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A STUDY OF MARRIAGE AND FAMILY COUNSELING METHODS
IN THE PRESBYTERIAN CHURCH OF EAST AFRICA
AND A PROPOSED NEW MODEL

By

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Theo. Ed. St. Paul's United Theological College 1969
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ABSTRACT

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A study of marriage and family counseling methods in the Presbyterian Church of East Africa has been necessitated by the current problematic situation attributed to social, economic and industrial pressures. The situation is becoming worse due to inadequate and ineffective premarital, marital and family counseling processes.

This project has been done in the Interdenominational Theological Center. Some of the material has been obtained in other institutions in Atlanta such as Columbia Theological Seminary, Candler School of Theology in Emory University, Atlanta University and Atlanta Public Library. International students and ministers from Kenya who are currently studying in the United States have contributed in giving some information regarding marriage and family life in Kenya and in Africa at large. Other material that has been used in writing this dissertation was ordered from Kenya.

The purpose of this dissertation is to respond constructively to that challenging situation in Kenya by studying what has been done in the past by the church, assessing the strengths and weaknesses in the counseling methods that contest the radical changes which impact on families. Then to propose a model of pastoral marriage and family counseling which will minister readily to a Kenyan situation.

The proposed model is a systematic strategy of intervention formulated in the patterns of the Christian pastoral ministry. The premarital, marital and family counseling model of intervention is designed and characterized by Christian theology and the mission of the church to the contemporary society. Christian pastoral ministry has its source, origin and pattern in Jesus Christ, the Lord of the Church. When this model is implemented in the ministry, it becomes an expression in the acts of teaching, guiding and healing. This model is designed to cater to the increasing marital and familial problems and confusions by means of reconciling, guiding and sustaining the spiritual well-being of family relationships. Pastoral counseling strives to reach the goals of caring and giving new strength, and guiding in the paths of understanding and effective communication.

In building this model, the nature and design of the African family is taken into consideration. The African marriage traditions are built on a strong network of kinship, a sense of belonging and the undying respect of the hierarchy of the elders, mothers and sliding age-levels and groups. Africans have great regard for the family court, "Ndundu ya mucii," which deals with domestic and family issues. The proposed model is designed, on one hand, to combat with contemporary marital and familial issues, and on the other hand, to preserve the African culture, the dignity and solidarity of the family lifestyle. In this regard, the implementation of the family counseling model will help in both educating the family as a whole, then guiding and sustaining the consanguinity.

The methods in this dissertation reflect the pastoral attitudes such as empathy, mutuality, sustaining supportive and training ministry. Counseling process is done in phases which mark the beginning of the intervention through problem solving to closure phases. Then the role of the church is extended beyond the counseling processes to daily pastoral care and educational ministry.

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PART I. INTRODUCTION, TUMUTUMU PARISH AND
CURRENT MARITAL PROBLEMS

INTRODUCTION

A. Problem

Today, in Kenya, the church is confronted by a large number of people who are experiencing diverse problems caused by many factors such as: rapid changes in culture, politics, science and technology. These changes are affecting the religious attitudes as well as families.¹ As a result, marriages are facing severe crises as reflected by: (1) terrible misunderstandings between husbands and wives; (2) the increase of extramarital sexual relations; (3) individuals in the family failing to accept one another in love because of one's shortcomings; (4) immense caution caused by economic and industrial problems and pressures; (5) inadequate education and guidance regarding sex and marriage;² and (6) an increasing number of broken marriages.

The situation becomes worse because the church does not have a systematic marriage counseling process which goes

¹John Mbiti, African Religions and Philosophy. (New York: Doubleday, 1979), p. 285.

²B. Kisebo, L. Magesa and A. Shorter, African Christian Marriage. (London: Geoffrey Chapman, 1977), p. 125.

beyond mere talk with a preaching flavor. Individuals or family groups lack direct communication relevant to their particular problems, rather than a judgmental approach. The young educated clergy are beginning to realize that paternalism always prevents acceptance of advice and the reaction of the people is resentful.¹ The traditional solidarity of the families in Africa has been weakened by several factors. Husbands move away from homes to work in industrial areas while their wives stay at home to work in their family farm or in nearby schools as teachers, or in hospitals as nurses. The shift of the young men and women into towns and big cities is increasing more rapidly than at any other time in the history of the country.² In one family or household there may be found two or three totally different worlds coexisting; children attending high school or college and boarding in these institutions, while their father lives in a different town in his employment, and the mother at home. "In such a family there are two sets of expectations, economic standards, cultural concerns and world view."³ The Bishop of

¹Ibid., p. 122.

²Ibid.

³Mbiti, African Religions, p. 286.

Maseno, Dr. Okullu, commenting on this issue says,

There may be good reasons for such separation. What is disturbing is the growing tendency to accept this trend as a normal way of life, and yet many mischiefs in children, wives and husbands are a direct result of such long separations.¹

This life style results from present economic and industrial conditions and, while it is good on one hand, the separation of marriage partners destroys marriage relationships by causing sexual temptations to some people. These separations cause suspicions and resentful feelings of one another because they do not have time to discuss their needs and problems face to face. The young people traditionally had to learn in the everyday life through advice and education given by parents and grandparents. Since they are away in boarding schools, they lack the everyday cultural education from their kinsfolk. Worse, there is little or no collaboration at all between the parents and the school in the task of moral formation. Kitembo and his co-authors see the situation exposing the young unprepared youth to influences with which they cannot yet cope, especially in the urban life.²

¹Henry Okullu, Church and Marriage in East Africa (Nairobi, Kenya: Uzima Press), p. 15.

²Kitembo, African Christian Marriage, p. 123.

B. The Purpose of This Project

The purpose of this project is to respond constructively to the challenging situation in order to bring remedy. A marriage counseling method is to be developed in the following procedure:

(1) To review the work that has been done in the past years in marriage counseling in Kenya, assessing its quality and effectiveness.

(2) To develop a different typology of pastoral counseling. This means a fresh approach to the task of conceptualizing and thereby understanding the full range of the minister's marriage counseling activities. Pastoral counseling is not an entity with one methodology. Rather, it is a helping function which requires a variety of methods in order to be fully effective. Since there are varieties of needs of those who are seeking help, pastors must be able to shift gears in their counseling. It is helpful when the pastor knows how and when to utilize approaches which are appropriate to the needs, resources, problems and limitations of each person.

(3) To offer a new model that seeks mutual understanding between the pastor and the counselee based on relational, supportive and reality-oriented approaches to therapy. This model is relationship-centered counseling and is intended

to bridge the gap between the pastor and the parishioners and involve the parishioner in helping oneself. This same model will minimize resentful attitudes because the problems will be faced mutually in the counselor-counselee relationship model.¹

C. The Objectives of This Project

The church's objective in marriage counseling is to help individuals to "wholeness." Wholeness means integration of individual characteristics that enable the individual to realize himself at all levels of relationship with others in the family, society and God. Through the church, the minister has an obligation to help individuals achieve that wholeness, including more fulfilling interpersonal relationships.² It is also the objective of the church to help the individuals to cope with changes within the tradition on the nature and characteristics of a Christian marriage. Further marriage counseling objectives are:

1. Marriage counseling is not limited to current problems in relationships between partners. Counseling caters to emotions which are already gathered around the problems,

¹Howard J. Clinebell, Basic Types of Pastoral Counseling (Nashville: Abingdon, 1966), p. 20.

²Charles William Stewart, The Minister As A Marriage Counselor (Nashville: Abingdon, 1961), p. 82.

and so the counseling expressions and thrust are to be concerned with how the partners understand their relationship with each other.

2. The counselor helps the couple begin to communicate feelings to one another again, because emotional communication is difficult to re-establish once it has been broken. The counselor faces a crucial task in that he must create an atmosphere of freedom and trust where the marriage partners will begin to open up to him and to each other.¹

3. The counselor helps the couple adjust to certain situations in the marriage which cannot be changed, including each other's weakness or character traits. The couples are helped to accept each other in love in spite of their limitations.

4. The counselor helps the couples to plan goals and to work toward their achievement for the mutual benefit of the family.

5. The counselor aids the partners to understand each other and their roles in their marriage. Counseling gives them the opportunity to adjust to what their mate and the marriage demand of them.²

¹Ibid.

²Ibid., p. 83.

D. Theological Background

God is the founder and sustainer of marriage, therefore, marriage belongs to the order of creation and the order of redemption. God created human beings as men and women, and there is a Biblical statement indicating this creation is good in God's eyes. The bond that God establishes between man and woman is an image of God's covenant with people that was definitively concluded in Jesus Christ. It is a likeness of God's love and faithfulness for people.¹ Christian marriages are performed in the church for God and in his Name. God is incarnate in Christ and the church bears witness to God's loving care in Christ as his appointed servant to the people in the world. The ministry entrusted to the church by God is a ministry of reconciliation operative in teaching, caring and healing. This ministry bases counseling on the Son of God who is called "Counselor" (Isaiah 9:6) and calls people in God's words: "...Come and let us reason together...saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). The counseling minister is committed to

¹Walter Kasper, Theology of Christian Marriage (New York: Seabury Press, 1980), p. 1.

helping couples find their moorings, and to work through misunderstandings and accept themselves under God. The minister in the church works as an agent of God and is a pastor of people and a shepherd of God.¹ The minister's obligation is to help Christian marriages to be strong union between one man and one woman as God designed the marriage to be as long as they both shall live. Pastoral counseling and caring are based on the knowledge that,

Marriage is designed for mutual help of husband and wife, for the safeguarding, undergirding and development of their moral and spiritual character; for the propagation of children and the rearing of them in the discipline and instruction of the Lord.²

E. Theories of Counseling

In the first stage of marriage counseling, it would be helpful if the counselor would bear in mind the following assumptions:

1. Marriage is like a pilgrimage of a couple in the journey of life and intimacy is a good path of wholeness.
2. The couple in the journey of life needs guidance through counseling to encourage them to support one another.

¹Stewart, The Minister As Marriage Counselor, p. 21.

²Presbyterian Church in the United States, Our Confession Heritage: Confession of the Reformed Tradition with a Contemporary Declaration of Faith (Atlanta: M.D.S., 1978), p. 103.

3. Life is spotted with problems which, unless handled wisely, can affect the relationship. Marriage counseling would be helpful in promoting a positive relationship and understanding.

Counseling has many facets, but generally the aim of counseling is to help people to help themselves by understanding their problems and inner conflicts. A counselor operates within one or more theoretical frameworks of psychotherapy. In marriage counseling there are some theoretical frameworks such as the belief that problems of husband-wife relationships can be solved by the husband's being head of the house and the wife's obeying of his orders. This theory has been dominant in many Africans and the question now is whether it can prove itself valid in the present transition. There are other beliefs such as that, if one is right with God, one will be able to solve marriage problems easily. Such theories will be the basis of the marriage counselor's considerations in discussing the problems with the couples.¹ In view of the cultural changes, new understandings and approaches will be necessary in order to make marriage counseling effective today in Kenya.

¹R. L. Hudson, Marital Counseling (Philadelphia: Fortress Press, 1963), p. 25.

F. Marriage and the Nature of Mankind

Marriages follow the trend of human behavioral systems because marriage is in the life system of human beings. Marriage is inclusive in the struggles and goals of mankind. It would be helpful if the counselor would be optimistic in the belief that mankind is in continuous growth. Life features growth in degrees of maturation from birth to death. Maturation goes on through bad and good experiences. There is a struggle for liberation when one is directly or indirectly oppressed by a spouse or by any situation that affects one's life. These struggles tend to make a person seek a better life and to achieve a higher goals even within family life. When the struggle to achieve a better life is blocked and every attempt fails, then depression and frustration become harmful results that cause resentful feeling in the marriage relationships.¹

G. Marriage Counseling

Marriage counseling theory is built on theories of teaching and learning, theories of personality or general theories of behavior. The goal of counseling is to change

¹C. H. Patterson, Theories of Counseling and Psychotherapy (New York: Harper and Row, 1973), p. 10.

or modify behavior in some respect, or to some extent. Different approaches to counseling vary in the specific behavior, change of attitudes, feelings, perceptions, values or goals held as the objective of counseling. In the proposed model of counseling, learning theory will make a helpful contribution.¹

Pastoral counseling is a term sufficiently a part of common usage to warrant its use in the literature on the subject of counseling. It is essentially eclectic in its methods and the person practicing it should not be bound to one model. One should, therefore, seek a model that will give guidance to those who seek it and therapy to those who need it. Marriage counseling may be called "guidance" depending on the model which is being used purposely to arrive at a particular goal. Circumstances of each case may have a bearing on which model is used if the pastor is flexible. "Guidance" differs from other models of counseling in that instead of the counselor-counselee approach of non-religious counseling approach, it specifically includes God in the counseling relationship. It is clear that the counselor-God-counselee relationship differs in many respects from the one-to-one non-religious counseling

¹Ibid., p. xix.

relationship.¹ Marriage counseling theory is undergirded by these theories recognizing the human dignity, born in the family, is to be nurtured to its full maturity. Individual and corporate human dignity is affected when marriages suffer trials and breakdowns. Strategic measures to control or solve the natural or human caused problems which jeopardize marriages are needed in the churches of Kenya now.

H. Definition of Principal Terms

- | | | |
|------------------------------------|---|---|
| Counseling | - | This is not a popular term. The term "advice" is the one that is commonly used. The few people who use the word counseling mean giving "advice" or "guidance." In most cases the people coming for "advice" do nothing else but listen quietly. |
| Presbyterian Church of East Africa | - | The Presbyterian Church in Kenya. Some of the congregations in Uganda and Tanzania cannot be reached as they used to, due to the recent political closure of the boundaries. However, the church is officially registered as Presbyterian Church of East Africa (P.C.E.A.). |
| Parish | - | Several congregations numbering fifteen or twenty under the care of one pastor and session. |

¹Kenneth Morris, Marriage Counseling (Englewood Cliffs, New Jersey: Prentice-Hall, 1965), p. 10-11.

- Kirk - Scottish word for church.
- Kirk Session - Parish Court.
- General Administrative Committee (G.A.C.) - This is the highest court of the church only one step below the General Assembly of the church. The G.A.C. meets once a year while the General Assembly meets once every three years.
- Tumutumu Parish - The name of the parish in which I worked before coming to the United States. This is one of the oldest Scottish mission centers in Kenya. I plan to return to this pastorate.
- P.C.E.A. Manual - The Practice and Procedures of the Presbyterian Church. The Constitution used in church courts and in the entire administration of P.C.E.A.
- Study - To examine with an intention of measuring the powers and effectiveness of the counseling process.
- Counseling in Kenya - (Mentioned above)
- New Model - The institutionalized and structured modern type of counseling to be proposed to the P.C.E.A.
- "Target" - Kenya Churches' Newspaper printed twice a month.
- Home - This term is used to mean family.

- Pastoral Marriage and Family Counseling - Pastoral help given to marriages and family members in time of need, advice, educational guidance, and spiritual comfort.
- Therapy - This term will be used to mean person's emotional capacity and self-sufficiency attained through counseling. A settled and cured condition arrived at through counseling. The aspired goal of counseling.
- Didactic Counseling - This refers to the type of counseling which includes instructional or teaching elements. It is a counseling process which contains a moral lesson to the counselee.
- Maseno - An Anglican Diocese in Kenya.
- Separation - Members of a family leave home to take employment or attend a university or college for education.

I. Methodology and Structure of the Paper

1. Structure

Chapter one covers the historical setting of the Tumutumu Parish and the development of the ministry of pastoral counseling in families including other help given to marriages.

Chapter two faces the current marital problems and

the assessment of the existing counseling models examining their strengths and weaknesses.

Chapter three looks at the theological basis on which Christian marriage and the mandate to care and educate families through counseling are founded.

Chapter four focuses on the ministry of the church and the interpretation of God's design for the Christian family.

Chapter five introduces theory of marriage and the proposed model of marriage and family counseling and the methodology that undergirds the model in order to be effective.

Chapter six contains processes and techniques of marriage and family counseling presented with a case study.

The conclusion restates the problem and summarizes the whole dissertation.

2. Methodology

This project is being done away from home in the United States of America. The immediate problem is the lack of direct sources to help in the documentation of the reality of what is happening in Kenya. The following activities will be done to accomplish this project: (1) research of available material; (2) interview Kenyans living in the United States; and (3) refer to undocumented experiences in

Kenya.

J. Review of Significant Literature

There are not many books from Africa that are relevant to the subject of marriage education or counseling. Most of the books are concerned with political and economic development of Africa. Those that give information about cultural changes only narrate how the traditional marriages are performed and the individual roles in the family. Systematic marriage counseling has not been popular in East Africa, and, therefore, there are no books directly related to marriage counseling which is concerned with the solving of marital problems. The books indicated below will be used, along with others written in the United States, especially those that deal with problems that are similar to those in Kenya.

1. Annotated Bibliography

Basic Literature

Main Sources

Berghe, Van Den. African Social Problems of Change and Conflict. California: Chandler Publishing Co., 1965.

This book highlights a new look at the continent, and puts many known facts in a different perspective. It consists of the study of contemporary African societies in all their bewildering complexity and extraordinary dynamism, the rise of social classes and voluntary association, the profound changes in the position of women, and the transformation of kinship structure and marriage rules.

Carpenter, Wayland George. The Way in Africa. New York: Friendship Press, 1959.

Dr. Carpenter is very interested in the New Africa and he is tracing the historic roots of the continent. He gives an extensive account of the changing patterns of culture and the forces that have reshaped them, the eruptive power of nationalism and the growing racial consciousness that makes the Africans determined to rewin their homeland from white mastery. He points out the changing trends of family life and how Africans adapt to them.

Cavanagh, John R. Fundamental Pastoral Counseling. Milwaukee: Bruce Publishing Co., 1962.

Dr. Cavanagh's book is on counseling technique and psychology. He is teaching clergymen the dynamics of pastoral counseling. He has a vast knowledge in marriage counseling.

Clinebell, Howard J. Jr. Basic Types of Pastoral Counseling. Nashville, Tennessee: Abingdon, 1966.

This volume is a well-rounded survey of the entire field of pastoral counseling. It incorporates new thrusts and techniques of psychotherapy and counseling including supportive and directive counseling.

Clinebell, Howard and Clinebell, Charlotte. The Intimate Marriage. New York: Harper and Row, 1970.

The two authors of this volume have studied the nature of intimacy and what are the known barriers to intimacy especially if it must be improved what are the vital issues that need to be observed. This book has been written by a couple who in their wide experiences present it with a lot of authority. It contains a wide variety of marriage relationships in case studies.

Garrett, Annette. Interviewing: Its Principles and Methods. New York: Family Service Association of America, 1972.

This book contains the methods and principles of interviewing. It educates personnel engaging in interviewing which would be an important part of the counseling process.

Hiltner, Steward. Pastoral Counseling. Nashville, Tennessee: Abingdon, 1949.

This is a book of pastoral counseling. The author focuses his study on pastoral counseling. This pastoral work is treated in relationship counseling. "He believes that a theory without a practice is irrelevant and that a practice without a theory is noncorrectable."

Kenyatta, Jomo. Facing Mt. Kenya. New York: Vintage Books, 1965.

This book was written by the first President of Kenya and has provided a lot of information about the customs of the Gikuyu Tribe. It covers in details about the life in the families and preparatory stages before a marriage is officially performed.

Kirima, Nichodemus and Mugambi, Jesse. The African Religious Heritage. Nairobi, Kenya: Oxford University Press, 1979.

This book was recently written to solve the problem in the minds of young people who sought the relevance of the Bible and traditional education. It tries to revive the good things of the past which were condemned by the missionaries. It gives young people the information about marriages, initiation and relationship with their parents.

Kisembo, B.; Magesa, L.; and Shorter, A. African Christian Marriage. London: Geoffrey Chapman, 1977.

This volume incorporates the results of a four-year investigation. Its scope is not just limited to Christian marriage practices; it examines inter-ethnic, interracial and interfaith marriages, and traditional tribal marriage customs as well.

Landis, Paul H. Your Marriage and Family Living. New York: McGraw-Hill, 1977.

This book is purposely written to educate young people in family relationships in societies that are changing so rapidly that the family has been profoundly affected. The author says that young people lack traditional guidelines and see parents being often bewildered as to what they should teach their own children about their relationships, sex codes and child rearing.

Lloyd, P. C. Africa in Social Change. London: Cox and Wyman, Ltd., 1969.

The author observes the major changes going on in Africa and describes the strains of change. He sees the marital roles affected by changes in diverse ways. The education and employment of women, the author sees as a major force to the disorganization of the marital roles.

MacPherson, R. The Presbyterian Church in Kenya. Nairobi, Kenya: P.C.E.A., 1970.

This book covers the history of the Presbyterian Church in Kenya in a documented manner, the origins and development of that church. It indicates the church's awareness of the on-going changes and attempts to address itself to these situations. It shows how the church solves its own problems and endeavors to assist the adherents in solving their own problems.

Mbiti, John. African Religions and Philosophy. New York: Doubleday, 1969.

This book introduces the reader to the most important aspect of African life. In this comprehensive study, African beliefs, family structure and social relationships are explicitly provided.

Okullu, Henry. Church and Marriage in East Africa.
Kenya: Uzima Press, 1976.

Bishop H. Okullu examines Christian marriage issues like: sex and marriage, bringing up of children, marriage breakdown, tension between the generations, abortion, contraceptives and polygamy in an East African setting.

Patterson, C. H. Theories of Counseling and Psychotherapy.
New York: Harper and Row, 1973.

This is a handbook of the theories of counseling and psychotherapy.

Penwill, D. J. Kamba Customary Law. Nairobi, Kenya:
Kenya Literature Bureau, 1979.

This book gives a lot of education and information about marriage customs in the Kamba ethnic group in Kenya. It covers subjects like marriage agreement, wedding, birth, children, divorce and forbidden relationships.

Presbyterian Church of East Africa Manual Book. Practice and Procedure. Nairobi, Kenya: P.C.E.A., 1969.

This book provides an up-to-date description of the church's courts and responsibilities. Chapter 14 of this book deals with the principles and standards of marriages according to the Presbyterian Church and laws of the republic of Kenya.

Sankan, S. S. The Maasai. Nairobi, Kenya: Kenya Literature Bureau, 1979.

This book primarily addresses the younger generation of Maasai children who, due to schooling and other "corrupting" foreign influences, might not have grown up in typical Maasai tradition and who might, therefore, never get a chance of knowing the factors that kept their forefathers as a united though not a homogeneous group.

Skinner, Elliott P. Peoples and Cultures of Africa. New York: Doubleday, 1973.

This book is a product of many contributors who have studies the customs of the African in vast range and varieties. Many articles have been contributed by African authors who speak on behalf of the Africans with great

authenticity. Some of the articles include studies on African social institutions like kinship and descent, marriage systems and intergenerational conflicts.

Stewart, Charles William. The Minister as Marriage Counselor. Nashville, Tennessee: Abingdon, 1961.

A revised edition on marriage counseling designed to enrich the minister's counseling education in the parish ministry. He teaches role-relationship theory of counseling with sufficient case material on which to base the understanding of the counseling process.

Stuart, Richard B. Helping Couples Change. New York: Guilford Press, 1980.

This book realizes that marriages are in chaos and should be saved from getting worse. The title itself is very clearly suggesting what needs to be done to the couples facing problems. The author closely examines couples in varied problematic situations, then provides a clear, systematic and extremely well documented program for improving those relationships to be truly intimate. The book provides therapy and guidance to those in changing process and capacity to deal with the inevitable conflicts.

Winch, Robert F. The Modern Family. New York: Holt, Rinehart and Winston, 1963.

This book presents a sociological analysis of the family. The author's intention is to explain the social structure of the system defining the social roles, and position of various individuals. The book refers to societies that are waking up in response to urbanization and industrialization marking the effects to the marital relationship in the familial system.

Other Books

Brown, A. Gerald. Christian Response to Change in East African Traditional Societies. Kings Way, London: Headley Brothers, 1973.

Hustings, Adam. African Christianity. New York: Seabury Press, 1976.

- Nyakatura, John. Aspects of Bunyoro Customs. Nairobi, Kenya: East African Literature Bureau, 1970.
- Ominde, Simeon H. The Luo Girl: From Infancy to Marriage. Nairobi, Kenya: East African Literature Bureau, 1977.
- Shorter, Aylward. Christian Family Power in Africa. Eldoret, Kenya: AMECEA, 1977.
- Trobisch, Walter. I Loved a Girl. New York: Harper and Row, 1965.
- Trobisch, Walter. I Married You. New York: Harper and Row, 1971.
- Trobisch, Walter. My Parents are Impossible. Downers Grove, Illinois: Inter-Varsity Press, 1973.
- Welbourn, F. B. East African Christianity. Nairobi, Kenya: Oxford University Press, 1965.

CHAPTER I. TUMUTUMU PARISH

A. Introduction

This chapter will deal with developmental changes of (counseling) advice and education that was given to the people regarding initiation and wedding before they were married and after. This presentation will be done in the past tense because most of the education and practices have changed tremendously in the past years. While this chapter will deal with what has been going on in the Tumutumu area, it is rather difficult to single out one area without embracing the changes in the neighboring parishes and Presbyteries and the entire country. This chapter will begin with traditional education and advice that was imparted to young people before the influence and teaching of Christianity. Then it will show the teachings of the Christianity and what the Church has been doing to offer educational assistance to the people contemplating church weddings, the young in the community and in schools. Finally, the strengths and weaknesses of what is being done will be evaluated. In the later chapters the proper approach to the increasing problems will be sought.

Tumutumu started as a Mission Center, then grew into a parish, and finally into a large presbytery. The amount of work necessitated it to be subdivided into two other Presbyteries. This name "Tumutumu" is used to name

the Mission Center, the Presbytery and the Parish.

B. The Presbyterian Church of East Africa

The Presbyterian Church of East Africa (P.C.E.A.) is one of the major denominations in Kenya. The jurisdictions of this church extends beyond Kenyan borders to its congregations in the two other countries of East Africa, Tanzania and Uganda. The major work of P.C.E.A. is in Kenya spreading in its different Presbyteries across the country. The General Assembly offices are in Nairobi, the capital city of Kenya.¹

C. Kenya

The Republic of Kenya is situated in East Africa and is a member of the Commonwealth of Nations. Kenya was a British Colony until 1963 when it got its independence. It is an agricultural country with over 70 ethnic groups and a population of over 12,000,000 people (1969 Census). The country lies astride the equator on the East Coast of Africa between Latitude 4 North and 4 South; and Longitude 34 East to 41 East. To its north, Kenya is bordered by Ethiopia and the Sudan, and to the west by Uganda. It is bordered on the south by Tanzania and on the east by the

¹Presbyterian Church of East Africa, Practice and Procedure (Nairobi, Kenya: P.C.E.A., 1969), p. 2.

Republic of Somalia and the Indian Ocean.¹

D. P.C.E.A. Tumutumu

Tumutumu is the central part of the Tumutumu Presbytery in the Nyeri District. Tumutumu Presbytery has six parishes, namely: (1) Tumutumu Parish (also the Presbytery's offices); (2) Mathaithi Parish; (3) Mihuti Parish; (4) Kiamwangi Parish; (5) Magutu Parish; and (6) Nanyuki Parish. Tumutumu Presbytery was the second largest Mission Center built by the Scottish missionaries when they arrived in Kenya. The missionaries founded their work in Kikuyu (a few miles north of Nairobi).

When their work grew, they moved north toward Mt. Kenya and built the second Mission Center in Tumutumu in 1908. They established the Mission Center and the work grew all over the area in Nyeri District. The Presbytery was later subdivided into two other Presbyteries: Nyeri and Tumutumu.

E. Parish

Tumutumu Parish has ten major congregations and four other small preaching stations: (1) Tumutumu; (2) Kiangoma; (3) Ngunguru; (4) Kiriko; (5) Rititi; (6) Kiganjo; (7)

¹Encyclopaedia Britannica, s.v., "Kenya," by S. H. Ominde.

Ngaini; (8) Ngorano; (9) Kianjogu; (10) Hiriga; (11) Cieni; (12) Milimani; (13) Gatunganga; and (14) Kahiga.

There are over ten schools, both high and elementary, a church hospital and a police academy. The parish minister has to serve as visiting Chaplain to all those institutions.

F. Traditional Education and Advice Regarding Marriage

It was a common practice of the people to educate children, youth and young adults in different matters concerning familial kinship, domestic responsibilities as well as beliefs in God. This system of education is done in different developmental stages of growth as people leave one "rika" age level to enter into the next "rika." Generally this education is in the form of specific instructions that define the status of life in the family and community expectation of every individual.¹ This is supposed to make young people strong members of families who can continue to uphold their family's kinship and protect their own clan and community if need arises. G. Carpenter has observed, "From birth to death an African belongs in the most literal sense, to his family, clan and tribe.

¹Jomo Kenyatta, Facing Mount Kenya (New York: Vintage Books, 1965), p. 96.

Apart from them he could not live...."¹ The training of every child and youth comes through the common life of the group. A young man is told several things that contribute to being a responsible husband and father. A maturing girl is taught by her mother, grandmother, or even an aunt about the qualities of a good, acceptable wife and mother. The term acceptable suggests that a woman has to win the favor of the family in which she is married. A Gikuyu word which is no longer liked by Gikuyu young women is "Muka", meaning "Mundu muuka," -- a woman who has come to be a part of an extended family or clan from a different family or clan.

1. Everyday Education

The early home education is very crucial and vital. In his book, Facing Mt. Kenya, President Kenyatta indicates that it was a solemn responsibility for every parent to educate their children until they reached the stage of tribal education. This was to keep up with the beliefs of the Kikuyu people that ("Utaari umaga mucii") educational counseling begins at home.² Most of boys' education was imparted by their fathers, grandfathers or even their uncles.

¹G. W. Carpenter, The Way in Africa (New York: Friendship Press, 1959), p. 25.

²Kenyatta, Facing Mt. Kenya, p. 96.

A neighbor who happened to be the same age with the boy's father could regard it as a duty to give words of wisdom, counsel or encouragement to a boy purposely to help him. To make the teaching interesting and unforgettable, sometimes it was carried on in the form of folklore and tribal legends.¹ The everyday home education is necessary and where there is deficiency there can be delinquency in family responsibilities as well as in community life. Hence, the Swahili saying, "asiefunsua na mamaye hufunsua na ulimqengu," one who has not been taught by his mother (parents) ends by being taught by the world. This, being sarcastically said, means that one consequently learns through experience in failure.

2. Initiation Rites

Initiation marks a great milestone in the growth of a youth on the journey of life to adulthood. In some societies it marks the second birth or has very significant meaning in one's entry into adult life. In Gikuyu customs, especially, initiation period was regarded as the time when one was officially born into community life and people were known by their initiation age group,² the process of

¹Ibid., p. 100.

²R. MacPherson, The Presbyterian Church in Kenya (Nairobi, Kenya: P.C.E.A., 1970), p. 7.

happenings and activities through which the individual was qualified to move from youthhood and adulthood. There were preparatory instructions and requirements before one was allowed to be officially initiated in public by the cutting of the foreskin of the male organ. Mbiti states that it was a matter of individual and at the same family-community concern. "The initiation of the young is one of the key moments in the rhythm of the individual life which is also the rhythm of the corporate group of which the individual is a part... The youth are ritually introduced to the art of communal living."¹ The ritual included:

1. Instructions were given before to the candidates.
2. It was done in seclusion.
3. It was symbolic with religious significance.
4. It was to prepare them for marriage, i.e., how to raise a family.

It was a period when the candidates had "to learn many things, learn to endure hardships, learn to live with one another, learn the secrets and mysteries of the man-woman relationships...."² Nobody is allowed to get married

¹Mbiti, African Religions, p. 158.

²Ibid., p. 159.

before going through the initiation period which Mbiti calls "gateway to marriage."¹

3. Preparation for Marriage

Every clan saw the extension of their future through their youth. The senior members of the family were required by the tribal customs to set good examples in whatever they did so that the juniors might copy or imitate what was beneficial to the family. Giving advice was not concerned with marriage and family only; it covered several duties, kinships and religious beliefs. One of the educational purposes of initiation rites was to introduce young people to matters of sex, marriage, and family life. The community which participated in the initiation rites was also entirely involved in preparing the young people for marriages through counseling and in celebration as well.

(i) Girls

They were taught how to prepare food, how to care for the children, how to live with in-laws and how to behave towards their husbands as well as how to care for the home.

¹John Mbiti, An Introduction to African Religion (London: Heinemann Educational Books, 1975), p. 94.

(ii) Boys

Boys, being involved with outdoor duties, were instructed on how to look after cattle, how to behave towards their in-laws. They learned how to get properties, how to get cattle, and how to defend their wealth from theft.

(iii) Sex Knowledge

In African customs, parents do not discuss matters concerning sex with their children. Much of this kind of talk is picked up here and there from their peers. "... it is often a mixture of truth, myth, ignorance, guesswork and jokes."¹

G. Missionaries in Tumutumu Area

The missionaries built a Preaching Center near the Tumutumu hill. They started a catechetical school for religious and basic education. The missionaries went around to the nearby villages preaching and inviting people to the Mission Center that was being established. The missionaries made all efforts to attract people to the Center as well as being accepted in the villages whenever they made visits. Christianity started spreading through many difficulties. Despite all sorts of difficulties of getting adherents, the work in Tumutumu was growing steadily. A few people were

¹Ibid., p. 177.

attracted to the new teaching but they were bitterly opposed by adherents of the local traditional way of life. Those who came were instructed and were baptized and accepted as members.

1. New Teaching

There were regulations for the adherents and all others who were being invited to join the church. Church laws were prepared for the guidance of the informal church community. Those regulations included sections dealing with (1) Christian marriages (monogamy); (2) abolition of polygamy; (3) rules against drunkenness; (4) sexual offenses; and (5) circumcision of women.¹ The missionaries traveled in the areas which surrounded the Mission Center and got adherents who had to endure persecution, ridicule and rejection by the local communities, because of accepting the white man's religion and forsaking the traditional one.

2. Family Pattern Was Affected

The teaching of the missionaries was imperative and obligatory requiring people to give up many cultural practices. They did not take time to study and understand people and their culture and meaning behind everything they

¹MacPherson, The Presbyterian Church, p. 67.

did in order that they may know how to approach people in their teachings. Instead of that, they went ahead to condemn customs and beliefs which they had not understood. The family pattern was interfered with when the common practice of polygamy was condemned. The missionaries insisted that all the followers must accept and practice monogamy as the foundation of the true Christian religion, and give up dances, ceremonies and feasts which are fundamental principles of the African social structure. Polygamy was abolished and monogamy imposed as a criterion and condition of baptism and Holy Communion. Those who had many wives were forced to give them up with their children.¹ The missionaries said it is impossible for a man to love his many wives equally and associated polygamy with adultery. There was confusion because of this controversial subject, some giving up wives and children to become Christians, and others denying Christianity to keep their many wives and children.

3. New Religion in the Country

People were given instructions of what Christian marriages should be and the prerequisites before a Christian marriage could be performed. Scriptures were used for

¹Kenyatta, Facing Mt. Kenya, p. 261.

the first time to guide people to the kind of marriage Christianity was introducing to the people. The counseling models for the marriage then was a combination of the traditional list of do's and don't's as well as the new teachings in the new religion. When people in the family had a problem, the Christian leaders of those days would conclude that it was because people were living in sin. Many people did not want to talk about their problems in their marriages because they did not want to be thought of as bad. If a problem in a marriage was very severe, then the senior leaders in the family would get together and act as judge and jury and admonish the one thought to be in the wrong.

H. The Church's Instructions in Marriage

The P.C.E.A. is conscious and concerned about the changes which are affecting the young people, the marrieds and families. Young people are facing diverse problems to which they are seeking clear answers. Those problems include premarital problems, marriage and family affairs. Only a very few seek help in the church, the rest do not. As a result there are many unregistered and unofficial marriages of people who begin living together without a proper church or civil wedding. Some of those marriages are temporary and disintegrate as soon as the partners get tired of one another.

1. How Counseling (Guidance) Begins

The elders in the parish have been assigned to areas called districts where they are supposed to know all members of their congregation. The elders visit the families with young people who are already experiencing such problems. They also visit families who fail to attend worship services for a long time. They pray with the sick and talk to people who have marital problems and advise them to make appointments to see the parish minister or appear in the Kirk Session. Other people decide to meet the pastor or come to the Session and present their problems and needs. The minister makes arrangements to meet those people separately and counsel them by praying and reading the Bible together.

2. Homilies Related to Family Life

It is very common to hear elders and the parish minister addressing the congregation about home, love and relationships as well as the respect that people ought to have for one another. These types of sermons are general and do not go deep to the roots of the problems. It is usually hoped that people with particular problems would see the minister or an elder to discuss further any issues raised from the sermon. It happens many times that people come to see the minister who may be too busy to discuss

issues in details. When the minister has enough time, he gives advisory talks, reads the Scriptures and concludes with a prayer. The minister would listen just a little bit as he asks questions, but then he does spend most of the time talking (reading and quoting Scripture, advising and praying). The family or youth with problems do not have enough time to express their inburning feelings and reach the crux of the matter or tell the secret facts about the history of the problem.

3. Instructions in Catechism and Confirmation Classes

It is the tradition of the church to teach baptism class for almost one year and the confirmation class for about half a year. Among the lessons the people learn include Christian marriage, sex discipline and the nature of the Christian home. In Kenya churches, adultery, fornication, and polygamy are publicly denounced and condemned. That is the reason why people who are overcome by those temptations detach themselves and do not show up any more. Many of them are guilt-ridden and may be helped only through thorough psychoanalysis. Some mental breakdowns and suicidal cases have resulted from people with that kind of severe depression through being condemned or their fear of being condemned.

4. Teaching About Christian Discipline

The Presbyterian Church in Kenya inherited dogmatic Biblical teaching from the missionaries whose teaching against misuse or abuse of sex was imperative and stated in the language of the Bible ("Thou shalt not....") without any exceptions made under any given circumstances. Along with that there has been strong spiritual revival in East Africa for over thirty-five years whose influence has been very powerful to its followers as well as many observers. The level of discipline in the use of sex, and in marriage relationships is set very high. Some people have not been able to keep up with this standard even though the standard of Christian discipline is preached and taught daily. Setting of rules has not helped people not to break them nor has there been effective counseling to those who have failed to keep the rules.

5. Disciplinary Measures

Failure to keep the proper discipline in the use of sex, especially among the young unmarried people or those who enter into marriages against the teaching of Church, leads people to disciplinary action taken against them by the Kirk Session.

Church discipline, according to P.C.E.A., is done as a cleansing activity and it is good-willed as it is stated:

The objects of Church discipline are to the glory of God, the purity of the Church and spiritual benefit of the believer. Church discipline is therefore always to be considered in an attitude of prayer applied in the spirit of love, faithfulness and humility; in an endeavour to recall the offender to Jesus Christ as Saviour, to establish him in the faith and to promote his growth in grace....¹

Even with this understanding, the approach made to a person involved in sexual misconduct, whether adultery or fornication, is not soft or soothing. One involved in this snare may also be psychologically, socially and spiritually affected and may have had enough pain, sorrow or guilt feelings and shame before appearing in the Church's disciplinary court. As said before, some do not appear in religious gatherings any more because they fear being condemned. The Church courts are pastoral and endeavor to bring people to God for forgiveness and restoration.

Disciplinary measures are counseling, admonition, rebuke, suspension from Church privileges, removal of name from roll of communicants and excommunication; and, in the case of office-bearers, suspension or deposition from office.²

In the Presbyterian Church in Kenya, sexual immorality is a sin which is condemned and discouraged.

6. Didactic Counseling

The church tries to do different activities in order to reach young people and give them spiritual care

¹P.C.E.A., Practice and Procedure, p. 80.

²Ibid., p. 86.

as well as preparing them for marriages and helping those already married to know how to keep their marriages or families healthy in love. The young people bring their many complicated issues and seek guidance as well as solutions. The following things have been done in order to reach young people.

7. P.C.E.A. Youth Fellowship

Young people in the P.C.E.A. are invited and encouraged to have youth fellowships in congregational level. The ages run between 16 through 35 in order to embrace the youth and young adults. These people have many activities to do and different subjects to learn in the Christian faith and in the P.C.E.A. practices. They learn about Christian marriages through invited speakers who also would allow them to ask their burning questions.

8. Christian Union in Schools and Colleges

In high schools and colleges young people have Christian Unions and Kenya Students Christian Fellowship, popularly known as K.S.C.F. These Youth Unions and Fellowships have been helping the church to gather the young people and guide them into rich spiritual Christian life. One of the popular subjects is sex education, girl-boy friendship, and Christian weddings and marriages. The chairpersons invite experts and educated or experienced speakers to deal with this interesting subject and answer their

endless questions.

9. Women's Guild in P.C.E.A.

Women in the Presbyterian Church have an organization which is concerned with spiritual welfare of women, concern for poor people and their various needs. They visit and show concern to women who are sick or, battered by their husbands. The Women's Guild gives advice to young single or married women on how to be good wives, how to attract and love their husbands and how to care for children. Women's Guild in the Presbyterian Church has done a lot of pastoral work among the young and older married women in the church and sometimes extend their ministry to the young people, especially when they have specific needs. This fellowship has been able to reach women and their marital problems more than anybody else in the parish. When they get a complicated case, it is referred to the minister and the Session.

10. P.C.E.A. Seminars and Literature

There are occasional seminars held in the parish or between the neighboring parishes of the Tumutumu Presbytery. Husbands and wives are invited to attend those seminars that are usually one or two days long. Several ministers give addresses or conduct workshops on home and married life. The National Christian Council of Kenya which is an inter-denominational organization holds ("FLEP") Family Life

Education Programme in different parts of the country and most of the local people do attend and benefit from all those seminars.

I. Pastor's Advice

Many people from all walks of life come to see the minister when they have different problems in the secular or spiritual spheres of life. Along with other problems brought to the minister by the Session, the elders, or people who come on their own are the marital imbalancements. Seeking spiritual guidance and concern of their pastor, they tell about their marital problems and, in the case of the single unmarried persons, they present the issues that face them. Young people come to see the minister when they plan to marry so that the minister may make an appointment to officiate at their marriage. The minister then has a chance of doing thorough counseling, giving advice about the do's and don't's of a good Christian marriage. Others come to see the minister when they have severe marital problems hoping that the pastor will help them to settle these problems. Many people wait until their problems have taken very long and have become complicated. The minister is the key person as far as marriage education and counseling is concerned in the parish and in the entire community. The size of the parish makes it difficult to see all people who need his pastoral care and according to the P.C.E.A.

procedures, the elders assist the minister most of the time in care of marriages. The minister is always involved in premarital and marriage education in his time in the parish.

How and When a Minister Educates the Parishioners:

1. During premarital counseling in his office to those who call on him
2. During wedding sermons and parties
3. In the Youth Fellowship and camps
4. As an invited guest in K.S.C.F. and Christian Unions in school talks about Christian marriages
5. When invited to talk to women about family life in the Women's Guild Fellowship meetings
6. In the parish or Presbytery Seminars on marriage and family counseling
7. To all who call on the minister as individuals or couples seeking him for marriage dispute settlement
8. In a series of "Christian Home" seminars in the congregation. These sermons may not be consistent because the minister moves from one congregation to another every week.

J. The Strengths of Marriage Counseling and Education

1. The church has not ignored marriage problems and needs of the people.
2. The church has given a degree of relief to those who have marriage tensions.
3. The young unmarried get some assistance in their

preparation for marriages and wedding ceremonies.

4. Some broken relationships have been restored through the help offered to individual couples.
5. In all states of confusion, people know there is someone they can turn to for help, direction and settlement of their problems.
6. People who are ignorant about some issues in their relationship have no reason to excuse this ignorance, because the church is available for their assistance.

K. Weaknesses and Deficiencies in Family Talks

1. Due to inadequacy of time the hidden problems are not touched; even if they happen to be mentioned, they are not dealt with satisfactorily.
2. The elders do not have any or inadequate marriage counseling training to cope with current challenges.
3. Counseling is not systematic and has no procedure.
4. In a marriage dispute, the couple may hide the root cause of the problems, and the counselor may not have the proper interviewing techniques to help in uncovering the secret problems.
5. The counselors become judgmental and rush to concluding statements or remarks too soon.
6. The relationship between the elders or minister

doing the counseling may have superiority-inferiority tensions which often block the process, or makes counseling be acted in a court-like interrogative manner.

Some people who need counseling ignore or hide their problems until they are forced to seek help when their problems are in a state of complexity. Some who want to marry in the church go ahead in their plans and preparations, then they come to look for the minister in a hurry. This is very common with the people who work away from their home area who fail to plan early or to seek the procedure to doing church weddings.

CHAPTER II. CURRENT MARITAL PROBLEMS

A. Introduction

This chapter focuses on current issues facing families and their offspring in the community and the entire society in Kenya. The solidarity of the African family is being shaken, broken and disintegrated voluntarily and involuntarily. The factors contributing to the said disintegration and the issues pertained to it will be mentioned in this chapter. Some of those problems can be solved or avoided if people are properly educated and assisted to know how to handle them. Some problems occurring in the families are involuntary and beyond control of the individuals who face them, but pastoral counseling is necessary in order to help those people and enable them to live through difficult conditions having peace of mind and comfort of spirit and without affecting their relationships.

B. Post Independence Era

In Kenya after the declaration of "Uhuru" freedom from colonial powers in 1963, the post-independence changes created a big rush among the people in taking over power, including Africanization of government posts, taking over the industrial managements and the hurry to grab land

and business across the country. These changes affected the patterns of behavior and, in the process, the families were voluntarily disintegrated in the migration and struggle to take over jobs and businesses formerly held by foreigners, and to attain high industrial economy in the country.¹ The relationships among the family members were altered in the social separation and mobility. The "large" extended families were separated as the young couples moved to the towns leaving their parents and brothers behind. Some husbands left their wives and children behind to take care of the homes while they moved to the urban-industrial areas for employment or to establish trade.

New goals were set in the new life as some Christian husbands were tempted to take substitute wives or to be visited by town women for fun. The magnitude of the changes in the country have affected the family structure and are closely correlated with the process of modernization and industrialization. The African extended families have been disintegrated into nuclear families and separated from the wide groupings of kin and descent. When they move away, then the shape, goals and values in the nuclear family

¹John Biesanz and Mavis Biensanz, Modern Society (Englewood Cliffs, New Jersey: Prentice-Hall, 1968), p. 300.

change and differ from the larger family.¹ One spouse may assume a high standard of living while the partner clings to the traditional style and ordinary practices of life. One has to choose between high ranking status in a traditional and in a modern sphere. There have been numerous conflicts in the attempt to fit in the new life and keep African identity as distinguished from the Western life-styles.² When couples find difficulties in the new life-style, they seek advice from their immediate neighbors who too might not have helpful answers. If the situation deteriorates, the whole impact of failure shakes the family in different forms of frustrations.

Some families are able to cope with the new problems successfully. Others, however, express their anxiety in a number of physiological symptoms such as headaches, stomach pains and the like. Some family members have psychoneurotic symptoms of personality disorder such as aggressiveness or compulsive behavior, sociopathic conduct like drunkenness or withdrawal from their family unions.³ Some

¹P. C. Lloyd, Africa in Social Change (London: Cox and Wyman, Ltd., 1969), p. 171.

²Ibid.

³Ibid., p. 244.

are concerned with trade or farming ignoring their partners for long times. While there is good progress in the business and trade, many marriages and families have difficulties. The young people are searching and the family is suffering strains of some undirected changes of the social mores.

C. Shifting Life Styles

Family patterns and cultural values have been disturbed by three forces: (1) traditional mores; (2) Christian teachings; and (3) free independent life-style.

1. Traditional

In the traditional pattern there was a large emphasis on family life that was ideal and that demanded the cultural principles be followed. The grandparents who are preservers of tradition demand that life be conserved as it has always been.

2. Christian Influence

Christian teaching which is uncompromising has its pattern of life and anything short of this is short of the purpose of God.¹ These include church weddings, vows to be observed in time of prosperity or adversity, and husbands to love their wives as Christ loved the church (Eph. 5:22-33).

¹P.C.E.A., Practice and Procedure, p. 88.

3. Free Society

When people got their political independence, some labelled Christianity as the whiteman's religion and said they had nothing to do with it. Some gave away their Christian baptismal names and denounced their Christian beliefs. They assumed limitless freedom and entered into a promiscuous life.¹ There are people who would like to be regarded as members of a permissive society and to be left alone to do what they want with their marriages and spiritual lives. They neither bow down to the traditional practices nor bend to Christian beliefs.

D. Impact of Industrialization and Urbanization

Traditionally, the family focused its total attention to domestic affairs including children and their properties within home area. Industrialization has uprooted people from their families for the purpose of seeking better opportunities in making money. Some young people, as Carpenter observers, find it a relief from village and tribal pressures. Sometimes the migrancy is no more than the adventurous spirit of youth, but, if it is not supported by some degree of training, skill, counseling and aptitude of finding

¹William M. Kephart, The Family, Society and the Individual (Boston: Houghton Mifflin Company, 1972), p. 51.

work, the result is often disillusionment.¹ Like the prodigal son whose story is told in the Bible, some of the young people waste their lives and mess up, then they finally return home where they have conflict with their kin especially their parents. Not all of the people who leave their homes are able to find jobs and so they become roamers in the urban areas looking for livelihood. It has become a tendency for many people to live loose lives by being involved in temporary marriages or sexual relationships against the Church or African life-styles. These problems which are by-products of industrialization and urbanization, obviously corrupt and break many marriages as well as demoralize the young unmarried folks. There are thousands of illegitimate children born as a result of this life in the city by either job seekers who try to bribe their bosses with sex or by those who cannot resist the influence.²

E. Employment and Trade

Some of the impacts on the family are experienced when people pay too much attention to their jobs or trade

¹George Carpenter, The Way in Africa, p. 51.

²Lloyd, Africa in Social Change, p. 245.

and spend many hours away from home. When they return home, they are too exhausted to admire one another or discuss their personal concerns and family affairs. Jobs for men and women are increasingly getting scarce and so when one opportunity occurs it is not to be lost at any cost. Husbands or wives may leave home to engage in an employment far from home and sometimes are involved in some corruption in order to get a job or even keep it.¹

F. Common Problems in the Parish

The social corrosion of the cities and urban communities spread back into the rural communities. Married men go away to work, leaving their families to their own devices.² Some husbands expect their parents to take over and watch or support their daughter-in-law while the husband is away even for a long time. Some get along easily, but others create many problems which affect the relationship of the family. When husbands return, they listen to one side of the story from the parents and may end up in punishing their wives. In such cases the tension builds up between

¹W. F. Ogburn and M. F. Nimkoff, Technology and the Changing Family (Cambridge, Mass.: Houghton Mifflin Co., 1955), p. 256.

²Carpenter, The Way in Africa, p. 58.

the wife and husband and the parents-in-law. Their children, who may be grown, have to choose whether to take sides with their mother or their grandparents. The village elders and the church try to help, but then the number of the deserted families is too great. Some husbands send part of their wages home, but perhaps after a long time, other husbands do not. Sooner or later a husband takes another city girl to be his wife or stays with her without definite plans. Many young husbands have neglected their young wives and children when they are badly needed.¹

Ironically, many of these are regarded as sincere and earnest Christians, but when their families are exposed to severe social forces they become crumbled. Many families have good opportunities to prosper in relationship and material wealth, but get distorted by lack of faith in God and discipline in moral living. To illustrate what is happening, if a tree is undisturbed, it will grow tall and straight, but if it is thwarted by obstacles it will become stunted, gnarled, and even grotesque. In the same way when marriages are thwarted they fall into the same fate.² The purpose of studying the counseling method in Kenya is to seek the remedial approaches and how best they can be implemented without delay to save the situation. It means

¹Ibid., p. 59.

²Ibid.

that the pastor and the church have to learn where there is trouble and help is needed so that they can bring relief to the distressed scores of troubled youth and marriages. In the surrounding townships, it would be helpful to know the new people coming and pastoralize them before they are thwarted by the corrupt people who would like to mislead them. At the very least, the church does help all members to keep in touch with their families at home and make them call when they are in need.

G. Premarital and Extramarital Sex Discipline

Several decades ago premarital and extramarital sex were not very common in Kenya due to the pressure and influence of the traditional and church regulations. In the subsequent cultural changes, this kind of behavior has become an epidemic. The fashions of the clothes that people wear, books and sexy magazines with semi-naked people as well as T.V. have caused sensational behavior in people. People working in the towns away from their parents and their home congregation may feel free to take the advantage of being far. Students in boarding schools do influence one another in their loose talk as they try to discuss their different experiences. Sexual intimacy before marriage is one of the most acute pastoral problems facing the church as Okullu observes,

Many young people believe that premarital sexual acts between boys and girls is all right. Many more still believe that it is not wrong if a boy and girl have promised to get married. And many ministers face awful choices of whether to receive expecting girls, often in an advanced stage of pregnancy, for marrying in the church.¹

Pregnancies before marriage were very rare before, and, when they occurred, the parties concerned were punished for their behavior. Today, this behavior has become a trend despite the preaching against it. Peter Njenga in Target No. 338 of October, 1981, says that over 90 per cent of the weddings in the church are anticipated.²

On the whole, this tendency, which has been called permissive, could easily deteriorate into misuse of sex and sexuality. Then sex becomes nothing but fun. In their book, Kisembo and co-authors, discussing the same topic, issue a warning statement,

This can lead, and in fact has led, to psychosexual purility in relationships, to sex being turned into commercial commodity. Then early, casual, and discriminate sexual relationships, damaging to the human personality will result.³

Many concerned individuals are very upset and disturbed because extramarital intercourse, like premarital

¹Okullu, Church and Marriage in East Africa, p. 17.

²National Christian Council of Kenya, Target, No. 338.

³Kisembo, African Christian Marriage, p. 106.

intercourse, has been increasing in our society. It, too, seems to be a reflection of a more permissive attitude toward behavior in general and toward sex in particular.

H. Abortion

When the rate of abuse and misuse of sex increases, as is the case in Kenya, many young women in schools and others who are working, turn to abortion to terminate pregnancies that were not planned. They do almost everything they can to terminate pregnancies in order to continue with their same life without the responsibility of having a child and caring for one. In their attempt to do this, many girls have killed themselves. This is happening in schools, homes and towns with increasing frequency. In the city of Nairobi alone, the rate of illegal abortion is becoming incredibly higher every day, and the fee for abortion is enormous. It ranges from Ksh. 1,500 to Ksh. 2,000 (approximately \$150 to \$200 in U.S. currency) for every operation.¹

Abortion may seem the easiest way out of unwanted pregnancy, but one has to clearly understand the problems incurred by this practice:

¹Okullu, Church and Marriage in East Africa, p. 50.

- Physical - that which affects the girl's health.
- Psychological - emotional pressure and guilt
- Spiritual - impure practices, condemned killing
- Social - doing acts that are considered illegal and
condemned by society.

Kinds of Abortion

There are different kinds of abortion. Abortion is the termination of an intrauterine pregnancy during the first twelve weeks of gestation.

1. Spontaneous Abortion

Miscarriage caused naturally by the failure of the mother's body to carry the fetus. This is the medical term for what is generally called miscarriage, and it happens when the body expels the embryo or fetus of its own accord. The body has a delicate mechanism for rejecting an embryo that is imperfect or has not established itself properly in the womb.

2. Self-Induced Abortion

(a) The induction of premature delivery in order to destroy offspring. Women with unwanted pregnancies have attempted to bring on miscarriage or abort themselves using a variety of methods. They are extremely dangerous, but some women, who are very desperate, do attempt even what is considered the most dangerous methods. As a result, many

have died leaving their families with grief.

(b) There are people who are called abortionists who have no medical training to conduct an abortion. There are others who are qualified physicians or surgeons, but, if they perform an abortion with the intention of terminating the pregnancy for reasons other than medical purposes, it is a criminal abortion and they can be prosecuted.

3. Legal Abortion (Medical)

A legally induced abortion is one that is performed by a licensed physician in a clinic or a hospital. There are several different methods, depending on how advanced the pregnancy is, who is doing it and under what circumstances. This type of abortion is also referred to as "therapeutic abortion" performed to prevent or cure a disease.¹

4. Risks of Complications

Complications that do result in serious conditions are: infection, damage of the wall of the womb, excessive blood loss, overstretching of the cervix, adverse reaction to anesthesia, and disturbances of blood clotting mechanism. Some result in death. Not all abortions have complications

¹Patricia Ashdown-Sharp, A Guide to Pregnancy and Parenthood for Women on Their Own (New York: Vintage Books, 1977), p. 41.

but many do. In Kenya there are some childless couples because the wife had several abortions that resulted in a condition that damaged the uterus.

I. Sex Problems and Illegitimate Children

Another social problem troubling many families is the birth of illegitimate children. The parents may have no plans or hopes of marrying. Others cannot even talk about marriage because they are too young to be responsible for marriage relationships. The burden of the infant-child has to be taken by the girl's parents. A Kenya national youth leader said,

It is almost impossible for young girls who come to town for education or work not to get into trouble. The protection, guidance and sanctions of the tribe fall away in the city. Poor housing conditions and ignorance of how to maintain oneself in towns lead to a high rate of illegitimacy and youth prostitution. And these two are often inter-related. What else can a fifteen-year old girl do when she has a baby far from home?¹

Some girls have two to four children from different fathers. Unless they are helped through counseling and supported economically to find jobs, they might have to seek unfavorable means of getting support.

¹C. M. Heemstra, "A Report on Activities of Department on Church, Family and Society," All Africa Conference of Churches Bulletin 4 (1966):11.

Lack of free association between sexes and marriage at early ages, especially for girls, kept illegitimacy rates low during the traditional period.

The extramarital wanderings of males and females, creating sex problems and resulting in illegitimate children, is discouraged by the Church. Free movement in search of jobs faced by the housing problems of the urban area as well as lack of the necessary sex education and moral discipline result in premarital sexual education.¹

The P.C.E.A., as well as the church in Kenya, is treating this as a major problem in the country and in the world. The church courts, pastors in the parishes and the Women's Guild are finding unwanted pregnancies to be great problems in the community, and they do visit girls with such problems.²

J. Bridewealth

This term has been argued about as to whether it should be called bride-price, dowry or bridewealth. The general idea about the practice was giving or presenting some material wealth, such as cows and goats or money to

¹Paul B. Horton, The Sociology of Social Problems (Englewood Cliffs, New Jersey: Prentice-Hall, 1978), p. 198.

²P.C.E.A. Ninth General Assembly Proceedings, 1979, p. 147.

the bride's parents. The purpose of this practice was to show appreciation to the bride's family and to help them in the wedding expenses. "The payments of bridewealth by the groom's side drew family members closer and joined the two families in the union of their offspring."¹ The bride price was both gratitude to the bride's parents as well as a kind of reimbursement to the parents who would miss the services of their daughter. Bride-price also served another function; that is, to ensure the wife of favorable treatment throughout her marriage. If the husband should mistreat her, she would be entitled to a divorce in which case the cattle would be returned. From her personal position, bride-price served as status-gaining transaction. The greater the number of cattle which were offered, the higher her own social prestige becomes.²

1. Ambition in Bridewealth

A few years ago the educated parents of an educated daughter were less apt to demand bridewealth. They expected, perhaps as recompense of the sums they spent on their daughter that she in turn would give towards educating her junior

¹Nichodemus Kirima and Jesse Mugambi, African Religious Heritage (Nairobi, Kenya: Oxford University Press, 1979), p. 48.

²Kephart, The Family, Society, p. 64.

relatives.¹ Today in many cases, the motive of dowry or brideprice has changed. The hallowed tribal custom is coming under fire because it has been commercialized. The term "bride-price" finds its meaning here in the ambitious demands as a way of enriching the bride's family. The relationship is very often badly affected and there are concealed feelings of anger against these high demands. Reviewing recent papers like Target, it is apparent that the young people are very embittered about this and are against dowry today. They appeal to the church and civic leaders to overcome this practice. They threaten to elope with their lovers and hide in distant towns or cities.² A non-Kenyan observes and comments,

Africa's young bachelors, caught between higher education and even higher inflation, are growing increasingly unhappy at the ancient laws that force the prospective groom to buy his bride from the parents. In Kenya, the dowry is often the equivalent of five years of the groom's expectable income, usually payable in postmarital installments of livestock,... and money.³

¹Lloyd, Africa in Social Change, p. 176.

²Target, No. 344.

³Paul H. Landis, Your Marriage and Family Living (New York: McGraw-Hill, 1977), p. 377.

The bride's parents seem to take the advantage of the marriage and chance of acquiring wealth. Many angry people have called it exploitation accusing parents of being inconsiderate and unaware that their daughter will begin married life in an almost poor home. Some bridegiving or selling parents argue that this wedding time is the only opportunity they have to get anything from the bridegroom and feel justified in demanding whatever comes in their minds.

2. Angry Letters

Leading the attack is a generation of young Kenya urbanites who look upon the dowry as institutional blackmail. In Nairobi, the angry young men have formed a group called the Kenya Dowry Reformation Movement and are flooding the Nairobi papers with letters demanding an end. "The Attorney General should abolish this old and unwanted practice," wrote one reformer. Another called for "a general protest strike."¹

This controversial talk is going on overtly and covertly and has caused cold war between young people and their in-laws. When the high demand of money is not met,

¹Ibid.

the in-laws become hard and sometimes insulting feelings are voiced. Generally that causes harm to the otherwise good relationships between the spouses and their parents. There are conflicting opinions on this subject but one obvious fact not to be disputed is that it is hurting some young people and making many marriages begin with conflicts and tensions. The wife is likely to be a scapegoat and to suffer later for her parents' misdeeds as has been the case in the parish experience.

K. Poor Relationships with In-Laws

Relationship with in-laws has been affected drastically by the ongoing changes. The tendency is that the bridegroom's parents have in mind the quality and type of wife they would like their son to marry. Similarly, the bride's parents have in mind the kind of man they would like to marry their daughter. Since that is not always possible, parents react in several ways including having concealed feelings of hatred to their son-or daughter-in-law. The husband's mother will expect the bride to be like her daughters and to adopt their way of life or will demand a very high, almost impossible, standard for her.¹ Some remark audibly, "...this is not the kind of woman we would have like to be married by our son/brother...." Some educated husbands still say that their mothers are more important in

¹Ibid., p. 230.

their lives than their wives. They say one can always get another wife, never another mother. Those husbands would rather discuss matters such as building a new house or changing jobs with their parents or other relatives or even friends than with their wives. Tension between the husband's mother and his wife is getting worse according to Lloyd's observation.¹

Cases have been heard of some bride's parents or close relatives who follow their daughter telling her whether or not to accept what she is told or how to react to given situations. Unfinished installments of dowry do cause great havoc to the marriage of young couples through the bad approach made by the in-laws to the newly wed husband.

Sometimes the trouble might begin between the spouses when they express their different feelings and opinions about their in-laws on either side. The couple heats up their anger which ends up in overt or covert conflict against each other and one's relatives. Landis says it is a common thing to hear spouses warning each other, "Don't talk about my relatives like that...."²

¹Lloyd, Africa in Social Change, p. 178.

²Landis, Your Marriage and Family Living, p. 230.

There are families where the in-law relationship is very good; the parents loving and respecting their daughters and sons-in-law on either side and the spouses loving their parents on both sides. It is possible to see two different families joined together and sharing good and bad occurrences, celebrations, funeral services and wedding ceremonies of other children.¹ However, in-law relationship is a sphere that has put many families in difficulties some resulting in fights and divorces.

L. Wedding Day

Marriage ceremonies can be exciting, wonderful and frustrating. What happens on the wedding day generally depends on the people who are involved in planning. Wedding days, which should be days of celebrations, can easily be marred by failure to plan or planning incorrectly as well as by the attitudes of the people involved. Mordecai Brill and co-authors state that, "A meaningful marriage begins with a meaningful wedding."² Some marriages in Kenya begin with a lot of tension and frustration between the bridegroom

¹Kirima and Mugambi, African Religious Heritage, p. 50.

²Mordecai L. Brill, et al., Write Your Own Wedding (New York: Association Press, 1974), p. 17.

and the bride or among the relatives. There are many inconveniences that are caused by failure to plan things until the last minute which makes everything be done in a hectic manner and rush. Arguments concerning unfinished installments of bride-price which do cause a lot of delay and friction make the day very unpleasant. The relatives of the bride go as far as holding or locking in the bride on the wedding day just a few hours before the ceremony begins. The wife-to-be is held like a hostage until the stated terms are met or money demanded is paid in full. Very often, that kind of practice does harm to the relationship and the confidence of the people is affected. Settlement may be reached several hours after the time when the wedding ceremony was scheduled in the church, and people come to the sanctuary being very tense and upset.

Wedding ceremonies have become extremely expensive and many things seem to be done purposely for who or in competitive spirit. Many imitate what the others have done or try to be a little bit more elaborate in their display. Many observers as well as participants have witnessed some weddings that are emotionally tense. Kitembo and his co-authors see "weddings achieving a degree of sophistication" as irreverency in church marriages. Expensive clothing, some rented for the ceremony, and an unnecessary number of

bridesmaids and pages in specially designed costumes are the height of fashion.¹ There has been conflict between too much emphasis on the western wedding fashion and traditional fashion. The young people like the western styles while their parents or other relatives may emphatically insist on traditional, less extravagant weddings. There may be several concerns on the wedding day such as: hold up due to unfulfilled promises to the bride's parents; pre-marital advanced pregnancy (last days or hours before delivery);² late plans in doing the essential things first. However, spiritual help given to the couple or their parents would be very beneficial in terms of releasing tension which may be building up.

M. Troubled and Broken Marriages

The church is faced with many marriages that are experiencing difficult problems. In his foreword to Okullu's book, J. Mbiti refers to marriage as having many aspects and problems. He sees these problems in East Africa related to similar problems in other parts of the world. Family

¹Kisembo, African Christian Marriage, p. 194-96.

²Okullu, Church and Marriage in East Africa, p. 17.

issues call for the constant attention of the institutional church.¹

N. Failure to Observe the Christian Vows of Commitment

In a church wedding, people make verbal and spiritual commitments to one another in a number of ways. Spouses make several promises to one another about continuing in love, in prosperity or in danger. They confirm it publicly in worship by taking vows in God's name that one will be loyal and faithful for better or for worse until death they do part, "one man and one woman to the exclusion of all others." In the course of time this does not seem to be the case. There are shocking deficiencies and failure in the vows of commitment. It is easy to make vows but one of the hardest things in marriage is the sacrifice of keeping those vows. What is happening now is that many couples are shocked and very disappointed because their dreams, based on promises confirmed by the same public religious vows are shattered and forgotten. Many marriage partners are very depressed and are seeking alternatives and solutions to their hurts and problems.

O. Authority Between Husbands and Wives

Traditionally the husband is the head of house and most of the authority is vested in him. The husband is to

¹Book of Common Order of the Church of Scotland (London: Oxford University Press, 1965), p. 154.

be consulted to suggest and approve most of the domestic business; however, both man and wife are considered the founders of the home.¹ The current changes in higher education and the social responsibilities are challenging the authority of men. Husbands make every effort to suppress and silence women, requiring them to be submissive.

Women are now as educated and in high status and responsible as men. They lead people in various offices where they happen to be bosses. Male chauvinism is being challenged by many young middle class educated women. They have heard about the equal rights movements of the West and they assume they already have it. They seek more egalitarian form of mental relationships and claim rights of emancipation, tending to emphasize segregation of roles rather than an egalitarian sharing of them.² Home politics is a continuous battle and in some homes is open and heated, while in others it is concealed into burning feelings and indirect reactions. The tension is building high as husbands try to maintain their status and as women oppose and reject chauvinistic attitudes. This type of struggle, unless settled in time and wisely, disturbs the husband-wife equilibrium.

¹Kirima and Mugambi, African Religious Heritage, p. 53.

²Lloyd, Africa in Social Change, p. 179.

P. Acceptance of One Another in Love

It is very natural and practical for marriages to have minor and major conflicts. Sometimes people are able to get together and look into their problems, but when that does not work, their otherwise good relationship is affected and their marriage is in trouble. This is the case with many marriages when people are unable to settle their problems or cope with their unsolvable problems. This seems to be like a situation that Quoist was observing when he remarked,

Most of us are dissatisfied with ourselves as we are and complain because we're not what we want to be. In family life opportunities for dissatisfaction are only multiplied. Many husbands and wives feel their marriages are failures, that they're just tolerating one another.¹

Conflicts are inevitable in home and family life, but failure to settle and accept one another in love may and does complicate the already existing problems. "Conflict," says Landis, "develops around unsolved issues. It will probably erupt periodically until these issues are disposed of."² Such is the condition in many marriages where couples, in the words of Quoist, "are just tolerating one

¹M. Quoist, The Christian Response (Ireland: Gill and Son, 1968), p. 120.

²Landis, Your Marriage and Family Living, p. 235.

another."¹

Q. Economic Pressures

There are two major money problems that affect couples in Kenya and perhaps in other places as well: lack of money, i.e., not having any, or enough, for the basic needs; having enough or even more than what is needed for basic needs, but constant disagreement and conflict about how it is to be used or invested.

In many families there are money management conflicts when family members disagree in their decisions about spending. In other poor families, husbands in urban areas do neglect their families for the sake of being fully engaged in a money-making trade. When the wives have some sources of income, some husbands are anxious that their wives should augment the household income. However, where there is a tendency towards marital instability, they may be jealous of the opportunity that their wives have to use funds against their wishes. As Lloyd observes, women, like their menfolk, feel an obligation to repay the money spent on their own education by training their younger relatives. The disposal of the wives' income sometimes raises problems. Husbands often prefer that their wives hand over the whole of it to

¹Quoist, The Christian Response, p. 120.

them, though they are happy to let their spouses have some money with which to indulge in safe fancies.¹ A joint bank account is another line of argument and conflict and some couples end up by refusing to share in such an account. Lack of money is, indeed, a family and social problem and, worse still, failure to agree mutually on how to spend money can jeopardize the confidence and relationship of a marriage. That is the situation in many families today.

R. Parent-Children Conflicts

The social changes in progress do contribute tremendously in the misunderstandings and conflicts between parents and their children in different age-levels. Parents who are strict and conservative in their traditional practices have a tendency to expect their children to obey them with unquestioning obedience. In African customs children are supposed to honor their parents and continually seek counsel or advice when they face problems. The parent's hope is that their children would be successful in education, get good jobs, behave well and be in good relationship with their families.² When many young people stay away from home in boarding schools or working and their fathers leave home for long periods of time, a gap is created and the young people

¹Lloyd, Africa in Social Change, p. 176.

²Ibid., p. 183.

discover for themselves what is good for them. Their choices may be very contrary to the advice of their parents. In his observation, Bishop Okullu sees the "youth being no longer satisfied with just being told; they wish to share in the discipline of innovating and creating. The rapid social change with its mobility and separation brings an increase of tension between generations."¹ Major focal points in this conflict are discipline in sexual behavior and choice of marriage partners. Other problems include education and bad habits such as drinking alcoholic beverages, keeping bad company and detaching themselves from family members.

S. Alcoholism

The problems of alcoholism are not unique to the society of our day and age. Formerly, brewing beer was done for ceremonial purposes and there were age limits for those who were permitted to drink. Today, the use of liquor to excess has become a serious national problem. Alcoholism, the uncontrollable compulsion to drunkenness, is one of the most distinctive of modern diseases. It was reported in the P.C.E.A.'s Ninth General Assembly in 1979 that,

...Alcoholism...is still a problem among Christians today. The Kirk Sessions discipline those who drink but it does not change them.²

¹Okullu, Church and Marriage in East Africa, p. 41.

²P.C.E.A. Ninth General Assembly, 1979, p. 155.

Families with alcoholics are severely hit in several ways. They tend to be unhappy and in fear of terrible consequences. In the family so afflicted, alcoholism has often been a factor from the very beginning.¹ The impact of alcoholism on the family has been great and hinders progress in many areas of family duties and relationships. Cases of homes which are utterly broken because of excessive drinking have been heard in the Church courts.² Alcoholism handicaps men, women and youth in different age levels in Kenya like no other time in the history of the nation.

T. Divorce and Remarriage

The result of many unsolved problems discussed in this chapter leave many marriages crumbled and finally scattered abroad. Divorce has not been common in the past years in Kenya and in Africa. Bishop Okullu says, "until very recently the term divorce was completely foreign."³ Lloyd would disagree with that and say it was not completely foreign; however, it was not a common occurrence.⁴ Many

¹Sheldon Zimberg, et al., Practical Approaches to Alcoholism Psychotherapy (New York: Plenum Press, 1978), p. 123.

²Target, No. 346, p. 4.

³Okullu, Church and Marriage in East Africa, p. 26.

⁴Lloyd, Africa in Social Change, p. 180.

uneducated women were submitted to patriarchal authority and could tolerate all kinds of hardships because they had only two alternatives: to stay home or to return to their parents or relatives. In those days the words "for better or for worse" were keeping people together with a high level of patience.

In the present time the new social changes have brought another sphere of life. The young educated woman, holding a well paying job, requires care in approach and in handling because she has the power of self-reliance and independence. In Kenya, it is an offense for any husband to beat his wife and she can always sue if she is battered.

1. Causes of Conflict

Many young people make decisions to marry after knowing each other only for a short time. Kisembo and his co-authors see a lack of care in choosing. They lack experience and act hastily, cohabitating before negotiations are completed or even begun. It is common for two young lovers to allow impulsive drives to constitute a marriage union without willingness either to commit themselves to one another or to accept the responsibilities pertained to such a commitment. Most of the marriages facing breakdown are those contracted between young partners.

Kisembo and co-authors see "reasons for marital

breakdown being similar almost everywhere. On the man's side, it is personal incompatibility, wife's infidelity, desertion, laziness, drunkenness or illness. On the side of the woman it is personal incompatibility, husband's drunkenness, violence, infidelity, desertion or refusal of support."¹ Some spouses have become double dealers and, when this is discovered by their partners, it causes severe conflict. A lot of marriages may not appear broken outwardly to the people in the surroundings, but, to the couple concerned, they are mutually and emotionally crippled or broken down.

2. Remarriage

Marriage breakdown is quite a big problem due to its irregularity and the theology of the church in which marriage is constituted.² A lot of effort is utilized to save a marriage that is threatened by divorce because remarriage incurs several problems before and after it is permitted by the church. There are many church leaders wrestling with this issue such as Bishop Okullu, ... "The pastoral problem facing the church in Kenya, however, is not which sort of marriage is more durable than the other; rather it

¹Kisembo, et al., African Christian Marriage, p. 38.

²P.C.E.A., Practice and Procedure, p. 88.

is the theological question of remarriage after divorce."¹
The Government of Kenya as well as the society does not permit divorce or separation easily. It is always a difficult case that takes time before a marriage is judged null and void. It might take as many as four or five years.

The P.C.E.A., while teaching that marriage is a life-long union, recognizes that circumstances arise in which a marriage must be considered to have irretrievably broken down.²

When marriages break down, a high percentage of the divorced women do not remarry because many men do not like marrying divorced women with children. Generally, they marry single girls. Therefore, all over the country we have very many young mothers without husbands. The situation is made worse when the divorced women continue to have more children while they are no longer living with their former husbands. Men can remarry without much difficulty, but it is very difficult for divorced women to remarry.³ Such broken families are scattered all over the country seeking the church's pastoral activity.

¹Okullu, Church and Marriage in East Africa, p. 27.

²P.C.E.A., Practice and Procedure, p. 93.

³Kisembo, et. al., African Christian Marriage, p. 36.

U. Singleness

The church has an additional ministry to the single adults who are single by choice or as a result of some difficult circumstances, such as barrenness, sickness, death of spouse or divorce.

1. Unmarried Adults

There are people who decide to live as single adults without attempting to marry. Many of them are women who live alone in towns or in the place where they are employed. Other unmarried women stay in their extended family yard. There are senior bachelors who for reasons best known to themselves remain single. Some years back in Kenya, unmarried men or women who were advanced in age were thought of as outcasts and as people who had deficiencies. Unmarried adults are now more common and the church needs to give close partnership and friendship to the singles.

2. Widows and Widowers

Many single adults are single as a result of losing their partners in death. They are young adults, middle age adults, or older adults and many of them have old or young children. The problem of loneliness is reduced for those with children. Most of them happen to be women because men remarry or die shortly after the death of their spouse. This category of single adults have grief whenever they

remember their life partners who departed and left them.

3. Divorce

In Kenya due to the irregularity and unpopularity of divorce, a divorcee looks like a backslider and as a failure in the community. The relatives of a divorcee seem to be sharing in that failure. Some of the divorcees appear guilty and almost ashamed of their broken marriages. The problems of divorce are as numerous as the cause of divorce. Some marriages are broken because of internal factors within the marriage while others are affected by factors external to their marriage. The divorced people have a lot of tension especially when they remember the past. Divorce has not been common until recently and for that reason those who are already divorced tend to hold back a little bit in expressing feelings of guilt or shame. Those who complained that their former spouses were giving them trouble during their married life have mixed feelings of relief and of failure. Men put themselves out of shame by remarrying and giving excuses while the divorced women remain single or stay with their children.

4. Single Parents

The "single parent-family" is a rapidly growing phenomenon in Kenya, Where the husbands died during the war or from accidents or sickness, the mothers have to keep family life progressing. Wives also die and leave their

husbands stranded and struggling with children. The situation becomes extremely difficult if the father as a single parent has many little children and at the same time has to keep up with his job if he is employed. People become single parents through divorce, and they have various single parent problems that go along with that. The other category of single parents is that of women who never attempted marriage but have illegitimate children. Some women who are economically well-to-do plan to get a child or children, preferably a son to take over their properties when they become too old to do anything or even to inherit when they die.

5. Orphans

Orphans in an orphanage is another problem that is facing the church in different areas of Kenya. These are children whose first parents passed away some time in the past. Today we have orphans in the country whose parents or parent have died through accidents. Some do stay with their closest relatives; others stay in such places like Bavnardo's Orphanage in the city of Nairobi. Orphanage of children from poor families makes the situation worse. The church's pastoral counseling ministry is needed to those children who are members of families that are experiencing grief and trouble at a high level of crisis. Orphanage is

an existing problem in Kenya, and the church needs to be involved. In 1980 a senior Kenyan Presbyterian minister and his wife had a fatal motor accident which killed them both and left their children without parents.¹

V. Polygamy

In traditional society men could marry as many wives as they felt they needed or they could support. A man was thought to be great by having a large family with many children. In those days it was common and in order for the first wife to suggest to her husband to bring the second wife. They all shared their domestic responsibilities and served meals to their husband in turns.

The coming of Christianity condemned this practice and long deliberations were held in Church court facing the issue of what was to be done with people who were already married in those conditions. Those who were polygamous before being converted to Christianity were accepted on condition they would not add any more wives. The problem being faced by the Church now is about those who have married a second or third wife after becoming Christians and celebrating the first marriage in the Church. Similarly, there is a problem with Christian girls who accept becoming a second or third wife to a man who is already married. This

¹Target, No. 285, p. 180.

is now an acute problem to those people and to the church, as they attempt to seek readmission into church membership.¹ They have entered into conditions they cannot undo and in most cases they are ex-communicated from church membership.

W. The Church and the Need for Marriage Counselors

These are but a few problems facing the society and being experienced by different families all over Kenya and in East Africa at large. The details of these problems and their complexity as well as the pain they cause cannot be outlined in this dissertation.

People in Kenya are still interrelated despite the distances between where they live. People in the rural areas are conscious about their relatives in distant towns or cities and in the same way those in the cities and towns are still related to their kin in the countryside. When one group or individual is facing a crisis, the entire family is actively involved in seeking solutions. Every pastoral approach in counseling is made to the individual or couple with the entire family in mind. All kinds of problems affect the family in one way or another.

Most of the marital problems mentioned in this chapter can be solved in proper counseling and educational programs.

¹P.C.E.A., Practice and Procedure, p. 76.

There are other problems which do not have a possible solution. The church can help people to know how to cope with them. The All Africa Council of Churches Meeting in Kitwe, Zambia discussed in great detail the current marital problems, and it was agreed that Africa needs marriage counselors. It was realized that the industrial revolution has taken a major role in changing structure of the family. African marriages need guidance faster because the industrial revolution is taking place at a greater speed. As a result, the problems of the individual are more acute, the conflict between old and new life styles are sharper, the confusion that reigns are bigger.¹

¹A. A. C. C. Bulletin, p. 67.

PART II. THEOLOGICAL FOUNDATION AND THE MINISTRY OF THE CHURCH

CHAPTER III. THEOLOGICAL FOUNDATION

A. Introduction

This chapter will focus on the theology of marriage showing that marriage originated from God and that when marriage faces crisis, only God can save it. God began the first marriage in His own design and for His own purpose but, through human corruption and the consequences of sin, marriage faces a multitude of problems from within and from without.

God is seen throughout history in the active role of bringing salvation to marriage, family and the entire Church. Just as the Christian theology guides the church, so much does the Christian marriage need the guidance of theology. Christian marriage and Christian theology are inseparable. The Church is likened to a Christian marriage and the good Christian marriage is likened to the union of Christ and the Church.

The Church, in its pastoral ministry, is facing crises as it faces modernity. There are "modern problems of marriage"¹ which do necessitate a fresh theologicethical²

¹Helmut Thielicke, Theological Ethics, vol. 3: Sex (Grand Rapids, Michigan: William B. Eerdmans, 1979), p. 101.

²Ibid., p. 277.

examination of these problems. Stewart, who is a marriage counselor, looks at current social issues and sees the necessity of the ministry being involved in marriage counseling activities and in great need for an adequate theology of marriage.¹ Unless the minister is well equipped with strong "theological framework, informing principles and motivating power, his work will suffer and he will find himself in a sea of problems and working in the dark."²

B. God and Marriage

Marriage begins in God's design and we get to know and evaluate marriage in the light of His design. Human beings too, must take God's design for marriage or spoil marriage on their own. K. Staton says that God's recipe for marriage has three basic ingredients: leaving, cleaving and becoming one flesh.³ Since the time marriage was made by God, it has kept to that design.

1. Leaving

"Therefore, a man leaves his father and his mother." (Eph. 5:31) A responsible man has to take the initiative to

¹Stewart, Minister As a Marriage Counselor, p. 203.

²Ibid.

³Knofel Staton, Home Can Be a Happy Place (Cincinnati, Ohio: Standard Publishing Co., 1975), p. 12.

leave, and mature parents allow him to do so. While "leaving" is necessary, it does not mean detaching or abandoning parents but stepping out of youthhood to a responsible marriage partner.

2. Cleaving

Leaving parents and cleaving to one's wife is important to the man's continuing self-development and thus to what he is able to contribute to the new relationship. Cleaving means "joining" (2 Kings 18:16) or determined and devoted to stay with a person (Ruth 1:74). It describes a stick-to-itiveness in gluing something together to function as one.¹

3. One Flesh

The third ingredient is becoming one in terms of sharing a common purpose in life, so that the two persons become a working and cooperating unit (Deut. 6:4 and Matthew 26:42). The unity of the husband and wife cannot be reduced to mere physical union. It is broadened to include an emotional, volitional, and spiritual unity revolving around the goal of orientation.²

¹Ibid., p. 14.

²Ibid., p. 16.

C. Marriage and Creation

Marriage belongs to the order of creation and the order of redemption. God created and formed the first family which was the beginning of mankind and gave them a mandate for procreation and a continuing union in the family.

Marriage may be understood from the perspective of God's purpose for human life, seen in the Biblical creation in Genesis 1 and 2 and in Jesus' reference to God's creative act. Marriage is also to be seen from the perspective of the ambiguity of human sinfulness and of God's dealing with His people in preserving, judging and forgiving human beings. Finally, marriage is to be seen in the context of the new creation, of the Kingdom which is to come and is already present. The Church falls into error or misunderstanding when it ignores any of these modes of human existence in relation to marriage or when it devotes one or another of them over the rest.¹

It is God's intention to use men and women as His agents of procreation and thus marriage is yoked with creation. Sexual differentiation as male or female is at the center of the creation of human beings. God's own image is related to His own purpose of creating as it is seen in Genesis 2. The differentiation is the outcome of God's intention to give the lonely human a helper and counterpart.²

D. Symbolism in the Relationships

Christian marriage is symbolically likened to the relationship of God and the people of Israel in an Old

¹P.C.E.A. Theological Statement, "Marriage," (Atlanta: 1980), p. 4.

²Ibid.

Testament situation or to Christ and the church in the New Testament era. The Presbyterian Church in the United States adopted a theological statement containing principles from Biblical understanding of what Christian marriage is:

1. Marriage relates to God's creative intention for human beings created by God as male and female. Marriage is for the achievement and realization of intimate union -- one flesh (Gen. 2:25) and marriage is a key symbol of human interrelatedness and of relatedness between human beings and God. Marriage is an achievement of unity-in-diversity and of personal relatedness which are the real character of being and of being in the image of God.

2. Marriage partners are called to a life of fidelity and a life of forgiveness, for God has shown that marriage can be a powerful symbol and pattern of His fidelity to a faithless people and His forgiveness of a wayward sinful people. When people are faithful and forgiving in marriage, they exhibit the pattern of the divine activity, and, when they experience the fidelity of another and above all when they receive forgiveness, they experience the reality of God's Covenant.

3. Being married or single is a divine call and can carry God's blessings. Further, even the relationship of husband and wife in marriage is not ultimate or final, but

is subject to their relationship to God in Jesus Christ.

4. Christian marriage lives in hope of the Kingdom and in the presence of the Holy Spirit in the church and in the world. Christians live in the reality of marriage as a symbol of Christ and the church (Cf. Eph. 5:23-32). Christians enter and live out their marriage relationship as those who belong to Jesus Christ, as those who are loved and cared for by Him, as those who are to love and care for and serve each other. To be the church is to be called to live with each other, and to live with Jesus Christ in mutual love and service. To be married is to be called to experience that mutual love and care also in one's household.¹

God's relationship and involvement in marriage consecrates marriage in a unique unity of husband and wife in a covenantal foundation of the family. Mark in the Gospels quotes Jesus when he said: "From the beginning of Creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.' So they are no longer two but one. What therefore God has joined together let no man put asunder" (Mark 10:6-9; cf. Genesis 2:24). The Christian Church recognizes the marriage truth as a much deeper kind of personal relationship than a legal contract. A contract

¹Ibid., p. 6-7.

is usually put in such terms that, if one person fails to fulfill the agreement, the other is released. A covenant is for better for worse, for richer for poorer, in sickness and in health, to love and cherish till death brings the end.¹

1. Significance of One Flesh

The question of "One Flesh" has been a big issue in theological debates especially when people try to find what it means.² It refers to divine commission given to marriage in creation to the effect that both are created for each other (as a polar unity, Gen. 1:27) as "One Flesh" (Gen. 2:23-24). In this oneness they are to satisfy the command, "Be fruitful and multiply."³ Their oneness of spiritual purpose fosters trust between them (Prov. 31:11). The unit, as Staton puts it, should be so tight that each person acts in the absence of the other the same way he would if the other were present.⁴

2. Covenant in Marriage

A distinctively Christian marriage takes place whenever a husband and wife covenant a permanent relation of

¹Allen O. Miller, Invitation to Theology (Philadelphia: Christian Education Press, 1958), p. 229.

²Staton, Home Can Be a Happy Place, p. 16.

³Thielicke, Theological Ethics, p. 251.

⁴Staton, Home Can Be a Happy Place, p. 17.

personal intimacy at the same time making this relation subservient to their commitment to Christ. The highest purpose of uniting them is their acceptance of the will of God for every area of their life together, so that in their love for Him, they find their own. Marriage, therefore, becomes a spiritual covenant of mutual love and trust through the sharing of life together. There is more than a contract, for a contract is a mere, lifeless, legal thing, whereas a covenant is a living, personal, and sacred pledge between two persons, supported by mutual love and respect, trust and fidelity.¹ When the said covenant is broken, it shakes the very foundation of a marriage calling for God's saving act. God has established marriage. The Christian will also remember that God preserves and governs the created order and establishes, sustains and rules all the relationships of life. God's choice of marriage as a symbol of divine fidelity and forgiveness has dignified the marriage relationship and has enjoined the faithful and living character of relationship in marriage. As we understand God's intention and God's support, we may undertake and live out our marriage in a covenant which is both personal and communal.²

¹Dwight H. Small, Design for Christian Marriage (Old Tappan, New Jersey: Fleming H. Revell Co., 1973), p. 36.

²P.C.U.S., Marriage, p. 9.

E. Biblical Concepts of Marriage

Marriage and family counseling is done in response to families that fall short in one way or another. Failure to keep the design of marriage and family as contained in the Bible can cause unfavorable situations. It is, therefore, important to learn and keep to the teaching about what God who ordains marriage wants it to be.

F. God's Design of Familial Order

The Bible sets down the characteristics for the family that meets God's design. In these characteristics, there is one common trait: the family is designed to be permanent. It is to be an institution that provides a stable setting for the lives of children and adults and that holds people together in unbreakable ties.

1. Marriage is to be permanent (Matt. 19:3-9; 1 Cor. 7:10-15). Human beings are not supposed to meet casually and mate like animals; rather, they are destined to enter into a permanent union that holds up against every shock until God Himself signals its end through death. The structure of the family has this on its cornerstone: "What God has joined together let no man put asunder."¹

2. What is it that holds people together in a family? Husbands and wives, parents and children are bound together

¹Oscar E. Feucht, Helping Families Through the Church (St. Louis: Concordia Publishing House, 1957), p. 4.

by Christian love (Eph. 5:1,2). Love is God's design in self-giving and self-suffering if necessary for the sake of the rest of the family. M. Quoist refers to this love as one that embraces both feelings and doing good to others without reservation.¹ Love in the family implies not simply affection, "being in love." It is the divine word for an attitude of the inner self by which one person becomes responsible for another or others in the family, 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 the stilling of sexual hunger. It becomes care for the other person (1 Cor. 7:1-5) and a concern for spiritual life (Eph. 5:21-33). Parents are supposed to sacrifice themselves for love's sake, for the upkeep and spiritual growth of their children. The same love causes children to honor parents, not because of their authority or power, but because of the relationship in which they stand to their parents under God and because God provides for them through their parents (Eph. 5:1,2;

¹Quoist, The Christian Response, p. 113.

1 Tim. 5:1-8).¹

3. Families are to depend on God continuously for physical and spiritual life and upkeep. God cares for the lives of those who have committed themselves to Him and continues to seek help from Him for their families. He helps people in the family to care for one another and accept one another in love. Members of the family reach out to God for His provisions for the body and Spirit (Ps. 107:32-43; 128:1; Luke 11:1-13).

1. Marriage in the Old Testament

In the Old Testament, marriage and family life appear in three main dramas: creation, the fall and redemption. God revealed Himself close to the family in all these eventful situations of human weakness and fallen character caused by the family's need for Him. Marriage is an order of creation in the real sense, transcending orders of history. Thieliicke, discussing the Biblical understanding of marriage, states:

This reveals itself even in the fact that marriage is located in the original state: in other words, it is an order "before the fall," even though the actual form it took was drawn into the fall, just as the total status of man was affected by the fall (Gen. 3:16f). In its original intention its status was to be that of a partnership between man and woman (Gen. 2:18), a state of being created for each other (Gen. 2:23).²

¹Feucht, Helping Families, p. 5.

²Thieliicke, Theological Ethics, p. 105.

On the other hand, woman was inferior to her husband as seen in the patriarchal supremacy of man. The evidence is seen primarily in three ways: First, the man has the freedom to have more than one wife if he chooses so; second, man has the right to divorce his wife (whereas the wife cannot officially dissolve the marriage; and third, the wife is the object of a legal transaction in the sense of a "munt" marriage ("munt being ownership or guardianship acquired by purchase). The suitor pays to the father of the girl or to her brother as a representative of the father a "bride-price" (Cf. Gen. 34:11f; Deut. 22:29). The wife thereby passes into the power of the husband. Thus she has no part in this transaction as an independent individual under the law.¹

This leval position of a woman is not in line with relationship with sexes in the creation story and naturally not in accord with the platonic conception of the sphere of man. This is clearly an infiltration of Arabian influences, which are still discernible in modern Islam. Characteristic of this position is the idea that a woman is a mere object and a property. The man to whome she belongs is referred to as Lord.² This view of woman in her low position has been challenged severely in the modern days and the idea of partnership is the topic for this age.³ It is a very difficult

¹Ibid.

²Ibid.

³Ibid., p. 145.

issue in the third world countries. It has been quite a big debate as often seen in Kenya newspapers.

2. Israel and Its Code in Its View of Marriage

Old Testament people looked upon a scene of the deliverance of Israel from bondage. The rite which led them annually to contemplate that evidence of God's love was the Passover, a family festival (Ex. 11 and 12). God Himself guided Israel out of Egypt and through the wilderness to the promised land (the Holy Land). So also will God redeem broken marriage from the bondage of confusion and sin through the wilderness of experiences to the promised land of hope, peace and comfort. God's law gave special attention to the solidarity of the family: honor to parents (Ex. 20:12; 21:17; Lev. 29:9); penalties for fornication and adultery (Ex. 22:16; Lev. 20:10ff; Deut. 22:13-30); purity of the marriage stock (Ex. 34:15,16; Num. 31; Deut. 7); forbidden digress of marriage.¹

3. New Testament and the Christian Marriage

The New Testament witness concerning marriage can be properly viewed only against this Old Testament background. The struggle with the contemporary, and therefore relative, legal ordinance of marriage is how this is to be done in the

¹Feucht, Helping Families, p. 6.

name of that Kerygmatic Core which has been called the essence of the factors which transcend the law. The New Testament endeavors to make various interpretations which differ from that of the Old Testament in a number of respects.

Jesus begins with the order of creation: God, who "from the beginning made them male and female (Matt. 19:4), made them one flesh." "What therefore God has joined together, let no man put asunder (v. 6). The Creator has made this bond even stronger than the bond to father and mother (v.s.: of Gen. 2:24).

4. The Early Church and the Marriages

The place of marriage and family remained central in the transition from Old to the New Testament. Even more strongly the family was prized as the nurturing ground for the Christian faith through the Gospel and the sacrament. The first church worshipped and celebrated the sacraments in the homes of its members (Acts 2:46; 5:42; 12:12). The first churches were probably the household of the first covenants (Acts 16:15; Rom. 16:5; 1 Cor. 16:19; Col. 4:15). Marriages and families being so important are to be kept pure for God's sake and, when there are internal or external problems breaking the good image of marriage, they should be rectified without delay. God planned the family and made it the keystone in human living. It launches human beings

into the world; it starts them out on their journey of life; it protects them in mind and body in their first perilous years and helps to develop in them the personality which they will have for life. Above all, the family is God's instrument to insert into people the life which they do not have by physical birth, the life which God Himself must give through His Spirit and because of Jesus Christ.¹

5. Christ and Marriage

The New Testament draws a parallel between the marriage bond and the relation between Christ and his Church. Marriage as a "natural" institution is viewed as a personal, loving relationship of the sexes in contrast to undisciplined sexual lust as something that is destructive of selfhood and community. Marriage is presented distinctively in terms of Christ's love for the church. Christ loved the church and gave himself for it according to the writings of Paul (Eph. 5:22-33). The church claims to be the body of Christ and the extension of his incarnation. The church is then incorporated into Christ and thus becomes the community of being, for the fulfillment of its potentialities. This doctrine of Christ and the church becomes the paradigm for understanding the relation of those who are made "One Flesh"

¹Ibid., p. 9.

in Christian marriage.¹ Walter Kasper has said that marriages of Christ's followers are unique and special. "The marital love and faithfulness of those who are, through faith and baptism, 'in Christ' are in a very special way, included, borne up, purified and fulfilled by God's love and faithfulness in Jesus Christ." He continues to say that, "... the love and faithfulness that Christian husbands and wives have for each other, then, are not simply the sign and symbol of the love of God -- they are the effective sign, the fulfilled symbol and the real epiphany of the love of God that has appeared in Jesus Christ."²

G. Treating and Healing Troubled Marriages

The broken home is often tragic, for the loss is suffered by the innocent and the guilty alike. Every individual has personal difficulties in life, and, when two people live together as partners, the difficulties are likely to be doubled or multiplied. Miller, addressing himself to the problems of family, says that married life is the subject of the most rigorous test, and offers the most certain proof of the truth of the paradox of "saving and losing."³

¹John Macquarrie, Principles of Christian Theology (New York: Charles Scribner's Sons, 1977), p. 514.

²Walter Kasper, Theology of Christian Marriage (New York: Seabury Press, 1980), p. 35.

³Miller, Invitation to Theology, p. 230.

Marriage is not all problems, but problems will arise even in the best marriages. Most of the marriage problems between spouses can be resolved happily by Christlike persons who have proper interpersonal communication.¹ Different problems will occur in every marriage but the way those problems are handled, or how people live and accept each other despite the problems will matter a great deal in holding the marriage through trials.

The blessed unity for which Christians are wed is found neither in the husband nor in the wife, nor yet in the family which is formed by their marriage. It is found in the Lord, who covenants with each and both to love them with everlasting love. M. Quoist, in his answer to the question of what it means to love, concludes one part of the answer, thusly: "Love alone is the key to the salvation of the human family...."² Love then has substance that holds people together in genuine union and also that heals broken relationships helping them to "keep on keeping on." This is the type of love whose quality and works are analyzed in 1 Cor. 13. Love that is kind, patient, not jealous or selfish. Couples overcome their problems by their sincere commitment to each other as they are united in their flesh, are

¹Staton, Home Can Be a Happy Place, p. 105.

²Quoist, Christian Response, p. 113.

drawn into closer intimacy and union, and live in faithfulness and material forgiveness for as long as they live.¹ Just as Christ loves the church as a family of sinners, purifies it and makes it holy, so too must married couples accept each other again and again with all their conflicts and dissatisfaction.²

H. Marriage Compared to Salvation

The theology of marriage has been closely linked with the theology of the church and salvation. Christ is united with His church just as a husband is united with his wife. Wedding day especially symbolizes the triumphant second Advent of Christ and the church, then called bride, is supposed to be adorned and prepared. The church lives in a process of preparation and expectancy ready to be "taken" when time is ripe. The parable of the bridegroom and the ten virgins (Matt. 25:1-13) and John's vision in the Island of Patmos (Rev. 21:2) are good examples of the dramatic expectation of the end. Marriage, therefore, is not an end by itself. It looks towards consummation after struggling through the wilderness of experiences.³ A true Christian

¹P.C.U.S., Theological Statement, p. 9.

²Kasper, Theology of Christian Marriage, p. 35.

³Herbert Lockyear, All the Doctrines of the Bible (Grand Rapids, Michigan: Zondervan, 1979), p. 266.

marriage is like a small church community as Macquarrie puts it:

...marriage is the smallest community, but, for all that, a genuine community of the redeemed and sanctified--the smallest of local churches, but a true one, the church in miniature.¹

Now that the Christian marriage and family are so exalted the church has an obligation to keep marriages and families not only up to their description, but the direction and goal of their consummation. Just as the church is to be purified and cleansed continuously, so should the Christian home, "church in miniature" as Macquarrie calls it, be clean.

1. Marriage and Eschatology

Marriage is not an end, it is a beginning. It is a journey that points to goals that are beyond this life. Hence the second Advent of Christ is likened to a marriage and called the Marriage of the Lamb. M. Quoist, discussing marriage, put it:

No matter how long you have been married, you are not yet and never will be perfectly married. Marriage is both a present and a goal to be attained.²

¹Macquarrie, Principles of Christian Theology, p. 514.

²Quoist, Christian Response, p. 117.

Because of the nature of Christ and the church, marriage ought not to begin here and end there. Paul Lehman, looking at marriage in the contextual character of Christian ethics, explains:

Undertaken in context of Christ's headship of the holy community which is his spouse, the sexual act becomes an integral part of the transformed human nature already manifest as a foretaste of the life of the world to come. The marriage of man and woman is a symbol of the eschatological marriage in which Christ is the bridegroom of humanity as such.¹

Marriage is an eschatological sign and the dynamic relationship that exists between the church and marriage also has a further direction. The church always continues to be a sacramental sign and instrument and a symbolic anticipation of the gathering together and reconciliation of mankind at the end of time and the establishment of peace among the nations. Marriage is a sign of eschatological hope. The festive mood at a wedding is a symbol of the fulfillment of human hopes that will be present at the end of time (Cf. Mark 2:19ff; Matt. 21:1-14; 25:1-13). Marriage, then has a value of an eschatological sign but there is also an eschatological reservation in the New Testament with regard to marriage (Mark 12:25; 1 Cor. 7:25-38).²

¹Paul Lehmann, Ethics in a Christian Context (New York: Harper and Row, 1976), p. 135.

²Kasper, Theology of a Christian Marriage, p. 43.

I. Theology of Marriage and Social Issues

Interference in germinating life has been a hot issue in the institutional church recently. Birth control and abortion have been discussed leaving people with divided opinions. The Roman Catholic Church rejects artificial means of prevention of pregnancy -- namely the pill and the likes.

1. Abortion

The question here is whether the human life dare be destroyed. On this issue, Thieliicke states that:

It is important to be sure, that we should always see this problem from the point of view of the destruction of human life, but certainly we should think only of the life of the nascent child, but also of the status means that the "office" of fatherhood and motherhood been entrusted to the parents and that they are now enclosed in that circle of duties which obligates them to preserve that which has been committed to them, but also endowed with a blessing which is to be received in gratitude and trust -- even though it be a gratitude expressed with trembling and trust that is won through struggle...the main issue here is whether an already bestowed gift can be spurned, whether one dares to brush aside the arm of God after this arm has already been outstretched. Therefore, the order of creation is infringed upon in a way that is completely different from that of the case of conception.¹

Abortion is then taken as murder. Murder does not necessarily begin with active killing of the embryo (Matt. 5:21ff). It begins rather with the renunciation, the wishing away of the embryo; for here is a person who refuses to affirm to a

¹Thieliicke, Theological Ethics, p. 277.

gift bestowed by God and responsibility imposed by Him. The guilt, which is incorporated in the act of abortion on the part of the mother-to-be, may equally include the irresponsible and uninhibited sexual act of the man, moral carelessness, or depressing economic worries. The temptation to commit abortion may thus arise from economic and social conditions which are partly the responsibility of the whole community. These conditions lay upon Christendom the obligation not merely to react to such cases from the point of view of "individual ethic," but rather to change the conditions and eliminate the structural causes of such offenses by means of giving helpful assistance.¹

2. Divorce and Remarriage

In the Old and New Testament, divorce has been viewed as a difficult issue that dissolves marriages.

Adultery or fornication committed after a contract being before marriage, gives just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue for a divorce, and after the divorce, to marry another, as if the offending party were dead.²

In Mark's account, Jesus saw divorce as never legitimate and, if one remarried, the person was viewed as committing adultery, which is a serious and major sinful and unlawful act

¹Ibid., p. 230.

²The Confession of Faith of the Associate Reformed Presbyterian Church, p. 165.

(Mark 10:10-12). Jesus, as he so often did for many human actions, radicalized and absolutized the meaning of marriage as a permanent, life-long, intimate personal union. Jesus Himself recognized that sin has the possibility of preventing everyone's realizing the full meaning of marriage (and even of anyone's realizing it in full). Thus, he acknowledges divorce as a reality, but without approving it.¹

It is perfectly obvious that, whether or not divorce is allowed, there are cases where separation must be allowed. No two people can live together if one of them is guilty of flagrant and open infidelity. No two people can live together when one of them is guilty of cruelty which can actually endanger either the mental or the physical health of the other, or place a child's life in danger. No one can core-cast what is going to happen when two people decide to live together in marriage, and there can arise a degree of incompatibility which makes life a hell for the husband and wife and a danger for the children. It is impossible to argue that there can never be separation; to refuse to allow separation would be to be guilty of an incredibly callous inhumanity.²

¹P.C.U.S., Theological Statement, p. 11.

²William Barclay, The Ten Commandments for Today (New York: Harper and Row, 1971), p. 143.

The Scriptures do not give clear or specific permission for remarriage of a divorced person while his/her spouse is still living. Jesus's words regarding the institution of marriage and Paul's words comparing marriage with the relationship between Christ and the church speak plainly to some Christians. However, a situation occurs when a marriage has to be dissolved for the safety of the partners involved. Sometime, later it may well be that a person who had the traumatic, alienating experience of divorce needs desperately the love and companionship of a new marriage. The fact of a divorce changes neither the verdict of Scripture that, "It is not good that a man should be alone," nor the reality of temptation Paul acknowledges in the statement, "It is better to marry than to burn." The church should try to understand divorce and the problems of divorce. It should attack the problems of divorce, not through negative criticism, repressive legislation, or inflexible rules. Rather the church should attack those problems through the persistent teaching of positive Christian principles of marriage and family living.

The Presbyterian Church of East Africa teaches that marriage is a life-long union; however, it realizes that there are circumstances which cause the marriage to be considered to have been irretrievably dissolved. The church

can then lawfully and constitutionally solemnize a new marriage of a person whose former marriage was dissolved by divorce, and whose former spouse is still living. These are some theological and pastoral matters the minister would need to know.¹ The basic remedy for the ills of divorce lies ultimately in better control, guidance and support of the marriage toward the purposes the Creator designed it for the good of all people.²

All in all the warmth of a good marriage is so good that marriage can be compared with Christ's bride and heaven can be called home. These symbols point to a marriage that is superbly good and harmonious in terms of love and relationship. It sounds almost a utopian marriage, yet, it is a practical reality and an attainable goal at least for a few. It is a heaven on earth. The reverse of this type of marriage is unbearably dangerous for union. A divorce may then be the only alternative. It is a hell on earth. Those who live between heaven and hell must know that heavenly marriages do exist here on earth.

¹P.C.E.A., Practice and Procedure, p. 93.

²Feucht, Helping Families, p. 244.

CHAPTER IV. MINISTRY OF THE CHURCH

A. Introduction

In the previous chapter the theology of the church and of marriage not only had a close link, but was inter-related and almost inseparable. The Christian Church is comprised of Christian families or family members. The early church gathered in families and grew in Christian homes. Similarly, the institutional church has a pastoral duty to the marriages and families.

This chapter will deal with the ministry of the church in helping families, through witnessing, teaching and pastoral concern in good days as well as in time of trouble or danger. The church is aware that life is surrounded, beset, and invaded by the forces of the devil, the world and the flesh. These forces invade both the church and families causing confusion and friction. The forces are versatile and often attractive; their objective is the weakening, disintegration, replacement, secularization and profaning of the Christian family. God's love, concern and involvement must be interpreted to families and communicated through the total ministry of the church and especially through caring, teaching and counseling.

B. The Church Interpreter of God's Design for Marriage and Family Life

The major purpose of the ministry of the church to families is to help persons realize the fullness of Christian family life throughout the life cycle of the family. This is possible through counseling, education and consideration of the immediate problems that face families and society in general.

C. The Nature of Christian Home

Just as the church building is important because of the congregation that gathers therein, so is the home in relation to the people that dwell in it. The meaning of "home" can be a 'place' as well as a 'condition' of feeling and being. It can be the people dwelling therein. A Christian home must be "Christian" in both quality and nature because it takes the image of the people of God called Christians. John Macquarrie sees the Christian (home) marriage as a small community, genuine, redeemed, and sanctified; the smallest of the local churches, but a true one; the church in miniature.¹ God's love should be expressed in all activities and in the relationship between the spouses and among the children.

¹Macquarrie, Principles of Christian Theology, p. 514.

The Christian home is a center of teaching, learning and guidance. It teaches directly and indirectly some kind of philosophy of life -- good or bad. The Christian home is a school where members learn to give one another the Christian warmth and glow of personal testimony and experience.

"Christians give their children a sense of security by explaining and illustrating from life God's love and care."¹

A Christian family can have a spirit of trust and confidence because its members respond to God in faith and love. Their life is oriented in the ultimate values and goals that extend beyond the limitations of this present world. Christians look beyond history to the final triumph of righteousness. Thus a Christian family is secure in trusting God in this life and in the future and is enabled "to abide in the Christian hope."² According to John Mbiti:

Home is where all generations converge, and it is also where the procreation of mankind takes place, and is preserved and respected.

He continues to say that:

Home is the symbol of the beginning and the end for the individual, it is the place of birth and death, the symbol of old age and renewal.³

¹Feucht, Helping Families, p. 16.

²John Mbiti, New Testament Eschatology in an African Background (London: Oxford University Press, 1971), p. 77.

³Ibid.

Writing on Christian family living, Hazen G. Werner defines a Christian home:

...where the presence of Christ is acknowledge by each one in the home and where there is daily trust in God in all experiences.¹

D. The Standard of Christian Family

The counseling ministry to the families would consider the standard for the Christian family as presented by

O. Feucht acknowledging that families:

1. Were Made by God

God ordained marriage for the welfare of man and woman, and as the means for continuing the human family. The husband and wife choose each other and ask God to bless their marriage which must be kept sacred and unbroken. It is acknowledged that children are precious gifts of God and to be regarded as a sacred trust. The husband and wife pledge to live together as family in a manner pleasing to God, the Heavenly Father.

2. Need One Another

God established family as providing the ideal environment in which man and woman and their children can best supply one another's needs and find their fullest development and their highest happiness. They pledge to live for

¹Hazen G. Werner, Christian Family Living (Nashville, Tennessee: The Graded Press, 1958), p. 27.

one another in mutual encouragement and helpfulness.

3. Love One Another

Families acknowledge mutual love and true devotion one to another as well as accepting love as the will of God and as a basic human need. They constantly endeavor to foster attitudes and expressions of love between husband and wife, children and parents. In good days and in evil days, in strength and in weakness, the love of Christ shall be the pattern.

4. Forgive One Another

The boundless grace of God daily forgives all sins to all believers for Christ's sake and gives them the peace of good conscience. He forgives people so they seek pardon from each member of the family whom they have offended and pledge themselves to extend complete pardon where they have been wronged.

5. Work Together

God has ordained work as a means of supplying daily needs. Family ties are strengthened by planning and working together. Families pledge themselves to employ their minds and hands in useful labor and cooperate in providing for the physical welfare of the family.

6. Play Together

God wisely provides for companionship and recreation as a means for refreshing bond and mind. Families need to

take time to be with one another, to join in recreational activities, and to plan one's leisure in the interest of family happiness and unity.

7. Worship Together

The worship of God through Christ is a sacred privilege and responsibility and an effective means of bringing one another closer to God.

8. Use of God's Word Together

The Bible is the divine means of bestowing, increasing and directing faith, as the necessary food for souls and as the certain guide for lives in varied needs and problems.

9. Grow in Christ Together

Christ dwells in the hearts of all true believers and by his Holy Spirit causes them to grow in Christian faith, in spiritual understanding and in Godly living. Families help one another in the development of Christian personalities and in the practice of Christian virtues.

10. Love All People

In all attitudes and behavior towards the other fellow, people should follow the example of the Lord. Families are a wholesome influence in the community so that others may be served, enemies won, the righteous fortified and unbelievers led to praise God in heaven.

11. Serve God

All that people are and have -- life, talents and possessions -- is a trust from God. All is to be used for His glory and the good of people, in the home, in the Christian congregation, and wherever opportunity presents itself.

12. Hope for Heaven Together

By faith in Christ, heaven is our possession. Families live for God and not to center their affection on the things of this world. They commit themselves to the guidance of the Holy Spirit and pray that the family may in God's own time be united with the whole family of God in their eternal home.¹

E. Why Marriages and Families Need Help

The church has been given charge over God's flock in the world. A local parish or congregation should be dutifully committed to the needs and concerns of the families. There is tension between Gospel and culture in Kenya and in Africa in general. The radical changes taking place now are causing baffling problems calling for the attention of the church. At present time, Christians are often under great tension between the old ways and new. The churches have perplexing problems in regard to the

¹Feucht, Helping Families, p. 24-26.

church admission of persons already involved in polygamous marriages. They have to make a place for the unmarried women, to provide retired ministers with social security to take the place of the simple device of marrying a young wife.¹

It is the church's task to hold up good goals, give guidance toward their achievement, and supply some of the materials needed to help families approach a greater Christian consciousness. Many families are facing hindrances to reach their aspired goals. Failure then results and causes frustrations which backfire to the family itself. In many cases the church does not have ready made answers to complicated issues. In order to arrive at a helpful beginning to solving these problems, a good approach in marriage and family counseling would be to: relieve the burning tension; discover workable solutions or alternatives to baffling problems. If the church does not get involved in rescuing marriages from present day dangers, it will have failed tremendously in its mission. Good and healthy Christian marriages bring many advantages to the life of the church since the two are inseparable.

¹Carpenter, The Way in Africa, p. 46.

F. Objectives of the Church in the Family

Since the family has been affected to the degree of being demoralized and deformed, a major objective would be to reform the Christian family in order to reinforce its identity, helping the family realize the fullness of Christian family living throughout the family cycle. This could be done by:

1. Advising a Christian family to respond in faith and love to God revealed in Jesus Christ.

2. Advising family members to be faithful in performing the various family functions; especially those involving the Christian meaning of marriage as a covenant relationship and parenthood as understood in the light of the Christian faith.

3. Discussing how the Christian sees God at work in the interpersonal relationship of the family, giving the kind of understanding and love that creates unity and providing constructive ways of dealing with difficulties.

4. Discussing the nature of the Christian family which should not be self-centered nor isolated from the world. When true to its mission, a Christian family seeks to fulfill God's will for it by doing God's work in the world today.

5. Learning together how a Christian family creates, sustains, and transmits a culture informed by Christian tradition and values. This culture is evident in certain

ritual practices and religious symbols and particularly in a Christian spirit permeating at the home.¹

G. Didactic Counseling Approach

Oscar Feucht, in helping families, says that every Christian family needs to have a clear view of marriage. Christian homes need help in developing a well adjusted Christian personality and specific training for Christian parenthood.² Since human life is very important, "homes" where that life is born and nurtured ought to be viewed as important too. A Christian home would have to be a model and a light which must be placed high and be uncovered so that others may see and give glory to God the Father.

Oscar Feucht presents five specific aims for consideration concerning the family development:

1. Enriching the spiritual life of the whole family and lifting the entire spirit and purpose of the home.
2. Helping parents understand and appreciate their children and equipping parents with the necessary skills for the Christian nurturing and training of children.
3. Preparing children and youth for Christian family living and good homemaking.

¹Leon Smith, Family Ministry (Nashville, Tennessee: Discipleship Resource, 1975), p. 39.

²Feucht, Helping Families, p. 34.

4. Providing guidance towards happy and successful Christian marriage to persons married or approaching marriage.

5. Serving the founding family, the expanding family, the shrinking and aging family with a Christian-centered and church-centered program.¹

There are marriages that were doomed from the beginning. Other marriages and families develop conflicts through misunderstandings and frustrations of unmet needs. It is the sole responsibility of the church to shepherd the people of God in their families through interpreting the scriptures so that the will of God may be known to them. That will makes people know what is expected of them in keeping their marriages holy.

H. The Church and Family Guidance

Counseling, teaching and preaching ministries of the church are supposed to lead people to God. In the situations where a minister is doing all ministries in the parish, one can not help combining these aspects of the ministry. In counseling, the minister will focus on Jesus who is known as the "Wonderful Counselor...Mighty God... Prince of Peace" (Isaiah 9:6). Along with that knowledge, people need to learn to use their minds in understanding their own problems and the causes of them and to respond

¹Ibid.

to God's help to arrive at solutions. The testimonies and experiences of others who have been helped in the past years would be helpful when shared. This sharing should be as natural and as spontaneous as possible.

1. Helping Families to Know Their Bible

The Scripture contains the truth about God as well as the history of many people who encountered problems and how God was a source of hope and settlement to them. The Bible contains instruction on a healthy living relationship between God and people. The church encourages Christians to read the Bible together as well as reading it in village or community family groups.

2. Using Families to Win Families

Just as parish evangelism has been done by families across the community, in the same way families work together in clusters to share helpful experiences. Sharing Christ is normal and natural; first of all in local homes, then to several other families in neighborhoods. In the parish, when one family is bereaved, the neighboring families gather in the home of that family to share, grieve and mourn. Grief is eventually overcome by the comfort from God. Truly one Christian home will send forth a stream of blessings into families with problems.

I. Parents and Healthy Relationships in Homes

Many young people in Kenya spend a longer time in

schools or in towns than they stay with their parents. In schools and colleges they have Christian unions and fellowships through which they can be reached and be ministered to by the local churches. Young people returning home during school holidays is a very good time to gather them and discuss with them matters concerning the Christian life. If the church has relevant and effective programs for both the parents and children, it will provide for: parents separately; youth separately; youth and parents together.

The church is concerned about the need for sex education as part of the family life education as a way of helping boys and girls, young people and adults to develop into mature Christian men and women and to function in healthy ways as husbands and wives, as parents and as responsible members of society, whatever lifestyle they choose. The purposes of these programs are to develop emotionally stable children and adolescents who feel sufficiently secure and adequate to make decisions as to their conduct without being carried away by emotions. These programs provide sound knowledge both to the biological aspects of sex behavior, and to its psychological and sociological aspects, so that sexual experience will be viewed as a part of the total personality of the individual. Parents learn how to understand and cope with teenage problems and young

adulthood of their offspring.¹

J. Sustaining Families Through Supportive Counseling

When marriages and families are in good health in terms of good relationships, there is harmony in the home. Marriage, according to John Mbiti, "is the Center of Life."² He also says:

It is as old as human society. Through marriage and child bearing, human life is preserved, propagated and perpetuated. Through men, life is also deepened vertically and spread out horizontally. Therefore marriage and child bearing are the focus of life. They are at the very center of human existence,³ just as man is at the very center of the universe.

In the light of the Christian theology of marriage discussed in the previous chapter and the beliefs in African theology, the Christian church should be committed to support families to sustain their identity and objectives. This support would have to be closer and more personal than pulpit preaching. It is true, as Feucht says, "that marriages fail because people fail. And people fail because they live without God."⁴ The church plays the role of an

¹Leon Smith, Family Ministry, p. 110.

²John Mbiti, An Introduction to African Religion (London: Heinemann, 1975), p. 100.

³Ibid.

⁴Feucht, Helping Families, p. 209.

agent, steward and shepherd over God's people. It is part of its high calling to look after marriage as the flock of God.

Problems mentioned in Chapter Two or other new problems will bring failure and shame unless the church pre-equips the congregation with didactic counseling and responds to any problems immediately. The purpose of family counseling by the church is to open up communication between family members by finding the points of incongruity in the images of self and others and by helping the parents to see the way in which the behavior of the "mysterious child in their minds" is a function of their own expectations and demands.¹ Becker feels that a family which is thus supported is made free from its costly preoccupations with its problems. Such supportive help makes the family return itself to the larger community of the church and the world for its roles of service there. The families receive and appreciate reconciliatory ministry to them which they extend to others in a way of testimony to what God has done.

Troubles mentioned in Chapter Two and others impact on otherwise good families in the Christian community and unless the church will respond, those marriages will be

¹Russell J. Becker, Family Pastoral Care (Philadelphia: Fortress Press, 1972), p. 75.

confused and crumble. Clinebell, discussing types of supportive counseling, quotes William A. Clebsch and Charles R. Taekle, saying:

The sustaining function of the cure of souls in our day continues to be a crucially important helping ministry....Everywhere today busy pastors are called upon to sustain troubled persons in, through and beyond a plethora of hurts that brook no direct restoration....Tightly knit communities once furnished friends and neighbors who could stand by in moments of shock, whereas in a society on wheels the task of providing such sustenance to urban and suburban people falls heavily upon the clergy.¹

In supportive counseling the pastor is involved in models that stabilize, undergird, nurture, motivate or guide individuals or families. This type of support leads people to a level of maturity in the responsibility of handling their problems and relationships more constructively in their level of ability depending on the circumstances that befall them.

It is the ministry of the church to support those marriages at which the pastor officiated, when the husband and wife were being interlocked in holy matrimony. As much as the church continues to preach to those marriages, it should equally be concerned and involved in responding pastorally to the needs and problems of all families in the community. This is a part of the ministry to which the church has been given full charge.

¹Clinebell, Basic Types of Pastoral Counseling, p. 139.

PART III. A MODEL OF PASTORAL COUNSELING

CHAPTER V. THEORY OF MARRIAGE AND THE PROPOSED MODEL OF MARRIAGE AND FAMILY COUNSELING

A. Introduction

The preceding chapters have dealt with marital problems in Kenya and the theology and ministry of the Christian Church which undergird an educational counseling service in marriage. In order to respond to that problematic situation as it has been presented, it is necessary to formulate a theoretical framework which will guide the implementation of the marriage counseling process. This chapter endeavors to synthesize the theoretical strands with the theology and the counseling principles by tying them together in a coherent model suitable in the ministry of the church. This chapter will be developed in the following way:

1. Definition of marriage and family counseling
2. Definition of Christian marriage according to Presbyterian Church of East Africa
3. Relationship of theory and strategy of intervention
4. Marriage counseling theory in an African situation
5. Contemporary approaches in counseling
6. Model for pastoral counseling

B. Definition of Marriage and Family Counseling

The definitions of marriage and family counseling are essential to this discussion. Marriage counseling may be defined as that form of counseling which prepares a couple or individual for marriage in living together as husband and wife. Family counseling may be defined as that form of counseling which deals with a bigger network of relationships including the parents and children and the roles that each person is supposed to play. Counseling in marriage and family circles helps the parties to resolve problems that they are unable to resolve without assistance of a counselor. This includes counseling of the general nature regarding any problems disturbing the peace or the welfare of the family.

As further delineation of marriage counseling, it involves instructing the couple before marriage by giving the necessary premarital guidance. It also entails helping the couples to make the necessary adjustments in their marital relationships when difficulties arise, and by helping the members enhance all interpersonal relationships within the family constellation.¹ Marriage counseling assumes

¹J. Kenneth Morris, Marriage Counseling (Englewood Cliffs, New Jersey: Prentice-Hall, 1965), p. 10.

the responsibility of: educating or giving the necessary guidance to marriages, and counseling by giving help (therapy) and remedy to families in crisis.

C. Christian Marriage Defined

The above definitions of marriage and family counseling must be understood in the light of the Presbyterian Church of East Africa. According to the Book of Common Order adopted in the Practice and Procedure of the Presbyterian Church in East Africa:

Christian marriage is a life-long union for better or worse, until death do us part, of one man and one woman, to the exclusion of all others on either side, for the continuance of family life, for the companionship, help and comfort which one ought to have of the other in prosperity and adversity; and that anything¹ short of this falls short of the purpose of God.

In the light of this quotation, the marriage and family counseling models explained in this chapter will have norms expressed in the above standard.

D. Relationship of Theory and Strategy of Intervention

A "theory" is defined as a supposition explaining a plan or system that is suggested. It is a tentative statement of a supposed principle or relationship advanced to explain facts as they are observed.

¹P.C.E.A., Practice and Procedure, p. 88.

It is important to make clear distinction between theory, counseling and therapy as a prelude to grasping the flow between these terms. Theory is applied to understand and conceptualize people and complexity of their crisis. Counseling enables an interaction to enhance therapy which is to help or cure the troubled marriage. If at the end of counseling therapy has been effective, it is possible to have suitable changes as the result. Counseling is a systematized means of arriving at and giving therapy. Theory should ideally guide and permeate therapeutic strategy and therapy sometimes enables testing of the theoretical premise.¹

The major purpose of the theory in this dissertation is to set the high standard of the ideal of life-long union and the counseling strategies in attaining and maintaining this goal. The biblical interpretation of marriage and family life has exalted marriage and human life to the degree of being considered sacred and set aside for God. Therefore, much assistance needs to be given to families and marriage to help fulfill this high standard.

To help fulfill this high standard, the model and theory need the follow dimensions. Premarital and marital

¹Charles P. Barnard and Ramon G. Corrales, The Theory and Technique of Family Therapy (Springfield, Illinois: Charles C. Thomas, 1979), p. 6.

counseling requires a procedure or approach in order to render optimum assistance to people. Marriage counseling and guidance theories need to point to the importance and urgency of imparting knowledge about marriage and family life to people in a systematic manner. Ignorance is the prime cause of marital trouble and confronting this ignorance is a strong basis for the guidance approach to this theory. Another approach focuses specifically on the couple, helping them to evaluate themselves, each other, and their relationship. The final approach focuses on counseling the couple with specific difficulties about which they ask for help.¹

E. Theory of Marriage Counseling in an African Situation

The proposed theory and model must address the needs of the Africans. African scholars call Africa a new continent (freed from colonialism) which is distressed by the post-independence dilemmas and "needs ... a sure cure for economic and social headaches."² These headaches make an impact in homes and families causing difficult situations. Professor Ali Mazuri sees Africa experiencing a clash of

¹Ibid., p. 222.

²Chief O. Adebo, "Introduction" in Africa: Progress Through Cooperation (New York: Dodd, Mead, 1966), p. xv.

cultures and he poses a question:

Whether Africa has been transformed or distorted? There are combinations of values and beliefs which have helped to make Africa a fascinating theatre of cultural change, a melting pot of standards and values concerning sexuality and sexual relations. It is difficult to distinguish between pre-Christian mores in Africa, Christian mores and post-Christian mores.¹

There is enough confusion to warrant quick attention in the homes and to search for ways to save families which are distorted. There is a search for an appropriate theory which would help to "understand and conceptualize this situation then ideally guide and permeate a therapeutic strategy" in the words of Barnard quoted earlier.

F. Theory of African Religions and the Christian Marriage

In his extensive study of the African religions and philosophy, Mbiti defines Africans as notoriously religious in their beliefs and practices. Religious principles permeate into the total life of a person rather than being isolated from everyday activities.² For the African people, marriage is the focus of existence and it is the point where all the members of any given community "meet" (i.e., are interrelated). The departed are remembered, the living and

¹Ali Mazuri, The African Condition (London: University Press, 1980), p. 55.

²Mbiti, African Religions and Philosophy

those yet expected to be born still belong to the family. Marriage is a "duty," a requirement from the corporate society and a rhythm of life in which everyone must participate. He sees marriages as drama which is repeated (continuous), renewed (extended and modified and revitalized (reincarnated to be reanimated after depression). African Christian marriages are Christian in their "form" but exist within an African culture and its values.¹

The young people are pre-educated in different stages so that they may fit into their roles in the family and later be responsible partners in their marriages. When individuals in families face crises beyond their own power to solve, they seek help from the council of court of the elders in their clan. The families get together to settle the issues in any dysfunctioning marriage.

G. The Theory That African Marriage Is An Entire Family Affair

Children and young people are daughters and sons of a given nuclear family who belong to a wider extended family in the community. All people in the extended family are in a degree of kinship and extend their concern to all marriages in the entire family in the clan. There

¹Ibid., p. 174.

is a strong network of kinship which binds people into a strong consanguinity. The hierarchy of elders and senior women (mothers and grandmothers) govern marital customs and regulations determining the behavior of the individuals toward one another.¹ There is total involvement and concern for every marriage in all intergenerational dimensions.

Due to the radical changes influencing the African families, either through transformation in education and religion, or through confusion and distortion, methods of approach need to be formulated in order to reach all age groups. Intergenerational approach would be quite ideal in reaching the distorted African family model of relationship.

H. Intergenerational Approach to Marital Theory

The proposed model and theory developed in this chapter will take the intergenerational dimensions of the African context seriously. Marital relationship needs to be treated from two vantage points; first, as a horizontal peer-like relationship; and second, as a vertical intergenerational relationship. Marriage is supposed to interlock both vertical and horizontal relationships. The pastoral counseling and therapeutic ministry is supposed to be

¹Ibid., p. 137.

aware of this network and revitalize the fibers of relationships.¹ In this concept families' definition of marriage would match with that of the church where members are one, united in Christ. This kind of approach would be helpful in keeping the solidarity of African social relationships in the families and the community built on a fertile ground where a close and strong network or relationships is not strange. In most families it is the order of life. One observation is that problems might arise when one tries to educate adults and children together. A carefully well-planned approach to such counseling may work in the long run. It would not, however, be easy according to African customs.

Closely associated with the intergenerational perspective is the idea that the family is a social organism and that kinship is reckoned through blood and betrothal (engagement and marriage) for better or worse. Ackerman, quoted by Clinebell, suggests that the term "organism" connotes the biological care of the family, its qualities of living, process and functional unity and its national

¹G. Pirooz Sholevar, The Handbook of Marriage and Marital Therapy (New York: Spectrum Publication, 1981), p. 132.

life history. Whatever affects one part of the family organism automatically affects all parts just as an infected, unjured, or well functioning hand influences the entire body.¹ The urgent need for counseling, therefore, is remedial and therapeutic to the individual or individuals in crisis before the whole family is infected by the same ailment or disorder. In the same manner what happens to the whole family can affect the individuals and a similar approach would be helpful to each member of the family.

The implication of the intergenerational principle and the social organism theory is that family members are closely interrelated and should be viewed, approached and treated within the intimate intergenerational union.² The counselor will distinguish the individual in the predicament and determine how her/his situation affects the rest in the family and vice versa. The family is the axis around which all other relationships are formed and nurtured to maturity. Thus, counseling should promote understanding, communication and unity.

I. Modern Theories of Pastoral Counseling

The model must take contemporary counseling theories seriously as well as the African context and Christian

¹Clinebell, Basic Types of Pastoral Counseling, p. 121.

²Ibid., p. 120.

theology. Marriage counseling can be approached in three ways. The first is directive or counselor-centered: this refers to a method in which the counselor determines what the client needs and is based on an active participation of the counselor and the rational approach to the discussion of the subject. The second is the nondirective or client-centered: this refers to a method in which the client determines what he/she needs. It is based on a passive attitude on the part of the counselor and is aimed at emotional release (Carl Rogers' theory). The third is the pastoral or God-centered or relationship-centered model. This is the approach on which the proposed model of this dissertation is based. It is eclectic in its approach. That is, the counselor chooses from a variety of techniques to meet the needs of persons. It is religious in its orientation.¹ In this model, the client and counselor approach the difficulties together and engage in two-way communication, with each responding to one another.

Thus, the development of the proposed model will be a mutual effort to look into the needs, problems and growth of the marriage and family through relationship-centered approach. The model provides an arena or mutuality in handling problems and working out some solutions or alternatives. This model is enriched by the potentials,

¹Cavanagh, Fundamental Pastoral Counseling, p. 8.

experiences and power in fellowship and network of individuals and families working together.

J. A Model for Pastoral Counseling

The proposed model of pastoral counseling operates in the pattern of Christian ministry improving the individual's relationship with God, family members, neighbors in Christian fellowship and in the entire community. There are two important functions that this model endeavors to improve:

(1) the spiritual relationship in Koinonia; i.e., the fellowship in the church, which is the body of Christ.

(2) the social relationship in marriage partnership through the acceptance of one another, proper communication, forgiveness of all shortcomings and growing together in healing relationships.

This is important in the African community life where there is a common belief that "Wega umaga mucii" -- goodness or charity begins at home. It is believed and often said by African community leaders that if one wants to improve moral and social standards in the community, he/she should begin at home, then with neighbors (who may be in many cases close relatives), and finally with the community at large.

K. Relationship-Centered Approach

This new proposed model is a relationship-centered

approach and is a collaborative relationship between seeker and helper, established to bring the seeker and helper close together; to understand the seeker's role, image and behavior within his/her social system; and to help him/her to change or adjust to the problems of conflict. The minister (counselor) transcends individual psychology and counseling in order to explore the dynamics of relationship between the client and the significant people in his/her environment. Then, therapeutic relationship is a microcosm through which attitudes, feelings, values and behaviors are seen, understood, experimented with and perhaps changed for life in the microcosm of society.¹ This is indeed the case in the African family; when one member of the family is hurting, generally everyone in the entire family and beyond to the larger family, experiences that same hurt, though in a different manner. The relationship-centered model focuses on counseling married couples, entire family units, and other groups whose roles are interrelated in several ways. This type of counseling methodology deals with individuals whose problems are rooted in troubled relationships.

L. Structure for the Proposed Model of Marriage Counseling

The structure of the proposed model includes these dimensions:

¹Stewart, Minister as Marriage Counselor, p. 35.

- (1) the goals of the relationship model,
- (2) the attitudes of the pastoral counselor,
- (3) the assessment and diagnosis of the problem,
- (4) the methods of intervention,
- (5) the processes and phases of counseling, and
- (6) the church's role.

A theoretical model draws a cognitive map which helps a pastoral counselor to discern difficulties between premarriage partners, to guide problems of marital discord to solution, and to give help to a family which is a wider network of relationships and roles. Thus, the important task of the pastoral counselor is to discern the problems which confront (a) premarriage partners, (b) married couples and (c) families.

M. Goals of Relationship-Centered Model and the Marriage and Family Counseling

The goals are pastoral in their nature and therefore both preventive as well as remedial. They are preventive through parish educational and enrichment programs, and remedial through pastoral counseling during crisis. The basic goals of this model are helping married couples and families to:

- (a) reopen lines of communication;
- (b) interrupt the vicious cycle of unhealthy problem solving;
- (c) face the need to work together in strengthening the relationship;

- (d) become aware of the nature of their interaction, particularly the ways in which it produces pain on both parties, and the roots of their interaction in their role images;
- (e) learn how to learn from their conflicts;
- (f) have experiences of thinking together about sources of pain and the pleasure of their marriage, followed by planning and working together toward mutually set goals;
- (g) face the futility of their campaigns of mutual reformation, and begin to release each other and accept the unchangeable aspects of their relationship;
- (h) begin to do something about their own areas of irresponsibility in marriage;
- (i) begin to discover and experiment with new ways of relating which produce more mutual satisfaction of personality and sexual needs and experience the satisfying cycles of more mature relationships; and
- (j) find a focus of concern outside the family and a more satisfying relationship with the "extended family."¹

Obviously some of these goals overlap, while some are fulfilled spontaneously as a marriage relationship improves. Other goals may be attained but mutual relationship is the major concern of this model.²

N. Attitudes of the Counselor/Therapist in the Marriage and Family

In order to function well, the counselor's attitudes

¹Clinebell, Basic Types of Pastoral Counseling, p. 101-102.

²Ibid.

and readiness to help in pastoral counseling must be:

- (a) Supportive: it is a helping, unholding, stabilizing and nurturing ministry. The minister's readiness is to motivate or guide a troubled person and to help them handle their problems.
- (b) Empathizing: it involves an emotional identification and feeling with a person during a moment of crisis, including a respectful tuning in of one person to another's point of view to receive and share the other person's meaning and feelings about his/her experiences.
- (c) Accepting: it is a willingness to welcome and identify with a person in a mutual way in order to bear a common experience or burden, including accepting people in order to make them accept themselves and feel appreciated.
- (d) Absolving: it is the attitude in which a guilt-ridden person is assured of God's forgiving love, a person crippled by guilt is reaccepted for communion and fellowship with God, marital partners or family and the church through a reconciliatory ministry of ending entanglements and hostility.

O. Diagnosis and Assessment

The pastor's tasks in marriage and family counseling are to assess the nature of the problem and to explore and examine the resources within the family and extended family for counseling the problem. The assessment also entails explaining the community and church resources for assisting with problems. Such an assessment will assist the pastor in planning the proper strategy for interventions into the crisis. This assessment should take seriously the African understanding of the family as a social organism in order to be relevant to the contextual needs of the family. This view of assessment is based in Wimberly's view utilizing system and crisis theories, expressed in A Conceptual Model for Pastoral Care in the Black Church.¹

P. Methods of Intervention

The methods of intervention reflect the relational nature of the model as well as the social network of the African family. The first method reflects the attitudes outline earlier. That is, the pastoral counselor employs empathy. Empathy is the effort of the counselor to identify emotionally and share feelings with a person during a moment of crisis. The second method is mutuality which

¹Edward P. Wimberly, A Conceptual Model for Pastoral Care in the Black Church (Ann Arbor, Michigan: University Microfilms, 1976), p. 95.

is collaboration of the counselor and the client in their endeavor to work out solutions or alternatives of the marital problems. The third method is sustaining or supportive which means the minister's readiness to motivate or guide troubled persons and help them to handle their problems. The fourth method is guiding which is constant directing and training of thought in order to attain the aspired goals of harmony. The fifth method is mobilizing the caring network to help the family resolve the problems through church educational programs, seminars and family clusters.

Q. Five Processes and Phases of Family Counseling

The assessment, goals and attitudes and methods employed in family counseling may be done in five phases.

Phase I - Beginning the Interview

In this stage the family has to tell the counselor how they are perceiving their problems, how they have tried to deal with those problems and the frustrations or damages those problems have caused. The counselor, in his/her professional skills, assesses the situation, establishes his/her role and begins the relationship between himself/herself and each family member and, where possible, the family network.

It is the hope of the counselor that each family member will view himself/herself as an integral part of

family problems and resolutions.¹

Phase II - Apex of the Interview

In this phase of the interview the couple or the family moves with more emotional impact into the areas of conflict in which they are wanting change. This is the phase in which the interviewing process reaches its summit. The family gains emotional awareness and an intellectual awareness of the problem areas in their interaction. They are assisted in communicating with each other. The minister/counselor, at this juncture, diagnoses and assesses the whole situation.

Phase III - Problem Solving

This is the phase of problem solving or seeking alternatives. All the individuals who are involved in problem solving are faced with a situation of some complexity, demanding some initiative and some mental synthesis. So much about the problem has been heard that the next step is to determine how to tend and heal the wounded spirit. In the same way, the counselor must use the methods of support and guidance in solving the problem. In this phase the counselor and the family talk about the

¹Laura Sue Dodson and Dewayne J. Kurpius, Family Counseling Systems (Muncie, Indiana: Accelerated Development Inc., 1979), p. 50.

new behavior patterns indicating the new changes demanded in solving the problems.

Phase IV - Closure Phase

In the closure phase of counseling, learning is integrated with behaviors. The family and the counselor review the course of counseling, goals, progress toward goals, new learning and new changes. In this phase, the counselor restates how, through God's help, and the nurture of the church, the family should grow into victory.

If there is need to refer the parishioners to other counselors or public services agents or organizations, the minister deals with that, and continues to do so, after counseling relationships are built with the rest of the family. Indications of return for what might be called a "well family check up," is encouraged if the counselor's time schedule can at all provide such a supportive service.

Phase V - Follow Up

The family continues a practice of new behaviors and the counselor gives support as needed. The counselor, who is also a pastor, extends the pastoral and teaching ministry to nurture and sustain the growth of the family. The parish group seminars contribute to the growth of the families in and after the counseling process. The family, after the counselor helps them, is encouraged to grow to a degree where

they can do many things for themselves.

Summary of the Phases of Counseling

The phases of counseling move toward the following ends:

- a. Assisting the family members in developing tools to help each other and themselves break the old patterns that caused pain, and enhance strengths in themselves and the family.
- b. Enabling family members to increase their awareness of themselves individually and the family system.
- c. Facilitating family members in feeling their own power to make constructive changes and the use of their power occurs in and out of sessions.
- d. Helping them achieve a new balance that offers more flexibility and growth.
- e. Helping them to be related to the Christian fellowship and be enriched as well as enrich the church.

R. The Role of the Church

As mentioned in the last section, the church plays a vital role in the counseling and nurturing of marriages. Pastoral counseling to marriages and families is a ministry of the church to reconcile, nurture, and guide. The minister/counselor does this work with and for the church, rather than as an individual. However, the church has a preventive role to play in pastoral counseling.

The church extends its pastoral ministry to all its members in the parish through marriage enrichment and

marriage growth education to help couples enhance their dialogical communion¹ skills so they can nurture their love and resolve their conflicts constructively. The church organizes various programs, enrichment retreats, workshops and rroups. This also prepares the social network to be ready to assist other couples and families who are in need.

S. Summary

The basic dimension of this model (goals, attitudes, assessment, methods of intervention, processes and phases, and the church's role) can be applied to all forms of counseling and especially to pre-marriage, marital and family counseling. Thus, in Kenya, the basic ingredients of this model will be applied in a much broader way that presented here. These basic principles, however, will be illustrated through the use of a case study.

¹Dialogical relationship is the relationship of persons examined through a common eventful experience between those persons.

CHAPTER VI. PROCESS AND TECHNIQUE OF MARRIAGE AND FAMILY COUNSELING PRESENTED WITH A CASE STUDY

A. Introduction

To illustrate the model of premarital, marriage and family counseling in this dissertation, it is necessary to present a case study. This case was administered to by a minister who had very little training in pastoral education. What that minister did will be analyzed in light of the new model and ultimately some recommendations will be made for an effective counseling process. In this case study, the whole social context of the family is put into consideration because it is affected and involved according to network of kinship in the African family. To this end, this chapter will illustrate goals and attitudes of the pastoral counselor, the assessment of the problem, the methods of intervention, the phases and the role of the church.

B. Sexual Moral Life Among the African Christians in Kenya

The sexual life among the Africans is governed and directed by strict tribal rules and life styles. The coming of Christianity reinforced these ideas by saying that sex (outside of marriage) is not only wrong, but is a sin. Many Christian families adhere to that strict moral life and instruct their children to keep away from premarital or

extramarital sexual relations. Some young people attempt to keep away from premarital sex, others engage in it secretly. If a girl becomes pregnant before she is married, she is normally ridiculed and regarded as one who has misbehaved badly. She is condemned by the community, laughed at by her peers, disciplined by the church and often mistreated by her relatives.

C. Case Study

The following case is about one family that was affected by the illegitimate pregnancy of their daughter.

Mr. Konyeki, aged 49, was a school teacher and an elder in Kamakwa congregation. His wife, Mrs. Nyamacaki Konyeki, 43 years old, was a leader in the Women's Guild in the same congregation. They had five children in school and college. Three were girls -- Wanyeni, 19, Wambiu-ini, 17, and Murugi, 12 -- and two were boys -- Kingori, 15, and Ndegenye, 10.

Mr. Konyeki's parents lived with them in the same homestead and they still assumed some authority over Konyeki and his family. Konyeki's elder brother, Mr. Mbeka, who was in the civil administration, was a very influential man in the community. Mr. Mbeka lived in a nearby town and was intimate with his brother, Koneyki.

Wanyeni was in her first year in the University,

very optimistic about finishing the University, getting a good job and hopefully ending up in a happy marriage. She became pregnant when she was tricked by a young man who was her classmate. The news about her pregnancy shocked almost everybody in the community. Her parents were shocked and affected by the failure of their first born in the family. The parents of Wanyeni rebuked her severely and her father threatened to expel her from home because she had already spoiled the good name of the family. Her life, education and hopes of a happy marriage were faced with a crisis that made her despair.

The parents disagreed on what to do with their daughter. Mr. Mbeka, her uncle, threatened to sue the young man who spoiled the life of his niece. Wanyeni's grandparents tried to enforce that she get married to that man who caused the pregnancy and said they were ready for the dowry. The whole family was in a mess, tension and terrible confusion. The gossip about Konyeki's family was also very disgraceful.

Wanyeni was having a penetrating sense of guilt, loneliness and despair. One day she decided to end it all by any possible means. She went around from room to room and collected all sorts of medicine that were available at home, and mixed them all up in one cup. After taking that medicine to end her life, she was rushed to a nearby hospital. The

doctors did the best they could to save Wanyeni's life. Two and half days later she regained consciousness and the doctor called the local minister to see her.

D. The Role of the Minister

The following is a short conversation between the local parish minister and Wanyeni who was in the hospital. The minister had already been briefed by the parents about Wanyeni's problems. The minister stopped over to ask about the condition of the patient from the nurse in charge. That helped the minister to know how to handle the frustrated patient. (This conversation was in Kikuyu language and the following is its translation into the English language). The minister knocked at the door and was allowed in. (The patient was familiar with the minister).

- 1 Minister: "Good morning."
- 1 Patient: "Good morning." (answered, but in a low voice)
- 2 Minister: "I have come to see you. How are you now?"
- 2 Patient: (She covered her face immediately with a towel and remained silent for a time). After a short time, she uncovered her face, "I know I am being impolite to you, but pardon me for that. --- Listen pastor, you all hate me, everybody is against me including my parents. Everybody is showing me how useless I am. I am very disturbed."
(She starts weeping).

- 3 Minister: "Wanyeni, I have come to see you. I do not hate you. I have come to see you now because I love you as your pastor and friend. What is the matter?"
- 3 Patient: "I have done so many awful things. I guess you will not like me again. Now I am very embittered with everything and everybody."
- 4 Minister: "Feel free with me, Wanyeni. Would you relax and talk with me freely? You say you have done awful things. Please tell me how it came about."
- 4 Patient: "I guess you know what happened."
- 5 Minister: "What made you do that? See what you have done to yourself. How are you feeling now?"
- 5 Patient: "I have all the worse feelings in my life. I have come to a very bad stage and do not really know what I really want. -- I wish I was dead."
- 6 Minister: "Now I hear what you are saying. Tell me more about those feelings, and how they came about."
- 6 Patient: "I hate myself. I hate the man who put me in this horrible situation. Everybody hates me. I want to die."
- 7 Minister: "You hate yourself. -- Wanyeni, let us both look at this matter again. I guess you have not been having these feelings of self-hate forever."
- 7 Patient: "Now I do. I know that I have committed an unforgivable sine. That madman has ruined all my life, and my father does not want to see me anymore."

The minister-patient conversation was long and continued for a number of days. The minister went to Mr. Konyeki's home and said he was unhappy with what was going on. He then read some verses from the Bible and led the family

in prayer. Nobody else spoke in that meeting except Konyeki and the minister. After the prayers, the girl's mother returned to the kitchen to prepare lunch and the rest of the family members went out, each on his or her business. The minister remained with Mr. Konyeki and soon they started talking about current affairs and parish business. The tension and bitterness in the family was temporarily concealed by the minister's homilies.

This section has been presented here purposely to show that a problem in one member of this family affects the whole family and the family's problem affects the individuals as well. In this case the illegitimate pregnancy resulted in a situation that affected the equilibrium of the family relationship. The 19-year-old girl was in a serious crisis that affected her many years of success and a future full of good hope. The ramification of the problem, which was illegitimate pregnancy, needed immediate intervention with the girl and the whole family as well.

E. Evaluation of the Minister's Response

1. Strengths

The minister responded immediately when he received the information about Mr. Konyeki's family and especially his daughter. He went to see the parents who briefed him about the situation. He went to the hospital to make a

pastoral visit to the girl who was in crisis. He visited the family later to read the scripture and pray with them.

2. Weaknesses

The minister, however, encountered difficulties of being accused of hatred by the girl among the other members of the family and neighborhood. He had to reassure the girl that he is both a loving pastor and friend. The girl said several things which the minister did not pursue such as "I am very disturbed," "I am very embittered," "I wish I was dead," etc. One time the minister became too emotional and asked the girl, "What made you do that? See what you have done to yourself." That could make the minister disqualify himself and block a friendly, free conversation.

The minister visited Konyeki's family after his visit to the hospital. He spent all the time talking in reading the Bible, prayer and homilies. There was no chance for the family to empty their feelings, disappointments and anger.

F. The Proposed Model Applied in the Case Study

In order to be able to handle this situation and other premarital, marriage and family cases, a minister should take pastoral counseling courses in order to know how to use the proposed model in the ministry. Then the minister should be able to do the following:

- (a) Assess the problems,
- (b) Know and have goals,
- (c) Have the pastoral attitude,
- (d) Know the methods of intervention,
- (e) Know how to work in phases,
- (f) Motivate the church to do its role.

1. Assessment of the Problem

The primary, initial task of the pastor/counselor is to make contact with the family, identify the problem, note those who are mostly affected and then minister to the entire family. The minister then will do the diagnosis and assessment of this case. It would be helpful for the family to unload their strong feelings of shame, disappointment, resentment in the counseling process.

1. Wanyeni, 19-year-old teenager, has severe depression and has attempted suicide.

2. Husband and wife (Wanyeni's parents) have disagreed over the matter and have tension between themselves, feel the failure of their daughter, have been badly hit by the gossip, and feel the family's name and their positions in the community have been challenged. It is likely that Konyeki is unhappy with his father who insists that the girl get married to her schoolmate.

3. The grandparents are unhappy over what is going on, anxious over their granddaughter.

4. Konyeki's brother is very angry and is threatening to go to court which would be against Konyeki's wish, because

his wish is to go to a church court before they take their matter to a civil court.

5. Wanyeni's siblings are angry and sorry about their eldest sister. They are often silent in shame. They wish that the man who ruined their sister's life could be severely punished or even go to prison.

6. The entire family is tense and has mixed feelings of concern over Wanyeni's problem and the condition of her health, but happiness that she did not die in the attempted suicide.

2. Analysis of Wanyeni's Crisis

Observing Wanyeni's case, one could make the following analysis:

1. Loss of trust. She no longer trusts in her own ability to carry the burdened life she has come into.

2. Loss of integrity. She has begun to experience her own personal depletion as a loss of integrity in herself.

3. Loss of relationship. She has damaged her relationship with all people including her parents.

4. Loss of future. All her plans and hopes have come to a standstill. She has nothing to live for especially when she is overcome by shame and guilt.

3. Crisis in the Whole Family

When something goes wrong in the family, it is almost

impossible to counsel with one member apart from the other members because the difficulty lies not simply with one emotionally distressed person. It lies between the members themselves -- in splits, barriers, and feelings of isolation generated between them. It is likely there would be need for both short term and long term counseling sessions with different members of the family. Wanyeni would obviously need long term pastoral counseling while her parents might be helped within a shorter time. The other members of the family who are angry and disappointed may need a short time to adjust to the situation and begin growing above the crisis.

Unless urgent care is taken, Wanyeni, who is shocked, frustrated and depressed, may complete her suicidal plan. This sounds like a possibility, judging by her own reaction and talk. It is important that she be counseled so that she may be helped to adjust her thinking and take a new dimension in life despite her failure. She also needs to be counseled along with the rest of the family who she thinks have rejected her and who also share a degree of disappointment in the incident. If it is possible, the young man responsible for the pregnancy should be helped along with his family, and in the end, help the two families together to restore their relationships as good neighbors.

4. Endeavor to Reach the Goals

In the previous chapter, the nature of the goals in

the relationship-centered model has been referred to as being both preventive and remedial. Those goals have to be implemented in this case in order to remedy the situation in Konyeki's family and prevent it from being worse. Those goals are:

1. To reopen lines of communication among the members of the family.
2. To interrupt the present situation and begin the problem solving process in order to restore the unhealthy relationships broken in the crisis.
3. To reunite the entire family in love.
4. To guide the family and individuals in the family to see beyond the present situation by means of God's intervention and deliverance.

These goals to be utilized in this model are preventive and remedial. They are formulated to reconcile and liberate this troubled family in care and love of God.

5. Attitudes of the Pastor

When the pastor receives the news about what is happening in Konyeki's family, he/she should be ready for counseling intervention in order to remedy the situation. The pastor should have such attitudes as empathy and willingness to support them in the ministry of reconciliation, expressing God's love and forgiveness. The pastor should be willing to accept this family in its pains and in sharing

their disappointments in an upholding and stabilizing ministry to help them to begin living in victory despite the past experience.

G. Methods of Intervention to This Case

According to the proposed model, the minister should respond to the crisis by making contact with the family and individual members who need special attention. The pastoral counselor employs his/her attitudes which are mentioned above, then collaborates with the family in the endeavor to work out solutions. The pastor will carry out the counseling process in phases in order to make the intervention systematic and effective.

Phase I - Beginning the Interview

The minister gets into contact with the troubled family or individuals to create a beginning with intimacy, acceptance and problem-solving relationships. This being the relationship-centered model, the minister encourages the participation of everybody in the family. This phase is establishing a reciprocal relationship in which the potentials, experiences and power in fellowship and network of the individuals and the family are working together.

Phase II - Apex of Interview

In this phase, the family then shares with the minister their problems and how they have been perceiving those problems. The impact which those problems have caused in the family or to individuals in the family are discussed

here. The minister begins to diagnose and to assess the whole situation in the light of the interviewing process and the problems and needs already revealed here.

Phase III - Problem Solving

When the whole family has had an opportunity to reveal their problems, disappointments and confusions, the minister then collaborates mutually with the family on the solutions of the problems. The minister, using supportive and guiding methods, talks with the family about the new behavior patterns and roles to be played by everyone. A process of healing ministry is established to help those wounded and reconcile those with the broken relationships. Those who need special care, like Wanyeni and her father, would be helped in the same procedure individually according to their nature of problems and in the family in order to restore the family unity.

Phase IV - Closure

When the interviewing and problem solving processes are over, then the case reaches a stage where the family learns how to integrate with new behavior. The important matters in the case -- goals, the progress toward these goals, and the new changes -- are reviewed. If a new problem which might need special care develops (for example, severe depression), it would be referred to professionally-trained medical personnel, but the minister would still keep in touch.

Phase V - Follow Up

When the case is over and the new beginning takes place, the counselor continues to extend the pastoral and teaching ministry to nurture and sustain the growth of the family. A follow-up phase should continue for a long time to ensure the development and growth of the individuals in the family as well as the whole family.

H. The Role of the Church

Konyeki's family and other families going through a series of crises need to be nurtured by the church. This is a vital ministry that the church should play to restore the broken fellowships.

The church extends its pastoral and educational ministries to all its members in the parish through marriage enrichment such as:

- (a) Preparation-for-marriage retreats or growth groups (several times a year),
- (b) Newly-marrieds enrichment workshops or retreats,
- (c) Post-wedding marriage enrichment sessions with each couple (at least two or three sessions),
- (d) Young people's programs,
- (e) Young parents' enrichment groups,
- (f) Couples' spiritual discovery groups, and
- (g) Workshops on handling conflict creativity.

The konyeki family members would be encouraged to attend such seminars in order to be nurtured in their growth.

I. Summary and Evaluation

1. Summary

This chapter presented a case study in which one member of a Christian family was involved in premarital pregnancy, and as a result the whole family was in a crisis. The local parish minister, who had very little training in pastoral counseling, endeavored to minister to that family.

The minister's role was featured as he moved between home and hospital to pay a pastoral visit to the girl as well as her family. The minister's work was evaluated and the components of the new pastoral counseling model were recommended to the minister for systematic and effective ministry. Those components are an assessment of the problem, the goals of counseling, the pastor's attitudes, the methods of intervention in five phases and the role of the church. The purpose of these activities was to help that troubled family as well as other community families and the unmarried young people through enrichment educational programs.

2. Evaluation

The application of the pastoral counseling model is extensive and far-reaching in its attempt to embrace the

entire family. According to African philosophy of the family kinship as stated by Mbiti, everybody (individual) is related to everybody else and whatever happens to one person happens to all.¹ The proposed model in the relationship-centered approach can work along with the African network of kinship. The minister, however, would encounter some difficulties because it is against African custom to counsel parents and their children together. Parents would like to be dealt with alone and children separately. Some young people, like the girl in the case, may resist having everybody discuss their failures, especially on matters on sex. Although this model is likely to find some resistance on the intergenerational level, it is worth trying.

¹Mbiti, *African Religions and Philosophy*, p. 135-36.

CONCLUSION

This concluding section intends to summarize the premarital, married and family situation which has been dealt with in the early chapters of this dissertation. The re-statement of current premarital, marriage and family problems is followed by the response of the church in its strategic endeavor to combat these problematic situations and bring solutions as well as heal the weakened relationships. This section, again, summarizes the theoretical framework which undergirds the proposed model and goals that the model tries to achieve.

A. The Marital and Familial Problem Restated

The problem dealt with in this dissertation is about the condition of marriages and families in Kenya. It has been indicated that the said condition is getting worse due to societal, educational, cultural and other forces and influences in the urban and industrial experiences. These problems include: (1) misunderstandings between husbands and wives; (2) increase of premarital and extramarital sexual relations; (3) discords caused by economic and industrial problems and pressures; (4) inadequate education and guidance regarding sex and marriage and (5) an increasing number of broken marriages.

These problems have been characterized by the reaction of the people in their attempt to shift their cultural behaviors to modernity in the current social revolution. Premarital, marital and family difficulties have been increasing because there has not been effective pastoral education and counseling ministry which would help the couples in crisis to cope with the challenges in a developing country. Although premissionary and post-missionary education was good in its era, these conditions currently necessitate new models of counseling. Nobody would legitimately accuse the church of being negligent or uninvolved in the said premarital, marital and family problems. By the same token, what is being done is neither enough nor effective enough to prepare people in different age-groups to cope with the contemporary sexual and marital issues. Despite the teaching in the Bible classes, youth groups and parish seminars, the situation, as indicated in the introduction and chapter, is deteriorating and problems are multiplying alarmingly.

B. The Church's Response to the Situation

In order to respond to the challenges, the Church has to study the theology of Christian marriage and issues related to premarital, marital and nonmarital sex. That study will make the position of the Church clear as it

addresses the current issues such as divorce, abortion, premarital and extramarital sex, and other emerging contemporary social issues related to marriage and family life. The Presbyterian Church of East Africa, in the Articles Declaratory of the Fundamental Principles says:

...This church receives the word of God which is contained in the scriptures of the Old and New Testament as its supreme rule of faith and life; avows the fundamental doctrines of the Catholic faith founded thereupon; and in its interpretation and teaching thereof adheres to the guiding principles of the Protestant Reformation.¹

It is only in the thorough study of Christian theology that the P.C.E.A. exercises its "supreme rule of faith and life" regarding contemporary social issues. Clear theological foundations will undergird and direct the educational and pastoral activities in everyday teaching and in times of critical situations that are likely to confront the church. The critical situational issues need accurate hermeneutical (interpreting, explaining, exegetical, unfolding) response.

C. The Structure of the Project

In Chapter III the study of the Christian theology, regarding Christian marriages, has been found necessary in this dissertation to formulate a theoretical framework to

¹P.C.E.A., Practice and Procedure, p. 2.

guide the implementation and hermeneutics of theology in marriage counseling. Chapter V indicates that the purpose of marriage counseling theory is to help understand and conceptualize the personalities and issues in any given marriage and to develop an interaction to enhance therapy for the troubled individual or marriage.

The structure of the proposed marriage and family counseling model embraces the goals of pastoral ministry and the attitudes. It also indicates the methods of intervention in various phases of counseling process and role of the Church. Chapter VI is a presentation of a case study which illustrates how a problem in the family affects the entire network of relationships and the effective strategic intervention of the minister/counselor followed by the extensive role of the Church in pastoral and educational dimensions.

D. The Marriage and Family Counseling Model and Its Purpose

The Church must use a model that is in accordance and harmony with the model of its ministry. The model of the ministry imitates the goals, attitudes and patterns of Christ's ministry, and all that has been achieved by his death and the eternal hope resulting from his resurrection. That means marriage is to be regarded as an institution whose life and destination is beyond this mortal life. The

Church and marriages are under the Lordship of Christ and co-travelers in the journey of faith to the Second Advent of Christ. The model of counseling recommended in this dissertation is the "fellowship (Koinoinia) talk." "reasoning together" in the so-called relationship-centered model. Other models in the dissertation may be utilized as they may be found fit depending on the situation and the goal the minister/counselor might be trying to achieve.

E. The Reasons for the Proposed Model

It has been indicated in the earlier chapters of this dissertation that there is tension between people with premarital-marital problems and the Church's educational, advisory and administrative personnel. The abrupt and judgmental approach to the people experiencing problems has been unsatisfactory and resented. The proposed model will establish the counselor-counselee relationships. There is mutual relationship between the seeker and helper. Even if no favorable goal has been reached, the counselee will realize the minister/counselor is a spiritual friend, who does not play detective or judge role. The counselee will also realize the minister's role as a pastor even as he speaks on behalf of the Church. This model has four pastoral functions which are good for the counselee: (1) healing, (2) sustaining, (3) guiding and (4) reconciling.

The highlights of basic guidance in the premarital, marriage and family didactic counseling have been dealt with briefly. Other areas that have been dealt with have to do with situational and conditional special cases that take place in different families at different times. It seems that all problems affect home and family life either directly or indirectly. The Church, in its network of ministries, has to cater to people as family members, to upgrade the standard of its approaches, and to interpret God's word relevantly in the modern developing nations.

F. Evaluations

The proposed model, on one hand, has similarities with African patterns of corporate approach to domestic problems; but on the other hand, the model has new ingredients which need some time to get used to. The adults are used to getting together to settle domestic issues related to minors and giving them instructions on what they would have to do to avoid trouble. It is unusual for issues directly concerned with African parents to be discussed in the presence of their children. An intergenerational approach to family counseling and learning together is likely to encounter some resistance; however, one can be optimistic in the implementation of this model especially in the consideration of the goals to be achieved.

G. The Minister's Effectiveness in Current Pastoral Problems

The proposed model does not negate the minister's hierarchial leadership in Biblical preaching and administrative authority. The minister receives full pastoral charge during ordination and induction to exercise pastoral leadership in a given area and time. While he tries to respond to his high calling and to comply with his parochial ministry, he could fail and be less effective. To avoid ineffectiveness, he has to recheck his methodology and pattern of ministry that is relevant to the mission of the Church to the contemporary society and situations. A large percentage of young people have been influenced by education and mass media and they respond to strong influences that surround them. Unless the minister updates himself with reading of the necessary literature, he will not only lag behind the society, but will use wrong methods even for good ends and the results will be unsatisfactory.

H. Recommendations

It is necessary, at this juncture, to recommend intensive and extensive research and study of Christian marriage and family counseling in Africa. This study will pave the way direct the changes, and at the same time, conserve the integrity, solidarity and kinship in the African

families. The church personnel involved in the study will interpret the word of God addressing the African cultures and utilize the proposed model to conserve what is good and improve the situation of the premarital, marital and familial life.

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