

# Building An Effective and Sustainable Healthy Marriage Education Ministry: 10 Nuts and Bolts

Sherod Miller

*Interpersonal Communication Programs, Inc., Evergreen, Colorado*

Roy Anderson

*Christian Faith Center, Seattle, Washington*

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*With marriages critical to society, couples need to be educated in how to prepare for and maintain healthy marital relationships. The church is an excellent place to offer healthy marriage education as part of its ministry to families. For a marriage education ministry in a church to be successful and sustainable over time, a systemic approach is needed. The article describes 10 components of a system that work together for a vital, ongoing marriage ministry in a congregation. An example of a successful healthy marriage education ministry is provided.*

Our culture is beginning to recognize that healthy marriages are critical to society and benefit everyone involved—husband and wife, children, and the community at large (Waite & Gallagher, 2000). Marriage counseling is important for the hurting couples but cannot cover all the need for developing viable marital relationships. Preventive approaches are necessary, and this involves educating couples in how to prepare for and maintain healthy marriages. No better place than the church exists to offer such education as a part of its ministry to families.

As an institution, the church has a long history of valuing and holding up marriage. Local churches, which recognize that marriage is an area for ministry, provide a natural context. Besides being the setting where partners begin their marriage, with their wedding, churches can offer couples a community for ongoing support and continuous growth. In

addition, they have built-in resources for a time- and cost-effective ministry.

## **Ten Nuts and Bolts for Success**

Since churches hold the best potential for offering healthy marriage education, it makes sense to consider what goes into a ministry of this nature for it to be successful and sustainable over time. The 10 “nuts and bolts” below describe a systemic approach and commitment that can ensure an effective and enduring marriage education ministry in a congregation. Together these components comprise a system, which suggests all the various parts are important—they work in concert.

### *1. A Vision*

“Where there is no vision, the people perish” (Prov. 29:18, KJV) A marriage education ministry in a church requires a vision. To create that vision, an individual or small group must reflect on and

discuss the picture they want to see of marriages. Further, their vision has to be articulated and developed into a written congregational marriage-mission statement.

For example, the vision might be to produce vitalized marriages. These may be defined as loving, caring, mature, and collaborative relationships that display the fruit of the Spirit. Growing out of the vision, goals are set and policies established regarding the marriage education ministry for the church.

Those who set the goals for the ministry must think of what needs to be accomplished to attain the vision. In so doing, they may consider goals that take into account marriages at various stages over a lifetime, for instance, during pre-marriage, early marriage, marriages of many years, empty-nest marriages, and so on. Marriages change and can grow, so goals should be set that address these dynamics. It is also helpful to be specific about how many couples to reach in a year's time. The goals are best written, making it possible to see if they are reached.

Also, as part of the goal setting, it is important to include development of volunteer leader couples for the congregation. The leader couples can allow the widening of the marriage ministry, helping it to be sustainable, without requiring staff that does everything. These couples continue to strengthen their own marriages, while they teach and coach other couples in various aspects of the programming. As couples give away something they have learned, they themselves grow. In addition, these leader couples provide the difference, for example, between offering a once-a-year retreat or seminar that does not have the capacity to be sustainable for the long-term and guiding an ongoing ministry that can help meet needs which arise in marriages

on a regular basis.

To help the vision come to pass, a church must establish policies regarding the ministry. For instance, one policy can refer to pre-marital education: A couple getting married in the church or by one of the pastors has to participate in a pre-marital education program approved by the church. This sets the expectation that marriage is something for which to prepare. It also opens the idea that in order to maintain a strong relationship over time, a couple can learn skills and apply principles, which the church is willing to teach. Other examples of a policy would be that volunteer leader couples must first participate in a training program they intend to teach and take actual instructor training for it.

## *2. A Plan.*

Besides a vision with accompanying goals and policies, a plan must be developed for the marriage ministry. The plan shows what needs to be put in place, who must be involved, and what resources are required in order to reach the goals. It also includes the steps, the sequences, and the timelines. Here it is important to think systemically, broadly, and longer term.

Parts of the plan should include pre-marital preparation, marriage development, ongoing couple support groups, and a resource for marriage counseling. If marriage counseling is unavailable by a staff person at the church, it is important to network with a local Christian counseling center or therapists as backup to the marriage education offered by the church. Another aspect of the plan is to determine how to identify, develop, and gain commitment (for a specific time period) from couples desiring to serve as leaders or mentors to others.

In this process, the planners establish

a healthy marriage education track for the church. Programs can be set up according to marital stage, the calendar, retreat times, etc. Part of the plan is to decide what type of commitment to the program to expect from couples getting married. In the case of pre-marital couples, for example, a time requirement is set for a year prior to the marriage for preparation and a year afterward for follow-up activities.

The person or group doing planning chooses the marriage education programs for the church to offer. This takes thought and study to select from available options for reaching the goals. A successful marriage ministry must contain sound programming that is proven over time, and biblically and theologically congruent. A chosen program needs a curriculum design that can be used consistently by various teachers so it does not depend on just one individual carrying out the work. Whatever is selected should be well researched and tested with couples and instructors in other places. Such courses are available for churches to mold into their particular programming needs without having to recreate them.

A local congregation has to take ownership of the marriage ministry and design it to fit its community. Perhaps a church has pieces of a program going already. Instead of changing or dropping what is established, the planners consider how to merge the aspects currently in place into the bigger plan, or they determine how to add new areas to an existing program.

For example, if a church already has part of a pre-marital program going, such as providing an inventory and giving feedback on it for couples, it is fine to keep that part but add a communication skills course. For the course, the church may combine the pre-marital couples with already-married couples. Both kinds

of couples give to one another. The pre-marital couples discover the importance of *learning* skills right at the start and the difficulty of *unlearning* poor communication behavior. The couples that have been married for a while discover once more the pleasure of simply being together and the joy of learning as partners. If the usual approach to ministry for married couples is to offer a retreat once a year, a plan may be to broaden it to invite couples to the communication skills course. A future retreat could be for participants of the group to receive additional practice with further coaching on their skill use.

As part of the plan, a schedule for the classes should be set a year in advance. This allows couples desiring to participate to anticipate and fit a program or a retreat into their own schedules. It shows that the marriage education ministry is an integral part of the overall church ministry. Plus, this long-term approach allows promotion and marketing to be organized as well.

### *3. Buy-In from the Top—the Senior Pastor and Church Leaders*

The strong advocacy of the senior pastor is a critical ingredient for a marriage education ministry to be a success over the long term. The senior pastor needs to proclaim the importance of marriage from the pulpit. This person leads by example and even participates in aspects of the programming with the spouse to demonstrate support. The senior pastor lets the board (or leadership group) know the marriage education ministry has approval from the top.

Possible resistance from a pastor can stem from several sources: concerns that the pastor and spouse have about the quality or visibility of their own marriage; fears about conceivable negative results of the program; or reluctance about com-

peting priorities and resources. To overcome initial hesitation, a marriage ministry can begin small, gain credibility, and then garner the pastor's full support.

In many churches, the senior pastor does not typically teach the marriage education classes. If the pastor does so, this most likely occurs at the beginning to get the classes going, and then another person (or leader couple) takes over the responsibility for continuation. It is not important that a senior pastor actively delivers the programming, but that the pastor sees to it that well-qualified people carry out the work.

It also helps to receive support from the church elders or board. If at all possible, invite couples in which one of the partners serves in a leadership capacity for the church to participate in a program as it gets started. This will provide understanding from them that can be useful as the marriage ministry goes along. An added bonus for the church is that the leadership group knows the communication skills (assuming such a course is part of the plan), and the members share a framework and apply the same processes for issues they must resolve.

#### *4. A Principal Champion and Coordinator*

For a church to have an ongoing marriage ministry, it takes a champion. This is someone with passion, drive, time, and the abilities to initiate, deliver, and leverage an educational process (not just marriage counseling) for the congregation. The champion is a person who understands and can communicate the vision to decision-makers in the church and potential participants in the programs. This person displays the energy and talent to promote and work the various parts while seeing that others are being trained for future mentoring. The

champion plans, orchestrates, coordinates, and keeps an eye on the vision and goals for the marriage ministry.

The champion could be a person on the church staff, such as one of the pastors or a marriage and family educator or counselor. It could be a congregational member from one of the helping professions. The champion needs to have healthy family relationships.

Whoever the person is, he or she would be the first one in the church to get certified in new programs being offered, to teach courses, and to identify and prepare leader couples. The preparation may be to train, coach, and back-up the leader couples or to see that they receive any required instructor training. When the champion is a staff person, he or she continues to coordinate the programming and see to it that it runs smoothly administratively, even when leader couples do some of the teaching.

The important thing is that the church has a champion with the heart, competence, and congruence to carry the marriage education ministry forward. If a person being considered for this position really wants to focus on therapy rather than provide education, the marriage education ministry will not go far, so it is essential the person has a passion to teach and disciple others.

#### *5. Volunteer Leader Couples*

A successful marriage education ministry is labor intensive, and the more the ministry helps couples and families, the more other couples will desire to participate. It can become a challenge for the church to maintain the momentum. This is where volunteer leader couples allow growth of the ministry with time and cost effectiveness.

Several of the previous items of these "nuts and bolts" refer in some way to volunteer leader couples, which emphasizes

the importance of including these couples in a marriage ministry. These leader couples are very significant people in ensuring a vibrant and full program, with ongoing sustainability. They allow the champion or main marriage educator the freedom to build and develop other parts of the ministry as well as give more flexibility and expansion to the programming offered.

Leader couples are selected from those couples blessed personally by participating in the marriage education ministry. They are mature partners who have ability, or apparent potential, for coaching other couples in the classes and for teaching effectively. These leader couples display integrity and congruence in their own relationships so that other congregational members respect them. They maintain a vital and growing relationship themselves (which their couple leadership encourages anyway). Generally, once selected and trained, they must be willing to volunteer for at least two years in the marriage education program.

One process for working with a leader couple begins with the main marriage educator nominating and inviting them, once they have completed a marriage education program in the church. Sometimes a couple will volunteer for this service following a class they have taken. In any case, the couple working toward leading would assist with an upcoming class by helping to coach other couples and possibly demonstrate a skill without doing the actual teaching. This process could be repeated with another class. Then they (or one partner) could do a presentation yet not take full responsibility for the class. Next, they could co-teach the class with another leader couple. By this point, it is best if a leader couple actually takes the instructor training for the class they will teach. This process also suggests that multiple leader couples be

involved so that the time commitment and responsibility for coaching is not overwhelming for the volunteers.

Another option for a church in which the pastor or another staff person does not have time to teach classes is to choose a volunteer leader couple with the qualities given above to attend the instructor training of a program at the start. Depending on the circumstances, the pastor may also wish to attend the training to know what is involved and to be supportive. The point is that using leader couples allows a broader, richer program than might be possible with one person doing everything. A situation such as this might occur when the pastor, working with a pre-marital couple, gives the feedback on a pre-marital inventory and has the partners take a communication skills class from a leader couple.

#### *6. Dedicated Resources*

A successful marriage education ministry requires resources—people, training, materials, facilities, and funding—and a method for acquiring them. Once the vision is created and the overall plan outlined, gathering what it takes for implementation becomes important. Also, knowing the available budget and fund-raising options helps direct the energy.

Identifying the people resources, such as staff or volunteers, is paramount, along with estimating the time and activities involved for each. Planners must also get information on costs for instructor training and materials for the teachers and participants of the programs. Figuring out what is necessary for promotion and marketing to the couples in the congregation—and in the community, if the ministry is open to others—has to be accomplished. Planners may also consider whether a computer program would be a useful resource, for example, a contact-

manager software program to help keep track of and to contact potential couple participants.

Programs will require facilities, such as a room large enough for courses taught. A possible decision to provide childcare services during certain parts of the programming involves resources, too.

A counseling center for back-up services is an essential resource. Sometimes a couple or one partner seeking help from the church marriage education program may require other counseling instead of, or in addition to, a class, especially if the couple is in heavy conflict. Having such a resource available can prevent one couple from draining the energy out of a program.

The church must dedicate the resources for the marriage education ministry and agree to the way funding will be done. For instance, portions of the programs may be fee-based for the participants and other portions covered by the church (such as staff costs). Generally, it works best to have participants pay some part of the program they receive, because by paying they value it more. Sometimes a financial sponsor or sponsors can be found to invest specifically in various parts of the marriage ministry or to fund partial scholarships for couples in need. Perhaps volunteers could help with childcare during the programming.

When a church recognizes the value of a marriage education ministry for its families with backing by the senior pastor and energy from the champion, it is able to find and dedicate the resources for the ministry.

### *7. Promotion and Marketing Approaches*

Once the marriage education ministry and the specific programming have been designed, a long-term plan for marketing must be designed and implemented. If courses and activities are scheduled a year

in advance, timelines can be set for the various types of activities to get the word out, create interest, and generate the desire to participate.

Within the congregation, ways to market the program include using the weekly bulletin for announcements of classes and activities, airing short informational videos, providing an informational table with posters, brochures, or flyers in an entry area (and of course, someone there to answer questions). If the church has a website, activities can be posted and described on that. Another promotional activity, once programming is underway and couples have benefited, is for selected couples to give testimonials to groups or the congregation. Word of mouth is one of the best kinds of promotion.

It is particularly worthwhile for men to tell other men about what they have experienced in couple workshops and about the positive differences that have been made in their marriages and families. For instance, they can give testimonials to men's groups about the value of the programming. Gaining the confidence of males is a real plus.

As couples express interest in and participate in any of the marriage education activities, their names can be added to a computer-based contact manager program. With contact manager software, confirmation or follow-up notes can be sent. In addition, using such a software provides another way to alert couples of advanced classes, upcoming retreats, and other related activities.

If the marriage education program is available to those outside the congregation, ways to market to the community include lawn signs with drive-by visibility and announcements in newspapers or the radio. Encouraging satisfied class participants to spread the word helps as well.

### *8. Point Persons*

To carry out any program successfully requires positive administrative support. This involves persons on the frontline, who answer the telephone, mail, or e-mail. These people must be knowledgeable about the programming, have up-to-date information about general content, times, dates, cost, location, etc. In addition, such people need to be enthusiastic about the marriage ministry, projecting confidence in the programming activities. These people in supporting roles do follow-through, such as sending out the brochure and agreement form or passing couple names to class instructors who answer further questions and who establish learning agreements with participants.

Often at the beginning of the programming, whoever teaches may do everything, but as time goes along, the administrative part can be delegated. The key is keeping such people fully informed and positive, or prospective couples can be lost easily.

### *9. Logistics*

Handling logistical details helps a program flow smoothly. Someone must reserve meeting space, order couple materials, hold learning-agreement talks with couples, and collect fees. Also, someone has to locate any necessary professional back-up, such as counselors, if the need arises. All the logistics have to be identified, and the responsible persons assigned.

### *10. An Attitude of Giving/Passing On to Others*

Marriage education programs change lives and impact families in significant ways. Couples increase satisfaction with their relationship and find more enjoyment in their companionship. Families do better together. Friendships with other couples evolve, and these reference groups

support one another.

As these things happen, a congregation also receives benefits. The church membership grows or is retained as couples connect and feel more at home. Yet something else often happens when couples want to continue a vibrant, sustainable marriage education ministry. They develop the attitude of giving back or passing on to others.

The attitude of turning the blessing around may be caught as much as expressly taught. However, opportunities need to be shared for ways participant couples can serve other couples in small and helpful ways. With a structured program, situations arise for couples that have completed a course or activity to give to others. The couples can serve as coaches (and some even eventually as teachers) in upcoming programs, mentor other couples, invest resources for the church and outreach ministries, or be cheerleaders for the programs. If instructors and the congregational culture establish the attitude of "give and it shall be given," the past participant couples that give service will find they reap further benefits themselves, such as gaining more skill, knowledge, understanding, caring, or compassion. They develop a sense of empowerment and ownership of being part of the ministry.

### **Conclusion**

All 10 of these system features must be present for a marriage education ministry to grow and thrive in a church. They are the nuts and bolts that hold the program together and make the vision become a reality. They may not necessarily be fully developed at the launch of the ministry, but every one of them must be attended to in some measure for the ministry to continue successfully. Because they work as a system, all are important, and a weakness in one area ultimately harms the

others. As time passes, if any one of them is omitted or ignored, the marriage education ministry will falter and suffer. However, if each part of the system is attended to, the ministry will flourish. Recognizing the various parts and knowing their interconnectedness can help interested parties in the church identify what must be developed or what has hampered a marriage-ministry program in the past. Seeing the 10 as a system can give direction or provide a guide for taking a current ministry to new heights.

For a worksheet to guide your congregational planning for a healthy marriage education ministry, contact Interpersonal Communication Programs, Inc., at 1.800.328.5099.

### **Example of Marriage Education Ministry**

The following diagram represents the elements of the marriage education ministry of the church where Roy Anderson serves as an associate pastor and a counselor. Roy has been the principal champion and initiator of this ministry since its inception in the congregation.

Roy's role had been to provide counseling for the church, and his early mission in offering marriage education classes was simply to cut down on his counseling load. Instead of removing any ongoing programming in the church, he decided to conduct a new class focusing on building communication skills. Several elders wanted to get to know Roy better and chose to participate in the first class he held. They provided the buy-in, along with the passion and desire to create a wider vision. Once the marriage education ministry showed success, the senior pastor gave full support.

The vision of the marriage education ministry in Roy's church is (1) to build strong marriage relationships by equipping couples to have effective

communication and (2) to train and empower vitalized couples so they in turn serve as leader couples to other couples. The couple leadership aspect is key, so the ministry is sustainable as it continues to grow. The church has also participated with other faith communities in the region to sign a covenant agreement, indicating that only couples going through a pre-marriage program may be married in the church.

As part of the marriage education ministry plan, Roy uses program materials that allow couples to resolve their own issues, so they do not need to look constantly to him as a counselor to do so. He applies Ecclesiastes 10:10 (NIV): "If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success." In terms of communication, this means if someone works at communication "with a dull ax," he or she will just chop harder and be more intense; however, skill will bring success.

Roy has chosen programs to assess strengths and growth areas and to teach communication skills. He uses PREPARE/ENRICH and COUPLE COMMUNICATION (CC) because they fit his requirements of being well-researched educational programs, and they blend very well with one another. PREPARE ([www.lifeinnovation.com](http://www.lifeinnovation.com), 1.800.331.1661) offers assessment with interpretation, and CC ([www.couplecommunication.com](http://www.couplecommunication.com), 1.800.328.5099) provides instruction in skills and conflict resolution. Pre-marital couples take the PREPARE Inventory, and couples involved in marriage counseling take the ENRICH Inventory. Both types of couples take CC classes. Couples in counseling do this once their counselor thinks they are ready and when they agree to participate in the class. Since this is an educational model, other couples from within and without the congregation, as

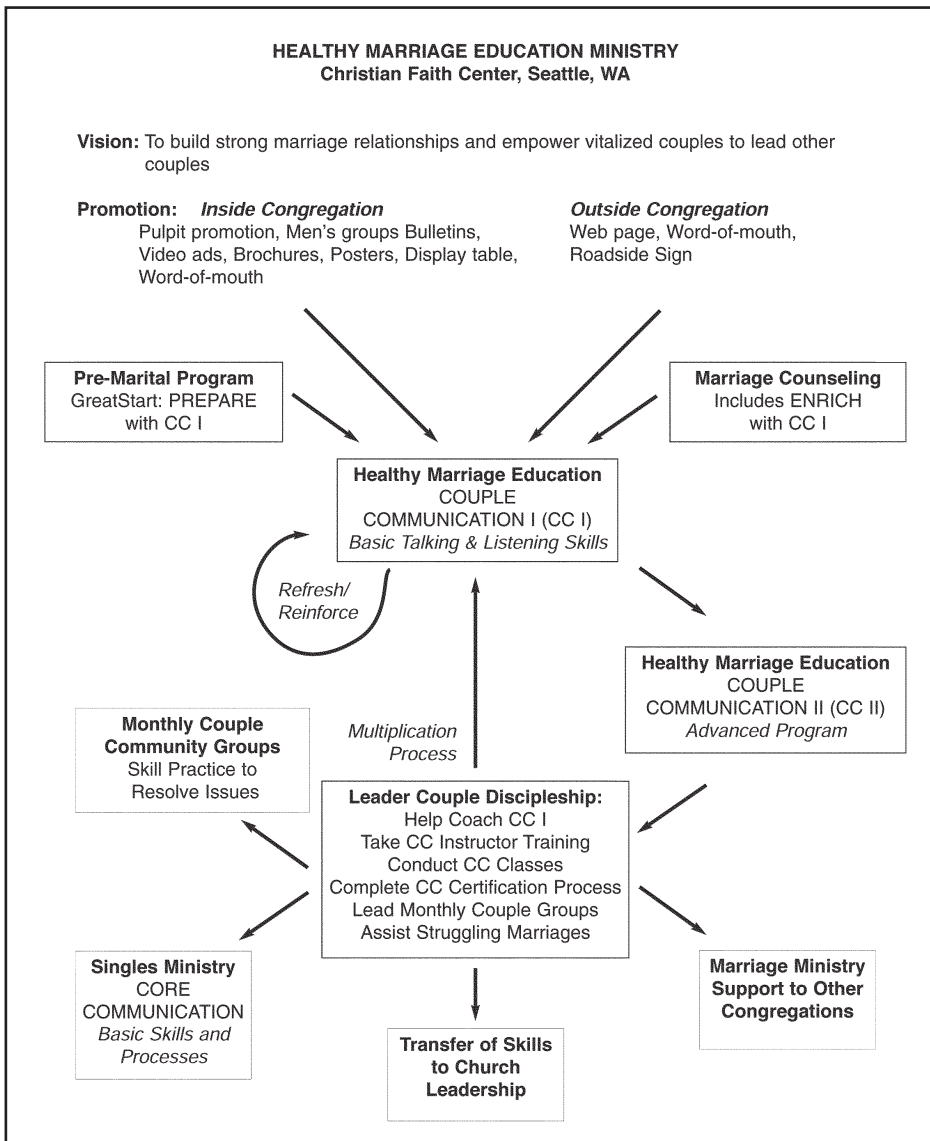
a result of promotional and marketing activities, take part in the CC classes, too.

In Roy's congregation, the CC I classes are offered regularly four times per year, and CC II two times a year. These classes are all promoted within the church through announcements, posters, video spots, and a person answering questions and providing brochures at an information booth. Since the program has been underway, word of mouth has generally

been the best means of promotion.

Men's groups have been excellent places to recruit. Roy works with these groups and asks a man who has previously participated in the program to give a testimonial. Once men encourage other men to attend the program, their wives have been happy to take the class with them.

For marketing outside the congregation, the church uses a roadside sign to



advertise upcoming classes. Programs are also listed on web pages. Classes fill quickly, so other kinds of advertising have not been necessary. It is especially with these outside couples that point persons are knowledgeable about details and welcoming to the programs.

Some couples recycle through CC I to refresh and reinforce their learning or to help with coaching in their goal of becoming more skilled at leading and mentoring other couples. Other couples go on to the advanced program of CC II. Some join monthly couple groups in which they practice and use skills to deal with day-to-day issues.

A multiplication process occurs, and couples that participate in the leader couple discipleship program that Roy conducts make this work in practice. He chooses people with vital marriages who are respected by the congregation and who can influence and who possess coaching and teaching abilities. They do a variety of activities, which involves their continued learning (some even going on to become certified in CC instruction themselves). Some couples teach the CC I classes, and others simply assist as coaches. Still others lead monthly couple groups for continued skill practice. Mentors help with those in struggling marriages. In all of this, their own marriages grow.

Since people in leadership positions in the church have usually taken these classes, the skills sets learned have become part of the way the church leaders carry on their discussions and address issues. This has been a valuable fruit of the marriage-education ministry. In addition, the senior pastor, church leaders, and leader couples have taken the ENRICH Inventory to discover where they can develop in their relationships. The marriage education ministry is valued, and the resource needs are taken seriously.

The skills are also taught to people in a singles ministry through CORE COMMUNICATION, a communication skills program for individuals rather than couples.

Over the years, as couples tell of benefits they have received from the programs, Roy has gently urged them to pass the blessings on in ways they can. Through couples choosing to give back and share their learning, the ministry has spread. Some couples have given financially to provide partial scholarships to low income couples or funding for taking the Spanish version of CC to churches in Mexico. Others have helped bring the program to newly planted churches. Some leader couples have moved and helped start marriage education programs in churches in their new communities.

All of this has been possible by having a vision, a workable plan, support from the senior pastor and elders, the diligence of a champion, volunteer leader couples, dedicated resources, promotion and marketing, point persons who are knowledgeable and care, logistics in place, and the attitude of passing on the blessing.

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**Sherod Miller, Ph.D.**, is chairman of *Interpersonal Communication Programs, Inc.*, in Evergreen, Colorado. A former faculty member in the Department of Medicine at the University of Minnesota and a marriage therapist, he now teaches professionals how to provide healthy marriage education. He is co-developer of the *COUPLE COMMUNICATION I & II Programs*, which have been offered in hundreds of churches for over 35 years. He has been married for 41 years to Phyllis A. Miller, Ph.D., and together they conduct instructor training for the *COUPLE COMMUNICATION Programs*. He can be reached through [icp@comskills.com](mailto:icp@comskills.com); *COUPLE COMMUNICATION Programs website*: [www.couplecommunication.com](http://www.couplecommunication.com); phone: 1.800.328.5099

*Roy Anderson, M.A., L.M.F.T., received his graduate training from Fuller Theological Seminary in the MFT program. He has been a therapist for 26 years and a pastor. For the past decade, he has served as Associate Pastor at Christian Faith Center in Seattle, Washington, leading a marriage ministry and a men's ministry. He also teaches courses in communication and counseling at Dominion College. As pastor, counselor, and educator, he focuses on equipping and empowering couples for ministry and on discipling men for Christ. He and his wife, Ethel, a CNRN who partners with him in the marriage ministry, have been married for 34 years. He can be reached at roy@strongmarriages.org.*

### **Reference**

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**WORKSHEET FOR PLANNING A HEALTHY MARRIAGE-EDUCATION MINISTRY:  
10 NUTS AND BOLTS**

Sherod Miller, Ph.D. and Roy Anderson, M.A.

**#1 Create A Vision**

- A. Who is interested? (List key individual or couple names.)
- B. What is your mission statement?
- C. What are your goals for the healthy marriage-education ministry for the next year?
  - 1. For the next three years?
  - 2. For the next five years?
- D. What policies does your church have:
  - 1. For the pre-marital program?
  - 2. For the leader couples?

**#2 Make a Plan for Marriage Ministry**

- A. What components will you include?
  - 1. For pre-marital:
    - a. What pre-marital inventory will you use?
    - b. What is the time frame required of couples getting married?
    - c. What specifics will you require of them?
- B. What healthy marriage education program(s) will you use?
  - 1. What is your criteria for the selection?
  - 2. How often will you offer them?
  - 3. When is the programming for the year ahead?
- C. Who will be the teachers/leaders?

- D. How are ongoing couple community groups to be structured?
- E. What resources are required for each of the components listed above?
- F. What time commitments will be required of leader couples?
- G. What training will leaders need?
- H. Who will do the marriage counseling, if needed?

### **#3 Get Buy in from the Top - Senior Pastor as Advocate**

- A. How will you develop awareness of healthy marriage education as a ministry?
- B. In what ways can you gain the senior pastor's support?
- C. What would the senior pastor do to demonstrate support?
- D. What, if any, resistance might you anticipate?
- E. What steps will you take to gain support from the church elders, board, or leaders?

### **#4 Choose Principal Champion and Coordinator**

- A. What person has the time, passion, and abilities for marriage education?
- B. What (if any) professional preparation would be important for this person?
- C. Who seems to emerge as a champion and coordinator?

### **#5 Select/Train Volunteer Leader Couples**

- A. What expectations or requirements do you have for these volunteers to become leader couples? For example, what inventories, marriage programs, or length of marriage must the potential leader couple have completed (or agree to complete) to be considered?
- B. What qualities would you seek in leader couples?
- C. What training would you have leader couples take?
- D. What are names of potential couples?

## **#6. Dedicate Resources**

- A. What are the budget items for the healthy marriage education ministry?
- B. What staff or volunteers are needed and what is the time each must put into the ministry? (These might include teachers, registrars, or child-care helpers.)
- C. What facilities are needed? What staff must be available?
- D. What materials or training must be purchased and what are costs of these?
- E. What are funding options?
- F. What equipment is needed (such as computers, software, projectors)?

## **#7. Promote and Market**

- A. What time frame/schedule will you promote, such as for a year ahead?
- B. How will you promote and announce the various parts of the ministry:
  - 1. Within the congregation?
  - 2. To the men?
  - 3. In the wider community?
- C. Who is responsible for the various parts of marketing?

## **#8. Train Point Person(s)**

- A. Who are the “front-line” people?
- B. What qualities must they have (such as positive attitude, knowledgeable about the program information)?
- C. What specifically do you want them to know (such as dates, times, costs, location, materials needed, etc.)?
- D. Who are potential front-line person(s)?
- E. Who will train them and keep them informed of changes?

## **#9. Attend to Logistics**

A. What specific logistics must be attended to, and who will do them? Examples of specifics include:

1. Collect fees
2. Order and distribute couple materials
3. Carry out learning-agreement conversations
4. Arrange for professional backup
5. Arrange meeting space

## **#10. Foster an Attitude of Giving/Passing On to Others**

A. What benefits do you anticipate for the:

1. Congregation?
2. Participating couples?
3. Families?
4. Leader couples?

B. What are opportunities for past participants to give back? Examples might include:

1. Helping coach in upcoming classes
2. Leading on-going couple groups
3. Providing child care
4. Giving financial resources to the ministry (such as scholar-shiping couples in financial need to attend a class, or giving in some other needed way)

### **For More Information:**

Visit: [www.couplecommunication.com](http://www.couplecommunication.com)

Call: Interpersonal Communication Programs, Inc., 800-328-5099

Contact: Roy Anderson: [roy@strongmarriages.org](mailto:roy@strongmarriages.org)