impact of Changing Values on the Family," pp. 359-360.

Dr. Dennis Guernsey, speaking to the issue of intervening to change values, says, "The most efficient way to teach people to obey is to focus on behavior which will affect values strongly and beliefs to a lesser degree, which will ultimately affect attitudes, resulting in changed behavior patterns." Figure 2 (p. 63) illustrates his dynamic of value changes.

This concept of values modification places strong emphasis on the effectual relationship between behavior and values-beliefs held by the individual. The premise here is that people's values and beliefs are modified to coincide with their behavior. As values and beliefs are adjusted, attitudes change and activities once considered strange become normative.

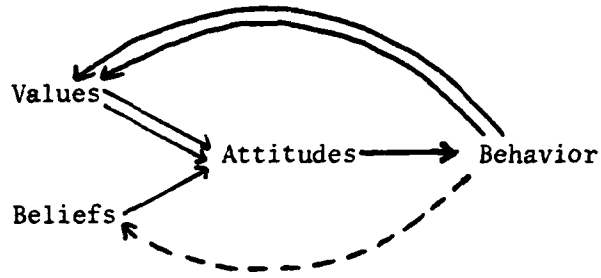

Figure 2. Values Modification Paradigm

Values = positive or negative importance individual places on objects in the world.

Beliefs = assertions individual makes about the realities in the world which can neither be proved or disproved. Beliefs are less directly, but still significantly, influenced by behavior.

Attitudes = predispositions to behavior

Behavior = acts which individual does.

SOURCE: Guernsey, lecture, 26 February 1979, at Fuller Theological Seminary, Pasadena, California.

An illustration of this model of change can be seen in the teenager who has been reared to have the value and belief that drinking alcohol is wrong. When this young person enters the Army, he may still hold this value and believe it is wrong to drink; but if he succumbs to group pressure and begins to drink, the long-established negative value about drinking will soon change, followed by an adjusted belief that coincides with the new behavior. A positive example can be seen in the marital relationship between husband and wife. If the couple drifts apart, the old excitement of love can many times be re-established as the couple begins to behave in a way that appropriately expresses love, the desired value.

Any program of family ministry attempting to direct adult socialization as a means of producing positive change within the family system must address the problem of values modification. Since values, as the paradigms of Brim and Wheeler and of Guernsey make clear, are inextricably bound up with behavior, an intervention ministry aiming to influence a family's behaviors must also concern itself with influencing

and changing, that family's values. The desired changes in both values and behavior need to be predicted and at least initiated before the family and individual family members can begin to cope with their changing life tasks without crisis. This is perhaps most easily achieved by a ministry that focuses on anticipatory socialization.

Anticipatory Socialization

The socialization process can be subdivided into several different types of socialization experiences. Two of these common subdivisions are anticipatory socialization and resocialization. Douglas Kimmel defines these terms as follows:

> Anticipatory socialization is the process of preparation for change in role or status. It involves exploring the new norms and expectations that will be associated with the new role or status once the transition is made. It involves an element of practice and of trying out a new role before the actual shift takes place . . . . . Resocialization, in contrast, takes place when the role or status is actually begun.[1]

It is not difficult to see how both of these types of socialization fit into family life ministry. This study's goal is to anticipate the phase-specific tasks and begin socialization of couples in advance. However, since not everyone will enter into preparation, some families and couples will need to be socialized after entering into their new roles. These two types of socialization, anticipatory socialization and resocialization, can be accomplished in the same program since the targeted developmental tasks in either case are almost identical. The individuals not preparing in advance may well be in crisis when they seek help. One developmental psychologist, speaking to this issue, said:

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[1]Douglas C. Kimmel, Adulthood and Aging (New York: John Wiley & Sons, Inc., 1974), pp. 69-70.

> Just as the individual is not always prepared for his future occupation and community responsibilities, he often is relatively unaware of the more general, personal adjustments that will be demanded of him in his future life. As a consequence, many of the major events and adjustments in life take on crisis proportions when they could have been anticipated and managed.[1]

It is for this reason that this writer's goal is anticipatory socialization, although he recognizes that "both anticipated and unanticipated entrance into roles may be complex and stressful processes with far-reaching social, psychological, and physical consequences."[2] Doubtless, however, proper anticipatory socialization will make the transition much easier.

Anticipatory socialization must 1) define the upcoming phase-specific tasks; 2) prepare the individual with knowledge, skills, and the desire to prepare for the forthcoming tasks; and 3) establish confidence in the person that he can meet these new obligations. This social learning may be facilitated through modeling, imitation, and identification, and can be accomplished "through preparatory education, planning, observation, and attempting some of the role requirements in situations where competent performance is not critical."[3]

Process Concept: Model

Datan and Ginsberg formulate the following hypothesis: "If the expectations associated with an event are clear and the individual possesses sufficient resources to meet the expectation, there usually is

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[1]Nancy Datan and Leon H. Ginsberg, eds. Life-span Developmental Psychology (New York: Academic Press, 1975), p. 242.

[2]Ibid., pp. 241-42.

[3]Ibid., p. 240.

no adult life crisis."[1] Accepting this premise, this writer will apply the concept of anticipatory socialization to the models of life cycle development in order to identify the knowledge, skills, motivation, behavior, and value needs of the family as it progresses through the family life cycle. The necessary socialization content will be determined, along with the most appropriate point and mode of intervention for the two family stages targeted by this study: first married and first teenager.

First Married Stage: Marital Adjustment in the Army

An examination of the first married stage reveals a complex and divergent series of tasks and roles for couples at this point in development. Effective intervention, therefore, will require a narrowing of focus to the tasks faced by recently married couples who must also cope with adjusting to military life for the first time. Brim and Wheeler's paradigm of adult socialization (table 10) will be used to determine the specific requirements faced by couples at this stage of knowledge, ability, and motivation, as these relate to both behavior and values.

Knowledge. The knowledge couples bring to marriage varies greatly from couple to couple. Obviously, some families will do a better job of socializing their youth for marriage than others. If either spouse has not been adequately socialized for marriage, the couple will need basic information about family life. Every couple will probably need help in clarifying marital expectations and personal needs.

In addition to these more general needs, the military couple will need special knowledge about the positive and negative aspects of Army

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[1] Ibid., p. 239.

life and the workings of the Army system. Particularly necessary for young military couples, for example, is a realistic understanding of the Army personnel assignment system and the stresses it will inevitably put on any marriage. The stresses of high mobility, frequent and often lengthy separation from both spouse and family of origin must all be faced by military couples; those couples who have been forewarned of these stresses will at least expect the difficulties they will no doubt encounter. Thus, providing information about both married and Army life will be a crucial aspect of any intervention ministry aimed at couples at this stage of development.

Ability. Just as the knowledge base and subsequent needs vary, so do the skills which couples bring to marriage. Many young couples lack even the basic and highly necessary skills of budgeting and health care. Young Army couples, of course, face special tasks that require equally specialized skills, such as making national or international moves without extra cash, adjusting to life in foreign countries, coping with the Army status system and its consequences for the dependent spouse, and learning to live with the austere budgets required of lower-ranking soldiers. Communication skills are particularly crucial at this stage as the couple attempts to work out mutually satisfying solutions to the problems posed by married life in the Army.

Motivation. Couples in this stage are usually highly motivated to make the new system work. There may be a problem if either spouse is dependent on the larger social system to begin assuming the role of a married person. It is easy to begin "playing house," while continuing to live like a single person at the unit. Work with motivation will be necessary when this kind of situation exists.

Behavior. First marrieds are in the process of working through roles, expectations, and a myriad of other behavioral responses. Behavior, in relation to skills, seems to be a good place to begin an anticipatory intervention program with first marrieds.

Values. It is exceedingly difficult to anticipate value difficulties in a homogamous union. Value difficulties will surface as the other areas are being considered and will need to be handled on an "as needed" basis.

First Teenager Stage: Stresses on the Marriage Relationship

The first teenager stage presents a wide variety of developmental tasks which must be negotiated if the family is to make a satisfactory transition into this period. Operating on Satir's assumption that it is the primary marital relationship that will determine the success or failure of the entire family system, this program will focus on the stresses faced by the married couple during this period rather than on the specific difficulties of the teenage child.

The first teenage phase is difficult for any family, but military families face especially difficult stresses at this stage. At a time when relationships within the family are already strained by the emergent teenager's need for autonomy and the resultant changes this requires of the whole family, a military family is also having to cope with the bureaucratic problems inherent in military life, such as frequent familial separation, high job stress, and, as always, mobility. These forces tend to work for functional, but impersonal and insensitive, relationships and against the intimate, caring, and sensitive relationships the family will need to avoid crisis and maintain stability.

Military families do not need to drift into these destructive relations, however, in spite of the unique stresses placed on them. Many military members can, and do, have strong, supportive families, but this requires planning and preparation for situations likely to be sources of problems. As one military family, quoted in a recent article on this subject, put it, "Planning can help cushion the impact."[1] But this planning requires a stable and capable married couple who are aware of the stresses faced by themselves and their teenage children. Consequently, this study will emphasize the need for planning and the need for strengthening the marital dyad in its attempt to assist families in the first teenager stage to handle their new life tasks. Once again, the socialization paradigm of Brim and Wheeler will be applied to specify the needs of knowledge, ability, and motivation as these families seek to change their behavior and values to meet their anticipated needs.

Knowledge. By the time couples arrive at this phase of family life development, they possess a broad knowledge base. It must be pointed out that much of this so-called knowledge may be faulty or outdated, and they may not be using the knowledge they possess. A need for clarifying, updating, focusing, and synthesizing their knowledge is usually present. In addition, it is important that couples in this phase be fully aware of the problems and means of coping with "mid-life crisis."

Ability. The skill needs of most couples are relational, both inside and outside the marriage. Many times they have tolerated a highly dysfunctional marriage because one or both spouses were being primarily fulfilled by their parenting role. As the teenagers begin to

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[1]SP5 Lana Ott, "Army Brats: Growing Up Army Style," Soldiers, November 1978, p. 35.

claim their freedom, a real crisis develops. As the need for parenting diminishes, the parent receiving primary fulfillment from this role is left unfulfilled. At this time the relationship of both spouses, inside and outside the home, becomes very important. Thus relational skills within the marital dyad and with others need to be strengthened.

Motivation. When the relationship within the marriage has degenerated to the point where either or both spouses in the marital dyad have ceased to find real meaning in their marriage, motivation is a must. This may well be the best place to begin an anticipatory ministry.

Behavior. Depending on the health of the marriage, there may well be some overt negative behavior. The Values Modification Paradigm in Figure 3 will be a valuable asset if there is a need to re-establish a healthy relationship.

Values. The marital relationship may well have degenerated to the point where the couple is questioning the long-held marital value of "till death do us part." If the couple is willing to seriously enter into relationship building, the values will usually take care of themselves with a little help.

Summary

Couples at the first married or first teenager stage who are also attempting to cope with the pressures of military life face a difficult task. One of the important elements in preparing these families for new tasks and roles is the identification of the tasks and roles their members will have to fulfill. When these can be identified, the expectations and resources associated with the new adventure can be anticipated and prepared for. It is the assumption of this study that programmed

intervention which provides couples with information about the difficulties, both personal and occupational, that they will face, and offers a supportive, nonstressful environment in which to practice the necessary coping behaviors and develop the accompanying values, can prevent or alleviate crisis at these critical stages. This program will be presented in detail in Chapter IV.

CHAPTER IV

A PROGRAM FOR FAMILY LIFE MINISTRY

A preventive approach to family crisis is not new. However, this method has not enjoyed widespread use, particularly in the church. The general emphasis in marriage and family counseling has instead been on crisis or point-of-need ministry. For example, the church has traditionally given premarital counseling to couples but has done little in the way of followup or preventive ministry with its families. Few of the organized programs of family life ministry concern themselves with helping families prepare in advance for the predictable stages of family crisis. This failure is not without its cause: it is difficult to determine program content for such a ministry, much less to design and implement a workable program. Difficult as this task may be, however, the church needs to devote itself to ministering to the family in such a way as to identify potential problems and to provide the resources necessary to help its families avoid crisis. Such an undertaking is ambitious, particularly when the targeted population is the military family. The sociological makeup of the military community is complex, and many stabilizing social and psychological factors are absent in this kind of community. However, the need is present, and the church and/or chapel must recognize the resources that are available to it as it seeks to minister to the military family. The goal of this chapter is to address the problems of program content, design, and implementation in

order to develop a preventive program of family life ministry geared to the special needs of the military family.

Content Determinants

A method which has a sound spiritual and scientific basis of development is exceedingly important when considering the content of a program intended to aid in preventing family life crisis. These two elements, the spiritual and the scientific, have purposefully been designed into this work. This section will, in fact, be an effort to synthesize the various components of this paper which have been selected to give the needed spiritual and scientific basis for such a program. This will be done as the biblical and theological, developmental, and process bases are summarized and synthesized in order to identify specific determinants.

Biblical and Theological Basis

The whole of the detailed discussion of Chapter I should impact the program content of family programming. To facilitate actual program development it is necessary that the broad theological picture be focused to the point where it has significant impact. The following statements have been drawn from the biblical and theological discussion as important determinants for this type of program:

1. God has chosen to use individuals to accomplish His purpose in the world.

The family is the basic social unit through which God works in

[illegible], in reality, the extended spiritual family which

the same caring relationships as the nuclear family.

4. The local church is a living organism; Christ is the head and the church is the body. The body is made up of gifted members who are divinely equipped and empowered to accomplish God's mission for the church. Ministry to the family is a valid concern of the church as it seeks to fulfill the pastoral and evangelistic mandates of Christ.

These biblical and theological principles comprise one of the important areas of consideration in program development. The contributions of the social sciences need to be considered along with those of biblical theology.

Developmental Basis

A major contribution to the study of family life is the developmental view of the human life cycle, which provides a means of looking at family life in predictable stages. The family life cycle has been variously described by different researchers but can be seen as consisting of the following six phases:

1. First married phase
2. First child phase
3. Young children phase
4. First teenager phase
5. Empty nest phase
6. Retirement phase

Each phase of the family life cycle is characterized by predictable family crises which are brought about by the convergence of bio-psycho-social processes and which subsequently create phase-specific tasks to be confronted and completed.[1] With the information available from developmental

[1]Rhodes, "A Developmental Approach to the Life Cycle of the Family," p. 302.

studies of families, particular tasks, skills, and roles can be identified. Identifying and meeting these needs form the basis of a preventive program of family ministry.

Process Basis

Identification of a problem or task is of little value unless the individual or group can be prepared adequately to overcome it. Sociologists have identified the essential stages in the process of preparing for future tasks. This process, known as socialization, is the basis of productive change. In order to confront and complete successfully the phase-specific tasks associated with each family life cycle phase, the family must know the role expectations, have the resources to meet the role requirements, and desire to fulfill the role demands.[1] As Brim and Wheeler's paradigm states, people need knowledge, ability, and motivation if they are to change their behavior and values.

With these three determinants (biblical and theological, developmental, and process) in mind, the larger task of designing a program must be faced. Attention will now be directed to such a design.

Content Design

This study has identified two particular stages of the family life cycle--first married and first teenager--in its attempt to design a ministry model geared to the special needs of the military community. It is believed that families in these stages face particularly great difficulty because of the unique stresses placed on them by military life.

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[1]Brim, Socialization after Childhood: Two Essays, p. 25.

Table 13 uses Brim and Wheeler's paradigm of adult socialization to identify and target a few of the developmental tasks that are predicted to be especially crucial for military families at these stages in the family life cycle. Since it is impossible to address all the possible areas of need facing a family, this study will adapt Brim and Wheeler's model to fit the emphasis given to behavior by Guernsey's Values Modification Paradigm. Consequently, this program will deal primarily, but not exclusively, with behavioral needs rather than explicit values as it seeks to produce change in the family. Having identified these developmental needs, a program will be presented which is designed to prepare couples to meet their respective life tasks.

TABLE 13

CRUCIAL DEVELOPMENTAL TASKS FOR MILITARY FAMILIES AT FIRST MARRIED AND FIRST TEENAGER STAGES

First Married Phase--Marital Adjustment in the Army

	Knowledge	Abilities	Motivation
Behavior	Roles Expectations Army system	Communication Budgeting Economics and living	
Values			

First Teenager Phase--Marriage Relationship

	Knowledge	Abilities	Motivation
Behavior	"Mid-life Crisis" Clarify and synthesize	Relational Communication	Revitalize
Values			

First Married Tune-up Groups

Any chaplain or pastor who has ever seriously entered into premarital counseling knows the frustrations of preparatory ministry at this stage. Couples are usually so starry-eyed at this time that it is almost impossible to get them to deal effectively with the issues which need to be considered.

One effective alternative to extensive premarital counseling is to do minimal premarital counseling and commit the couple to a postmarital group where the issues can be considered after the tensions of early marriage are present to motivate the process. This model of marital counseling, called "First Married Tune-up Groups," is designed as such a postmarital group to assist couples in adjusting to early married life.

First Married Tune-up Groups

Session I

Expectations in Marriage

A. Establishing rapport

1. Have refreshments available.
2. Have couples prepare and put on name tags as they arrive.
3. Have couples begin to learn other couples names and something about them. The question and answer method is a good approach to this. Couples should be encouraged to ask general questions (not too personal) of each other; for example, "How long have you been married?," "Do you have children?." etc.

B. Overview of Tune-up groups

1. There will be seven sessions, with the opportunity for the group to negotiate more.
2. There will be assessment sheets to be completed from time to time which are designed to aid in the quest for marital growth.
3. There will be structured activities interspersed with input from the leader.
4. The focus will be on growth and deeper fulfillment in all areas of marriage.
5. Consideration will be given to expectations, intimacy, joy, feelings, communication, and sex in marriage.
6. Other topics such as lifestyle, choosing friends, money management, establishing values, male/female roles, mutual interests, etc., may be added by the group.

C. Exercise--assessment of marriage expectations

1. This exercise will be introduced by explanation and modeling.

2. Explanation by the leader

   a. Introduce Sager's "Expectations of Marriage" (Handout #1).[1]

   b. Structure of the exercise

      (1) Each couple will look over Sager's handout together without discussing it in detail.

      (2) Spouses should then rate themselves and their mates using a scale of 1 to 10 on each expectation.

      (3) Emphasize that this is to be a growth experience and not a conflict experience.

3. Modeling by the leader dyad

4. Allow couples time for feedback between themselves.

D. Break

E. Group sharing of insights gained

F. Call attention to the next session on intimacy in marriage.

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[1]Handouts for Tune-up Group sessions are found in appendix 6.

Session II

Intimacy in Marriage

A. Continue to establish rapport.

1. Have refreshments available.

2. Have couples put on name tags as they arrive.

3. Give opportunity for participants to share one thing about their marriage that they like and how they intend to preserve and/or enrich it. The leader couple shares first, allowing all who will to participate.

B. Mini-lecture on intimacy in marriage[1]

1. Independence - dependence

2. Activity - passivity

3. Closeness - distance

C. Exercise--assessment of marriage styles

1. This exercise will be introduced by explanation.

2. Explanation by leader

a. Introduce Cuber and Haroff's "Styles of Marriage" (Handout #2).

b. Discuss the various styles of marriage in light of Handout #2 and illustrate them so participants can gain an understanding of each style.

c. Structure of the exercise

(1) Each couple is to carefully look over Handout #2.

(2) In light of the handout, answer the following questions:

--What kind of marriage did your parents have?

--What kind of marriage do you hope to have?

--How is it working out?

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[1]Sager, Marriage Contracts and Couple Therapy, p. 13.

D. Break

E. Group sharing of insights gained

F. Call attention to the next session on joy in marriage.

Session III

Joy in Marriage

A. Continue to establish rapport.

1. Have refreshments available.
2. Have couples put on name tags as they arrive and let them know they should work at learning everybody's name tonight since this is the last session with name tags.
3. Give participants an opportunity to share how they release tension at the end of the day or week. The leader dyad will lead off, making sure they do not present themselves as a couple with no problems. Time should be allowed for all who will share.

B. Exercise--intimacy in marriage

1. This exercise will be introduced by a handout and discussion led by the leader.
2. Discussion of exercise by leader
   a. Introduce "Married Couples Intimacy" survey (Handout #3).
   b. Read over each area listed on the survey and answer questions.
   c. Have couples discuss the survey without revealing how they think it should be marked for their marriage. After the discussion, they should individually mark their "wants" and the perceived "wants" of their spouse.

C. Discussion of factors in intimacy[1]

1. Use/abuse of power
2. Dominance/submission
3. Need to possess and control

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[1]Sager, Marriage Contracts and Couple Therapy, p. 14.

D. Break

E. Allow couples to discuss the "Married Couples Intimacy" survey in light of the above factors.

F. Group sharing of insights gained

Session IV

Feeling in Marriage

A. Continue to establish rapport.

1. Have refreshments available.

2. Ask for two or three couples to volunteer for a "trust walk." One spouse will be blindfolded and led by the other around the room. Stop at some point and have the blindfolded spouses describe their feelings. The goal is to build trust and lead the group to begin focusing on feelings.

B. Guided discussion[1]

1. Fear of loneliness

2. Level of anxiety

3. Cognitive style

C. Exercise--expressing positive feelings

1. This exercise will be introduced by explanation and modeling.

2. Explanation of exercise by leader

a. Think with the group for a few moments about how positive feelings are expressed.

b. Have each couple sit down together; each spouse will share three positive things the other did that day. Be very specific--describe feelings at the time.

3. Modeling of the exercise by leadership dyad

Example: You called from work today, and your cheerful and enthusiastic manner expressed love to me. It made me feel good all over.

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[1]Sager, Marriage Contracts and Couple Therapy, p. 14-15.

D. Break

E. Exercise--describing feelings

1. This exercise will be introduced by explanation and modeling.

2. Explanation of exercise by leader

a. Discuss briefly how feelings can be described.

b. Have spouses describe to each other all of the emotions they can remember feeling today at home or work. Emphasize specific description of feelings.

3. Modeling of the exercise by the leadership dyad

Examples:

"I felt anger"--when PFC Smith got promoted and I didn't.

"I felt anxious"--when you mentioned your upcoming short tour.

F. Group sharing of insights gained

G. Call attention to the next session on communication in marriage.

Session V

Communication in Marriage

A. Continue to establish rapport.

1. Have refreshments available.

2. Give couples an opportunity to exhibit their communication skills by having one spouse draw what the other describes. Distribute copies of a simple picture (all get the same picture) to couples with paper and pencil and allow them a few minutes to complete the activity. This will be an interesting way to point out some of the difficulties of verbal communication.

B. Survey--identifying problem areas in marriage

1. Distribute copies of "Marriage Problem Areas" (Handout #4).

2. Allow time for participants to mark survey sheets.

3. Allow time for couples to discuss, not debate, the results of the survey.

4. This survey will point out the need for communication in several areas.

C. Break

D. Discussion and exercise--I messages and You messages

1. Distribute copies of "I Messages . . . You Messages."

2. The leader will do a guided discussion of the material in the handout.

3. Allow couples to practice changing You-messages into I-messages as shown in the handout.

4. Encourage couples to begin using these communication techniques to discuss the problem areas indicated in the "Marriage Problem Areas" survey.

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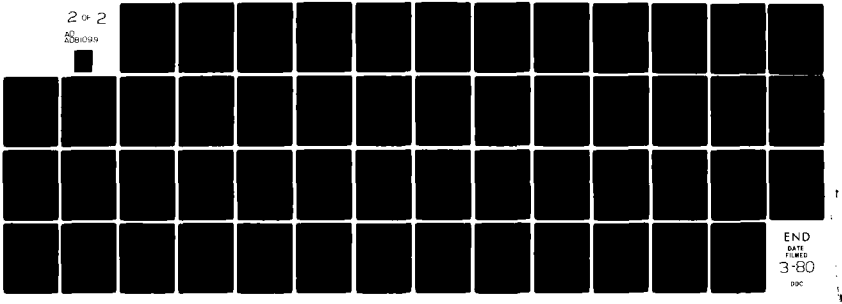

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E. Group sharing of insights gained

F. Call attention to the next session on sex in marriage.

Session VI

Sex in Marriage

A. Continue to establish rapport.

1. Have refreshments available.
2. Ask couples to share on the following questions: What one aspect of your marriage do you see need for change in? What are your currect plans to bring about this change?

B. Survey--building your love life

1. Distribute copies of "Love Life Development" (Handout #6).
2. Allow time for each person to complete the survey.
3. Allow couples time to briefly discuss their survey sheets.

C. Group time

1. Have the group develop the agenda for this session. Allow participants to suggest topics of interest in the area of sex (leader may have to give a few suggestions to get group started). Write the suggested topics on newsprint and let the group prioritize them.
2. Discuss topics of interest as listed, making factual input from the biological and social science disciplines. Assistance can be sought from the Post Surgeon for biological input.

D. Closeout time and/or renegotiation time

1. Give the group the option to work on some other topics if it would like.
2. Be ready to offer an ongoing support group for those who would like this.
3. Distribute copies of "Things Which Can Improve Marriages" (Handout #7) and encourage couples to use the suggestions.

Session VII

Marital Adjustment to Army Life

In this session two older couples who have made a good marital adjustment to Army life will be invited to share in the group experience.

A. Establish rapport.
   1. Have refreshments available.
   2. Have couples prepare and put on name tags as they arrive.
   3. After a brief period of informal group exchange have participants arrange their chairs in a circle and have them share who they are and something about themselves.

B. Informal sharing and exchange
   1. Allow the group to ask the mature couples questions about their marital adjustment.
   2. Encourage the guest couples to share pitfalls which they have experienced.
   3. The leader will want to insure that the following areas are covered:
      a. Short tours
      b. Frequent moves
      c. Living in a foreign country
      d. Money management
      e. Children and the military

C. Break

D. Group sharing and wrap-up

Summary

This program assumes that the specific tasks facing Army couples at the first married stage will be met most effectively if couples have adequate communication skills and sufficient self-acceptance to admit and confront their expectations, needs, and fears with regard to their marriage. The support gained from discussing ideas and emotions in a positive peer group will aid individual couples in continuing open communication at home. Realistic discussions of the positive and negative aspects of military life, particularly finances, promotions, unit loyalty, and personnel assignment, will make it easier for these newly married couples to cope with the unique stresses placed on them by their military status. Since the context of this program will be a chaplaincy ministry, it is hoped that the present, if tacit, Christian values underlying the program will give couples a secure basis on which to accept themselves both as individuals and as a family unit.

Marriage Enrichment Retreat

Virginia Satir believes that the most important factor in overall family stability is the stability of the husband-wife relationship. The program model presented here was conceived on that premise--that a strong marriage is a crucial ingredient in successful completion of the wide range of developmental tasks encountered by the entire family at the first teenager stage. Thus it concentrates on ministry to couples as a means of ministering to the entire family and seeks to strengthen the relationship between husband and wife in preparing them to cope with the changes in family life occurring at this stage. Of course, marriage enrichment is important for every phase of family life, and this enrichment model could

be used at any stage in the family cycle. The application at this point, however, is for the first teenager phase.

This program uses a model of couple interaction and small group dynamics originally popularized by social psychologist Kurt Lewin and subsequently adapted by David and Vera Mace.[1] The Lewin/Mace model is applied here for use within a chaplaincy setting and geared to the needs of military couples.

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[1]David Mace and Vera Mace, Marriage Enrichment in the Church (Nashville: Broadman Press, 1976), see especially pp. 93-98; We Can Have Better Marriages (Nashville: Abingdon Press, 1974), see especially pp. 138-40.

Marriage Enrichment Retreat

Preliminaries

A. As couples arrive at the retreat facility they are to be given:

1. Room assignments
2. Printed programs indicating times of meals and group activities
3. Instructions that the first retreat event will be the evening meal
4. Name tags to be filled out and worn at dinner

B. The retreat begins, as announced, at dinner.

1. Couples are given the opportunity for an informal mix around the table.
2. Announcement is made at dinner informing everyone of the time and place of the first session.

Session I

Group Building

A. Introduction to the retreat

1. Marriage enrichment is an informal means for couples to share experiences which can enrich their marriage.
2. Some are fearful as they come to a retreat because they have heard some "strange" things about group activities. Leaders should reassure couples that they believe the retreat will be both exciting and helpful.
3. Explain the leadership role. The leadership couple view themselves as "participating facilitators." That is, they will share their experiences and struggles in their continuing journey to strengthen their marriage.

4. Explain group leadership. The events of this weekend will be planned largely by the group. The group will take responsibility for itself. The leaders cannot make the group, but the group can enter in and together have a great time. The group will formulate the program in light of its needs and concerns. Leaders should urge participants to be thinking about what they need.
5. Explain ground rules
   a. Confrontation tactics will not be used. This kind of activity does not fit in with the purpose of a marriage enrichment retreat.
   b. Emphasis will be given to sharing experiences and not opinions. If leaders feel the dialogue has drifted into opinion sharing, this will be called to the group's attention.
   c. Marriage enrichment is not a therapy group. Thus there will be no diagnosing, analyzing, or advising.

B. Activity--get acquainted
   1. The introduction of the activity
      a. Explanation of the activity by the leader
         (1) This will be a group event where participants will have the opportunity to ask and answer questions in order to become better acquainted.
         (2) Activities will not make use of any method which would put people on the spot. Opportunity will be given for couples to volunteer to answer questions about themselves.
         (3) Any question may be asked, but no one should feel obligated to respond.

b. Modeling of the activity by the leader couple

(1) The leader couple invites questions from the group.

(2) This question session is intended to set the pattern for the retreat, where couples ask for help in areas of need. The leader couple's response here will set the pace for the weekend.

(3) When the leader couple has answered all questions, volunteers are invited to answer questions from the group until all couples have had an opportunity to share.

C. Preview and preparation for tomorrow

1. Preview

a. Activities will begin at the breakfast table where couples will have the opportunity to get to know one another better.

b. Agenda for the weekend will be discussed at the session after breakfast.

2. Preparation

a. At breakfast participants will be seated at two tables; the same group should sit together for breakfast each morning. Participants will be requested to sit with the same group only at breakfast.

b. Leaders should remind couples that the next day's agenda will be drawn up after breakfast and they need to be thinking about their marital wants and concerns.

D. Break for the evening

1. Have refreshments available.

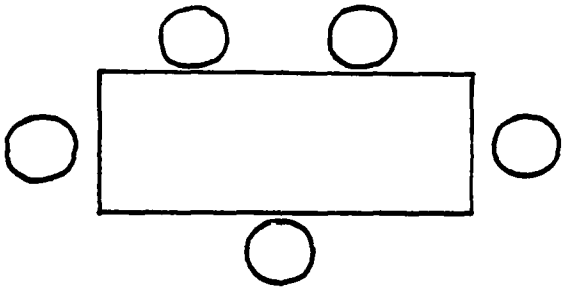
2. Leader couple should be available to answer questions and interact informally with the couples.

Breakfast

A. Couples seat themselves at the designated tables, and breakfast is served. After they have finished eating, participatns are requested to remain at their tables for the first event.

B. Activity--Family Table I[1]

1. One of the leaders will model a sharing of their childhood table. On a large piece of newsprint the leader will draw with crayons a two-dimentional sketch of his/her childhood table, indicating where each family member sat and using colors to convey feelings associated with each person. The drawing might look something like this:



2. Participants will then be given a blank sheet of paper and crayons and asked to draw the earliest childhood table of which they have clear memories (e.g., its shape, its location in the room, persons around the table and relationships with them). Group members will choose the colors best suited for their representation. After drawing the table (about 15 minutes) each person will have an opportunity to introduce his/her childhood family to the group. Participants should be instructed to bring the same sheet to breakfast tomorrow for further activities.

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[1]Lecture by Al Hanner, Faith at Work LTI-1, Pawling, New York, 4-5 April 1976.

Session II

Formulating Retreat Agenda

A. Review

1. The group method has purposefully been chosen for this retreat. This means that the group is responsible for planning the events.
2. Agenda planning will not be an academic event but a listing of topics relevant to the group's needs and interests.

B. Preparing the agenda

1. A group leader will write down topics of interests on the board.
2. All topics mentioned will be written on the board in the order given until eight or ten topics are listed.
3. The group will select the order in which the subjects will be considered (it is better to consider more sensitive subjects, such as sex, later in the retreat).

C. Addressing the agenda

1. Introducing the method
   a. Following the ground rules for sharing experiences, attention will be given to the chosen topics.
   b. To facilitate this, it is suggested that a couple dialogue method be used.
      (1) The topics may be a current or resolved problem for participants. Couples may share from present or past experience. Remember that the group wants to talk about experience and not opinion.
      (2) The facilitators will model the dialogue method, being careful to share the struggles they have gone through and/or are going through in arriving at an acceptable

solution to the problem being discussed.

2. Call for volunteers to dialogue on the same subject. (If no one volunteers, the leaders should let the group discuss the subject from the leaders' dialogue.) After two or three couples have completed a dialogue, the group will discuss it.
3. Break
4. Group discussion of topic which has been dialogued
5. Other topics will be dialogued as time permits.

E. Preparation for the afternoon session

1. The group will have the afternoon free until 1500 hours.
2. During this free time there are three questions which have proved helpful to couples as they work on enriching their marriages. Couples may want to take a few minutes to answer these three questions:
   a. List three to five things you like about being married.
   b. List three to five things which could be even better than they are.
   c. List three to five things you could personally do to improve your marriage.
3. The lists should be made separately and discussed (not argued) during the afternoon break.

Session III

Pursuing Group Agenda

A. Opportunity for reflection on morning and afternoon activities

1. Complete any unfinished agenda items from the morning session. Couples usually have insights which they are concerned about. If so, this is a place to let the group begin to work. The crisis may be of such magnitude that the group will want to adjust the agenda to discuss the relevant issues.

2. Dialogue discussion of new agenda issues as time permits

B. Break in preparation for dinner. (Remind participants to be back at 1930 hours for evening session.)

Session IV

Continuing Group Agenda

A. Call for a group check in. At this time, opportunity should be given to bring up any unfinished agenda items. There may be negative feelings about some areas. These should be brought out and dealt with if the individuals feel free. It is important for the group to progress to the point where more sensitive areas can be considered. Negative feelings can block the free flow needed for this kind of deeper group work.

B. At this time the group continues its agenda using the dialogue method.

C. Close out by 2200 hours by sharing complements, or "Warm Fuzzies."

   1. Couples sit facing each other and give each other a "Warm Fuzzie," something the one likes about the other.

   2. The leader couple may model this and let the group close out by doing the exercise.

D. Break for the evening

   1. Have refreshments available.

   2. Leader couple should be available to the group during this period.

   3. Remind everyone to bring table drawing to breakfast in the morning.

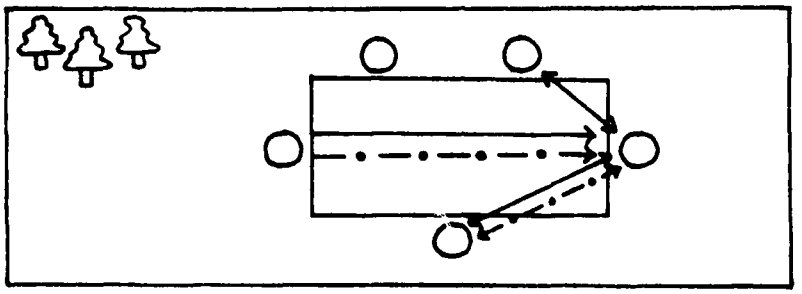
Breakfast

A. Couples seat themselves for breakfast as they did the previous morning.

B. Activity--Family Table II

   1. Introduce the activity by having one of the leaders share his/her childhood table, using an appropriate color to indicate the lines of communication between self and each person at the table and show the direction of flow. Was it major, minor, clear, confused?

Use another color to indicate the authority as it was experienced around the table. How did it flow? Who exercised authority over whom? In one corner of the page indicate the "City of Refuge," i.e., the place of escape when pressure in the family became unbearable--perhaps a person, activity, or place. The table may now look like this:



2. Participants will now be given time to complete their picture and share it with the group.

C. Dismiss from breakfast with a reminder that the last session will begin at 0930 hours.

Session V

Finalizing Group Agenda

A. Call for a check in to see how everyone is coming along.

B. Seek to finalize agenda items using the dialogue method.

C. Activity--Marital Adjustment Inventory (see appendix 7)

1. Introduce inventory

a. Inform participants that this inventory is a simple device which can be completed in ten minutes and is solely for them.

b. It should be marked more by initial feeling than by lengthy consideration.

2. Distribute the Marital Adjustment Inventory. After it is marked couples should discuss their inventories together in a private corner and seek to formulate some realistic marital improvement goals.

D. Group sharing of insights gained

E. Break

F. Closing Communion Service

1. Introduction

a. Setting for service

(1) All participants are to be seated by couples along the wall of an open room with a small table in the center.

(2) Place a loaf of unsliced Jewish stone bread, small crystal glasses filled with grape juice, and white linen napkins in the center of the table.

2. Procedure

a. The leader will bless the elements and invite each couple to partake in silence.

b. One partner will break bread from the common loaf and take a glass and a purificator. Couples will serve each other communion, followed by a time of soul searching and recommitment to God and to each other.

G. Break for lunch and home.

Summary

It is hoped that the supportive, Christian context of this program, which attempts to minimize confrontation while allowing for the necessary expression of fears and difficulties, will help couples in clarifying the problems they will face, and already have been facing, in their respective families. The emphasis on communication skills, with its stress on accepting both positive and negative emotions, is intended to give the couples the abilities they will need to continue to strengthen their marital relationship when they return to their children.

Program Assessment

As might be expected, the military lifestyle greatly increases the difficulty of doing long-term followup studies. The extreme mobility of the population at Ft. Jackson--most of the soldiers are in training and stay less than six months--makes long-term evaluation highly complicated and expensive. Thus a simple questionnaire will be given to participants at the beginning and at the conclusion of the family life program, and no long-term followup will be attempted.

The questionnaire (see appendix 8) asks the participants to rate various aspects of their marriage on a scale of one to five. By comparing the pre- and post-test scores, a simple measure of the effectiveness of the program can be obtained; the improvement in relationship that a couple goes through during the program can also be quantified. The post-test has an additional section asking participants to rate the program itself and to give suggestions for change. In this way it is hoped that the program will be continually improved and modified to best reflect the needs of the military family.

CONCLUSION

This project has proposed a program of family life ministry aimed at anticipating and preventing crisis as families enter predictable stages of change and stress. Drawing on the biblical and theological foundations for a commitment to ministry in general and to family ministry in particular, this study has attempted to design a program that acknowledges the need for a Christian context for family care. Drawing from the research findings on family systems and developmental cycles, the project has sought to predict the probable points of stress encountered by military families and to identify the life skills and roles that family members will need to learn and adopt as they attempt to weather successfully these predictable periods of transition. The program's working assumption, supported by socio-psychological models of intervention, is that families can make successful transitions through the family life cycle if they can be alerted to upcoming problems and provided with modeling and practice in the necessary skills and roles. The basic values of this program are the biblical values of concern for the individual and the family and a desire to minister in service.

It seems important to recognize the context of the ministry proposed by this study: the local body of faith. The theological need for a live Christian body functioning in its spiritual giftedness has been presented as essential. This need has not been overlooked in the programs. The gifted body will be used in the ministry to families in the two stages targeted as models by this study. This will be done largely through the

use of small groups drawn from the chapel community. It is our goal to see a network of small groups all over the Post which will minister on a regular basis and which can be called on for help by families experiencing problems. This means that the gifted body which has exhibited the knowledge, skills, and motivation to minister will be recognized and used. This approach will help to keep the fresh dimension of ministry in God's power in the program.

It is also important to recognize that the last word has not been spoken on the subject of anticipatory socialization. From this writer's perspective, the relevancy of this approach seems obvious. One cannot look at the continuing problems in American homes without raising the question of why more is not being done to help families in facing crisis. This study has been written in an attempt to say that something can be done. Obviously, a crisis ministry to aid families already in conflict is important, but one cannot help wonder if an emphasis on prevention might be a more productive approach.

To use the principle of anticipatory socialization effectively, several things need to be done. It would seem well to begin with a thorough study of the Army's socialization process. This would be an asset in setting the family programs in context. Also, a thorough research study done within the Army community should be completed to establish the phase-specific needs of the military family across the family life cycle. When these two things have been completed, family life programs could be more fully developed using the principles of anticipatory socialization. To be consistent, all of this needs to be followed by a research study to ascertain its effectiveness and ways to improve the process.

One of the great challenges open to the U.S. Army Chaplain Corp, as this writer sees it, is at the point of family life ministry. There are over thirty family life resource centers on Army installations around the world with over seventy chaplains who have received graduate level training in family life ministry. If we can reach out in effective preventive ministry to Army families, only God knows what this could mean. Other agencies in the Army are involved in crisis counseling, but only the Chaplains are involved in primary prevention. The effort to minister to Army families must be enlarged and intensified; the anticipation and prevention of family crisis is one means to that end.

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APPENDIXES

APPENDIX 1

DYNAMICS OF PRIMARY RELATIONS
AND SECONDARY RELATIONS

The concept of primary and secondary relationships was introduced by turn-of-the-century sociologist Charles Cooley. He developed these terms to describe relationships. Primary relations are defined as intimate, personal, and sensitive, while secondary relations are described as functional, impersonal, and insensitive.[1] Another turn-of-the-century writer, Max Weber, used the terms gemeinschaft and gesellschaft in describing family and bureaucratic relations, respectively.[2] As his discussion of this concept is analyzed, it becomes readily obvious that the kinds of experiences described by Cooley as primary relationships are parallel to Weber's gemeinschaft (family); the same is true of secondary relationships and gesellschaft (bureaucracy). This is a brief description of a highly technical sociological concept of relationship. The purposes and limitations of this paper do not allow for a more detailed discussion of this concept; for further discussion see the cited references. Dr. Dennis Guernsey graphically presents these concepts in the diagram on the following page.

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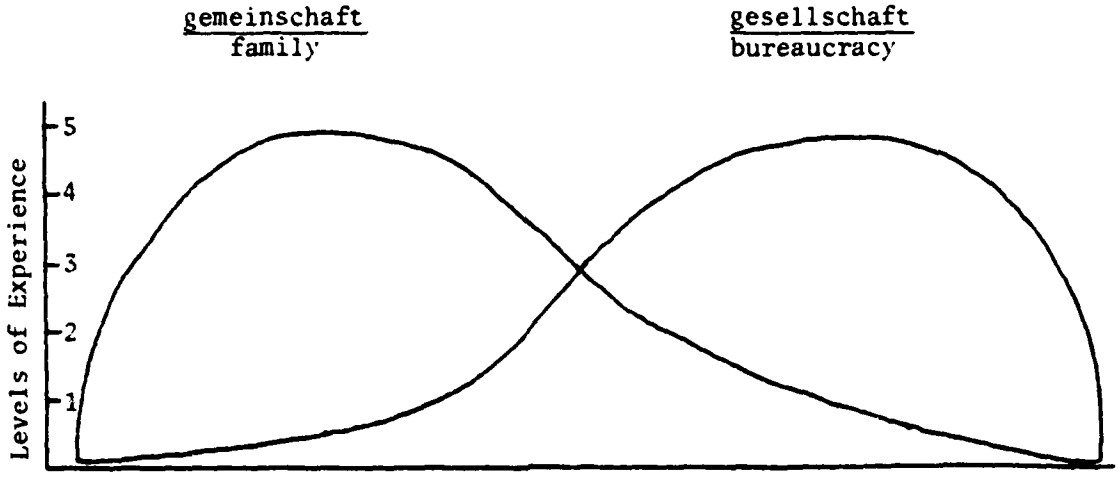
[1]Charles Horton Cooley, Social Organization, pp. 23-57.

[2]Max Weber, The Theory of Social and Economic Organization, trans. A. M. Henderson and Talcott Parsons (New York: Free Press, 1969), pp. 324-45.



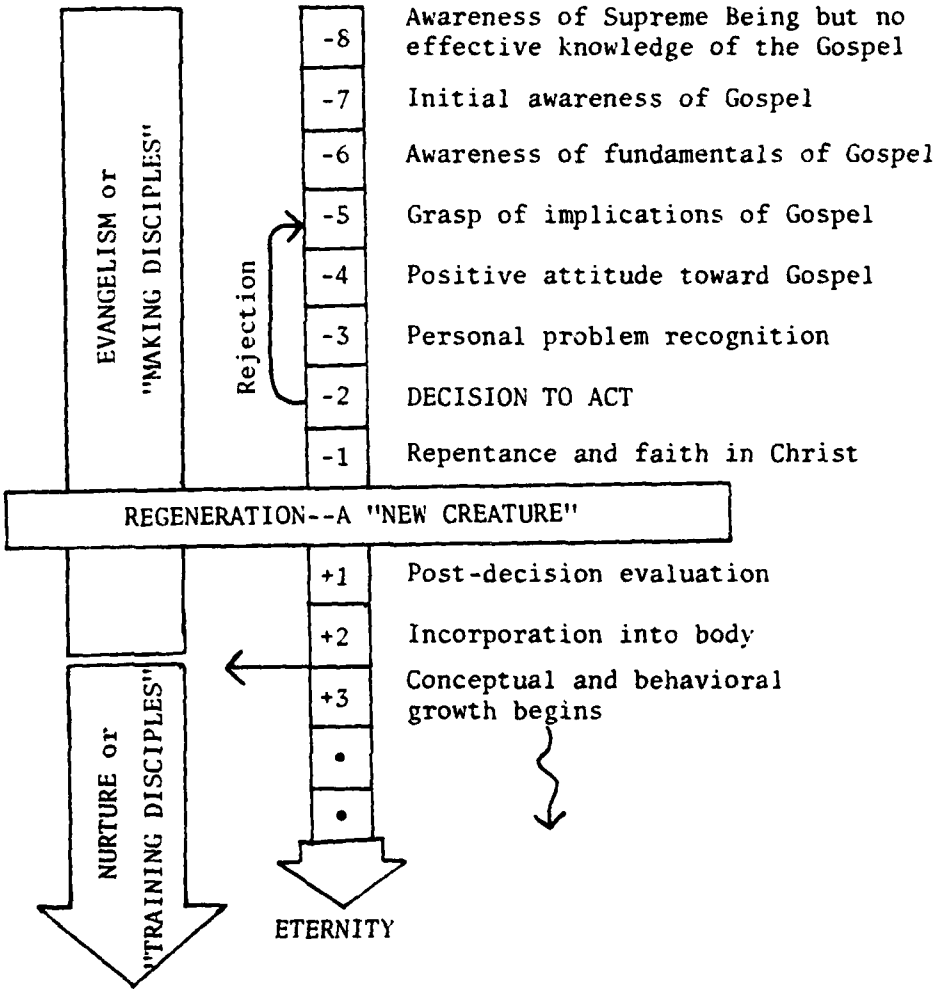
Primary Relations	Things which move relations from primary toward secondary relationships	Secondary Relations
- intimate	- technical change	- functional
- personal	- mobility	- impersonal
- sensitive	- velocity	- insensitive
	- complexity	

SOURCE: Dennis Guernsey, lecture at Fuller Theological Seminary, Pasadena, California, 26 February 1979.

APPENDIX 2

THE ENGEL SCALE:
SPIRITUAL DECISION PROCESS MODEL

Some leading missiologists contend that the work of "making disciples" is not complete until both God-to-man and man-to-man relationships have been established in a local church. Dr. C. Peter Wagner, professor at Fuller Theological Seminary, School of World Missions, uses the "Engel Scale" to present this concept.



SOURCE: Dr. C. Peter Wagner, lecture at Fuller Theological Seminary, Pasadena, California, March 1979; discussion in James F. Engel and H. Wilbert Norton, What's Gone Wrong with the Harvest? (Grand Rapids: Zondervan, 1975).

APPENDIX 3

DEFINITIONS OF MARITAL/FAMILY SYSTEMS CONCEPTS

Bounding	The mechanism by which families establish and maintain their territory within the larger community space by regulating both incoming and outgoing traffic. Traffic, in its most general sense, means people, objects, events, and ideas.
Centrifugal Force	Family pressures to push family members out of the family, which results in "expelling."
Centripetal Force	Family pressures to hold the family members together, which results in "bindings."
Consensus-Sensitive	Each family member perceives the environment as chaotic and confusing, and they must join together to understand it and protect themselves from it.
Disengagement	Inappropriate, rigid individual boundaries and lack of loyalty to family.
Emotional Divorce	A marked emotional distance between parents.
Environmental Sensitive	Each family member perceives the environment as orderly and capable of being understood and mastered.
Enmeshment	A lack of subsystem differentiation making nuclear family subsystem boundaries.
Family Rules	Rules are the shoulds of family interaction, and the stabilization of relationship definitions establishes the rules of the relationship.
Interpersonal-Distance Sensitive	Each family acts to preserve its own definition of internal and external reality.
Mutuality	A relationship characterized by divergence of interests among family members.
Negative Feedback Loop	Deviation-counteracting process; information about system performance that serves to decrease the output deviation from set norm or bias.

Positive Feedback Loop	Deviation-amplifying processes; information about system performance that serves to increase the deviation from a set norm or bias.
Pseudo-Hostility	Alienation among family members that remains limited to a surface level covers the need for intimacy among family members.
Pseudo-Mutality	A predominant absorption in fitting together at the expense of the differentiation of the persons in the relationship.
Rubber Fence	A quality of flexibility in the family boundary that enables the family to expand its boundaries to encompass things that are complementary and contract its boundaries to exclude noncomplementary things. The family role structure becomes all encompassing for its members.
Schism	Marital unions characterized by a chronic failure to achieve complementarity of purpose, role reciprocity, or marked by excessive attachment to the parental home.
Scapegoating	A mode of conflict resolution in which attention is shifted away from the parental conflict and focused on the "problem behavior" of another family member, usually a child.
Skew	Marital unions characterized by one weak and one strong partner in which the strong partner dominates the weaker one.
Undifferentiated Family Ego Mass	A quality of "stuck togetherness" that is a conglomerate emotional oneness that exists at all levels of intensity.

SOURCE: David H. Olson, Douglas H. Sprenkle, and Candyce S. Russell, "Circumplex Model of Marital and Family Systems: 1. Cohesion and Adaptability Dimensions, Family Types, and Clinical Applications," Family Process 18 (March 1979): 8-9.

APPENDIX 4

SAGER'S CHECKLIST OF COMMON MARITAL ADJUSTMENT NEEDS

Category 1. Expectations of the Marriage

1. For a mate who will be loyal, devoted, loving, and exclusive.
2. To provide constant support against the rest of the world.
3. Insurance against loneliness.
4. Marriage is a goal in itself rather than a beginning.
5. Panacea against chaos and strife.
6. A relationship that must last "until death do us part."
7. To provide sanctioned and readily available sex.
8. To create a family.
9. Persons aside from the spouse who may be included with you in your new family: children, parents, friends, etc.
10. To marry a family rather than just a mate.
11. To have my own home-refuge from the world.
12. To have a respectable position and status in society.
13. To be an economic unit, a social unit.
14. To be an umbrella image to inspire you to work, build, accumulate.
15. To serve as a respectable cover for aggressive drives (everything I do is only for my family, not for me).

Category 2. Intrapsychic and Biological Determinants

1. Independence-dependence--this has to do with feelings. The general conduct of yourself in relation to your mate. Do you set the style and pattern for yourself?
2. Activity-passivity--this has to do with initiative and actions.
3. Closeness-distance--how much closeness and intimacy do you really want? Your mate? How much do you want to include each other in what you think and do? How does either pull away when you want or feel you have to? Are you aware of putting distance between you?
4. Power--its use, abuse, and abdication. Who controls what? How do you feel about who is in charge? Are you competitive with you spouse?
5. Submission and domination--who submits, who dominates in the relationship? Is there an equal give and take of leadership in the relationship?
6. Abandonment and loneliness fears.
7. Possession and control of spouse.

8. Level of anxiety--what triggers it and what are your main coping or defensive patterns to reduce anxiety? Answer for self and mate.
9. How do you feel about yourself as a man or woman?
10. Physical and personality characteristics desired or required in your mate--how does he/she measure up? Does he/she turn you on? If not, what is lacking? Do you like his/her attitudes about sex? How do they compare to your own? Are there any sexual problems?
11. Ability to love and to accept yourself and you mate. Do you?

Category 3. External Foci of Marital Problems

1. Communication--is there openness and clarity in the sending as well as the receiving? Can you talk and listen to each other?
2. Intellectual differences between you and your spouse.
3. Energy level--intensity, absorption, enthusiasm.
4. Interests--work and recreational life style.
5. Do you fight about your families of origin? What is involved?
6. Child-rearing practices (a common battle ground).
7. Children--are children used in alliance against either parent? Is any child identified particularly as yours or your mate's? Do your children come between you and your spouse? Specify.
8. Are there family or personal myths or pretensions that are important to maintain? Specify.
9. Are ther differences over control, spending, saving, or the making of money?
10. Sex--the "turn-on"--who initiates, frequency, alternative sex partners, practices, etc., feeling desired and loved. Is sex pleasurable, fun, gratifying? Why so or why not?
11. Values, including priority systems and those related to gender, equality, cultural, economic, and social class, etc.
12. Friends--do you share and does each have their own? Do you and your mate each have friends of the opposite gender as well as of the same?
13. Gender and interest-determined roles and responsibilities at home, socially, making and spending money, leisure time, etc.

SOURCE: Clifford J. Sager, Marriage Contracts and Couple Therapy (New York: Brunner/Mazel Publishers, 1976), pp. 317-19.

APPENDIX 5

KOHLBERG'S STAGES OF MORAL DEVELOPMENT

	Orientation	Characteristics
Stage 1	Punishment and Obedience	Fear of getting caught. Seeks to avoid punishment. Might makes right.
Stage 2	Instrumental Relativist	Focuses less on punishment and more on how actions can help. Self-interest. "I'll be your friend if you'll be mine.
Stage 3	Good boy, good girl	Desire for social approval by peers. Good behavior equals social conformity. Able to understand the golden rule--reciprocity.
Stage 4	Law and Order	Sense of duty to maintain existing social order. Authority or law is the source of morality.
Stage 5	Universal Principle and Social-contract	Internal commitment to principles of conscience. A respect for the rights, life and dignity of others. Moral principles are source of law--law is derived from morality and can therefore be changed by the will of the majority.

SOURCE: David A. Stoop, Moral Development," Theology, News and Notes 24 (March 1978): 7.

APPENDIX 6

FIRST MARRIED TUNE-UP GROUP HANDOUTS

First Married Tune-up Groups

HANDOUT #1

Expectations of Marriage

Among the most common expectations (a person may have several) of marriages are:

1. For a mate who will be loyal, devoted, loving and exclusive
2. To provide constant support against the rest of the world.
3. Insurance against loneliness.
4. Panacea against chaos and strife in life.
5. Marriage is a goal in itself rather than a beginning.
6. A relationship that must last "until death do us part."
7. To provide sanctioned and readily available sex.
8. To create a family.
9. Persons aside from the spouse who may be included with you in your new family: children, parents, friends, etc.
10. To marry a family rather than just a mate.
11. To have my own home-refuge from the world.
12. To have a respectable position and status in society.
13. To be an economic unit, a social unit.
14. To be an umbrella image to inspire you to work, build, accumlate.
15. To serve as a respectable cover for aggressive drives (everything I do is only for my family, not for me.)

SOURCE: Sager, Marriage Contracts and Couple Therapy, p. 317.

First Married Tune-up Groups

HANDOUT #2

Styles of Marriage

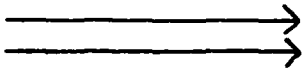
1. The Conflict-Habituated

The way of life for the conflict-habituated couple is quarreling, nagging, and "throwing up the past." This kind of hostility may characterize a marriage from the beginning or it may develop in the absence of proper interpersonal maintenance.

2. The Devitalized

This couple may be characterized to varying degrees with such things as--little time spent together, sexual relations are less satisfying, and interests and activities are not shared. This style has been referred to as the "empty shell."

3. The Passive-Congenial



The passive-congenial is very similar to the devitalized style. The difference is that the latter style has known better days and is unhappy with the present state. The passive-congenial style usually choose this style because they have other commitments. Note they are not conflicted. They do not come in contact. This is sometimes called the "parallel" style.

4. The Vital

The vital couple are fulfilled with one another. They share much of their life in intimate contact, but have other interests too.

5. The Total

The total relationship is like the vital only the couple is closer. This is rare. The couple finds most <u>all</u> of their fulfillment together.

SOURCE: John F. Cuber and Peggy B. Harroff, <u>The Significant American</u> (New York: Appleton-Century, 1965), pp. 43-65.

First Married Tune-up Groups

HANDOUT #3

Married Couples Intimacy

- At This Stage of Our Marriage -

	Husband			Wife		
	Wants Less	Wants About As Is	Wants More	Wants Less	Wants About As Is	Wants More
1. Sexual Intimacy--sharing sex relations						
2. Emotional Intimacy--sharing feelings, emotions, joys, sorrows						
3. Thought Intimacy--sharing what is going on in our minds						
4. Time Intimacy--sharing time together						
5. Space Intimacy--sharing the same rooms, space						
6. Recreation Intimacy--sharing hobbies, sports, fun times						
7. Time Apart Intimacy--sharing what we did when we were apart for a few hours--at work, etc.						

	Husband			Wife		
	Wants Less	Wants About As Is	Wants More	Wants Less	Wants About As Is	Wants More
8. Working Intimacy--sharing house and other work						
9. Intellectual Intimacy--sharing ideas about the issues of the day.						
10. Financial Intimacy--sharing in producing and spending our money						
11. Family Intimacy--sharing as a family--parents and children						
12. Spiritual Intimacy--sharing beliefs, convictions, experiences of God, ultimate meaning of life						
13. Other People Intimacy--sharing with other individuals or couples						
14. Parents Intimacy--belonging to each other's families						
15. Past History Intimacy--sharing experiences we had before we met--growing up						
16. Other Relationships Intimacy--sharing feelings personal and mutual friends						
17. Goals Intimacy--sharing personal and marriage goals, plans, hopes						

SOURCE: Family Communication Skills Center, Positive Partners (Menlo Park: National Board of YMCA's, no date), no page number, included in kit.

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HANDOUT #4

Marriage Problem Areas

Below are some areas around which couples frequently have difficulty working out arrangements that are satisfactory to both persons.

First, the partners should talk about whether there are some other specific areas that should be added to the list before doing the rating. Add them to each partner's sheets.

Second, each partner rate the degree to which you feel satisfied with the way each area is working out at present.

Circle the number that best indicates your feelings right now. (Feelings change rapidly--may be an entirely different rating tomorrow.)

	Dissatisfied			Medium or Mixed	Very Satisfied
1. Handling of finances	1	2	3	4	5
2. Relations with in-laws	1	2	3	4	5
3. Time to be together	1	2	3	4	5
4. Plans for first child	1	2	3	4	5
5. Lifestyle	1	2	3	4	5
6. Sex	1	2	3	4	5

	Dissatisfied			Medium or Mixed	Very Satisfied
7. Time spent with other friends	1	2	3	4	5
8. Husband's work	1	2	3	4	5
9. Wife's work away from home	1	2	3	4	5
10. Household chores	1	2	3	4	5
11.	1	2	3	4	5
12.	1	2	3	4	5

Make your rating separately--then share with each other.

SOURCE: Family Communication Skills Center, Positive Partners (Menlo Park: National Board of YMCA's, no date), no page number, included in kit.

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HANDOUT #5

I Messages--You Messages

At the heart of communication is the desire and skill to help the other person know what is going on inside you. If you take that step, you become vulnerable and your partner could use the information to hurt or control you. The effect is very much more likely to be a strong move toward caring more for you and a mutual approach toward solving a relationship problem, provided that:

Your partner hears what you say as real and true--in no way phony.

Your partner feels some good will toward you.

There is no implied "ought" or "should" for your partner--no desire to shame or control.

You give enough information about both thoughts and feelings.

This exercise is designed to help you see clearly the difference between I messages and You messages.

An I Message is any statement where you tell your partner something about your own:

Feelings--Emotions:

"I'm scared"
"I'm frustrated"
"I feel lonely"
"I need you"
"I'm furious"

Thoughts--What is going on in your head that makes you have those feelings:

"I thought about the way my mother dominated my father"
"My head is a jumble of things and I can't sort them out"
"My feelings of inferiority about my size seem to have the upper hand right now"
"I keep thinking that you have so much more to contribute to me than I have to you"
"I wish I knew how to make you understand how I really feel about you"

A You Message is one in which you tell your partner your opinion or judgment about him/her:

What he/she is thinking or feeling:

"You're upset about something" (1)
"You always sulk when you don't get your own way" (2)
"Why are you so up tight because I was reading Playgirl?" (3)

"You are always trying to make me look silly in front of your parents" (4)
"You spend money without ever thinking about the family's needs" (5)

About the kind of person he/she is:

"You're pretty damned selfish" (6)
"You make me sick" (7)
"You never keep your part of a bargain" (8)
"All you think about is sex" (9)
"You are acting like a child" (10)

An I Message is a direct communication from the heart and head:

It is relatively easy to hear and understand.

It does not accuse or blame.

It makes it easier to deal with the conflict areas.

It offers a way to come together.

A You Message is an indirect communication:

It is almost always heard as accusing or blaming.

It produces defensive reaction--counter attack

It makes it more difficult to identify the real problem--starts new fights

It widens the gap between partners--makes coming together more difficult.

Changing You Messages to I Messages

Above are quotes illustrating ten You Messages--a number in brackets following each of them. Imagine the situation in which each might have been said--then translate the You Message into a simple I Message. Working together, write your translation below. When finished, share with the whole group.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

SOURCE: Family Communication Skills Center, Positive Partners (Menlo Park: National Board of YMCA's, no date), no page number, included in kit.

First Married Tune-up Groups

HANDOUT #6

Love Life Development

Following each statement, indicate the amount of change you would like in your "Love Life" relationship with your Partner. Work alone--then share your answers with your spouse.

1. Giving each other tenderness and affection in everyday living. (Not as a conscious approach to or way of asking for intercourse.)

   MUCH MORE SOME MORE NO CHANGE LESS

2. Giving each other understanding and consideration daily. (Not only as a means of leading up to intercourse.)

   MUCH MORE SOME MORE NO CHANGE LESS

3. Creating a romantic atmosphere by, for example, having a candlelight dinner, bringing flowers, or other surprises.

   MUCH MORE SOME MORE NO CHANGE LESS

4. Gentle and loving caressing of sensitive body areas.

   MUCH MORE SOME MORE NO CHANGE LESS

5. Gentle and loving caressing and manipulation of sex organs.

   MUCH MORE SOME MORE NO CHANGE LESS

6. Strong and concentrated caressing and manipulation of sex organs.

   MUCH MORE SOME MORE NO CHANGE LESS

7. Telling each other during sex relationship what is more and less pleasurable.

   MUCH MORE SOME MORE NO CHANGE LESS

8. Discussing together ways to enhance and enrich love play and intercourse.

   MUCH MORE SOME MORE NO CHANGE LESS

9. Experimenting with love play and intercourse at unusual hours; such as, the middle of the night, early morning, noon hour, etc.

   MUCH MORE SOME MORE NO CHANGE LESS

10. Weekends or nights together away from the family.

MUCH MORE SOME MORE NO CHANGE LESS

11. Sensitivity to each other's moods and feelings during intercourse.

MUCH MORE SOME MORE NO CHANGE LESS

12. Allow more time for prolonged love play and intercourse.

MUCH MORE SOME MORE NO CHANGE LESS

13. Achieve a satisfactory or mutual climax yourself.

MUCH MORE SOME MORE NO CHANGE LESS

14. Your partner achieves a satisfactory climax.

MUCH MORE SOME MORE NO CHANGE LESS

15. Frequency or number of times for intercourse. (Desired times per month_____.)

MUCH MORE SOME MORE NO CHANGE LESS

16. Stimulation of my Partner to orgasm by:

A. Using hands: MUCH MORE SOME MORE NO CHANGE LESS

B. Mouth-genital: MUCH MORE SOME MORE NO CHANGE LESS

17. I would like to be stimulated to orgasm by my partner by:

A. Using hands: MUCH MORE SOME MORE NO CHANGE LESS

B. Mouth-genital: MUCH MORE SOME MORE NO CHANGE LESS

18. Vary positions for intercourse.

MUCH MORE SOME MORE NO CHANGE LESS

19. I would like my Partner to take the initiative in love play.

MUCH MORE SOME MORE NO CHANGE LESS

20. Expressing love, tenderness, and affection after intercourse.

MUCH MORE SOME MORE NO CHANGE LESS

21. Continued love play and repeated intercourse following the first time.

MUCH MORE SOME MORE NO CHANGE LESS

22. Creating a different pattern--something different after intercourse.

MUCH MORE SOME MORE NO CHANGE LESS

SOURCE: Family Communication Skills Center, Positive Partners (Menlo Park: National Board of YMCA's, no date), no page number, included in kit.

First Married Tune-up Group

HANDOUT #7

Things Which Can Improve Marriages

1. Plan ahead (life, finances, allocation of all resources, including time).

2. Communicate to one another your family's needs, particularly financial and relational.

3. Communicate your feelings to one another (recognizing, expressing, and owning your feelings). Set aside time for this since this kind of communication is not just going to happen.

4. Participate in some common pursuits. Share your visions, hopes, and dreams by translating them into words and events together.

5. Work and play together as a family unit. Share those responsibilities which make a family close.

6. Discover each other afresh and anew (mentally, physically, and spiritually) whenever you can. Do not get in a rut--a rut is a grave with both ends open.

   a. Mentally--feed one another with mental tidbits (happenings).

   b. Physically--do not take one another for granted. Work on meeting your spouse's sexual needs, and your own will be met.

   c. Spiritually--begin with a personal relationship with Jesus Christ.

7. Husband and wife get away alone for at least twenty-four hours once every eight weeks where the agenda is one another.

8. Keep the lines of communication open to your children (on both intellectual and feeling levels) and continue to cultivate openness and trust.

9. Pray together, never forgetting the mystery and majesty of God who made possible this personal relationship with Himself through the Son, Jesus Christ.

APPENDIX 7

Marriage Enrichment Retreat Handout

Marital Adjustment Test

1. Check the dot on the scale line below which best describes the degree of happiness, everything considered, of your present marriage. The middle point, "happy," represents the degree of happiness which most people get from marriage, and the scale gradually ranges on one side to those few who are very unhappy in marriage, and on the other, to those few who experience extreme joy or felicity in marriage.

. . . . . .

Very Unhappy — Happy — Perfectly Happy

State the approximate extent of agreement or disagreement between you and your mate on the following items. Please check each column.

	Always Agree	Almost Always Agree	Occasionally Disagree	Frequently Disagree	Almost Always Disagree	Always Disagree
2. Handling family finances						
3. Matters of recreation						
4. Demonstration of affection						
5. Friends						
6. Sex relations						
7. Conventionality (right, good, or proper conduct)						
8. Philosophy of life						
9. Ways of dealing with in-laws						

10. When disagreements arise, they usually result in:

husband giving in _____ wife giving in _____

agreement by mutual give and take _____

11. Do you and your mate engage in outside interests together?

all of them _____ very few of them _____

some of them _____ none of them _____

12. In leisure time, do you generally prefer: to be "on the go" _____ to stay home _____

Does you mate generally prefer: to be "on the go" _____ to stay home _____

13. Do you ever wish you had not married?

frequently _____ rarely _____

occasionally _____ never _____

14. If you had your life to live over, do you think you would:

marry the same person _____ marry a different person _____

not marry at all _____

15. Do you confide in your mate:

almost never _____ in most things _____

rarely _____ in everything _____

SOURCE: Harvey J. Locke and Karl M. Wallace, "Short Marital Adjustment and Prediction Tests: Their Reliability and Validity," Marriage and Family Living 21 (1959): 252.

APPENDIX 8

FAMILY LIFE QUESTIONNAIRE

Instructions: circle the number, from 1 to 5, that best indicates how you feel about your marriage, family, and spouse at the present time.

(Pre- and post-test)	Not At All				Very Much
1. I am satisfied with my marriage	1	2	3	4	5
2. I know what I want from my marriage	1	2	3	4	5
3. I need more intimacy in my marriage	1	2	3	4	5
4. I am sexually satified with my marriage	1	2	3	4	5
5. Rate your marriage on each of the following problem areas; 1 is no problem, 5 is a big problem	No Problem				Big Problem
a. enough time alone	1	2	3	4	5
b. enough time together	1	2	3	4	5
c. finances	1	2	3	4	5
d. recreation	1	2	3	4	5
e. emotional freedom	1	2	3	4	5
f. intellectual stimulation	1	2	3	4	5
g. happiness	1	2	3	4	5
6. As in Question 5, mark your preparedness for each of the following areas of military life	Very Prepared				Not At All Prepared
a. short tours	1	2	3	4	5
b. budgeting	1	2	3	4	5
c. moving	1	2	3	4	5
d. life in a foreign country	1	2	3	4	5
e. assignments	1	2	3	4	5

Program Assessment (post-test only)

I enjoyed the family life program	1	2	3	4	5
The family life program was beneficial to our marriage	1	2	3	4	5
I am interested in being in a family support group	____Yes		____No		

Comments:

VITA

1934 Bobbie J. Bundick was born to Edward and Ruth Bundick in Breckenridge, Texas. The family moved to Fort Worth where Bobbie lived during his early years.

1952 Graduated from North Side High School.

1955 Married Shirley Murray, and over the years the Lord blessed this union with four children: Tim, Sally, Joel, and Anna.

1956 Ordained by Southern Baptist into the Gospel ministry.

1957 Graduated from Hardin-Simmons University with a Bachelor of Arts in Psychology.

1963 Graduated from Southwestern Baptist Theological Seminary with a Bachelor of Divinity and a Masters in Religious Education.

1963 Following several student pastorates in Texas which spanned the college and seminary years, Bobbie and Shirley pastored the Calvary Baptist Church of Emerado, North Dakota.

1972 Entered the U.S. Army as an active duty chaplain, with assignments in:

Fort Hamilton, New York--Basic Chaplains Course
Fort Belvoir, Virginia--Alcohol-Drug Chaplain
Ramasun Station, Thailand--Post Chaplain
Fort Detrick, Maryland--Post Chaplain
Fort Wadsworth, New York--Advanced Chaplains Course
Fuller Theological Seminary, Pasadena, California--advanced specialized training in marriage and family ministry