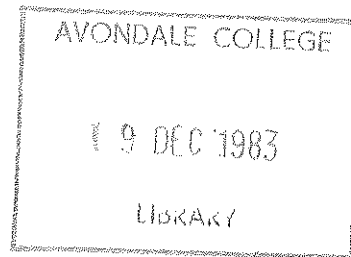


# THE BROKEN HOME AND THE CHURCH

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ABSTRACT

THE BROKEN HOME AND THE CHURCH

by

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74308

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# ABSTRACT OF GRADUATE STUDENT RESEARCH

## Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: THE BROKEN HOME AND THE CHURCH

Name of researcher: George Neville McKenzie

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### Problem

Formerly married people are a growing population in the Seventh-day Adventist Church. Whether their status arises from death or divorce the impact of suddenly becoming single again is traumatic. The church will only be able to provide an effective ministry to this group when it has an accurate understanding of the crisis through which the formerly-married pass. It was the purpose of this study to ascertain the major personal adjustment factors faced by formerly married persons who look to the church for nurture during the post-married period.

### Method

Scripture was studied in order to develop a Biblical perspective on the position of formerly married people in the church

community. This was done in order to provide a perspective free from present western cultural values.

The problem of the formerly-married in society was next studied through biographies, social studies, and professional sources. A research instrument was designed from the broad parameters these sources provided.

Data was gathered from nineteen subjects who had passed through the crisis stages and remained in the church. The data was analysed and the major findings presented in graph form, covering the period from six months before the marriage terminated until two years after.

### Results

The results for males and females were different in many areas. Both groups, however, frequently reported being isolated and rejected by married peers within the church. Women were found to suffer extended loneliness and felt inhibited in endeavouring to mix in the activities of the church's coupled majority. Men were not found to suffer to the same degree because of an accepted high degree of social mobility.

Men were severely affected by problems associated with domestic management and appeared to remarry sooner than women. Both men and women felt they were under considerable pressure to remarry before they could regain acceptance as a person by the church. This pressure diminished with time and also as the individual gained a viable identity as a contented, contributing single person.

### Conclusions

The response of the church to the formerly-marrieds surveyed was inadequate. For the church to effectively implement a redemptive ministry for single again people it must put aside judgmental attitudes and see them as unique individuals. These people have experienced loss and rejection. They need the reassurance of God's love. This is best actualized through caring Christians who respond according to need, not status.

Andrews University  
School of Graduate Studies  
Avondale Campus

THE BROKEN HOME AND THE CHURCH

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Religion

by  
George Neville McKenzie

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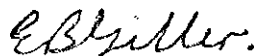
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November 8, 1983

Date approved

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## CHAPTER I

### INTRODUCTION

#### Raison D'etre

The devastating impact of divorce or death of a spouse is rarely appreciated by a happily married person. When the marriage partner of youth is lost a person's whole life structure is dashed to the ground and fragments into a thousand pieces. Desperately the pieces are sifted; each tiny portion is carefully examined in the hope of finding answers to haunting questions like, "Why me?" "Where did I go wrong?" or the dreadful, "If only . . ."

Guilt, despair, frantic activity or sullen withdrawal, buoyant hope or crushing depression are some of the feelings that engulf the suddenly single person. Like the pounding waters of a winter surf the waves of emotion subside only to rise again and crash with fury upon the lone individual. In the midst of this desperate struggle, God is remembered. The pastor's telephone rings.

Often the bitterness and hurt of the failing marriage has taken its toll. The spiritual life has waned, if not died. Now, when everything else has failed, God is remembered. The pastor is there--surely he, as the man of God, can give comfort in this hour of bitter trial.

It was in response to many such phone calls and hours of tearful interviews, that this project had its genesis. How can a

happily married pastor respond meaningfully to struggling, single again people if he has only a dim understanding of the nature of their experience?

The experience of the loss of a marriage partner through death or divorce has many variables. Perhaps the most significant one at this time of crisis is the philosophy of life espoused by the survivor.

Much is written and many secular support organizations exist. One does not have to read much of the literature or visit many of the singles' bars to see that such support usually fails to satisfy the deeper needs of the inner person. Many who trust in its promises are led into a moral vortex in which spiritual death and the death of self-worth are well-nigh inevitable.

Hope shines in brilliant contrast when one surveys the literature and meets the products of those who actively practise the Christian philosophy of life. Yet even with a Christian philosophy much more could be done by the church of Christ to minister his redemptive love to single again persons.

This project has endeavoured to capture the emotional struggles of those who practise the Seventh-day Adventist philosophy of life. All the subjects studied had worked through most of their emotional upheaval and were in a position to reflect objectively on their experiences. Some had remarried, but most were single and managing their lives in a happy fulfilling manner. Most were goal-oriented, with a high level of self-worth. Nearly all had come to know Christ more personally as a result of their suffering. To them his promises of a new heaven and a new earth were most precious.

### Organization

This project report was organized in three broad areas: (a) the review of relevant literature; (b) the development and application of a survey instrument; and (c) an analysis and evaluation of the results. Approximately two chapters cover each section. The first substantive chapter (Chapter Two) provides a theological undergirding for the research which follows. In this chapter the Biblical record of the marriage relationship is examined. Departures from the Edenic ideal and how God related to those people involved in various departures from the Edenic ideal are studied.

The marriage union was established to fulfil specific needs --procreation and companionship; but after the entrance of sin it often failed to do this. The Bible provides an inspired record of how the elect of God tried to meet the objectives of the Edenic ideal under the curse of the Fall.

One of the aims of this chapter is to show that marriage is not an end in itself, it is a means by which certain specific objectives may be attained. How these objectives are sought is revealed in the cultural variations of marriage that are recorded without condemnation in Scripture.

Chapter Three focuses on the twentieth century. It examines relevant research in the sociological concerns surrounding marriage and the family as it exists today.

The two main sources found to be most helpful were Christian biographies and secular field studies. Most of the sociological material is of American origin as very little was readily available from Australian studies at the time of writing this project.

This research sought to reveal how cultural changes are affecting the way the objectives of marriage--procreation and companionship--are attained. Such factors as the legal equality of women, changing work patterns through technological advances, control over child-birth, social security benefits, and the general equality now given women, have a strong influence on how the objectives of the marriage relationship may be satisfied. In many instances these phenomena have been gained within the last two decades.

Chapter Four deals with the development and application of an instrument used to gather primary data from formerly married subjects. The instrument was used as an interview facilitator. Pertinent comments from interviews were recorded along with a sample survey response. The chapter also records some of the emotions expressed by the subject group.

In Chapter Five a detailed analysis of the primary data is given. The presentation is in graph form and covers the intra-personal areas of the survey data. Where discrepancies occur, tentative explanations are offered. The research shows a definite weakness in this area because of the low number of male subjects available at the time in the Cooranbong area.

The last half of the chapter offers an evaluation of the more significant results obtained from the interviews. Some general conclusions are discussed in the closing section which are pertinent to the church at large. Within the Seventh-day Adventist Church there is an increasing awareness that the traditional response to marriage failure is inadequate. A brief look is given to the direction of present church thinking, particularly in regard to the

Loma Linda University Church proposals, and Ellen G. White Estate statements.

The concluding chapter discusses improvements that could be made to strengthen the project. Discretion needs to be exercised in encouraging either ministers or laity into this type of ministry. Life situations and personal attributes are not always suited for the challenges that will be encountered. Some of the more important factors that interested parties should be aware of are also briefly discussed.

The single-parent family has the highest representation in the formerly-married group. Effective ministry must include the children along with the parent. The initial crisis period demands an adequate response from the ministry. However, such a ministry does not stop once this crisis is over. The single parent needs the continued active support and acceptance of the church. This situation demands a personal rather than an institutional response. It is best given by families who, from the security of their own homes and their commitment to Christ, are able to extend their families to include a personal interest in an incomplete family.

The experience of this project has enriched not only the mind, but also the heart of the writer. It is hoped that others who share in this research may also find a spiritual renewal as they too, minister to the ". . . fatherless and widows in their affliction. . ." (James 1:27).

## CHAPTER II

### SOCIAL, CULTURAL, AND RELIGIOUS OVERVIEWS

#### OF MARRIAGE IN THE BIBLE

The problems of the formerly-married are the problems of the church. The first office established by the New Testament churches was created to minister to the needs of this group (Acts 6:1-7). Yet today, many from this group report that they experience feelings of rejection, isolation, and selfish indifference from the church that for years has been their spiritual family.

Many of the attitudes that the single-again person faces in the community and in the church stem from a value system which accepts as normative, marriage and children as a prime, if not, the goal of life. The present form of this relationship, at least for the church, consists of two people united by civil and religious ordinances. This value system causes single-again persons to feel socially inferior and places them under considerable pressure to remarry in order to experience social acceptance. Consequently, there is a great risk that remarriage will be ill-advised and entered into primarily to satisfy community expectations.

Single-again persons are more often than not parents, hence remarriage involves the fusing of two separate sole-parent family units. This in itself is a more demanding situation than is ever found by two singles uniting for the first time in marriage. The

church community should attempt to respond to the total needs of those who find themselves single-again in order to minimise the sense of rejection and problems of life management they often experience.

This chapter challenges the value system that surrounds the twentieth century nuclear family. It does so by examining the fluidity of marriage as it is recorded in the Biblical narrative. It acknowledges that God accepted and honoured men and women whose marital practice would have caused them to be utterly cut off from the church community today. It is hoped that this Biblical data will illustrate a clearer division between what society and culture determines as normal and what God sees as absolute. Society today places an inferior status on the formerly married person. God's willingness to accept and use single people should serve as a rebuke to church members who apply to them the second class value status imputed by society.

#### Marriage as a Biblical Institution

In research for this topic it was discovered that cultural factors played a significant role in determining the acceptable norms for marriage and the family in Biblical times.<sup>1</sup> An ideal was established in Eden before the Fall when the one-flesh principle was laid down.<sup>2</sup> However, the effects of sin created a situation in which a greater principle took precedence over a lesser one. As a

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<sup>1</sup> Gen 16:2; 29:26-27; Ruth 4:5; 1 Sam 1:2-3. Unless otherwise indicated, all Scripture references are from the New International Version of the Bible.

<sup>2</sup> Gen 2:24; cf., Matt 19:4-5.

result, a gap was produced between the actual and the ideal. When Christ was questioned as to which commandment was the greatest, he unequivocally announced what the ideal or greater principle was:

"'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments."<sup>1</sup>

Marriage in the Biblical narrative is not seen as an institution bound by absolute laws. It was revealed to be largely the product of social regulations dictated by varying customs. The ideals of Eden, however, are never negated. But where the marriage union has fallen to a condition of wretchedness and misery, love demands that some action be taken to lessen the pain.

The question is not what is and what is not sin; nor is it a matter of assigning blame and condemnation. It is a matter of practical resolution for the benefit of all. Robert Sinks observes from his pastoral experience that it is a matter of a lesser principle giving way to a greater:

". . . the issue is never settled by simply answering the question, 'Is it sin?' The choice is one among complex, imperfect options. The question must be more purposely put. "Which--among the choices realistically available--is the least evil?" or "What is the best alternative at hand?" The issue is not whether divorce is hurtful or a result of sin. It is usually both. The focal question is this: among the available options (desertion, separation, divorce, homicide, suicide, continuation of the marriage), which is the best and most humane solution? . . . divorce, painful as it is, may well be the least harmful option in some situations, and thus it may best fulfill the Great Commandment."<sup>2</sup>

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<sup>1</sup> Matt 22:37-40.

<sup>2</sup> Robert F. Sinks, "A Theology of Divorce," The Christian Century, 20 April 1977, p. 378.

Christ himself recognised that there is tension between the Edenic ideal and socially evolved compromises which reduce misery.

The nineteenth chapter of Matthew records a question asked of Christ by the Pharisees concerning divorce: "Is it lawful for a man to divorce his wife for any and every reason?" (Matt 19:3). The object of this question was to test Christ. It was not seeking an answer to a marriage relationship problem. It was asked with a desire to expose where Christ stood on the then-current divorce debate between the schools of Hillel and Shammai.<sup>1</sup>

Jesus reasserted the Edenic model of marriage--the one-flesh principle.<sup>2</sup> This shows that marriage is ideally a permanent union in which two become one. It is an institution not derived from the cunning of man, but from the wisdom of God. As such, the basic one-flesh, permanent union principle, as intended by God is not negotiable. Even though the Edenic model is the ideal, God allowed Moses to authorise divorce, not to destroy the ideal, but to acknowledge the misery of sin. "If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes

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<sup>1</sup>"In Jesus' day there were two schools of thought on divorce: the liberal school of Hillel, which permitted divorce for any cause, and the conservative school of Shammai, which permitted divorce only for infidelity. . . . Jesus answered in a way they did not expect: . . . Instead of appealing to the current views of divorce, Jesus went back to the original institution of marriage and showed that God never intended that there be divorce for any cause." Andre Bustanoby, "When Wedlock Becomes Deadlock," Christianity Today, 20 June 1975, p. 4.

<sup>2</sup>"Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one. Therefore what God has joined together, let man not separate" (Matt 19:4-6).

her a certificate of divorce, . . . (Deut 24:1). Divorce was better than a wretched relationship.

In Mosaic practice, the term 'hardness of heart' included more than the exceptive condition that Christ gave for divorce--adultery.

A loosely defined reason for divorce is that a man finds "some indecency" in his wife (Deut 24:1); the Hillel school viewed this as a general term, and the Shammai school took it to mean adultery only.<sup>1</sup>

Deuteronomy 24:1 gives three aspects in regard to divorce: (a) a man can give his wife a certificate of divorce if she becomes displeasing to him, because he finds something indecent about her; (b) after leaving his house she can become the wife of another man; and (c) she may not remarry her first husband if her second husband divorces her or if he dies.

Some have tried to harmonise Jesus and Moses by proposing that the indecency referred to in Deuteronomy 24:1 is marital unfaithfulness--infidelity. This is invalid, however, because the law provided that the adulterers be put to death: "If a man is found sleeping with another man's wife, both the man who slept with her and the woman must die" (Deut 22:22). It is perhaps, over this controversy, as reflected in the schools of thought represented by Hillel and Shammai, that Jesus was asked the question on divorce as recorded in Matthew 19.

In the material discussed so far, it has been pointed out that there is an ideal for marriage. This is found in the Edenic one-flesh model. It is noted also that where the conditions of Eden

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<sup>1</sup>O. J. Boab, "Divorce," Interpreter's Dictionary of the Bible (Nashville, Tennessee: Abingdon Press, 1962), 1:859.

do not exist, the greater law of love takes precedence over the Edenic model so as to reduce suffering caused through the hardness of heart produced by sin.

It was because of the tension between the Edenic model and the love principle that Christ found himself the target for Pharisaical cavilling. In the following sections of this paper, attention will be given to Biblical variations from the Edenic model showing how these can be seen as responses to the fallen condition of man within the cultural norms of the day. These responses are not the ideal, but they are what God allowed--even directed--in order that the commandment upon which all the law and the prophets hang, may be satisfied.

#### Far from Creation's ideal

Sin frustrated God's purpose for this planet. Woman, who was made to stand by man as his companion, was reduced to a position of servitude (cf., Gen 3:16). Creation was estranged from its Creator. But the Creator was not to leave it like this. God designed a plan of reconciliation to fulfil his intention for this planet. In the meantime, conditions on earth fell far below Creation's ideal. Variations from the one-flesh Edenic model for marriage, as recorded through the Scriptures, plainly illustrate this.

Christ sought to turn men's attention back to Edenic ideals. Healing the broken-hearted, setting the captives free from sin, proclaiming the divine purpose, was his mission. His message was one of reconciliation and restoration. Richard Soulen captures these thoughts in paralleling the divine intention with the legislation of

Moses. He sees the command against adultery as a revelation of God's intention that there be no lust. Marriage was created as a life-long institution, but because of the Fall God authorized Moses to introduce management principles to reduce the sorrow of sin.<sup>1</sup>

### Cultural Clashes with Edenic Ideals

From Genesis onward there are accounts in the Biblical narrative of wide variations from the ideals of Eden.

Surrogate marriage is recorded in Genesis as a solution to Sarah's barrenness.<sup>2</sup> This practice was not based on the creation model. Archeological discoveries at Nuzi provide evidence that it was a culturally-accepted marriage variation introduced as a management principle to solve a social problem.<sup>3</sup>

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<sup>1</sup>"It is possible to hear this teaching on the indissolubility of marriage in still another way, . . . In it Jesus is acknowledged as the one who reveals the intention of God for his creation.<sup>10</sup> What is in mind here can best be expressed by offering a paraphrase of the teachings of the Sermon on the Mount. Moses forbade murder, but God's intention was that there be no anger; Moses forbade adultery, but God's intention was that there be no lust; Moses forbade the breaking of promises sealed before the Lord, but God's intention was that all words be true; Moses forbade inflicting more injury than had been inflicted upon one's self, but God's intention was that love rule all human relationships."

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<sup>10</sup>Cf., T. W. Manson, The Teaching of Jesus (Cambridge: University Press, 1951), p. 293." Richard N. Soulen, "Marriage and Divorce: A Problem in New Testament Interpretation," Interpretation 23 (October 1969): 443.

<sup>2</sup>Gen 16:1-4.

<sup>3</sup>Childless couples in the ancient Near East had several solutions open to them for providing an answer to their problem. They could adopt a son; the husband could marry a second wife or attempt to obtain a son through union with his concubine; or his wife could provide him with a slave girl to bear a son on her behalf. These solutions are found in the texts from many periods and places, though

Levirate marriage is also recorded in the Patriarchal stories.<sup>1</sup> A whole chapter in Genesis is given to the account of how Tamar used prostitution as a foil to beget a legitimate heir. Through this deception she became pregnant by her father-in-law, Judah. When the ploy was exposed, Judah confessed his sin proclaiming, "She is more righteous than I, since I wouldn't give her to my son Shelah" (Gen 38:26).

Concubinage is recorded as an acceptable practice by such figures as David and Solomon during the period of the monarchy. This was done openly, without apology and apparently without offence to their peers.<sup>2</sup> It was also practised during the earlier period of the Judges.<sup>3</sup> In all cases it seemed to be a socially acceptable custom.

Mass divorce on racial grounds occurred because of the counsel of Ezra after the Babylonian exile.<sup>4</sup> The full chapter records the details concluding with an extended list of those who were considered guilty of mixed marriages. These acts of divorce and the expulsion of the divorced wives and their children were given a favourable bias in the Biblical narrative. National and cultic interests prevailed over marriage and family interests.

All these variations from the Edenic ideal were a culturally-accepted part of marital practice in the record of the Holy Scriptures. Those who engaged in other than 'one-flesh' unions were not considered inferior among their peers because of their marital status.

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the only site where all four are known at present is Nuzi. See M. J. Selman, "The Social Environment of the Patriarchs," Tyndale Bulletin 27 (March 1976): 128.

<sup>1</sup>See Gen 38.    <sup>2</sup>See 2 Sam 19:5.    <sup>3</sup>See Judges 19:1-4.

<sup>4</sup>See Ezra 10:1-44.

In the New Testament Christ opposed many erroneous Jewish ideas pertaining to the spiritual worth of an individual. Many traditions and customs had been added to the teachings of the Old Testament. A man's spiritual worth was linked with factors such as prosperity, ancestry, ritual practices, marriage, and children.

Christ sought to remove the culturally-determined values that impinged on an individual's spiritual worth. His acceptance of people who were considered to be of little or no spiritual value was a constant source of friction with the Jewish leaders.

In the account of the woman caught in adultery Christ showed that spiritual worth was not a matter of externals but a matter of the heart.<sup>1</sup> Her marital life was far from the Edenic ideal, yet she did not come under condemnation from Christ as was sought by the Jewish authorities. Christ sought to redeem her and give her a new start for a better life.

The woman at the well had a marriage history that was far from commendable.<sup>2</sup> In Christ's presence she found acceptance even though her sordid past was completely known to him. It was this unconditional acceptance that enabled her to demonstrate some of her potential as a witness for Christ.

#### Broken Marriage and Christian Insights

It is a vital part of the Christian life to make an active response to the needs of the fatherless and widows--the single parent family.<sup>3</sup> The Psalms portray God as one who "sustains the fatherless

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<sup>1</sup> See John 8:1-11.      <sup>2</sup> See John 4:1-42.

<sup>3</sup> See Acts 6:1-5; Jas 2:27.

and the widows . . ." (Ps 146:9). Even more, he was viewed as taking an active part in upholding his people in their ministry to this special group. According to the psalmist, the lonely should be able to find comfort in the warmth of other families.<sup>1</sup> The care of widows, the fatherless, and single-parent families was the special concern of Yahweh. Deuteronomy 27:19 records: "Cursed is the man who withholds justice from the alien, the fatherless or the widow."

Even the non-canonical writings of the inter-testamental period reveal that there was a high degree of concern for the single-parent family. The believer was called to be responsible for more than the family's simple economic needs; he was called to respond by extending to them family-type support as evidenced by Sirach.<sup>2</sup>

Christians should note that one of the first offices appointed in the Apostolic church arose out of a need to care for the interests of formerly married women.<sup>3</sup> An essential part of true religion is manifest in this ministry. According to James, "Religion that God our Father accepts as pure and undefiled is this: to look after orphans and widows in their distress . . ." (James 1:27). To reject or take an intolerant attitude to formerly-marrieds and their children is to deny the heart of Christianity.

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<sup>1</sup>"A father to the fatherless, a defender of widows, is God in his holy dwelling; God sets the lonely in families. . . ." Ps 68:5-6.

<sup>2</sup>" . . . private charity was called out on their behalf, and Jewish as well as early Christian writers repeatedly urged their claims. 'Be as a father to orphans and as a husband to their mother, . . .' says Sirach (iv. 10)." James Moffat, The General Epistles, Moffat New Testament Commentary (London: Hodder and Stoughton, 1928), p. 30.

<sup>3</sup>Acts 6:1-5.

### Conclusion

From the material presented it may be concluded that marriage, singleness, divorce, and related issues, as seen today, are not absolute social forms that have come directly from God. Marriage has an absolute ideal which was expressed in the sinless condition of Eden. Here Adam and Eve stood side by side as true companions to each other with their minds, their bodies, and their environment untainted by sin. They were capable of realizing God's intention for marriage and the home. With the entrance of sin and the curse the relationship between man and woman and the environment changed, making it impossible for the Edenic relationship to be attained.

The Bible contains an inspired, authoritative record of how the marriage union changed due to sociological, cultic, and religious pressures. Despite less-than-ideal conditions God often used people in these circumstances as agents for his purpose. The church today tends to adopt negative values for those not within the nuclear family structure. It is the thesis of this paper that Christians are not at liberty to ignore the way God has related to those in less-than-ideal domestic circumstances. To do so would make the God of the Old Testament appear immoral.

When the church takes it's stand against "the idolatry of the parent sibling family" and willingly accepts people of differing ethical standards, differing social classes, differing marital status--divorcees and singles---it will be continuing the work of Christ in enlarging the family of God on earth.<sup>1</sup>

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<sup>1</sup>Wayne Oates, Pastoral Counseling (Philadelphia: Westminster Press, 1974), p. 199.

## CHAPTER III

### SOCIAL CONCERNS

The experience of marriage break-up is complex. It produces a chain of confused, emotional responses that can never be accurately known by someone who has not been through the process. Much emotional pain is produced in the formerly married person because of a lack of understanding and empathy by the coupled majority.<sup>1</sup> In this turbulent period some turn to the church in the hope of receiving balm for their wounds. "Many . . . find, however, that they are unwelcome, or at best tolerated, by church members who don't understand, don't know how to relate . . . and sometimes blatantly reject unmarried people--especially if they are divorced."<sup>2</sup>

Church members cannot continue the nurturing ministry of Christ without attending to the needs of this group. Such action will extend the care expressed by those first deacons who were appointed to minister to the needs of the single-again in the Apostolic Church.<sup>3</sup>

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<sup>1</sup>"It is easy to read about statistics and impersonal attitude changes in the society, but it is much more difficult to help 'real live' hurting people whose marriages have disintegrated. Guilt, anger, resentment, fear, and disappointment, burst into life accompanied, at times, by loneliness, confusion, a sense of rejection, and the haunting concern about who was at fault. Sermons and intellectual discussions about divorce often are informative but rarely do they convey the pain that so often accompanies a broken marriage," Gary R. Collins, Christian Counseling: A Comprehensive Guide (Waco, Texas: Word Books, 1980), p. 187.

<sup>2</sup>Ibid., p. 131.      <sup>3</sup>Acts 6:1-7.

Before church members can respond effectively to the needs of single-again families they require a more accurate understanding of their dilemma.

Three main areas have been researched in order to achieve this: (a) material drawn from biographical accounts; (b) field studies published in professional journals; and (c) secondary source material from the helping professions. The first two sources were found to be most valuable. This material was studied in order to identify the basic shape of the problem. A research instrument was developed later, to test these findings against the specific needs of a sample from the formerly married people in the Seventh-day Adventist Church in the Cooranbong area of New South Wales, Australia. Details of the development and application are the subject of the following chapter.

#### Biographical Material

Most of the biographies available were of the "happy ending type."<sup>1</sup> They came from those who, in general, had triumphed over the event. However, it became clear that the human experience of relationship severance was surrounded by many changeable factors. To distinguish between common principles and individual variables was not an easy task. Some of the authors had experienced a considerable degree of personal growth as a formerly-married. Others, by virtue of professional development were able to gain significant growth through the loss of their partner.<sup>2</sup> Divorce enabled some "nobodies"

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<sup>1</sup> There was a limited amount of useful literature readily available in Australia at the time of writing that presented the single-again experience from the Christian point of view.

<sup>2</sup> Suzanne Stewart gave up her position as a speech pathologist to pursue a full time ministry of writing and speaking. She

to become "somebodies". Biographical material tended to relate to success stories. The stories of the less fortunate were revealed better in published field studies. However, an emphasis in the biographies became apparent as individuals unfolded their experiences. Being single-again meant different things to different people. Perhaps this diversity of experience, as recorded in the biographies studied, was the main contribution these personal accounts made to the objectives of the project.

#### A mission of hope

Brenda Hunter places her finger firmly on the issue, when she says: "In writing this book, I intended to . . . offer hope. Hope is hard to come by during those early days and months of aloneness. But hope exists. It comes from knowing that divorce had a beginning and an end."<sup>1</sup> This is perhaps the key thought that is found in the biographical writings. When people experience their

has travelled extensively. Her home has become a hospitality centre. Suzanne Stewart, Divorced (Waco, Texas: Word Books, 1974) (See publisher's dustjacket comment).

"Gerri Kerr is a lecturer and co-ordinator for ministry to the separated and divorced. . . . In this essay she describes in some detail the stages of death and dying she went through in coping with a divorce and raising four young children. She then traces her journey of regeneration and offers many practical strategies for the single parent in similar straits." "Making it Alone: The Single-parent Family," in Family Ministry, ed Gloria Durka and Joannmarie Smith (Minneapolis, Minnesota: Winston Press, 1980), p. 142.

Brenda Hunter, likewise has a new identity because of her divorce.

"Presently she gives seminars on separation and divorce and speaks at singles' conferences and churches. Ms. Hunter has appeared on national television talk shows and has taught courses on divorce at a branch of the University of North Carolina." Brenda Hunter, Beyond Divorce (Old Tappan, New Jersey: Fleming H. Revell Company, 1978) (See publisher's dustjacket comment).

<sup>1</sup>Ibid., pp. 11-12.

world collapsing, they suddenly find themselves shifting and sorting through their personal value system looking for a firm reference point.

Values form a kind of solid ground on which people build and shape their lives. During this period [the early months] after the end of the marriage, however, the ground turns to water. And not many of us can walk on water! <sup>1</sup>

Hope comes from knowing that solid ground can be found.

Divorce is a similar process to grief; it does not go on forever. It has a beginning and an end. In time, a new life gradually unfolds as the pain recedes and a brighter hope displaces the dull shadows of grief.

#### The shock of separation

Stewart asks, "What do you think about when someone you love is leaving forever? What could I think about? It was John leaving. My husband. My children's father."<sup>2</sup> A high degree of shock is experienced at the time of separation, even though the relationship may have been stormy.<sup>3</sup>

Gerri Kerr, the mother of four children, aged one and a half to eight years old at the time of separation writes, ". . . my marriage came to a screeching halt after nine years. . . . I realized for the first time that supposedly happy, committed, Christian

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<sup>1</sup>Sue Carpenter et al., Learning to Live Again (Cincinnati, Ohio: St. Anthony Press, 1979), p. 92.

<sup>2</sup>Stewart, p. 11.

<sup>3</sup>"Several participants in the seminars said that even though their marriages had become unhappy, contemplating its end had made them anxious, even terrified." Robert S. Weiss, "The Emotional Impact of Marital Separation," Journal of Social Issues 32 (Winter 1976): 137.

marriages break . . ."<sup>1</sup> She accurately identifies the divorce experience with the grief process. However, as Wayne Oates observes, divorce is not clean cut like death. It is far more damaging.

Death cuts with a sharp knife. Divorce cuts with a dull, dirty, rusty knife. A flood of grief, characterized by much hostility and vindictiveness as well as tears of frustrated love and devotion follow, with a heavy depression of emotions.<sup>2</sup>

Handling the grief produced by the death of life's early promises and hopes is painful. Paula Ripple sees the extent of loss impinging on a wide spectrum of the grieving person's life. Mourning does not simply occur for the loss of a person.

. . . there is severance from the partner as husband or wife, as friend, as companion, as sexual partner, as provider, as person who kept the home, as one who shares responsibility for the children. This multiple loss process cannot be dealt with easily.<sup>3</sup>

The emotional turmoil produced must be allowed to run its course. To deny or suppress the emotions associated with grief only prolongs the process. At this stage grieving people can be helped by knowing something about the grief process and the feeling that others care and accept them through giving loving support as it is needed. Definitive counsel in this area is given adequate coverage in readily available secondary source material.<sup>4</sup>

#### Management problems

A heavy emphasis was found in this area in biographical writings. Field studies from professional journals and personal

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<sup>1</sup>Kerr, p. 144.      <sup>2</sup>Oates, p. 229.

<sup>3</sup>Paula Ripple, The Pain and the Possibility (Notre Dame, Indiana: Ave Maria Press, 1978), p. 40 quoted in Kerr, pp. 144-45.

<sup>4</sup>For instance, part three of Christian Counseling by Collins gives a good basic treatment. William Carrington writes a chapter on the deserted wife, husband, or children based on experience gained in

interviews conducted by the writer confirmed that management problems were of prime concern for the single-again.<sup>1</sup> Secondary sources, while recognizing the problem, gave little direct help. Perhaps this is understandable, because solving problems calls for practical rather than an academic response.

The specific areas of management crisis varied according to the skills and circumstances surrounding the particular individual. Twenty-four out of Suzanne Stewart's thirty-two chapters were devoted to resolution of basic management problems.<sup>2</sup> For Stewart these problems ranged from child care and housing to reduced income level and the establishing of financial autonomy. The emphasis in her book would indicate a high priority to returning to the socio-economic bracket she had enjoyed as a married woman. Little is said about the development of her children or parenting goals. Sexual needs and dating experiences likewise received little attention.

#### Intrapersonal problems

Brenda Hunter revealed a different range of priorities as she worked through her divorce crisis. A more inward perspective characterized the first one-third of her book. Loneliness, grief, a sense of low self-worth, and how to care adequately for her children, were

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Melbourne, Victoria. See C. L. Mitton, ed. First Aid in Counseling, (Edinburgh: Scholar Press, 1968), pp. 74-84.

<sup>1</sup> A very helpful study was that of William H. Berman and Dennis C. Turk, "Adaptation to Divorce: Problems and Coping Strategies," Journal of Marriage and the Family 43 (February 1981): 179-89.

<sup>2</sup> Chapter Four of Divorced by Suzanne Stewart commences with her search for a job and Chapter Twenty Nine concludes with her successfully established as a college graduate in a professional position.

issues that she struggled with.<sup>1</sup>

While the culture states that human needs can best be met in a series of sexual relationships, I discovered that was not so. There are other ways to meet human needs, without going the route of casual sex. What we need when we are recovering from a broken marriage is not more problems: We need love, acceptance, and someone to interject hope. We need someone to say that we can have a full life, raise stable, happy children, and love again in time. Affirmation is best found in relationships with stable, loving people in a friendship or, ideally, in a Christian community. It is not found in the experience of casual sex, where two needy people come together, each seeking affirmation. It is woefully hard for two half-filled cups to fill each other and have anything left. It is indeed impossible.<sup>2</sup>

Hunter went on to demonstrate how she found new direction and purpose in life with the active support of a caring Christian community.

#### Interpersonal problems

Pal Waugh, widowed after thirty three years of marriage, tells her story from the point of view of lost intimacy. Finding acceptance and handling re-awakened sexual feelings were issues she struggled with. Old friendships lost their security when she had to mix with couples as a single.

After Woody's death, I wondered how our friends, who were all couples, would accept me without Woody. I thought they would feel awkward. Or else I would feel awkward. I even misjudged their acceptance of me as a whole person. When they called me or touched me, I would think it was pity instead of sincerity and love.

. . . When I was with a group of friends, I would often be overwhelmed with insecurity. I wanted to touch and to be touched, but I felt restricted and wondered if I could risk their

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<sup>1</sup>"I longed for some kind of care and protection for me, so that I could adequately mother my children. Yet all my energies were consumed with work, the maintenance of a house, the physical care of small children, and the arduous task of restructuring a life." Hunter, pp. 33-34.

<sup>2</sup>Ibid., p. 36.

misunderstanding. I withdrew from our friends.<sup>1</sup>

Loneliness and isolation were heavy burdens to bear. Responsible action was not always easy.

Many times I considered mixing myself a drink during these long nights. But each time, I stopped myself. I was afraid that such an easy way out would have long-lasting, unpleasant results. I vowed that I would never drink while I was alone.<sup>2</sup>

It was caring acts from trusted friends that helped Pal find security as a single in the coupled world. She found physical touch extremely reassuring at this time of intense insecurity.

One day, while in church, a particular hymn brought a rush of unexpected tears. As we were leaving, a friend came up to me and just held my hand. He didn't say a word. He didn't have to. That kind of feeling and caring has been one of the greatest helps to me.

I began to realize that the dear friends who had been "ours" were still "mine". They opened their hearts and arms to me and, by doing so, they helped me restore faith in myself as well as in them.<sup>3</sup>

Pal finally became reconciled to her sexual feelings when she discovered others walked the same road.

I also met a group of women and men who all lost a spouse. Being able to tell them exactly how I felt helped boost my self-confidence. I no longer felt so isolated. For a while, I had thought I was the only widowed person to have strong sexual feelings. By sharing with these friends, I learned that many others have the same kind of feelings.<sup>4</sup>

Thus from biographical sources the main areas of concern for single-again people appear to be: (a) the shock produced by the actual separation; (b) practical management problems; and (c) intra-personal and interpersonal relationships. This was confirmed in data surveyed in professional journals based on field studies. More detail

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<sup>1</sup>Pal Waugh, "Making Sexual Adjustments," in Carpenter et al, p. 93.

<sup>2</sup>Ibid., p. 95.    <sup>3</sup>Ibid.    <sup>4</sup>Ibid., pp. 95-96.

from these and related areas will be considered in the following pages.

### Field Studies from Professional Journals

The information gained from field research studies provided a broader emphasis than the biographies. It was helpful in assessing the areas of need for formerly married persons. There were two noticeable limitations: (a) most of the readily available studies were conducted in the United States; and (b) the emphasis appeared heavily weighted toward singleness from divorce as opposed to death.

One particularly helpful study was conducted by Berman and Turk of Yale University in 1978.<sup>1</sup> Their research aimed to discover factors affecting life management problems for divorced persons. This study helped to provide a sound understanding for the divorced person's needs. It is necessary to develop adequate skills for providing effective pastoral care for this disproportionately needy group.<sup>2</sup>

Pragmatic concerns, intrapersonal social problems, and family related stresses are identified by Berman and Turk as the main problem areas encountered in adjusting to being single-again.<sup>3</sup> To

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<sup>1</sup>Berman and Turk, pp. 179-89.

<sup>2</sup>"Divorced persons are considerably over-represented in all psychiatric populations. . . . They are also more likely to develop physical illnesses . . . and have higher morbidity rates . . . than comparable married people." Ibid., p. 179.

<sup>3</sup>Pragmatic areas such as home repairs and maintenance, work efficiency and performance, household organization and finances. These are further complicated by not having enough time and frequently not knowing what to do or how to do it.

Intrapersonal areas. Both men and women report low self-esteem, confusion concerning social and sexual roles and feelings of anger, anxiety, ambivalence, and depression. Women report feeling unattractive, helpless, and personally and socially incompetent.

Interpersonal areas. Old friends, although initially

these can be added the findings of Robert S. Weiss' study conducted in 1976. He notes that "the disruption of attachment is a major source of emotional disturbance following separation."<sup>1</sup> In the early period after separation there appears to be ambivalent feelings toward the absent spouse.

Individuals who urgently sought the separation may, after having obtained it, report as did one woman: "I wouldn't want to go back, but I hadn't expected to feel as bad as I do." No matter how decided the individual appears on a particular course of action, there is apt to be intense ambivalence regarding the spouse. . . . Whatever they decide--whether it is to reconcile or to continue their separation and, perhaps, move on to divorce --they will leave one set of feelings unsatisfied."<sup>2</sup>

This finding tends to support the emphasis noted in the biographical sources.

#### Pragmatic concerns

Berman and Turk analysed in detail the problems and stressors and the associated coping strategies employed by their subjects. A summary, ranked according to distress potential follows:

##### Problems and stressors

1. Former spouse contacts concerning money, children, and social contacts
2. Parent-child interactions concerning the degree of difficulty in communicating with their children, both in regard to the divorce and in more general areas

supportive and helpful, rapidly place themselves at a distance. A reduction occurs in the number of people--especially men--who are willing to be involved with divorced women with children. Divorcees themselves change their attitudes and feelings regarding interpersonal involvements. The fear of involvement and the sense of vulnerability influence their level of social activity.

Family interactions contribute to post-divorce distress. Negative-toned contact between spouses, disruption of child-rearing practises, and lack of child compliance are all potential problem areas. See Ibid., pp. 179-80.

<sup>1</sup>Weiss, p. 139. <sup>2</sup>Ibid., p. 145.

3. Interpersonal relationships, which include both intimate and casual contact with the same and the opposite sex.
4. Loneliness.
5. Practical problems in day to day living, including insufficient time
6. Financial concerns, specifically having enough money to make ends meet

#### Coping strategies

These are ranked according to their effectiveness.<sup>1</sup>

1. Social activities
2. Learning, which included self-development as well as counsel received from professionals in direct regard to the divorce
3. Personal understanding; this includes reflection and understanding the divorce, and efforts toward developing a positive self-image
4. Expressing feelings such as hurt and anger
5. Autonomy, covering areas such as establishing a new life, satisfactory employment, demonstrating personal independence
6. Home and family activities; this covered areas like taking care of the children and the home, doing things together, keeping an organized stable household.

Perman and Turk acknowledge that their study may be biased, "due to the use of a sample primarily from Parents Without Partners."<sup>2</sup> It did provide, however, very useful data some of which was drawn upon in designing the specific evaluation instrument for this research.

#### Family support

There is a division of opinion on the effect of the loss of close extended family support for the nuclear family. In the extended family typical of nineteenth century Australia, support networks were an integral part of the family structure. This support

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<sup>1</sup>Berman and Turk, pp. 184-85.      <sup>2</sup>Ibid., p. 188.

was also present in the Biblical picture of the family. Traditional sociological theorists emphasise that the loss of the extended family impairs the adequate function of nuclear families. Later researchers claim that although the extended family household no longer exists, there remains an effective network of close relatives.<sup>1</sup> Nancy Coletta notes, ". . . relatively little research is available on how support systems change after divorce. . ."<sup>2</sup> However, she does comment from her study, ". . . divorced women who could cheerfully cope with their families usually had a network of friends and family to draw upon. Without this assistance, the mothers seemed to feel depressed, isolated, and worn out in the struggle to keep their families together."<sup>3</sup> Attention was given to establishing the nature and extent of sources of support in the field research conducted during this study.

#### Intrapersonal and interpersonal issues

Many of the problems formerly married people face come from the way other people perceive them. Singleness is traditionally seen as a transitional state, not a normal life-style option.

Single parent status has traditionally been seen as transitional, . . . ending when the single parent remarries. Those who remain single parents were seen as not quite normal--and the

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<sup>1</sup>"Traditionally sociological theorists, such as Parsons . . . have emphasised that, with the isolation of the modern nuclear family from the extended family network, the majority of parent no longer receive the support necessary for adequate functioning. While reports, most notably those of Sussman . . . , have demonstrated that, although the majority of American families are no longer living in extended family households, they are, in fact, embedded in interdependent networks of close relatives." Nancy Coletta, "Support Systems After Divorce," Journal of Marriage and the Family 41 (November 1979): 837-38.

<sup>2</sup>Ibid., p. 878.      <sup>3</sup>Ibid.

issues their situation raised were often brushed aside. However, . . . it is a viable, even preferred life pattern for an increasing number of divorced mothers."<sup>1</sup>

Claire Etaugh and Joann Malstrom conducted studies which revealed single-again persons were generally perceived less favourably than marrieds.<sup>2</sup> "In the light of the generally positive evaluations received by married persons it was surprising to find that they were viewed as less successful in their jobs than the unmarried groups."<sup>3</sup>

#### Social bias

There also seems to be evidence for a sexual bias in the way formerly married people are perceived, ". . . the divorced mother finds herself facing stigma as a result of her divorced status . . . she is frequently 'treated as irresponsible financially', as 'fair game' sexually, often as psychologically disabled, . . ." On the other hand, "the . . . divorced father is often seen as doing something special and praiseworthy when he takes care of his children; while the divorced mother is seen as just doing her job, even when she is employed full time . . ."<sup>4</sup>

Intrapersonal problems affect both men and women alike. Low self-esteem, confusion, ambivalence, and depression, are common experiences. Feelings of rootlessness, guilt, and lack of personal

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<sup>1</sup> Carol A. Brown et al., "Divorced: Chance of a New Life Time," Journal of Social Issues 32 (Winter 1976): 119.

<sup>2</sup> The married were perceived more favourably than the unmarried, more secure than the divorced, happier than either divorced or widowed persons. Further, the married group received the most favourable rating on significantly more items (ten) than any of the unmarried groups. See Claire Etaugh and Joann Malstrom, "The Effect of Marital Status on Person Perception," Journal of Marriage and the Family 43 (November 1982): 804.

<sup>3</sup> Ibid.

<sup>4</sup> Brown et al., p. 125.

identity are reported by men, while women express ". . . feeling unattractive, helpless, and personally and socially incompetent . . ." <sup>1</sup> These are some of the factors which compound the emotional trauma experienced by single-again persons.

#### Marital disruption and children

The welfare of children from single parent homes is a cause of considerable concern for society, the church, and the family. Some research seems to indicate that children from disrupted marriages are more likely than others to be delinquent, psychologically disturbed, and low achievers. <sup>2</sup> Helen Raschke claims that factors other than family structure, should be correlated with poor adjustment of children. <sup>3</sup>

Studies that have adequate controls demonstrate that, "Differences between children from one- and two- parent homes of comparable economic status on school achievement, social adjustment, and delinquent behaviour are small or even nonexistent . . ." <sup>4</sup> These findings seriously challenge the popular idea that divorce is disastrous for children. Studies show that children from father-absent and maritally-disrupted families are less disturbed than children from unhappy, unbroken homes.

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<sup>1</sup> Berman and Turk, p. 180.

<sup>2</sup> Mary Jo Bane, "Marital Disruption and the Lives of Children," Journal of Social Issues 32 (Winter 1976): 110.

<sup>3</sup> "The findings of this study lend additional support to other studies . . . showing factors other than family structure to be correlated with adjustment of the children." Helen J. Raschke and Vernon J. Raschke, "Family Conflict and Children's Self Concept: A Comparison of Intact and Single-Parent Families," Journal of Marriage and the Family 41 (May, 1979): 373.

<sup>4</sup> Bane, p. 111.

More relevant . . . are studies which compare children from disrupted marriages with children from unhappy but unbroken homes. When these comparisons are made, even the small disadvantages of children from broken marriages found in other studies, disappear.<sup>1</sup>

A South African study conducted in 1977 came to a similar conclusion.<sup>2</sup>

Bane concludes that, "these studies argue against efforts to hold unhappy marriages together for the sake of the children." In fact facilitating separation ". . . may actually reduce the total amount of conflict and unhappiness which children experience."<sup>3</sup>

#### Sole parents

The discussion so far has considered only some of the debated issues involving the children of single parent homes. Gary Collins offers some guidelines that cover a broader approach. He suggests that (a) single parents need someone against whom decisions concerning child and family management can be checked; (b) that their children need opportunity to meet adults of both sexes; and (c) significant two-parent family contact is needed to broaden the perspective of sole-parent children on adult and family life.<sup>4</sup>

Collins suggests that as far as the missing parent is concerned he or she should be described realistically. It must be remembered that children can only have one father and mother and

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<sup>1</sup> Ibid.

<sup>2</sup> ". . . Rosen (1977), in South Africa, found no significant difference between children of divorced parents and a matched control group in their emotional adjustment. In addition, she found the most significant factor affecting adjustment to be the amount of turbulence surrounding the divorce, which lends some support to the Landis (1960) findings." Raschke and Raschke, p. 369.

<sup>3</sup> Bane, p. 111.      <sup>4</sup> See Collins, p. 139.

part of their identity is derived from each of them. While step-parents may do much to help the children in their care they can never totally replace the missing parent.<sup>1</sup>

#### Poverty

Many of the disadvantages suffered by children from single-parent families appear to stem from poverty rather than family status.<sup>2</sup> This makes the parent's ability to manage his or her resources the main variable in the child's well being.

The issue of poverty can be summarized in the recommendation of Bane: ". . . economic problems ought to be the main concern of policy makers who worry about the children of marital disruption."<sup>3</sup> Her advice is practical, specific and within the sphere of church and community abilities.

The apostle James kept the needs of the single-parent group before the church when he recommended that they be "visited in their affliction" (James 1:27).

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<sup>1</sup> Ibid.

<sup>2</sup> "A divorced mother's struggle against real-life difficulties may affect her ability to respond to emotional demands within the family, yet her responses are virtually uninvestigated. What are studied are the rates of juvenile delinquency, poor school performance, and other child-centred, especially 'male' problems. . . . Social scientists assume that the presence of the mother as head of the family is the cause of all these problems. However, socio-economic hardships visited divorced mothers, rather than the single-parent status itself, seem to account for many of the negative effects on children reported in the literature. . . . What little evidence there is suggests that members of a single-parent family adapt or fail to adapt in direct relation to the adult member's level of functioning. . . ." Brown et al., p. 126.

<sup>3</sup> Bane, p. 116.

### Remarriage

Singleness poses one set of problems, marriage another.

Remarriage does not solve life's problems; it only changes them. To attempt to escape the problems of singleness through marriage is to provide a poor basis for future happiness. The goal of the single person should be first to accept and learn to manage existing problems, then to move in the direction of being "single and satisfied."<sup>1</sup>

One can marry for the first time only once. Remarriage is not the same as the first marriage and should not be contemplated without some modified expectations. Collins advises that "before remarriage, divorced persons should be encouraged to ponder what they have learnt from the previous marriage and divorce."<sup>2</sup>

### Match-makers

Collins also points out that married friends who become match-makers place singles under considerable pressure.<sup>3</sup> To urge singles into a hasty decision for marriage works against the prospect of their long-term happiness.

Remarriage usually involves the fusing of two families, not just two adults. Consequently there are positive and negative factors which must be given careful consideration.

. . . negative influences which are often mentioned include strain from stepparent-stepchildren relationships, financial difficulties resulting from obligations to more than one family, and the fact that persons who are poor marriage risks generally carry their 'risk factor for poor marriage' from one marriage to another. The positive influences include greater maturity

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<sup>1</sup> Collins, p. 138.      <sup>2</sup> Ibid., p. 198.

<sup>3</sup> Ibid., p. 136.

and experience, ability to profit from past mistakes, and more realistic expectations of marriage.<sup>1</sup>

Despite these complications, Glenn and Weaver conclude: ". . . that marriages of divorced persons which do not quickly end in divorce are, as a whole, almost as successful as intact first marriages."<sup>2</sup> Their study was based on American subjects; Australian statistics were not readily available at the time of this writer's research. However, a magazine written for popular reading in Australia comments: ". . . almost eighty percent of marriages where both partners have been married before end in divorce.

#### Conclusion

There are many variables associated with the lives of those who are single-again. Some of these variables are fixed; some can be changed. Not all the issues can be changed, but none will be changed until they are faced. In essence, all this writer has succeeded in doing is to face the issues.

The broad area of social concerns has been reviewed. Biographical studies were limited to authors writing from the Christian perspective as this is the prime interest of this study. Field research reports provided a valuable range of information beyond that of biographies. Both sources, however, were used in the design of the specific field-testing instrument used in this study. Details of design and implementation will be discussed in the following chapter.

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<sup>1</sup>Norval D. Glenn and Charles N. Weaver, "The Marital Happiness of Remarried Divorced Persons." Journal of Marriage and the Family 39 (May, 1977): 332.

<sup>2</sup>Ibid., p. 331.

<sup>3</sup>Jenny Cullen "Divorce with Dignity," Cleo, September 1982, p. 84.

## CHAPTER IV

### SURVEY DESIGN AND IMPLEMENTATION

#### Design Consideration

Since the changes to the Australian Family Law came into effect in 1975 both society and the church have been affected by the increasing number of previously married persons in their midst. Understanding the needs of this group has been inhibited within the church by the church's conservative traditions. The conclusions drawn in chapter 2 postulate that social, cultural, and religious overviews as revealed in the Bible give the church no grounds for discrimination against this group. In fact, Scripture upholds single-parent problems as an object of concern for the church.

To many church members the needs of previously married persons and their families remain somewhat of an enigma. This enigma has resulted in confused responses and mixed expectations leading, all too often, to a general feeling of isolation and rejection by the single-again person. This chapter discusses the development of a survey instrument in an attempt to provide a better understanding of the single-again person within the Seventh-day Adventist Church in the Australian community.

#### Survey limitations

Complex issues arise when an individual who has been married has to return to the single-again status. To attempt to

cover all issues is outside the scope of this research. It also became apparent during the design stages that a range of variables existed from person to person. Because of this, the survey instrument was limited to areas considered pertinent to improving an understanding of formerly married people by, (a) those directly affected within the church; and (b) the church membership in general.

All the subjects studied had an association with the Seventh-day Adventist Church prior to the termination of their marriage, though not all were active members at that time. Improved objectivity was sought by endeavouring to select subjects who were beyond the unstable stages that follow the period of relationship severance. Subjects were also limited to those favourably disposed towards the church. In essence this formed a group of people who were looking to the church for nurture and guidance.

### Survey design

An essential part of the design of the survey instrument was the co-operation of a formerly married person who came within the limitations of the study. This co-operation enabled subject-area questions, drawn from the literature surveyed, to be given a moulding directly relevant to the aims of this study. A pilot interview was conducted and changes were made where needs were seen to exist. The final detail is composed of six major sections covering the following areas:

1. Personal details (Questions 1-23)
2. Pragmatic concerns such as, (a) coping strategies (Questions 27-37 and 39-44); and (b) management variables (Questions 45-52)
3. Spiritual concerns (Questions 65-70)

4. Intrapersonal issues: (a) emotional variables (Questions 71-74); (b) companionship variables (Questions 75-77); (c) life satisfaction factors (Questions 24, 25, and 38); and (d) self conception factors (Questions 88, 97, and 98)
5. Interpersonal issues: (a) old friendships (Questions 78, 82, 83, and 87); (b) church members (Question 79); (c) single-parent discrimination (Questions 80 and 86); (d) sexual factors (Questions 81, 84, 85, and 89); and (e) current social networks (Questions 90 - 96)
6. Parenting issues (Questions 53 - 64)<sup>1</sup>

Wherever possible a time scale was included within the questions. The object of this was to gain some insight into changes in attitudes and circumstances that occurred during the post-marital period. The general time scale covered six-monthly intervals for two and one half years, commencing six months before the marriage terminated. It concluded with a response for the current date.

In the areas covering spiritual concerns the time scale was different. It commenced at marriage, but the main detail was in the years before and after the marriage finished. Marital history also commenced from marriage and covered a ten-year period. Subject response was expressed on a five point bipolar scale where applicable.

#### Aspects of Implementation

Implementation was made by appointment with the pilot subjects. The researcher planned to be present in order to assess the practical viability of the survey instrument. Some concern had been expressed previously by technical advisors in regard to the quantity of information sought. It was felt that this might inhibit the extent of participation by respondents. During the pilot interviews

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<sup>1</sup> See appendix 1 for full instrument.

the contrary was found to be so.

#### Interview facilitator

The survey instrument was most effective when used as an interview facilitator. When potential subjects were canvassed it was explained that the survey instrument was designed from research drawn heavily from North American secular sources. Co-operation of subjects was sought in order to establish the significance of the research data for Australian Seventh-day Adventists. A willingness to participate was expressed by every potential subject approached.

Because of the high degree of subject co-operation and the results of the pilot survey, it was decided to continue the research using the survey instrument as an interview facilitator. In this mode most of the subjects freely added to the survey questions comments and judgements relative to their own experiences. This aided the research by enabling pertinent information not contained in the survey instrument to be collected.

#### The survey as an instrument of ministry

The desire of the subjects to express emotions relative to the research, became apparent as the interviews progressed. The survey instrument acted as an implement of ministry by creating a situation which said, in effect, "Feel free to talk about your experiences as a formerly married person. Your story is important. The church wants to hear you." The importance of the instrument's ministry function became apparent as most subjects indicated that they sensed some degree of isolation or rejection from church members

and friends.<sup>1</sup>

For many, ministry occurred when they became aware that the church recognized them as a special interest group by sponsoring research into their problems. To know that their comments were solicited encouraged a free flow of discussion from the subjects. The interviews were conducted by the researcher, an ordained minister.

#### Selected Interview Responses

The responses commented on in this section were freely given by the subjects to the researcher. They are included in this report because of the implications they carry concerning attitudes conveyed by Seventh-day Adventist members and ministry. The importance of this information is not readily seen in the survey analysis.

#### Rejection and isolation

Perhaps the greatest single factor that was voiced by the interviewees related to the feeling of rejection they received from church members. This seemed to be a greater problem for women formerly-married than for men. Married women were said to express openly their hostility and suspicion when a single-again woman spoke to their husbands. One widow reported her reaction in this way: "I felt as if I was physically handicapped without a partner. I had to be extremely cautious when relating to the husbands of coupled friends. I had to treat them with pronounced disinterest." This lady was the widow of a church member who had held considerable church responsibility.

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<sup>1</sup>See Survey Questions 78, 79, 82, and 86.

Another widow of a church worker said, "I feel I don't belong in a coupled crowd." She also commented on numerous occasions that the married women in the church expressed antagonism toward her if she spoke with their husbands. "I thought these people were my friends," she said. Her response was to withdraw from all but the minimum of church activity and build her life around the interests of her children.

A younger widow said, "Initially, I was well-supported by church members and friends, but after a couple of months I received the distinct impression that it was time for me to look after myself again." In retrospect this lady could say that at the time she felt support being withdrawn--two to three months after becoming single again--she was both emotionally and physically weak. She still felt the need of continued support through the dark tunnel of grief. Another in similar circumstances said, "At the time of the tragedy I had plenty of support, but the majority have short memories." Both felt a continuing need for more than just uncommitted good-will. They sought friendships that offered a degree of security and a sense of belonging.

A deserted mother with upper primary school children, who had attended the same church school for years, commented on the way she was isolated and rejected by church members. She said, "I am now called Mrs. Jones by some to whom I was once Betty,"<sup>1</sup> Not all reacted in this way and those who did, she believed, were couples whose marriage relationships were very weak. "Their trust in each other is such that they probably see any unattached single person as

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<sup>1</sup> Pseudonym.

a threat or a source of jealousy," was her comment. In this way she was able to see her rejection as their problem, not hers.

This lady found that older people in the church were a great source of comfort. "Many of them seemed to know how I felt and would often give me a nice word or a smile that was warm and genuine." Another widow with lower primary school children also received much comfort from older couples. She did not live near her own parents and found one particular older couple to be, what she called, "Parent substitutes."

Single-again men did not report feelings of isolation and rejection as consistently as did single-again women. The circumstances that surrounded the loss of their partner seemed to dictate the attitudes shown toward them by church members and friends. One reported resentment in being treated as a "lump of charity unable to care for itself," while another would sit in his garden for hours, "just hoping that someone would call in." This man greatly appreciated the act of his neighbour's wife in sending him some cooked food regularly on Friday evenings. "She will never know just how much I looked forward to it," he said.

It appeared from the comments received that single-again men sensed little rejection by married males while single-again women sensed a high degree of rejection by married females. The analysis of the interview data in the following chapter will expand on this. One widow said that there were, "big differences between widows and divorcees." While this may be true in some areas, it did not generally appear to be so in the area of interpersonal relationships. Both divorcees and widows appeared to suffer some degree of rejection

and isolation from married peers with little apparent distinction.

### Pressure to remarry

Pressure to remarry was another source of comment noted during the interview. "It was as if you are not normal unless you are married," one interviewee said; "everyone seemed anxious to have you remarried as soon as possible," she continued. "Brothers and sisters, parents and friends all seemed anxious for me to remarry; my preference seemed to mean little to them," she commented.

These pressures were subtle and often apparently unintentional, but they still conveyed a strong message of abnormality to the single person. One good example is seen in these comments, "I am praying you will soon find someone," or "Don't worry, dear, God will find someone for you." It is as if being single-again was a disease that could only be cured by marriage. "Why can't we be treated as normal?" another asked. "Why can't we be accepted just as we are and be able to take what each new day has to offer, without being made to feel that singleness is a stigma?" This was a typical plea. Another expressed disgust at match-making attempts by well-meaning friends and relatives. "They had no regard for my memories," he said. The comments just quoted are selected, but they convey feelings frequently expressed by interviewees.

It appears that those who find life difficult to manage as a single person often opt for a quick remarriage as a problem-solving act. Others, who can manage the problems of singleness, appear to be more cautious in remarriage. They tend to bring with them realistic expectations and wisdom gained from their former marriage, along

with responsibility in recognizing the needs of their children.

### Courtship and children

Courtship and the children are other areas which generated significant comments. At an interview with two single-parent families that had united in marriage, the following comments were made: "Our children were affected by our dating. They saw any friend I went out with as a potential new Dad." The consequent action of the children intimidated the parent and made her withdraw from casual relationships. "It caused too many upsets with the kids," she said. While these were the wife's comments, the husband agreed from his own separate experiences.

This couple met and grew to know each other through shared interests in church activities. In this way the 'getting to know one another' phase was conducted without creating tension or raising hopes in the children. In another family where courtship continued through dating, an eight-year old child said to his mother, "It's alright if you go out together, but don't get fresh." His mother reported that the child became quite upset when he saw her holding hands with a male friend.

Another couple saw the role of the church in courtship as best effected by "facilitating exposure as friends without the pressure of courting." Active church involvement is the key to successful management of courtship and the children, particularly if the involvement relates to child-centred activities.

### Supportive relationships

Supportive relationships seem to be more difficult for single women to manage than for single men. In the area of practical

maintenance matters women reported feeling disadvantaged and vulnerable. One woman complained, "A tradesman gave me a written quote then increased it at the completion of the job. He would not have done that to a man." Another felt that tradesmen or mechanics could easily cheat her and she would be none the wiser. She also expressed her belief that a man would not be subject to the same exploitation.

"It would be great," one woman said, "if I could call on someone to look at the car or fix the kids' bikes, or hammer a nail in without having to call a tradesman or go to the garage." For those with extended family support, these matters were not reported as problems. However, to the socially-isolated single-parent they were seen as sources of constant frustration. Of the help given by church members, one divorcee said, "Church folk care, but at a distance." She did not feel free to burden her brothers and sisters in Christ with matters that weighed her down.

Questions relating to the more personal needs in human relationships are covered in the survey analysis. It would be appropriate however, to comment that these seemed to vary widely between individuals of both sexes. It did not appear that management of sexual desires was a pressing problem. During the interviews, when discussion in these areas occurred, most interviewees were frank and open. Commitment to a personal Christian value system and a high sense of self-worth seemed to undergird most comments.

One final factor considered worthy of comment is the value of a trusted friend. It appeared that the ability to manage a traumatic event successfully was greatly enhanced if those concerned had a family or friend with whom they could share their confidences.

These trusted confidants came from all manner of areas. For one lady, it was her brother-in-law and his family. For another man, it was the husband of his former wife's sister. Previously married people frequently found acceptance and empathy in the home of those who were, or had been, previously married themselves.

One remarried couple told of a single-again person whom they were nurturing. The relationship was significant to both the husband and wife and involved a degree of physical contact. At the interview neither the husband nor the wife indicated this to be anything but appropriate.

It is interesting to note that most of those who had experienced singleness again were reluctant to initiate new friendships with married couples. Almost invariably they waited for the married couples to make a move in the direction of acceptance and friendship.

#### Sample Survey Response

The main reason for choosing the sample response to be presented was the small number of changes occurring in the life variables of this person as a result of the marriage breaking up. Consequently the subject had to rely on resources at hand for her journey along the route to singleness and stability. The case provides an illustration of how one deserted wife within the Adventist Church, with limited resources and average-to-high family liabilities, has responded to the demand of being a parent alone.

#### Personal details<sup>1</sup>

Sue,<sup>2</sup> a woman of thirty nine, who after matriculating and successfully completing her training as a nurse, provides a typical

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<sup>1</sup>Survey Questions 1 - 23.    <sup>2</sup>Pseudonym.

response. She was married at twenty and had a temporary separation after ten years. Her marriage finally disintegrated after nineteen years. At the time of this research, she had been by herself for one and a half years managing her household and responding to the needs of five children ranging from late primary to mid teens.

Sue was baptized as a youth, being influenced in her decision by the encouragement of her mother and grandmother. Her father was not a practicing Christian. She has lived the last ten years in a small country town without any close relatives nearby. Since her husband left she has lived on the pension, supplementing it with a little part-time domestic work. She considered her financial position to be below average but better than when her husband was at home. Sue rated her marriage as "lacking" to "unhappy" after the first five years.

#### Pragmatic concerns<sup>1</sup>

Coping strategies and management variables were matters of concern. Sue had no immediate family whom she felt she could look to for physical or emotional support. The only relative was an elderly mother who was too distressed to be of much help. Some support came from church folk though it was rare in the first year. A little more came around eighteen months after separation, however, it was mainly for herself, none for her children who were also suffering from the effects of the divorce. Non-Adventist friends were not a source of support except for some medical attention for one child.

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<sup>1</sup>Survey Questions 65 - 70.

Sue often had to re-organize her personal priorities and found herself continuing to do so in order to confront the varying demands she must meet as the mother of teenagers. Church involvement increased from "low"<sup>1</sup> around the time of the break-up to just "below average" from six months after. It has continued at this level. Work involvement, community involvement and general social activity were, she estimated, about "average" and showed little change in the last two years. Sue has been able to find some time for increased educational activity, though it was mainly of an informal nature. Until the time of the interview, she has never had to rely on medically prescribed drugs in order to manage her problems.

Sue felt that frustration through problems relating to general repairs and maintenance, work, domestic and financial issues, had decreased from "high" around the time her husband left to about "average" from six months onward. Her teenage son is able to help her in some of these areas. She found financial responsibility frightening at first, but manages well now. "I just wish I could have someone's ear occasionally for reassurance," she mused.

#### Spiritual concerns <sup>2</sup>

Spiritual relationships were not affected significantly. Church and Sabbath School attendance was consistent throughout the period of disturbance. However, Sue did indicate a "low" in spiritual contentment and sense of belonging to the church community, in

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<sup>1</sup> To assess reactions, the survey instrument used a five-part bipolar scale consisting of "high," "above average," "average," "below average," "low," and "always," "often," "sometimes," "rarely," "never."

<sup>2</sup> Survey Questions 65 - 70.

the twelve months prior to her husband leaving.

### Intrapersonal issues<sup>1</sup>

Distress was keenly felt up until twelve months after the break-up, falling to "average" at eighteen months. Loneliness continued to be "high," starting many months before separation occurred. She considered that contentment improved with time, from well "below average" six months before to "above average" at eighteen months.

The loss of social and sexual companionship followed a similar pattern. During the first six months it was frequently missed, but by twelve months it had fallen to the "sometimes" level. Sue continued to sense the loss of emotional companionship to a high degree. Her friends have changed since she became single again. Most of the present significant friendships have been formed since being by herself.

In looking to the future, Sue sees a growing hope. From six months before her husband left until six months after she rated her outlook as "below average." However, by twelve months after, she saw her prospects for future satisfaction in life as "high"--much better than when she was married. The questions relating to self-concept showed a continuing awareness of the stigma she felt associated with being single in a coupled world.

### Interpersonal issues<sup>2</sup>

These revealed attitudes that reinforce the general rejection already experienced by the deserted spouse. Old friends rapidly place

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<sup>1</sup>Survey Questions 24, 25, 38, 75 - 77, 88, 97 and 98.

<sup>2</sup>Survey Questions 53 - 64, 76 - 87, and 89.

themselves at a distance from the time the marriage broke up. Church members followed a similar trend. None of the old friends they shared as a married couple kept in contact. Divided loyalties were seen as the reason for their withdrawal. Even when she met her former friends on a casual basis Sue felt that they continued to treat her differently.

Sexual discrimination was another factor that was made painfully apparent. Sue felt that most married women saw her as a threat, making it impossible for her to establish any meaningful rapport with their husbands. Some husbands often appeared uncomfortable in her presence and tended to minimise social contact. Sue's social network was reduced in the main to the friends of her children. She has not sought the company of other formerly-married persons. What contact she has had with them has been an emotional drain upon her.

#### Issues related to parenting<sup>1</sup>

Parenting relationships have generally improved though not all the children reacted in the same way. Sue's marriage was not a happy one. The children were frequently exposed to open marital conflict. They often spoke of missing their father though, for the first twelve months, these expressions were rarely positive. Now that the divorce is final the children are seeing the absent father more objectively and in a less negative way.

The children had no restriction on their contact with their father other than what they imposed themselves. One chose not to see him at all. Sue was able to devote more of her attention to their

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<sup>1</sup>Survey Questions 53 - 64.

needs than she could when the home was disturbed by conflict. The level of family-related social activity had not altered significantly. Discipline was a problem that Sue felt keenly. However, there had been problems in this area prior to their father's departure.

### Conclusion

The responses given in this sample survey did not vary greatly from what was anticipated. Research from the social sciences, though mainly conducted in North America, provided a good guide as to anticipated problems for formerly-married persons who were subjects in this research. The next chapter analyses all the results obtained from this study paying particular attention to reasons for wide variations from general expectations.

## CHAPTER V

### ANALYSIS AND EVALUATION

#### Analysis

In the chapter on social concerns it was pointed out that an accurate understanding of the problems of the formerly-married is necessary in order to minister to their needs effectively. This chapter provides a summary of field research conducted in this area.

Insufficient subjects were readily available to provide statistically significant conclusions. The results therefore are only tentative. Tendancies are apparent however, and these could serve as guidelines for further study or research into designing an appropriate ministry response.

The data provided is analysed in terms of factors that are considered to effect the quality of life. It is acknowledged that the selection of these factors is subjective. Guidelines to assist in selection for this research were based on published field studies and personal interviews from among the study group.

The factors that are used as an indication of quality of life are based on the intrapersonal questions in the survey instrument. They are ranked on a five-point scale according to the degree they detract or do not detract from the subject's perceived quality of life. A score of five indicates most detracting, and a score of one least detracting. The data is expressed as a percentage and

sub-divided into female and male response. A combined response for the total group was avoided as it would tend to obscure the conclusions.

An attempt is made in the analysis to offer explanations for irregularities. These explanations are based on data contained in the other areas of the survey instrument.

#### Detailed factor variations

In order to facilitate analysis a limited amount of data was extracted from the complete analysis tables<sup>1</sup> and used to construct graphs. In most cases the most adverse ratings--four and five--were added to form the percentage reported axis.

Statistical data was not considered after a subject remarried. This is one of the main reasons for irregularities that appear at the +24 month position of the graphs. Another factor was the formation of other relationships that later proved unsatisfactory.

#### Female subject distribution

Thirteen female subjects were studied. Their ages at the time of separation ranged from twenty four to forty eight; four were in the twenty to twenty nine age range; eight in the thirty to thirty nine range; and one in the forty to forty nine range. Of this group three were widowed and ten were divorced. Eight shifted from their marital home within a few months while the others remained at least twelve months. All except two had some dependent children. Four had a college education; and one was not educated beyond primary grades. Only three were employed at the time of separation.

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<sup>1</sup>See Appendix 2.

### Male subject distribution

Six male subjects were studied. Their ages at the time of separation ranged from twenty nine to forty. Four were deserted and two were widowed. Three had dependent children in their care and all but one remained in the general area of their marital home. Four were trade- or technically- trained and two had a college education. All had close association with the church before and after their marriage terminated.

### Distress

A high degree of stress was reported to occur when a marriage relationship is broken. Figure 1 represents the percentage of subjects reporting a high level of disturbance from general distress. The percentage graphed is the sum of the two higher distress level ratings.<sup>1</sup>

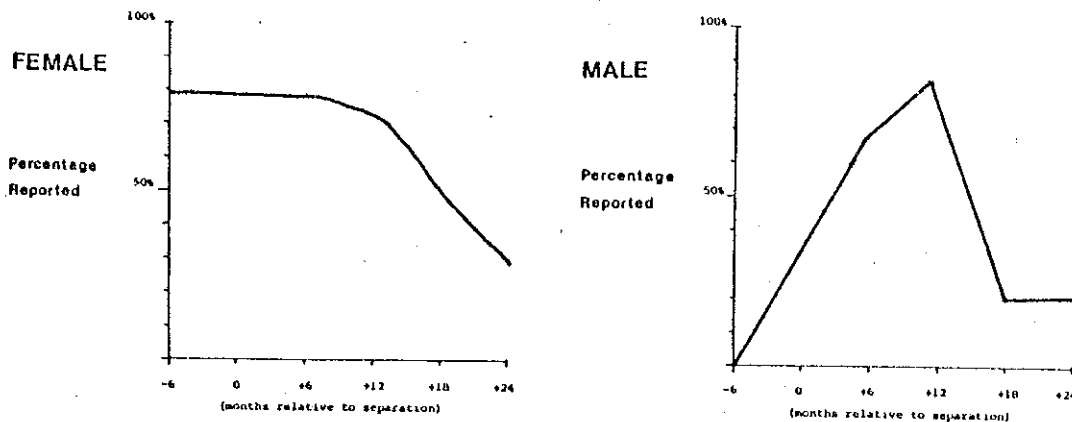


Fig. 1. Distress

High levels of stress prior to separation were reported mainly by female divorcees. At the period six months after separation all female subjects rated the three higher disturbance scores.

<sup>1</sup> See Appendix 2 (Question 71).

The rate of distress reduction was faster for female divorcees than widows. At eighteen months none of the widows had moved out of the three higher distress ratings. By far the greatest cause of distress reported by the males arose from child care and domestic responsibilities.

### Unsociability

This indicates the degree to which the subjects themselves preferred to withdraw from social contact. The percentage graphed is the sum of the two higher unsociability ratings (scores four and five).<sup>1</sup>

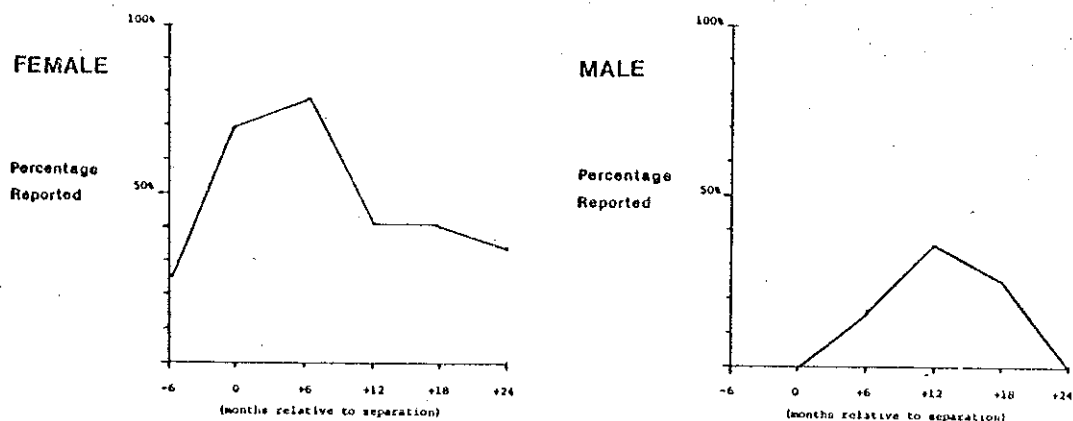


Fig. 2. Unsociability

Between twelve and eighteen months following separation the majority of the female subjects scored in the two/three area. By twenty four months only ten percent remained at three, while sixty percent were found in the lower rating (one and two). Male subjects reported a much lower level of unsociability than females.

<sup>1</sup>See Appendix 2 (Question 72).

## Loneliness

The percentage reported is the sum of the two most detracting ratings (four and five).<sup>1</sup> Both males and females reported high levels of loneliness. The rise in the graph between +18 and +24 for female subjects is probably because remarriage placed some outside the limits of the study.

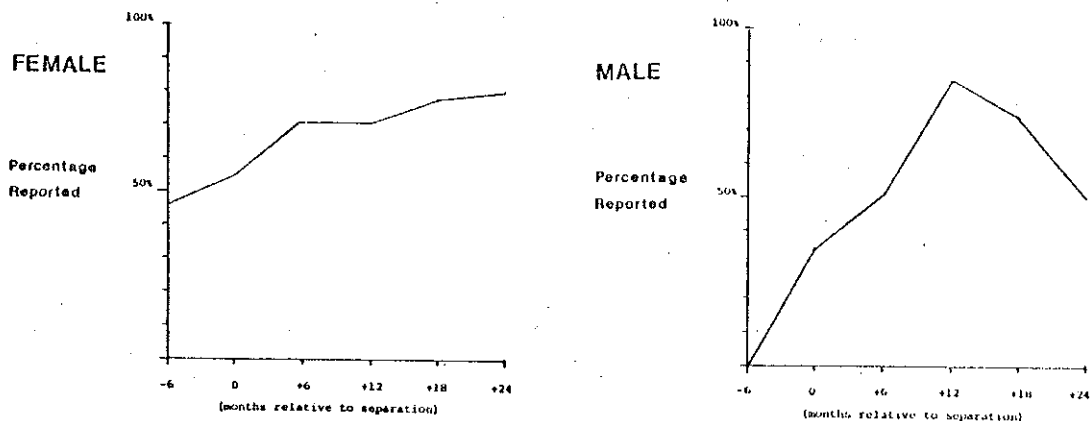


Fig. 3. Loneliness

## Contentment

This is a general expression of the quality of life experienced. The percentage reported is the sum of the ratings from average to high (scores one, two and three).<sup>2</sup>

The degree in contentment for females at twenty four months can be partially explained by the remarriage of some of the subjects. This placed them outside the study limitations, thus reducing the total number of subjects at twenty four months. The reduced number now no longer included those finding contentment in new relationships. Freedom from the tension of a bad marriage relationship probably accounted for the increase in contentment at the time

<sup>1</sup> See Appendix 2 (Question 73). <sup>2</sup> See Appendix 2 (Question 74).

of separation in the male group. Difficulty in managing family obligations could account for the low contentment expressed around the six to eighteen month period. This is not apparent for female subjects, as in most cases, they would have greater skills in domestic management than males. The sudden increase in contentment between eighteen and twenty four months reflected the period when a number of male subjects started to form new relationships with potential mates.

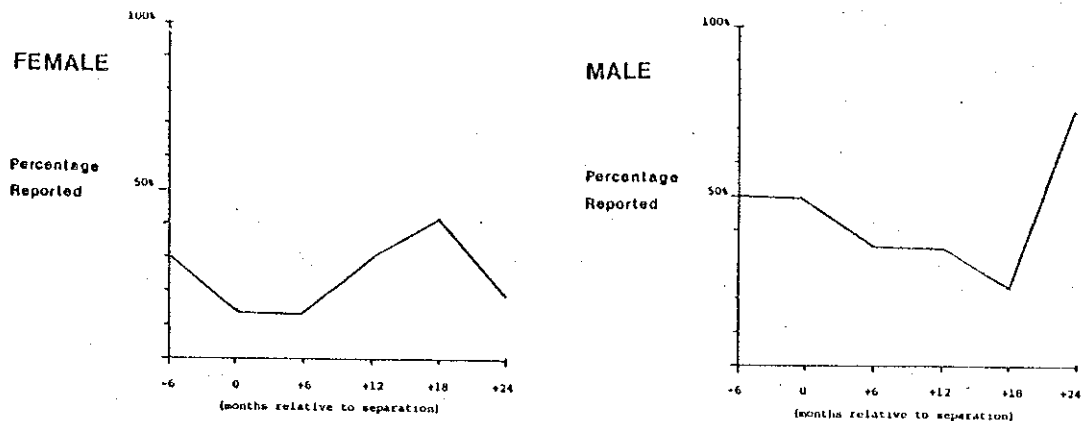


Fig. 4. Contentment

#### Loss of social companionship

This question aimed at revealing the extent to which loss of social intimacy was seen as a factor detracting from the quality of life. The sum of scores four and five represents the percentage reported.<sup>1</sup>

Male subjects felt free to mix socially on their own initiative much more than female subjects. This could possibly explain the differing responses.

<sup>1</sup> See Appendix 2 (Question 75).

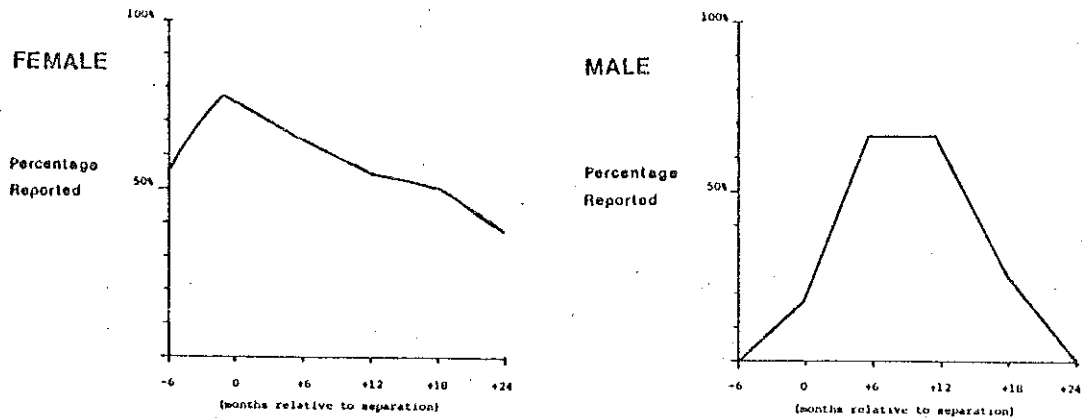


Fig. 5. Loss of social companionship

#### Loss of emotional companionship

This was explained to subjects as the degree to which loss of a confidant (a person with whom to share feelings and emotions) was felt. The sum of scores four and five ("often" and "always") represents the percentage reported.<sup>1</sup> The sense of emotional isolation remained at a high level, particularly for females. This is

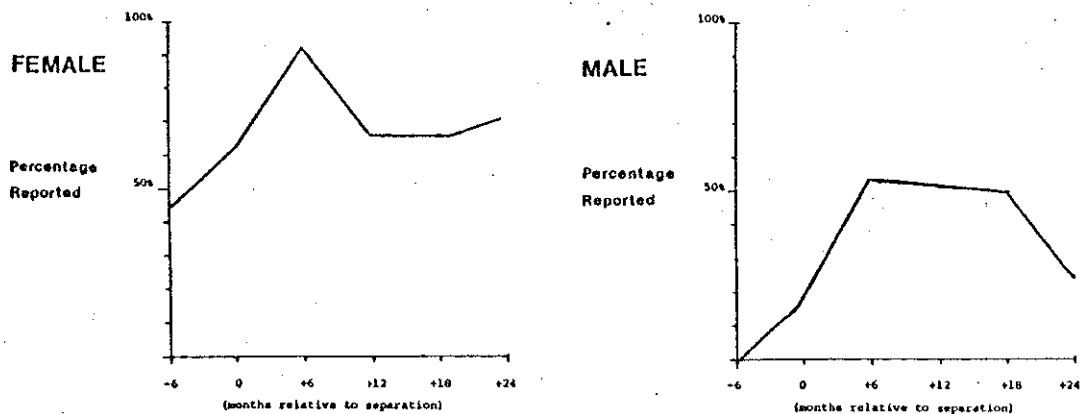


Fig. 6. Loss of emotional companionship

<sup>1</sup> See Appendix 2 (Question 76).

in harmony with the rejection and isolation consistently reported. Ministry focus in this area would appear imperative.

#### Loss of sexual companionship

This was explained to mean the extent to which the loss of the sexual privileges of marriage was felt. The sum of scores four and five ("often" and "always") represents the percentage reported.<sup>1</sup> It is worthy of comment that after three to four months, more than half the female subjects reported loss of sexual intimacy rating fairly evenly spread over scores one, two, and three. These represented "never", "rarely", and "sometimes", categories in the survey instrument.

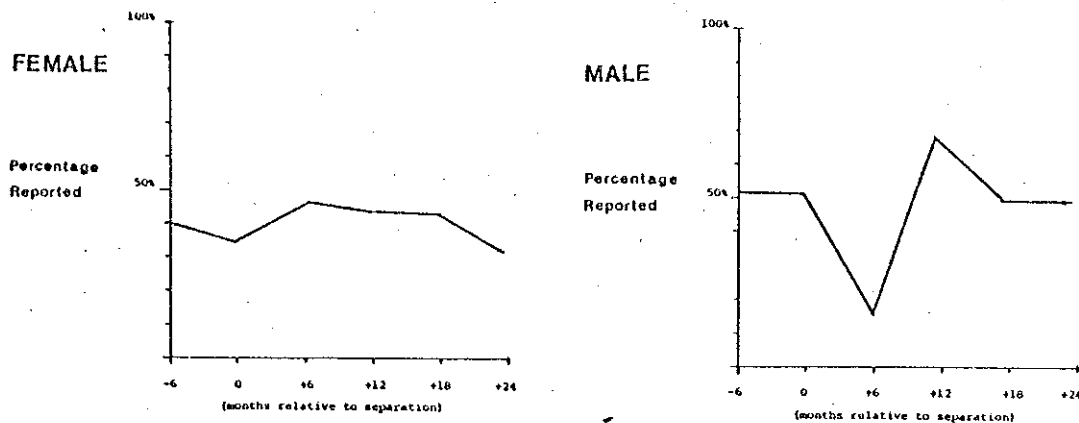


Fig. 7. Loss of sexual companionship.

#### Perceived sexual appeal

This question was asked in order to gain an indication of self esteem. The subjects were not told this during the interviews. Scores one and five would tend to indicate unsatisfactory adjustment so the percentage reported was drawn from score three, the

<sup>1</sup> See Appendix 2 (Question 77).

"sometimes" rating.<sup>1</sup> The graph for male subjects revealed different tendencies to the female subjects. The score of ratings two and three ("sometimes" and "often") were added to give the percentage-rated male figure as this was considered more significant.

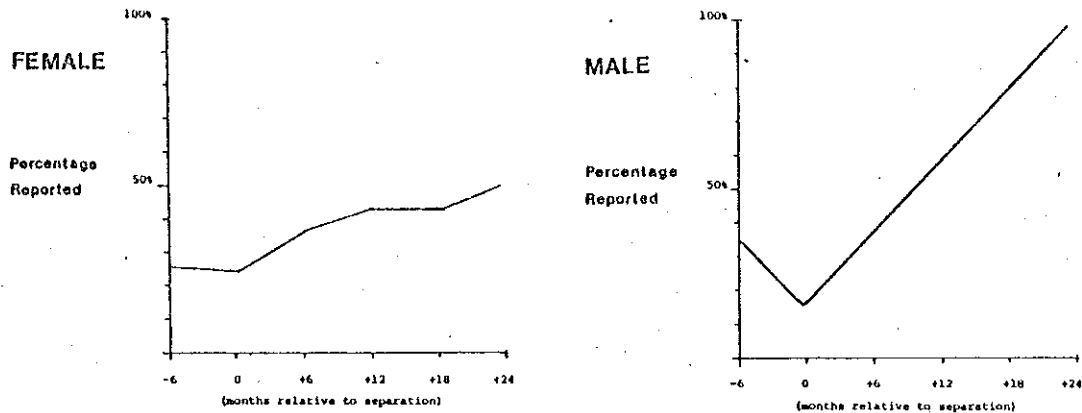


Fig. 8. Perceived sexual appeal.

#### Social alienation

This question was designed to gauge the degree of social alienation perceived by the subjects; that is the extent to which

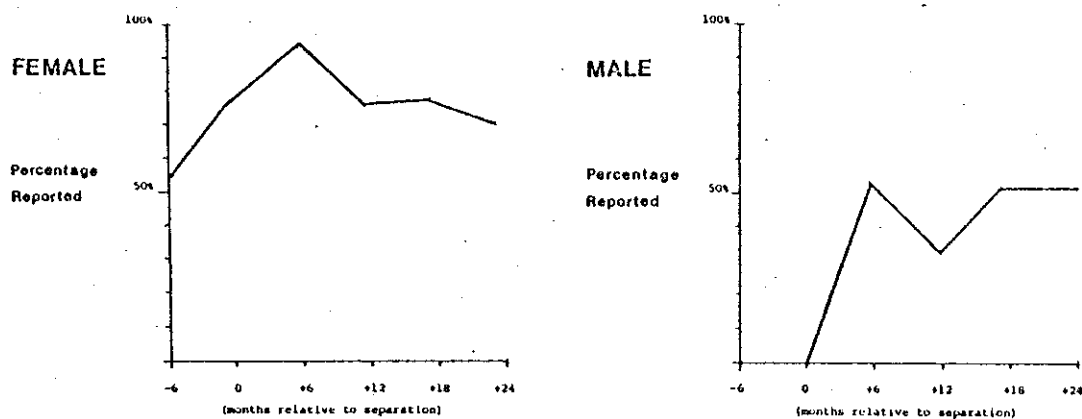


Fig 9. Social Alienation.

<sup>1</sup> See Appendix 2 (Question 88).

they felt socially ill-at-ease. The sum of scores four and five (the "often" and "always" categories) represents the percentage reported figure.<sup>1</sup> Female subjects reported a much higher level of social alienation than the males. It also persisted over a longer period, showing little change from the +6 to +24 month period.

#### Self consciousness in a coupled crowd

The sum of scores four and five (the "often" and "always" categories) represents the percentage reported.<sup>2</sup> Females indicated greater discomfort than males in mixing with the coupled majority.

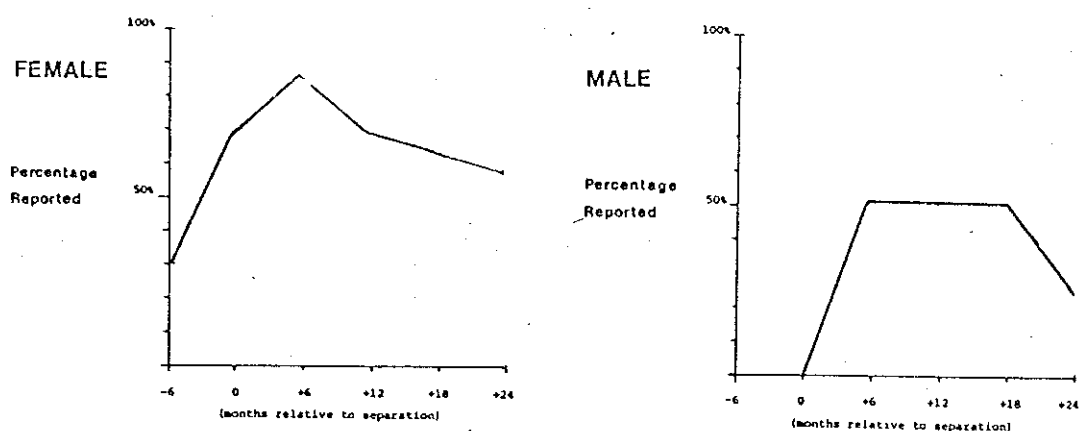


Fig. 10. Self Consciousness in a coupled crowd.

#### General satisfaction with life

The scores for this question were based on a centre average position with two degrees on the high side and two on the low. The sum of the "high" side scores (one and two) represents the percentage reported.<sup>2</sup> The movement of the female scores on this factor was toward a large grouping in the centre-- the average position. Two

<sup>1</sup> See Appendix 2 (Question 97). <sup>2</sup> See Appendix 2 (Question 98).

<sup>3</sup> See Appendix 2 (Question 24).

thirds of the subjects had remarried by +24 months. This probably accounts for the end dipping in the graph for the female response.

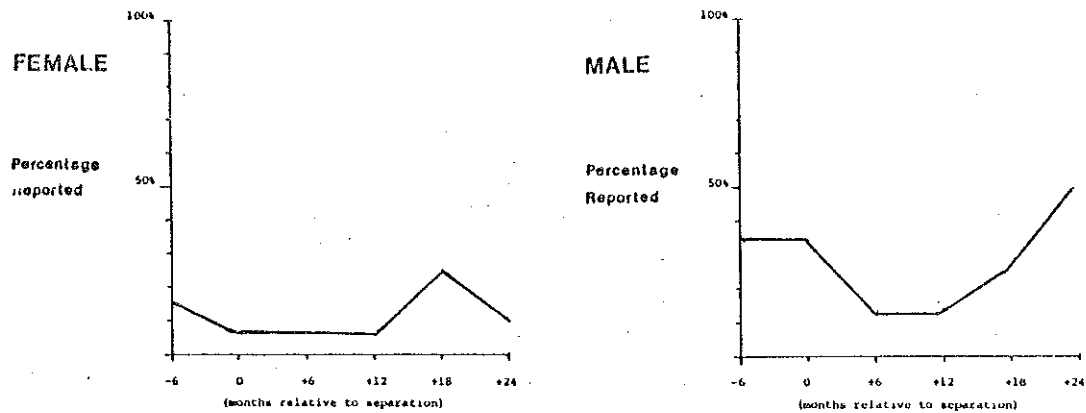


Fig. 11. General satisfaction with life.

For males the factors that had the greatest impact on life satisfaction were problems arising out of managing their family obligations. For most of the men it took some time to develop satisfactory support relationships. Subjects reported either too much or too little support in the first twelve months.

#### Future outlook

The scores for this factor were based on a centre (no change) position with two degrees of optimism one side and two degrees of pessimism on the other. The sum of the optimism scores (one and two) represent the percentage reported.<sup>1</sup>

The female ratings for this question tended to polarise with low score groupings in the centre except at -6 months. Remarriage probably accounts for the down turn at +24 months. Once again the pressure from domestic management clouds the male response over the

<sup>1</sup> See Appendix 2 (Question 25).

+6 months to the +18 months period.

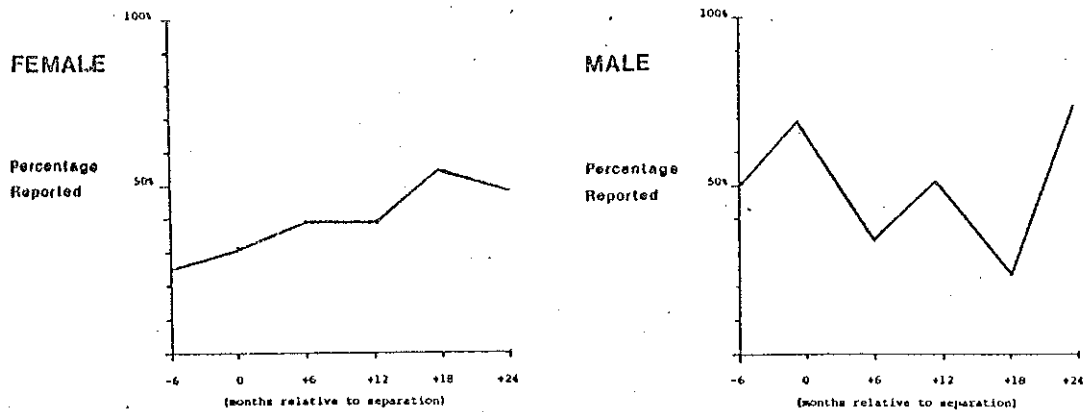


Fig. 12. Future outlook.

Perceived prospects as a single versus when married

The sum scores one, two, and three ("sometimes", "often", and "always") represents the percentage reported.<sup>1</sup>

The dip in the graph at +18 months is probably caused by subjects being removed from the study group through remarriage. It is accentuated by the limited number of subjects.

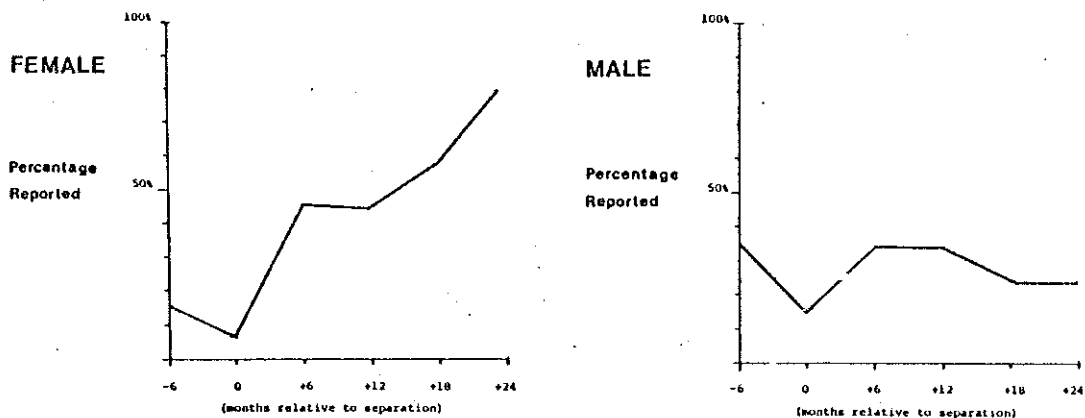


Fig. 13. Single versus married perceived prospects.

<sup>1</sup>See Appendix 2 (Question 38).

### Sense of alienation from the church community

The sum of the two higher score ratings (score four and five) represents the percentage reported.<sup>1</sup> This information was gathered in an attempt to discover the degree to which subjects felt they were not accepted by church members. Attitudes inferred by church attenders that convey negative judgements, like hostility, jealousy, suspicion of personal moral aberrations, or suggest second class status to single-again persons, had a strong bearing on the response given. Alienation arising from such attitudes may be an active reason for singles separating themselves from the Adventist fellowship.

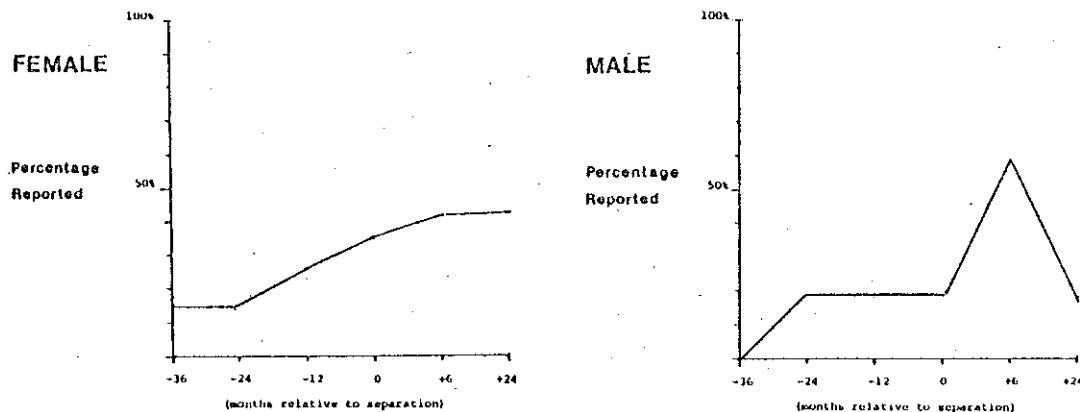


Fig. 14, Sense of alienation from the church community.

### Degree of spiritual discontent

The percentage reported is represented by the sum of the two higher ratings (score four and five).<sup>2</sup> This factor was analysed in order to provide some correlation with the sense of alienation factor. It attempts to gain some indication of the individual's

<sup>1</sup> See Appendix 2 (Question 69). <sup>2</sup> See Appendix 2 (Question 70).

personal spiritual condition, that is, the degree to which they feel rejected and alienated from God. It is expected that the risk of singles leaving the church community would be greatest when the sense of alienation from God and from the church members correlates.

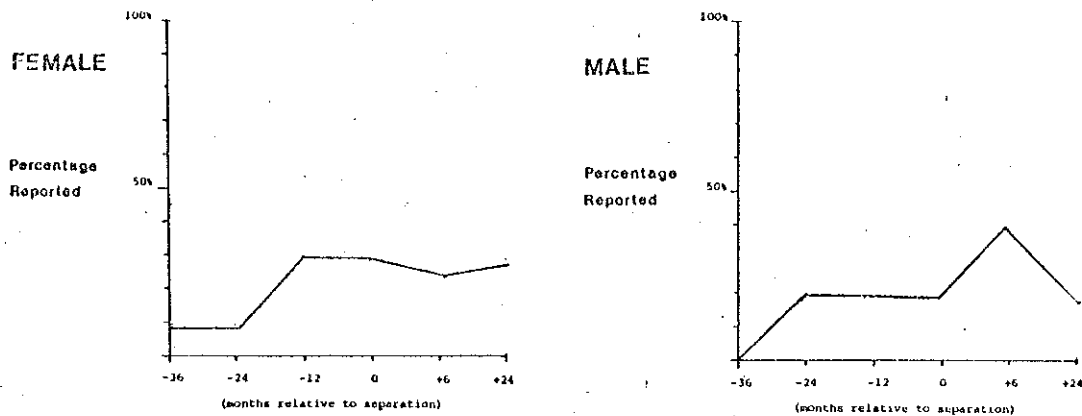


Fig. 15. Degree of spiritual discontent.

#### Tentative Evaluation

The material presented in graph form draws on only part of the data available. Other interpretations are possible though it is felt that what is presented is consistent with the attitudes conveyed by the subjects during the course of this research. Those wishing to offer effective nurturing support should note the following more pertinent details.

#### Loneliness

Loneliness is common to both sexes and is a major source of distress. It reinforces the sense of rejection already experienced by the remaining partner. The cessation of regular adult-to-adult social exchange is sudden and difficult to adjust to. The need for ready access to non-threatening adults is important, particularly

during the transitional stages to singleness. This is best given by empathetic, established friends, or relatives.

During the transitional period, emotions and values are in a state of turmoil. This usually settles within twelve to eighteen months. In this period, support is best given by the same sex peers or older couples. After emotional stabilization is regained, unrestricted supportive relationships with peers can be established with a minimum of risk.

Society's value system still denies formerly married women a great degree of social mobility. In conservative institutions, like the church, this is particularly apparent. There are indications, however, that single women are gaining a greater degree of social and economic freedom. Unless the church accepts these positive, contemporary cultural trends many single-again women will seek to fill the loneliness void by building relationships outside the church, where they can find greater acceptance. Such action usually results in a permanent loss to the body of Christ. Men do not suffer from the same conservative restrictions on social mobility as do women.

#### Future outlook

An optimistic outlook on the future was held by less than 50 percent of the subjects until around twelve to eighteen months after separation. Pessimism effected most men markedly six months after separation, whereas the percentage of women reporting pessimism steadily decreased, even from six months before separation.

Factors influencing future outlook were mainly associated with the individuals' ability to manage their own lives. Where

dependence on the former partner was high, the transition to optimism appeared slowest. Women with marketable job skills and a strong self-image seemed to be amongst those who were able to shrug off pessimism earliest. Men who remained pessimistic were usually those unable, or unwilling, to make the changes needed for adequate discharge of domestic duties.

Becoming goal-oriented is a positive step toward gaining an optimistic outlook. Relocating home, changing the domestic routine, retraining for a better position in the workforce, planning for the future as a single-again, and maximising present opportunities all tend to work against the depressing effects of pessimism.

To continue to live lamenting the lost hopes and thwarted plans of the previous marriage, or maintaining an unmanageable routine, is to keep alive the sense of loss and failure and deaden the growth of optimism. Unfortunately, when formerly-married gather as a group, there is a great danger that the social advantage which could be gained is lost by the repeated reliving of lost hopes and the repeated expression of bitter memories.

The opinion of this writer is that rehabilitation to an optimistic future is best facilitated by surrounding the single-again with nurturing people--singles and marrieds, peers or elders--who have themselves an optimistic, positive faith-filled life. This will be far more effective than seeking to create formerly-married person groups, which in effect keep them socially isolated until they remarry. Remarriage then removes their stigma and provides the magic key to social acceptability. They can then leave the isolation of the single persons' club and rejoin their married peers.

Unfortunately, this evaluation is typical. On remarriage, or in the case of marriage for older singles, their former associates in the singles club are quickly forgotten. Even worse, they are often seen as a threat and avoided.

Separating singles from their married peers also reinforces the sense of difference and rejection repeatedly reported by subjects in this study. Hosts and hostesses would do well to bear this in mind when planning seating arrangements for formal occasions and other mixed gatherings. In other words, social comfort for the single-again is facilitated by making peer grouping rather than status grouping the determining factor. This cannot be over-emphasised.

#### Alienation

Two areas were covered in the data analysed on alienation:

- (a) the degree to which the subjects felt alienated from God; and
- (b) the degree to which they felt alienated from the church community.

If these two factors correlate, the risk of individuals losing their way spiritually is very high.

Part of the grief process, occurring through the loss of the relationship, will lead the separated person to feel anger toward, and estrangement from, God. They must work through this themselves. There is little anyone else can do to help them through this period, than to patiently listen in a nonjudgemental manner.

The graphs for spiritual discontent appeared to reveal a higher percentage of men who remained alienated from God between +6 to +24 months than for women. The percentage of women reporting

high spiritual discontent was lower six months after separation than twelve months before. For men it was two years before the percentage reporting high discontent fell to the pre-separation level. These observations were made from apparent trends. More detail could have been included in the primary data.

#### Toward greater empathy

The experience of rejection can be devastating when a marriage relationship breaks down. Not all marriage terminations bring the same degree of trauma, however. For some couples, emotional separation occurs a long time before physical separation takes place. For these people, divorce means release and freedom from oppression. The church community must minister to both groups--the devastated and the freed--and be prepared to recognize the difference.

Marriage was given to meet two basic needs, according to Scripture--procreation and companionship (Gen 1:28; 2:18). Where either of these needs is not met the marriage relationship is found wanting. Preserving a marriage union for the sake of the institution itself, when it is failing to meet the ends for which it was given, is not a commendable action. The Biblical record gives an abundance of evidence of modification to the marriage union in order that the intentions for marriage might be fulfilled.<sup>1</sup> The main cause for these variations was the inability to produce children, though concubinage would also indicate a failure to provide adequate companionship.

As in Biblical times, so today the marriage relationship

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<sup>1</sup>See Chapter 2.

often fails to meet the ends for which it was designed. There is no wisdom to be seen in maintaining a marriage relationship which is frequently the antithesis of what God intended for man and woman. There is nothing sacred or noble in a marriage union where the spirit of bitterness and contention, lust and unfaithfulness prevails. God is not honoured by such a marriage. The institution itself becomes a sick parody and testifies against the Creator's design. What is to be gained by the church or the individual preserving such a relationship? Some argue for holding marriages together for the sake of the children, but sociological research indicates that this could compound rather than reduce the disturbance suffered by the children.<sup>1</sup>

The Seventh-day Adventist Church is aware that its customary approach to issues surrounding marriage breakdown is inadequate and often confusing. At the 1976 annual meetings of the General Conference Committee a statement on Divorce and Remarriage was issued in an attempt to provide some guidance.

The statement recognizes that the failure of marriage frequently transcends the dynamic of adultery--who is the innocent, who is the guilty party--as in many cases both partners share responsibility for the failure of the relationship. Church membership should therefore be extremely cautious in the application of judgmental terms.<sup>2</sup>

In the same year the Ellen G. White Estate released a wide

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<sup>1</sup> See Chapter 3.

<sup>2</sup> "Statement on Divorce and Remarriage," 1976 annual meetings of the General Conference Committee.

selection of counsels relating to adultery, divorce, and remarriage.<sup>1</sup> The range of attitudes revealed by Ellen White could be studied with profit by the church at large. While she upholds the customary position of the church towards the permanence of marriage, she does not apply the standards in legalistic terms bereft of compassion.

To a lady Bible instructor who wrote a repentant letter confessing sexual immorality, she wrote, "I must leave the matter between you and God, . . . I have no disposition to expose you; but leave you to develop character. I pity you and hope you will move in discretion, and become altogether that which God would have you."<sup>2</sup>

When asked counsel regarding giving a minister, guilty of sexual transgression in the past, responsibilities at a later date, she uses his example to give this general counsel:

. . . if they have thoroughly repented, if they are living such lives as convince their brethren that they are thoroughly in earnest, do not cast them off from fellowship, do not forbid their working for Christ in a humble capacity, but do not elevate them to positions of responsibility.<sup>3</sup>

In another instance, Ellen White gives the following counsel to those seeking to disfellowship a man on grounds of non-Biblical remarriage.

At various times, individuals where C lived, undertook to secure his exclusion from the church because he had married without separation from his wife on the charge of adultery. When appealed to in regard to this matter, Sister White said, "Let them alone."<sup>4</sup>

His former wife had contracted measles, leaving her mentally deficient and requiring institutional care.

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<sup>1</sup>Ellen G. White, "Counsels Relating to Divorce and Remarriage," June 1976 Ellen G. White Estate, Washington, D. C.

<sup>2</sup>Ibid., p. 10.    <sup>3</sup>Ibid., p. 11.    <sup>4</sup>Ibid.

Previous policies and guidelines do not appear to provide adequate guidance in dealing with perplexities often associated with the failure of a marriage relationship. October 1982 saw a tentative response to this inadequacy in the proposal submitted by an ad hoc committee to the Loma Linda University Church.<sup>1</sup> This submission recognizes seven weaknesses in present church policy on marriage, divorce, and remarriage and offers some commendable alternatives.<sup>1</sup>

At present the alternatives are being implemented at Loma Linda and are under continued study. What the final outcome will be for the church at large remains to be seen. However, the church's tentative endorsement of the proposal does reveal an acknowledgement that current policies are not meeting the needs of the church community. A wider frame of reference other than a few New Testament proof texts and a Victorian morality is needed if the church is to minister effectively to its faithful members whose marriages have failed. Christ directed his questioners back to the beginning (Matt 19:4); so those questioning the marriage relationship today should seek answers by considering the origin, purpose, and history of marriage.

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<sup>1</sup>See Appendix 3.

## CHAPTER VI

### RECOMMENDATIONS AND CONCLUSION

#### Recommendations

Certain weaknesses in the survey instrument became apparent during the course of this research. Future researchers would do well to consider the following observations.

The instrument could be improved by the use of more simple language, and clearer syntax throughout. Question 81 often created confusion. Subjects tended to display uncertainty as to how to answer. Question 85 covered a similar area and would probably have been sufficient by itself.

Questions 4 and 23 solicited the same information and the marital happiness scale in Question 17 was inadequate. It was too short for some subjects. A question asking the number of years before remarriage would have made the analysis easier; as it stands, this had to be calculated. Information on the time before courtship recommenced would also have been helpful because of its bearing on the general disposition of the subject. Questions 60 and 69, on spiritual and church alienation, needed an improved time scale allowing for more details after separation.

A question seeking to establish who initiated separation in the case of divorce, and custody arrangements for children should have been included. As it was, answers to these questions were

generally established during the interviews.

Scale design throughout the survey instrument could have been improved. Subjects frequently responded between the graduations on the "low-high" scales, complicating the analysis procedure. It may have been helpful to orient all the scales in the same direction so that where practical the position of the undesirable pole would be consistent. Most of the "low-high" scales would probably have been adequate if reduced from five to three points.

The instrument was found to function very well as an interview facilitator. Quite a broad understanding of the interviewee's experience was gained because of the range of questions employed. This may have been aided somewhat if the grouping of the subject areas was more concise.

It was felt by the researcher that a more comprehensive understanding was gained into the problems of the formerly married person through the interviews than through the raw data. The intensity of feeling some of the subjects expressed could not have been gained from data analysis alone. More room for personal comment could be a possible solution to that problem. Because of this the survey instrument sections, other than personal details and intrapersonal issues, could have been framed in a more general form.

### Conclusions

Isolation and rejection were repeatedly expressed as the common experience of the subject group regardless of whether separation resulted from death or divorce. However, in general, those

who lost their spouse through death suffered less initial rejection than divorcees. Experiences gained during the course of this research revealed that some members of the Adventist community were capable of propagating destructive prejudices against formerly married persons. This became manifestly apparent when the single-again person endeavored to exercise the same social freedom he or she once enjoyed as a married person.

Prejudices which deny formerly married people the social acceptance enjoyed by their married peers reinforces the rejection many have already suffered. It also works against rehabilitation to active participation in the church community and denies their dignity as Christian individuals. Many reported that attitudes displayed by married peers made them feel second class.

When ministering to this group, care should be exercised to reduce the opportunity for evil surmising. Where possible the church community should be educated to be more accepting and less suspicious of those who find themselves single-again. However, it must not be forgotten that formerly-marrieds do have the same relationship needs as their married peers. To allow over-exposure of singles to opposite-sex marrieds is potentially hazardous, particularly if their marriage is not sound.

This type of ministry should be conducted by married couples with a good marriage relationship, a large measure of common sense and a sound understanding of the technical aspects of human relationships. Those who are inclined to be emotionally dependent or sentimentally motivated would be wise to avoid direct involvement in this ministry. Those actively involved should be extremely

zealous in caring for their own marriage. Of their total ministerial responsibilities their own marriage must receive first priority along with their commitment to Christ. In this way, they are able not only to care for the lonely single, but to model before them the beauty of a strong Christian marriage relationship. Such a model can do much to enhance the possibility of the single-again finding stability and contentment in a future marriage.

APPENDIX 1

SURVEY INSTRUMENT

SURVEY OF THE FORMERLY MARRIED

Confidential Questionnaire

INSTRUCTIONS

1. Please place a cross in the square or on the line at the position you feel best answers the question.
2. Omit any questions that do not apply.
3. Please ask for help if questions appear obscure.
4. 'Now' ( ) means the number of months since marriage has dissolved.
5. The scale designations are to be taken in a general not absolute sense. ie. always = as good as always.

A. GENERAL INFORMATION

Date.....

- 1 Age..... 2 Sex.....
- 3 Age you became single again.....
- 4 By what means did you become single again?.....
- 5 Formal education complete to-

|                               |       |
|-------------------------------|-------|
| Primary School                | ..... |
| Secondary School (year 9)     | ..... |
| Matriculation (year 12)       | ..... |
| College of Advanced Education | ..... |
| Institute of Technology       | ..... |
| Bachelor's level              | ..... |
| Master's level                | ..... |
| Doctoral level                | ..... |
| Trade of skill                | ..... |
- 6 Are you still living at your former marital location?.....
- 7 If not, how long before you shifted away?.....

## 8 Occupation at time of separation:

at separation 0 months .....  
                   + 6 months .....  
                   +12 months .....  
                   +24 months .....  
                   now ( ) months .....

## 9 Approximate family income:

|         | high  | average | low   |
|---------|-------|---------|-------|
| - 6     | ----- | -----   | ----- |
| 0       | ----- | -----   | ----- |
| + 6     | ----- | -----   | ----- |
| +12     | ----- | -----   | ----- |
| +18     | ----- | -----   | ----- |
| +24     | ----- | -----   | ----- |
| now ( ) | ----- | -----   | ----- |

## 10 Were you in any kind of life change situation in the 12 months prior to your separation? (tick as many as apply)

- ☐ Grief over the loss of a loved one.  
☐ Change of employment  
☐ Loss of job  
☐ Moved into another community  
☐ Suffering emotional trauma (anxiety, depression etc)  
☐ Settled into Australia in the last 5 years  
☐ Experienced financial stress  
☐ Began to wonder what life was all about  
☐ Any other.....

## 11 Were you raised in SDA home?.....

## 12 What age did you become an Adventist?.....

## 13 What was the most significant factor in you becoming an SDA?

14 Were your parents practising Christians during your childhood?

.....

15 If yes what denomination?

Father.....

Mother.....

16 If they became Adventists while you were still at home  
what age were you at the time?.....

17 How would you rate your marital happiness at the following  
times?

|        | very<br>happy            | happy                    | OK                       | lacking                  | very<br>unhappy          |
|--------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| year 1 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

18 Ages of children when you became a single parent:

Boys

Girls

19 Are you married now?.....

20 If so for how long?.....

21 Number of previous marriages.....

22 Length of previous marriages.....

23 How did previous marriages terminate?.....

## B. PRESENT SITUATION &amp; ATTITUDES

24 How would you rate your general satisfaction with life?

|         | high              | average | low |
|---------|-------------------|---------|-----|
| - 6     | ----- ----- ----- |         |     |
| 0       | ----- ----- ----- |         |     |
| + 6     | ----- ----- ----- |         |     |
| +12     | ----- ----- ----- |         |     |
| +18     | ----- ----- ----- |         |     |
| +24     | ----- ----- ----- |         |     |
| now ( ) | ----- ----- ----- |         |     |

25 How do you view your general outlook on life for the future?

|         | optimistic        | no change | pessimistic |
|---------|-------------------|-----------|-------------|
| - 6     | ----- ----- ----- |           |             |
| 0       | ----- ----- ----- |           |             |
| + 6     | ----- ----- ----- |           |             |
| +12     | ----- ----- ----- |           |             |
| +18     | ----- ----- ----- |           |             |
| +24     | ----- ----- ----- |           |             |
| now ( ) | ----- ----- ----- |           |             |

26 Comments:

## C. COPING STRATEGIES

To what extent have you engaged in the following activities to assist you in coping with the general pressures of living?

(a) Returning to your immediate or extended family for their emotional or physical support.

27 Physical support

|         | always                   | often                    | Some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <br> <br> <br> <br> <br> | <br> <br> <br> <br> <br> | <br> <br> <br> <br> <br> | <br> <br> <br> <br> <br> | <br> <br> <br> <br> <br> |
| 0       |                          |                          |                          |                          |                          |
| + 6     |                          |                          |                          |                          |                          |
| +12     |                          |                          |                          |                          |                          |
| +18     |                          |                          |                          |                          |                          |
| +24     |                          |                          |                          |                          |                          |
| now ( ) |                          |                          |                          |                          |                          |

28

Emotional support

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

29

Comments :

(b) Obtaining emotional and physical support from ministers and friends within the Seventh-day Adventist church.

30

Physical support

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

31

Emotional support

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

32

Comments :

(c) Seeking emotional and physical support from professionals or friends outside the SDA church structure.

33

Physical support

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

34

Emotional support

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

35

Comments :

36

(d) Reorganising personal priorities so as to improve your self reliance.

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

37

Comments : (What specific changes?)

How often were you able to make positive comparisons between your future prospects as a single and the prospects you had as a couple?

38

|         | always | often | some-<br>times | rarely | never |
|---------|--------|-------|----------------|--------|-------|
| - 6     |        |       |                |        |       |
| 0       |        |       |                |        |       |
| + 6     |        |       |                |        |       |
| +12     |        |       |                |        |       |
| +18     |        |       |                |        |       |
| +24     |        |       |                |        |       |
| now ( ) |        |       |                |        |       |

To what extent did you pursue activities designed to help keep your mind away from problems related to your status?

Activities such as

39

(a) Church involvement

|         | high | average | low |
|---------|------|---------|-----|
| - 6     |      |         |     |
| 0       |      |         |     |
| + 6     |      |         |     |
| +12     |      |         |     |
| +18     |      |         |     |
| +24     |      |         |     |
| now ( ) |      |         |     |

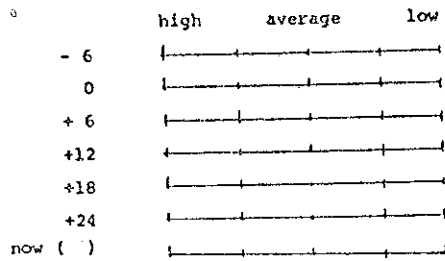
40

(b) Work involvement

|         | high | average | low |
|---------|------|---------|-----|
| - 6     |      |         |     |
| 0       |      |         |     |
| + 6     |      |         |     |
| +12     |      |         |     |
| +18     |      |         |     |
| +24     |      |         |     |
| now ( ) |      |         |     |

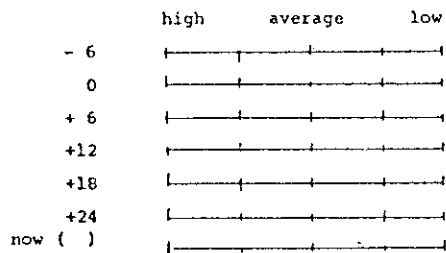
41

## (c) Community involvement



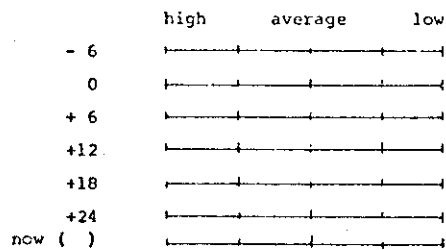
42

## (d) General social activity



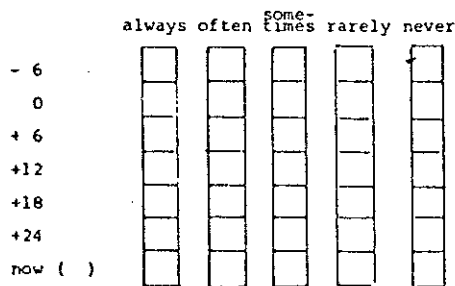
43

## (e) Educational activity either for pleasure or professional gain



44

How frequently did you find it necessary to seek medically prescribed drugs to help you cope?

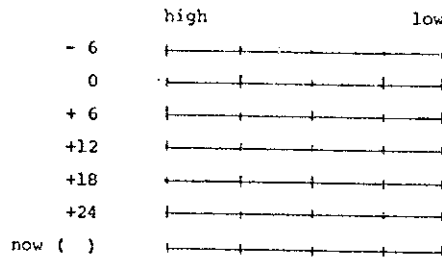


## D. PRACTICAL HOME MANAGEMENT

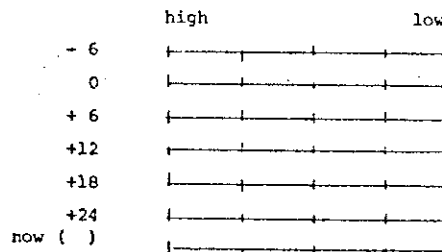
A Large number of problems in the area of practical management cause men and women to encounter difficulties. Typical problem areas are household organization, repairs, maintenance, work efficiency and finances. Single-again people frequently express general feelings of frustration in coping with these areas.

Indicate the degree of frustration you felt in the following areas:

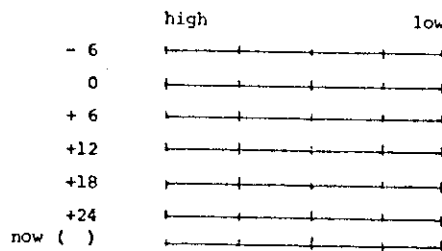
## 45 (a) Home repairs and general maintenance



## 46 (b) At work



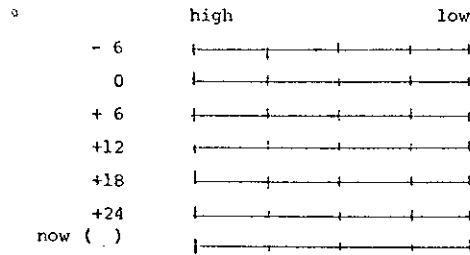
## 47 (c) Household affairs



## 48 (d) Comments

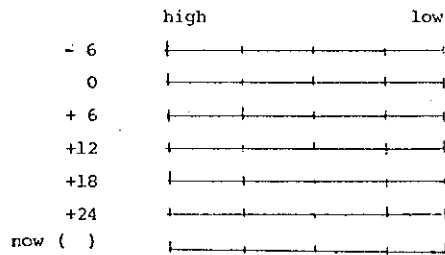
49

(e) Because of financial management



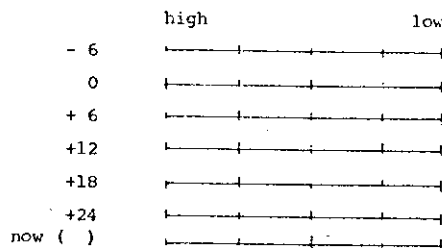
50

(f) Because of insufficient time



51

(g) Because of bearing the responsibility for future planning



52

(h) Comments

## E. FAMILY INTERACTION

- 53 (Divorcees only) To what extent do you feel that the continuing contact you have with your former spouse is effecting your level of stress?

|         | high | average | low |
|---------|------|---------|-----|
| - 6     |      |         |     |
| 0       |      |         |     |
| + 6     |      |         |     |
| +12     |      |         |     |
| +18     |      |         |     |
| +24     |      |         |     |
| now ( ) |      |         |     |

- 54 (Divorcees only) Prior to separation to what extent were the children exposed to open marital conflict?

| always | often | some-<br>times | rarely | never |
|--------|-------|----------------|--------|-------|
|        |       |                |        |       |

- 55 (Divorcees only) How often do the children see their missing parent?

|         | always | often | some-<br>times | rarely | never |
|---------|--------|-------|----------------|--------|-------|
| +6      |        |       |                |        |       |
| +12     |        |       |                |        |       |
| +18     |        |       |                |        |       |
| +24     |        |       |                |        |       |
| now ( ) |        |       |                |        |       |

- 56 (Divorcees) Do they often speak of their missing parent?

|        | always                   | often                    | some-<br>times           | rarely                   | never                    |
|--------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| +6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 57 (Divorcees) Are these expressions mainly positive or negative?

|        | positive                 | average                  | negative                 |
|--------|--------------------------|--------------------------|--------------------------|
| - 6    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 58 Comments

- 59 To what extent do you feel that your regular child rearing practises have been disrupted by the loss of your partner?

|        | high                     | average                  | low                      |
|--------|--------------------------|--------------------------|--------------------------|
| 0      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 60 To what extent did you sense any conflict in having to assume the dual parental roles of comforter and disciplinarian?

|         | high                 | average | low |
|---------|----------------------|---------|-----|
| - 6     | <input type="text"/> |         |     |
| 0       | <input type="text"/> |         |     |
| + 6     | <input type="text"/> |         |     |
| +12     | <input type="text"/> |         |     |
| +18     | <input type="text"/> |         |     |
| +24     | <input type="text"/> |         |     |
| now ( ) | <input type="text"/> |         |     |

- 61 As a sole parent, to what extent have you resumed previous levels of family related activities such as picnics, birthday parties, camping, etc.?

|         | always               | often                | some-<br>times       | rarely               | never                |
|---------|----------------------|----------------------|----------------------|----------------------|----------------------|
| 0       | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| + 6     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| +12     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| +18     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| +24     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| now ( ) | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |

- 62 How frequent are the occasions when you feel inadequate as a parent because of:

(a) Lack of time

|         | always               | often                | some-<br>times       | rarely               | never                |
|---------|----------------------|----------------------|----------------------|----------------------|----------------------|
| - 6     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| 0       | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| + 6     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| +12     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| +18     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| +24     | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| now ( ) | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |

63

(b) Disciplinary problems

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

64

Compared to when you were married previously, how much time would you devote exclusively to your children?

|         | higher                   | same                     | lower                    |
|---------|--------------------------|--------------------------|--------------------------|
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

## F. RELATIONSHIPS TO CHURCH AND SPIRITUAL ACTIVITIES

65

How often did you attend church?

| Self                     |                          |                          |                          |                          |              | Former Spouse            |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| always                   | often                    | some-<br>times           | rarely                   | never                    |              | always                   | often                    | some-<br>times           | rarely                   | never                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | when married | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 36         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 24         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 12         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 0            | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 6          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 24         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

66 How often did you attend Sabbath School?

| Self                     |                          |                          |                          |                          | Former Spouse |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|---------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| always                   | often                    | some-<br>times           | rarely                   | never                    |               | always                   | often                    | some-<br>times           | rarely                   | never                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | when married  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 36          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 24          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 12          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 0             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 6           | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 24          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

67 How often did you attend church socials?

| Self                     |                          |                          |                          |                          | Former Spouse |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|---------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| always                   | often                    | some-<br>times           | rarely                   | never                    |               | always                   | often                    | some-<br>times           | rarely                   | never                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | when married  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 36          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 24          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 12          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 0             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 6           | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 24          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

68 Did you hold church office?

| Self                     |                          |                          |                          |                          | Former Spouse |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|---------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| always                   | often                    | some-<br>times           | rarely                   | never                    |               | always                   | often                    | some-<br>times           | rarely                   | never                    |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | when married  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 36          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 24          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | - 12          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | 0             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 6           | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | + 24          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

69 How would you rate your spiritual contentment?

| Self  |         |     |              | Former Spouse |         |     |
|-------|---------|-----|--------------|---------------|---------|-----|
| high  | average | low |              | high          | average | low |
| ----- |         |     | when married | -----         |         |     |
| ----- |         |     | - 36         | -----         |         |     |
| ----- |         |     | - 24         | -----         |         |     |
| ----- |         |     | - 12         | -----         |         |     |
| ----- |         |     | 0            | -----         |         |     |
| ----- |         |     | + 6          | -----         |         |     |
| ----- |         |     | + 24         | -----         |         |     |

70 How would you rate your sense of belonging in the church community?

| Self  |         |     |              | Former Spouse |         |     |
|-------|---------|-----|--------------|---------------|---------|-----|
| high  | average | low |              | high          | average | low |
| ----- |         |     | when married | -----         |         |     |
| ----- |         |     | - 36         | -----         |         |     |
| ----- |         |     | - 24         | -----         |         |     |
| ----- |         |     | - 12         | -----         |         |     |
| ----- |         |     | 0            | -----         |         |     |
| ----- |         |     | + 6          | -----         |         |     |
| ----- |         |     | + 24         | -----         |         |     |

#### G. EMOTIONAL AREAS

During the periods listed below would you rate the degree to which the following moods affected you.

71 (a) Distress

|         | high  | average | low |
|---------|-------|---------|-----|
| - 6     | ----- |         |     |
| 0       | ----- |         |     |
| + 6     | ----- |         |     |
| +12     | ----- |         |     |
| +18     | ----- |         |     |
| +24     | ----- |         |     |
| now ( ) | ----- |         |     |

72

## (b) Unsociability

|         | always | often | some-<br>times | rarely | never |
|---------|--------|-------|----------------|--------|-------|
| - 6     |        |       |                |        |       |
| 0       |        |       |                |        |       |
| + 6     |        |       |                |        |       |
| +12     |        |       |                |        |       |
| +18     |        |       |                |        |       |
| +24     |        |       |                |        |       |
| now ( ) |        |       |                |        |       |

73

## (c) Loneliness

|         | high | average | low |
|---------|------|---------|-----|
| - 6     |      |         |     |
| 0       |      |         |     |
| + 6     |      |         |     |
| +12     |      |         |     |
| +18     |      |         |     |
| +24     |      |         |     |
| now ( ) |      |         |     |

74

## (d) Contentment

|         | high | average | low |
|---------|------|---------|-----|
| - 6     |      |         |     |
| 0       |      |         |     |
| + 6     |      |         |     |
| +12     |      |         |     |
| +18     |      |         |     |
| +24     |      |         |     |
| now ( ) |      |         |     |

To what extent was the loss of closeness felt in the following areas?

75

## (a) Social companionship

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

76

## (b) Emotional companionship

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

77

## (c) Sexual companionship

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

## H. INTERPERSONAL - SOCIAL AREA

The single-again person usually experiences changes in relating to social structures where they were formerly identified as half of a couple. This too can be as source of stress and a cause of frustration that adds to the problem of living.

To what extent do the following questions apply to your experience?

78

(a) Most old friends are initially supportive and helpful but rapidly place themselves at a distance.

|         | True                     | False                    |
|---------|--------------------------|--------------------------|
| 0       | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> |

79

(b) "I was so active in my church, but when I became single-again few from the church ever called."

|         | True                     | False                    |
|---------|--------------------------|--------------------------|
| 0       | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> |

80

Do you feel there is an unwillingness to include you in social activities because your children may be less supervised than the children of a two parent family?

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 81 Do you feel you are able to establish rapport with opposite sex partners of married couple friends without being seen as a threat to their relationship?

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 82 How many of the significant friendships you formed as a married couple are still active?

|         | all                      | same                     | none                     |
|---------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 83 Conflicting loyalties to the departed spouse strained most old friendships.

|         | True                     | False                    |
|---------|--------------------------|--------------------------|
| 0       | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> |

- 84 Opposite sex partners of couple friends appear uncomfortable in your company and seek to minimise social contact.

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 85 Do you feel that you are seen as a threat to the same sex partners of coupled friends?

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 86 How often do you feel you were treated differently by old friends when you became single-again?

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- 87 How many of your current significant friendships have been established since you became single-again?

|         | all                     | same | none |
|---------|-------------------------|------|------|
| 0       | ----- ----- ----- ----- |      |      |
| + 6     | ----- ----- ----- ----- |      |      |
| +12     | ----- ----- ----- ----- |      |      |
| +18     | ----- ----- ----- ----- |      |      |
| +24     | ----- ----- ----- ----- |      |      |
| now ( ) | ----- ----- ----- ----- |      |      |

- 88 Do you feel you are seen as sexually attractive by the following:

(a) Opposite sex singles

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

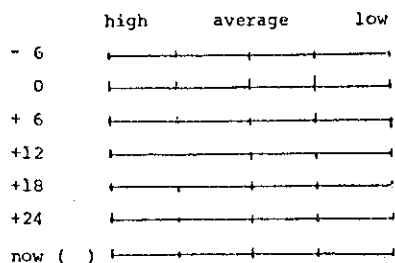
- 89 (b) Opposite sex marrieds

|         | always                   | often                    | some-<br>times           | rarely                   | never                    |
|---------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| - 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 0       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| + 6     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +12     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +18     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| +24     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| now ( ) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

How would you rate your level of involvement with the following groups:

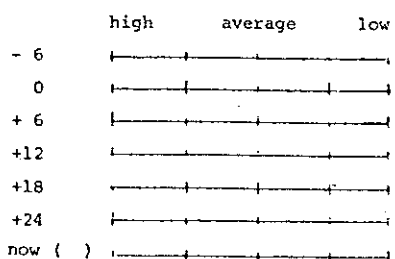
90

## (a) Married couples



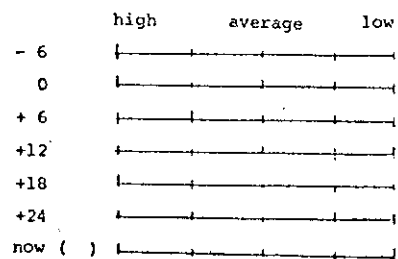
91

## (b) Younger singles



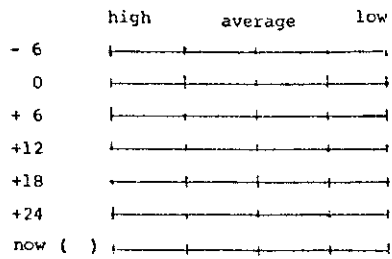
92

## (c) Single peers



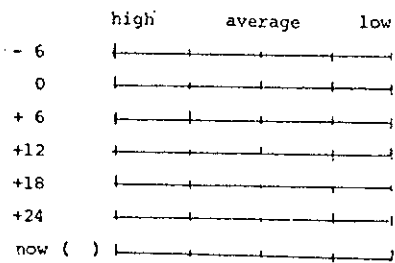
93

(d) Your parents



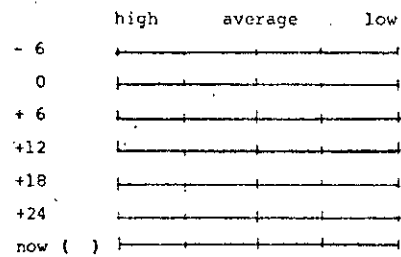
94

(e) Your brothers and sisters



95

(f) Your in-laws



96

(g) Your former spouse's friends

|         | high | average | low |
|---------|------|---------|-----|
| - 6     |      |         |     |
| 0       |      |         |     |
| + 6     |      |         |     |
| +12     |      |         |     |
| +18     |      |         |     |
| +24     |      |         |     |
| now ( ) |      |         |     |

97

How often would you choose to withdraw from a social activity rather than go alone?

|         | always | often | some-<br>times | rarely | never |
|---------|--------|-------|----------------|--------|-------|
| - 6     |        |       |                |        |       |
| 0       |        |       |                |        |       |
| + 6     |        |       |                |        |       |
| +12     |        |       |                |        |       |
| +18     |        |       |                |        |       |
| +24     |        |       |                |        |       |
| now ( ) |        |       |                |        |       |

98

To what extent would you feel uncomfortable when entering a room or attending a function that consisted mainly of married couples?

|         | always | often | some-<br>times | rarely | never |
|---------|--------|-------|----------------|--------|-------|
| - 6     |        |       |                |        |       |
| 0       |        |       |                |        |       |
| + 6     |        |       |                |        |       |
| +12     |        |       |                |        |       |
| +18     |        |       |                |        |       |
| +24     |        |       |                |        |       |
| now ( ) |        |       |                |        |       |

## APPENDIX 2

### DATA ANALYSIS TABLES

Table 1

Months relative to  
separation = -6  
Subjects = Male  
100% = 6

Factors affecting the quality of life  
most detracting      least detracting

| Figure numbers                                                            | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   |     |     | 51% | 34% | 17% |
| 2. Unsociability (Quest. 72)                                              |     |     | 34% | 68% |     |
| 3. Loneliness (Quest. 73)                                                 |     |     | 17% |     | 83% |
| 4. Contentment (Quest. 74)                                                | 34% | 17% | 34% |     | 17% |
| 5. Loss of social<br>companionship (Quest. 75)                            |     |     | 34% | 34% | 34% |
| 6. Loss of emotional<br>companionship (Quest. 76)                         |     |     | 34% | 17% | 51% |
| 7. Loss of sexual<br>companionship (Quest. 77)                            | 17% | 34% |     |     | 51% |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 | 34% | 34% | 17% | 17% |     |
| 9. Degree of social<br>alienation (Quest. 97)                             |     |     | 51% | 34% | 17% |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                |     |     | 17% | 34% | 51% |
| 11. General satisfaction<br>with life (Quest. 24)                         | 17% | 17% | 34% |     | 34% |
| 12. General outlook for<br>the future (Quest. 25)                         | 34% | 17% |     |     | 51% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) | 17% | 51% | 34% |     |     |
| 14. Sense of alienation from<br>the church community -36<br>(Quest. 70)   |     |     | 40% | 20% | 40% |
| 15. Degree of spiritual<br>discontent -36 (Quest. 69)                     |     |     | 60% | 40% |     |

Table 2

Months relative to  
separation = 0  
Subjects = Male  
100% = 6

Factors affecting the quality of life  
most detracting      least detracting

| Figure numbers                                                            | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   | 34% |     | 34% | 17% | 17% |
| 2. Unsociability (Quest. 72)                                              |     |     | 34% | 51% | 17% |
| 3. Loneliness (Quest. 73)                                                 | 17% | 17% | 17% | 17% | 34% |
| 4. Contentment (Quest. 74)                                                | 34% |     | 34% | 17% | 17% |
| 5. Loss of social<br>companionship (Quest. 75)                            |     | 34% | 34% | 17% | 17% |
| 6. Loss of emotional<br>companionship (Quest. 76)                         |     | 17% | 34% |     | 51% |
| 7. Loss of sexual<br>companionship (Quest. 77)                            | 17% | 34% |     |     | 51% |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 | 34% | 34% | 17% | 17% |     |
| 9. Degree of social<br>alienation (Quest. 97)                             |     |     | 51% | 17% | 34% |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                |     |     | 34% | 34% | 34% |
| 11. General satisfaction<br>with life (Quest. 24)                         | 17% |     | 51% |     | 34% |
| 12. General outlook for<br>the future (Quest. 25)                         | 17% |     | 17% | 17% | 51% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) | 34% | 51% |     | 17% |     |
| 14. Sense of alienation from<br>the church community -24<br>(Quest. 70)   |     | 20% | 40% |     | 40% |
| 15. Degree of spiritual<br>discontent -24 (Quest. 69)                     |     | 20% | 40% |     |     |

Table 3

Months relative to  
separation = +6  
Subjects = Male  
100% = 6

Factors affecting the quality of life  
most detracting      least detracting

Figure numbers

1. Distress (Quest. 71)
2. Unsociability (Quest. 72)
3. Loneliness (Quest. 73)
4. Contentment (Quest. 74)
5. Loss of social  
    companionship (Quest. 75)
6. Loss of emotional  
    companionship (Quest. 76)
7. Loss of sexual  
    companionship (Quest. 77)
8. Perceived sexual  
    appeal (Quest. 88)
9. Degree of social  
    alienation (Quest. 97)
10. Degree of discomfort in a  
    coupled crowd (Quest. 98)
11. General satisfaction  
    with life (Quest. 24)
12. General outlook for  
    the future (Quest. 25)
13. Perceived prospects as a  
    single versus when  
    married (Quest. 38)
14. Sense of alienation from  
    the church community -12  
    (Quest. 70)
15. Degree of spiritual  
    discontent -12 (Quest. 69)

|                                                                           | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   | 34% | 34% | 17% |     | 17% |
| 2. Unsociability (Quest. 72)                                              |     | 17% | 34% | 34% | 17% |
| 3. Loneliness (Quest. 73)                                                 | 51% |     |     | 17% | 34% |
| 4. Contentment (Quest. 74)                                                | 51% |     | 34% |     |     |
| 5. Loss of social<br>companionship (Quest. 75)                            |     | 68% |     | 34% |     |
| 6. Loss of emotional<br>companionship (Quest. 76)                         | 51% |     | 34% | 17% |     |
| 7. Loss of sexual<br>companionship (Quest. 77)                            | 17% |     | 51% | 34% |     |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 | 17% | 51% | 17% | 17% |     |
| 9. Degree of social<br>alienation (Quest. 97)                             |     | 51% | 17% | 17% | 17% |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                | 34% | 17% | 17% | 17% | 17% |
| 11. General satisfaction<br>with life (Quest. 24)                         | 34% |     | 51% |     | 17% |
| 12. General outlook for<br>the future (Quest. 25)                         | 34% | 17% | 17% |     | 34% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) | 34% | 34% | 17% | 17% |     |
| 14. Sense of alienation from<br>the church community -12<br>(Quest. 70)   |     | 20% | 40% |     | 40% |
| 15. Degree of spiritual<br>discontent -12 (Quest. 69)                     | 20% |     |     | 40% | 40% |

Table 4

Months relative to  
separation = +12  
Subjects = Male  
100% = 6

Factors affecting the quality of life  
most detracting      least detracting

Figure numbers

1. Distress (Quest. 71)
2. Unsociability (Quest. 72)
3. Loneliness (Quest. 73)
4. Contentment (Quest. 74)
5. Loss of social  
  companionship (Quest. 75)
6. Loss of emotional  
  companionship (Quest. 76)
7. Loss of sexual  
  companionship (Quest. 77)
8. Perceived sexual  
  appeal (Quest. 88)
9. Degree of social  
  alienation (Quest. 97)
10. Degree of discomfort in a  
  coupled crowd (Quest. 98)
11. General satisfaction  
  with life (Quest. 24)
12. General outlook for  
  the future (Quest. 25)
13. Perceived prospects as a  
  single versus when  
  married (Quest. 38)
14. Sense of alienation from  
  the church community 0  
  (Quest. 70)
15. Degree of spiritual  
  discontent 0 (Quest. 69)

|                                                                           | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   | 17% | 68% |     | 17% |     |
| 2. Unsociability (Quest. 72)                                              |     | 34% | 17% | 34% | 17% |
| 3. Loneliness (Quest. 73)                                                 | 51% | 34% |     | 17% |     |
| 4. Contentment (Quest. 74)                                                | 51% | 17% | 17% | 17% |     |
| 5. Loss of social<br>companionship (Quest. 75)                            |     | 68% |     | 34% |     |
| 6. Loss of emotional<br>companionship (Quest. 76)                         | 17% | 34% | 34% | 17% |     |
| 7. Loss of sexual<br>companionship (Quest. 77)                            | 17% | 51% | 34% |     |     |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 | 17% | 34% | 34% | 17% |     |
| 9. Degree of social<br>alienation (Quest. 97)                             |     | 34% | 17% | 34% | 17% |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                |     | 51% | 17% | 17% |     |
| 11. General satisfaction<br>with life (Quest. 24)                         | 17% | 34% | 34% |     | 17% |
| 12. General outlook for<br>the future (Quest. 25)                         | 34% | 17% |     | 17% | 34% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) | 34% | 34% | 34% |     |     |
| 14. Sense of alienation from<br>the church community 0<br>(Quest. 70)     | 40% |     |     | 20% | 40% |
| 15. Degree of spiritual<br>discontent 0 (Quest. 69)                       | 20% |     | 60% | 20% |     |

Table 5

Months relative to  
separation = +18  
Subjects = Male  
100% = 4

Factors affecting the quality of life  
most detracting      least detracting

Figure numbers

1. Distress (Quest. 71)
2. Unsociability (Quest. 72)
3. Loneliness (Quest. 73)
4. Contentment (Quest. 74)
5. Loss of social companionship (Quest. 75)
6. Loss of emotional companionship (Quest. 76)
7. Loss of sexual companionship (Quest. 77)
8. Perceived sexual appeal (Quest. 88)
9. Degree of social alienation (Quest. 97)
10. Degree of discomfort in a coupled crowd (Quest. 98)
11. General satisfaction with life (Quest. 24)
12. General outlook for the future (Quest. 25)
13. Perceived prospects as a single versus when married (Quest. 38)
14. Sense of alienation from the church community +6 (Quest. 70)
15. Degree of spiritual discontent +6 (Quest. 69)

|                                                                     | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                             | 25% |     | 50% | 25% |     |
| 2. Unsociability (Quest. 72)                                        |     | 25% |     | 75% |     |
| 3. Loneliness (Quest. 73)                                           | 75% |     | 25% |     |     |
| 4. Contentment (Quest. 74)                                          | 25% | 50% | 25% |     |     |
| 5. Loss of social companionship (Quest. 75)                         |     | 25% | 50% | 25% |     |
| 6. Loss of emotional companionship (Quest. 76)                      |     | 50% | 50% |     |     |
| 7. Loss of sexual companionship (Quest. 77)                         | 50% |     | 50% |     |     |
| 8. Perceived sexual appeal (Quest. 88)                              |     | 25% | 50% | 25% |     |
| 9. Degree of social alienation (Quest. 97)                          |     | 50% | 25% | 25% |     |
| 10. Degree of discomfort in a coupled crowd (Quest. 98)             | 25% | 25% | 25% |     | 25% |
| 11. General satisfaction with life (Quest. 24)                      | 25% |     | 25% | 25% | 25% |
| 12. General outlook for the future (Quest. 25)                      | 25% |     | 25% |     | 50% |
| 13. Perceived prospects as a single versus when married (Quest. 38) |     | 75% | 25% |     |     |
| 14. Sense of alienation from the church community +6 (Quest. 70)    | 40% | 20% |     |     | 40% |
| 15. Degree of spiritual discontent +6 (Quest. 69)                   |     | 40% | 40% | 20% |     |

Table 6

Months relative to  
separation = +24  
Subjects = Male  
100% = 4

Factors affecting the quality of life  
most detracting      least detracting

Figure numbers

1. Distress (Quest. 71)
2. Unsociability (Quest. 72)
3. Loneliness (Quest. 73)
4. Contentment (Quest. 74)
5. Loss of social  
companionhip (Quest. 75)
6. Loss of emotional  
companionhip (Quest. 76)
7. Loss of sexual  
companionhip (Quest. 77)
8. Perceived sexual  
appeal (Quest. 88)
9. Degree of social  
alienation (Quest. 97)
10. Degree of discomfort in a  
coupled crowd (Quest. 98)
11. General satisfaction  
with life (Quest. 24)
12. General outlook for  
the future (Quest. 25)
13. Perceived prospects as a  
single versus when  
married (Quest. 38)
14. Sense of alienation from  
the church community +24  
(Quest. 70)
15. Degree of spiritual  
discontent +24 (Quest. 69)

|                                                                           | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   | 25% |     |     | 50% | 25% |
| 2. Unsociability (Quest. 72)                                              |     |     | 50% | 50% |     |
| 3. Loneliness (Quest. 73)                                                 | 50% |     | 50% |     |     |
| 4. Contentment (Quest. 74)                                                | 25% |     | 50% |     | 25% |
| 5. Loss of social<br>companionhip (Quest. 75)                             |     |     | 50% | 50% |     |
| 6. Loss of emotional<br>companionhip (Quest. 76)                          |     | 25% | 50% | 25% |     |
| 7. Loss of sexual<br>companionhip (Quest. 77)                             | 50% |     | 25% | 25% |     |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 |     |     | 50% | 50% |     |
| 9. Degree of social<br>alienation (Quest. 97)                             |     | 50% |     | 50% |     |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                | 25% |     | 25% | 25% | 25% |
| 11. General satisfaction<br>with life (Quest. 24)                         | 25% |     | 25% |     | 50% |
| 12. General outlook for<br>the future (Quest. 25)                         | 25% |     |     |     | 75% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) |     | 50% | 25% | 25% |     |
| 14. Sense of alienation from<br>the church community +24<br>(Quest. 70)   | 20% |     | 40% |     | 40% |
| 15. Degree of spiritual<br>discontent +24 (Quest. 69)                     | 20% |     | 40% | 40% |     |

Table 7

Months relative to  
separation = -6  
Subjects = female  
100% = 13

Factors affecting the quality of life  
most detracting      least detracting

Figure numbers

1. Distress (Quest. 71)
2. Unsociability (Quest. 72)
3. Loneliness (Quest. 73)
4. Contentment (Quest. 74)
5. Loss of social companionship (Quest. 75)
6. Loss of emotional companionship (Quest. 76)
7. Loss of sexual companionship (Quest. 77)
8. Perceived sexual appeal (Quest. 88)
9. Degree of social alienation (Quest. 97)
10. Degree of discomfort in a coupled crowd (Quest. 98)
11. General satisfaction with life (Quest. 24)
12. General outlook for the future (Quest. 25)
13. Perceived prospects as a single versus when married (Quest. 38)
14. Sense of alienation from the church community -36 (Quest. 70)
15. Degree of spiritual discontent -36 (Quest. 69)

|                                                                     | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                             | 62% | 15% |     | 8%  | 15% |
| 2. Unsociability (Quest. 72)                                        | 23% |     | 31% | 8%  | 38% |
| 3. Loneliness (Quest. 73)                                           | 46% |     | 23% |     | 31% |
| 4. Contentment (Quest. 74)                                          | 54% | 15% |     | 15% | 15% |
| 5. Loss of social companionship (Quest. 75)                         | 38% | 15% | 8%  | 15% | 24% |
| 6. Loss of emotional companionship (Quest. 76)                      | 31% | 15% | 8%  | 23% | 31% |
| 7. Loss of sexual companionship (Quest. 77)                         | 31% | 8%  | 15% | 23% | 23% |
| 8. Perceived sexual appeal (Quest. 88)                              | 46% | 31% | 23% |     |     |
| 9. Degree of social alienation (Quest. 97)                          | 31% | 23% | 23% |     | 23% |
| 10. Degree of discomfort in a coupled crowd (Quest. 98)             | 23% | 8%  | 15% | 23% | 31% |
| 11. General satisfaction with life (Quest. 24)                      | 69% |     | 15% | 8%  | 8%  |
| 12. General outlook for the future (Quest. 25)                      | 46% | 8%  | 23% |     | 23% |
| 13. Perceived prospects as a single versus when married (Quest. 38) | 69% | 15% | 8%  | 8%  |     |
| 14. Sense of alienation from the church community -36 (Quest. 70)   | 8%  | 8%  | 25% | 25% | 34% |
| 15. Degree of spiritual discontent -36 (Quest. 69)                  | 8%  | 38% | 54% |     |     |

Table 8

Months relative to  
separation = 0  
Subjects = female  
100% = 13

Factors affecting the quality of life  
most detracting      least detracting

| Figure numbers                                                      | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                             | 62% | 15% |     | 8%  | 15% |
| 2. Unsociability (Quest. 72)                                        | 31% | 38% | 8%  | 8%  | 15% |
| 3. Loneliness (Quest. 73)                                           | 46% | 8%  | 23% | 8%  | 15% |
| 4. Contentment (Quest. 74)                                          | 69% | 15% | 8%  |     | 8%  |
| 5. Loss of social companionship (Quest. 75)                         | 54% | 23% |     | 8%  | 15% |
| 6. Loss of emotional companionship (Quest. 76)                      | 54% | 8%  | 15% | 8%  | 15% |
| 7. Loss of sexual companionship (Quest. 77)                         | 15% | 8%  | 15% | 23% | 38% |
| 8. Perceived sexual appeal (Quest. 88)                              | 46% | 23% | 23% | 8%  |     |
| 9. Degree of social alienation (Quest. 97)                          | 46% | 31% |     | 8%  | 15% |
| 10. Degree of discomfort in a coupled crowd (Quest. 98)             | 46% | 23% | 8%  | 8%  | 15% |
| 11. General satisfaction with life (Quest. 24)                      | 77% |     | 15% |     | 8%  |
| 12. General outlook for the future (Quest. 25)                      | 54% | 8%  | 8%  | 8%  | 23% |
| 13. Perceived prospects as a single versus when married (Quest. 38) | 69% | 23% | 8%  |     |     |
| 14. Sense of alienation from the church community -24 (Quest. 70)   | 8%  | 8%  | 25% | 34% | 25% |
| 15. Degree of spiritual discontent -24 (Quest. 69)                  |     | 8%  | 54% | 38% |     |

Table 9

Months relative to  
separation = +6  
Subjects = female  
100% = 13

Factors affecting the quality of life  
most detracting      least detracting

| Figure numbers                                                            | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   | 62% | 15% | 23% |     |     |
| 2. Unsociability (Quest. 72)                                              | 38% | 38% | 15% | 8%  |     |
| 3. Loneliness (Quest. 73)                                                 | 69% |     | 23% |     | 8%  |
| 4. Contentment (Quest. 74)                                                | 62% | 23% | 15% |     |     |
| 5. Loss of social<br>companionship (Quest. 75)                            | 38% | 30% | 23% | 8%  |     |
| 6. Loss of emotional<br>companionship (Quest. 76)                         | 46% | 46% |     |     | 8%  |
| 7. Loss of sexual<br>companionship (Quest. 77)                            | 23% | 23% | 8%  | 23% | 23% |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 | 31% | 31% | 38% |     |     |
| 9. Degree of social<br>alienation (Quest. 97)                             | 61% | 31% |     |     | 8%  |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                | 69% | 15% | 8%  | 8%  |     |
| 11. General satisfaction<br>with life (Quest. 24)                         | 69% |     | 23% | 8%  |     |
| 12. General outlook for<br>the future (Quest. 25)                         | 38% | 15% | 8%  | 8%  | 31% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) | 46% | 8%  | 23% | 8%  | 15% |
| 14. Sense of alienation from<br>the church community -12<br>(Quest. 70)   | 8%  | 17% | 25% | 25% | 25% |
| 15. Degree of spiritual<br>discontent -12 (Quest. 69)                     |     | 31% | 38% | 31% |     |

Table 10

Months relative to  
separation = +12  
Subjects = female  
100% = 13

Factors affecting the quality of life  
most detracting      least detracting

Figure numbers

1. Distress (Quest. 71)
2. Unsociability (Quest. 72)
3. Loneliness (Quest. 73)
4. Contentment (Quest. 74)
5. Loss of social companionship (Quest. 75)
6. Loss of emotional companionship (Quest. 76)
7. Loss of sexual companionship (Quest. 77)
8. Perceived sexual appeal (Quest. 88)
9. Degree of social alienation (Quest. 97)
10. Degree of discomfort in a coupled crowd (Quest. 98)
11. General satisfaction with life (Quest. 24)
12. General outlook for the future (Quest. 25)
13. Perceived prospects as a single versus when married (Quest. 38)
14. Sense of alienation from the church community 0 (Quest. 70)
15. Degree of spiritual discontent 0 (Quest. 69)

|                                                                     | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                             | 61% | 8%  | 8%  | 15% | 8%  |
| 2. Unsociability (Quest. 72)                                        | 31% | 8%  | 31% | 22% | 8%  |
| 3. Loneliness (Quest. 73)                                           | 54% | 15% | 15% | 8%  | 8%  |
| 4. Contentment (Quest. 74)                                          | 46% | 23% | 23% |     | 8%  |
| 5. Loss of social companionship (Quest. 75)                         | 25% | 33% | 25% | 17% |     |
| 6. Loss of emotional companionship (Quest. 76)                      | 50% | 17% | 17% | 8%  | 8%  |
| 7. Loss of sexual companionship (Quest. 77)                         | 17% | 25% | 25% | 17% | 17% |
| 8. Perceived sexual appeal (Quest. 88)                              | 17% | 25% | 41% | 17% |     |
| 9. Degree of social alienation (Quest. 97)                          | 46% | 31% | 15% |     | 8%  |
| 10. Degree of discomfort in a coupled crowd (Quest. 98)             | 46% | 23% | 8%  | 15% | 8%  |
| 11. General satisfaction with life (Quest. 24)                      | 54% | 8%  | 30% |     | 8%  |
| 12. General outlook for the future (Quest. 25)                      | 38% | 23% |     | 15% | 23% |
| 13. Perceived prospects as a single versus when married (Quest. 38) | 38% | 15% | 23% |     | 23% |
| 14. Sense of alienation from the church community 0 (Quest. 70)     | 17% | 17% | 33% | 8%  | 25% |
| 15. Degree of spiritual discontent 0 (Quest. 69)                    | 8%  | 23% | 31% | 38% |     |

Table 11

Months relative to  
separation = +18  
Subjects = female  
100% = 12

Factors affecting the quality of life  
most detracting      least detracting

| Figure numbers                                                            | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   | 33% | 17% | 8%  | 25% | 17% |
| 2. Unsociability (Quest. 72)                                              | 33% | 8%  | 25% | 25% | 8%  |
| 3. Loneliness (Quest. 73)                                                 | 50% | 25% |     |     | 25% |
| 4. Contentment (Quest. 74)                                                | 42% | 17% | 17% | 8%  | 17% |
| 5. Loss of social<br>companionship (Quest. 75)                            | 25% | 25% | 25% | 25% |     |
| 6. Loss of emotional<br>companionship (Quest. 76)                         | 50% | 17% | 8%  | 17% | 8%  |
| 7. Loss of sexual<br>companionship (Quest. 77)                            | 25% | 8%  | 33% | 17% | 17% |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 | 17% | 25% | 42% | 8%  | 8%  |
| 9. Degree of social<br>alienation (Quest. 97)                             | 50% | 25% |     | 8%  | 17% |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                | 50% | 17% |     | 17% | 17% |
| 11. General satisfaction<br>with life (Quest. 24)                         | 33% | 25% | 17% | 8%  | 17% |
| 12. General outlook for<br>the future (Quest. 25)                         | 33% | 8%  |     | 33% | 25% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) | 25% | 17% | 17% | 17% | 25% |
| 14. Sense of alienation from<br>the church community +6<br>(Quest. 70)    | 41% |     | 25% | 17% | 17% |
| 15. Degree of spiritual<br>discontent +6 (Quest. 69)                      | 15% | 8%  | 23% | 54% |     |

Table 12

Months relative to  
separation = +24  
Subjects = female  
100% = 10

Factors affecting the quality of life  
most detracting      least detracting

| Figure numbers                                                            | 5   | 4   | 3   | 2   | 1   |
|---------------------------------------------------------------------------|-----|-----|-----|-----|-----|
| 1. Distress (Quest. 71)                                                   | 20% | 10% | 10% | 40% | 20% |
| 2. Unsociability (Quest. 72)                                              | 20% | 10% | 20% | 40% | 10% |
| 3. Loneliness (Quest. 73)                                                 | 50% | 30% |     | 10% | 10% |
| 4. Contentment (Quest. 74)                                                | 40% | 30% | 10% | 20% |     |
| 5. Loss of social<br>companionship (Quest. 75)                            | 10% | 30% | 40% |     | 20% |
| 6. Loss of emotional<br>companionship (Quest. 76)                         | 20% | 50% | 20% |     | 10% |
| 7. Loss of sexual<br>companionship (Quest. 77)                            | 20% | 10% | 10% | 50% | 10% |
| 8. Perceived sexual<br>appeal (Quest. 88)                                 | 20% | 30% | 50% |     |     |
| 9. Degree of social<br>alienation (Quest. 97)                             | 40% | 30% | 10% |     | 20% |
| 10. Degree of discomfort in a<br>coupled crowd (Quest. 98)                | 50% | 10% | 10% |     | 30% |
| 11. General satisfaction<br>with life (Quest. 24)                         | 40% |     | 50% |     | 10% |
| 12. General outlook for<br>the future (Quest. 25)                         | 40% | 10% |     | 40% | 10% |
| 13. Perceived prospects as a<br>single versus when<br>married (Quest. 38) | 30% |     | 20% | 30% | 20% |
| 14. Sense of alienation from<br>the church community +24<br>(Quest. 70)   | 42% |     | 8%  | 17% | 33% |
| 15. Degree of spiritual<br>discontent +24. (Quest. 69)                    | 23% | 8%  | 8%  | 61% |     |

APPENDIX 3

EXTRACT FROM LOMA LINDA UNIVERSITY CHURCH

AD HOC COMMITTEE

ON MARRIAGE, DIVORCE, AND REMARRIAGE

WEAKNESSES OF PRESENT CHURCH POLICY  
ON MARRIAGE, DIVORCE AND REMARRIAGE

- 1) In current practise although pastoral visitation and counseling of an estranged couple may take place at the time of separation or at the time of the initiation of legal proceedings, no formal expression of concern by the Church occurs. (The Church Manual does provide for an official action of censure to be taken, but this prerogative is seldom utilized). From this it would appear that the Church does not consider the event significant enough to warrant its attention. The first party to remarry, however, is usually judged to be guilty of adultery and is disfellowshipped. The remaining spouse now has "biblical grounds" for divorce. He or she is permitted to have a church-sanctioned second wedding and to maintain church membership.
- 2) The present practice is confusing to onlooking society. It appears illogical that the Church should take no positive steps to show concern during the early stages of a breakup of a home, should remain silent during the destructive interplay that surrounds the divorce itself, and then should disfellowship its members at a time of a legally sanctioned marriage.
- 3) The present practice is unsatisfactory to the Church Membership Committee because it requires that guilt and innocence be identified. The Committee must make such judgments largely on the basis of information provided by a former spouse where hatred, revenge, jealousy or stress may condition the evidence. The Church may thus provide a forum in which each partner may damage the reputation of the other, thereby deepening the wounds of the divorce.
- 4) The present practice is unsatisfactory to the estranged spouses in those cases where "biblical grounds" did not exist at the time of the divorce. One partner had to "sin" before the other will appear justified and can lay claim to being the innocent party.
- 5) The present practice is unsatisfactory to the members of the Church since those who are asked to disfellowship a fellow member (often a friend) on the basis of a recommendation by the Membership Committees are often asked to act with inadequate information that may bear upon the case. Under these circumstances church members may be asked to vote for termination of membership out of loyalty to the Church though they may have reservations about the correctness of the action.

6) The present practice is unsatisfactory to Church leadership because church membership is withdrawn only by the Church at infrequent business sessions often held long after remarriage has taken place. Furthermore, such action requires a majority vote. Thus, both the timing of the action and the action itself are unpredictable. As a result, the Church is open to the criticism that its discipline is capricious and inconsistent.

7) The present practice provides no closure to the process of divorce. Since no official action is taken by the Church at the inception of the process of marital dissolution, there is no provision for a corresponding action to mark its close. There comes no time when both spouses who have suffered the agony of a broken marriage can, with the assurance of God's forgiveness and the wholehearted support of fellow believers, close the books on their divorce.

8) The present practice serves the Church community adequately in those circumstances in which one partner rejects the Church's views on the sanctity of the marriage commitment and by so doing evidences no desire for continuing church affiliation. The Church's action to terminate such a member does indicate unmistakably the seriousness with which the Church views such actions.

Extract: "A Proposed Policy for Marriage, Divorce, and Remarriage," 1982. DF 360-b, Ellen G. White Research Centre, Cooranbong, N.S.W. The complete document is available from the above centre.

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