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ABSTRACT

DEVELOPMENT OF THE PARTICIPANT'S MANUAL
FOR A DIVORCE RECOVERY SEMINAR

by

David H. White

Chairman: Garth D. Thompson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPMENT OF THE PARTICIPANT'S MANUAL
FOR A DIVORCE RECOVERY SEMINAR

Name of researcher: David H. White

Name and degree of faculty adviser: Garth D. Thompson, Ph.D.

Date completed: July 1986

Problem

Ministers receive little, if any, training in ministering to the emotional and spiritual needs of church members and community people who experience divorce. No seminar manual on divorce recovery is recommended by the General Conference of Seventh-day Adventists to aid a local pastor in assisting those experiencing the trauma of divorce.

Method

A manual was developed and designed for a ten-week Divorce Recovery Seminar. It was then used with an experimental group who participated in a seminar. The Fisher Divorce Adjustment Scale was used as a test instrument and administered to a composite group

consisting of participants from previous seminars and to the experimental group. The Fisher Divorce Adjustment Scale was administered at the beginning of the ten-week session, and measured the overall adjustment of the participants to the divorce process.

Results

Post-test scores of the Fisher Divorce Adjustment Scale showed significant growth of the participants in the divorce adjustment process. Participant growth is attributed to their participation in the structured ten-week seminar, manual, homework assignments, learning about the divorce process, and interaction with other members of the group.

Conclusions

The divorce recovery manual, in conjunction with the ten-week seminar, is beneficial to those experiencing the trauma of divorce. It helps them to grow emotionally, physically, spiritually, and socially in the divorce adjustment process.

Andrews University
Seventh-day Adventist Theological Seminary

DEVELOPMENT OF THE PARTICIPANT'S MANUAL
FOR A DIVORCE RECOVERY SEMINAR

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
David H. White

July 1986

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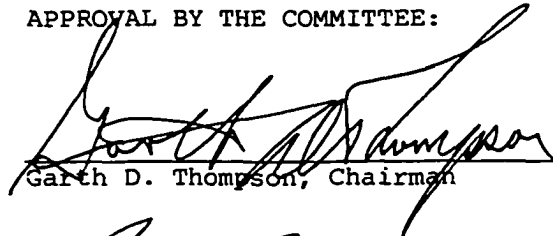
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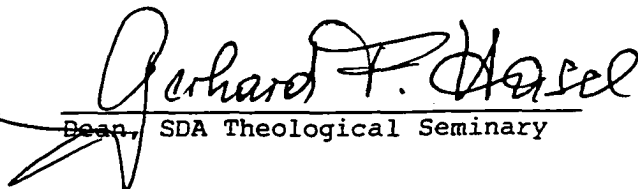
DEVELOPMENT OF THE PARTICIPANT' MANUAL
FOR A DIVORCE RECOVERY SEMINAR


A project/dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by
David H. White

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CHAPTER 1

INTRODUCTION

Statement of the Project

The focus of the church as it relates to divorce seems to center on the doctrinal issues involved. The spiritual as well as the emotional needs of the persons involved are often forgotten. The task of this project is to develop a participants' manual for a Divorce Recovery Seminar to be used in a group setting for individuals going through separation or divorce. The purpose of the seminar and the manual is threefold:

1. To provide a foundation which will facilitate the recovery of individuals from the crisis of separation/divorce and help each individual understand that the divorce process includes emotional, physical, spiritual, and social trauma, pain, and problems
2. To afford participants the experience of support, growth, and genuine caring through sharing in a group of individuals who are experiencing the break-up of their home
3. To help participants mobilize the resources available to aid them through their crisis:
 - a. personal strength of their own which may have been lying dormant, unrecognized, underdeveloped, or formerly meaningful but now lost

- b. the greater source of strength and support--God's love, forgiveness, and direction for each individual.

Importance of the Project

The divorce rate in the United States is now approaching one divorce for every two marriages. According to a study done by Ron Flowers, Home and Family Services Department of the General Conference of Seventh-day Adventists, the divorce rate in the Seventh-day Adventist Church is approximately the same as that of the general population.

In spite of this, the Seventh-day Adventist minister receives little, if any, training in ministering to the emotional and spiritual needs of members and community people who are experiencing divorce. No seminar manual on divorce recovery is recommended by the General Conference of Seventh-day Adventists to aid a local pastor in assisting a church member who is experiencing the trauma of divorce. Many church members who have experienced separation/divorce feel that they have received little meaningful help or support from their pastor.

Description of the Project

Literature Study

A study of literature relevant to the general topic of divorce recovery process was made in the interest of this project. In addition, literature pertaining to specific topics to be covered in the proposed manual were also studied. This study included such sources as: (1) the Bible, (2) the writings of Ellen G. White, (3) other Christian literature, and (4) psychological and sociological literature on divorce recovery.

Biblical Overview

The project includes a biblical overview of the basic topic of divorce. However, the primary approach in this study concerns the biblical issues involved in: (1) caring for individuals who are going through separation/divorce, and (2) restoring them to a right relationship with God. An honest attempt was made to meet a very real and practical problem facing pastors today: how to relate biblically to members and non-members who are going through separation/divorce.

Preparation of the Manual

The manual designed from this project was based on a lecture/discussion/educational model rather than a therapeutic model. The target audience were individuals who were going through separation/divorce, who were basically healthy but were suffering through a crisis and needed help and support in coming to a proper understanding of their feelings.

Testing the Manual

The following research questions will be evaluated:

1. Will participants who attend this Divorce Recovery Seminar show any change in their overall adjustment to divorce?
2. Will participants who attend this Divorce Recovery Seminar show any change in their self-worth?
3. Will participants who attend this Divorce Recovery Seminar show any change in their level of disentanglement from the former spouse?
4. Will participants who attend this Divorce Recovery Seminar show any change in their anger level?

5. Will participants who attend this Divorce Recovery Seminar show any change in their grief?
6. Will participants who attend this Divorce Recovery Seminar show any change in openness to social intimacy?
7. Will participants who attend this Divorce Recovery Seminar show any change in their social self-worth?

The manual was field-tested in a Divorce Recovery Seminar which I conducted. It consisted of one weekly evening session for ten weeks. These sessions were conducted at Hackettstown Community Hospital in Hackettstown, New Jersey, from March 19, 1986, to May 14, 1986. The Fisher Divorce Adjustment Scale (FDAS) was used as the test instrument to measure any change in the participants' attitudes, which would provide answers for the preceding questions.

Definition of Terms

Certain terms used in this project are defined as follows:

1. Separation refers to the time between the actual physical separation of the spouses and the legal divorce.
2. Divorce refers to the ending of the marriage through the legal process with a judge pronouncing the marriage legally finished.
3. Separation/divorce is a term which applies to a particular participant. Some of the participants are only separated, but for others the divorce is final. It is also used to denote both separation and divorce.
4. Divorce adjustment refers to the process of bringing order and harmony to one's life following separation/divorce.
5. Divorce process describes the emotional, physical, and spiritual adjustments which people go through as they separate

and divorce from their spouse. It is the experience of finding resolutions to problems caused by separation/divorce.

6. Self-worth is the opinion one has of his/her own abilities and value to others.
7. Disentanglement describes the divorce process that has to do with dissipating the emotional feelings and attachment that the person had for the former spouse.
8. Anger refers to the hostile feelings resulting from the separation/divorce.
9. Grief refers to the mourning process individuals experience because of the losses associated with the loss of the spouse and the divorce.
10. Social intimacy is the amount of trust people have in themselves and their willingness to share themselves with others.
11. Good social self-worth refers to the self-confidence one has in his/her friendship circle.
12. Experimental group refers to the individuals who participated in the Divorce Recovery Seminar as part of the field test for this project.
13. Composite group refers to the fifty-five individuals who participated in one of the thirty-three previous Divorce Recovery Seminars conducted by myself.

Review of Literature

Not much literature is published concerning divorce recovery participant's manuals, which is the goal of this project. The first major research done in the field of divorce adjustment was published

in 1949 by W. J. Goode in an article entitled "Problems in Postdivorce Adjustment." This was followed by his book entitled After Divorce (1956), which is a study of 425 women involved in a divorce. This book has been considered a classic in the field of separation/divorce.

George Levinger and Oliver Moles edited the book Divorce and Separation (1979), which has made a significant contribution to the study of separation/divorce. It contains the research and work of thirty-one contributors. While these books have been used as source material and form a basis for divorce adjustment seminars, they do not provide a seminar outline or a participant's manual.

One of the first individuals to work with divorce recovery groups was Sheila Kessler. She reported her work in an article, "Divorce Adjustment Groups" (1976). At that time she had been working with divorce recovery groups for four years. She shared the need for divorce recovery groups, the goals, and the format; however, she did not attempt to test statistically the effectiveness of these groups.

Bruce Fisher developed a divorce adjustment seminar in 1974. After conducting the seminar for two years he tested the effectiveness of the seminar as part of his doctoral dissertation. In 1978 he developed a participant's manual entitled When Your Relationship Ends.

In 1982 Maureen Underwood, John Kalafat, and Bruce Miller prepared an instructor's manual entitled Making It! A Manual for Community Education Programs on Separation and Divorce. This manual was prepared for facilitators to conduct divorce recovery seminars at St. Clare's Hospital in Denville, New Jersey. None of the above seminars has been directly guided by a theological study such as the one elaborated upon in chapter 2 of this project.

CHAPTER 2

BIBLICAL OVERVIEW OF MAN'S FAILURE AND GOD'S LOVE AND RESTORATION

Statement of Problem

The church is faced with the dilemma of how to balance the scriptural view of the sacredness of marriage on one hand with the reality of divorce on the other. One aspect of the problem involves biblical standards--standards involving marriage and standards involving divorce. Another aspect of the problem is its involvement of people--people who may be committed Christians and church members but who are involved in a divorce. The problem ceases to be academic when a church member is involved in a divorce.

What is the responsibility of the church to its members who are going through a divorce? Should the church, in its commitment to maintain its "purity" or "orthodoxy" to the historical ideals of Christian marriage, ignore the needs and feelings of a church member when the marriage fails? Should the chief concern of the church be to determine who is at fault in the break-up of the marriage and try to determine if adultery was committed by one of the spouses?

This paper addresses the problem by taking an overview of the following:

1. God's Ideal: The High Standard and Sanctity of Marriage
2. Limitation: The History of Man's Inability to Reach God's Ideal

3. Restoration--God Reaching Out to Mankind.

The focus of this paper has been the biblical theme of restoring a person who has fallen short of God's ideal. It has been a search for God's perspective versus man's perspective. It has also sought to discover how a church member who has experienced divorce can be fully restored: mentally, physically, spiritually, and socially. The "whole man" concept is vital in successfully ministering to church members who experience divorce.

The thrust and mission of the church has always been one of healing and restoration. Surely this must include those who are going through a divorce.

God's Ideal: The High Standard and Sanctity of Marriage

Since divorce is the end of a marriage, it is necessary to understand what divorce is ending. Individuals are commonly criticized for getting a divorce, but little or no consideration or understanding is given to what their marriage was like. A study of divorce must include a basic Christian understanding of marriage. Divorce must be seen as a part of the whole picture, not as some separate entity.

The Bible, even though it is not often thought of as a "marriage guidebook," offers the most complete source of help for both husbands and wives. Within the Bible one finds the origin of marriage and the purposes and functions of marriage; in other words, God's blueprint for marriage and the duties and responsibilities of partners in marriage.

God's Blueprint for Marriage

The first of God's blueprints for marriage to be considered here states that God created mankind, male and female, after His image.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. (Gen 1:26-28)

Thus we learn that we were created as distinct beings, male and female, after His image. There are some who consider procreation as the primary purpose of marriage. Marriage is much more than a license for a sexual relationship.¹ However, it is clear and very important to understand that God created mankind as sexual beings. God created us with sexual needs and desires which are to be expressed in harmony with His divine will.

The second blueprint states that it is not good for man to be alone. "And the Lord God said, It is not good that man should be alone; I will make him a help meet for him" (Gen 2:18). In this verse there are three important concepts for a proper understanding of what constitutes a happy and lasting marriage. First, God recognized that it is not good for man to be alone. God had created a mate for the animals and now God created a mate for Adam (Gen 1:21-23). Second, God said, "I will make him a helper suitable for him" (Gen 2:18, NAS). A helper is one who supplements and complements the other.

¹Jay E. Adams, Marriage, Divorce, and Remarriage in the Bible (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1980), p. 5.

Third, the concept of companionship is conveyed in this verse. If it is not good for man to be alone, he not only needs a helper but also a companion, someone to be his closest friend. Mal 3:14 speaks of the wife being a companion, ". . . yet is she thy companion, and the wife of the covenant."

The third blueprint states that man is to leave his father and mother and cleave unto his wife. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24). In this verse God gives us two more components for a successful marriage: (1) man is to leave his father and mother, and (2) he is to cleave to his wife. The first component of this third blueprint says that when a man marries he is to leave his father and mother; his responsibility changes from being responsible to the parents to being responsible to the wife. To leave his father and mother means more than just moving out of the house. It means that he makes his relationship with his wife the primary relationship in his life.²

One of the most important biblical dynamics for a happy and successful marriage is for a man to cleave to, or unite with, his wife. This uniting is spoken of as becoming "one flesh" or what is called "oneness." This oneness includes sexual intimacy. God created us to experience the joy, closeness, and thrill of sexual love. However, oneness is much more than the sexual aspect. It is a total commitment and a total sharing of one person with the other. As the couple share themselves intellectually, emotionally, and spiritually,

²Wayne Mack, How to Develop Deep Unity in the Marriage Relationship (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1977), p. 2.

they become as one. This oneness that God intends is between man and wife and excludes a third person. This blueprint is so important that it is recorded four times in the scripture: Gen 2:24; Matt 19:5; Mark 10:7,8; and Eph 5:31.

The fourth blueprint states that marriage is to be permanent, not ending in divorce. "What God hath joined together, let not man put asunder" (Matt 19:6). It is clear from this verse that God's intention is that when husband and wife unite in marriage, the oneness bond is not to be broken by any act of man. The Pharisees asked Jesus why Moses granted divorces. Jesus' reply was, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt 19:8). God's original plan was for marriage to be permanent.

Duties and Responsibilities of a Husband

The following duties of the husband are outlined in scripture:

The husband is to be the wife's leader. "For the husband is the head of the wife, even as Christ is head of the church: and he is the Saviour of the body" (Eph 5:23). The "leadership" which the husband is to give is compared to the leadership that Christ gives the church. Christ's method of leadership was the role of a servant (Matt 20:28). This leadership is not dictatorial but includes an attitude of submission.

He is to live with the wife in an understanding way. "You husbands likewise, live with your wives in an understanding way" (1 Pet 3:7 NAS). In the divine, ideal home is a husband who is interested in his wife's viewpoint. He has a real desire to

understand her--her emotional needs as well as her dreams and aspirations. This understanding is an important part of achieving oneness.

He loves his wife as Christ loved the church. "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her" (Eph 5:25 NAS). Christ's love for His church is a sacrificial love. Not only did He live to serve, but He died for the church. He bore the guilt and shame which we deserve. He paid the penalty of death for the church. His was an unselfish and enduring love, a love which knows no limits. Paul says, "Husbands, love your wives, just as Christ also loved the church."

He is his wife's lover. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. "For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his body but the wife does" (1 Cor 7:3,4 RSV). These verses express shared sexual experiences. A husband is to recognize his wife's right to a meaningful emotionally and physically satisfying sexual experience, just as much as he desires a happy and fulfilling sexual life.

He finds satisfaction in his wife's love. "As a loving hind and a graceful doe, Let her breasts satisfy you at all times; Be exhilarated always with her love" (Prov 5:19 NAS). God's plan is for the husband to find happiness, contentment, and exhilaration in his wife's love. When the husband experiences this, he will not fall into adultery.

Duties and Responsibilities
of the Wife

The Bible also describes the "ideal wife" to complement the previously described "ideal husband."

She submits or is subject to her husband. "Wives submit yourselves unto your own husbands, as unto the Lord" (Eph 5:22). There is much which could be said about what subjection includes or does not include; however, I will limit my comments to two. First, if a wife marries a man who manifests the characteristics of the ideal husband, the idea of submitting should be no problem to the wife. Second, Paul says to submit to your husband. He does not say the woman's role is a submissive role to men in general. Paul is saying that in a home one must assume a leadership role and one a supportive role.

She cultivates Christian virtues. Prov 31 provides the following attributes of a good wife:

1. She will do him good. (vs. 12)
2. She is industrious. (vss. 13, 27)
3. She is a good provider of nutritious food. (vss. 15, 16)
4. She has authority. (vs. 16)
5. She enjoys a sense of accomplishment. (vs. 18)
6. She looks after clothing needs. (vss. 19, 21)
7. She is sensitive to the needs of the poor. (vs. 20)
8. She develops and has her own spiritual interest. (vs. 24)
9. She has inner strength and dignity. (vs. 25)
10. She is willing to express her own special insights; she is wise. (vs. 26)
11. She is a good mother. (vs. 28)

For a more complete study regarding husbands' and wives' duties and responsibilities, see Chapters 2 and 3 of How to Develop Deep Unity in the Marriage Relationship by Wayne Mack.³

When God performed the first wedding in the Garden of Eden, He set forth the ideal. As we will see, God's divine ideal of marriage is not always followed.

Limitation: The History of Man's
Inability to Reach God's Ideal

In Eden

"And God saw everything that he had made, and, behold, it was very good" (Gen 1:31). God had created the ideal; but shortly after the completion of God's masterpiece, Adam and Eve initiated a story which can be traced through history--the story of man falling short of God's divine ideal. The story begins in the Garden of Eden. Eve, when tempted to eat of the forbidden fruit, "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat" (Gen 3:6).

Eve was essentially saying, "This tree pleases me. I want to make my own decisions. I want to follow my way." Adam, also failing to trust God fully, knowingly partook of the forbidden fruit. Thus, Adam and Eve fell short of God's ideal of perfect trust in Him.

The next instance of falling short is in the next chapter. "And Cain told Abel his brother; and it came about, when they were in the field, that Cain rose up against Abel his brother, and killed him"

³Mack, Chapters 2 and 3.

(Gen 4:8 NAS). The world's first murder had just been committed, and God's ideal of the sanctity of life had just been violated. Cain wanted to vent his own feelings of anger and rejection to the fullest extent of his power. He, too, fell short of God's ideal.

During the Antediluvian Period

Prior to the flood, the antediluvians engaged in polygamy as described in Gen 4:19 NAS: "And Lamech took to himself two wives." God's ideal of oneness between man and wife was rejected. God's ideal for man continued to be lost sight of, to the extent that God was sorry He had created man. "Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that he had made man on the earth, and he was grieved in his heart" (Gen 6:5,6 NAS). Man's entire life was involved in seeking his own way and pleasing his own desires. By the time of the flood, God's ideal had been totally disregarded by all, except by Noah and his family.

King David's Fall

Moving on through the Old Testament times we find King David observing a beautiful woman bathing herself. Upon inquiring about her, he was told that she was Uriah's wife. Despite this, "David sent messengers and took her, and when she came to him, he lay with her; and . . . she returned to her house" (2 Sam 11:4 NAS). David, as well as Bathsheba, fell short of God's ideal that man should cleave unto his wife. God expressed this ideal when He commanded, "You shall not commit adultery" (Exod 20:8 NAS).

The Samaritan Woman

The story of the Samaritan woman during the time of Christ depicts yet another broken relationship. Exact details are not told, but we know she had a total of five husbands and was living with a man to whom she was not married (John 4:17,18). God's ideal of marriage and human relationships certainly had been abused in her life.

Woman Caught in Adultery

Again in New Testament times we find adultery. Early one morning Jesus entered the temple and began teaching the people. He was interrupted by the scribes and Pharisees who brought a woman to Him, sat her down, and said to Him, "Teacher, this woman has been caught in adultery, in the very act" (John 8:4 NAS). Continuing, they questioned Jesus, "What do you think we should do with her? Do we condone this type of behavior?"

The Bible is replete with stories when individuals have, in some way, come short of God's ideal plan for their lives. Paul writes, "For all have sinned and fall short of the glory of God" (Rom 3:23 NAS). D. M. Lloyd-Jones, who comments on this verse, says, "'all have sinned' and 'are coming short,' or falling short, of the glory of God."⁴

All of us are in some manner "falling short" of God's ideal. We may not have killed as did Cain, have had five husbands (or wives) as the Samaritan woman did, or have been caught in the act of

⁴D. M. Lloyd-Jones, Romans: An Exposition of Chapters 3:20 to 4:25, Atonement and Justification (Grand Rapids, MI: Zondervan Publishing House, 1970), p. 50.

adultery; but we have all in some manner fallen short of God's original plan as amplified in Christ's Sermon on the Mount.

The Biblical Concept of Divorce

The question to be addressed in more detail is, "What does the Bible teach about divorce?" The Bible makes the following very clear:

1. Divorce is not God's will.
2. There are exceptions to the ideal.
3. There is sin involved (by at least one spouse) in a divorce.

Christ's teaching in Matt 19:3-9 illustrates all three of the above statements. First, the Pharisees came to Jesus and asked, "Is it lawful for a man to put away his wife for any cause at all?" (Matt 19:3). This same question continues to be asked by many individuals today. What are the reasons for which the church permits a divorce and remarriage? Jesus replied, "Aren't you aware that the scripture says, 'For this cause a man shall leave his father and mother and cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh.' What therefore God hath joined together let not man put asunder" (Matt 19:5,6). Jesus was in effect saying, "Don't you know God's will for marriage? Man is to leave his parents, they are to become one, and man is not to destroy that which God has created."

The Pharisees questioned Jesus about the divorces that Moses permitted. Again, Jesus' reply indicates that divorce is not God's plan: "from the beginning it was not so" (Matt 19:8). From these verses there is no question but that God's original plan for marriage excluded divorce. At the time marriage was instituted man had not sinned. Adam and Eve were living in perfect harmony with God and with

each other. There was nothing to mar God's plan. However, man sinned and continues to sin. Sin permeates the entire environment. Man is no longer living in God's ideal and perfect world but in a world full of sin. Husbands and wives cease to be the "ideal" husband or wife. The husband may no longer be understanding or considerate of his wife's feelings. Instead he may be very demanding and domineering. She may cease to be supportive of him and become demanding. Neither may be willing to give in. Sin problems in marriages become so great that some begin to want out of the marriage. God's plan becomes marred, and divorce becomes a reality.

The second aspect of the passage in Matthew involves God's approach to the reality of divorce. Jesus said that divorce was granted by Moses "because of the hardness of your hearts" (vs. 8). This was an exception to the ideal. The first exception Jesus referred to is found in Deut 24:1-4. The Pharisees' question pertained to what constituted the causes or reasons for which a divorce should be granted under these guidelines. Jesus' answer to this question, found in Matt 19:9, gives one exception to what is considered a biblical reason for divorce. "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." The passage in Matt 5:31,32 provides the same exception. In Mark 10:2-12 and Luke 16:18 the verses are similar but without the exception for adultery.

Early in the history of the Christian church at Corinth a problem arose: What happened to the marriage when a woman became a Christian but the husband did not? Paul addressed the problem

biblically. He counseled, "And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave" (1 Cor 7:13). If the non-believing spouse is willing to continue the marriage then the believing spouse is to stay. The marriage remains valid. However, if the non-believer departs, Paul writes, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace" (1 Cor 7:15). The Bible makes certain exceptions to the ideal because of distinguishing circumstances. God's ideal should continue to be the Christian's goal.

The third point Christ makes in Matt 19:9 is that when an individual obtains a divorce without biblical grounds and marries another, adultery occurs; and the new spouse also commits adultery. Divorce often involves sin because of the unchristian words and actions which frequently precede separation and divorce. Divorce is a falling short of God's ideal plan for the permanence of marriage.

In conclusion, the subject of divorce needs to be viewed in light of marriage and divorce. Indeed, God has ordained the sanctity of marriage and provides ideals for the husband and wife. When husbands and wives, because of their inadequacies or "hardness of heart," fail to meet the ideal, the marriage becomes less than ideal. It is for this reason that many divorces occur. Throughout the history of the world man has fallen short of God's original plan, and divorce is only one of the many ways by which man falls short.

Restoration: God Reaching Out to UsA Church Board Dilemma

The church board is divided. The topic under discussion is Bill's request for readmission to the church. Bill was disfellowshipped from the congregation about three years ago because he divorced his wife. On one side are those board members who maintain that the Bible is clear in stating, "What God hath joined together, let not man put asunder." Bill had no justifiable reason whatsoever to leave his wife and children and get a divorce. Furthermore, how can the board consider Bill's readmission to the church at this time because of a possible remarriage? The church's standard must be upheld at any cost.

On the other side are board members who are similarly committed to upholding biblical principles but have compassion and feel that Bill's request for church membership should be granted. Their appeal is that Bill does indeed recognize his mistake of leaving his wife and children and has asked forgiveness for his sins, including divorce; therefore, he should be readmitted to the church. They regret that Bill's former wife will not consider any reconciliation but understand that she has reasons for her position.

The obvious questions are: Which side is right, and what should be the decision of the church board? Also, in retrospect, what should have been the church's attitude during the divorce? What actions should they have taken at that time?

Those church board members who hold that Bill should never have left his wife and family certainly have some valid points. They are also correct in their concern and desire to maintain biblical

standards. (See pg. 8, God's Ideal: The High Standard and Sanctity of Marriage.)

Moral and Physical Deterioration of the Divorcee

Bill can certainly identify with the individuals who fell short of God's ideal. (See p. 14, Limitation: The History of Man's Inability to Reach God's Ideal.) He knows all too well about living in the flesh and having "the sinful passions . . . aroused . . . to bear fruit for death" (Rom 7:5 NAS). After leaving his family Bill suffered not only spiritual problems but also some serious physical problems. There were also emotional problems of loneliness, anger, bitterness, and feelings of failure. His self-concept, which had never been strong, took a terrible beating. No one seemed to care or offer him support. He had few friends. Even those in the church criticized and rejected him, eventually taking his name off the church books. Bill made another mistake: he began to drink, which created some social problems and aggravated his health problems. God's ideal for Bill could only be faintly recognized. He could relate to Paul when he wrote, "For the good that I wish, I do not do; but I practice the very evil that I do not wish. But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me" (Rom 7:19,20 NAS).

A new pastor came to the district and began to visit Bill. Hope was renewed within him. He made a new commitment of his life to Christ and now wants to join in fellowship with his church. This brings us to the church board meeting during which time one of the board members asks the question, "What is God's response to Bill?"

God's Response

This section deals with God's response to Bill and to all of us who have fallen short of God's ideal as did people during Bible times. In the case of Adam and Eve, we find that the serpent persuaded Eve to eat the forbidden fruit, she brought it to Adam, and he ate also. What was God to do? He had created a beautiful world, created Adam and Eve in His own image, had given them instructions as to their relationship with Him, and now they had sinned.

God's response was immediate. He came to the garden searching for Adam and Eve. "And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?" (Gen 3:8,9).

It was God who came to the garden searching for Adam and Eve. God shared with them the consequences of their sin, but said, "I love you; I love you so much that I am going to send my Son to pay the penalty for your sin" (Gen 3:15). God did not reject them; He became the solution to their sin problem. He stood with them, bearing their problem with them.

When Cain killed Abel, God came to Cain, "And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: am I my brother's keeper?" (Gen 4:9). Cain was concerned that someone would kill him in retaliation. God put a mark on him, protecting him from anyone who might kill him (Gen 4:15). God again showed His mercy and concern even when Cain killed his brother.

When God was sorry that He had created man and was going to destroy him, He sent Noah to build an ark which was God's method of salvation to the antediluvians. Again, God reached out to man with longsuffering and mercy. He gave the antediluvians an additional 120 years of grace (Gen 6).

David's sin of having an affair with Bathsheba led David to arrange for the death of her husband. God reached out to David by sending a prophet to him. God did not respond in a harsh, condemning manner but rather used Nathan to convey a story by which David recognized the awfulness of his sin and was led to proclaim, "I have sinned against the Lord" (2 Sam 12:13a). When David confessed his sin, God's response, through Nathan, was, "The LORD also hath put away thy sin; thou shalt not die" (2 Sam 12:13b).

In the New Testament we see Jesus relating well to the Samaritan woman who had had five husbands and at that time was living common law with a man. "Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). Jesus did not lecture the woman on the law; He did not condemn her for her past or present life-style, but rather sought to restore her spiritually through love and compassion by offering her "living water" or eternal life (vs. 14).

A woman had been caught in the very act of adultery and dragged before Jesus. The law was clear: The woman was to be stoned. The scribes and Pharisees asked Jesus, "Do we uphold the standard of law? Do we stone the woman?" Jesus replied, "He that is without sin among you, let him first cast a stone at her" (John 8:7). When all the

accusers had left, Jesus said to the woman, "Woman, where are those thine accusers? Hath no man condemned thee? . . . go, and sin no more" (John 8:10,11).

Jesus, the One in the group without sin, the One who could have rightly judged and condemned her, said, "Neither do I condemn thee" (vs. 11). Jesus desired salvation for her, not death. He realized her potential; He saw in her His ideal and said, "Go, and sin no more" (vs. 11).

Each of these Bible experiences describes a compassionate and forgiving God who throughout history has reached out to those who have fallen short of God's ideal.

God's Answer

This same God loves and reaches out to Bill and has the answer for the church board. Let us note some Bible texts which the church board considers. This first text depicts the theme of the entire Bible:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3:16,17)

Jesus did not come to condemn Bill but to save him, to give him the gift of eternal life (Rom 6:23b).

Following is a similar verse:

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:8-10)

Bill knew the helpless feeling of living a sinful life, of feeling trapped or controlled by his sins. In vs. 8 we are told that while we were yet in sin Christ died for us. While we are down, it is Christ who reaches out to us; He picks us up or justifies us. In vs. 10 it adds that while we are an enemy with God we are reconciled or brought into harmony with Him. For Bill this meant that while he was still trapped in his sinful life, Christ died for him; Jesus paid Bill's penalty for divorcing his wife. Through Jesus Christ Bill is justified. He is reconciled to God who promised eternal life.

The Apostle Paul speaks of this grace, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph 2:8,9). Does this grace cover those who have gone through a divorce? Does it include Bill? In Eph 2:3 it says, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." It is clear that grace is for those who were dead in their trespasses (vss. 1,5) and living in the lust of the flesh (vs. 3). This grace is for all, including Bill.

Paul also says that this grace can only be given away. It cannot be earned by proving oneself. Neither is it bestowed upon one after an allotted period of time for good behavior.

In 1 John is a key verse in our study of God reaching out and restoring us. John writes, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). It reveals that when we confess our sins, God will forgive our sins and cleanse our life.

Sin's Impact Through Divorce

Sin mars the ideal which God intends for us. Sin corrupts people's lives. Divorce not only destroys a marriage but also brings months or years of grief and hurt upon the entire family. Divorce can ruin lives and make people angry and bitter. It can lead to hating the former spouse or hating oneself. John says that when we confess our sins (and these sins may include hate, anger, bitterness, adultery, or a non-biblical divorce), God will both forgive and cleanse our lives of these sins. Bill has confessed his sins to God; and God, according to 1 John 1:9, has forgiven him and cleansed him of his sins. He has been given God's grace (Eph 2:8,9), and he has been reconciled to God (Rom 5:8). God has given him the gift of eternal life (Rom 6:23, John 3:16). Bill has recommitted his life to God.

The Church's Role

Now what is the obligation of the church? How will the church board respond? Will they respond in the same manner as the Pharisees did in Matt 19:3, "Is it lawful?" The entire lives of the Pharisees revolved around the law. Their concern in any matter centered on, "What does the law say?" Is it possible that churches today more closely resemble the Pharisees than they resemble Christ? Larry Richards, in his book Remarriage: A Healing Gift from God, writes, "The great tragedy of the legal approach to divorce and remarriage is the tragedy of all legalism. It tears our attention from the human issues involved."⁵

⁵Larry Richards, Remarriage: A Healing Gift from God (Waco, TX: Word Books, 1981), p. 36.

We have clearly seen that Jesus' interest was in the person who came to the well for water. He looked beyond the five husbands, the common law relationship, and saw a woman in need of hope, in need of support, and in need of salvation. Christ did not lower the standards but dealt with the reality of sin. Legalism condemns; Christ saves.

Instead of the church board asking, "Was it lawful for Bill to divorce his wife," Richards suggests these questions: "Is there any way to heal the hurt of broken commitments? Is there any way to restore shattered hopes and fan the ashes of love?"⁶

Christ's Example

Jesus provides us with a pattern of love, compassion, and forgiveness. He said, "But if you had known what this means, I desire compassion, and not a sacrifice, you would not have condemned the innocent" (Matt 12:7 NAS). How many people have been sacrificed in churches under the guise of upholding the law? Jesus wants us to show love and compassion. He told many stories illustrating this principle: The lost sheep, the lost coin, and the prodigal son. He contrasted the aloofness and lack of concern of the priest and Levite with the compassion and caring attitude of the good Samaritan. If all of us could only learn and understand more fully what Christ was teaching us regarding the lost sheep, we would reach out, tenderly place it on our shoulders, and carefully bring it home, placing it with the other sheep--found and restored.

⁶Ibid., pp. 37, 38.

The Struggle Between the "Flesh"
and the "Spirit"

Reflecting back to the time when Bill left his wife and the church took his name off the church books, what was the church's responsibility to him at that time? Paul clearly answers this question in Gal 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." We read in Gal 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

These verses depict a conflict between the flesh and the Spirit. On one side of this conflict are the weaknesses and deeds of the flesh. The weaknesses and deeds include adultery, sensuality, strife, jealousy, outbursts of anger, disputes, drunkenness, carousing, etc. (Gal 5:19-21). Each of the deeds of the flesh are faults which may lead people to a divorce.

On the other side of the conflict is the Spirit. The fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ." (Gal 5:21,22). These are the qualities which Christians are to exhibit in their home and in their relationships with others.

The Imperative to Restore

What then represents the "fault" spoken of in Gal 6:1? The "fault" would certainly include each of the items on the list of the deeds of the flesh (Gal 5:19-21). These were the very things Bill was doing. The responsibility of the church is to restore such a one.

Paul says, "Ye which are spiritual restore such a one in the spirit of meekness" (Gal 6:1). The word "restore" is in the imperative, which means it is a command; it is obligatory for the church member to restore this person. We have a Christian responsibility to such members to stand by their side and bear this burden with them.

The word "restore" depicts the fisherman "restoring" his fishing nets; that is, the fisherman mends them or restores them to their former condition. Likewise, the church has the responsibility to restore the fallen member to his former condition.

God's method of restoring the person who has slipped and fallen is through the healing fellowship of the church. Ellen White wrote the following to G. I. Butler, the General Conference president, on April 21, 1887: "I am fearful to sanction sin, and I am fearful to let go of the sinner and make no effort to restore him."⁷

She also writes:

I have been and am still fellowshiping as brethren and sisters those who have been guilty of grave sins and who even now do not see their sins as God sees them. But the Lord bears with these persons, and why should not I.⁸

A lady who was a participant in one of the Divorce Recovery Seminars I was conducting said, "The thing which helped me the most as I was going through the trauma of divorce was the support of the group. I may not have been able to make it without their listening to me and accepting me." This was a group of just nine individuals who

⁷Ellen G. White, Manuscript Release 449 (Berrien Springs, MI: Ellen G. White Research Center, Andrews University, April 21, 1887).

⁸Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 5:246.

had known each other for ten weeks. She felt loved, accepted, and supported by these new friends. Paul says in Gal 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." When he wrote this verse to us, he did not list any conditions to the command to restore. He did not limit how long we are to continue our efforts to restore, nor did he say that we are relieved of our obligation if the individual commits a particular sin which the church does not like. In fact, the Greek is saying that there should be continuous action to restore the member--keep restoring until he is again walking in the Spirit. Jesus said we are to forgive seventy times seven.

Is there a sin so horrible that the church should turn its back on the member? What is the context of the command to restore? The context is the "lust of the flesh," which certainly includes some pretty horrible sins. Paul said there is war going on between the flesh and the Spirit. When a member loses a battle with the flesh, he certainly needs support instead of criticism from his fellow church members. The greatest help the church can give at this time is found in Gal 6:2: "Bear ye one another's burdens." If a church member could say, "You must really be hurting. Let me stand with you; let me carry some of the load for you," what a help this would be, both spiritually and emotionally. When we bear a brother's burden, it means that we are there with him, standing by his side, not only supporting him but helping him with the burden of his fault. This restoring would be comparable to restoring the lost sheep in Christ's parable back to the sheepfold.

Restoring in Meekness

Another point made in Gal 6:1 is that this help should be done in meekness, as gently and lovingly as possible. We are to remember, as we are warned in the last part of vs. 1, that it could happen to us. This in itself should keep us humble and compassionate.

Bear in mind that the work of restoring is to be our burden. This work is not to be done in a proud, officious, masterly way. Do not say, by your manner, "I have the power, and I will use it," and pour out accusations upon the erring one. Do your restoring "in the spirit of meekness; considering thyself, lest thou also be tempted." The work set before us to do for our brethren is not to cast them aside, not to press them into discouragement or despair by saying, "You have disappointed me, and I will not try to help you."⁹

Our duty of restoring and bearing one another's burdens should include restoring a person physically, emotionally, spiritually, and socially. Unless the emotional issues of a divorce are addressed and resolved, it is difficult to resolve the spiritual issues. One cannot spiritually forgive while harboring feelings of anger and hate.

The Divorce Recovery Seminar developed in this project does not encourage or justify divorce. It seeks to deal with the reality of numerous marriages which have already failed. The seminar attempts to successfully assist individuals through a very difficult crisis in their lives. It is an attempt to exhibit a Christlike compassion to those who at such a time need love, support, understanding, and help to be restored to a whole person.

⁹White, Testimonies for the Church, 6:398.

CHAPTER 3

THE PARTICIPANT'S MANUAL

This chapter contains the ten session outlines of the Divorce Recovery Seminar. These outlines were designed to be distributed to the participants at the close of each session. The handouts and homework are included at the end of each session outline. The outline indicates whether a handout is used as part of that session or if it is to be used as part of the homework assigned. The language of the outlines, handouts, and homework is informal because the material is for use by the participants.

All references used in these outlines are included in the bibliography for those who desire further study on a particular subject.

The outlines are single-spaced for the convenience of the participants. The order in which the topics are presented was chosen after much experimentation in previous seminars. Another facilitator may choose to present the topics in a different order.

It is possible, if there is lengthy discussion during a session, that all the material in a particular session outline may not be discussed in detail.

Session OneAn Understanding of the Divorce Process

I. Introduction

A. Instructor: David White

As your instructor, I am looking forward to sharing myself with you in this Divorce Recovery Seminar. I will be sharing information with you which I have learned from having conducted over thirty similar seminars, with insights gained from the hundreds of people which now have attended the seminars. Secondly, I will be sharing with you lessons which I have learned from my marriage of twenty-five years. Some of these lessons I unfortunately have had to learn the hard way, but they have been of tremendous value to me. Also of importance is the experience I have gained from twenty years of church ministry.

B. Divorce Recovery Seminar

The seminar consists of ten three-hour sessions which will meet weekly at the times announced. The approach is a lecture/discussion model. Your input will be greatly appreciated. At no time will you be asked to share any information which you do not wish to share.

II. Introduction of the Participants

III. Goals (Handout No. 1)

A. Each participant writes out his/her goals for the seminar.

This is important for you to clarify in your mind what you want to accomplish during the seminar. This will help you progress in the areas you want to work on. Also, when the seminar is over, you will know whether the seminar was successful for you.

You may change or modify these goals during the course of the seminar.

B. (Handout No. 2) Discussion of the basic goals of the seminar and how your own personal goals fit into the overall goals of the seminar.

BREAK (15 minutes for juice and cookies)

IV. Overview of the Divorce Process

A. Divorce is a process, not an event. It begins at the time of the final separation and it also has an ending. The successful ending of the divorce is when you become a "whole person" and can find fulfillment and happiness in either being single or in a new and happy marriage. An unsuccessful ending might be a premature remarriage; that is, a marriage occurring before one has successfully completed the seven stations of divorce or before the problems of the previous marriage have been resolved. Another example of an unsuccessful divorce would be when one remains angry and bitter for years after the divorce is final.

B. Dumper/Dumpee Concept

The terms dumper/dumpee are not being judgmental. I am not suggesting that the dumper is the "bad" guy and the dumpee is the "good" guy. This concept is important because it helps you understand the differences in attitude and response of the dumper and the dumpee. (See Handout No. 3.)

C. Seven Stations of Divorce

These seven stations are essential in helping you to have a successful divorce. (See Handout No. 4.)

V. Rules of the Seminar

A. There is to be no dating among seminar participants during the ten sessions. This will enable everyone to be able to share his/her thoughts or feelings without any concern that another in the group may take advantage of this sharing. This frees you to work on the purpose and goals of the seminar.

B. Work on your own situation and try to find solutions to your own concerns. In order to do this most effectively you will not be able to "solve" everyone else's "problem." Please give each other the freedom to find his/her own solutions. This will be of great help to everyone. Of course, feel free to listen to others' stories and even to share how you may be facing a similar situation.

VI. Homework

- A. Call two individuals in the group whom you have not met until this evening. (See Handout No. 5--sheet for names and telephone numbers.) Remember, no dating! If Mary asks Tom for a date, what is Tom to reply? No!

- B. Fill in the "Seven Stations of Divorce" handout (Handout No. 6).

VII. Importance of Next Session!

Next week we will learn "How to Have a Successful Emotional Divorce."

Handout No. 1

My Goals for this Seminar

1.

2.

3.

4.

5.

Handout No. 2

Goals for the Seminar

The goals of this seminar are to assist you to:

1. Achieve an understanding of the separation/divorce process.
2. Achieve an understanding of the feelings which people experience during separation/divorce.
3. Achieve a good understanding of yourself, your strengths and weaknesses, and accept yourself for who you are.
4. Achieve the sense of being a "whole person" which will enable you to enjoy a happy and rewarding life.
5. Learn relationship skills which will enable you to share yourself with others, trusting them as well as yourself.
6. Build a support and friendship group.
7. Have a successful divorce which will enable you to go on with the rest of your life . . . to achieve fulfillment, vitality and happiness.

Handout No. 3

Dumper"The One Who Made the Overt Decision
to End the Marriage"Characteristics of the Dumper

- may be frustrated over the lack of fulfillment in the marriage
- may have a boyfriend/girlfriend
- tired of the responsibilities of the marriage
- unable to cope with the problems at home
- wants to find his/her own separate identity or growth, a search for happiness

The dumper will have worked through some of the emotional divorce before the separation.

Actions of the Dumper

- will announce his/her decision that he/she wants "out" of the marriage
- will resent efforts to work at saving the marriage (some will have suggested this in the past, but now say it is too late)
- will talk and often feel a sense of freedom and relief that the marriage is over
- will also suffer many of the same feelings as the dumpee, such as loneliness, depression, fear, anger, and also some guilt
- will feel he/she made the right decision and attempt to maintain his/her position

Dumpee"The One Who Gets Left"Characteristics of the Dumpee

- may also have been frustrated over the lack of fulfillment in the marriage but wants to save the marriage; in some cases actually wanted to end the marriage but wouldn't make the decision

To some dumpees the announcement that the marriage is over comes as a complete surprise. In many cases they felt they had a very happy marriage.

Actions of the Dumpee

- wants to save the marriage and spends much time initially thinking of any possible way to save the marriage and to get his/her mate back
- feels depressed, lonely and angry
- will soon seek out help and will often work on improving himself/herself through seminars such as this one
- may actually, in the end, become the dumper if the other spouse at a later time wants to come back. The dumpee at that time may say, "no thank you," and the situation is reversed. The original dumper is at that time the dumpee and begins to feel and act the dumpee role.

Handout No. 4

Seven Stations of Divorce

Paul Bohannon, in his book Divorce and After (Garden City, NY: Anchor Books, 1971), distinguishes six stages of divorce. These stages may overlap and come in different orders. In addition to Bohannon's six stations, I have identified a seventh station--the religious divorce.

Emotional Divorce

The emotional divorce is the process of "growing apart," really the process of falling out of love. It begins for one of the spouses, usually before the separation, but continues through the divorce process and in many cases lasts past the divorce decree being granted. From my observations of hundreds of divorcing people this aspect of the process is the most difficult. What makes it so tough? One aspect is that it is the tearing apart, in many cases a wrenching apart, of that which has been together for many years.

Before you were married you went through (or should have gone through) the exciting process of "falling in love." There was the dating, doing things you both enjoyed, saying things which made the other feel good about himself/herself and making that person happy. The emphasis was on the other's strengths. Now, the emotional divorce is the process of "falling out of love"; there is a series of events, but this time they are unhappy events. The emphasis is most often on the other's weakness, and the words spoken often wound the other. Another problem is that negative feelings now are substituted for the positive feelings which had been there. The work of the emotional

divorce is to get beyond the point where either the positive or the negative feelings control you.

Legal Divorce

The legal divorce is the legal process of ending the marriage. It begins when one of the spouses sees a lawyer for the purpose of ending the marriage and continues at least until a judge declares the couple divorced. This can take as long as a few months or perhaps several years. Unfortunately, it may become a very frustrating experience, a time when partners feel they have very little or no control over what is happening to them. The legal divorce involves what is called "grounds" for divorce. Historically, we were not granted the "right" to divorce, as we adults had the "right" to marry. To divorce, one needed "grounds"; that is, there must be acts of "misbehavior" on the part of the other spouse. Establishing the grounds for divorce may involve a lot of charges and countercharges by both spouses. Two other aspects of the legal divorce are often a concept of punishment and of what is fair or equitable. A difficult part of the legal divorce is working out what is fair or equitable. If the couple, with their lawyers, cannot work this out, then the court makes the decision. The legal divorce is complete when legal decision is made, any added court appearances are over, and the decision of the court is fulfilled. The legal divorce is putting a legal end to a marriage which ceased to function as a happy, viable unit long before the court appearance.

Economic Divorce

The economic divorce involves two major aspects: (1) dividing the family assets and setting up separate households, and (2) making the adjustments and learning to live within the new financial situation.

The first part of this process, for some, is done without much undue anger or disagreement; for others it is an almost impossible task. Some couples work from a concept of "I want to be fair in this"; however, others seem to have the concept of "I'm going to take just as much as I can possibly take." This second course creates many problems and adds a lot of legal expense. There comes a time when the decision must be made of who gets what property and who is responsible for the payments that are to be made.

The major part of the economic divorce, however, is making the adjustments to a new financial life-style. One problem which most individuals face is that the total income is usually the same, but now there are many more expenses. There are the expenses involved in operating two households, plus the legal expenses, and in many cases, some counselling expenses. Making these adjustments will take time. Often major changes in one's life-style will have to be made. This, for those receiving child-support payments, means living within the new budget which includes the child-support payments, even though one may feel the child-support payments are not adequate. For those making child-support payments, the economic divorce means living within the new budget and making the child-support payments on time.

Co-Parental Divorce

This is a very difficult problem for many couples to resolve. One problem is obvious: When mother and father separate/divorce, a custody situation arises. What do they do with the children? Even when there is not a custody battle, there are other problems to work through. These problems include: How can the non-custodial parent best fulfill his/her parenting role? How can they maintain proper visitation time and still allow for the social and other needs of the child?

Unfortunately, in this aspect of the divorce, the ideal is not happening. In many cases, one parent will use the child/children as a way of "getting back at" or "punishing" the other spouse. Another part of this problem is the high anger level of the parents which does not allow them to disassociate their feelings from that of doing what is in the best interest of the child. It is not uncommon for one or both parents to try to get the child to sympathize with him/her and hold negative feelings toward the other parent.

The task of the co-parental divorce is to find the best possible means for both mother and father to function in their roles as parents and develop a healthy relationship with the child. This role most often will begin when the child/children will be living in a one-parent household but then may need to adjust if one or both of the parents remarry. The child needs to receive love and care from both parents to the degree each parent is able to give this love and care. The goal is to do this with the other parent feeling happy with the parenting role of the other.

Community Divorce

One aspect of the divorce process which may come as a surprise is the community divorce. This involves the changes of relationships you have with your friends and relatives. It is obvious that things won't generally be the same with the in-laws as before the separation.

What surprises many is how those you considered good friends before the separation change after the separation. Yes, some will remain and be supportive of you, but others will withdraw from both spouses. Some reasons for this are: (1) some will not want to get involved or take sides, (2) your separation/divorce may create fears or doubts about the durability of their own marriage, or (3) you may be perceived as a threat (rival) to their marriage.

Another part of the change will likely be on your part. Your interests and needs will be different now. You will likely find that you feel more comfortable with people who also share some of your new needs and interests. Many have expressed in our seminars that they feel out of place or wonder if their married friends are just trying to be nice to them. Whatever the reason, most individuals who have attended previous seminars have expressed the need of finding new friends.

Some of the problems involved include: (1) a tendency to withdraw from meeting new people at this time because you have been emotionally hurt by your divorce, or (2) the difficulty of trusting people because your "ex" broke a trust relationship. Your task at this station, even though you may find it difficult, is to find your place in a changing community.

Identity Divorce

Paul Bohanon calls this the "psychic divorce" and defines it as "the separation of self from the personality and the influence of the ex-spouse--to wash that man right out of your hair" (p. 53).

The goal of the identity divorce is to become a "whole person"; that is, a person is to become autonomous. This is what Bruce Fisher calls understanding and accepting your "singleness." This is not to suggest that you will never remarry; it is saying that you will not have to remarry because of fears or an inability to be single.

Becoming a "whole person" involves the four areas of life: physical, mental/emotional, spiritual, and social. For most individuals, the separation/divorce process creates at least some problems (for some very temporary) in each of these areas. In the physical, one of the problems may be loss of sleep or either not eating enough or overeating. Emotional concerns may include anger, bitterness, loneliness, or guilt. Spiritual issues could include withdrawal from church. (The spiritual concerns will be considered in more detail in the next station.) Social problems could include the inability to make new friends because of the pressures and other problems which are unresolved. When the person has achieved some degree of becoming a "whole person," he/she will be able to accept himself/herself, his/her strengths and weaknesses, and be able to pick up the pieces and go on with life.

The goal for the identity divorce is to see yourself and accept yourself as a single person and be able to function as a mature single person. For some of you it will be the first time in your life that

you will be an adult single person responsible for yourself and not dependent on others. You can do it!

Religious Divorce

In each of the previous seminars, religious concerns have been expressed. These concerns center in three areas:

1. A general lack of understanding from the clergy or the church (there have been some positive exceptions)
2. A marked decrease in church attendance or withdrawal of membership
3. Problems involved with the church in the case of remarriage.

Should these concerns be ignored? Are there answers to these concerns? I believe these are real concerns and deserve some answers and understanding. In a recent survey it was found that 87 percent of those surveyed said that religious values are a part of their life. It would therefore seem that for these 87 percent the religious aspects of divorce would be of some consequence. I have asked many divorce recovery groups, "How many of you were married by a pastor, priest, or rabbi?" The participants have always responded positively between 90 and 100 percent of the time. However, they were divorced by a judge; for some, this creates a question involving religious values.

The task of the religious divorce is to deal with the religious issues, to find some resolution to any religious concerns one may have. The divorce process should not be complete until one is at peace and harmony with his/her God and religious value system. The Bible does have the answers.

Handout No. 5

Names of Individuals in My Group

Name: _____
Phone: _____
Something to remember him/her by: _____

Name: _____
Phone: _____
Something to remember him/her by: _____

Name: _____
Phone: _____
Something to remember him/her by: _____

Name: _____
Phone: _____
Something to remember him/her by: _____

Name: _____
Phone: _____
Something to remember him/her by: _____

Name: _____
Phone: _____
Something to remember him/her by: _____

Name: _____
Phone: _____
Something to remember him/her by: _____

Name: _____
Phone: _____
Something to remember him/her by: _____

(Handout No. 6)

DIRECTIONS

1. Read the handout on the "Seven Stations of Divorce."
2. Answer each of the questions as time and space permit.

The purpose of this exercise is to help you be aware of where you are in the separation/divorce process and in no way to create any anxiety or alarm. This exercise will help you work in the areas where you need to grow during our seminar.

EMOTIONAL DIVORCE

1. List some things which have happened to you (both good and bad) at this station.
2. List the things happening to you now in the emotional divorce.
3. List the things or feelings you need to work on to have a "successful emotional divorce."

LEGAL DIVORCE

1. Where are you in the legal divorce?
2. What problems are you experiencing in the legal divorce?
3. What do you need to do in order to have a "successful legal divorce"?

ECONOMIC DIVORCE

1. List the changes you have experienced in your lifestyle due to a change in finances.
2. What fears do you have over the financial situation you face?
3. List the things or feelings you need to work on to have a "successful economic divorce."

CO-PARENTAL DIVORCE

1. What are your concerns in the co-parental divorce?
2. What do you need to accomplish to have a "successful co-parental divorce"?

COMMUNITY DIVORCE

1. How many of your friends have become closer to you during your separation/divorce? _____
Remained about the same? _____
Seemed to slip away? _____
2. What problems are you facing with the community divorce?
3. List the things or feelings you need to work on to have a "successful community divorce."

IDENTITY DIVORCE

1. Where are you as you see yourself in the identity divorce?
2. Which of the four areas of life do you need to work on to become a "whole person"?
3. List the things or feelings you need to work on to have a "successful identity divorce."

RELIGIOUS DIVORCE

1. List any religious concerns you may have with your separation/divorce.
2. Where can you go for help or answers to your concerns or questions?
3. What do you need to work on or accomplish to have a "successful religious divorce"?

Session TwoHow to Have a Successful Emotional Divorce

WELCOME: It is good to see you again this week. For those here for the first time, we want to give you a special welcome.

I. Review

A. Your Goals

How do you feel about these goals? Did you begin to make a little progress toward one or more of these goals? Are there any new goals you want to add?

B. Dumper/Dumpee Concept

Dumper: The one who takes the initiative to end the marriage and wants out.

Dumpee: The one who has the marriage ended for him/her. This is the one who gets left.

REMEMBER, we are not judging the dumper to be the "bad" guy and the dumpee to be the "good" guy. This concept will help us understand why the dumper acts as he/she does and the dumpee acts as he/she does.

C. Seven Stations of Divorce

II. Report of Homework

- A. Telephone calls: Who did you call?
What response did you receive?
Did anyone call you?
How did you feel when you received the call?

- B. Let's look at your worksheet on the "Seven Stations of Divorce" and see what insights you received as you worked through the first section, "Emotional Divorce."

III. Goals for Session Two

- A. Understand the concept of the emotional divorce

1. The emotional divorce is normal and very much a part of the divorce process.
 2. Pain is often very great, and traumatic during the emotional divorce.
- B. Understand the consequences if you are unsuccessful in the emotional divorce
- C. Awareness of how you and your "ex" became emotionally attached
- D. Awareness of how you and your "ex" began to emotionally detach from each other
- E. Overview of the Valley of Emotional Divorce and how to begin the climb out of the valley

IV. The Emotional Divorce

- A. Understanding the Emotional Divorce
1. This is probably the most difficult and traumatic part of divorce.
 2. This is the process of "falling out of love"; that is, the process of "letting go" or the "termination" of the whole emotional aspect of being married.
 3. It means identifying the positive feelings which you may have felt in the marriage and looking at the negative feelings which may now exist (to some extent and at certain times).

love	hate (for some)
trust	distrust
togetherness	loneliness
happiness/fulfillment	depression
compassion	anger
security	fears
feeling accepted	rejection
friendship	antagonism/resentment

The emotional divorce is being able to "let go" of the feelings listed in the left hand column and also in time to let go of the feelings in the right hand column which

may have replaced the former positive feelings. (It is normal to replace the feelings in the first column to at least some degree with feelings in the second column.) The successful emotional divorce is not being controlled by the positive or negative feeling.

B. Consequences of an Unsuccessful Emotional Divorce

1. The person is unable to let go of what used to be there. Unfortunately, this is what Ray Charles romanticized when he sang "I Can't Stop Loving You." In the chorus are these words: "My life has stood still since losing you." The unsuccessful emotional divorce does not allow you to go on with your life. You are still tied to the past.

An illustration is John, who had been divorced for five years, who said, "I am not about to accept my divorce for two reasons. First, I keep telling my wife that all we have to do to save this marriage is go to Florida for five days. Second, God doesn't accept the divorce, so I am not about to." John's life has been standing still for five years.

2. The second possibility of the unsuccessful divorce is when an individual replaces the positive emotions of love and care with hate and anger and remains there, refusing to give up these negative feelings. These can ruin your life.
3. Another possibility is what I call the "pity pot." Here you just keep feeling sorry for yourself. Some almost seem to enjoy the "pity pot." These individuals keep looking for sympathy from their friends for as long as anyone will listen.

You need to experience the emotional hurt, and in proper time, move on past these feelings.

BREAK (15 minutes for juice and cookies)

C. The Hourglass Exercise

1. Take ten minutes and fill in the top part of the hourglass.
2. Take twenty minutes to discuss contributions to the emotional attachment process.
3. Take ten minutes and fill in the bottom part of the hourglass.

4. Take twenty minutes to discuss contributions to the emotional detachment process.

Characteristics of the detachment process:

- grow apart more than grow together
- emphasis is on the weak points in other's personality
- communication problems
- arguments do not resolve the issue at question
- dumper feels emotionally cramped or cheated
- gulf keeps getting wider and wider until separation
(at least for the dumper)

It is a process during which an opening in the hourglass allows difficulties, conflicts, changes, disappointments, and negative feelings to pile up in the bottom of the hourglass resulting in detachment.

5. The emotional detachment happens over a period of time and begins long before the actual separation takes place.

D. Overview of the Valley of Emotional Divorce (See Handout No. 1.)

E. Things I Need to Do to Have a Successful Emotional Divorce:

1. Be willing to experience the pain involved in the emotional divorce. All the things you may do to avoid this pain just prolong the emotional divorce.
2. Stop investing emotional energy in the old relationship.
3. Reinvest your emotional energy in projects which will yield a good return to your investment.
4. Accept the responsibility that it is up to you to find a solution to your problems and the fears you face.
5. Begin the process out of the Valley of Emotional Divorce and picture yourself as a "whole person," capable of being happy and fulfilled.

V. Close

Joe shared with our group how he dreaded the next week because his son was getting married and he would be around his ex-wife whom he had not seen for nearly a year. The last encounters had been difficult for Joe (the dumper). He was afraid that the previous feelings of love would create problems for him. In the next session Joe was thrilled. He shared that the wedding had been a tremendous success, but then he added: "When I say my

ex-wife, there are just no feelings there . . . I feel free, the emotional monkey is off my back." Joe had a successful divorce. You can, too.

VI. Homework

- A. Call one individual this week whom you did not call last week.
- B. Read Handout No. 3, "Loneliness." List the ways you have tried to handle loneliness:
- C. The second point of section E of this outline (session two) says, "Stop investing emotional energy in the old relationship." List the ways, if any, you have still been investing in the old relationship:

VII. Importance of Next Session

Next week we will learn "How to Overcome Grief."

VALLEY OF EMOTIONAL DIVORCE

LOW SELF ESTEEM

Failure of the marriage plus feelings of inadequacy in facing the future initially lowers self-esteem.

FEARS

Many fears because the future is uncertain. Will I be able to cope?

ANGER

Because of the lack of the lack of control of the former spouse and the reaction of all loses with which one is faced, the normal response is anger.

LONELINESS

The absence of the person with whom we were living and interacting and from whom we received some emotional support brings loneliness.

DEPRESSION

Overwhelmed by fears and a lowered self-concept will lead to some degree of depression. This will lead to a positive step.

ACCEPTANCE OF RESPONSIBILITY

WHOLE PERSON

"The New You"- Becoming whole in the four major areas of life: mental/emotional
physical
spiritual
social

LOVE

Aware of a more mature love which will enrich all other areas of your life.

HEALTHY SELF-CONCEPT

Self-concepts will improve because your growth and achievements thus far. You are surviving and well on your way to a successful divorce.

NEW FRIENDSHIP & SUPPORT GROUP

You will begin to reach out and build new friendships. Identify those who can help you through this crisis such as: family, clergy, friends or a counsellor.

HOPE

You will begin to see beyond today's problems and realize there are solutions. YOU CAN MAKE IT. YOU WILL SURVIVE.

HOURGLASS

Things we enjoyed doing together

Significant places we went together

Conflicts in our marriage

Annoying characteristics in my former spouse

Qualities I admired in my former spouse

What was done on an ongoing basis during the last year to strengthen this attachment?

Changes causing us to drift apart

When did you begin to feel you and your spouse drifting apart?

Handout No. 3

Loneliness

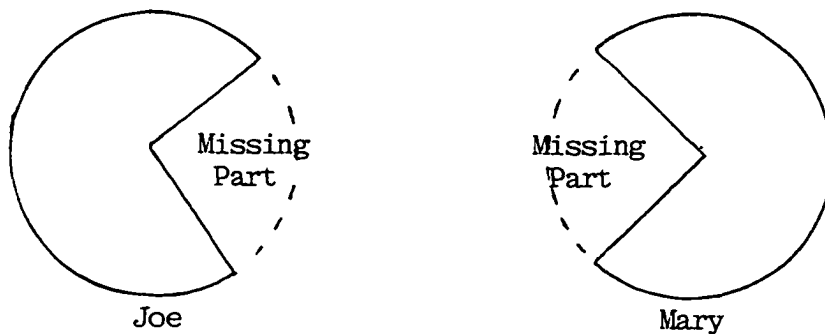
Loneliness is the most common feeling expressed by both the dumppees and the dumpers. Of those who have attended previous seminars, 80 percent of the dumppees and 69 percent of the dumpers say they have feelings of loneliness. The intensity of the loneliness varies from individual to individual. Each of you who are going through separation/divorce should expect these feelings. You are in the process of detaching from a very significant relationship.

One definition of loneliness is "the discrepancy between the desired and the actual relationship." This helps explain why individuals can feel lonely within the marriage; it is a lack of the depth of desired relationship. Therefore, after the separation, both spouses are confronted with the difference between the desired relationship they had wanted but, for whatever reasons, were unable to attain. Loneliness is a part of the emotional divorce--falling out of love. Of course, there are other causes of loneliness which do not relate to our subject of separation/divorce.

An important factor which affects the intensity of the loneliness involves the degree of dependency one has on the ex-spouse. One aspect of this dependency can be called the "missing part." Let me illustrate this by telling you about Mary and Joe. When Mary met Joe ten years ago, she had just turned twenty. She was very undecided about what she wanted out of life; her life had little direction to it. Mary did have a strong concern for people's feelings. Mary was a very caring and empathetic person. Joe was twenty-two and had a good job. In fact, he was well on his way to

achieving his goal of success. He knew what his goals were for himself, and he had the drive and determination to achieve these goals. In fact, he wasn't about to let anything or anyone deter him. When Joe and Mary met, it was only a short time before they were "in love" and married. I should also tell you one more thing about Joe. He didn't have much concern about people's feelings. He really didn't care, he didn't have time to worry about such things, and they were not important to him. He was too busy achieving the goals he had set for himself.

Both Mary and Joe had what we call the "missing part"; that is, an area in the personality is missing. Following is a diagram to help explain this concept.



What was Joe's missing part? Yes, Joe lacked a healthy care and concern for other people's feelings. For Mary it was a lack of direction in her life.

Why were Mary and Joe were attracted to each other? They were almost opposites in their personalities. Mary was attracted to Joe because of his strength, the goals and direction in his life, along with the drive and determination to reach them. It filled her "missing part." Likewise, Mary's strength of caring and her concern

for people's feelings filled the void in Joe's personality. They filled each other's missing part. Neither was a "whole person."

Ten years later Mary and Joe are in my office yelling and screaming at each other. Mary yells, "I'm leaving! I'm not spending one more day . . . Joe is so bullheaded you wouldn't believe it. He won't listen to anyone, not to me or the children. He is concerned only about himself, not for anyone else." Joe retorts, "That is just fine with me! No way am I living with her anymore. . . All she is concerned about is her feelings or the children's. She is so dependent on me I just can't take it any more. It is time she learns to stand on her own two feet."

How have Mary and Joe changed? Really, they haven't. Joe was always bullheaded; Mary just called it drive and determination which she admired and really wanted in her life. Mary was dependent and caring ten years ago. Joe appreciated that about her then. When Mary and Joe separate, both will be lonely. Mary will obviously be lonely because she will not have Joe to lean on for her support or direction. Joe will also be lonely because he still has his "missing part"; that is, he has a lack of caring and concern for others. He needed Mary for this; she provided this support for him for the past ten years. Now she is leaving and there is a vacuum. Loneliness is caused by the vacuum that is there when the "ex" leaves. The intensity of that loneliness will be determined by the amount of the vacuum or "missing part."

Loneliness itself won't kill you; however, there are real dangers to avoid when you are trying to alleviate this loneliness. First, by all means, avoid a "rebound relationship." DO NOT GET

INVOLVED IN A ROMANTIC RELATIONSHIP TO AVOID LONELINESS. A new relationship at this time would be based on selfish and dependent needs. The relationship would also be meeting your temporary needs caused by your separation/divorce. A new romantic relationship at this time is not the answer to loneliness.

Here are other unhealthy solutions to loneliness which many people try:

1. They turn to the abuse of alcohol or other drugs.
2. They engage in multiple sexual encounters (as opposed to a single relationship as mentioned above).
3. They become busyholics--just running around doing a lot of things so they don't have to be alone.

Andrea Miller shares in the book, The Single Experience, the feelings she had after sixteen months of separation: "I am either going to die or I am going to survive, but I am going to feel lonely." She spent several hours one Thanksgiving afternoon alone, just feeling terribly lonely. She found that she could survive loneliness; she didn't have to run any longer from the fear of loneliness. She knew that from now on she would be able to handle it.

There are benefits to loneliness which Keith Miller suggests in The Single Experience. They are as follows:

1. It provides a time for self-evaluation.
2. It is a time when you can dream creatively.
3. It is a time to spend with God in a special way.

Keith also suggests that while you are really suffering loneliness you should form no lasting conclusions. Do not make big decisions or big changes in your life course. He suggests that you be

gentle with yourself. It is like experiencing a terrible storm, such as a hurricane. You board up the windows, fasten down anything which may blow away, come inside and wait until the storm is over and it is safe to go back outside. The same is true when going through the storm known as "loneliness." Don't panic. Don't do anything crazy. Take this opportunity for self-examination. Work at becoming a "whole person."

Many individuals are concerned only about avoiding the loneliness which, as has been discussed, is a very real and unavoidable part of separation/divorce. Unfortunately, trying an escape only brings temporary release to the pain. I suggest you look for the real cause of your loneliness and work at finding a lasting solution. Frank Minirth, M.D., and Paul Meier, M.D., suggest in their book, Happiness is a Choice, three basic causes for the pain of loneliness: (1) lack of self-worth, (2) lack of intimacy with others, and (3) lack of intimacy with God.

Using these three causes, I have developed "Ten Commandments of Overcoming Loneliness." Study them; try them out. Don't stay in the pain caused by loneliness.

Ten Commandments of Overcoming Loneliness

- I. I will accept myself as a worthwhile individual and realize that God loves me.
- II. I will use my strengths and uniqueness in making new friendships.
- III. I will accept the strengths and uniquenesses of others, be happy in their success, and learn how to love others in a deeper way.
- IV. I will learn how to forgive myself when I fail and will forgive others when they fail me or hurt my feelings. I will lay aside all grudges I may have toward my friends, parents, children, and enemies.
- V. I will forget those things which are behind me, those past hurts and failures, and only use them as stepping stones to my future success.
- VI. I will visualize myself as happy, able to relate well with others, but also able to enjoy my own company.
- VII. I will not look to overcome loneliness by superficial means.
- VIII. I will look for the best things in life and take time to enjoy what life has to offer me.
- IX. I will accept responsibility for my happiness. I will take each day as it comes and enjoy it to its fullest by doing something nice for someone else and for myself. I will learn that if I am given a lemon today, I must then make lemonade out of it.
- X. I will spend time with God, the one who created me, loves me, and will give me knowledge and power to succeed in finding fulfillment in my life. I will develop a meaningful relationship with Him.

Session ThreeGetting Over My Heartache

WELCOME: This evening we want to see how the weather is--not the weather outside, but the weather inside. You may feel rather warm inside and happy to be here. You may feel like you are being bounced around by a terrible storm. Would you like to share with the group your weather conditions?

I. Review

- A. Understanding the Emotional Divorce
- B. Consequences of an Unsuccessful Emotional Divorce
- C. Attachment and Detachment (Hourglass Exercise)
- D. Valley of Emotional Divorce
- E. Agenda for a Successful Emotional Divorce

II. Report of Homework

- A. Telephone call
- B. What insights did you receive from the handout entitled "Loneliness"?
- C. What items did you recognize in your behavior which are still an "investment" in the old relationship?

III. Goals for Session Three

- A. To understand the grief process
- B. To understand the magnitude of the losses you have experienced during your separation/divorce
- C. To begin the process of "letting go" of each of these losses

D. To begin work on the task of grief recovery

IV. Overview of the Grief Process

A. Introduction

1. Grief is normal.
2. Grief encompasses a broad spectrum of feelings and behaviors.
3. Grief is expected when a spouse dies but is overlooked by many (neighbors, friends, and church) when one loses a spouse by separation/divorce.
4. The dynamics of grief have been understood only in recent years.
5. The grief process for the dumper was happening before the separation.
6. The process of grief which I will use in our lecture was written by Elizabeth Kubler Ross in her book On Death and Dying. Her focus is on dying patients, so the emphasis is a little different. There is no recognized definitive process for grief as it relates to separation/divorce.

B. Denial

1. Two types of denial
 - a. Intellectual
 - b. Emotional (Emotional denial is the most prevalent. Most individuals know intellectually that the marriage is breaking up but have difficulty accepting it emotionally.)
2. Reasons acceptance of the separation/divorce is difficult
 - a. The negative impact on your self-concept
 - b. Society's attitudes toward divorce
 - c. Your commitment to this relationship
 - d. Sense of failure
 - e. Attitude of your parents (for some)
 - f. Attitude of many churches
3. Positive consequences of denial (These benefits are limited to the first months after separation.)

- a. It cushions the emotional blow of separation/divorce and allows the reality and the pain to sink in slowly.
 - b. It gives you time to adjust to the many changes which are happening to you.
4. Negative consequences of denial
- a. You are unable to face the reality of the situation and therefore unable to even consider meaningful, positive actions which would improve the situation. One example would be for someone to conclude that there is no need for counseling.
 - b. Meaningful communication with family, friends, and other potential supporters is blocked.
5. Stories illustrating denial
- a. One lady who came to a seminar related how she and her husband had been separated for two years but at Christmas went together to both sets of parents because they were not able to tell the parents they had separated.
 - b. Susan stated that her ex-husband maintained ownership of the farm as part of the divorce settlement. She agreed to this intellectually but over and over with indignation told how his new wife was living in "her" house. Susan was unable at that time to accept that the farm house was no longer hers.
6. The amount and intensity of denial may be proportionate to the amount of problem-denial which existed in the marriage before the separation.

C. Anger

- 1. Anger during the grief process is normal and healthy. (Anger will be dealt with in much more detail in session five.)
- 2. Positive consequences of anger
 - a. It gets you in touch with your feelings and potential emotional dangers.
 - b. It helps motivate you to confront the problems you face.
- 3. Negative consequences of anger
 - a. It ties you to your past relationship.
 - b. It could lead to inappropriate behavior.

- c. It could lead to unrealistic conclusions, such as:
 (1) you can't trust any men or (2) all women are
 just out to take advantage of men.

D. Bargaining

1. Bargaining in the grief process is an attempt on the emotional level to keep that which you may lose.
2. One of the main aspects of bargaining for the dumpee, following the separation, is to find out what he/she can do, if anything, to keep the marriage together.
3. The dumper may have done his/her bargaining before the separation and will have nothing more to do with bargaining when the dumpee is bargaining.
4. "Bargaining" in the grief process should be differentiated from "negotiating," which takes place during the legal process; however, a total separating of the concepts of "bargaining" and "negotiating" may be difficult; that is, what one agrees to in the legal negotiations will probably be influenced by the emotional feelings involved in the bargaining aspect of grief.
5. "Thus there always enters into every conflict a terrible, vicious circle: he who does not stand up in time is carried forward into ceaseless compromise right on to final capitulation. Conversely, he who does not offer a compromise, in time, is forced to harden his attitude even more, often even against his own convictions. Instead of asking, 'Shall I resist or shall I give in?' we should sometimes ask ourselves a much more penetrating question. 'If I give in, is it willingly or against my desires? If I hold out, is it out of conviction or not?'" (To Resist or to Surrender, by Paul Tournier, p. 16).
6. Positive consequences of bargaining
 - a. It is one more attempt to salvage the situation. You can say, "I did all that I could have done."
 - b. It helps you to think through the situation and possibly clarify some of the issues.
 - c. At the very least, you are doing something. It keeps your mind active on something positive.
7. Negative consequences of bargaining
 - a. Some may find it debasing; therefore, there is a possibility of lowering your self-esteem.

- b. When couples are still trying to keep the marriage together (bargaining) and enter into legal negotiations during this time, they may make very unwise agreements concerning property settlement or care of the children which will later be regretted.
- c. The emphasis may be on "giving" in hopes of winning, and the individual may fail to realize that one wins through strength, not from weakness.

E. Depression

1. Depression during the grief process is normal and healthy.
2. Depression is the period of sadness and crying associated with giving up that which has been a meaningful part of your life.
3. Many, during this depression, have trouble sleeping; or perhaps just the opposite--they want to sleep all the time. They may also experience either a lack of eating or overeating. During this time, some feel that life is not worth living.
4. Positive consequences of depression
 - a. It is another step away from denial (Step 1).
 - b. It is important to feel the pain of the loss.
 - c. It gives you time to cry.
 - d. Depression is the leading cause of people's seeking help. This may be the beginning of the next and very important step of acceptance and saying to yourself, "What can I do to solve my problems?"
5. Negative consequences of depression
 - a. It distorts the perception you have of yourself, the world about you, and also the future (Beck's Triade).
 - b. It keeps you locked into the past and unable to use your strengths to face the present.

F. Acceptance

1. Acceptance is the aspect of grief when you are able to let go of the "old"; that is, you are able to give up the way things used to be and begin facing life as it is now.
2. Acceptance is when you begin to formulate new arrangements for yourself.
3. Acceptance is the end of denial.

BREAK (15 minutes for juice and cookies)

V. Your Losses

- A. Loss causes grief.
- B. On the blackboard, list the losses you may experience during the separation/divorce process.
- C. Discuss each of these losses and how each one affects you.
- D. Understand that each of the losses causes grief, which means that when it may appear to you that you are regressing, it may just mean that you are facing a new loss.

VI. Tasks of Mourning (From J. William Worden, Ph.D., Grief Counseling and Grief Therapy, Chapter 1.)

- A. To accept the reality of the loss
- B. To experience the pain of grief
- C. To adjust to an environment in which the "ex" is missing
- D. To withdraw emotional energy and reinvest it in another relationship

VII. Homework

- A. Take Handout No. 1 and check the losses you have or are facing in your separation/divorce. Add any losses you are experiencing which are not on the list. You may take Handout No. 4 from session one, "Seven Stations of Divorce," and make a list of your losses for each of these seven stations as a format.
- B. List the five losses which are causing you the greatest amount of grief at the present time.

VIII. Importance of Next Session

Next week we will learn how to begin your climb out of the Valley of Emotional Divorce. This may be the most important session of the seminar.

Handout No. 1

Losses Experienced in Separation/Divorce

Spouse	Work Production
Lover	Attachment
"Friend"	Routine
Companion	Investment of the years of your marriage
Confidante	Involvement
Cook	Motivation
Homemaker	_____
Fix-It-Man	_____
Mechanic	_____
Advisor	_____
Intact Family	_____
Child/Children	_____
House	_____
Neighborhood	_____
Neighbors	
Financial Security	
Emotional Security	
Self-Esteem	
Confidence	
Role	
Identity	
Family Traditions	
Future Dreams	
Dog	
Friends	
In-Laws	
Status	
Control	
Sleep	
Purpose/Direction	

Session FourAccepting Responsibility for a Successful Divorce

WELCOME: Let's see how the weather is this evening; that is, how is the internal weather report? Would you like to share with the group whether it is calm and peaceful, or perhaps a little stormy?

I. Review

A. Grief Process

B. Your Losses

C. Tasks of Mourning

II. Report of Homework

A. What losses did you add to your list of losses?

B. Who would like to share with us one or two of the losses which are causing you the greatest amount of grief now?

III. Goals for Session Four

A. Understand the importance that accepting responsibility plays in the divorce recovery process.

B. Give an overview of transactional analysis.

C. See the film, "Summit Seeker," and discuss what this film says about accepting responsibility as it relates to divorce recovery.

IV. Responsibility--The Essential for a Successful Divorce

A. Problems

1. When going through the stages of grief, how does one move from "depression" to "acceptance"?

2. When going down into the Valley of Emotional Divorce (session two), how does one stop going farther down into the valley, make the turn, and start up the other side of the valley?

B. Concept of accepting responsibility for one's problems

M. Scott Peck, M.D., in his book, The Road Less Traveled, p. 32, wrote:

"We cannot solve life's problems except by solving them. This statement may seem idiotically tautological or self-evident, yet it is seemingly beyond the comprehension of much of the human race. This is because we must accept responsibility for a problem before we can solve it. We cannot solve a problem by saying 'It's not my problem.'"

C. Possible responses to separation/divorce

1. Not my problem: Many individuals going through divorce do not solve their problems because first they say, "I did not cause the problem; therefore, it is not up to me to solve it."
2. Someone, please solve the problem: Many feel they did not cause the problem and therefore wait for their "ex," the lawyer, or the counselor to solve the problem for them; thus the problem is not solved, and all the while the individual is getting more frustrated.
3. Blaming and defending: While people "blame" their "ex" for causing this mess and "defend" their behavior, the problem is not being solved.
4. Accepting responsibility: When people are able to say, "I may not have caused the problem, but it is now my problem; and if it is going to be solved, I must find some solution," then they are able to ask, "How?"
5. Positive use of energy: When individuals accept the responsibility for solving their problem, the emotional energy which went into "blaming" and "defending" can now be directed toward finding a solution to the problem.

D. Benefits of accepting responsibility

1. When you decide on a possible solution to a problem, you will work to accomplish that solution.
2. It will improve your self-concept.

3. You will be working toward personal autonomy.
4. It will lead you to reach out to a support group for positive help.
5. It gets you off the "pity pot" and ends the need to keep telling your story (obsessional review).
6. Your emotional energy can now be used for working on solutions. The energy is directed upon the present and not upon the past.
7. You are able to begin mobilizing your strengths to help solve the problem.

BREAK (15 minutes for juice and cookies)

V. Transactional Analysis

A. Introduction

1. Transactional analysis is a concept developed by Eric Berne to better understand interactions between people.
2. Transactional analysis can help us better understand how to accept responsibility for our problems without accepting responsibility for the "ex's" problems.
3. For additional study of transactional analysis as it pertains to separation/divorce and accepting responsibility, read Chapter 3, "T.A. for Lovers," in When Your Relationship Ends, by Bruce Fisher.

B. Definition of terms in transactional analysis

1. Parent
 - a. Nurturing parent
 - b. Critical parent
2. Child
 - a. Natural
 - b. Adaptive or manipulative
3. Adult
4. Transactions

C. Applications of these roles to separation/divorce

1. The parent

a. Nurturing parent

When one spouse assumes the role of the nurturing parent in a marriage, there is a possibility that he or she will over-nurture the mate. When a mother over-nurtures her child, she tends to over-protect, to smother and stifle the child's natural development. She may become over-responsible for the child, and the child will either become dependent on the mother or will, in time, rebel because of the over-responsibility. The same happens in marriages. The task for the over-responsible person is to allow others to be responsible for themselves and their problems, to allow them the freedom to work through their own problems even if it is not the way he/she would do it. In a marriage either the husband, the wife, or both could be over-responsible.

b. Critical parent

Critical parents tend to be compulsive, to feel that if things are going to be done right, they must do it themselves. Critical parents often are perfectionists; they expect others, as well as themselves, to do things right. In a marriage, when one spouse becomes a critical parent, the other spouse will come to feel that no matter how hard he/she tries to please the other, he/she always comes up a little short. The spouse has something derogatory to say. In time some spouses give up, emotionally back off, or find other means of support.

2. The child

a. Natural child

Natural children, in their endeavor to have fun and just to enjoy life, tend to be under-responsible. By the time they get married, they should have matured enough to realize that in order for life to continue to be enjoyable there is at least a minimal amount of responsibility they must accept. A spouse who is a "natural child" should realize that the other spouse will in time get tired of his/her sloughing off.

b. Adaptive child

Adaptive children are very difficult persons to live with because they must have their own way. They are a lot like natural children in that they do not carry their share of responsibility and they are also concerned just about having fun and enjoying life to the hilt. The added problem with adaptive children is that they will play emotional games to get their way. These games include pouting, silence, or any method they can think of to manipulate the other spouse into giving in.

3. The adult

The adult is the key ingredient of transactional analysis. Every individual needs to have a strong adult in his/her personality, one that is able to listen to the parent part of the personality, listen to the child part of the personality, and keep a good and proper balance in the life. A person with a strong adult will be neither over- or under-responsible.

VI. The Summit Seeker

A. Watch film.

B. After the film, discuss the applications this film has to:

1. The separation/divorce process
2. Concepts which relate to accepting responsibility.

VII. Homework

A. Think of a particularly bad day, or perhaps the day in the week which is worst for you.

1. List the problems you face, especially problems related to the separation/divorce.

2. Pick one of the problems you listed above. List the reason or reasons which have kept you from solving this problem.

3. List as many possible solutions you can think of which may help you solve this problem.

4. Begin to formulate a plan of action to solve this problem.

- B. Call one or more individuals in our group and discuss with them the concept of accepting responsibility for your problems. If you choose, discuss how you plan to begin accepting more responsibility for your life and the problems you face.

VIII. Importance of Next Session

Next week we will learn "How to Handle Anger."

Handout No. 1

Consequences of Accepting ResponsibilityPositive

1. When you decide on a possible solution to a problem, you will work to accomplish it.
2. Accepting responsibility fosters improved self-concept.
3. You will be working toward personal autonomy.
4. Accepting responsibility will lead you to reach out to a support group for positive help.
5. Accepting responsibility gets you off the "pity pot" and ends the need to keep telling your story.
6. As you accept responsibility, your emotional energy can be used to work on solutions. The energy is directed on the present and not on the past.
7. Accepting responsibility allows you to begin mobilizing your strengths to help solve the present problems.

Negative

1. When a possible solution to a problem is imposed on you, you are likely to resist it.
2. Not accepting responsibility will lower your self-concept.
3. You will remain dependent on others if you do not accept responsibility.
4. Not accepting responsibility will lead to your time being spent on blaming your "ex" and defending your behavior. You will continue feeling sorry for yourself.
5. Not accepting responsibility will prompt you to keep telling your story in hopes that someone will feel sorry for you and solve your problems. You will tend to drive friends away.
6. Not accepting responsibility leaves your emotional energy being spent on haggling the past problems. You continue to live in the past.
7. Not accepting responsibility leaves you concentrating on your weaknesses and telling yourself why you are incapable of solving your problems. You immobilize yourself.

Session FiveHow to Handle Anger

WELCOME

I. Review

- A. Concept of Accepting Responsibility for Your Problems
- B. Benefits of Accepting Responsibility for Yourselfes
- C. Transactional Analysis

II. Report of Homework

- A. Who would like to share with us this evening the problem you chose to work on and what course of action you chose?
- B. Did anything happen during one of the telephone calls which was important or interesting to you which you would like to tell us about?

III. Goals for Session Five

- A. Give Overview of Anger in the Separation/Divorce Process
- B. Understand Importance of Handling Anger in Constructive Ways
- C. Understand Positive and Negative Consequences of Anger
- D. Learn to Handle Anger in Positive, Constructive Ways

IV. Overview of Anger in the Separation/Divorce Process

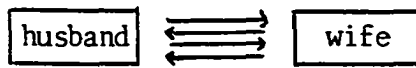
- A. Anger is a feeling, neither good nor bad in itself.
- B. It is okay and appropriate to feel anger.

- C. Of the 455 times anger is mentioned in the Old Testament, 375 of these refer to the anger of God.
- D. There are, however, appropriate and inappropriate ways of expressing or acting out anger.
- E. The anger being expressed during separation/divorce is often anger which has been stockpiled throughout the marriage because the couple has not been successful in handling conflict in the marriage.
- F. Anger expressed during the separation/divorce process may have revenge connected with it.
- V. Learning to Handle Your Anger Is the Key to Achieving a Successful Divorce

A. Vital to having a successful emotional divorce

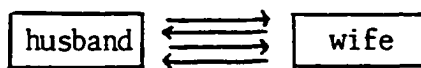
1. Being angry at the "ex" does not guarantee that you are emotionally disentangling.
2. Anger, for many, is just as strong in binding a couple together emotionally as is love.
3. Illustration:

LOVE



Arrows represent "I love you's" and the positive things which bind a couple together.

ANGER



Arrows represent the mean and hurtful things a couple do and say to each other and also keep a couple bound together.

4. Linda lived with her husband, who is an alcoholic, for six years while he was drinking heavily. Jim said he could not remember one sober day in those six years. For the past two years Jim has not had a drink, he has held a good job and functioned well as a husband. Now Linda wants to leave Jim. I asked Linda, "Why now? I could understand if you left him during his six years of drinking, but for the past two years he has held a good

job and has been sober." Her reply was, "It has taken me two years to get over my anger, and now there is nothing left."

B. Vital to having a successful legal divorce

1. When there is a high intensity of anger, one will often be unreasonable in his/her request for financial settlement.
2. A high level of anger makes compromise difficult.

C. Vital to having a successful co-parental divorce

1. When there is a high level of anger, it may cause a father to be late in child-support payments to a custodial mother, or a mother to withhold visitation rights.
2. Both parents, when angry at the "ex," may use the children as pawns in their attempt to hurt the other spouse.
3. Anger gets in the way of creating a favorable environment and working through difficulties which arise that may not be covered in the legal decision concerning the children.

D. Vital to having a successful economic divorce

1. When there is a high level of anger, the emphasis will not be on finding positive solutions to financial problems, which should be primary for a successful economic divorce.
2. Anger may cloud your mind and cause unwise economic decisions.

E. Vital to having a successful community divorce

1. Feeling a lot of anger can affect your relationship with those in your friendship group. Instead of expressing the anger directly (in an appropriate way) to the "ex," the anger may be directed at someone else in your friendship group and may cause hard feelings or misunderstandings.
2. Anger at the "ex" will tie you to him or her instead of reaching out to meet new friends who will be able to help meet your new social needs.

BREAK (15 minutes for juice and cookies)

F. Vital to having a successful identity divorce

1. Anger not only ties you in an emotional way to the past relationship, but it hinders your ability to make the identity transition from being married to being single.

G. Vital to having a successful religious divorce

1. Anger can lead to inappropriate behavior, which can lead to a deteriorating religious experience.
2. A general attitude of anger could lead to anger at your church, the pastor, or toward God, thus adding to your religious or spiritual problems.
3. If any of the above happens, this could be complicated by your feelings of guilt.

VI. Consequences of Anger

A. Positive

1. Anger helps get you in touch with your feelings and what is going on emotionally inside of you. It is like a car temperature gauge reaching the boiling point: the temperature gauge does not cause the water to boil but only lets the driver know that something is wrong and the car is overheating. Covering the gauge does not solve the overheating either. Likewise, if you become aware that your anger level is rising, you know that something is wrong and needs to be looked after. Denial of the anger is like covering over the temperature gauge; it doesn't work!
2. Anger provides the energy to take positive actions in solving your problems and go on with life.
3. To some degree, anger may provide a little emotional distancing between you and your "ex." It may allow some time for healing to begin. However, as shown above, especially if the anger is intense or prolonged, it may have the reverse effect; that is, it may keep the two of you tied together in a negative way.
4. Anger could lead you in a search for answers and, in that search for answers or for justice, help you get better in touch with yourself. Examples of this search could be through counseling or a spiritual encounter.

B. Destructive

1. A partial list of ways anger can be expressed in a destructive manner includes:
 - a. Yelling
 - b. Destroying things
 - c. Physical abuse
 - d. Revengeful acts
 - e. Involving the children in ways detrimental to their recovery

2. This may lead to a worse situation.
 - a. More legal fees
 - b. More health risks
 - c. Close ties to the past

3. Anger can be compared to the fuel booster rockets in our space program. The fuel is necessary to power the rocket into space; however, these same fuel booster rockets have the capacity to destroy the rockets and astronauts on board. Anger can give you the fuel to propel you to take positive action in solving your problems; on the other hand, anger has the capacity to destroy you.

4. Drop-Out Tract
 - a. Purpose
 - 1) The goal is to show how stressors, internal or external, can lead to anger and emotional detachment.
 - 2) It shows the effect that not hearing the cry for help has on anger and emotional detachment.
 - b. Concept
 - 1) Life is going okay. The individual is able to cope with the daily tasks of life.
 - 2) Group of stressors: There is a time when we begin to feel overwhelmed because there is an overload of problems (stressors). The problems can either be problems beyond our control or problems we caused.
 - 3) Cry for help: When we begin to feel overwhelmed, we will, in a way, cry for help. This cry will often be very subtle; e.g., "I don't know how much more I can take," or "I need more . . ."

- 4) When this cry is not heard, it leads to the anger phase, which leads to the dropping out, or acting out, phase.

VII. Ways to Handle Your Anger

The following list is from Dwight L. Carlson, M.D., Overcoming Hurts and Anger, Chapter 6, "Handling Your Anger," pp. 89-123.

- A. Recognize your feelings of displeasure.
- B. Suppress taking any action.
- C. Pray.
- D. Identify the cause of your anger.
- E. Is your anger legitimate?
- F. Determine a course of action.
- G. Confront when necessary.
- H. Establish limits of behavior.
- I. Talk things out.
- J. Compromise when appropriate.
- K. Pass over the issue.

VIII. Homework

- A. Make a list of things that are making you angry at the present time.
- B. List the positive and destructive consequences of these angry feelings.

C. List twenty things you like about yourself.

IX. Importance of Next Session

The next session is probably the most important session of the entire seminar. It is entitled, "How to Improve My Self-Concept."

Session SixHow to Improve My Self-Concept

I. Review

- A. The Positive and Negative Consequences of Anger
- B. Constructive Ways of Handling Anger
- C. The Drop-Out Tract

II. Report of Homework

- A. Share with the group one of the things which causes you anger.
- B. Share twenty things you like about yourself.

III. Goals for Session Six

- A. Give reasons for lack of self-concept.
- B. Discover how separation/divorce affects self-concept.
- C. Discover ways to improve self-concept.
- D. Share appreciation with each one by writing a card to them.

IV. Reasons for Low Self-Concept

A. Home background

The following list is not an indictment against parents. Parents are human, therefore not perfect and will make some mistakes. Mistakes are made because they love their children so much and desire what is best for them. Also, children can distort the actions and attitudes of their parents. However, the home background does have an influence on the self-concept of each person.

1. Critical parent

2. Lack of acceptance by parents
 3. Unreasonable demands or goals placed by parents
 4. Guilt placed upon us by family
 5. Over-competitiveness within the family structure
 6. Lack of love, acceptance, and appreciation by parents
- B. Criteria by which society judges the worth of a person
1. Physical appearance; e.g., in school the teachers often expect more and offer more to the attractive student
 2. Intelligence
 3. Financial standing
 4. Social standing
- C. Religious issues
1. Some churches create an environment which equates pride (which the Bible condemns) with a healthy self-concept.
 2. Some churches teach that feeling good about yourself is wrong.
 3. Some ideas found in the church seem to downgrade the self as inherently evil and therefore unworthy. For example, in the gospel song, "At the Cross," are the words "such a worm as I." How can I feel good about myself if I am nothing more than a worm or compare myself to a worm?
- D. Personal expectations and attitudes
1. Making negative comparisons of self with others whom you may consider more talented and perhaps more intelligent
 2. Letting past failures discourage you instead of helping you toward future success
 3. Setting unrealistic goals and therefore not being able to live up to your dreams and goals
 4. Having feelings of rejection by meaningful others

V. How Separation/Divorce Affects Your Self-Concept (Narcissistic Injury)

An attack on self-concept because of:

- A. Lack of value by the "ex." The separation/divorce confirms what many feel in the marriage, that "I am of little value to my spouse."

EXERCISE: On the front of a card are the words of a five-year-old girl to her boyfriend: "My dream is that one day you will love me as much as you do . . . (on the inside of the card) chocolate."

1. List all the things you feel meant more to your "ex" than you did.
2. In what ways did he/she make you feel that you were in second, third, or even lower place?

B. Rejection

After the separation the dumpie feels that "if I were a capable and worthwhile individual, my spouse would not have left me." On your wedding day, you were the "selected" one; now you are being "deselected."

C. Feelings of personal failure

Your self-concept often takes a real beating at this time because you may say, "I failed in what meant most to me--my marriage."

D. Self invested in the spouse

During the marriage you invested time, energy and your own ego to your spouse. Now, when your spouse is gone, it is like losing part of your own identity and it lowers your self-concept. For example, the wife of the Duke University basketball coach said, "My husband's career is basketball, and my career is my husband."

BREAK (15 minutes for juice and cookies)

VI. Sixteen Ways to Improve Your Self-Concept

- A. Do not accept at face value the put-downs your "ex" has laid on you.
- B. Know what your strengths are, accept them, and use them.
- C. Set yourself up for success by:
 - 1. Setting realistic goals
 - 2. Using your strengths, not your weaknesses
 - 3. Working at achieving your goal and celebrating.
- D. Make a list of your successes. Highlight your successes, not your failures.
- E. Turn problems into challenges, find a solution to the problem and celebrate.
- F. Stop over-generalizing. When you make a mistake, view it as a mistake in that situation, not a failure of yourself as a person.
- G. Treat yourself with respect.
- H. Accept responsibility for yourself.
- I. Develop effective decision-making skills.
- J. Practice relationship-building skills (next session).
- K. Exercise daily (outside if possible).
- L. Practice other good health habits, such as proper diet and rest.
- M. Recognize that God created you in His own image.

- N. Recognize that God has given you special talents and skills.
- O. Develop a strong relationship with God.
- P. Have a purpose in life.

VII. Write Notes of Appreciation to Each Participant in the Seminar.

VIII. Homework

- A. Pick out one of the "Sixteen Ways to Improve Your Self-Concept" (one which you are not practicing now), and put it into practice this week.
- B. Review the section, "Reasons for Low Self-Concept," and list the ones which apply to you.
- C. Review the "Sixteen Ways to Improve Your Self-Concept."
 - 1. Make a list of your successes.
 - 2. Choose one of the other fifteen choices and put your choice into practice this week.

IX. Preview

- A. Next Session: "Learning How to Build New Friendships and Relationship Skills"
- B. Session Ten is the highlight of the seminar. I will tell you more about it next week.

Session SevenLearning How to Build New Friendships
and Relationship Skills

WELCOME

- I. Review
 - A. How separation/divorce affects your self-concept
 - B. Fifteen ways to improve your self-concept
- II. Report of Homework
 - A. Discussion of list of your successes
 - B. Discussion of what you did this week to improve your self-concept
- III. Goals for Session Seven
 - A. An overview of the social divorce and the importance of making new friends and developing meaningful relationships
 - B. An understanding of the Friendship Scale
 - C. An understanding of the Johari Window and how the concept can aid you in making new friends
 - D. An understanding of the qualities which enhance meaningful friendships
 - E. An understanding of the Pinch Theory
- IV. Overview of How Building Healthy Friendships and Meaningful Relationships Contributes to Separation/Divorce Recovery

A. Successful social divorce

1. You may, as many do, notice a loss of some of the friends which you and your "ex" had. The reasons for this are varied:
 - a) They don't want to take sides.
 - b) Your divorce may threaten the security of their own marriage. (If it can happen to you, it could also happen to them.)
 - c) You become "available" and some of your friends may become uncomfortable with this.
 - d) You may withdraw from your friends because you have new needs and interests now. You may begin to feel more comfortable around single people than married people.

B. Loneliness

A lack of intimacy with others is one of the leading causes of loneliness. This session will help you develop more understanding and skills necessary for a close relationship with others. (You may want to reread the handout "Loneliness" from session two.)

C. Valley of Emotional Divorce

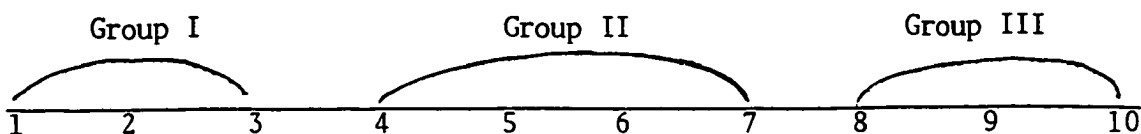
Developing new friendships and strengthening existing friendships is one of the steps on your climb out of the Valley of Emotional Divorce (handout from session two).

V. Friendship Scale

A. Friendship Scale

The friendship scale is a way of describing the level or degree of your friendships on a scale of 1 to 10, with 1 being the most casual and 10 being the most intimate. The scale is divided into three groups:

- Group I Acquaintances
- Group II Good friends
- Group III Close intimate friendships



B. Points of importance

1. It takes time to develop close, intimate relationships.
2. A person is usually limited to two or three from Group III because of the investment of time and energy involved in this kind of friendship.
3. You can have an unlimited number of acquaintances (Group I).
4. You may want to concentrate during the next several months on making many new acquaintances and letting meaningful friendships develop from these individuals.
5. The emphasis should be on developing friendships instead of finding a new lover until one has completed the divorce recovery.
6. If you feel you need someone in the area of an eight, you cannot make a one into an eight overnight. A one must become a two before he/she becomes a three.
7. You share yourself with others depending on the level of friendship which has been developed.
8. This concept will help you begin to build up a trust with those of the other sex (for those who have trouble with trusting). Trusting others is developed over time as they show they are trustworthy.
9. If you realize that you don't want a friendship to become any more intense, then you can choose to keep that person at that level or perhaps move them back a little.

BREAK (15 minutes for juice and cookies)

VI. Johari Window

OPEN	BLIND
HIDDEN	UNKNOWN

A way to help you understand yourself better and improve your level of sharing with others.

A. Open Area

The open area represents that which you are aware of and others are aware of. Effect: There is sharing of information and free discussion.

B. Blind Area

The blind area represents what others are aware of about you but of which you are unaware. Effect: Since others are aware that you are unaware of this information and they choose not to share this information with you, there is no discussion.

C. Hidden Area

This represents the things which you are aware of but will not share with others. Effect: You feel uncomfortable about others knowing this about you so there can be no sharing in this area; therefore, there is closed communication.

D. Unknown Area

This is the area of feelings, fears, or inhibitions which you, as well as others, are unaware of. Effect: No discussion.

E. Exercise

1. Fill in Handout No. 1, "Johari Window."
2. Discuss the handout.

VII. Qualities Which Enhance Meaningful Friendships or Relationships

The qualities listed here are from the book Loving Each Other by Leo Buscaglia.

A. Communication

Communication is the desire to be open, to share, and to relate with others and listen actively to them.

B. Affection

Affection includes the traits of caring, understanding, showing respect, and physical and psychological closeness.

C. Compassion

Compassion is the ability to have empathy, to forgive, and to be supportive of others.

D. Honesty

Honesty includes the quality of being able to reveal your true feelings at the moment, to verbalize your feelings, such as fears, angers, and expectations. This means working at reducing the hidden area of the Johari Window.

E. Acceptance

Acceptance is the ability to accept others, even though their ideas may differ from yours.

F. Dependability

Dependability is being able to take each other at his/her word.

G. Sense of Humor

Having a sense of humor means being able to laugh, unwind, and enjoy each other and share the lighter side of life.

VIII. The Pinch Theory (Handout No. 2)

A. Explanation of the Pinch Theory

B. Discussion of the concept

1. How was it pertinent to your marriage?
2. How can applying this modal help you develop better relationships in the future?

IX. Homework

Complete Handout No. 3.

X. Next Session--How to Become a "Whole Person"

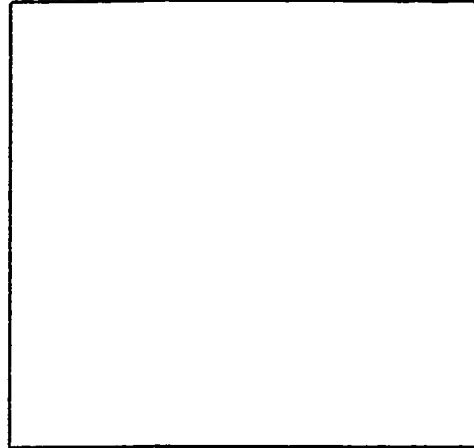
Session ten will be the highlight of the seminar. You need to begin planning for it this week. The main part of this session will be sharing a gift with each person. Think of a gift which in some way will express your feeling or admiration for that person. The gift may be a poem which you want to give them--use your imagination. If it is something you purchase, please limit the amount to less than \$2.

Handout No. 1

The Johari Window

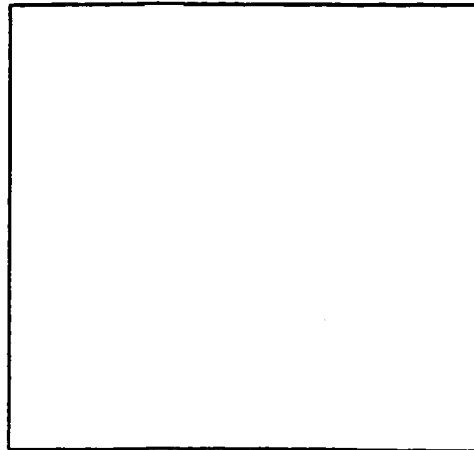
Draw a window which represents where you are at the present time.

- 1) open
- 2) blind (known to others)
- 3) hidden (known to you)
- 4) unknown



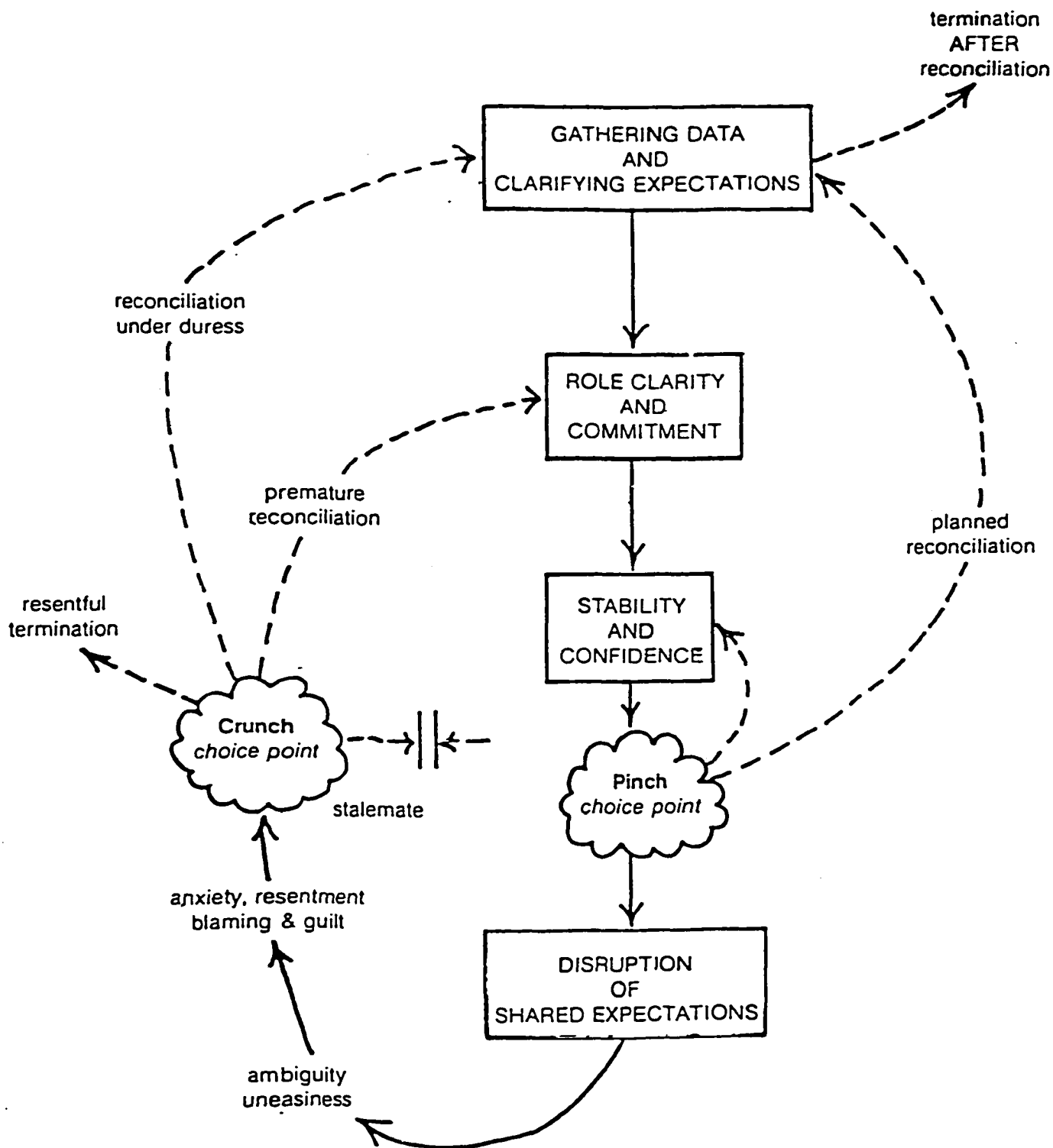
Draw a window which represents where you would like to be.

- 1) open
- 2) blind (known to others)
- 3) hidden (known to you)
- 4) unknown



"THE PINCH THEORY"

A Model for Role Clarification and Negotiation



From "A Model for Couples: How Two Can Grow Together" by J. J. Sherwood and J. J. Scherer, *Journal for Small Group Behavior*, February, 1975. Originally "Planned Renegotiation" in *Group Facilitator's Handbook*, 1973, by J. Glidewell and J. Sherwood (U.A.).

Handout No. 3

Homework

1. Make a list of your acquaintances and friends in each of the three friendship groups.

Group I:

Group II:

Group III:

2. Is the number adequate in:

Group I?	yes___	no___
Group II?	yes___	no___
Group III?	yes___	no___

3. Think through the concepts of the following:

- a. Johari Window
- b. qualities which enhance meaningful friendships
- c. the pinch theory

Decide what ways any part of these concepts can help you develop more friendships and improve your relationship skills.

4. Make a telephone call to a member in the group.

Session Eight

Becoming a Whole Person

WELCOME

I. Review

- A. Johari Window
- B. Qualities Which Enhance Meaningful Friendships
- C. Pinch Theory

II. Report of Homework

- A. Share Handout No. 3 from Session Seven
- B. Share Telephone Calls

III. Goals for Session Eight

- A. Overview of the Identity Divorce
- B. The "Whole Person" Concept
- C. Dependency/Identity Search/Autonomous Stages of a Relationship
- D. "The Old You"
- E. "The New You"
- F. Value Clarification

IV. Overview of the Identity Divorce

A. Most Difficult Task

For some, this is the most difficult task of a successful divorce; yet, it is the most rewarding.

B. Recognize Past Roles

The task of the identity divorce is to recognize that the roles relating to the marriage are now in the past.

C. Change of Identity

Your identity is not Mrs. _____, the AT&T executive's or Dr. _____'s wife. Your identity is not an extension of your spouse.

D. Crisis/Transition/Wholeness Concept

1. Crisis (when things seem to be falling apart)
2. Transition (when you are in the process of finding solutions to the problems caused by the separation/divorce)
3. Wholeness (when you have become a "whole person" and have achieved a successful divorce)

CRISIS / TRANSITION / WHOLE PERSON

E. Goal

The goal of the identity divorce is to become a "whole person" who is autonomous.

V. "Whole Person" Concept

A. Holon

From the Greek word "holos" (whole) and "on" (which suggests a particle or part). You need to be a "whole person" yet realize that you are only a "part" of many communities larger than yourself, such as your family, neighborhood, nation, and perhaps a church or synagogue.

B. Maturity Areas

There are four areas of life in which you need to be mature:

1. Physical
2. Mental/emotional
3. Spiritual
4. Social

C. Identify "Missing Part"

When you work toward being a "whole person," you need to identify and work on the "missing part." (See handout entitled "Loneliness.")

VI. Dependent/Identity Search/Autonomous Stages of Life or Relationships

A. Dependency Stage

1. Dependent on parent
 - a. For survival
 - b. For belief or value system
 - c. For approval
2. Dependent on spouse: Some move from a dependency on the parents to a dependency on the spouse. When going through a separation/divorce, some individuals are learning to be a single adult for the first time in their lives.
3. A person in the dependency stage will often have a vocabulary such as, "What should I do?" or "What would Mother, Dad, or my spouse want me to do in this situation?"
4. A person who gets married before reaching the autonomous stage will marry a person to fill their "missing part."

B. Identity Search Stage

1. Individuals need to find their own identity separate from their parents' identity in order to become their own selves.

2. Behavior during the identity search stage can either be positive or negative.
3. The identity stage should reach a peak during the teen years. If you do not find your own identity before getting married, you may discover that finding your identity while married can cause some real problems.

C. Autonomous Stage

When you are in the autonomous stage, you are free to live within your value system. Your relationships are based on sharing yourself rather than on meeting your own needs.

VII. The Old You

A. Work on Handout No. 1. (Discussion to Follow)

B. Body Sculptures

1. Types of body sculptures

- a. A-frame
- b. Smothering
- c. Pedestal
- d. Martyr
- e. Boarding house back-to-back

2. Share where you see yourself and your "ex" in the marriage as it pertains to the body sculptures.

VIII. The New You

A. Making Progress

Realize that you are already making progress. Since you began the seminar, you are:

1. Improving your self-concept
2. Relating more like an adult in transactional analysis
3. Becoming more autonomous
4. Making new friends
5. Accepting more responsibility for yourself.

B. Work on Handout No. 2 and Discuss

C. Put the Past in the Past

" . . . forgetting those things which are behind" (Phil 3:13).

D. Reach Out for God's Help

"I can do all things through Christ which strengtheneth me"
(Phil 4:13).

IX. Value Clarification

When going through the identity stage of separation/divorce, you may ask, "Who am I? What part of the 'old me' is what I maintain? What do I want to change about myself?" Working through the value clarification process will help you clarify your own identity--the real you. There are eight steps in the Christian value clarification process. To help you understand how the value clarification works, I will illustrate it as we proceed through the eight steps. A concern you may have is, "What is an appropriate relationship with those of the other sex?" The purpose of value clarification is to help you determine what your value is, not the values of your parents, your friends, or me.

A. A Free Choice

For something to be a value, you must have a choice. In our example, do you have a free choice in your friendships?

B. Choosing from Alternatives

Your alternatives include those whom you choose for your friends. You may also choose alternative behaviors and activities.

C. Choosing after Consideration of Consequences

It is important in the value clarification process to consider carefully the consequences of the alternatives mentioned above.

D. Prizing and Cherishing

You must be happy with the choices you make. If you aren't happy with your choices, your actions will probably not be consistent with your initial decisions.

E. Publicly Affirming When Appropriate

F. Acting Upon Your Decisions

When something is a value, you act in harmony with that value. It is not something that is put over on you.

G. Acting with Consistency and Repetition

When something is a value to you, you practice it with regularity and consistency; however, it is possible to act contrary to your values.

H. Choosing in Harmony with God's Will

A Christian's value system will not only be based on the seven above steps but will include the final step--asking, "Is my value system in harmony with God's principles?"

X. Homework

A. "Traits and Qualities" Sheet

List where you want to be.

B. Concerns

Choose one concern you have about your life or behavior. You may want to choose one from the "Traits and Qualities" sheet. Work through each of the eight steps of the value clarification process.

C. Highlight of Session

Remember, session ten is the seminar highlight. Are you making progress selecting what you will give each one in our group?

XI. Next Session: "Becoming the New You"

Handout No. 1

The Way I See My Traits and Qualities
During the Last Year of My Marriage

Directions: Look at each of the following traits or qualities. Think of how you were during the last year of your marriage. On a scale of one to ten, place an 'M' where you think you were.

low									high
self-									self-
concept									concept
1	2	3	4	5	6	7	8	9	10

dependent									independent
1	2	3	4	5	6	7	8	9	10

rigid									spontaneous/ flexible
1	2	3	4	5	6	7	8	9	10

critical									accepting
1	2	3	4	5	6	7	8	9	10

submissive									dominant
1	2	3	4	5	6	7	8	9	10

jealous									trusting
1	2	3	4	5	6	7	8	9	10

holding grudges									forgiving
1	2	3	4	5	6	7	8	9	10

angry									tolerant
1	2	3	4	5	6	7	8	9	10

Handout No. 1
Continued

selfish giving/
thoughtful
1 2 3 4 5 6 7 8 9 10

bitter/
hateful loving
1 2 3 4 5 6 7 8 9 10

not honest
with spouse honest
with spouse
1 2 3 4 5 6 7 8 9 10

poor
communication
skills good
communication
skills
1 2 3 4 5 6 7 8 9 10

not spiritual
or religious spiritual/
religious
1 2 3 4 5 6 7 8 9 10

poor sense
of humor good sense
of humor
1 2 3 4 5 6 7 8 9 10

indifferent sympathetic
1 2 3 4 5 6 7 8 9 10

Handout No. 2

The Way I See My Traits and Qualities
Since Coming to the Divorce Recovery Seminar

Directions: Look at each of the following traits or qualities. Think of yourself now, since coming to the divorce recovery seminar. Place an "N" where you think you are on the scale of one to ten.

low									high
self-									self-
concept									concept
1	2	3	4	5	6	7	8	9	10

dependent									independent
1	2	3	4	5	6	7	8	9	10

rigid									spontaneous/ flexible
1	2	3	4	5	6	7	8	9	10

critical									accepting
1	2	3	4	5	6	7	8	9	10

submissive									dominant
1	2	3	4	5	6	7	8	9	10

jealous									trusting
1	2	3	4	5	6	7	8	9	10

holding grudges									forgiving
1	2	3	4	5	6	7	8	9	10

angry									tolerant
1	2	3	4	5	6	7	8	9	10

Handout No. 2
Continued

selfish giving/
thoughtful
1 2 3 4 5 6 7 8 9 10

bitter/
hateful loving
1 2 3 4 5 6 7 8 9 10

not honest
with spouse honest
with spouse
1 2 3 4 5 6 7 8 9 10

poor
communication
skills good
communication
skills
1 2 3 4 5 6 7 8 9 10

not spiritual
or religious spiritual/
religious
1 2 3 4 5 6 7 8 9 10

poor sense
of humor good sense
of humor
1 2 3 4 5 6 7 8 9 10

indifferent sympathetic
1 2 3 4 5 6 7 8 9 10

Handout No. 3

Traits and Qualities Sheet

Directions: Look at each of the following traits or qualities. Think of the way you would like to see yourself. Place an "L" where you would like to be on the scale of one to ten.

low									high
self-									self-
concept									concept
1	2	3	4	5	6	7	8	9	10

dependent									independent
1	2	3	4	5	6	7	8	9	10

rigid									spontaneous/ flexible
1	2	3	4	5	6	7	8	9	10

critical									accepting
1	2	3	4	5	6	7	8	9	10

submissive									dominant
1	2	3	4	5	6	7	8	9	10

jealous									trusting
1	2	3	4	5	6	7	8	9	10

holding grudges									forgiving
1	2	3	4	5	6	7	8	9	10

angry									tolerant
1	2	3	4	5	6	7	8	9	10

Handout No. 3
Continued

selfish									giving/ thoughtful
1	2	3	4	5	6	7	8	9	10

bitter/ hateful									loving
1	2	3	4	5	6	7	8	9	10

not honest with spouse									honest with spouse
1	2	3	4	5	6	7	8	9	10

poor communication skills									good communication skills
1	2	3	4	5	6	7	8	9	10

not spiritual or religious									spiritual/ religious
1	2	3	4	5	6	7	8	9	10

poor sense of humor									good sense of humor
1	2	3	4	5	6	7	8	9	10

indifferent									sympathetic
1	2	3	4	5	6	7	8	9	10

Session Nine

Becoming the New You

WELCOME

I. Review

A. The New You

B. Value Clarification

II. Report of Homework

III. Goals for Session Ten

A. Show Film

B. Discuss Principles of Film

1. Everyone is afraid of something.
2. You are responsible for your behavior and attitudes.
3. Assumptions determine behavior.
4. You need to visualize what you want to accomplish before it will become a reality.

IV. Show the film, "You Pack Your Own Chute." (28 minutes)

V. Discuss Film

A. Fear

Everyone is afraid of something. Discuss the fears you may be facing as you go through the separation/divorce process, especially any fears that will hinder you from having a successful divorce.

B. Accepting Responsibility

You are responsible for your behavior and attitudes. Discuss the progress you are making in accepting responsibility for your problems since our session on accepting responsibility (session four).

C. Assumptions Determining Behavior

1. Discuss the assumptions you have been making about your separation/divorce, or what your life will be like after the legal divorce, and how these assumptions are affecting your behavior.
2. Discuss ways you can change negative assumptions into positive assumptions and the changes that may occur in your behavior.

D. Visualize Accomplishments

You need to visualize what you want to accomplish before it will become a reality.

1. Review traits and qualities exercise--where I want to be. (Handout No. 3, session eight)
2. Discuss visualizing yourself as the person you want to be.
3. "Think you can; think you can't. Either way you will probably be right" (Robert Schuller).

VI. Homework

A. List of Assumptions

Make a list of some of the assumptions you have been making about yourself or your future. For any of the negative assumptions on the list, work at turning it into a positive assumption and begin to believe the new positive assumption.

B. Choosing Gifts

Choose a gift for each member of the class. Try to choose a gift which depicts a quality in them you admire. Try to choose a gift that shows you are giving something of yourself.

C. Handout

Read the handout regarding how to have a successful religious divorce entitled, "God--The Answer to the Divorce Dilemma."

VII. Next Session

The next session is our final session. We will have supper together and share gifts.

Handout No. 1

God--The Answer to the Divorce Dilemma

How do people relate to their church during a divorce? There are those individuals who say the church was what brought them through the divorce; they were drawn closer to God and the church during this time. Others say they haven't been back to church; they feel rejected either by the church itself or the members. Individuals in this group often feel that the pastor either didn't understand their situation or didn't care to help them, and they turn away from the church. The ones in the first group, those who received help and encouragement, see God and the church as a source of support and guidance which not only helps them spiritually but assists them in the other aspects of the divorce recovery.

The other group, because of the feelings of rejection or lack of understanding and concern, stopped going to church. Some churches have such strong teachings against divorce that when a church member goes through a divorce other church members either consciously or unconsciously exclude him/her.

One of the important steps for Christians who finds themselves in a divorce is to address the religious issues of the divorce and find a solution to each of the religious issues. The purpose of this Bible study is to help you be in the first group of individuals who find the Bible and the church to be a source of strength and help. I want you to know that God loves you, accepts you, and I want you to experience His love and care.

1. How can I know that God loves and accepts me?

a. John 3:16 "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Verse 17 "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

b. I Peter 5:7 "Casting all your care upon Him; for He careth for you."

2. If a church or people reject me, does that mean that God has rejected me?

John 6:37 "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The Bible assures us that when we come to Jesus He will not cast us out. Jesus does indeed love, care, and accept us.

3. How does the Bible help me through my divorce?

a. It gives me HOPE.

Romans 8:28 "And we know that all things work together for good to them that love God." The Bible does not say that your divorce is good, but the promise is that even through this divorce, as you continue in God's love, all things work out nicely for you. Where else can you find this assurance?

Philippians 4:13 "I can do all things through Christ which strengtheneth me." This verse gives you hope, even assurance, that you will be able to cope and handle all the problems you face.

b. It gives me WISDOM.

James 1:5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." The Bible shares with us where we go for answers to all those questions and problems facing us.

John 14:6 "Jesus saith unto him, I am the way, the truth and the life." Jesus says He is the way, the path, and He is willing to guide you through all the hurdles of the divorce.

c. It gives me STRENGTH.

Psalms 46:1 "God is our refuge and strength, a very present help in trouble."

I Peter 5:10 "And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you" (NAS). Both of these verses promise to strengthen you during this time of stress and problems.

4. Is divorce God's plan?

Matthew 19:5 & 8 "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. . . . Moses . . . suffered you to put away your wives: but from the beginning it was not so." God's plan was for man to cleave (unite) with his wife. Jesus said that in the beginning (God's original plan) there was no divorce.

5. Why is there divorce today?

- a. Matthew 19:8 "He (Jesus) saith unto them, Moses because of the hardness of your hearts suffered (permitted) you to put away your wives: but from the beginning it was not so." Jesus said that Moses permitted divorce because of the hardness of man's heart. Man's attitude was such that it made reconciliation to the wife difficult. This is still the major problem in divorce today--our attitude, an unwillingness to compromise, an unwillingness to change, a non-accepting attitude toward the spouse.
- b. Galatians 5:17 "For the flesh sets its desire against the Spirit, and the Spirit against flesh: for these are in opposition to one another, so that you may not do the things that you please." We are living in a world where there is war between what is good (the Spirit) and what is bad (the flesh). Because of the condition of our society we give in to the things we don't want to do.

6. What are some of the deeds of the flesh?

Galatians 5:19-21 "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these" (NAS). These "deeds of the flesh" can so easily get in the way of a happy marriage. Our human weaknesses keep us from being the spouse we really want to be.

7. What are the New Testament texts which speak about divorce?

Matthew 5:31 & 32, Matthew 19:3-9, Mark 10:2-12, Luke 16:18, and I Corinthians 7:10-16.

8. If divorce is not God's plan (question 4), does God accept divorce today?

- a. Matthew 19:9 "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." One situation in which God says divorce is permissible is when fornication has occurred.
- b. I Corinthians 7:15 "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." The Apostle Paul in this verse gives another situation when divorce is sanctioned. Paul says that when an unbeliever does not want to stay with the spouse who is a believer, let him go and the other spouse is not "under bondage" (obligation).

9. If God doesn't want divorce and I am divorced, how can I be right with God?

The two previous texts indicate that if the spouse committed fornication, the other spouse is free to secure a divorce. Or, if an unbelieving spouse wants to leave, the believing spouse should let him go and is no longer bound to the marriage commitment.

I John 1:9 "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is very important for you to realize that no matter what you have done which is wrong in God's sight, when you confess your sins, God will do two things: (1) He will forgive you, and (2) He will cleanse you.

John 4:5-42 In the story of the Samaritan woman, Jesus offered this woman "living water" (verse 10), which represents eternal life. This woman had had five husbands and was living with a man who was not her husband at the time Jesus was speaking to her (verse 18). This story shows that Jesus didn't come to condemn but to save individuals who had made a mess out of their lives. (John 3:16 & 17)

Remember John 6:37: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." We need to come to Jesus; He will accept each one of us. We need to confess to Him our wrongs, receive His forgiveness, and let Him cleanse our lives.

10. What is the obligation of the church when a church member goes through a divorce?

Galatians 6:1 & 2 "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." The Apostle Paul says that the church is to restore a member who has been overtaken

by a fault (which includes divorce). The word meaning "restore" is the same word used to refer to fishermen in Christ's time who "mended" a fishing net, or restored it to its former condition.

11. What is my part?

Galatians 5:16 "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Review question 9.) We are to come to Jesus, not making excuses for our faults, but realizing the mistakes we made in the marriage and confessing these faults to God, accepting His forgiveness, and allowing Him to cleanse us. Then, with His power, we walk in the Spirit.

12. What else will God do for me?

- a. Philippians 1:6 "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." God promises that when He begins a good work in us, He will complete that work. God does not give up on us, just as He did not give up on the Samaritan woman who had five husbands.
- b. Philippians 3:13 "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." At this point one is able, with God's help, to put the pain, grief and bitterness of the divorce behind and look forward to the life which lies ahead.
- c. I Corinthians 2:9 "But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him."
- d. John 14:1-3 "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." You may have lost the home you once loved, but God is preparing a home for you, the beauty of which you can't even begin to imagine. And the best part is that Jesus will be there, be your friend, your companion, and He will never let you down. May you find God to be that source of strength which you need as you recover from your divorce.

Session Ten

Giving Myself to Others

WELCOME

- I. Supper Together
- II. Discussion of Assumptions We Have Been Making about Ourselves
- III. Sharing Our Gifts with Each Other
- IV. Homework

List your feelings as you received each gift:

Name: _____ Gift: _____

How I Felt: _____

CHAPTER 4

RESULTS AND DISCUSSION

Introduction

The Divorce Recovery Seminar manual was field tested during a seminar which began on March 19, 1986, and continued for ten three-hour weekly sessions. The experimental group (EG) was made up of eight individuals, consisting of seven women and one man. The effectiveness of the seminar has been measured and evaluated by: (1) the Fisher Divorce Adjustment Scale (FDAS), (2) written evaluations of the participants, and (3) unsolicited written comments of the participants.

The test instrument used to evaluate the effectiveness of the manual and seminar was the FDAS (Appendix A). It was developed by Bruce Fisher to measure a person's adjustment to the ending of a marriage. The Alpha Internal Reliability of the FDAS is .98 for the total score, and ranges from .87 to .93 for the six subtests.¹

During the first session the FDAS was administered to each of the participants as a pre-test. The FDAS was also completed by the participants at the end of session ten. Of the eight participants in the EG, one partially completed the pre-test, and one left session ten prior to completing the post-test. The remaining six valid pre- and

¹Bruce Fisher and Nina Hart-Fisher, "Fisher Divorce and Personal Growth Seminar: An Educational Model," Teacher's Guide (Boulder, CO: Family Relations Learning Center Inc., 1983), p. 24.

post-tests were scored and compared. The pre- and post-test scores of a composite group (CG) of fifty-five participants of one of the thirty-three previous Divorce Recovery Seminars were also compared. The basic purpose was to evaluate the seven research questions and reflect other findings.

Evaluation of Research Questions

Research Question 1: Will the participants who attend this Divorce Recovery Seminar show any change in their overall adjustment to divorce?

One method that will determine one's overall adjustment to the separation/divorce process is to examine the total score on the FDAS. The total score is the cumulative score of the six subtests and, according to Bruce Fisher, is much more statistically important than any one of the individual subtests. The emphasis of the evaluation of one overall adjustment to separation/divorce should be based upon the total score.² The EG showed an average gain of forty-eight percentile points from the tenth to the fifty-eighth percentile. The CG averaged a gain of forty percentile points from the twenty-fourth to the sixty-fourth. (See Table 1.) One reason for this gain is that the group environment was conducive to sharing and supporting each other. Second, the thrust of each session was solution-oriented, which led to accepting responsibility and to finding solutions to problems. Third, to accomplish these tasks, the seminar, along with assignments, enabled the participants to mobilize their inner strengths.

²Ibid.

It is significant to see the EG move from the tenth percentile, which was fourteen percentile points lower than the CG, to eight points above the fiftieth percentile. An affirmative answer can be given in answer to this first research question.

TABLE 1
OVERALL ADJUSTMENT TO DIVORCE
Fisher Divorce Adjustment Scale Scores (FDAS)

(N)	Pretest Average	Range	Percentile	Post-test Average	Range	Percentile	Points Gain	Percentile Gain
EG (6)	279	154-369	8	397	256-447	59	118	51
CG (55)	321	196-452	24	407	228-489	64	86	40

Research Question 2: Will participants who attend this Divorce Recovery Seminar show any change in their self-worth?

Table 2 shows that the EG scored at the thirteenth percentile in self-worth for the pre-test and the sixty-sixth percentile, a gain of fifty-three percentile points, during the seminar.

One reason for this perceptual change is that the participants hear positive and supportive messages from the group members rather than critical and derogatory comments. Many of the participants had accepted at face value all the critical statements of the former spouse, and consequently, their self-worth suffered. Another factor contributing to increased self-worth is the sharing of the appreciation cards during session six. A major contributor to raising self-worth is that as individuals began to accept responsibility for their survival and future, they began to feel more in control and less helpless in their situations. This renewed confidence in their own strengths and abilities led to greatly improved feelings of self-worth.

The EG rose to one percentile point higher than the CG (sixty-six to sixty-five) even though they began at a lower percentile (thirteen) than the CG (twenty-nine). (See Table 2.) Question 2 must be answered "yes."

TABLE 2
SELF-WORTH
FDAS Scores

(N)	Pretest Average	Range	Percentile	Post-test Average	Range	Percentile	Points Gain	Percentile Gain
EG (6)	72	35- 96	13	104	70-117	66	31	53
CG (55)	84	43-111	29	103	44-123	65	20	36

Research Question 3: Will participants who attend this Divorce Recovery Seminar show any change in their level of disentanglement?

The EG scored at the twenty-second percentile on the pre-test and finished at the fiftieth percentile for a gain of twenty-eight percentile points as shown in Table 3. This compares to a percentile gain of twenty-six percentile points for the CG.

The participants began to disentangle as they considered options that did not include the former spouse. Prior to the seminar, they frequently looked to the former spouse for some kind of support or help through various situations. The seminar helped them recognize other support systems other than the former spouse. Another factor leading to disentanglement was that participants began to invest in their own goals instead of their former relationships. When they began to formulate their own goals and see those goals accomplished, their self-concept increased, which in turn helped them realize that they could survive and succeed on their own and thus let go of the

former spouse. Based on the results shown in Table 3, there is a positive answer to this question.

TABLE 3
DISENTANGLEMENT
FDAS Scores

(N)	Pretest Average	Range	Percentile	Post-test Average	Range	Percentile	Points Gain	Percentile Gain
EG (6)	72	36-102	22	92	51-110	50	20	28
CG (55)	74	36-108	26	93	48-110	52	19	26

Research Question 4: Will participants who attend this Divorce Recovery Seminar show any change in their level of anger?

The EG scored at the eighth percentile on the pre-test and showed a twenty-seven point percentile gain as presented in Table 4. The CG exhibited the same gain.

The participants learned that anger during the separation/divorce process is normal and how to distinguish between functional and irrational anger. Simply admitting their anger helped them to handle it better. They also learned to understand the feelings and viewpoints of the former spouse, which seemed to decrease the need to "lash out" at him/her, thus lessening their anger levels. As the participants began to feel better about themselves, they were better able to handle anger.

The twenty-seven point percentile gain strongly suggests that the participants did indeed experience a positive change in their anger level.

TABLE 4
 ANGER
 FDAS Scores

(N)	Pretest Average	Range	Percentile	Post-test Average	Range	Percentile	Points Gain	Percentile Gain
EG (6)	24	16-35	8	37	23-51	35	13	27
CG (55)	34	16-55	28	45	27-60	55	11	27

Research Question 5: Will participants who attend this Divorce Recovery Seminar show any change in their grief?

The EG began the seminar at the twelfth percentile, which is eleven points lower than the pre-test percentile of the CG. (See Table 5.) Both the EG and the CG scored at the fifty-ninth percentile on the post-test. This was a forty-seven percentile gain for the EG during the seminar.

The seminar helped the participants in their grieving process by helping them to identify the losses they suffered as a result of the separation/divorce. When they identified each loss, they could then work on beginning to compensate for the loss. Another important point in their grief growth was their support for each other as they grieved their losses. Perhaps the most significant factor in their increase in the grief score was the sense of hope that each participant gained. They realized that they would survive their divorce and find successful solutions to the problems caused by the divorce. As the participants began to accept responsibility for finding their own solutions, and thus began to take charge of their own lives, they were better able to accept their losses, which is the last part of the grief process.

The gain of 47 percentile points in grief work indicates that this question should be answered in the affirmative.

TABLE 5
GRIEF
FDAS Scores

(N)	Pretest Average	Range	Percentile	Post-test Average	Range	Percentile	Points Gain	Percentile Gain
EG (6)	66	36- 80	12	100	64-109	59	34	47
CG (55)	77	37-114	23	100	64-119	59	23	26

Research Question 6: Will participants who attend this Divorce Recovery Seminar show any change in openness to social intimacy?

Table 6 depicts the exceptionally low pre-test score (ninth percentile) of the EG in the area of social intimacy (trust). The post-test shows that they gained forty-four percentile points to finish in the fifty-third percentile. The EG, even though starting much lower than the CG, was able to complete the seminar close to the level of the CG. The factor which led to this growth was primarily the group itself. The participants had learned to express their feelings to each other for ten weeks and had found acceptance in the group. This led to improved self-concept and an improvement in their trust of themselves and others.

There was a positive change in the participants' openness to social intimacy.

TABLE 6
SOCIAL INTIMACY
FDAS Scores

(N)	Pretest Average	Range	Percentile	Post-test Average	Range	Percentile	Points Gain	Percentile Gain
EG (6)	16	8-27	9	29	22-37	53	13	44
CG (55)	23	9-38	27	30	10-40	57	7	30

Research Question 7: Will participants who attend this Divorce Recovery Seminar show any change in their social self-worth?

Table 7 shows that the EG gained fifty-six percentile points, from the twenty-first to the seventy-seventh percentile, during the seminar. This increase exhibits their growth by their willingness to extend themselves within their friendship circles. There were two reasons for this growth. First, session seven was effective in helping them learn the dynamics of making new friends. Second, they had experienced making friends with each other in a non-threatening environment during the ten weekly sessions. They now had the confidence to reach out to others and in return accept those who reached out to them.

The fifty-six percentile point gain in social self-worth reflects an affirmative answer to this question.

TABLE 7
SOCIAL SELF-WORTH
FDAS Scores

(N)	Pretest Average	Range	Percentile	Post-test Average	Range	Percentile	Points Gain	Percentile Gain
EG (6)	28	23-33	21	37	26-40	77	9	56
CG (55)	30	17-44	29	37	23-45	77	7	48

Other Findings: Comments on
Open Questions

The seminar, along with the manual, was also evaluated by written comments made during the tenth session. Each of the eight participants (six who completed the FDAS plus the two who did not) responded to the evaluation questions. The purpose of the written evaluation was to determine if the participants considered the seminar beneficial, and if so, why. The last two questions sought suggestions of what needed changing.

Question 1: What were the three most beneficial concepts presented to you during the seminar?

The two most-mentioned concepts, each receiving four responses, were accepting responsibility and building relationship skills. Each of the following four concepts received two responses: stations of divorce, self-concept, dumper/dumpee, and "whole person."

Question 2: What was the most important part of the seminar to you? (The most important part may not have been a concept.)

Three of the responses focused on the participant's improvement in self-worth. One responded, "getting to feel alive and of worth again--that I am not isolated any more." Another responded, "I feel that I'm an important person; I can and will make it." The lady who wrote the latter identified her evaluation form. Her pre-test score was one of the two lowest scores ever scored in any previous seminar, including a pre-test (first percentile on self-worth). Two responses said that the "group" was most important to them; "getting to know others in my same position so ideas could be bounced off each other and get close to them." Two persons who had not listed "accepting responsibility"

in Question 1 put "responsibility" as their answer to Question 2. Overall, this reflects the assumptions of the seminar: A divorced person needs the support of a group.

Question 3: I am glad (or sorry) that I came to the Divorce Recovery Seminar because . . .

The following responses were received:

1. "I am extremely glad I came to this seminar because I have learned a lot about myself and where I am going."
2. "Glad--very glad. It's given me lots to think about and learn about, and it's helped me feel better."
3. "I am glad because it helped my growth during a difficult time in my life."
4. "I'm glad I came to this seminar because it has made me take a long, hard look at myself, my past relationships, and formulate a plan for future relationships."

Each of the others responded favorably that they, too, were happy they had attended.

Question 4: How would you rate the overall effectiveness of the seminar? (Poor, average, good, excellent)

Four responded "excellent" and the other four responded "good." This reflects their high estimation of the effectiveness of the seminar.

Question 5: How would you rate the overall effectiveness of the instructor?

Four responded "excellent" and four responded "good." (Two persons reversed the "good" and "excellent" responses for questions 4 and 5.)

Question 6: List any concepts or subjects which were discussed in the seminar and which you consider irrelevant.

None were listed.

Question 7: What suggestions do you have for improvement of future seminars?

The responses were as follows:

1. "Spend more time on search for identity."
2. "Have handouts numbered a little better so we can tell if anything is missing. This is minor."
3. "I did not understand Handout No. 1, the way I see my traits and qualities during the last year of my marriage."

The responses to the seven questions on the evaluation were positive and expressed that the seminar was worthwhile and productive for them. The answers and responses of the participants show that they "felt" what the FDAS statistically demonstrated. The written evaluations are in harmony with the attitude of the participants throughout the ten sessions.

Unsolicited Comments

Written evaluations are certainly an important tool in the evaluation process. The last criteria by which the seminar was evaluated was by the unsolicited comments of the participants. The unsolicited remarks can add validity to the "inner feelings" that the participants have for the seminar. Three of the group took time to share their sentiments in a card or note to me. The man in our group sent a card saying, "Thanks for teaching me how to strive towards a successful divorce. You have taught me how to become a winner!"

One of the ladies wrote, "I can't thank you enough for this program. I feel we've all made great progress, and I know I wouldn't be as far as I am without it. There is a tremendous need for this program, and people need to know it's available."

One individual in the group had taken art classes, and she made a card with a drawing and wrote the following message: "You take a group of people who feel adrift in a small boat in a big storm and you stand there, like a tree, and assure them that the storm will pass and the boat will reach safe harbor. And they'll be better people for it, too. Oh, you tell them it isn't easy and they have to bail out the boat, fix the holes and navigate; but it can be done, and you help to show us how. I intend to find that safe harbor."

Each of the parts of the evaluation, the FDAS, written evaluations, and unsolicited comments, shows that the participants progressed in their divorce adjustment during the ten sessions of the seminar.

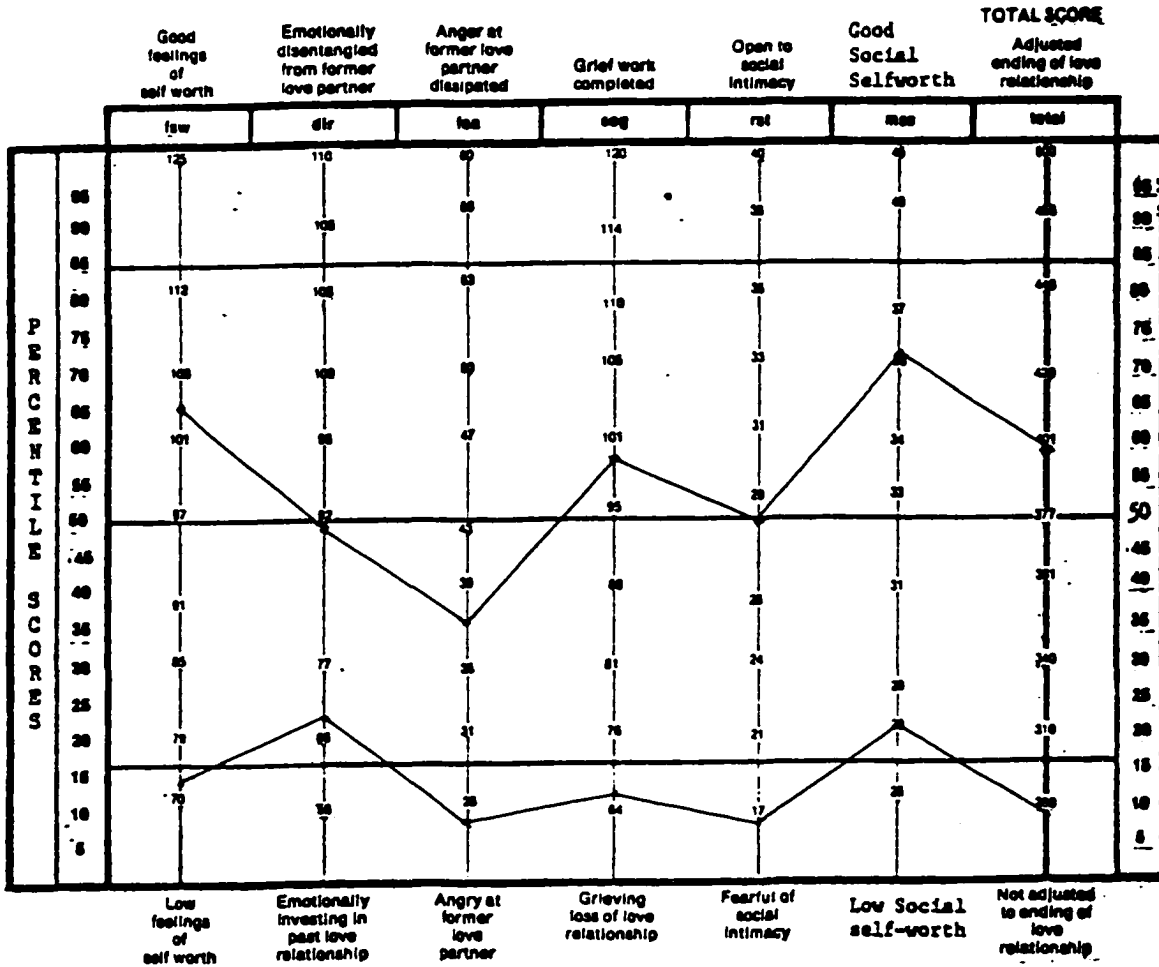
Summary

The positive results of all the research questions based on the FDAS show objective information substantiating growth on the part of the participants. This growth is depicted on the FDAS profile graph (Figure 1, p. 132), which charts the results of the pre- and post-test scores of the EG. The percentile growth which was described in the evaluation of the research questions is visible on this profile. The growth which the CG made is likewise shown in Figure 2, p. 133.

FIGURE 1

FISHER DIVORCE ADJUSTMENT SCALE PROFILE						
Name: EXPERIMENTAL GROUP			#	Facilitator:		
St. Address:				City:		
Pre-Test	State:		Zip:		Post-Test	

The higher your score, the more you approach the values at the top of the profile graph.
 The lower your score, the more you approach the values at the bottom of the profile graph.
 Further explanation of your scores is also given on the reverse side of this page.



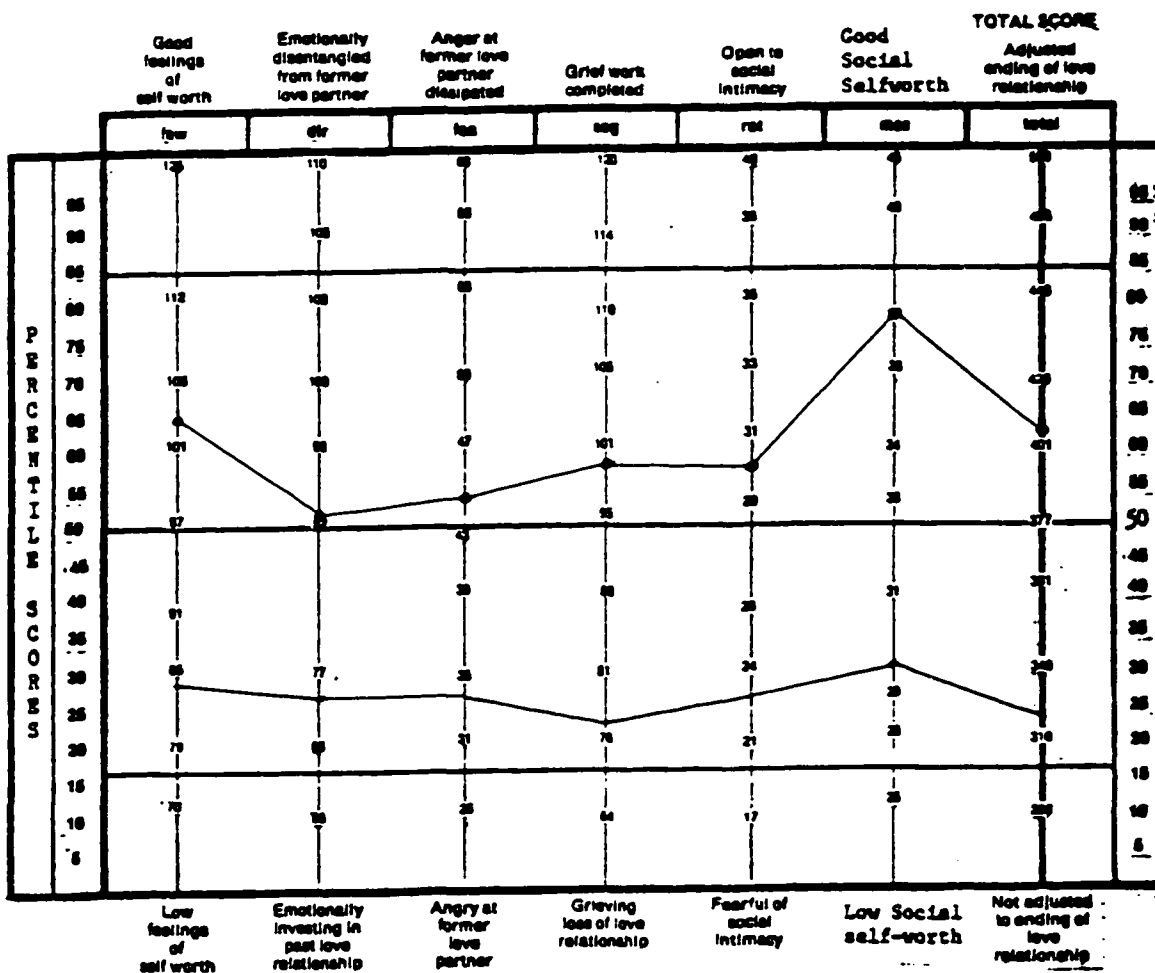
raw scores	fsw	dir	fea	seg	rst	mas	total/gain
post test	103.50	91.50	37.33	99.67	28.67	36.67	397.
pre test	72.67	71.67	24.33	66	16.33	28.17	279.

SOURCE: Family Relations Learning Center
 450 Ord Drive, Boulder, CO 80303
 Copyright Family Relations Learning Center

FIGURE 2

FISHER DIVORCE ADJUSTMENT SCALE PROFILE						
Name: COMPOSITE GROUP			Facilitator:			
St. Address:				City:		
Pre-Test		State:		Zip:		Post-Test

The higher your score, the more you approach the values at the top of the profile graph.
 The lower your score, the more you approach the values at the bottom of the profile graph.
 Further explanation of your scores is also given on the reverse side of this page.



raw scores	low	dir	lea	seg	rat	mas	total/gain
post test	103.49	92.75	44.62	99.55	30.05	37.02	407.48
pre test	83.98	74.02	33.65	77.04	23.25	29.54	321.48

SOURCE: Family Relations Learning Center
 450 Ord Drive, Boulder, CO 80303
 Copyright Family Relations Learning Center

CHAPTER 5

INSIGHTS AND REFLECTIONS, BENEFITS TO MY MINISTRY, CONCLUSIONS, AND RECOMMENDATIONS

Insights and Reflections

Conducting the Divorce Recovery Seminars has been an interesting and enriching learning experience. I began with only a concern for individuals who were struggling through a divorce. I had very little knowledge or insight into the dynamics of helping someone through the crisis of separation or divorce.

Following are some of the insights I have learned from conducting thirty-four Divorce Recovery Seminars during the past four years. My reflections on some of the concepts presented in the manual are also included. Many of these concepts and insights come from reading the books listed in the bibliography, some by trial and error, but most from listening to the many participants who have attended the seminars. My initial training came from attending the Bruce Fisher Divorce Recovery Training Seminar and Lab I Seminar conducted by John Savage.

Separate Seminars Are Necessary for Divorcees and Widows/Widowers.

Divorcees and widows/widowers have each lost a spouse, but they do not relate well to each other in a support group. The widow cannot

understand the anger of the divorcee, and the divorcee does not understand why the widow cannot accept the finality of death and go on with life. The widow/widower has a tendency to place the deceased spouse on a pedestal, while most divorcees are putting the former spouse anywhere but on a pedestal. I have found it to be much more effective to have a separate seminar for those going through separation or divorce.

Not Everyone Going Through
a Separation/Divorce Will
Attend a Seminar.

It was a real shock to me when I very quickly found out that just because people are going through a separation or divorce, it does not mean they will attend a divorce recovery seminar. I had the idea that all I would have to do to have ten people come to the seminar was to find ten people who were going through a separation or divorce. This is not the case at all.

A Person Needs to be Emotionally
Ready to Attend the Seminar.

There are occasions when individuals will pre-register for the seminar but not attend. Some call up a few months later and sign up again. At first I questioned their motivation or responsibility. Later they told me that they were just not ready for a group experience when they originally called, but they were glad they had called the second time. I now make a point of calling all individuals who may have pre-registered for a seminar but did not attend. I let them know when the next seminar will be conducted. It is not unusual for them to sign up and become a very active participant in that seminar.

The Refreshment Break
Is Very Important.

The participants need a break after about an hour and a half because the session can be very stressful and taxing on them. They seem to enjoy just talking with each other while they drink some juice and eat some cake or cookies, which they take turns bringing. Even though there is discussion time during the session, the participants seem to feel much more comfortable sharing with each other during this break. There are always one or two in any particular seminar who will say very little during the sessions but will be very outgoing during the refreshment break. The break is an important function in the process of helping meet the goal of creating a support group. It is not uncommon for me to extend the break beyond the fifteen minutes because so much meaningful discussion is going on among the participants.

Control of the Introductions
Is Important.

The participants' introductions are an important part of the process of building the group identity. Each one needs the opportunity to share with the other members of the seminar group his/her name and to tell briefly about where he/she is in the separation/divorce process. I have learned that if one member of the group, during this first session, expresses extreme anger, it seems to cause some discomfort to the other participants. I suggest that the individuals, if they choose, take up to two or three minutes to tell us a little about themselves and what is happening to them. If they go well over the time limit or share inappropriate information, I just ask a question and then move on to the next participant. It is also

important, after the introductions, that participants realize they are there to work on their own situation and not solve problems which any of the others may have. They can learn from each other, but they should not in any way become discouraged because of the problems others share.

Feelings of Anger Are Very Strong.

Expressions of anger are often vented in an overt and open manner. The anger level is extremely high with many in the group, as the FDAS shows. In one of the previous seminars I decided to talk about anger during the third session but found the resistance to any change in their attitude about their former spouses too great. If I even mentioned the word "forgive" during the first four sessions, they would almost throw me out. Many participants say, "I will never forgive my 'ex.'" I do not confront them with the effects of their attitude, but rather try to create an environment in which they can feel accepted and learn concepts which will in time help them address their angry feelings. I let them know that to feel angry at what has happened to them is a normal feeling, but I may caution them not to let it get them into trouble.

The Blaming/Defending Syndrome Is Common.

I do not hear the words "blaming" or "defending" used, but during the first three sessions at least half of the comments from the participants indicate they are either blaming the former spouse for their problems and the break-up of the marriage or they are defending themselves or their actions. Underneath this blaming/defending is much anger and a normal defense mechanism of protecting self-worth.

The problem is that participants do not make much progress until they move beyond the blaming/defending syndrome.

The Key to Divorce Recovery
Is Responsibility.

This is the most important concept which I learned while conducting the seminars. On the one hand the participants need the freedom to express their feelings which often are very hostile and negative during the first three or four sessions. However, on the other hand, these hostile and angry feelings are inhibiting their acceptance of the reality of the divorce and their ability to take steps to solve their problems. When I can help these individuals begin to accept responsibility for themselves, they begin almost immediately to make changes in their attitudes and actions. Accepting responsibility is essential for their recovery from separation/divorce.

When the participants accept responsibility for themselves, the blaming/defending begins to decrease. The expressions of anger become more realistic, their self-concept improves, and they are able to communicate better with their former spouses. Accepting responsibility for themselves is the key to a successful divorce recovery. This acceptance of responsibility does not mean they are taking the blame for the divorce; it is saying that "I am responsible for myself. I am responsible for my future happiness and success."

The Successful Divorce Concept
Is Significant.

To use the word "success" with the word "divorce" is a new concept to most participants. After the initial shock of contemplating success with their divorce, they respond well to the

idea of progressing through the stations of divorce. They see that they have a choice between a successful divorce or an unsuccessful divorce, and they accept the challenge of having a successful divorce. Their energy and inner strengths are directed toward achieving a positive goal. They realize that for them to be able to function as they would like to, they have work to do and are ready to begin their work.

A Successful Divorce Includes Addressing Religious Issues.

One area that Paul Bohaman does not cover in his six stations of divorce is the religious area. During the thirty-four divorce recovery sessions, approximately 80 percent of the individuals were married by a pastor, rabbi, or priest. The marriage is a religious ceremony, but the divorce is a secular process. Many of the participants express concerns in the religious area. These concerns may involve problems which they are having with their church. There may be feelings of anger toward their church. It is not unusual for people to share the fact that before the divorce they were regular in their church attendance, but since the divorce they have not been to church. This concerns them. Part of helping a person have a successful divorce includes helping them resolve the religious issues of their divorce. So many of the participants expressed concerns and feelings relating to the religious issues, that I identified the religious divorce as the seventh station of divorce.

A Church Can Be a Tremendous Support.

When "church-goers," regardless of the denomination, go through a divorce, their relationship with the church seems to change. In the

previous paragraph I mentioned those who stopped going to church; however, many other participants share that since their separation/divorce they have been attending church much more often. They feel that the church was one of the most important sources of their support and strength. The difference appears to be the attitude of the particular church. When a church is willing to reach out to a person going through a divorce and understand the fears, anxieties, and the trauma which are being experienced and care for this person, the person will respond. He/She will be drawn closer to the church instead of being repulsed by the church.

Before a Person Considers a Remarriage,
He/She Needs to Have Had a
Successful Divorce.

If a person has not successfully addressed each of the stations of divorce (Paul Bohannon's six stations of divorce), he/she is not ready to enter another meaningful, long-term romantic relationship with another person. Until individuals have worked through their feelings of anger or rejection and all the other dynamics of separation/divorce, they will be, to some extent, locked into the old relationship. It seems that churches have only been concerned whether a divorced church member has a "biblical right" to remarry. Included in their religious concerns should be a concern as to whether the church member has had a successful divorce. If a father is still so angry at his former wife that he won't make his regular child-support payments, I question whether he is really ready for a remarriage, whether he has a "biblical right" to do so or not. If a woman is so angry at the former husband that she will not allow the father any court-appointed visitation privileges, is she ready to consider

remarriage? My observation is that a successful divorce in each of the seven stations is essential before any remarriage is considered.

The Facilitator Does Not Have to Have Experienced Divorce but Needs to be a Caring and Understanding Person.

One of my initial concerns was whether a separated/divorced person would relate well or listen to me because I have not been separated or divorced. (I have been married for twenty-five years.) I have found that the participants are more concerned about learning how to understand their own feelings and how to survive their divorce rather than whether the facilitator has been through a divorce. They want to become strong individuals who can survive the crisis.

The Seminar Can Help Those Who Have Been Patients in a Psychiatric Hospital.

The Divorce Recovery Seminar is designed for people who are normally, emotionally healthy but who are going through a crisis in their lives. However, some of the participants have, in their past, been patients in a psychiatric hospital. These individuals usually do not make as much progress on the FDAS; but they do make some progress, relate reasonably well with the group, and are fully accepted by the group.

It Is Important for the Facilitator to Call Each Participant During the First Week.

The homework assignment for each participant the first night is to call at least one group member during that next week. I have found that if I call all the participants during that week, it reduces the

drop-out rate to almost zero. Perhaps this is because they are able to express concerns which they may have or ask questions which they did not ask. It may be they feel the facilitator really does care and they are able to get better acquainted on the phone. Whatever the reason, it is important to call the participants during the first week.

A Balance Between Male and Female Participants is Important.

It is difficult to recruit an equal number of male and female participants, but the closer the male-to-female ratio, the better the results have been in the past. Of the thirty-four previous seminars, the two which stand out in my mind as being the best have had nearly as many men as women. When the ratio is even one-fourth male, the seminar is much more dynamic than if there is only one male to five or more females. When two or more men are sharing their insights and viewpoints concerning what they are experiencing during their divorce, it creates a much more conducive environment for each one in which to grow. I will conduct a seminar if there are no men, but I do not feel it is ever as successful as it would have been if there had been even one male participant.

Benefits to My Ministry

The goal for this project was to prepare a manual for a Divorce Recovery Seminar. The basic reason was to expand my capacity as a minister and to function more effectively to the church and community. I needed to develop added skills to meet the emotional as well as spiritual needs of individuals who are experiencing the trauma of separation/divorce. This doctoral project has provided the following benefits to my ministry.

Increased My Ability to Conduct
a Divorce Recovery Seminar

The primary benefit to my ministry is that I now feel competent to conduct an effective Divorce Recovery Seminar to help meet the needs of church members as well as community people who are experiencing divorce.

Created a Deeper Insight into
the Emotional Needs of Those
Experiencing Separation/Divorce

When I reflect back on my past ministry, I am aware of times when I attempted to help church members who were going through divorce; however, due to lack of the basic skills and concepts, I was not able to be the support they needed. Now as a result of this doctoral project, I feel capable of understanding the dynamics of divorce and how to effectively assist individuals through the stages of divorce. When a church member needs my help because of a failed marriage, I am better able to help bear that burden with him or her.

Improved My Marriage
Counseling Skills

As a result of working with people whose marriages have failed, I have encountered many of the reasons for marital failure. This has made me more sensitive to the dynamics of a happy marriage. I am more acutely aware of the hazards and potential hazards facing married people and therefore better able to help couples recognize their situation and make the necessary adjustments. Participants have said in our Divorce Recovery Seminars that if they had known the information presented in the seminar five years ago they would not be

in a divorce. Now I can present this information to troubled couples who can use it to save their marriage.

Improved My Sermons

I believe that working with the Divorce Recovery Seminars makes my sermons more practical. My sermons are directed more to meeting the problems which are encountered in everyday lives. I have always tried to accomplish this in my sermons, but this project has given an added dimension to my scope of experience.

Conclusions

Following are the conclusions I have drawn as a result of my experience with the Divorce Recovery Seminars:

1. The Divorce Recovery Seminar and manual have been shown to be an effective tool to providing growth in divorce adjustment through the divorce process as measured by the FDAS.
2. The two areas of self-worth and grief work completed were shown to be the areas in which the participants exhibited particularly significant growth and development during the seminar.
3. The participants' own personal evaluations state their satisfaction with the effectiveness of the seminar.
4. The initial goals of this doctoral project have been a success.

Recommendations

It is recommended that:

1. The conclusions of this study be considered with caution until the results of this study are replicated by further testing with the following revisions:

- a. This study be replicated with a larger research sample which would add more validity to the study.
 - b. This study be replicated by a facilitator other than myself.
 - c. This study be replicated and compared to the results of a non-structured group of similar time structure.
2. This study be replicated among a Seventh-day Adventist population and the results compared to the experimental and composite groups.
 3. Follow-up studies and the FDAS be done on an annual basis (for three years) for the experimental and composite groups.
 4. Information gained in this study be communicated to the church leaders and pastors at pastoral conferences and the PREACH seminars conducted by Ministry magazine.
 5. Pastors be trained to conduct Divorce Recovery Seminars in order that it can be part of the outreach program of the church to the community.
 6. The church leadership study how this and similar material can be used to foster an environment of genuine caring, trust, and love to facilitate the restoring of individuals involved in divorce to a loving relationship with God and the church.
 7. That further study be done into what is involved in a successful religious divorce and how it can be accomplished as part of a redemptive ministry.
 8. That greater effort be made by the Seventh-day Adventist Church leadership and pastors to nurture the families of the church and teach the dynamics of marriage to minimize the need for Divorce Recovery Seminars.

APPENDIX

FISHER DIVORCE ADJUSTMENT SCALE

HELPFUL HINTS FOR COMPLETING THIS SCALE ACCURATELY

NOTE: Please use No. 2 pencil to fill out computer answer sheet.
Your answer sheet is coded with a number to insure confidentiality.

STEP 1. Print your name, address, city, zip code, date, and phone on the answer sheet.

STEP 2. YOUR AGE. Write in your age vertically to the left of the equal signs, and darken the appropriate spaces as shown in the example below.

EXAMPLE:

	0	1	2	3	4	5	6	7	8	9
2	=	=	=	=	=	=	=	=	=	=
9	=	=	=	=	=	=	=	=	=	=

STEP 3. MONTHS SEPARATED. Decide which of your love-relationships that have ended or a ending that you will be thinking of when you complete this Scale. On the answer sheet write vertically to the left of the equal signs how many months you have been separated from the love-partner. Mark both numbers zero if you are not separated. Darken the appropriate spaces. See examples below:

EXAMPLES:

Not separated	Separated less than 10 months	Separated over 10 months																																																																		
0 1 2 3 4 5 6 7 8 9	0 1 2 3 4 5 6 7 8 9	0 1 2 3 4 5 6 7 8 9																																																																		
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STEP 4. PERSONAL DATA. Read the following statements and mark your response on the answer sheet by darkening the appropriate space.

A. I am

1. female
2. male

B. I am thinking of the following love-relationship that has ended or is ending while I complete this Scale (Recheck STEP 3 above).

1. my recent marriage
2. my recent living-together love-relationship
3. my recent non-living-together love-relationship
4. other

C. My legal status in this love-relationship is

1. not applicable
2. not separated
3. separated but no one has filed
4. one or both of us has filed
5. legally separated
6. final decree has been granted

D. I was in this love-relationship

1. less than one year
2. one to five years
3. six to ten years
4. eleven to fifteen years
5. more than fifteen years

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- E. Our yearly joint income was
1. not applicable
 2. less than \$5,000
 3. \$5,001 to \$15,000
 4. \$15,001 to \$25,000
 5. more than \$25,000
- F. We had the following number of children from this love-relationship
1. none
 2. one
 3. two or more
- G. The custody of these children is (mark more than one if necessary)
1. in my custody
 2. in his/her custody
 3. we have joint custody
 4. children are separated with split custody
 5. children are of legal age
 6. no children
- H. I have used these professional services to help adjust to the ending of this love-relationship (mark more than one if necessary)
1. none
 2. divorce adjustment class
 3. personal growth classes or workshops
 4. individual or group therapy
 5. counseling with minister, priest, or rabbi
 6. other
- I. Who decided to end this love-relationship?
1. I did
 2. S/he did
 3. mutual decision
- J. I have been married (include important living-together love-relationships)
1. once
 2. twice
 3. three or more times
 4. never
- K. My parents
1. did not separate and/or divorce
 2. separated and/or divorced when I was under thirteen years of age
 3. separated and/or divorced when I was a teenager
 4. separated and/or divorced after I became of legal age
 5. other
- L. I am presently
1. remarried
 2. in a living-together love-relationship
 3. in a non-living-together love-relationship
 4. not in an important love-relationship

GO ON TO NEXT PAGE

- M. My level of education is
1. did not complete high school
 2. high school graduate
 3. vocational training and/or attended college
 4. college degree
 5. college graduate degree

- N. I belong to the following race
1. Caucasian
 2. Negroid
 3. Spanish-American
 4. Oriental
 5. Other

STEP 5. The following statements are feelings and attitudes that people frequently experience while they are ending a love-relationship. Keeping in mind the love-relationship you checked in STEP 3 above, read each statement and decide how frequently the statement applies to your present feelings and attitudes. Mark your response on your answer sheet. Do not leave any statements blank on your answer sheet. If the statement is not appropriate for you in your present situation, answer the way you feel you might if that statement were appropriate.

The five responses to choose from on the answer sheet are:

1) almost always 2) usually 3) sometimes 4) seldom 5) almost never

1. I am comfortable telling people I am separated from my love-partner.
2. I am physically and emotionally exhausted from morning until night.
3. I am constantly thinking of my former love-partner.
4. I feel rejected by many of the friends I had when I was in the love-relationship.
5. I become upset when I think about my former love-partner.
6. I like being the person I am.
7. I feel like crying because I feel so sad.
8. I can communicate with my former love-partner in a calm and rational manner.
9. There are many things about my personality I would like to change.
10. It is easy for me to accept my becoming a single person.
11. I feel depressed.
12. I feel emotionally separated from my former love-partner.
13. People would not like me if they got to know me.
14. I feel comfortable seeing and talking to my former love-partner.
15. I feel like I am an attractive person.
16. I feel as though I am in a daze and the world doesn't seem real.

GO ON TO NEXT PAGE

1) almost always 2) usually 3) sometimes 4) seldom 5) almost never

17. I find myself doing things just to please my former love-partner.
18. I feel lonely.
19. There are many things about my body I would like to change.
20. I have many plans and goals for the future.
21. I feel I don't have much sex appeal.
22. I am relating and interacting in many new ways with people since my separation.
23. Joining a singles' group would make me feel I was a loser like them.
24. It is easy for me to organize my daily routine of living.
25. I find myself making excuses to see and talk to my former love-partner.
26. Because my love-relationship failed, I must be a failure.
27. I feel like unloading my feelings of anger and hurt upon my former love-partner.
28. I feel comfortable being with people.
29. I have trouble concentrating.
30. I think of my former love-partner as related to me rather than as a separate person.
31. I feel like an okay person.
32. I hope my former love-partner is feeling as much or more emotional pain than I am.
33. I have close friends who know and understand me.
34. I am unable to control my emotions.
35. I feel capable of building a deep and meaningful love-relationship.
36. I have trouble sleeping.
37. I easily become angry at my former love-partner.
38. I am afraid to trust people who might become love-partners.
39. Because my love-relationship ended, I feel there must be something wrong with me.
40. I either have no appetite or eat continuously which is unusual for me.
41. I don't want to accept the fact that our love-relationship is ending.
42. I force myself to eat even though I'm not hungry.
43. I have given up on my former love-partner and I getting back together.
44. I feel very frightened inside.
45. It is important that my family, friends, and associates be on my side rather than on my former love-partner's side.

GO ON TO NEXT PAGE

1) almost always 2) usually 3) sometimes 4) seldom 5) almost never

46. I feel uncomfortable even thinking about dating.
47. I feel capable of living the kind of life I would like to live.
48. I have noticed my body weight is changing a great deal.
49. I believe if we try, my love-partner and I can save our love-relationship.
50. My abdomen feels empty and hollow.
51. I have feelings of romantic love for my former love-partner.
52. I can make the decisions I need to because I know and trust my feelings.
53. I would like to get even with my former love-partner for hurting me.
54. I avoid people even though I want and need friends.
55. I have really made a mess of my life.
56. I sigh a lot.
57. I believe it is best for all concerned to have our love-relationship end.
58. I perform my daily activities in a mechanical and unfeeling manner.
59. I become upset when I think about my love-partner having a love-relationship with someone else.
60. I feel capable of facing and dealing with my problems.
61. I blame my former love-partner for the failure of our love-relationship.
62. I am afraid of becoming sexually involved with another person.
63. I feel adequate as a fe/male love-partner.
64. It will only be a matter of time until my love-partner and I get back together.
65. I feel detached and removed from activities around me as though I were watching them on a movie screen.
66. I would like to continue having a sexual relationship with my former love-partner.
67. Life is somehow passing me by.
68. I feel comfortable going by myself to a public place such as a movie.
69. It is good to feel alive again after having felt numb and emotionally dead.
70. I feel I know and understand myself.
71. I feel emotionally committed to my former love-partner.
72. I want to be with people but I feel emotionally distant from them.

GO ON TO NEXT PAGE

1) almost always 2) usually 3) sometimes 4) seldom 5) almost never

73. I am the type of person I would like to have for a friend.
74. I am afraid of becoming emotionally close to another love-partner.
75. Even on the days when I am feeling good, I may suddenly become sad and start crying.
76. I can't believe our love-relationship is ending.
77. I become upset when I think about my love-partner dating someone else.
78. I feel I have a normal amount of self-confidence.
79. People seem to enjoy being with me.
80. Morally and spiritually, I believe it is wrong for our love-relationship to end.
81. I wake up in the morning feeling there is no good reason to get out of bed.
82. I find myself daydreaming about all the good times I had with my love-partner.
83. People want to have a love-relationship with me because I feel like a lovable person.
84. I want to hurt my former love-partner by letting him/her know how much I hurt emotionally.
85. I feel comfortable going to social events even though I am single.
86. I feel guilty about my love-relationship ending.
87. I feel emotionally insecure.
88. I feel uncomfortable even thinking about having a sexual relationship.
89. I feel emotionally weak and helpless.
90. I think about ending my life with suicide.
91. I understand the reasons why our love-relationship did not work out.
92. I feel comfortable having my friends know our love-relationship is ending.
93. I am angry about the things my former love-partner has been doing.
94. I feel like I am going crazy.
95. I am unable to perform sexually.
96. I feel as though I am the only single person in a couples-only society.
97. I feel like a single person rather than a married person.
98. I feel my friends look at me as unstable now that I'm separated.
99. I daydream about being with and talking to my former love-partner.
100. I need to improve my feelings of self-worth about being a wo/man.

THE END

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