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PREMARITAL GUIDANCE IN MILITARY PASTORAL CARE

Subtitled:

**Premarital Guidance: An Examination of Some Aspects of
Military Guidance in Personal Relationships with
an Evaluation for Program Application**

**A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology**

by

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CHAPTER I

DESCRIPTION OF THE STUDY

The changing roles of marriage partners or the uncertainty of the couples and their families in American life¹ has paralleled an increased divorce rate in the United States during the past fifty years.² The divorce rate showed a rapid increase during and following World War II,

¹Charles William Stewart, The Minister As Marriage Counselor (New York: Abingdon Press, 1961), pp. 12-14, lists current changes in the American couple and family: "1. 'The family is mobile both socially and geographically. . . . Many Americans move away from their parents and parental homes and except for annual visits are 'familyless.' This space kinship militates against stable marriages and depth of feeling. . . . 2. Men and women in America are striving to live on equal terms. . . . These patterns are not learned from parents, however, but must be worked out in the give-and-take of the immediate generation. 3. A new leisure is offering families opportunity to be together. . . . Reading, listening to music, and conversation can help develop the individual as well as increase the family's enjoyment of living. 4. The loss of authority by parents has led to a feeling of uncertainty in dealing with children, and makes it difficult for youth to find adequate standards of conduct. . . . The parents' right and duty to say 'Thou shalt not' is one of the institutions which has been shaken, but so had the church's authority to preach and absolve. . . . Both youth and parents need opportunity to work out common understanding at this point. 5. There is a quest for meaning on the part of youth, couples, and families in the face of a turbulent, even dangerous, world. . . ."

²Judson T. Landis and Mary G. Landis, Building a Successful Marriage (Fourth edition; Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1963), pp. 32-33.

reaching its peak in 1946.³ Military families have not been exempt from the trend. They might have aggravated it.

A survey reported in the Air Force Times newspaper indicated that the rate of divorce among families within the military establishment is higher than it is for their average counterparts in the civilian population of the United States.⁴ Also the rate of marriages is still very high despite the drop in the average age of the enlisted personnel who compose the forces during the buildup of the Vietnam conflict.⁵

Premarital counseling is one answer to helping couples achieve happiness and keeping their marriages intact. The writer acknowledges that premarital counseling does not assure that the counselees will experience a successful marriage. Marriage partners may not have the ability and the will to do what is necessary to develop a harmonious

³ Alfred Lee McClung and Elizabeth Briant McClung, Marriage and the Family (New York: Barnes and Noble, 1961), p. 303, cite the statistics. Charles W. Stewart in The Minister As Marriage Counselor, p. 11 adds that "another one-fifth to one-sixth of all couples living together are living in a state of psychological divorce."

⁴"Military Divorce Rate Tops Civilian Figures," Air Force Times (February 22, 1967), p. 2. It reported a study of retirees and applied the results to active duty personnel. They considered the application valid since no person interviewed had retired before 1963. The survey showed that approximately 24 per cent of the enlisted men had legally terminated their marriage, while of the officers studied, 17 per cent had been divorced. The Bureau of Social Science Research indicates that of the civilian people of like income and age 15 7/10 per cent of the Caucasians had been divorced while 25 per cent of the Negroes had at least one marriage end in divorce.

⁵"Officers, Airmen Sized Up," Air Force Times (June 28, 1967), p. 8, reported the Air Force's 1966 sample survey showed the average age of enlisted men dropped from twenty-seven and two-tenths years in 1965 to twenty-six and seven-tenths years in 1966.

marriage. The counselors endeavor to provide the couples with an understanding of what is required in marriage and to alert them to the basic adjustments which they can make to promote harmony.⁶ They educate and encourage.

Clergymen are in an advantageous position to give premarital counseling. Some young people take part in family life education if it is offered. Others do not formally study family living before they make definite marriage plans. In preparation for their wedding they do make themselves available to the clergyman whom they have selected to perform their ceremony. The clergyman can use the opportunity to educate the couple to deal with the stresses of family living. He can help the partners prepare themselves for their roles as husband and wife and for the demands which will accompany their marriage. He can involve the couple in a learning process, have them participate in discussions, encourage them to take the initiative in getting the understanding they need to help them build strong marriages.⁷ Even those who seem to have

⁶J. Kenneth Morris, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960), p. 22. He writes, "Premarital counseling seeks to promote good marriages. Its aim is to aid couples in making successful marital adjustments without these adjustments becoming threats to the stability of the homes. If the nature of the adjustments is understood so that couples realize the possible obstacles to these adjustments, adjustments will usually come early in the marriage and consequently will strengthen the marriage bonds and reduce the divorce rate. Premarital counseling is, therefore, preventive therapy."

⁷William E. Hulme, The Pastoral Care of Families (New York: Abingdon Press, 1962), p. 57. He stresses the need to implicate the prospective bride and groom in discussion, planning, and decision making as a team.

the basic attitudes which will help them be good marriage partners and parents need to learn techniques for resolving conflicts and using those conflicts as well as their agreements to build a rich family unit. It is the intention that this study contribute towards the establishment of programs of premarital guidance and education within the military establishment.

To help find suitable approaches or program elements particularly applicable to military situations, a questionnaire was sent to all Lutheran military chaplains on active duty at base or post level in the continental United States. It was sent also to all Air Training Command bases of the Air Force to see what programs were in being. The questionnaire asked what training was offered, who participated in giving the training, the areas covered, the time spent, the materials used or developed, and whether the persons were handled as individuals, couples, or groups.⁸ Returns, which may be called a random sampling, provided answers to the questions, lists of materials used in the existing programs, and samples of materials used or developed at the military installations.

Although the study is intended for military usage, there may be some civilian application because of similarities in skills, educational

⁸The writer sent a total of 164 letters and questionnaires to all those Lutheran military chaplains listed in the July 1967 roster of chaplains sent with A Mighty Fortress who were thought to be at base, station, or post level within the continental United States; and to all Air Force Training Command bases. (Illustrations 1, 2, and 3, Infra, pp. 73-75 will show the form of the letter and questionnaire with certain tabulations). Eighty-six of the questionnaire were returned at the date of this writing. Ten others were returned unclaimed by the post office department because of delivery difficulties.

levels, and background of military personnel and their civilian counterparts.⁹ There are differences between them, however. The members of the military community are subject to transfer without their wish or consent; they live in an atmosphere of awareness of the danger to the head of the family and, usually to a lesser extent, its members;¹⁰ they have been removed from relatives and their childhood environments; and they tend to be less inhibited by religious and social pressures. The family usually develops with less dependence upon its geographical location and social structure for solidarity,¹¹ therefore it must have more cohesive power within itself, as stressed by Denton and Landis,¹² to name a few authors.

⁹Morris Janowitz, The Professional Soldier (New York: The Free Press, 1960), p. 9. He states that the military men "have their civilian equivalents: engineers, machine maintenance specialists, health service experts, logistics and personnel technicians. In fact, the concentration of personnel with 'purely' military occupational specialties has fallen from 93.2 per cent in the Civil War to 28.8 per cent in the post-Korean Army, and to even lower percentages in the Navy and Air Force."

¹⁰ATC Pamphlet 36-1, Officer Personnel Accept the Challenge (Randolph Air Force Base, Tex.: Air Training Command, 31 May 1967), pp. 7-8. The pamphlet serves as one of many examples inferring the stress for the members. It tells the men how to prepare for it. Thomas A. Harris, Counseling the Serviceman and His Family (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1964), p. 40. He directs attention to the stress which anxiety places on all military marriages. Landis and Landis, p. 162, note the stress of loneliness during the time the couple is separated and plagued by uncertainty.

¹¹Wallace Denton, What's Happening to Our Families (Philadelphia: Westminster Press, 1963), pp. 38-39.

¹²Denton, p. 38 quotes Burgess and Lock: "Family affection, of course, is the chief ingredient here but others of vital importance are family events and celebrations, family traditions and memories, common interests and activities, and informal methods of family control" as ways to shore up the family removed from its restraining social and geographical home. Landis and Landis, pp. 8-10 state their case that the couples give greater force to the affectional function of marriage in the absence of conventional external social pressures. In pp. 163-164 they list the conditions under which a service marriage with impending separation has a reasonable chance of survival.

Members of the family tend to be honest about their feelings toward each other and tolerate very little phoniness. The family loyalties are tested by separations and anticipated separations.¹³

Assignments of type of work and duty stations vary radically within the military organizations and forces. Assignments such as combat crew members within Strategic Air Command are very disruptive to family living. Prolonged separation caused by overseas assignment has produced so much deviant behavior that the Air Force has asked for the assistance of social scientists to examine the nature, extent, and cause of changes in behavior standards.¹⁴ Whether an assignment enhances family life or is destructive of it, the military member is under military jurisdiction and control and can be made a part of an organized effort for family life education and other instruction deemed beneficial to him. The Air Force has, for instance, required chaplain and commander premarital counseling for all first term enlisted personnel prior to granting them permission to marry.¹⁵ The judgment of what guidance is to be given has been left up to the local commander and the chaplain. No single procedure has been specified because units may vary from one quite isolated in a civilian community¹⁶

¹³ Henry A. Bowman, Marriage for Moderns (Fourth edition; New York: McGraw-Hill Book Co., Inc., 1960), p. 499.

¹⁴ Janowitz, pp. 190-193 states the disruptive nature of certain assignments and records that the social scientists reported in 1952.

¹⁵ Air Force Regulation 211-12, Marriage of Airmen in the Lower Four Grades (Washington, D. C.: U. S. Government Printing Office, 4 March 1963).

¹⁶ Recruiters, technical advisors to industry, ROTC instructors and staff members, and various auxiliary training and advisory personnel usually live in a completely civilian community during such

to a base populated by many thousands. Some units may be relatively unaffected by tactical operations while combat units are carrying out military operations against an enemy. The length of stay at a station may vary from a few weeks for certain training to fixed number of years, such as instructor duty or overseas assignments. The educational level at a station may be quite uniform if its function is highly specialized, or it may include all levels of intelligence and education from normal to highly intelligent and highly educated specialists, scientists, and professionals. The varied assignments require a variety of programs to meet the needs of personnel.

Because of the variables, it would be impossible to recommend any one method or procedure as being ideal for all military installations or personnel. The writer contends that aid, as well as encouragement can be given chaplains by his examining certain programs which have been proposed or used in civilian and/or military communities, then evaluating them in the light of military reality and recommending those which show promise of meeting specific needs. In evaluating programs the writer presumes that: (1) all participants will be literate and able to profit from instruction and discussion; (2) they will live within a structured society of grade and income; (3) premarital guidance service will not be structured within the confines of any denominational group or local church organization; (4) the chaplain has

assignments and may be some distance removed from their parent organization, which may, but need not, have a chaplain assigned. Small posts or sites usually do not have a resident chaplain but are served by a circuit-riding chaplain who visits regularly or occasionally.

the responsibility not only to those for whom he would perform a ceremony or with whose union he would implicitly agree; (5) he must use time expeditiously, rendering services to as many as possible.

The study will not examine all proposed methods of premarital guidance or counseling nor their many variations. The writer will examine methods for which he could obtain descriptive literature and which seemed to him and other military chaplains to offer possibilities for extensive use in the military establishments. They include: (1) individual counseling and couple counseling, (2) occasional counseling in a family life program, (3) guidance classes for limited and unlimited numbers of participants, (4) the pre-Gana program of the Roman Catholic Church, (5) and some methods used at various military installations or units. The writer is aware that he does not know the full variety of assignments, the full extent of their peculiarities, nor any common denominator of chaplain capability, hence he will limit his consideration to the circumstances called to his attention by authors and chaplains. Some of the chaplains who responded to the sampling described their own assignments and have supplied ideas and materials. Numerous chaplains asked that ideas be forwarded to them when the survey or sampling was completed. The assembled materials are supplemented by the records of the writer, who has tested a variety of methods and materials during the past nine years.¹⁷

¹⁷In addition to previous counseling and guidance training and practice the writer has conducted 110 premarital clinics and seminars during the past 3 years. Approximately 20 per cent of more than nine thousand participants are known to have concluded that they were not ready to undertake marriage because they wished to give themselves more time to grow in one or more of the areas: socially, emotionally,

The method which the writer has used in the preparation of this thesis has been: (1) to examine the texts and certain commentaries on the scriptural foundations of marriage in Genesis chapter two and Ephesians chapter five; (2) to examine marriage counseling manuals to determine where marital stress shows itself; (3) to note the areas in which chaplains report their greatest counseling load and to study the particular problems which surround the areas; (4) to use marriage course textbooks and premarital counseling manuals to note the approaches and techniques the authors suggest in coping with the highest problem areas; (5) to collect, in a random sampling, materials developed by military chaplains for their own programs or which they recommended to those they serve; (6) to draw on information which the writer has gathered from participants and consulting professionals in the course of counseling or guiding some ten thousand individuals

or financially. Others decided that it was too early for them to marry the intended spouse while some reported that they discontinued all plans of marrying the person with whom they had been making marriage plans at the time they began their clinic attendance. These decisions were not imposed upon them since the leaders stressed that by far the greater number of the participants had more potential for happiness in marriage than they would as single individuals, provided they used their resources wisely to provide for the demands their marriage would place on them. [Paul G. Hansen, et al, Engagement and Marriage (St. Louis: Concordia Publishing House, 1959), p. 165. They contend that marriage is the natural order, God's design for all human beings. George A. Kelly, The Catholic Marriage Manual (New York: Random House, 1958), p. 3, says, "As a married man or woman, you have one of the greatest gifts--and one of the greatest opportunities to do good--that it is possible for human beings to possess on earth."] Careful planning is always emphasized in the clinics because of (1) the youth of the participants; (2) the potentially required separation of the spouses; (3) the limited, fixed income of the enlisted personnel; (4) the required moves by a family when the family does not desire nor is able to afford such a move.

in premarital and marriage relationships; (7) then using the information from the various sources as guides, to find and recommend approaches in providing premarital guidance for members of the military forces.

CHAPTER II

PREMARITAL GUIDANCE AS A LEGITIMATE FUNCTION OF THE MINISTRY IN THE MILITARY SERVICE

Basic Teachings on the Marriage Relationship

The Creator's design for establishing the family is simply stated in Genesis. Scripture says, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."¹ Establishing a family, then, has several aspects: (1) Comparatively forsaking the parental household and affection; (2) Cleaving to the marriage partner; (3) The two members of the partnership become one flesh in a unity of persons; and (4) Their union is to remain as long as they both live. God has given His record in such a way that human beings may see what they must do to build families which will function properly in society.

Scripture begins with the child's earliest love experience, proceeding from the known to the new. The child's love experience was with his parents. They gave such warmth, nourishment, comfort, protection, and education as they could provide. He responded to them with trust, filial love, and loyalty. The child could be confident that his parents would continue to provide for him because they showed him that they loved him and that he belonged into their unit of love and concern. He was a member of their family, a recipient of their love.

¹Gen. 2:24.

When the person himself marries he becomes a partner in establishing the new unit and he has a position which he has seen in his parent, but not experienced himself. He is no longer merely the responsibility of someone else with an opportunity to respond to loving care. In marriage he must put the love into motion either as head of the home or as the helpmeet. He must leave father and mother² and himself build the home with love and other resources. The arrangement does not imply that he becomes disloyal to his parents or renounces them in any way. He is still their child. Luther sees him visiting them and sharing joys and blessings with them.³ But in marriage he assumes the responsibility of providing the ingredients which will make his marriage work. His time and attention, together with other resources, must devotedly be given to his spouse in a loyalty which is second only to his faithfulness to God.

²Werner Elert, The Christian Ethos, translated by Carl J. Schindler (Philadelphia: Muhlenberg Press, 1957), p. 82. He says: "The Fourth Commandment has something to say to me regarding my relationship to my parents, and this relationship exists regardless of the question of marriage, it is valid even if I do not know what marriage is. The existence of such a family tie is a simple incontestable fact. It cannot be altered and remains unaffected by all marital errors of the parents and all attempts of a prodigal son to emancipate himself from it. It is not even terminal by the death of the parent. By the fact of descent I remain the son of my dead father until the day of judgment."

³Martin Luther, Lectures on Genesis Chapters 1-5, edited by Jaroslav Pelikan (St. Louis: Concordia Publishing House, 1958), I, 138. He states that even if Adam had not sinned, his children would have left "the table and dwelling place of the parents, they would have had their own trees under which they would have lived separately from their parents. At times they would have come to their father Adam to sing a hymn and praise God, and then they would have returned to their own homes." God intends for a similar relation of loyalties to continue despite imperfections brought on by sin, Luther indicates.

The marriage partners make a covenant with each other.⁴ They promise to forsake all others as they take each other, having made the selection through a method which is conventional or acceptable in their own society. God leaves the privilege of selecting marriage partners to human beings but requires them to remain loyal to each other. They are not to search for another partner or try to interest any others in themselves. They are to be "glued" to each other.⁵ They should cleave in a conjugium corporis atque animae and become "one flesh." Jesus and St. Paul refer to the unity of persons in the words eis sarka mian,⁶ which is not merely a conjunction of bodies, a participation in things of common interest, or even a sharing of affections. It is the forming of a union between a man and a woman in a harmony which no man has a right to break. They form a henosis which Baily considers a restoration of the original pattern of creation. He writes:

⁴Gibson Winter, Love and Conflict (Garden City, New York: Dolphin Books, 1961), p. 82. The author observes: "In biblical language, marriage is a covenant between a man and a woman. We seldom speak of covenants these days, but this term expresses a unique relationship. We can understand the term most clearly in the light of God's covenant with His people. The Old Covenant is the alliance initiated by God with the Israelite people. The act of God in delivering the people forms the basis of the Covenant. However, the Covenant is sealed by the Commandments and the pledge of fidelity in terms of them from both sides. God promises to be with His people to empower their obedience to His laws and protect them. Israel pledges itself to faithfulness to God. Israel will serve no other gods. . . . Faithfulness, trust, and support are the fabric of a covenant.

⁵Matt. 19:5 Jesus quotes the Genesis account with kollēthēsetai tē gunaiki autou, thereby stating that the man is to be "glued" to his wife. It expresses the closest possible union.

⁶Matt. 19:5; Mark 10:8; and Eph. 5:32.

In marriage man and woman become "one flesh." This means that through the sexual intercourse in which they consummate their love they restore the original pattern of human unity. The older of the two Genesis creation myths describes how God took one of Adam's ribs and built it into a woman. Male and female are thus shown to have a common origin; they are not independent but complementary, and individually incomplete until they have achieved the union in which each integrates and is integrated by the other.⁷

If the couple is to achieve a true integration and unity they must make psychological adjustments from their childhood patterns. Living in their parental homes normally they had minimal responsibilities. Their decisions would usually not radically affect the entire family. They were not customarily responsible for the support and care of others. Even if they did not live in their parent's house prior to their marriage, most could live rather selfish lives and be concerned mostly about themselves. They could be self-centered within their ethical, social, and economic limits. However, in the unity of the God-designed marriage the "I" must surrender to the "we." Brunner notes it thus:

Anyone who has ever experienced a real marriage can never cease to marvel at the wonders of the Divine wisdom, by means of which the Creator entices man out of the solitude of the "I" into a life of partnership and mutual obligation, through which he gives, in order that he may make demands, and makes demands in order that he may give. In married life opportunities are given to us which we

⁷Derrick Sherwin Bailey, The Mystery of Love and Marriage (New York: Harper and Brothers, 1952), p. 44. Denton considers Bailey's the most significant book on marriage by a Protestant theologian of this generation. Bailey examines the pivotal Biblical concept of "one flesh" as a basis for marriage. The evaluation appears in: Wallace Denton, What's Happening to our Families (Philadelphia: Westminster Press, 1963), p. 41.

could have nowhere else, possibilities of service and experience, of work in common and of growth in independence, of active receptivity and creative sharing, of limitation and expansion, of repose and of stimulation to work.⁸

In marriage the two persons are to become a unit and to function harmoniously.⁹ They need to strive for common goals, which rest on values that are mutually acceptable. The values are based on ideals, which are the embodiment of spiritual, ethical, cultural, and socio-economic concepts. Although the partners may have similar concepts at the time they marry, their beliefs and values are not identical,¹⁰ hence it takes time to achieve unity. The couple needs

⁸ Emil Brunner, The Divine Imperative, translated by Olive Wyon (Philadelphia: The Westminster Press, 1957), pp. 380-381.

⁹ Richard A. Caemmerer, "The Human Family in God's Design" in Helping Families Through the Church, edited by Oscar E. Feucht (St. Louis: Concordia Publishing House, 1957), p. 5. He writes: "Husbands and wives, parents and children, are to be bound together by Christian love (Eph. 5:1-2). This word implies not simply affection, 'being in love.' But it is the divine word for an attitude of the inner self by which one person becomes responsible for another (even as God holds Himself responsible) and by which he makes the other person a concern higher than himself (Matt. 5:43-48; Phil. 2:1-15). The physical side of marriage thus becomes more than stilling of sexual hunger, namely, care for the other person (1 Cor. 7:1-5). Marriage becomes a concern for spiritual life (Eph. 5:21-33). Love is an attitude in parents which makes them willing to sacrifice themselves for the spiritual growth of their children (Rom. 12:1-2; Eph. 6:3-4). Love causes children to honor parents, not because of their authority or power but because of the relation in which they stand to parents under God and because God provides for them through parents (Eph. 5:1-2; 1 Tim. 5:1-8)." Thus the author summarizes the entire family relationship in love as outlined in Scripture.

¹⁰ Judson T. Landis and Mary G. Landis, Building A Successful Marriage (Fourth edition; Englewood Cliffs, N. J.: Prentice Hall, Inc., 1963), p. 281. They say: "If the two people are from about the same type of family background, their values may be very similar. If it is a 'mixed' marriage, there may be practically no agreement."

time even to develop harmony in their sex life. Wayne Oates observes that sex in marriage "like all great arts requires much patience and practice."¹¹ As one result of God's making human beings wonderfully, the emotions and experiences of the couple are all interrelated and harmony in any given area is related to agreement and cooperation in another.

Although the obligations of love and faithfulness are assumed when the marriage is contracted, achieving henosis is more complicated.

Bailey writes:

Although the union in "one flesh" is a physical union established by sexual intercourse (the conjunction of the sexual organs) it involves at the same time the whole being, and effects the personality at the deepest level.¹² It is a union of the entire man and the entire woman.

God created man and made woman to be united with each other in marriage for His divine purpose, not as a lawful remedy against concupiscence.¹³

¹¹Wayne E. Oates, Marriage Counseling Kit (Hollywood, Calif.: Family Films, 1960), commentary on film strip number three.

¹²Bailey, p. 44.

¹³Mario Colacci, Christian Marriage Today (Minneapolis: Augsburg Publishing House, 1965), p. 3. He points out: "At this point it should be emphasized that according to the Biblical narrative the marriage relationship was instituted by God before the first progenitors of mankind violated God's commandment and were, consequently expelled from the garden of Eden. Marriage, then, cannot be considered as a lawful remedy against the so-called concupiscence which was one of the tragic results of the original sin." Compare also Bailey, pp. 14-15, where he states in part: "In this idea of marriage as an accomodation to human weakness and a hindrance to the fullest service of God there is but little appreciation of its dignity and high calling; nor do the writers of the New Testament show much sense of the joys and privileges of family life, or of that love for children which our Lord himself displayed."

Fields sees the purpose of marriage as threefold: (1) For companionship; (2) The physical relationship including the idea of sexual intimacy; and (3) For reproduction.¹⁴ Koehler cites also "for the development of the moral and spiritual well-being of the spouses."¹⁵ Bailey's observation, then, becomes obvious that not every sexual act constitutes henosis. He writes:

Not every sexual act, however, sets up a valid henosis, but only that which is done under conditions implying consent as it has usually been understood--consent, not merely to an act or intercourse, but to everything that follows from it.¹⁶

A true and complete henosis would, then, require responsible love which grows into a unity of persons in faithfulness.

That faithfulness is implicit in the Creator's design for marriage may be confirmed by the references which Jesus and Malachi¹⁷ made to

¹⁴W[ilbert] J. Fields, Unity in Marriage (St. Louis: Concordia Publishing House, 1962), p. 32.

¹⁵Walter John Koehler, "The Constitutive Nature of a Christian Marriage and Its Application Toward Pastoral Practice in a Remarriage Situation" (unpublished S. T. M. thesis, Concordia Seminary, St. Louis, 1966), p. 30. His arrangement of the purpose is: "The divine purpose of the life-long union established in the process of marriage and illuminated by the New Testament are: (a) the fulfillment of the one flesh relationship (Matt. 19:5-6; 1 Cor. 7:5); (b) companionship and mutual helpfulness (Col. 3:18-19); (c) for the development of the moral and spiritual wellbeing of the spouses (1 Thess. 4:3-5; 1 Peter 3:7; Col. 3:16); (d) for the procreation and rearing of children (Eph. 6:4; Col. 3:21; Matt. 19:14)."

¹⁶Bailey, p. 50.

¹⁷Mal. 2:15-16 states: "Has not one God made and sustained for us the spirit of life? And what does he desire? Godly offspring. So take heed to yourselves, and let none be faithless to the wife of his youth. For I hate divorce, says the Lord God of Israel, and covering one's garment with violence, says the Lord of hosts. So take heed to yourselves and do not be faithless." The scriptural author does not condone a person taking the second wife even if his excuse is that he wants to follow the command of God to have children.

the Genesis account. In Matt. 5:32 and Luke 16:18 Jesus brands divorcing the wife and marrying another as adultery and states that the man who divorces his wife causes her to commit adultery. Franzmann observes that Jesus commented on creative design for marriage because even after God established pure and loving communion on the sexes, fallen man lusts in hot concupiscence upon the woman God has not given him.¹⁸ God's judgment, therefore, is due those who violate His design and undertake ending the marriage union. In Matt. 19:4-12 and Mark 10:5-12 Jesus answered the specific challenge of the Pharisees about the intention of God in marriage and, thereafter, stilled the disciples' fears that marriage was too dangerous for sinful man to undertake. Jesus noted that in the beginning God created male and female in the singular. He made Adam and then took Eve from that body which He had first made. She was truly part of him. She was formed for him to complement him in perfect union. That the two who go into marriage now should still have that same close, permanent union seems to be emphasized by Jesus since He uses the oi duo of the Septuagint even though it is not in the present Hebrew text. Although they begin as two distinct and unrelated persons, when they marry they are joined to each other by God, Who does not intend to have man separate them. The permission for divorcement by Moses does not change the will of God or His design,¹⁹ He permits it for sinful man to avoid possibly worse consequences.²⁰

¹⁸Martin H. Franzmann, Follow Me: Discipleship According to St. Matthew (St. Louis: Concordia Publishing House, 1961), pp. 45-46.

¹⁹Ibid., pp. 174-175.

²⁰Brunner, p. 354.

Creed finds that Jesus asserted "that the marriage bond was . . . in itself indissoluble."²¹ Elert carries the argument into another realm stating that if the child who is born of the union remains the child of both parents regardless of what happens to the parents, the child-parent relationship should preclude the dissolution of the marriage bond.²² The marriage bond by Divine intent, according to comment by Jesus, and for practical reasons should remain unbroken as long as both live.

When the disciples had heard Jesus' teaching on the permanency of marriage they observed, "If such is the case of a man with his wife, it is not expedient to marry."²³ They might have been saying that people are not perfect even when they want to be and everyone has times when he does not want to be perfect. Human imperfection opens the door to all kinds of difficulties and problems for which people have no fool-proof answers. Even if an answer may be found for a given occasion, the answer becomes non-applicable as time, places, and people change. Because of imperfection and uncertainty the disciples thought that it was advisable that people not marry. Those who lived after the disciples also needed a pattern for building good marriages. They needed the secret.

²¹ John Martin Creed, The Gospel According to St. Luke (London: MacMillan and Co., Ltd.; New York: St. Martin's Press, 1957), p. 208.

²² Elert, p. 87.

²³ Matt. 19:10.

St. Paul revealed the secret for successful marriage to the Ephesians²⁴ by drawing the analogy of the husband-wife relationship and the Christ-church relationship, which Robinson calls a practical lesson of love on the part of one and reverence on the part of the other.²⁵ Hulme notes that the analogy helps the marriage partners get a better understanding of Christ and the church while it also gives the Christian new insight into the beautiful relationship God has made possible in marriage. He says:

On the one hand the familiar relationship of marriage provides a meaningful mental image by which the human being can grasp the intimacy as well as the binding tie in the relationship of God and his people. On the other hand the idea that Christ and his Church form a marriage relationship presents an example of the marital ties after which human marriages should pattern themselves.²⁶

In the text the Apostle Paul first deals with the fundamental order of human life, the wife's subjugation to her husband and the husband's love for his wife, which issues into a vital unity pointing to the ideal consummation of humanity.²⁷ In equal self-surrender the wife is subject to the husband and the husband is devoted to the wife as the church is subject to Christ and He is Himself her savior. There is no harshness either in the subjection or in being the head, as

²⁴Eph. 5:22-33.

²⁵J. Armitage Robinson, St. Paul's Epistle to the Ephesians (London: James Clark and Co., Lt., 1928), p. 209.

²⁶William E. Hulme, The Pastoral Care of Families (New York: Abingdon Press, 1962), p. 18.

²⁷Brooke Foss Westcott, St. Paul's Epistle to the Ephesians (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., by permission of MacMillan Co., n.d.), p. 53.

noted by Best.²⁸ The headship becomes the ground of existence and takes on a responsibility which includes bestowing his affection through self-surrender. The result in a Christian society is that everyone is as worthwhile as the other members, said Chrysostom.²⁹ The wife, not as a less valuable being but as the helpmeet, accepts the headship of her husband. He bears the greater responsibility for directing the marriage because it is he who is to love and to demonstrate his love for his wife.

The analogy reaches a point of imperfection in that the husband does not redeem his wife in the manner in which Christ is the Savior of the church.³⁰ Westcott notes that in his self-surrender the husband might be called her savior in a lesser sense. The husband uses the love of Christ for His church as a pattern and measure for his own love for his wife.³¹ The husband will note that Christ loved her not because the church was so attractive but because He wanted to return her to the beautiful perfection she had at creation. Because of Him she became the beautiful and perfect bride. The test of the husband's love is whether he recognizes and treats his wife as a part of himself, providing tender affection and care and bestowing it even when she is imperfect, possibly irritating. Finally, through her he extends his life³² and they are one flesh in their children.

²⁸ Ernest Best, One Body in Christ (London: SPCK, 1953), pp. 172-173.

²⁹ Hulme, p. 22.

³⁰ Ibid., pp. 20-21.

³¹ Westcott, pp. 84-85.

³² Ibid., p. 85.

People do not follow the steps towards harmony in marriage simply because God has said that they should act properly. Together with giving direction God also promises to provide the strength to carry out the direction. He blesses the marriages by giving spiritual gifts and prospering their physical intimacies, the physical love for which they need not be ashamed before their Creator.³³ Although it may start as eros the love even between non-Christian marriage partners can develop so that it will stabilize and harmonize their union for the emotional benefit for all members of the family. They can practice self-giving love and devotion, which God blesses. But the fulness and riches available in marriage can better be appreciated by the Christian family which knows that God was not moved to love by a hope that His love might be returned. His love was so great that it enveloped the people He had made. God made the first husband and wife perfect. When they degraded their estate by sin, He did not abandon them. In love He gave His Son to redeem them, to reclaim them, to purify, heal and strengthen them through His work and word. With gratitude the Christians use their new life and strength to love Him and imitate Him. The mystery or new revelation to which Paul refers is the Christians' understanding of Christ's self-sacrificing love. His pattern becomes their ideal for marriage and family life. His love prompts men to love their wives even when they become unlovely. It moves women to forgive the husband who has not fulfilled his duty. Husband and wife become each others helpers, not judges. The children, also, are in the forgiving circle and nourished on love. The family is the place of the ministry of love.³⁴

³³Elert, p. 91

³⁴Winter, pp. 68-69.

When agape becomes the center of the home, then perseverance and faithfulness will be characteristic of that home and it will endure because the members will learn to understand and intelligently to serve one another. Each must practice agape and develop the determination to be faithful during the weak moments of the other.

Brunner warns:

We cannot build marriage upon love and be sure that it will stand, but we can do so upon fidelity. The vow of fidelity, which embraces all of the fluctuations of love, and all the variable factors in marriage, is the backbone of marriage; in it the unconditional element of order of creation is taken upon into consciousness, into a will conscious of its responsibility. Just as the structure of existence is the a priori of all particular experiences, and cannot be affected by their distinctive forms, so the vow of fidelity represents the constancy of the union of these two persons, independent of all fluctuation, both inward and outward. For this reason the bond of fidelity is quite different from the bond of love; the relation between the two may be compared with that between spirit and nature. Love and fidelity can only be identical if love is raised above the sphere of nature into the sphere of spirit. . . . it is very wrong to contract marriage without love.³⁵

As husband and wife help each other during weak moments and difficult times, their marriage takes on new significance and strength. Each partner succeeds with the other. The wife actually has a part in the success of her husband in his vocation. He shares in her joys and sorrows.³⁶ As in mutual faithfulness they share the life of each other emotionally, physically, and spiritually they will form a distinct union

³⁵Brunner, p. 360. Also note Bailey, p. 21, referring to Brunner's concern, notes that fidelity is a necessary growth tie during the growth stages of love.

³⁶Fields, pp. 42-43.

apart from all other relationships. Their oneness will be symbolized by their harmonious sex life, which is neither bestial nor angelic, yet brings pleasure, satisfaction, confidence, harmony, and self-respect to the partners as it fortifies their affection.³⁷

The chaplain who is thoroughly familiar with the design for marriage as it is given in Genesis and knows the source of self-surrender and redeeming love from Christ, described in Ephesians, is ready to help his people prepare for marriage as soon as he is also aware of the particular threats those marriages will face. The first one this study will deal with follows immediately after the paragraphs dealing with Scripture because it is a result of a disregard for the information given in the passages cited from the Bible. It is what Russel Dicks calls one of the great American lies that they were married and lived happily ever after.³⁸ Advertisements for almost every kind of product foster the belief that physical attractiveness and romantic love provide a perpetual idyl for keeping the marriage partners forever vibrantly entranced with each other. Marriage counselors attest to the real danger of the delusion by warning against it even more than the theologians. Marriage counselor Goldstein observes:

They think of marriage solely in biological terms and they live their married life on the biological level. They discover, however, in the course of time that the biological foundation of marriage possesses no degree of

³⁷Henri Gilbert, Love in Marriage, translated by Andre Humbert (New York: Hawthorne Books, Inc., 1964), pp. 71-72. Also DeWitt Miller, If Two Are to Become One (Elgin, Ill.: Brethren Press for the Cooperative Publication Association, 1960), pp. 47-48.

³⁸Russel L. Dicks, Premarital Guidance (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1963), p. 89.

permanency. On the contrary, the biological relationship loses its allure and potency earlier than many suspect. The man she married because of biological attractions soon finds that the attractions cease to hold him. And he then seeks other sources that he thinks will prove more interesting and pleasing. This means the beginning of the end of marriage. The biological relationship, no matter how intense in the beginning, may in many cases become in time not a bond of union but a barrier that separates man and woman from each other.³⁹

Examples of similar concern are noted in works of Bergler,⁴⁰
Bertocci,⁴¹ Bowman,⁴² Dicks,⁴³ Duvall,⁴⁴ Feucht,⁴⁵ Landis,⁴⁶ Lee,⁴⁷

³⁹ Sidney E. Goldstein, Marriage and Family Counseling (New York: McGraw-Hill Book Co., Inc., 1945), p. 168.

⁴⁰ Edmund Bergler, Unhappy Marriage and Divorce (New York: International University Press, 1946), pp. 71, 96-97.

⁴¹ Peter A. Bertocci, The Human Venture in Sex, Love and Marriage (New York: Association Press, 1951), p. 62.

⁴² Henry A. Bowman, Marriage for Moderns (Fourth edition; New York: McGraw-Hill Book Co., Inc., 1960), p. 153.

⁴³ Dicks, p. 84.

⁴⁴ Evelyn Duvall and Reuben Hill, Being Married (New York: D. C. Heath, 1960), pp. 49-50.

⁴⁵ Oscar E. Feucht, Helping Families Through the Church (St. Louis: Concordia Publishing House, 1957), pp. 193-194.

⁴⁶ Landis and Landis, pp. 121-143.

⁴⁷ Alfred McClung Lee and Elizabeth Briant Lee, Marriage and the Family (New York: Barnes and Noble, 1961), pp. 139-142.

Miller,⁴⁸ Morris,⁴⁹ and Robinson,⁵⁰ to name only a few of the counselors. The authors contend that a giving and unselfish love will contribute to permanence and happiness for the marriage.

Another damaging concept in America is that in a democratic society the husband should not be the head of the family. Marie Robinson makes the thrust of an entire book the fact that to be a wife who responds to the aggressive leadership which is characteristic of men is most satisfying to the woman.⁵¹ Fields says that many voices are deploring the fact that homes are being weakened because the husband is not really acting as the head of the home. The wives actually want their men to be husbands more than they want them to be partners.⁵² Hulme states that it seems as though the husbands are the ones now resisting the request that they resume the headship of the family.⁵³ Winter, throughout his work, points to the loss of the position of head of the family by the father

⁴⁸Miller, pp. 45-47.

⁴⁹J. Kenneth Morris, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960), pp. 128-138. Also J. Kenneth Morris, Marriage Counseling: A Manual for Ministers (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1965), pp. 147-164.

⁵⁰Marie Robinson, The Power of Sexual Surrender (Garden City, New York: Doubleday and Co., Inc., 1959), pp. 41-258, passim.

⁵¹Ibid., passim. Dr. Robinson, herself a physician and counselor, has written what the publisher calls the only book of its kind for the layman. The writer of this study has used the book extensively to help counselees understand that frigidity has emotional, environmental, and educational implications which may, but need not, have connections with the person's spouse.

⁵²Fields, pp. 39-40.

⁵³Hulme, p. 24.

as the source of trouble, such as the lack of unity, discipline, and purpose in present American families and American society.⁵⁴

Scripture does not prescribe a two-headed monster in marriage. It points to a union with a responsible head who is joined by the wife he loves, so that together they might serve God, each other, and society.

The Role of the Chaplain as Pastor

The family is the basic unit of society. It serves the individual and the units within society. Similarly the church serves her members and families. In family and church the members are interested in each other and serve one another in the many aspects of life, giving encouragement, support, strength, and guidance. The members build a common defense and help each other attain their goals and objectives. Brunner calls the church a worshipping community which must show its love for God in service to members of her community.⁵⁵ According to Hulme,

⁵⁴Winter, passim.

⁵⁵Brunner, pp. 534-535. He states: "The worshipping community cannot remain content with simply meeting for worship. The Communio sanctorum means more than just the coetus, an assembly for the purpose of worship. Where Christ is present He wills to create; for Christus non est otiosus. Faith must be active in love. The community of worship must become a community of life. What we said of the Church of faith, of the 'two or three who are gathered together in His Name,' is true also of the worshipping community, in so far as it really contains a living Church of faith. The communio must become communicatio omnium bonorum. In some form or another, or indeed in a variety of forms, Christian love must manifest itself in works of mercy, and in deeds of service, and this must manifest the reality of the 'community of worship, just as surely as love is the necessary sign and fruit of faith."

the pastor's direct interest in the church's members causes him to perform the

ministry of the loving Word of God as it centers in the Scripture and sacraments in the setting of the church. His pastoral challenge is to help people discover in a meaningful way the application of this Word to these life experiences and crises.⁵⁶

Thus the church and her pastors are interested in rendering services to her members, meeting their needs and making them an effective force for her mission.

Today's Americans are on the move, changing geographical location often. If the church and pastors are to serve the members, they must go with them or provide a ministry in the new locations. Military people are among the very mobile, being subject to move wherever they are needed. The church, the United States government, and the governmental agencies have felt the responsibility of assuring that military persons have the opportunity to exercise their spiritual life, especially during time of conflict. The responsibility of providing for the moral welfare⁵⁷ and giving religious opportunity⁵⁸ to military personnel has been laid on the commanders at the various echelons of

⁵⁶Hulme, p. 10.

⁵⁷"The Chaplain and the Air Force Mission," TIG Brief, No. 12, 23 June 1967, p. 2.

⁵⁸U. S. President's Committee on Religion and Welfare in the Armed Forces, The Military Chaplaincy; a Report to the President, October 1, 1950 (Washington, D. C.: U. S. Government Press, 1951), p. 3. It states in part, "Our traditional faith in freedom of worship makes it important for the Armed Forces to make appropriate provision for religious opportunities. Were there no provisions for a religious program in the Armed Forces, military restrictions in the Armed Forces could seriously hamper the individual serviceman's opportunity to worship and, indeed, might completely nullify it."

the military organizations. To implement a program for discharging the responsibility the Army, Navy, and Air Force commission certain qualified clergymen as chaplains to serve the religious needs of the members of their faith.⁵⁹ The chaplains also are advisors to the commanders in moral and spiritual matters.⁶⁰

The chaplains are supplied by denominations which endorse certain of their clergymen as chaplains and representatives of their religious bodies. As an example, the attitude of The Lutheran Church--Missouri Synod is expressed by her president, Oliver Harms, on supplying clergy so that the spiritual ministry may be fulfilled.

At the present time 120 pastors of our Synod are on active duty as chaplains in the United States forces. Excluding those aboard ship, 14 of our chaplains are now on active duty in Vietnam. Our church is providing a spiritual ministry to our young men and women scattered all over the world. In our name they serve the brothers and sisters in the faith as well as others in need.⁶¹

His church body expressed the same position in the 1967 general convention of the synod in its amending the function of the Armed Forces

⁵⁹ Ibid., p. 3. The commission reported, "Our Armed Forces fulfill their responsibilities for promoting the religious welfare of military personnel by placing the responsibility upon all commanding officers, by commissioning as specialists in the field of religion qualified clergymen to serve as officers in the chaplaincy, and by providing facilities and programs supervised by the chaplains."

⁶⁰ [Arthur Carl Piepkorn], Historical Review 1 July 1962 to 30 June 1963, Office of the Chief of Chaplains (Washington, D. C.: Department of the Army, n. d.), p. 32. The history records a check list for the Inspector General so that he is able to determine whether the religious and moral needs of the command are being met.

⁶¹ Oliver R. Harms, "Memo to My Brethren" May 1967 (St. Louis, Missouri: [Concordia Publishing House]), pp. 3-4.

Commission.⁶² It is a position which has grown out of studies dating back to the 1935 convention sessions of the synod⁶³ and implemented particularly during World War II, when pastors serving as chaplains gained appreciation for its opportunities to serve the church's people meaningfully.⁶⁴ The chaplaincy also provides the occasion, in addition to being a pastor to one's own people, for serving a larger portion of the citizens.⁶⁵ The military forces have been a fertile field because

⁶²The Lutheran Church--Missouri Synod, Convention Proceedings of the Forty-seventh Convention, July 7-14, 1967 ([St. Louis: Concordia Publishing House, 1967]), p. 162. Resolution 13-19 amends the by-laws to state in part, "B. Armed Forces Commission 15.23 General Duties The Commission shall. . . . c. endeavor to keep our Synod well represented in all branches of the armed forces by soliciting and processing applications for appointments as chaplains in the armed forces, Reserve Corps, and Veterans Administration. . . ." The resolution further directs the commission to assure that the chaplains are rendering the proper services and that they and the military members are provided appropriate literature.

⁶³Dale E. Griffin, "The Effects of the Participation of the Missouri Synod in the Military Chaplaincy During World War II on its Subsequent History," (unpublished Master's thesis, The Lutheran Theological Seminary, Philadelphia, 1964), pp. 11-12. He quotes the Southern San Joaquin Valley Pastoral Conference memorial to the 1935 Synodical Convention to seek and endorse chaplains to serve in both the Army and Navy in times of peace and war. The convention resolved to have the president to appoint a committee to verify assurances given the church and if the assurances were found to be correct that he was to appoint a board of five men as an Army and Navy Board for the Synod to assure that men who are appointed to serve as chaplains uphold the high principles of the church.

⁶⁴Ibid., pp. 24-25.

⁶⁵Ibid., p. 27.

the people in uniform have such a crying need.⁶⁶ Their youthfulness further demands that the mature spiritual ministry go with the personnel to provide stability and direction when the men and women make decisions which vitally effect their families and themselves.⁶⁷ Briefly, it works this way. The church designates a pastor as chaplain and the armed service commissions him as an officer⁶⁸ to serve the church's members in uniform wherever they may be sent. He is a man with status in the armed forces. He is a religious specialist who helps educate and guide all who need or require his services. The chaplain is a clergyman who provides worship opportunities for his people.

The spiritual and emotional needs of any military person changes from time to time as he gets different assignments and has to deal with

⁶⁶ Daniel F. Jorgensen, Air Force Chaplains (Washington, D. C.: U. S. Government Printing Office, Office of Chief of Air Force Chaplains, n. d.), p. 344. He published charts of a survey made during the early 1950's at Sampson Air Force Base reported by Chaplain George Wilson which supplies information that 45 per cent of the airmen reporting to active duty could not tell how many commandments there were and could not quote one of them. Eighty per cent of all reporting for active duty at that base felt the need for more religion. Jorgensen states, "Surveys indicated that military chaplains had one of the challenging mission fields of our time. Records show that they used this opportunity to help men find God."

⁶⁷ U. S. President's Committee, pp. 17-18.

⁶⁸ Chief of Chaplains Field Extension, "The Air Force Chaplaincy Invites You" (Washington, D. C.: U. S. Government Printing Office, 1966). The pamphlet describes the requirements for appointment to the chaplaincy and enumerates challenges and benefits for those who have been appointed.

different problems, so he goes to his chaplain for counseling. As a result the chaplain spends more time counseling than he spends doing any one other activity.⁶⁹ Through the counseling the chaplain learns to know his people and he can become increasingly effective in his teaching and preaching ministry. Although the chaplain may serve less time with a given person than a civilian pastor, the chaplain may know his people better. Being in their organization helps the chaplain identify with his people. The writer will demonstrate with cases from his files the breadth of the ministry the chaplain renders. Included are cases of serving the church, making mission contacts, establishing new church and worship groups, and counseling in a variety of circumstances.

Case 1. The setting was the narthex of the chapel immediately following the weekly communion service. Boyd D. approached the officiant with

Chaplain, this is my last Sunday here. I want to thank you for everything you have done for me. You made worship as meaningful as it was at home. Sometimes you were much more direct here because you were always talking of just the things bothering me.

The chaplain remembered that Boyd had never come to him with a problem, but he had been at communion almost every Sunday. The chaplain responded, "God be with you at your next assignment." Three days later the chaplain received a letter from Boyd's mother, who said:

We are very proud of Boyd. He has always been conscientious and faithful to his church. His father

⁶⁹Jorgensen, p. 265.

and I want to thank you for providing communion when he had to learn to think and act like a soldier.

The chaplain concluded that Boyd was a part of the church at work.

Case 2. James A. saw the chaplain by appointment to explain:

My wife has been after me even before we were married that I should join the church, but I always felt I could handle anything. Now the training is really rough and I miss her terribly. I think I could use some help from somebody, maybe from God. And my wife is coming to see me at Christmas. Do you think I could be baptized by then and surprise her? I think it's the best Christmas present I could give both of us.

He enrolled in the class and met his own deadline, but he could not keep his activity a secret. He was so proud he told her well before Christmas. His life was very different from the way it had been before. James made several private appointments to discuss how he could adjust his living. His wife was thrilled by what she noticed during her visit. Even his mother-in-law took time to write a letter of thanks to the chaplain.

Case 3. Kenneth M. came to his first appointment flushed and trembling. The palms of his hands were wet with perspiration. Stammering a bit Kenneth began

Chaplain, I don't know what to say. I've never talked to a preacher before, but I need help and I have no one else to talk to. You said last Saturday we could talk to you if we wanted.⁷⁰ It all started when they cut

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All personnel receiving basic training at Amarillo Air Force Base must attend an orientation given by the chaplain to the men of his faith during their first week of training. Approximately 80 per cent of the personnel attending the briefings between April 1966 and September 1967 admitted to being moderately to severely homesick.

off all my hair. I used to have long, wavy hair. Man, the girls really liked that. Now I'm nobody. Everybody is always yelling at me: "Airman, shape up. You don't know how to do anything, Airman." I can't take any more. I went to church last Sunday for the first time in four years.⁷¹ It helped for a while. Do you think God would really help me?

After half an hour of talking and emotional unwinding, Kenneth ended with, "Well, this sure has helped me. Can I come back? And another thing. I've never been baptized. Can you baptize me?"

Kenneth joined the doctrine study group, but the chaplain noted his absence from the third session. Two men from his flight said Kenneth had been transferred to a special training flight. He could not run the mile fast enough and did only sixteen push-ups at one stretch. The class was interrupted twenty minutes later by a long distance telephone call. It was Kenneth's mother on the line asking

Could you see Kenneth and maybe his C. O.? He is so afraid. His arms and legs have always been weak. He never could do many exercises and the sergeant thinks Kenneth isn't trying. He called me and said he may try to go AWOL. He had sneaked away to call me but he said he would do what you say, so please, hurry.

Kenneth spent much of the next hour in the chaplain's office crying and saying, "I can't take any more. I know I can't make it." He seemed to hear little of the chaplain's, "I know it's tough, but isn't there some way you can make it. It's no disgrace to take a little longer to build yourself up. You can still do it." He was

⁷¹During the eighteen-month period more than two-thirds of all basic trainees attended religious services on the average Sunday. Large percentages admitted to having rarely attended services or to having attended irregularly as civilians during and following their high school years.

back in classes and ten days later he beamed

Chaplain, you can be proud of me! I'm getting back into a regular flight tomorrow. When you told me you knew I could make it, I decided I couldn't let you down. Nobody had ever told me before I could do something hard. They always felt sorry for me and said I wouldn't have to do hard things--that is, until I got here. I prayed, Chaplain, and I got up after everybody else was in bed and I practiced. God really helped me!

Kenneth finished both his training and his class work for baptism without any doubt about what he should do. Just before shipping from the base he came to the office and said

I came to say goodbye. I'm going home for ten days to see Mom and Dad and my sister. They're all going to St. Stephen's and started instruction since I told them how God helped me. But I've got to see my brother too. He's in the Navy brig because he went AWOL. I have to tell him that God can really straighten you out. You don't have to run away. I sure wish he had come here with me.

Case 4. Marilyn K. was an enlisted Technical School student who raced through her words in a high voice coming through tense lips at the first meeting.

Chaplain, I don't know why I joined. There are so many guys and they all seem to think about the same thing. Even if I walk back just from the club with a fellow I just keep thinking, "When is he going to try?" I'm scared. And sometimes I think, "Who would know?"

She revealed that she had been in college one year, but dated little. Her Mother and Dad could not help her much because they had never dated anyone except each other. She was highly religious and a little out of touch with reality. She concluded, "How can the guys tell that I don't know as much as the other girls? They say guys don't try to get fresh with them." Marilyn discovered that she wanted someone older and more

stable to talk to and to reassure her that she need not throw away her standards. Chapel and Bible Class⁷² were a "must" for her every Sunday, but they were not quite enough. Like her fellow-students, she was no longer so preoccupied with getting through training. She was beginning to look seriously for a suitable husband. Not all of the fellows were just out to sow wild oats either.⁷³ She was quiet but very busy taking notes during the premarital clinic she attended two weeks before she left for her permanent assignment.⁷⁴ She had started dating one fellow regularly but it was all quite casual while the majority of the others at the clinic had definite marriage plans.

Case 5. Mr. and Mrs. B. were a middle-aged childless civilian couple who had come to serve as teachers for the island's youth about eleven years before the chaplain was assigned to a base on the island. They often kept students in their own homes and encouraged them in many ways to get a formal education. The chaplain met the couple at the communion service. As soon as they found out about the schedule, they attended communion weekly. They worked diligently with the

⁷²Approximately 10 per cent of the non-Roman Catholic basic trainees attended Sunday Bible classes taught by the writer at Amarillo in the fall of 1967.

⁷³During the time that trainees have been in technical school they have responded well to entering doctrine classes taught by the writer for the purpose of preparing the students for baptism and/or church membership.

⁷⁴Approximately 20 per cent of the technical training students at Amarillo between April 1965 and September 1967 attended the premarital clinic. Their number exceeded the combined totals of those obtaining counseling for all other reasons.

chaplain, gathering people, searching for property, and spearheading negotiations for the church body so a service center could be opened and a civilian clergyman installed before the chaplain left on another assignment.

Case 6. Charles S. made his presence known early in the pre-marital clinic as the chaplain was making the introductory remarks to the finance officer's presentation. Charles loudly observed

I know all about you guys trying to talk us out of getting married because you say we don't have enough money. I used to live close to a base and ran around with fellows who had been to see the commander and the chaplain. Well, they said they got tired of just running around with nothing really to do. They got married and they are making it.⁷⁵

Charles was talkative throughout the sessions, but became contemplative when the group discussed the responsibilities of parenthood implicit in marriage. They observed that children, especially boys, consider their father the wisest and strongest person in the world and would pattern their lives after the father. After the clinic Charles asked for an appointment to discuss his own readiness for the responsibilities of

⁷⁵Thomas A. Harris, Counseling the Serviceman and His Family (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1964), passim. The boredom of just waiting for something to happen as emphasized by Harris may be slightly overdrawn, since a large portion of the military jobs do offer some challenge, however, few military people have an all-consuming interest in their jobs. Although the Armed Forces emphasize the importance of military people become active in their community and its organizations, single or separated members usually find it difficult to step into community projects and sometimes justifiably feel unwelcome. Boredom is a natural result and fosters erratic behavior.

marriage and parenthood. He decided to discuss postponing his wedding about a year. He thought his fiancée's father would support his suggestion.

Case 7. Sergeant Robert D. took the chaplain aside as he came into the area on visitations. The sergeant was twenty-seven years old and very handsome. He said his problem was complicated.

I came home one afternoon and the house was empty. My wife, Kathy, had left a note saying that she was taking our two boys to her parents, fifteen hundred miles away. That was three months ago. When I called her the next day she said that ever since I came back from the tour in Europe and she became pregnant and had Sean, I really showed that I didn't know anything about women. Well, first I went to talk with my pastor. He said she had seen him before she left but was not willing to reconsider her decision. He said I would just have to wait until she changes her own mind. She also told the pastor that she hates me because she thinks I don't care for her or the children. Then I decided to learn more about women. I got two books on sex. Then I called Kathy and told her I was willing to learn, but she said she didn't believe me. So I told her I was seeing another woman. It wasn't true, but I wanted to make her jealous. Well, Chaplain, in another month I was so lonely. I met this widow whose husband died about two years ago. It was just two lonely people. She has been spending two or three nights a week at my house for the last month. Now I've learned what those books said about sex. What should I do? I can't just leave Kathy and the boys. The other woman is getting serious and Kathy's mother thinks the worse about everything. I can't talk to my pastor. He doesn't know how it has been. I've had to go overseas twice without Kathy--four years altogether. I always stayed true to her and now this happens.

Robert spent twelve sessions with the chaplain and the chaplain had forty-five minute long distance telephone sessions with Kathy before Robert left for another station. He was going to try to take Kathy and the boys along to the new assignment. She was not sure she would

go along, but the two were beginning to communicate for the first time since the first blush of romantic love had begun to wear off. They had married without formal preparation or study and had never obtained competent marriage counseling together. Kathy was just beginning to understand that in counseling someone is helping the counselee work through his problems and that a family crisis is not solved by trying to blame the failure on the partner nor by "teaching him a lesson."

Case 8. Mrs. H. was a twenty-seven year old wife of a sergeant. She related very matter-of-factly, "Pat and I are having sex problems and I went to see the doctor to find out what was wrong with me. He examined me and told me that you would be able to help Pat and me more than he can." The couple had been married eleven years after a three-month courtship while she was working as a waitress about fifty miles from her parents' home. She had been unhappy at home and had left twice before for shorter periods of time. Pat was stationed at a small site and was very lonely. ⁷⁶ Mrs. H. related well, but Pat came for only one counseling session. "Our marriage couldn't be better," he insisted. Subsequently Mrs. H got a job to get out of the house and let Pat take care of their three children part of the time. She no longer had time for counseling. Three months later Pat was assigned to Vietnam and within six weeks Mrs. H. was back saying, "Chaplain, I need help. My finances are a mess. I don't know how to handle money, but I can't let

⁷⁶ Landis and Landis, p. 166. They state that during times of military service men will experience the most lonely part of their lives, which is a factor encouraging many to marry.

Pat know because he would become furious. He is also moody in his letters and is suspicious of me." The chaplain referred her to the personal affairs office to get assistance in money management and budget planning. In another month Pat sent a letter to the chaplain explaining that his marriage was on the rocks and asked the chaplain to help him. It was the following month that Pat called the chaplain at two o'clock in the morning. "I managed to get a TDY trip back with some leave time to see my family," he related. "I came home to surprise her and she almost kicked me out of the house, so I gave her a piece of my mind. She ran out, got into the car and left." Pat decided that she would be back and they could come by the office in the morning. Nothing could be accomplished in a joint session. Pat's session produced little more than his pitiful, "I don't know what I'll do without them. If it will not work out, I hope I'll never come back from Vietnam." Mrs. H. was wielding threats to cover her own frustrations and insecurity. Life was so miserable that Pat left by bus rather than plane for his TDY duty so he would use up time traveling. When he got back to Vietnam Pat sent his wife some money he had earned working at the club in extra duty time. She used it to clear up some of her debts. In another three months Mrs. H. was back saying

I found out it cost me more to have the children taken care of than I earned. I am staying at home but I met David and he has come to see me several times. We did not do anything wrong, but I think I'm beginning to love him, but I shouldn't. How do I stop it?

After several counseling sessions Mrs. H. had decided to agree with Pat to go for counseling to a competent professional when he came back for his next stateside tour. David was out of the picture and Pat and

his wife were both willing to try to rebuild their marriage after eleven years of comparative failure.

Case 9. Sergeant and Mrs. C. came into the office on short notice. He was sullen and she was determined. She said their fight last night was their final one unless he saw the chaplain with her. Neither could relate calmly in the presence of the other, so the chaplain saw them separately twice per week for two months. By then he could sympathize with her and understand her a bit. He began to relax more in her presence and did not need to be with the fellows so often. She found that although the couple had three children, she was frigid and had turned her attention too much on the children without also being a good wife. He helped her by taking a greater interest in the children. He even found that they could get constructive help for the family in a religious atmosphere which was not as legalistic and severe as his wife had experienced in childhood.

Case 10. Dale R. had been overseas six months when he came to see the chaplain.

My commander won't let me go home. Here are some letters from my wife that will show you I just have to go back to fix my marriage up. She's going out with a buddy I had and she will sue me for divorce. You can see this is an emergency.

The chaplain explained that according to military regulation a divorce suit does not constitute an emergency for the man. They would need to find a way to do something constructive while he remained at the overseas station. Dale then revealed that they had not planned to be married until six months later, but when he got his overseas assignment

with only a month to report they decided to go ahead with the wedding before he left. She could continue to work until he came back and they would collect about a thousand dollars more pay through the Class "Q" Allotment. But neither one ever really felt married until now. Dale could not stand to lose her.⁷⁷ As a constructive program, Dale decided to study the meaning and design of marriage and the potential joys it held for them. Dale would send his findings and the chaplain would write to Mrs. R. also to tell her of Dale's concern and encourage her to make a study with Dale. Mrs. R. even agreed to make plans with her husband on how to begin their marriage upon his return, since they did not really get a start before he left. The chaplain dropped out of the picture actively after two months, but Dale had a cheerful word every time he saw the chaplain and regularly referred his friends to him.

Case 11. Airman David T. could be called a recklessly determined young man who brought his young wife overseas without permission. When he convinced his commander that she had no place to stay in the states, the commander granted him permission to live off base with her. David brought his wife to instructions so she could be confirmed before their baby was due to be born. They wanted to be together in the same church and have the baby baptized after his birth. David's work was highly

⁷⁷ *Ibid.*, p. 164. The authors note that when a couple must separate soon after their wedding they may not get that married feeling. They have not accustomed to married life or of thinking of each other as part of one another. The writer of this study sees them as not having achieved the fulness of "one flesh" in the emotional and adjustment sense of marriage.

praised by his supervisors and he was promoted rapidly, but one day as he was riding to work on his motor scooter, their only means of transportation, it slipped and spilled him. He got up, went to his station and completed his day's work. After dinner he suddenly became unconscious and died three hours later. The autopsy revealed internal injuries at the base of his skull. The young widow, who had been completely dependent on her husband, needed to make decisions about burial, her own return to the states, finding a home for herself and the baby, and covering her expenses. Personal Affairs officers, Air Force Aid Society, Red Cross, family services, and David's home church and pastor all cooperated with the chaplain to help the young mother and her child return to the states.

Case 12. Major M. from the SAC alert forces sat down with the chaplain to eat lunch because he wanted to discuss one of his crew members. "It's hit us again," he began.

It looks as though we have another marriage going down the drain. How true that this crew duty breaks up the homes! Mrs. B., my radar man's wife, called me a week ago to tell me of their troubles. He's jumpy when he gets off one of these tours and won't take care of the things that have piled up while he's been on the pad. She said she nagged him a bit and now he is apparently seeing another woman. I'm afraid to get mixed up in this because I have to depend on him on our missions. Can you take over if I send her to you?

The case was resolved in a month because both could relate well and analyze their problems. Their marriage, however, still looked immature to the chaplain as the crew left for action against the military enemy.

A tabulation of the cases shows that a majority of them deal with marriage and the family. Chaplains' reports show that they do more family counseling than any other kind.⁷⁸ Furthermore, counseling is reported to take the largest slice of their time. In the course of the counseling of the cases cited, the participants in Cases 7, 8, 9, 10, and 12 acknowledged that they were probably not ready for marriage when they undertook it. They did not have adequate counseling, they concluded, consequently they were unaware how devoted they would have to be to make their marriages permanent. They had not given much thought where they could obtain adequate assistance.⁷⁹ It is the contention of this writer that an understanding of human nature and the social sciences may assist a counselor to serve the military members, but to work adequately with them as they build and improve their marriages, he needs to know and accept as practically useful the scriptural bases of the family. The entire function of the chaplain, then, becomes pastoral work in the strictest sense.⁸⁰ From the time the new recruits

⁷⁸ Jorgensen, pp. 267-274. He cites Martin Scharlemann's article, "The Military Chaplain as Counselor," in Pastoral Psychology, March, 1959. Jorgensen also reproduces a composite of Air Force chaplains' reports to substantiate the claim that counseling is the chaplains' most time-consuming and demanding activity. His report and study further shows that marriage and family counseling occupy more of the chaplains' time than any other type.

⁷⁹ Morris, Premarital, p. 180. He thinks that premarital counseling may be the most important part of pastoral care because of its continued significance in the lives of the people.

⁸⁰ John H. C. Fritz, Pastoral Theology (Second edition, revised; St. Louis: Concordia Publishing House, 1945), pp. 172-173. Fritz considers preaching as the most important duty of the pastor, but he contends that the pastor must always be a Seelsorger, looking after the welfare of each member. The chaplain fits his picture.

arrive at the military station the chaplain can take an interest in them and keep the church with them when the civilian clergy cannot be with them. The trainees frequently accept the chaplain and his ministry before that of the civilian because the chaplain belongs to their organizations, goes where they go, abides by the same regulations under which they work, experiences the same kind of family separations they go through, and, therefore, probably can understand them better. His competence and his peoples' trust go hand in hand. He serves because his people need him to render the service for which he has been called and commissioned.⁸¹ This writer concludes that the chaplain is the pastor with a valid ministry to an unorganized, yet valid, congregation.⁸²

⁸¹Herbert T. Mayer, "God at Work in Christian Congregations," keynote address at the Lutheran Laymen's International Convention in Lincoln, Nebraska, 1964 (n. p., n. d.), *passim*. He maintains that the shape of organization of a worshiping and serving group does not determine whether it is the church. On page 15 he states that "the function of forgiveness and koinonia can take place apart from any traditional forms of the congregation." The writer contends that the chaplains' "congregation" perform the functions of forgiveness, love, worship, and service under the leadership of called and ordained pastors, chosen by the church at large through her representatives to the armed forces.

⁸²The writer has reached his conclusion on the basis of the application of Scripture by theologians in which they outline the necessary functions of the church, the lack of specific organizational requirements in Scripture, and the theologians' concept of pastoral function. Acts 20:28 and 1 Peter 5:1-5, as examples, indicate the love and care pastors should have for their members. The cases cited in this study show, in the opinion of the writer, that the chaplains are, indeed, serving as shepherds under the great Shepherd, Jesus Christ.

CHAPTER III

SOME APPROACHES TO PREMARITAL GUIDANCE

Methods in Being

Throughout history young people contemplating marriage have received advice and training from the older and more experienced so they may better fulfill their roles as they were accepted by their society. As mentioned in chapter one, the husband-wife roles in American society are not well defined. They rest on traditions from many cultures throughout the world, modified radically by American industrialization, mobility, economics, and exposure to philosophies and behavior patterns foreign to each other. Churches and social agencies have become sufficiently concerned by the many marriage failures that they are interested in helping them survive the stresses. They are developing approaches to assist marriages in being and to help the people about to be married to prepare themselves better for it.¹ The approaches in this study are limited to those with descriptive literature and appear to this writer to be basic in methods now in use at military installations or seem to have validity and promise in the service environment.

The first method to be considered is used and described by J. Kenneth Morris. He helps a couple "evaluate their relationship in

¹J. Kenneth Morris, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960), p. 39.

view of their approaching marriage and acquaints them with ways by which they may build a happy and successful marriage," he says.²

The help he gives is his prescription based on his diagnosis of the particular need of the couple, hence he arranges for the premarital guidance to be given to couples individually and the number of sessions vary with the requirements of the couple. He expects to have no less than five sessions with each person. The meetings are: (1) an interview with the couple together, in which he diagnoses their needs; (2) at least three sessions with each partner separately in which he deals with the problems they have; and (3) a final session with the couple together.³ Since sessions last between one and one-and-a-half hours each, the counselor spends a minimum of eight hours per couple. If they have special problems the cases take longer.

Morris first acquaints the couple with the Declaration of Intention of the Episcopal Church and the declaration's implications for establishing a Christian marriage as opposed to an ordinary union.⁴ In normal discussions he touches on maturity, frustrations, tolerance, understanding, love, husband-wife roles, minister-counselor roles, expectations of the couple, the church's interest in the marriage, the God-church-state-couple relationship, and marriage as a mystical union.⁵

²Ibid., p. 15.

³Ibid., p. 19.

⁴Ibid., pp. 29-61, passim.

⁵Ibid., pp. 72-86.

He extends the time for counseling when the couple has a special need or is being married under special circumstances. The circumstances include having a physical handicap, the couple being forced into marriage, widows and widowers, those with wide age differences, and those of different nationality, socio-economic strata, or religion.⁶ In certain instances he advises persons with one or more of the special circumstances against marrying each other. Morris gives clues to the manner he handles given cases, which, in the opinion and experience of this writer, may not always be the only or even the best method of handling the problem. As an example, when he deals with the cases of pregnant girls he (1) gives extended counseling including the parents, (2) tries to have the parents accept the situation as it is, and (3) have parents support the marriage. The writer's question is why Morris does not point out the high failure rate of marriage apparently contracted because of pregnancy and propose examining alternative solutions to the problem besides marriage. Agency-adoptive plans are not suggested by him, even when the couple is very young and does not show good signs of emotional readiness for marriage.

Normal guidance, according to Morris' plan, includes discussions concerning the needs of the individuals within a marriage,⁷ such as safety, security, love, esteem, self-acceptance, adequacy, and self-actualization. He deals with the difficult areas of adjustment⁸ mentioned by other students. He includes finances, social and recreational

⁶Ibid., pp. 97-126.

⁷Ibid., p. 127.

⁸Ibid., pp. 142-159.

activities, in-law relationships, religious activities, mutual friends, and sex relations. He acknowledges the prominence of the subject of sex in our society and advises that the minister prepare himself to discuss the subject competently with the young people.⁹ He concludes that the minister is in a position to contribute a great deal to the marital happiness of the new couple,¹⁰ and is thereby fulfilling one of the most important, if not the most important pastoral function.¹¹

Stewart proposes a plan which is less structured in the number of sessions or study material. He places more emphasis on using tests and inventories to determine the needs of the couple. His proposed topics for person-centered teaching of marriage comprehension include the physical, economic, psychological, and religious sides of marriage.¹² He demonstrates that he possesses the high degree of knowledge and skill to make his approach successful. Any one using his plan, would, likewise, need a background of considerable training and knowledge.

Hine produced a manual, Grounds for Marriage, and a companion, Your Wedding Workbook, which outline a twelve-week preparation and planning schedule.¹³ He includes happiness prediction tests and forms

⁹Ibid., pp. 160-174.

¹⁰Ibid., pp. 180-182.

¹¹Ibid., p. 180.

¹²Charles William Stewart, The Minister as Marriage Counselor (New York: Abingdon Press, 1961), pp. 50-59.

¹³James R. Hine, Grounds for Marriage (Third edition; Danville, Ill.: Interstate Printers and Publishers, Inc., for McKinley Foundation, Champaign, Ill., 1963). The companion book is: Natalia Belting and James R. Hine, Your Wedding Workbook (Third edition; Champaign, Ill.: McKinley Foundation, published by The Interstate

which he says may be used either by the couple alone or with a counselor. His manuals contain helps so that the couple may formulate specific plans for their wedding and for setting up their household. His plan provides for six premarital meetings and one follow-up meeting with the clergyman. He deals with mutuality and differences in opinions and attitudes, comparison of the couple's personality traits, sex knowledge, facing facts of religion in marriage, the wedding practice, and the final interview with the clergyman. He has an extremely detailed outline for the planning of the wedding ceremony itself but much less material for the study of the purpose of marriage and guidance for developing harmony in marriage than the other authors cited.

Granger Westberg presents a more elastic approach to premarital guidance which may develop into group study rather than individual counseling.¹⁴ His second chapter introduces a rather simple inventory which he intends as a helpful guide to the counselor as well as a stimulus to the thinking of the young people. His entire approach is simplified so that a minister not particularly sophisticated in

Printers and Publishers, Inc., Danville, Ill., 1963). These manuals are designed to be used by the couple and the clergyman or by the couple alone if they obtain assistance in interpreting their test results. It is noted by the writer of this thesis that the manuals by Morris and Stewart are intended to guide the clergyman or counselor, who, in turn, guide the couple. The programs do not provide the participants a volume which they can work with in their study, to write in information and observations.

¹⁴Granger E. Westberg, Premarital Counseling (New York: Department of Family Life Division of Christian Education of the National Council of Churches of Christ in the U. S. A., 1958), passim. Also Granger E. Westberg, Premarital Counseling Guide (Philadelphia: Fortress Press, n.d.), passim.

counseling training may operate the program. Westberg proposes that the young people from neighboring churches might be brought together so that they might have a richer experience during their marriage preparation. Although he proposes the four session "Preparation for Marriage" course of the Planned Parenthood Association of Chicago, Illinois, Westberg is more casual in his approach to what is to be contained in the course or how it is to be covered. His plan allows (1) exchange of ideas among the young people who would be attending the sessions; (2) wider experience range and more specialized knowledge by introducing professionals from other associated disciplines in the community, such as physicians, teachers, and economists; and (3) additional opportunity for couples to pursue privately what has been suggested for study in the public sessions, hence a more intense concentration on the significance of marriage to the community as well as to the couple in particular. Westberg warns against giving the couples "talks" during the private sessions and against "sermonizing" in the group meetings. His primary emphasis is on group dynamics and exchange. He has cautions about the size of the group so that the more timid will be encouraged to take part in the exchanges and become intimately involved in the learning process. He sets the maximum at sixteen participants.

Westberg's approach would lend itself to a family life education program within a church or to a program within a youth education program so that also those could be involved who are not imminently planning marriage. The participants could, thereby, begin earlier to plan wisely for the proper time for their marriage and, perhaps, choose a marriage partner with compatible ideals and goals to those they hold.

A danger in Westberg's approach is that the needs of some young people may go unrecognized by the less carefully trained coordinator even if the participants completed their inventories. To minimize the danger the coordinator could share the results of the inventories with his professional leaders with the caution that they would divulge no confidences. Westberg further suggests that the couples still individually speak to the minister and work through the areas vital to their marital understanding and happiness.

Hulme suggests that the Roman Catholic pre-Cana plan may profitably be studied by others also.¹⁵ Because each diocese is free to develop its own program, variations will appear from place to place. The considered needs of the people, the competence of the leaders, and the number of persons participating will vary the presentations to a degree. Some of the materials are standard, but guides are produced locally. Non-ecclesiastical leaders also obtain pamphlets, charts, and booklets from educational institutions, government agencies, and commercial organizations. The plans which the writer has examined are those of the Archdiocese of St. Louis and some Air Force programs connected with Cana conferences.¹⁶

¹⁵William E. Hulme, The Pastoral Care of Families (New York: Abingdon Press, 1962), p. 59.

¹⁶John A. O'Brien, Happy Marriage (London: W. H. Allen, 1956), p. 79. He dates the origin of the Cana conferences to a meeting of twenty-seven couples in St. Louis in 1944. He does not describe the pre-Cana conferences in detail. On p. 81 he stresses the importance of the conferences as follows: "A painstaking study, extended over many years, of causes of marriage failure had deepened our conviction that more than 200,000 divorces could be prevented each year through such careful and intelligent preparation for the most serious and fateful step which a young person can take in all his life."

In the St. Louis archdiocese each parish selects two host couples for each series of meetings. These hosts are to be present for every session, to be familiar with all of the material and property used. They assure that the materials are distributed or exhibited and that properties are in place. They greet the participants as they arrive and register them and issue certificates at the completion of the series. They open the meetings, introduce the speakers, and handle the question box.¹⁷ The series for which the couple serves has five sessions which include the following presentations:¹⁸ (1) a priest speaking on canon law, (2) a lawyer on civil law and a home economist discussing family finances, (3) a married couple leading a discussion on harmony in marriage, (4) a physician presenting an approach to the physiology of marriage, and (5) a priest on the sanctity of marriage.¹⁹

The materials which the leaders provide for the participants indicate what they consider important for the prospective bride and groom and the material indicates the direction and emphasis of the presentation. In conjunction with the presentations in St. Louis the

¹⁷Robert F. Kaletta, "Information Sheet for Host Couples, Pre-Cana Conferences Archdiocese of St. Louis" (n. p., n. d.), mimeographed.

¹⁸Robert F. Kaletta, "General Information Sheet, Pre-Cana Conference Archdiocese of St. Louis" (n. p., n. d.), mimeographed, single sheet.

¹⁹"Organization and Procedures for Pre-Cana Conferences, Archdiocese of St. Louis" (n. p., n. d.), two pages, lithographed.

priests make available "Engagement,"²⁰ "The Canon Law of Marriage,"²¹ "Make Your Home a Little House of God,"²² "How Husbands Fail in Marriage,"²³ "How Wives Fail in Marriage,"²⁴ and Beginning Your Marriage.²⁵ The lawyer's outline deals with home, death, insurance, adoption, purchases other than home, bankruptcy, and general principles.²⁶ The home economist appears on the same evening and follows the outline of "The Economics of Marriage"²⁷ and she makes available a folder from

²⁰Irving DeBlanc, "Engagement" (Washington, D. C.: Family Life Bureau, 1961), pp. 1-48. It expresses the purpose of engagement as preparatory to marriage.

²¹"The Canon Law of Marriage" (n. p., April, 1965), two pages lithographed. It lists Canon Law, Marriage, Pre-nuptial Investigation, the Indissolubility of Marriage, and Marriage and Morality as topics for discussion.

²²K. Eberhard, "Make Your Home a Little House of God" (Liguori, Missouri: Liguorian-Queen's Work Pamphlets, 1966), pp. 1-24.

²³D. F. Miller, "How Husbands Fail in Marriage" (Liguori, Missouri: Liguorian-Queen's Work Pamphlets, 1966), pp. 1-24.

²⁴D. F. Miller, "How Wives Fail in Marriage" (Liguori, Missouri: Liguorian-Queen's Work Pamphlets, 1966), pp. 1-24.

²⁵Michael Schiltz *et al*, Beginning Your Marriage (Eighth printing, Revised edition; Chicago: Delaney Publications, 1960), pp. 1-112. This work has brief treatments of goals, history, adjustments, roles, love, applicable laws, sex life, and special problems in marriage. The authors effectively outline much of the conference material so that the participants can look ahead to what will be on the program and prepare for its discussion. They can, of course, also review and recall materials which have been presented.

²⁶"Lawyers Pre-Cana Outline" (n. p., n. d.) two pages, lithographed. It lists an exhibit of a Lease, Earnest Money Contract, Title (abstract), Closing Statement, Deed of Trust and Note, Warranty deed, Will, Chattel Mortgage and Note (automobile and other), Summons, and Subpoena.

²⁷Jeanne O. Dean and Olyne Jeffries, "The Economics of Marriage" (n. p., n. d.) two pages lithographed.

the University of Missouri with the following material enclosed: Personal Money Management,²⁸ "Ways to Manage Your Money,"²⁹ "How to be a Better Shopper,"³⁰ "Our Household Inventory,"³¹ "Our Valuable Papers,"³² and "Unemployment Insurance."³³ The married couple speaks of maturity as it applies intellectually, emotionally, socially, physically, economically, and spiritually.³⁴ Physicians, without a standard handout, discuss male and female differences anatomically

²⁸Personal Money Management (The American Bankers Association, 1962), pp. 1-58. It touches on almost all aspects of the use of money for the family. It is simply written.

²⁹Louise Young, "Ways to Manage Your Money" (Madison, Wisconsin: University of Wisconsin, College of Agriculture in cooperation with the U. S. Department of Agriculture, 1959), pp. 1-8. This pamphlet provides a good form for maintaining a record of what is spent.

³⁰"How to be a Better Shopper" (Cincinnati, Ohio: Sperry and Hutchinson Company, n. d.), pp. 1-12. It contains tips on what, where, and how to buy the family's needs.

³¹Mary Johnson and Louise Woodruff, "Our Household Inventory" ([Columbia, Missouri]: University of Missouri in cooperation with the U. S. Department of Agriculture, 1959), pp. 1-20. This is a book of forms so that the householder may list everything he purchases or owns for the five year period.

³²Mary L. Johnson and Louise Woodruff, "Our Valuable Papers" (Columbia, Missouri: University of Missouri in cooperation with the U. S. Department of Agriculture, n. d.), pp. 1-8. It provides for a listing of all of the family's valuable papers and a record of where the family keeps them.

³³Missouri Division of Employment Security, "Unemployment Insurance" (n. p., n. d.). The tract lists the rights and responsibilities of workers in supporting and collecting unemployment program benefits.

³⁴Robert F. Kaletta, "Information Sheet for Host Couples" Pre-Cana Conferences Archdiocese of St. Louis, n. d.

and emotionally. They speak on sexual intercourse with its functions and considerations, on contraception, and on fidelity.³⁵

The pre-Cana plan uses professionals within their own fields. All of the leaders serve without pay on a volunteer basis, thereby assuring that only the genuinely interested professionals will be leaders. The leaders do not have completely set presentations, but they explore problems and help find suggestions and solutions to the problems which they believe the couple will face. Even their method is indicative of the approach which the couple may use after they are married and face a problem. Within the setting of the church the prospective bride and groom see people who are interested in them and their future. They see their fellow-church members contributing their time and knowledge to help them build a durable foundation for future happiness. Such pre-Cana experience encourages them to make a very serious effort to make their marriage succeed and it will cause them to be inclined to look to the church for assistance when they encounter serious problems in their marriage.

Common Elements of the Methods

A strong teaching element is evident in all of the methods which were investigated. The authors consider the imparting of knowledge as preventive therapy because they have determined that many marriages

³⁵Clifford R. Kaskie, Richard I. G. Mucherman, and Joseph M. Krebs, "Sex Problems: Marriage Counseling" (n. p., n. d.), pp. 1-4. Lithographed with bibliography.

fail because the partners are not equipped with the knowledge to deal with their problems, they do not have a clear picture of a workable marriage in their circumstances, and during the teaching sessions the couple can be motivated to resolve that their marriage will succeed. The couples are probably receptive to the education because they feel inadequately prepared to undertake the monumental step into matrimony, they do not want to fail, they feel that the picture of the family in their parental homes will not adequately answer the needs and demands of their own marriage. The scope of the material varies, but the overtones are that the couple should learn to communicate with each other so that they can recognize their problem areas and can find mutually acceptable solutions. Handling finances invariably appears in the curriculum. The couple is asked to compare their religious and ethical values and strive for harmony. All authors, likewise, stress the importance of understanding their partner sexually and of working towards a sexual harmony between them.

Counseling seems to be a misnomer for the activity, even when the leader takes them as couples, if counseling is thought of in the client-centered or non-directive sense. Each leader has a body of information which he wants to impart. Of the authors noted, Stewart is most directly guided by what his testing has indicated the needs of the couple to be. Yet Stewart would agree with Morris and Hine that the couples do not know what their needs are.

Dialog or group dynamics serve as the vehicle of communication. None of them recommend a lecture method of presentation. The authors

would capitalize on the joy of discovery and the satisfaction of agreement on findings.

The goals of all of the exponents are to help the couple discover the things they have in common and use them as binding forces, to expect differences and to use divergence of opinion to enrich their understanding so that they can reach mutually acceptable ways of dealing with their problems. Since marriages grow from within, but also with the assistance of outside persons and forces, the partners are encouraged to seek competent help when conflicts become severe. The value of the friendship of peers is pointed out so they may have adequate social outlets and they are encouraged to associate also with those whom they may see as examples in some respects. The directors wish to have their counselees strive for permanence in their marriage and to regard divorce as a less desirable solution to even severe problems. Unity is not seen as an unattainable goal if the couple will use their own and society's resources.

Differences Between the Approaches

The first difference is the number of people who become involved. From the leadership position, the minister is usually the only person who deals with the couple unless a serious problem is discovered and the couple is referred to another professional. He must be perceptive enough to see the couple's needs. He must also be resourceful enough to guide them to the information which they need. He must be sufficiently informed to lead them to discover satisfactory answers to problems raised by the surroundings in which they will live. Limitation of people from

the standpoint of participants is very definite. With Hine's method the clergyman may spend seven hours with each couple, including preparation for the ceremony. Morris would spend upwards of eight hours with each couple. It would become physically impossible for the clergyman who has other duties to prepare many couples for marriage. Conversely, he would become very well acquainted with each couple he had dealt with and could be of valuable assistance to the couple later on. And his total time with any one couple would normally be less than a counselor spends with a couple when he tries to salvage a marriage which has not developed properly.

A second difference is the amount of talent he places at the disposal of the couples. In the group sessions the participants can confidently discuss their questions because they are, presumably, dealing with a person versed specifically in the area he is covering. The couples who have the various professionals working with them in marriage preparation will have a tendency to search those professionals out in the future when they encounter circumstances which deal with questions in the area in which the professional is qualified. If the group meetings are church sponsored, participants will be given the impression of harmony within the church for the benefit of her members. Thus the service to the people is broader in scope and more direct focus.

A third difference is the opportunity for interchange of ideas among peers. The couple may discuss their questions with the leader, but they will not have the freshness of discovery with others seeking

answers to the same questions they are pursuing. Hine's workbook assigns readings so that the couple may have subject matter to discuss. Observation on the materials would necessarily be limited to what the prescribed materials contain and the experience and knowledge of the couple and their leader. An uncontrolled group discussion could, on the other hand, degenerate into a pooling of ignorance unless guided and controlled by a knowledgeable leader.

CHAPTER IV

RESULTS AND ANALYSIS OF THE RANDOM SAMPLING

The writer sent questionnaires for a random sampling to the continentally-based Lutheran "working"¹ military chaplains and to the responsible chaplain at every Air Training Command base to

- (1) get a picture of the type of premarital education and emotional preparation the chaplains were offering;
- (2) obtain samples of materials they had developed for their own programs;
- (3) see how much time they gave the young people;
- (4) find out what grouping they arranged for their participants;
- (5) determine to what extent they used other professionals directly and by referral;
- (6) see what literature they were giving participants, making available to them, or recommending for their use;
- (7) get an idea whether their programs offered the possibilities for group interaction;
- (8) see whether people are responding to their program; and
- (9) what goals they wish to have their young people achieve.

The returns were intended to be helpful in planning and building programs at other military installations. The findings are supplemented in this study by the experience gained by the writer through: (1) his own individual marriage and family counseling in the military; (2) a program of individual premarital counseling; (3) development of an on-base clinic

¹The term "working" chaplains is to identify those chaplains whose work is dealing with people rather than performing administrative functions or supervising other chaplains.

which he operated for three years at a major installation; (4) conducting off-base premarital seminars and seminars and family retreats; and through (5) the assistance he has obtained from other chaplains, sociologists, psychiatrists, physicians, legal officers, social workers, and theologians in referral cases and personal contacts.

The survey did not yield satisfactorily interpretable results on: (1) the reasons chaplains gave as much or as little guidance as their programs showed; (2) what changes they would like to make in content, approach, depth, or breadth of their program; (3) why they had not made such changes; (4) their own evaluation of how adequately their program met the needs of their people; (5) whether the chaplains of certain kinds of installations or those within a given command followed distinct patterns or trends; (6) whether the returns were proportionately representative of the programs in being; (7) how extensive unique programs are which have been set up because of specific or peculiar needs at installations or conditions created by environment; (8) how satisfactory they considered their method of determining the marital readiness of their couples to be; or (9) how they dealt with persons they did not consider either ready for marriage or thought them to be good marriage risks.

A statistical weakness which the sampling may have is that a single program could have been reported by two different chaplains²

²The writer expected that if a base-wide program was in being, the responsible chaplain only would report the program. The prediction was accurate in two cases when more than one chaplain from an installation responded with a combined report. It is possible that in some instances they could have sent in separate reports without the writer being aware of it happening since he did not require that the chaplains sign their

because the returned questionnaires were identifiable only if the chaplains chose to sign their returned questionnaire.

The majority of chaplains who responded reported that they did not have an installation-wide program.³ Twenty-seven of the fifty-two who reported working alone⁴ stated that they worked with individuals as well as with couples. An implication might be that the chaplains served other persons in addition to those whose marriages they were asked to perform. The chaplains who worked with couples only, the writer assumes, dealt only with those who had definite wedding plans and were coming to the chaplain for specific assistance, which might include his performing their ceremony. The amount of time these

questionnaires or identify them. The reason the writer did not necessarily limit the number of questionnaires to one per installation is that (1) he wished to give every Lutheran chaplain the opportunity to reply, and (2) several programs could be operative on a base, which would be the case if each chaplain simply served the people who came to him.

³The reader will be able to verify the information which is contained in the body of this chapter and, possibly, glean additional information from the illustration of materials and the tabulations of the returns. Illustration 1 is a copy of the letter which the writer sent to the chaplains. A copy of the two-page questionnaire is given in Illustrations 2 and 3. Illustration 4 is a numerical tabulation of the answers to Part I of the questionnaire. The tabulation of the responses to the questions in Part III of the questionnaire is presented in Illustrations 5 and 6.

⁴Of the chaplains responding to the sampling eighty-two provide some guidance for their people. Three stipulated that they work only with those whose weddings they perform. Fifty-two have no other arrangement for serving their people than to take them as individuals or couples. This group spends between ten minutes and ten hours per person or per couple. Twenty-eight chaplains reported having clinics, seminars, or marriage education classes in which they are assisted by other professionals, the physicians being used most extensively. The clinics are distributed as follows in the services: Air Force, nineteen; Army, two; Marines, one; Navy, two; and four clinics were not identified by service.

chaplains reportedly spent with the couple varied from ten minutes to ten hours. Twenty men stated that they varied the time per couple or individual according to need, while one chaplain volunteered that he determined the need through the use of testing devices. Three chaplains reported that they used the Pre-Marital Counseling Guide by Granger Westberg, but did not indicate how they implemented their findings, whether they used the tests as discussion guides, factors to determine a couple's readiness for marriage, or mutual compatibility. Eleven other chaplains who stated that they varied their time listed at least one book in their bibliography, which could mean that they discussed some of the contents of the works and, thereby determined how ready their counselees were for marriage. Four of the men indicated that they used Pre-Marital Counseling Cards which they obtained from Concordia Publishing House. It would be the judgment of this writer, however, that even if the chaplains used supporting materials wisely, the thirteen chaplains who gave their people less than two hours of time could hardly have met the minimal needs of the couple in assuring that they had an adequate understanding of what marriage is and how they can make it work. The exceptions for whom a short time could be adequate would be those who have made extensive studies of family living, perhaps in marriage courses in school. However the writer has found that those people who have studied marriage, were never satisfied with a brief treatment. They wanted to be assured that their interpretations of the theories were workable for them. They may have been insistent because they were normally more aware of marriage failure rates and more cognizant of the family problems which multiplied when marriages failed.

Other professionals were used by fifty-five of the chaplains. Twenty-seven gave no indication that they ever referred premarital couples to another professional. They apparently tried to give all of the information themselves or left the couple to their own devices to determine that they needed additional help and then to go about finding such help. In this connection the writer points to his own experience that the military pattern is to use specialists to staff problems. Normally it is considered highly irregular for a person to render an opinion in a field which is rightfully the specialty of another professional. The chaplain would have no defense if he ever gave advice which would be related to either medicine or law and his advice proved faulty. The military services provide professionals so that they might be available when needed and the chaplain can use their services whenever he needs them.

Not all chaplains who used other professionals, perhaps by referral, were satisfied with the product of their combined work. One chaplain appended a note to his questionnaire which read in part:

I feel couples come with their minds made up about each other and about marriage. . . . I also feel that immature couples or individuals are the problems, that these problems should be dealt with by group therapy AFTER marriage. . . .⁵

Although the writer of this thesis deals extensively with couples who experience problems in their marriage, he does not usually place them into therapeutic groups. If their adjustment problems are minor they may find help in a study group, but the more severe problems take much

⁵The chaplain who attached the comment did not identify himself.

time, perhaps forty to eighty hours of work, even when dealt with individually. This study also notes that the chaplain who appended his comment to his questionnaire does not use group study to prepare the couples for marriage. As a postscript the writer of this thesis may observe that group study and comments from peers have been more effective in dissuading immature couples from immediate marriage than private sessions without the group interaction.

Twenty-eight chaplains reported that they participated in installation-wide clinics, seminars, or premarital schools. Three stated that they were working on plans for opening a clinic and one chaplain asked for specific suggestions for getting a program going. Those who had a base-wide program in operation supplied a variety of base-produced materials in addition to listing those publications which are commercially produced. Many Air Force handouts resembled materials which originated from the Hogg Foundation for Mental Health, where Air Force chaplains have participated in seminars on counseling in human factors. Other program materials were similar to each other, possibly through the interchange of ideas within commands, at chaplains' conferences, professional development conferences, or through newsletters at various levels. Generally the materials followed the pattern offered in pre-Cana conferences of the Roman Catholic Church with the exceptions that the chaplains (1) considered money matters more concretely, (2) had some references to the problems of separation,⁶ (3) had less material

⁶Daniel B. Jorgensen, Air Force Chaplains (Washington, D. C.: U. S. Government Printing Office, n. d.), pp. 274-278. He identifies separation and financial crises as the chief difficulties which bring service personnel to the chaplain for help.

dealing with the purposes of marriage, (4) more references to longer works on sex in marriage, and (5) with only six exceptions, no material on the Creator's design for marriage or even quotations of His institution of marriage. The last observation may be related to the difficulty most chaplains had pointing to any part of their program which helped fit the couples for their family contributing to the welfare of society. The seminars and clinics did have time allotted for the discussion of religion in marriage, but the material did not preclude a conclusion that the discussions may not amount to anything besides a decision that the couples should agree on religion, get help from it when they are in trouble, adopt one so that their children can identify with it, and benefit from the association with the ethically good people who normally practice a form of religion.

Similarities of militarily produced materials to pre-Cana handouts are emphases on budgeting, credit buying, and borrowing.⁷ The rather liberal handout of material produced by universities in connection with governmental agencies and that produced by commercial concerns has not been imitated by the military. It would, of course, be precarious for the military organizations or individuals to accept gifts from a corporation or commercial concern. The literature available on the pre-Cana conferences did not state a typical or maximum desirable size for the conferences, therefore, this writer would presume that the number is not

⁷Edward L. Schneider, "Pre-Marital Guidance Notebook and Family Responsibility Discussion Guide" (Amarillo Air Force Base, Texas: n. p., 1967), pp. 2-5.

carefully controlled and may be sizable at times to warrant the time the professionals would donate to it. The military clinics seem, therefore, to resemble them more than the proposals made by Westberg.⁸ Twenty-two of the military clinics showed an average attendance of over sixteen persons, while only six chaplains reported operating them with sixteen or less persons in attendance. Seven of the clinics had enrollments of over a hundred while one clinic had more than five hundred enrolles. Again the writer would observe that those programs which enrolled more than thirty people eliminated nearly all of the group interaction and learning unless they had an adequate method for dividing the group into smaller sections for discussion after a lecture of similar presentation. Again if the group leaders were not well versed in the particular area under consideration, the participants had a tendency to think they were "cheated" out of adequate guidance and often, in fact, accomplished very little constructive thinking.

The most popular clinic had four sessions, lasting from one hour to one-and-a-half hours each with the chaplain acting as the moderator and coordinator. Since there was no sequence of presentations which seemed typical, the writer shall take them in arbitrary order. One session is devoted to financial considerations, which may include:

⁸Granger Westberg, Premarital Counseling (New York: Department of Family Life Division of Christian Education, National Council of Churches of Christ in the U. S. A., 1958), p. 18. He contends, "The maximum number really ought not be more than six to ten couples. Whenever more than twenty people are in attendance the more timid ones have real difficulty entering into the discussion--and participation in the discussions is what is required for any real change to occur within any individual."

(1) a review of the military pay which the members draw; (2) entitlements upon their marriage; (3) how to activate the new entitlements; (4) how long it would take before the family would actually receive benefits; (5) some thoughts on living costs and how to go about setting up a budget; (6) dangers of credit buying as they relate specifically to those of minor age and those who are subject to being transferred; (7) costs of borrowing; and (8) the military view of financial responsibility. The same session may have the consideration of personal affairs in which discussions center on: (1) agencies the family contact within the military organization to get help and where they can give assistance to others; (2) what to do to keep their personnel records current with their positions and their family's needs; (3) survivor benefits and assistance given families when a military member dies while on active duty; (4) raising the question of the kind of insurance they may need to supplement government benefits; and (5) assistance available to them on change of station. A part of the preceding discussion may fall into the material covered by the legal officer, who would also discuss: (1) the legal force of contracts; (2) the function of powers of attorney and wills; (3) the legal service available to the military member and his family within the military organization; and (4) a reminder that if a businessman has a deal which he claims is too good to have the military member take the time to let the legal officer examine it, then the contract is unsafe for him to sign.

The physician may have his discussion in the same session with any of the specialists named before. He concentrates on helping the persons understand the physical-emotional make up of the typical male and the

typical female. He answers questions on the significance of medical examinations and of medical care. The doctor describes problems which are common to early marriage, such as cystitis, which may become the basis for serious illness later on. Medical care, how to obtain it, and a listing of the care which is not offered the family are normally a part of the physician's information. The physician's discussion of the reproductive process and family planning invites much discussion in most marriage clinics.

The key role of the clinic is played by the chaplain, who discusses the family structure in society as God intends it. There is usually insufficient time to pursue, as far as the young would like, the thoughts of the headship of the husband and the supportive role of his wife in their love relationship. The writer, in his clinics, proceeds to a discussion on how each couple should identify their ideals and set their goals so they may give combined service. The conclusion of the discussion on setting goals is the writer's signal to use Wayne Oates' Marriage Counseling Kit⁹ to promote the discussions about proceeding from the engagement into the marriage, making adjustments in marriage, coping with separations in military marriages, the psychological and spiritual benefits of sex in marriage, and, finally, maturing in marriage. The last topic includes family responsibilities in

⁹ Wayne E. Oates, Marriage Counseling Kit (Hollywood, Calif.: Family Films, 1961). The writer is joined by two other chaplains who reported using the films to stimulate thinking and discussion. It has proved a very effective means, since all present become acquainted with the text as opposed to only the few who would complete a reading assignment in advance of a discussion.

training children by example, which leads quite naturally into a discussion which prompts the members of the group to assess their own readiness for marriage from a viewpoint few have considered previously.¹⁰

From the outline of what may be considered a typical clinic the study will turn briefly to a unique arrangement which has been designed to meet a highly specialized requirement. Chaplain David Plank has developed a program which he operates once per year aboard the aircraft carrier U. S. S. Hancock while she is out to sea. He brings ten famous persons to the clinic via tape recorded messages prepared for the men aboard the Hancock. The syllabus he prepared for the 1967 program indicated that he had five evening sessions which dealt with the following subjects: (1) Preparing for Marriage, (2) Factors Important to Success and Happiness in Marriage, (3) Sex Sense and Pre-Marital Counseling, (4) Money Matters, and (5) Military Marriages and Religious Faith.¹¹ Besides the tape-recorded messages he showed four pertinent films and each session was concluded by a person on the carrier. Those who closed the evening sessions were, the chaplain, the medical officer, the legal officer, and a supply officer. Each of them were available for specifically directed questions so that the material would be related directly to the needs of the men. An interesting feature to

¹⁰Schneider, *passim*. The workbook is designed to provide a place the participants can record pertinent information or their own thoughts on the topics which are covered in the clinic. The workbook with its outline helps the participants follow the presentations and enter into the discussions.

¹¹David W. Plank, "Love and Marriage Clinic Syllabus" (FPO San Francisco: U. S. S. Hancock [(CVA-19] n. d.), *passim*.

the men was a series of tape recorded answers to specific questions asked Dr. Evelyn Miller Berger of the faculty of Berkeley Baptist Divinity School. The men had previously forwarded their questions to her and she had classified them, combined them, and then prepared her answers for them.

At the conclusion of the program of meetings Chaplain Plank conducted a survey among those who had taken part in the Love and Marriage Clinic. The men were permitted to grade the presentations and the people who appeared on the programs, as well as the aids which they had. Fifty-five per cent of the men marked the physician's presentation as "great." The lawyer at the opposite end of the scale was considered "great" by only 14 per cent of the 573 participating men while 7 per cent thought he was "lousy." The experts on tape rated lower than the doctor, the chaplain, Dr. Berger, and the supply officer. The men gave their best reception to the syllabus, which 83 per cent proclaimed "great."

The clinic's popular appeal is an indication of a chaplain's resourcefulness for producing something worthwhile and interesting while the men are shut off from the rest of society. The contents of the manual or syllabus, which carried the text of the presentations, shows that the leaders gave information which was designed for the specific needs of the men.¹²

¹²Chaplain Plank does not explain how the men followed the presentations at the time they were given. The manual was produced after the conclusion of the meetings and distributed among the participants. Chaplain Plank conducted and completed his survey very quickly after he completed the clinic.

ILLUSTRATION 1

COPY OF LETTER SENT TO CHAPLAINS FOR RANDOM SAMPLING

14 July 1967

Dear Chaplain:

"Military Divorce Rate Tops Civilian Figures," headlined in the Air Force Times is of vital concern to me, as I am certain it is to you. I presently have a premarital clinic program operative in which a number of professionals are assisting to lay a more durable foundation for happy and lasting marriages.

Any clinic which any of us may have is, I am certain, far from the ultimate of what can be done, hence we can learn together. I am sending you the enclosed questionnaire to try to learn from you and a selected number of other military chaplains. The findings will become a part of a thesis I am writing with the guidance of the graduate school of Concordia Seminary.

Would you, therefore, complete the questionnaire and return it to me in the self-addressed envelope as soon as you are able. It need not be signed and I have not coded the questionnaires for identification. I would appreciate your indicating to which of the military services you belong if you report a program in being. Please send materials you have produced for your program.

I will highly appreciate your assistance and trust that we may make a significant contribution to stabilizing family life among our people and enhance their opportunities for happiness.

Sincerely,

EDWARD L. SCHNEIDER, Ch. Maj. USAF
Schools Branch Chaplain

ILLUSTRATION 2

COPY OF FIRST PAGE OF QUESTIONNAIRE SENT TO CHAPLAINS
FOR RANDOM SAMPLING

PRE-MARITAL GUIDANCE SURVEY
Ch, Major, Edward L. Schneider
Amarillo AFB, Texas

- I. In the guidance you provide, how do you deal in the following areas and their implications in early marriage?

AREA BY CHAPLAIN? OTHER PROFESSIONAL? NOT DEALT WITH?

Spiritual

Emotional

Medical

Physical

Financial

Legal

- II. What guidance is given the young people in discussing the following?
- A. Goals and contributions of the family to its own members and to society?
- B. Evaluating demands of marriage on the couple?
- C. Using personal resources to meet demands and answer problems?
- D. Drawing on resources and assistance available through the Armed Forces and the community?
- E. Resolving conflicts within marriage?

(Please complete reverse side also)

ILLUSTRATION 3

COPY OF SECOND PAGE OF QUESTIONNAIRE SENT TO CHAPLAINS
FOR RANDOM SAMPLING

- III. A. 1. Are the persons taken as: individuals, couples, or groups?
2. How much time is given them?
- B. 1. Do you operate a clinic or seminar specifically for this purpose?
2. What is your usual enrollment?
3. How often is it held?
4. What is the length of sessions?
5. How many sessions?
- C. Is yours a base-wide program or does each chaplain operate his own?
- D. What other professionals serve on your staff for pre-marital guidance?
- IV. Give authors' names, titles, and publishers of materials supplied or recommended for study or reading for the participants.
- V. Please list and enclose sample materials produced at your base and used in your program.

ILLUSTRATION 4

**AREAS COVERED AND PROFESSIONALS USED IN GUIDANCE
BY CHAPLAINS FROM RANDOM SAMPLING**

I. In the guidance you provide, how do you deal in the following areas and their implications in early marriage?

<u>AREA</u>	<u>BY CHAPLAIN?</u>	<u>OTHER PROFESSIONAL?</u>	<u>NOT DEALT WITH?</u>
Spiritual	82	0	0
Emotional	74	29	2
Medical	21	50	12
Physical	45	47	5
Financial	62	34	1
Legal	21	42	21

What other professionals serve on your staff for premarital guidance?

Commander.....	2
Finance representative.....	8
Legal officer.....	19
Personal affairs officer and family services.....	10
Physician.....	33
Psychiatrist.....	10
Psychologist.....	7
Red Cross representative.....	1
Social worker.....	3
None.....	29
Not answered.....	22

ILLUSTRATION 5

**CHAPLAIN GUIDANCE AND CLINIC ORGANIZATION AND ENROLLMENT
REPORTED ON QUESTIONNAIRES OF RANDOM SAMPLING**

Are the persons taken as: individuals, couples, or groups?

Individuals.....	28
Couples.....	43
Groups.....	21

How much time is given them? (Tabulation in hours).

Less than one.....	2
One but less than two.....	11
Two but less than three.....	14
Three but less than four.....	12
Four but less than five.....	15
Five but less than six.....	7
Six but less than seven.....	5
Seven but less than eight.....	2
Eight but less than nine.....	0
Nine but less than ten.....	2
Ten or more.....	4

A clinic is operated specifically for premarital guidance

Yes.....	28
No.....	52
In planning stage.....	2

Identification of clinics and seminars by serving branch

Air Force.....	19
Army.....	2
Marines.....	1
Navy.....	2
Not identified.....	4

Usual number of persons enrolled

Two to eight.....	4
Nine to sixteen.....	2
Seventeen to thirty.....	6
Thirty-one to fifty.....	4
Fifty-one to one hundred.....	6
One hundred to five hundred.....	6
Over five hundred.....	1

ILLUSTRATION '6

**FREQUENCY, LENGTH, AND SPAN OF CLINICS OR PROGRAMS
REPORTED BY CHAPLAINS IN RANDOM SAMPLING**

The frequency of the clinics reported

	Number of Stations
Annually.....	1
Semi-annually.....	4
Quarterly.....	4
Bi-monthly.....	7
Monthly.....	8
Semi-monthly.....	2
Weekly.....	1
Continuously.....	1
Irregularly.....	1

The length of each session

	Number of Installations
Less than one hour.....	3
One hour.....	22
Two hours.....	21
Three hours.....	7
Four to six hours.....	7

The number of sessions for the clinic

	Number of Installations
One session.....	21
Two sessions.....	11
Three sessions.....	9
Four sessions.....	12
Five sessions.....	4
Six sessions.....	3
Seven sessions.....	0
Eight sessions.....	1
Nine sessions.....	0
Ten sessions.....	1

The organizational span of the guidance program

	Number of Chaplains
Base-wide or installation-wide.....	19
Individual chaplain program.....	43
Did not reply.....	20

CHAPTER V

PROCEDURE AND METHODOLOGY FOR PROVIDING PREMARITAL GUIDANCE IN MILITARY SITUATIONS

Contents of the Program

This study concludes that the chaplain is in a more advantageous position than anyone else at his installation to set up a program to help his people prepare themselves for marriage. The writer also finds that the first function in guiding the prospective marriage partners is to teach and the next is to guide. The chaplain is not equipped to do all of the guiding personally, nor is it expedient for him to give all pertinent information himself. He should call on other professionals to assist him either by accepting referrals or by coming into an assembly with him. The chaplain must determine how he can obtain the best results at his installation and still serve as many people as need his help. He can expect that he will need to experiment and to adjust the plan he has formulated.

In setting up his program plan each chaplain needs to identify what information he will offer. As a result of his sampling, study, and experience twelve areas of information have emerged as significant for the writer. He considers them highly important for young people entering marriage while they are in military service and he thinks they will find many of them useful in later life.

1. The creator has designed marriage for more than a legitimate means for propagating the race, satisfying sexual urges, or quieting

loneliness. He has arranged the union so that they may bring joy to each other, comfort, and strengthen one another so they can better serve each other, God, and society. Marriage cannot reach full vitality unless the partners accept it unequivocally as a permanent union. The scriptural basis is Gen. 2:24.

2. Unity is at the center of marriage. The partners can help achieve harmony and unity in a proper physical and sexual relationship whenever it is a part of a total togetherness in which they do many things in common and demonstrate their love and affection.

3. Love is the "glue" which fastens the partners to each other. The conjugal love which binds them well includes a physical and emotional attractiveness for each other, but it is primarily a self-giving love which does not depend upon the return of love for its continued expression. God draws the picture in Eph. 5:22-33.

4. Every couple must make sexual adjustments. The partners can best accomplish it if they have an understanding of each other and of how they function physically and emotionally. By means of sexual intercourse they can express their love for each other in the most intimate way. On the other hand, an abuse of sexual relations divides, rather than unites, people.

5. The couple should realistically plan to have children. The couple's unity is in their children and their own lives are perpetuated in their children. The couple should know how to work towards their plan and remain within the range of their own ethical and aesthetic bounds as they relate to God.

6. The couple should know how much income they can expect while they are members of the military community. They should be fully informed on how they can assure that they receive the right benefits and how they can correct any errors.

7. As married people they will undertake projects and moves which involve legal contracts. They should know certain basic facts about the way legal contracts can benefit and protect them rather than serving as a source of hardship and unhappiness. They should know what legal help is available to them and how they can get it.

8. Since everyone dies at some time and military persons are particularly subject to danger, the young couple should work at realistic plans to provide for their family in case of the death of either or both of them. They should know what protective plans the military establishment has for them so that they can supplement those plans, if necessary or advisable. Above all, the husband should know how to keep the wife informed on what to do and should keep his own records current.

9. The military family must be mobile. Those who cannot adjust to moving will be unhappy. Any girl considering marriage to a person who belongs to the military forces should know this fact. All military people should know ways in which they can enjoy a community and be a part of it wherever they are stationed without their becoming so obligated to it that they cannot leave it on short notice without doing severe damage to their own family emotionally, legally, or financially. Neither should their move do severe damage to the community.

10. Loneliness must be understood. Many military members go into marriage because of loneliness.¹ As a result their choice of a marriage partner may have been less careful than it would have been under other circumstances. Since the uniform is a leveler and rearranger of social and economic status, potential mates may not know how dissimilar they are in background, orientation, and beliefs. Each person should be aware why he wants to marry and what he considers important to himself and the family which he expects to have.

11. The couple must have assistance to reassess realistically their readiness for marriage and their suitability for each other. The proper atmosphere is very important so that the persons can make a valid assessment of circumstances as they are at that time.

12. The participants should be given the opportunity to adjust their thinking and conclusions in the light of what they learn. Then they should be able to review their thinking, hence they should be able to write down what they hear and what they think. They should

¹Judson T. Landis and Mary G. Landis, Building A Successful Marriage (Fourth edition; Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1963), p. 166. They list seven points which service people should consider in order to avoid hasty or unwise marriage. The writer of this thesis emphasizes the importance of the counselee's knowing the seven points. Briefly they are: (1) they may be more lonely than they have ever been in their lives; (2) they may feel a stronger need for boy or girl companionship than ever before; (3) because of the needs it is hard to think straight; (4) the military uniform obscures differences; (5) military people may forget the circumstances, feelings, and surroundings of their parents and friends; (6) if the person meets someone with whom he might have a good, binding, permanent relationship, he will have the tendency to look ahead to what the future holds; and (7) in the entire relationship it is important to maintain the proper perspective on all of life.

be able to write down what they hear and what they think. They should have additional materials they can study and review.² In this same connection, the chaplain should make individual counseling attractive to the participants so that they will want to discuss their own situations privately.

Putting the Program Together

Since premarital preparation is fundamentally a learning process the chaplain will want to consider two factors in the learning process of young adults: (1) They learn effectively from each other. They have a tendency to reach mature and meaningful conclusions when they discuss their future with each other in a meaningful atmosphere where they have resources available to guide them and facts for them to consider. If the learning is to be effective they must have the opportunity to challenge, to question, and to discuss. (2) Their group interaction and learning noticeably declines as the number of participants nears thirty people.

The chaplain may well consider the following twelve questions and circumstances in setting up his program for the young adults' learning and maturing process for marriage.

²Edward L. Schneider, "Pre-Marital Guidance Notebook and Family Responsibility Discussion Guide" (Amarillo Air Force Base, Texas: n. p., 1967). The work is an example of a workbook which allows the participants to make notes, follow the discussion, and have a brief bibliography of pamphlets and books which are available to them at that installation. The workbook is designed specifically for the existing clinic. A chaplain who wishes to examine or try books produced commercially may check the one produced by Hine: James R. Hine, Grounds for Marriage (Champaign, Ill.: McKinley Foundation, 1963).

1. For whom will he provide the service? How long in advance of marriage will he welcome participants? Will he concentrate on couples only, on those who have wedding plans, on the engaged, or will he work also with those who are uncertain when and whom to marry? Does he plan to involve several faith groups which will require certain sessions apart from other groups?

2. How many people does he have in his chosen category? For how many should he provide a plan? In any event he will be wise to allow for adjustments if he has an unanticipated large number or if the response is less than he had expected.

3. How long will his people be available, considering both how long will they be available at his station and over what length of time will they respond to a course? Does he need to provide a scheduled opportunity for his complete series every month, every quarter, or of fractions of either? Can he "save the participants up" and have them wait for others to be ready?

4. Whom should he plan to have on his clinic staff? He will want to consider both the profession and the personal competence of prospective staff members. Everyone who participates in the program should, furthermore, be enthusiastic about it. This may mean that the chaplain will need to do a good selling job to the most capable people. He will then need to work with each leader on the content and method of that person's contribution.

5. How many participants does he want to handle at once? Does he expect to have crowds because he is pressed to serve large numbers

or because he wants the publicity? Will he try to have groups which are conducive to profitable intergroup action or will facilities or finances preclude such planning?

6. How often will he need to present his program or clinic? Will he be pressed to repeat it frequently because his people move in and out rapidly? Is the group he wishes to serve, on the other hand stable and receptive to long series of presentations and studies in depth?

7. What days or evenings are the best suited to his group? If he serves couples, are they available evenings? If they are mostly military members, can he better schedule them during duty hours? Would it be better to plan everything for one meeting as for a week-end retreat or for a series of meetings at a convenient location?

8. Where does he plan to meet? Should it be near duty locations, near dormitories, or off base? Should it be near his office or a facility convenient to him, or would another location add to the attractiveness or effectiveness of the program?

9. What literature does he have available in his own library, the chapel library, or the installation library which he can use and provide for his staff?³ What bibliographies can he give the

³ Books which the writer recommends highly to every chaplain who is preparing to initiate a program of premarital guidance include: (1) William E. Hulme, The Pastoral Care of Families (New York: Abingdon Press, 1962). The work provides a good theological foundation for what the chaplain will undertake. (2) Wallace Denton, What's Happening to our Families (Philadelphia: Westminster Press, 1963). It gives a good picture of the American family as it is. (3) Evelyn Duvall and Reuben Hill, When You Marry (Boston: D. C. Heath Co., 1953). It is a

participants which they will use and what pamphlets or tracts would he like to give to them?⁴

10. How much will the program and literature cost and who will pay for it?

11. How does he intend to enlist the participants in the guidance program? What publicity will he need and who can provide it?

12. The program needs command support, therefore, after the chaplain has produced a workable plan, enlisted a capable and interested staff, and coordinated everything with the entire chaplain section, the chaplain or his supervisor needs to discuss the entire venture with

good standard work on marriage preparation. (4) Judson T. Landis and Mary G. Landis, Building A Successful Marriage, which is mentioned above and is particularly cognizant of certain needs peculiar to military people. (5) Henry A. Bowman, Marriage for Moderns (New York: McGraw-Hill, 1960). He has worked extensively with chaplains and provides a list of many aids in a marriage education program. (6) J. Kenneth Morris, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960). It prepares the chaplain for new understanding, approaches, and insights into preparing people for marriage. (7) Granger Westberg, Premarital Counseling (New York: Department of Family Life Division of Christian Education, National Council of the Churches of Christ in the U. S. A., 1958). It allows a more loosely structured learning situation. Finally (8) the writer would encourage the chaplain to contact the diocesan office of the Roman Catholic Church to study the program and material they use locally.

⁴Public Affairs Committee, Inc., of New York has a selection of pamphlets which will meet the needs of the participants at most clinics. The writer has found them very helpful, because they are well written and pointed. A book which the chaplain may recommend to Protestants for their study and growth is: David R. Mace, Whom God Hath Joined (Philadelphia: Westminster Press, n. d.). It is set up in the form of daily devotional material so that the newly married couple can consider how God will enrich their lives and bless their marriage. The guide is sufficiently long for one devotion each day for four weeks.

the commander. The commander will want explanations from the chaplain and an opportunity to make his own suggestions. When the commander accepts it, he will help provide places, money, personnel and publicity.

The chaplain will discover that regardless of how carefully he prepares his program, chooses his leaders, and controls the proceedings, not all of the counselees' needs will be met. Many questions will be too personal for members of the group to discuss in a meeting other than a deep therapy situation. The participants are quite anxious to discuss their problems privately, therefore, the chaplain should assure that individuals and couples can make appointments for private consultations with him. As a matter of fact chaplains generally have found that a good clinic will usually prompt a number of participants to ask for private time.

Some participants will want to make a study in greater depth, which does not require privacy but is more rewarding when it is done by a group. Particularly the newly married couples who have attended the clinic would be pleased to have other alumni of the clinic join them in continued group study. Since what they have learned in the clinic is seemingly making their marriages happier, they will be eager to become still better informed and to discuss their observations with other couples in similar circumstances. And as a parenthetical observation, the young couples may be looking for a social outlet since few military installations have couples groups or wives groups for the younger enlisted families.

The chaplain can encourage their growth by providing chapel meeting rooms and to encourage them to use the materials which they had listed in their clinic workbooks or marriage and family books available from the libraries.

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