

MARRIAGE AND FAITH:
MINISTRY TO COUPLES WHERE ONE PARTNER
IS A SEVENTH-DAY ADVENTIST

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ABSTRACT

MARRIAGE AND FAITH: MINISTRY TO COUPLES WHERE
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by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: MARRIAGE AND FAITH: MINISTRY TO COUPLES WHERE
ONE PARTNER IS A SEVENTH-DAY ADVENTIST

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Problem

A considerable number of Seventh-day Adventists are partners in interfaith marriages. These relationships experience the added stress typical of such marriages. No research appears to have been conducted relating to interfaith marriage involving Seventh-day Adventists. The purpose of this research is to understand the dynamics that operate within these marriages and to devise a Biblically-based ministry programme adapted to the needs of these couples.

Method

A Biblical theology of interfaith marriage was needed to form the basis on which the findings of the social sciences could be used to build a ministry programme for religiously intermarried couples.

Procedure

The two NT passages that deal with marriage between a believer and a non-believer were studied in their context and historical setting in order to discover a Biblical theology for ministry to interfaith marriage. The research of the social sciences in the area of intermarriage (including interreligious marriage) was reviewed. A survey of marriages involving one Seventh-day Adventist partner was conducted in the Cooranbong and Newcastle areas. A ministry programme was then devised and tested on two couples living in Cooranbong.

Results

The Biblical research found that interfaith marriages were present in NT times and were respected as sacred and binding marriages. They also form a small though significant number of marriages in society and in the Seventh-day Adventist Church. Over half of the intermarriages involving Seventh-day Adventists occur as a result of the conversion of one partner (usually the wife) to Adventism. Those Seventh-day Adventists who choose to intermarry tend to be nominal in belief at the time of their marriage. They report lower marital happiness and more conflict over religion than those who became Seventh-day Adventists after marriage.

Conclusions

Ministry to religiously intermarried couples is a challenging area. Feelings ranging from apprehension to hostility on the part of the non-Adventist have to be overcome. The religiously intermarried can experience satisfying marital relationships if they approach their marriage with maturity and understanding. The Seventh-day Adventist minister can help by providing skills and support to these couples.

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

by

Leigh Rice

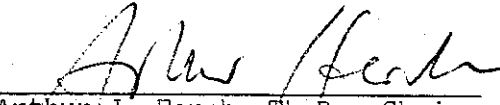
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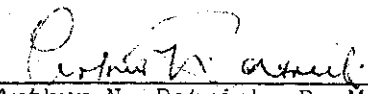
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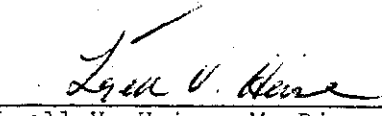
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PREFACE

Wanganui is a provincial city of 40,000 people, situated on the west coast of the North Island, New Zealand. The Wanganui Seventh-day Adventist Church had a membership of 160 people in August 1981. Twenty-six of the actively-involved members and eight of the inactive members were religiously intermarried. For four years as resident minister in Wanganui the researcher shared the joys and hurts of these couples. With fond memories and deep feelings for these friends, the researcher is keenly aware of a need to develop a sympathetic, understanding and effective ministry to church members and their spouses in interfaith marriages.



CHAPTER I

INTRODUCTION

A significant number of Seventh-day Adventists are involved in interfaith marriages. There may be as many as six percent of the church membership or 3,000 in Australia.¹

A considerable amount of work on intermarriage has been conducted in the social sciences. Religious intermarriage has also received considerable overseas study but little work has been done in Australia on this area. No research appears to have been conducted into marriages where only one partner is a Seventh-day Adventist.² The present study is an attempt to investigate this area and to devise a viable ministry programme which will meet the needs of couples in these interreligious marriages.

Firstly, a theology for ministry to couples in religiously heterogeneous marriage will be established. This will grow out of an exegetical study of the two significant passages which address the question: 1 Cor 7:12-16 and 1 Pet 3:1-2.

Secondly, the sociological research into homogamy in

¹This is assuming that the percentage of Seventh-day Adventists in mixed marriages in the Newcastle area can be projected nationally.

²Antonius D. Brandon, Chairman, Department of Marriage and Family Therapy, Loma Linda University writes in a letter dated August 23, 1983: "I have no reliable information regarding this topic of SDA mixed marriages."

marriage and religious intermarriage will be surveyed. An endeavour will be made to discover patterns of religious intermarriage and characteristics of those who intermarry. Other questions to be addressed will include: How frequent is religious intermarriage? What are the consequences of religious intermarriage? What type of people intermarry successfully?

Thirdly, a field survey will be constructed and administered to couples in Seventh-day Adventist interfaith marriages. This survey will not only seek to discover the frequency of religious intermarriage in the Seventh-day Adventist Church but also how these intermarriages occur. The characteristics of those who intermarry, the marital happiness of the intermarried, and conflict in interfaith marriages will also be examined.

Fourthly, a ministry programme will be designed and tested with a small group of Seventh-day Adventist religiously heterogeneous married couples. The programme will concentrate on the area of interfaith marriages and provide a learning experience in communication and conflict resolution. This programme will be evaluated for usefulness to the religiously heterogeneous married.

Finally, the study will draw some conclusions from the research and the ministry programme. Some recommendations for future study will also be suggested.

CHAPTER II

MINISTRY AND MIXED MARRIAGES:

NEW TESTAMENT INSIGHTS

Introduction

The Biblical ideal for marriage is well expressed in Eph 5:22-23. The ideal Christian marriage is here modelled on the relationship of Christ and His church. The husband is to love his wife as "Christ loved the church" (verse 25), and the wife is to be subject to her husband "as to the Lord" (verse 22).¹ Christ as head of the church gave His life for her redemption; this is the model for Christian husbands. The church acknowledges Christ as Lord, because Christ has loved so dearly; the Christian wife responds in a similar way. Paul concludes: "Let each one of you love his wife as himself, and let the wife see that she respects her husband" (verse 33).

The NT is also aware that the ideal is not always present in reality for at times only one partner is a Christian. This may be because only one partner accepted the Christian faith, which often occurred in NT times.² And today, Christians marry others not of

¹All Scriptural references are from the RSV except where otherwise noted.

²Peter's advice to the women who became daughters of Sarah (1 Pet 3:6) suggests this.

their faith.¹ Two significant NT passages, 1 Cor 7:12-16 and 1 Pet 3:1-2 address the situation of marriages involving a believer and a non-believer. This chapter will endeavour to (1) consider these passages in their context; (2) examine them exegetically; and (3) draw conclusions for ministry to religiously mixed marriages.

Paul and Mixed Marriage

1 Cor 7 "is the most important chapter in the entire Bible for the question of marriage and related subjects."² It is within this important though difficult chapter that Paul addresses the problem of mixed marriages. The non-Christian partner in these marriages was most probably a pagan and the marriages were no doubt contracted before one of the partners became a Christian.³

Context of 1 Corinthians 7:12-16

1 Cor 7 contains the first of a series of six different matters introduced by the formula *περὶ δὲ* ("now concerning"), where Paul responds to questions that the Corinthians had raised.⁴ Immediately before chapter 7, Paul has written against sexual

¹The NT admonishes widows to marry "only in the Lord" (1 Cor 7:39), but presumably this extends to all marriages.

²Jean Héring, The First Epistle of Saint Paul to the Corinthians (London: Epworth Press, 1962), p. 49.

³The setting is in a pagan city--Corinth--and there is no Jerusalem tradition to which Paul could refer. Notice also that in "the breaks that can be caused by conversion, Matthew does not include that of couples whereas the hellenistic Luke does (cf. Matt 10:37 and Luke 14:26)." Jean von Allmen, Pauline Teaching on Marriage (London: Faith Press, 1963), p. 48.

⁴1 Cor 7:1, sexual relationships; 7:25, the unmarried; 8:1, eating food offered to idols; 12:1, spiritual gifts; 16:1, the offering for the Jerusalem church; and 16:12, Apollos.

involvement with temple prostitutes (6:12-20). This leads naturally in chapter 7 to the questions the Corinthians raised concerning marriage relationships. So in verses 1-7 Paul writes on the question of sexual relations within marriage; in verses 8-9 he deals with re-marriage and in verses 10-11 with divorce. In verses 12-16 he deals with marriages involving an unbelieving partner and then (verses 17-24) discusses "the wider question of living contentedly in whatever state one is."¹

Having discussed in verses 1-16 the Corinthian questions concerning the married, Paul turns to their questions "concerning the unmarried" (περὶ δὲ, verse 25). In verses 25-38 he deals with both the singles and the engaged.² The chapter concludes (verses 39-40) with the re-marriage of widows. Paul terminates his discussion of marriage questions at this point and in chapter 8 takes up another of the Corinthian questions which he introduces with περὶ δὲ ("now concerning")--the matter of food sacrificed to idols.

Exegesis of 1 Corinthians 7:12-16

"To the rest" (verse 12). Dungan points out that "the introductory phrase, tois de loipos, 'But concerning the others . . . ' is Paul's customary way of referring to non-believers

¹ Leon Morris, The First Epistle of Paul to the Corinthians, Tyndale New Testament Commentaries (London: Tyndale Press, 1958), p. 111.

² See J. K. Elliott, "Paul's Teaching on Marriage in 1 Corinthians: Some Problems Considered," New Testament Studies 19 (1973):219-25 for a discussion of this position in contrast to the view that these verses deal with spiritual marriages.

(cp. 1 Thess 4:13; 5:6)."¹ This may be so. But in this instance, "the others" cannot be "the non-believers who are mates of the Christians in the congregations."² The instruction is directed to the Christian not to the non-believing partner who may take no notice of the command of the Lord nor of Paul's instruction. It is better to contrast "the others" with "the married" of verse 10.³ The others then "are the [Christian] partners of a mixed marriage."⁴

"I say, not the Lord" (verse 12). Paul contrasts the "teaching that was expressly given by Christ in the days of his flesh and the teaching that did not come within the compass of Christ's own deliverances while upon the earth."⁵ This is not to say that Paul is merely expressing his own opinion, which has no binding authority. Conzelmann writes:

Yet it is not enough to say that Paul is here presenting only his personal opinion. It is theologically speaking, no accident that the application is not "commanded." The command is a priori not legalistically framed. It is for this reason that it requires exposition. So Paul's application of it is in agreement with the sense of the command, and it is to this extent authoritative.⁶

¹David L. Dungan, The Sayings of Jesus in the Churches of Paul (Oxford: Basil Blackwell, 1971), p. 93.

²Ibid.

³Héring, pp. 51-52 points out "It is interesting and has hardly been noted that the word for marriage is here kept for Christian marriage. Nevertheless, in what follows pagan marriages are equally thought of as valid."

⁴Ibid.

⁵John Murray, Divorce (Philadelphia: Presbyterian and Reformed Publishing House, 1961), p. 63.

⁶Hans Conzelmann, 1 Corinthians, Hermeneia--A Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1975), p. 121, n. 25.

So Paul applies the command of "the Lord" as far as is applicable. But since his apostolic teaching goes beyond the command he gives reasons for his teaching (verses 14 and 16). His apostolic teaching is nevertheless authoritative.¹

"If any brother/If any woman" (verses 12,13). Paul speaks in identical ways to both the Christian brother and woman in verses 12,13 and 14a. The instruction he gives is for the Christian partners and he places them on one level.²

"He should not divorce her/She should not divorce him" (verses 12,13). If the unbelieving partner is content to dwell with the Christian, the Christian is not to divorce the partner. The term (ἀφ' ἑαυτοῦ) has a wide variety of meanings in the NT. These range in meaning from "leave" or "part from" through "put away" to "divorce." The term is used of Jesus "sending the multitude away" (Matt 15:39). Moulton and Milligan indicate that "it may just as well mean simply 'let go' as in ordinary colloquial speech."³ There

¹Peter Richardson studied the various statements in 1 Cor 7 which deal with command/opinion (verses 6,10,12,17,25,26,35,40) in an endeavour to differentiate degrees of authority. He concludes: "The attempt to distinguish between what is more and what is less authoritative . . . fails," and that no distinction in authority could "be grounded on the distinction between apostolic authority and personal opinion, nor indeed on the distinction between what the Lord says and what Paul merely opines." "'I Say, Not the Lord': Personal Opinion, Apostolic Authority and the Development of Early Christian Halakah," Tyndale Bulletin 31 (1980):84.

²"The later [τὸν ἄνδρα--husband] term has point, because it was a strong measure for a wife to try to divorce her husband. But the Apostle puts both sexes on a level by using ἀφ' ἑαυτοῦ [divorce], which is more commonly used of the husband, of both." Archibald Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, International Critical Commentary (Edinburgh: T. & T. Clark, 1914), p. 141.

³Quoted in Murray, p. 59.

are also numerous references in the NT and LXX in which ἀφίημι is used with reference to the remission of sins. However, in the present context the meaning of "put away" is appropriate since "St. Paul is speaking of divorce."¹

This instruction is in harmony with the command of the Lord not to divorce (verses 10-11). However, under Rabbinical law, the Jewish husband was permitted to divorce his wife, and Roman law in NT times permitted either husband or wife to divorce the partner.² Such legal prerogatives might be exercised by the unbelieving partner no matter what the opinion of the Christian partner might be. But "the Christian party must certainly not dissolve the marriage, if the heathen party does not desire to do so."³

Paul's need to admonish the believing partner not to divorce the unbeliever, suggests that divorce was in the mind of some Christians. This desire to divorce may have come about through a misunderstanding of what Paul had written in a previous letter "I wrote to you not to associate with immoral men" 1 Cor 5:9. This may have led some to think Paul was directing them to divorce the unbelieving partner.⁴

The admonition "not to divorce" was also needed because of what Paul had just said in 1 Cor 6:12-20. The body was not meant to be united with the "prostitute." In uniting with the prostitute the believer became "one flesh" (verse 16) with her. The Christian is profaned by the union. So the Christian married to a pagan may well ask, "Could he remain joined to a pagan partner; was he not, by this

¹Robertson and Plummer, p. 141.

²Conzelmann, p. 120.

³Robertson and Plummer, p. 141.

⁴Dungan, p. 94.

fleshly union, contaminating the body of Christ."¹ The prostitute may contaminate the Christian, but not so the pagan partner.

"For the unbelieving husband/wife is consecrated through² his/her wife/husband" (verse 14). Paul now sets forth the reason for the Christian partner to remain with his unbelieving partner. That partner is "sanctified" (ἡγιασται) in his wife. F. L. Godet³ points out a number of ways in which this phrase has been interpreted: (1) ceremonial defilement in the sense of 1 Tim 4:5, i.e., "more liturgically than ethically";⁴ (2) hope of sanctifying through the influence of the wife and the church as in 1 Pet 3:1;⁵ (3) associated with the church through the conjugal bond; and (4) sanctified only applies to the bond between the spouses, i.e., the marriage is holy. So the phrase has been interpreted in many different ways.

¹ von Allmen, p. 48.

² "The shading of locative into instrumental is again almost imperceptible. en has a meaning here something like 'in the person of.' Agency gives the smoother English translation though it is not the main notion in the Greek." William F. Orr and James Arthur Walther, 1 Corinthians: A New Translation, Anchor Bible (Garden City, New York: Doubleday, 1976), p. 212.

³ F. L. Godet, Commentary on the First Epistle of St. Paul to the Corinthians, 2 vols., Classical Commentary Series (n.p.: n.p., 1886; reprint ed. Grand Rapids, Michigan: Zondervan, 1957), 1:338-39.

⁴ F. W. Grosheide, Commentary on the First Epistle to the Corinthians, New International Commentary on the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans, 1955), p. 164.

⁵ "He stands upon the sacred threshold of the church: his surroundings are hallowed. United with a saintly consort, he is in daily contact with saintly conduct: holy association may become holy assimilation, and the sanctity which ever environs may at last penetrate. But the man's conversion is not a condition necessary to the sanctity of the subsisting conjugal union." T. S. Evans, Speaker's Commentary (1881) quoted in Robertson and Plummer, p. 142.

What then does the phrase "consecrated through his wife" mean? First, the word ἡγιασται is in the perfect tense conveying the idea "has been put in a state of holiness."¹ So it cannot be talking of salvation hoped for in the future in the sense of 1 Pet 3:1. Secondly, "sanctified" cannot here be used as a synonym for salvation. This interpretation is excluded by verse 16. By consenting to live together the unbelieving partner is "sanctified" verse 14, but if an unbeliever (who wants to leave) is persuaded to remain, he may still not be "saved" (verse 16). It is true that "sanctified" does occur in connection with salvation in 1 Cor 6:11 ("you were washed, you were sanctified, you were justified in the name of the Lord").

Robertson and Plummer comment on the connection with 6:11, however they do not follow it to its logical conclusion.

This refers to the baptismal consecration (I:2. VI.II), in which the unbelieving husband shares through union with a Christian wife. The purity of the believing partner overpowers (νικᾷ) the impurity of the unbelieving one . . . so that the union is pure and lawful; there is no profanation of matrimony. . . as an unlawful union desecrates, so a lawful union consecrates . . .²

They have the union as pure but leave the unbeliever as "impure."

Godet, however, sees the unbeliever as "sanctified."

. . . the heathen or Jewish spouse has his holiness in the person of his spouse, and the perfect passive indicates the communication of the holiness or consecration to God is regarded by Paul as already finished. As the believer is consecrated to God in the person of Christ and as by faith in Him he gains his own consecration in His [holiness] . . . , so the non-Christian spouse is sanctified in his Christian spouse by his consent to

¹Godet, 1:339. Notice also Orr and Walther, p. 212: "The Greek perfect is significant: the presently existing condition stems from an event in the past (i.e., marriage)."

²Robertson and Plummer, pp. 141-42.

live with her. This consent is in his relationship to his Christian spouse what faith is in the believer's relation to Christ.¹

But we have already noted that because of verse 16 "sanctified" cannot be equated with "saved." The comparison of relationships which Godet makes is valid but is the "sanctified" believer the same as the "sanctified" unbeliever? The position of the "holy" children will shed light on the meaning of the "sanctified" partner.

"Otherwise your children would be unclean, but as it is they are holy" (verse 14). "Your children" (second person) may refer to the children of Christian marriages in contrast to the mixed marriages of which Paul has been speaking in the third person. Or the third person of verse 14a may be seen as a general statement, and the second person of verse 14b as direct application, meaning the children of the mixed marriage. This seems to be the preferred meaning, for what was true of the children of Christian marriages (that they were considered holy) is no doubt equally true of the children of mixed marriages. Lightfoot in his Commentary from the Talmund and Hebraica writes:

Hence heathen children were to them [Jews] ἀνόμαστα unclean, and the children of Jews ἅγια, holy. To which sense, very well known to the nation the apostle alludes in these words. . . . ἀνόμαστα, unclean and ἅγια, holy denote not children unlawfully begotten and lawfully begotten but heathenism and Christianity. . . . ἅγιοι, holy, is frequently taken for those that profess Christianity. . . . In the same sense the apostle, "your children are born in holiness, that is within Christianity, . . . and the children themselves are holy, that is Christian."²

Calvin suggests this "special privilege to children of

¹ Godet, 1:339.

² John Lightfoot, A Commentary on the New Testament from the Talmund and Hebraica, 4 vols. ([Oxford]: Oxford University Press, 1859; Reprint ed., Grand Rapids, Michigan: 1979), 4:211-12.

believers here has its source in the blessings of the covenant, by whose intervention the curse of nature is destroyed, and also those who were by nature unclean are consecrated to God by his grace."¹ Oscar Cullmann supports this position. "The non-believing members of the family are also taken up into the body of Christ."² But "against this Johannes Schneider [rightly] contends that the body of Christ would have unbelieving members. The fulness of grace is conferred only by baptism."³ Héring insists that "the analogy between the situation of the pagan partner and that of the children would break down if the children had in some way been baptized. For in that case their position would have been as different as possible from that of the pagan partner."⁴ So the children "are holy" not because they have been joined to the church through baptism or by some other method but because of their relationship with Christian parents.

"Are holy" may suggest "a real quality inherent in the subject."⁵ But "according to his terminology elsewhere, Paul is not aware of any comprehensive, objective state of being unholy or unclean, but he does know an objective state of being a sinner."⁶ This distinction is significant. The unbaptized children are considered holy (i.e., consecrated to God) because of their

¹ John Calvin, The First Epistle of Paul the Apostle to the Corinthians, Calvin Commentaries, ed. David W. Torrance and Thomas F. Torrance (Grand Rapids, Michigan: Wm. B. Eerdmans, 1960), p. 149.

² See Conzelmann, p. 122, n. 32.

³ Ibid.

⁴ Héring, p. 52-53.

⁵ Godet, 1:342.

⁶ Herbert Braum, Gesammelte Studien, p. 193, quoted in Conzelmann, p. 122, n. 31.

connection with their parents. They are taken out of this world. "This means that the 'holiness' of the children is fundamentally attributable to their being members of a family with a Christian father or mother."¹

In the same way the unbelieving (unsaved) partner is consecrated to God in his connection with the believing partner.

The sexual union in a mixed marriage does not endanger the believing partner's unity with the Lord Christ, indeed he has conquered demons and does not fear them. So it is not the Lord and His Kingdom, it is that of the demons which is defeated by such marriage. Defeated because thanks to the continuing relationship of this couple, the unbelieving partner is mysteriously in receipt of the work of the Spirit.²

The unbeliever is not sanctified in the sense that he becomes holy before God but because of the believer the marriage has been separated from the world.

The concept of holiness is already prescribed for Paul by his Jewish upbringing. Now he applies it and gives it a critical point: The "world" is denied any power of its own: in concrete terms, this means any power over believers. . . . In living together with the world, the "saints" are the stronger party.³

"But if the unbelieving partner desires to separate"

(verse 15). It has already been noted that in spite of the Christian's desire to remain with the partner, the unbeliever may decide not to stay. Paul uses the term χωρίζεται (separate), rather than ἀφίεναι (divorce). In verses 10-11 Paul's use of different words "separate (χωρίζεσθαι, of the wife) and divorce (ἀφίεναι, of the husband)--may reflect the fact that in Judaism only the husband had the right to divorce. . . . in verse 13 he uses divorce of the

¹ Edward Schillebeeckx, Marriage: Human Reality and Saving Mystery (London: Sheed and Ward, 1965), p. 162.

² von Allmen, p. 50.

³ Conzelmann, p. 122.

wife."¹ For "separate" in verse 15 Barrett suggests that "more than the refusal of conjugal rights, but less than legal divorce is probably intended."² However, Conzelmann noting that Paul "appears in the first instance to make a correct distinction between the 'separation' of the wife from her husband and the putting away of the wife by her husband" then adds that "he later interchanges the verbs: vv 13,15, an indication of the equality of the sexes."³ Hence in this context "separation" should probably be taken to mean divorce.

"Let it be so" (verse 15). The literal Greek reads "if the unbeliever separates, let him/her separate" (χωρίζεσθω). The Christian really has little option in this circumstance. "The pagan partner desires a divorce, and that means, of course, he can secure it."⁴ But Paul's use of the imperative is significant.

There is decisiveness and severity in the injunction, "Let him depart." If the unbeliever wilfully departs, let separation take its course, let it become an accomplished fact; the believer is not under any obligation to pursue the deserting spouse and is freed from all marital debts and duties.⁵

"In such a case the brother or sister is not bound"
(verse 15). Οὐ δεδούλωται (is not bound) is a strong term,

¹C. K. Barrett, A Commentary on the First Epistle to the Corinthians, Black's New Testament Commentaries (London: Adam and Charles Black, 1968), p. 162. In verses 10-11 Paul is using the Lord's command (Palestinian origin) but in verse 13 he is speaking to a Greek/Roman situation (Corinth).

²Ibid., p. 166. ³Conzelmann, p. 120. ⁴Ibid., p. 123.

⁵Murray, pp. 68-69. Notice also Willy Rodorf, "Marriage in the New Testament and in the Early Church," Journal of Ecclesiastical History 20 (1969):197. "It seems to me that Paul's reason for allowing the division of a mixed marriage is closely related to the sayings of Jesus to the effect that one must leave one's family and loved ones for the sake of the kingdom of God."

literally not enslaved. The term, however, "is not to be taken strictly; the sense is: 'is not slavishly bound to the other partner or, to the marriage.'" ¹ This phrase can be applied in several ways: (1) 'is not bound' to the marriage, i.e., the Christian spouse is no longer obligated to perform the marriage duties; ² (2) 'is not bound' by Christ's prohibition of divorce. "All that οὐ δεδούλωται clearly means is that he or she need not feel so bound by Christ's prohibition of divorce as to be afraid to depart when the heathen partner insists on separation;" ³ or (3) 'is not bound' means free to remarry. ⁴ But this can only be implicit in the meaning of divorce (the freeing from the matrimonial bond) and not explicit in the phrase; for "nothing direct is said about remarriage." ⁵ However, it should be noted that in contrast to the Christian woman who "separated" in verse 11, verse 15 has neither an injunction to "be reconciled" nor an unjunction to "remain single." ⁶

If Paul's silence on the question of remarriage under these circumstances (in contrast to his prohibition in verses 10-12), can be taken to mean that remarriage in these circumstances is

¹Conzelmann, p. 123.

²See Murray, p. 72-78 for a discussion on the contrast between the two different Greek words translated as "bound": (δέω) verse 39 and (δουλόω) verse 15.

³Robertson and Plummer, p. 143.

⁴See Dungan, p. 96-97.

⁵Ibid., p. 97.

⁶This is an argument from silence which can be argued both for and against remarriage. See Murray, pp. 70-72 for the position above and J. Carl Laney, "Paul and the Permanence of Marriage in 1 Corinthians 7," Journal of the Evangelical Theological Society 25 (1982):286-87 for the position against remarriage. Murray's arguments appear stronger. But note Murray, p. 76: "The notion of dissolution without the right of remarriage . . . does not appear tenable."

acceptable then his admonition of verses 39-40 needs to be mentioned. These verses are directed specifically to the wife. She is "bound to her husband as long as he lives" (verse 39). This reflects what Paul stated in verse 11 regarding the woman who "has separated herself."¹ She must "remain single or else be reconciled to her husband" (verse 11). The verses appear to be directed to a specific situation involving a wife in Corinth² and should not be taken generally. However, when/if remarriage occurs it should be "only in the Lord" (verse 39). That is, remarriage should only be between Christians.

"For God has called us to peace" (verse 15). Some manuscripts read ὑμῶς ("you"), others ἡμῶς ("us"). The meaning however, changes little. This is the first of two reasons that Paul gives for the Christian accepting the decision of the unbelieving partner to divorce. The phrase is literally in peace rather than to peace. Peace must characterize the Christian's life. "This covers both the believer's continued cohabitation with the partner who is content to remain and refusal to force the unwilling partner to stay or return."³ Héring sees an interesting extension:

As for the substantive 'eirēnē', it corresponds in general to the Hebrew שָׁלוֹם = "Complete Peace", outward and inward. This meaning suits admirably here. God wishes to grant peace not only spiritual peace that subsists even in the midst of tribulation, but he would spare us needless scruples. Now the

¹Past (if she has separated) or future (if she does separate) are "equally possible" grammatically, Dungan, pp. 89-90. But the context prefers the past action, Conzelmann, p. 120.

²There are no parallels to verses 11 and 39 for husbands. Elsewhere in the chapter Paul treats husbands and wives as equals.

³F. F. Bruce, ed., 1 and 2 Corinthians, New Century Bible (London: Oliphants, 1971), p. 70.

feeling of being tied to a pagan partner in the circumstances indicated here would belong precisely amongst such scruples as God does not approve.¹

This supports the conclusion that "is not bound" refers back to the command of the Lord regarding divorce. The Christian partner should feel free to accept the actions of the departing unbelieving partner.

"Wife/husband how do you know whether you will save your husband/wife" (verse 16). This sentence is to be taken in one of two ways. If it refers back to verses 13 and 14 (with verse 15 as an exception), then the sentence should be interpreted optimistically: "Avoid divorce, for it is possible--you never know--that you will convert your heathen partner."² However if the sentence refers back to verse 15, it should be interpreted pessimistically: "Do not contend against divorce on the ground that, if you remain, you may convert your heathen partner; for how do you know that you will do that?"³ Conzelmann points out that εἰ (if) in indirect questions has in itself neither affirmative (if not) nor negative (if) significance. This emerges only from the context.⁴

Sakae Kubo's essay indicates that verse 16 should be linked with verse 15 rather than verses 13 and 14.⁵ The pessimistic translation follows as a consequence. The uncertainty of saving the unbelieving partner is Paul's second reason for not opposing the partner's departure.

¹Hering, p. 53.

²Robertson and Plummer, p. 144.

³Ibid.

⁴Conzelmann, p. 124, n. 47.

⁵Sakae Kubo, "1 Corinthians VII.16: Optimistic or Pessimistic?" New Testament Studies 24 (1978):539-44. This reviews Jeremias' influential essay in favour of the optimistic view but demonstrates convincingly that the pessimistic view is to be preferred.

Conclusion

Paul's teaching on marriage involving only one Christian partner may be summarized as follows: First, marriage is to be considered permanent and should continue even if one partner is a non-Christian, provided the unbeliever is agreeable. Since marriage is permanent, the Christian partner should not seek divorce. Secondly, the presence of one Christian partner sets the marriage apart from the world. The non-Christian partner is "sanctified" also and the children of the marriage are holy. Thirdly, if the non-Christian partner desires to separate, the Christian should not restrain him/her but accept the divorce (the command of the Lord notwithstanding). The Christian would then be free to remarry.

Peter and Mixed Marriage

Peter writes to Christians in a mixed marriage with a perspective different from Paul. Peter's letter is to Christians in Asia Minor whereas Paul's was to Greece. Peter writes only of women in mixed marriages whereas Paul treats both men and women equally in mixed marriages. 1 Pet 3:1-2 is within a section of general counsel whereas 1 Cor 7:12-16 dealt with specific problems in Corinth.

Context of 1 Peter 3:1-2

Francis Beare writes: "The principal theme of the writer . . . is the nature of the Christian life; more particularly, the manner in which the Christian is to conduct himself among his pagan neighbours."¹ So the epistle deals especially with practical

¹ Francis Wright Beare, ed., The First Epistle of Peter: The Greek Text with Introduction and Notes, 3d ed., rev. and enl. (Oxford: Basil Blackwell, 1970), p. 56.

counsel in 2:13-3:12 which Bo Reicke calls "Maxims for Daily Living."¹

Exegesis of 1 Peter 3:1-2

"Likewise you wives be submissive to your husbands" (verse 1).

Submission (ὑποτάσσω) has been a key element of Peter's maxims for living.² In 2:13 submission "to every human institution" is the ideal for all Christians. In 2:18 servants are to be submissive to their masters, even to those who mistreat them. In this they have the example of Jesus (verses 21-25) who patiently suffered wrong and did not threaten. Jesus "trusted to him who judges justly" (verse 23).

The "likewise" is not intended to liken the wives to the slaves but harks back to the general statement on submission in 2:13.³ The injunction does not call for a "general subjection of women to men." The use of ἰδίους ("one's own") "makes clear that it is subjection in the marital relationship."⁴ Hence the wife is voluntarily to be submissive to her husband, to acknowledge his

¹Bo Reicke, The Epistles of James, Peter, and Jude: Introduction, Translation and Notes, Anchor Bible, 2d ed. (Garden City, New York: Doubleday, 1964), p. 97.

²Submission (ὑποτάσσω) has a rich Biblical background. Note especially Gerhard Delling, "ὑποτάσσω," Theological Dictionary of the New Testament, 10 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans, 1964-76), 8:39-46. Hereafter cited as TDNT. Delling points out that to acknowledge as Lord and to submit voluntarily are key concepts. The idea of seeking reconciliation even when one has been wronged is also present.

³See J. N. D. Kelly, A Commentary on the Epistles of Peter and Jude, Black's New Testament Commentaries (London: Adam and Charles Black, 1969), p. 127.

⁴Beare, p. 153.

position and to seek reconciliation even when she has been wronged.¹

"Though they do not obey the word" (verse 1). In the NT "disobey" frequently means little more than "disbelieve"; Beare points out that "wherever one occurs in the text, the other is usually found as a variant reading."² Implicit in "obey not the word" is the thought that at some point they have heard the gospel also, but they have not obeyed that word. They are not Christians.

A wife becoming a Christian without her pagan husband no doubt produced conflict. The pagan moralists "taught that it was the duty of the wife to follow her husband in religion. . . . many a husband would have felt that his wife was failing in her proper fidelity to him when she became converted to another religion, especially one which compelled her to refuse to worship his gods."³

¹The submissive wife is further described as gentle (πράεος) and quiet (ἡσυχίου) in spirit (πνεύματος). Gentle is commonly translated as meek. It is "often used for a quiet and friendly composure which does not become embittered or angry at what is unpleasant . . . This is an active attitude and deliberate acceptance and not just a passive submission." (F. Hauck and S. Schulz, "πρᾶς," TDNT 6:645). "Quiet" (ἡσυχίου) characterizes an attitude that does not cause disturbance. Alan Stibb, The First Epistle General of Peter: A Commentary, Tyndale New Testament Commentaries (London: Tyndale Press, 1959), p. 125 writes:

"Meek describes the way in which such a wife submits to her husband's demands and intrusions by docile and gentle co-operation. Quiet describes her complementary and constant attitude, and the character of her actions and reactions towards her husband and towards life in general. She shows no sign of rebellion or resentment, no fuss or fury."

"Spirit (πνεύματος) would be better translated as character or personality. . . . Here it means the whole inner nature of man." Charles Biggs, A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude, International Critical Commentary, 2d ed. (Edinburgh: T. & T. Clark, 1902), p. 152. So this quiet and gentle spirit is a disposition of the heart and mind.

²Beare, p. 153.

³Ibid.

The wife, however, is still to be submissive.¹ As John Elliott says: "the Christian's role in the conflict should not be one, however, of 'meeting violence with violence.' To the contrary, the Christian's conflict is an opportunity for confronting evil with good (2:18-20 . . .) and recalcitrance with patience, humility and a 'good conscience' (2:15; 3:1-4 . . .) in emulation of the Lord (2:21-24 . . .)."² This submission may even save the unbeliever.

"May be won without a word" (verse 1). The KJV has "the word" but the Greek is without the definite article and so should read "without speech." There is a play on words as Kelly points out: Those who obey not the word, may be saved without a word.³ So the submissive wife is not to endeavour to convince her unbelieving husband by argument. As Shakespeare says,

The silence often of pure innocence
Persuades when speaking fails.⁴

The silent testimony of her Christian life may win him to Christ.⁵

"By the behaviour of their wives" (verse 1). The word ἀναστροφῆς (behaviour) is a popular word with Peter (six of the thirteen NT occurrences are in Peter). The Greek conveys the idea of

¹The way submission is shown to a husband today may well be different from the way it was shown in the first century.

²John H. Elliott, A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy (London: SCM Press, 1982), p. 117.

³Kelly, p. 128.

⁴Archibald M. Hunter, "The First Epistle of Peter: Introduction and Exegesis," Interpreter's Bible (New York: Abingdon Press, 1957), 12:121.

⁵The Greek word for "win" is the same as used by Paul in 1 Cor 9:19-21 "All things to all men that I may gain some."

the "walk of life."¹ In commenting on 1 Pet 1:15, Beare writes that the word "is used of public activity, life in relation to others . . . The rule of Christian conduct is holiness, modelled upon the holiness of God; the inward character must have a corresponding outward expression." So it is "the entire deportment of the wife in all the affairs of every day"² that may have the convincing effect upon the husband.

"When they see their reverent and chaste behaviour"
(verse 2). The behaviour of the wife should be "in fear pure" behaviour (literal Greek). "Reverent" is not a good translation for "in fear." Reverent has been used almost exclusively for behaviour in worship. But here "'godly fear' (cf. 1:17) should be the mainspring of our lives," and the "'chaste,' is not limited to sexual purity . . . [but] has a wider connotation."³ The behaviour is pure because it moves in the fear of God.

Conclusion

Peter's counsel highlights two important principles about mixed marriages. Firstly, Christian wives are to be submissive to their husbands, acknowledging their role in the marriage. The key aspects of this submission are gentleness, a non-aggressive attitude; and quietness, a non-disturbing influence. Secondly, the lifestyle of the wife--one that arises from her fear of God--may have a positive influence for the saving of the husband.

¹ Georg Bertram, "στρέφω," TDNT 7:717.

² Beare, pp. 98, 154.

³ Kelly, p. 128.

Towards a Theology for Ministry
to Mixed Marriages

The sacredness of mixed marriages is to be affirmed. These marriages are "holy" before God. The full inter-relationship of husband and wife--physical (including sexual), mental, social and spiritual (wherever possible) is to be encouraged and aided through ministry to both partners. The aim of ministry is to maintain the marriage as a friendly, warm environment in which each partner is free to grow into the fullness of personhood, in line with the lifestyle each chooses.

Given the sacredness of mixed marriages, should Seventh-day Adventist ministers celebrate interfaith marriages? Interfaith marriages can be formed in three ways. One of two non-Christian partners may become a Christian after marriage. One of two Christian partners may give up the faith after marriage. Or a Christian may marry someone not of the faith. Would such a marriage, contracted between a Christian and a non-Christian, be in some way less sacred?

In answering this question, several important areas need to be considered. First, the admonition to marry "only in the Lord" (1 Cor 7:39) is directed to a Christian widow. Can this be extended to include other than widows? The other NT passage most often cited against intermarriage, ("Do not be mismatched with unbelievers," 2 Cor 6:14), has idolatry not marriage as its context.

Second, if 1 Cor 7:39 can be extended to include all Christians considering marriage and not just Christian widows, what constitutes "in the Lord"? Morris says that "in marriage, as in all else, the Christian must be mindful that he acts as a member of

Christ's body."¹ The phrase is more often seen as an injunction to marry a Christian. But given the denominationalism of the twentieth century, who is "in the Lord"? It is only a fellow Seventh-day Adventist, or could it include other Christians?²

¹Morris, p. 123.

²The writings of Ellen White are considered normative for most Seventh-day Adventists. Her writings are generally taken to teach that marriages should only be contracted between fellow Seventh-day Adventists. Two lengthy testimonies discuss the question: Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1948), 4:503-8; 5:361-68. These testimonies are clearly referring to non-Christians rather than non-Seventh-day Adventists. Notice such terms as "unbelievers" (4:504); "of doubt, of questioning, of infidelity" (4:504); "has not answered to the claims of God, and has neglected so great salvation" (4:505); "he is not a Christian" (4:505); "one who is ruled by the prince of the powers of darkness" (4:507); "unconverted persons" (4:507); "the impenitent of this age, who . . . persistently refuse to accept [truth]" (4:508); "one who is an enemy of God" (5:363); "the marriage of Christians with the ungodly" (5:363); "he has not accepted the truth for this time; he is an unbeliever" (5:364); and "Satan works through the children of disobedience" (5:364), which indicate that non-Christians are in view. The phrase, "has not accepted the truth for this time," is generally a reference to the uniquely-Adventist belief and should be taken as such here. However, the tenor of the testimony suggests that the person was not a Christian who did not accept the uniquely Adventist beliefs but an unbeliever who did not accept the Adventist Christian message.

The references to "Marriage with Unbeliever(s)" listed in the Comprehensive Index to the Writings of Ellen G. White, 3 vols. (Mountain View, California: Pacific Press Publishing Association, 1962), 2:1634-35, all deal with the question of unbelievers. Ellen White appears not to discuss marriages between Seventh-day Adventists and Christians of other denominations.

S. N. Haskell ("Marriage With Unbelievers," Bible Echo, 15 January 1891, p. 26), wrote at a similar time. He used arguments very similar to White, Testimonies, 5:367-68. He commenced to talk of marriage with persons "not in sympathy with our religious convictions" which could be taken to mean Christians of other denominations. But as the article continued, he wrote of "the conversion of the unbelievers" and the result of these marriages "was to destroy the fine moral sense of right and wrong." This suggests non-Christians. His illustrations (the Jews in Babylon, Esau, and the kings of Judah) are also in line with this conclusion.

Third, what pastoral responsibility exists for the Seventh-day Adventist pastor to minister in Christian love to both the believer and the unbeliever? Do these situations provide opportunity for effective Christian witness? Some would say that it is for Seventh-day Adventist pastors to provide caring Christian nurture for couples planning interfaith marriages, rather than to force the couple to seek a Justice of the Peace or a secular marriage celebrant (at worst) or a Christian minister (at best) to marry them. Dogmatic decisions in the past have led to the non-Adventist viewing the church negatively and the Adventist becoming disillusioned.

The theological considerations are difficult and the practical implications are complex. A gentle Christian attitude, full of love and acceptance, needs to be shown in dealing with couples contemplating interfaith marriage. Perhaps because of their greater needs, the ministry of the Seventh-day Adventist pastor is a more urgent necessity.

Not only is the sacredness of mixed marriages to be affirmed but the uniqueness of mixed marriages is to be acknowledged. Only one of the partners may accept the claims of Christ upon his/her life; Christ's injunction about the permanence of marriage may not be acknowledged by the other. So the possibility of divorce, initiated by this partner (with an ensuing right of remarriage for the believer) is to be accepted. The aim of ministry is to guide the partners through the crisis, and to re-establish them as independent, growing persons before another marriage is established.

The power of a Christian partner in a mixed marriage to

lead the non-believing partner to salvation is to be strengthened. The fruit of the Spirit in the life of the believer is to be cultivated and guided to maturity. While the building up of the whole Christian character is imperative to all Christians, the attitude of submissiveness (non-retaliation to upsets and a peaceful resolution of conflict) is to be encouraged in the Christian partner of a mixed marriage. The aim of ministry is to lead the non-believing partner to Christ through the influence of Christian love--both from the partner and from the church.

CHAPTER III

SOCIOLOGICAL ASPECTS OF RELIGIOUS INTERMARRIAGE

PART I: DEFINITION AND STATISTICS

Introduction

Religious intermarriages occur frequently in Australian society. Little research, however, has been conducted in Australia into this area of marriage. More research has been conducted overseas especially in the U.S.A., Canada, and Britain. But this research is not without some limitations. For instance, studies have generally taken the nominated religion of the spouses as the basis for distinguishing interfaith and intrafaith marriages.

"Recognizing that a person's nominal faith may be just that--nominal--it becomes apparent that spouses who belong to different nominal faiths may in actuality be quite congruent in their religious and ethnic identities."¹ There is also debate regarding the nature of the relationship between marital happiness, divorce, and religious intermarriage. Is there a cause or an effect relationship between divorce and religious intermarriage? The broader area of homogamy in marriage (of which religious faith is

¹J. Friederes, J. Goldstein, and R. Gilbert, "The Impact of Jewish-Gentile Intermarriages in Canada: An Alternative View," Journal of Comparative Family Studies, (1971), p. 272 quoted in William M. Kephart, The Family, Society, and the Individual, 5th ed. (Boston: Houghton Mifflin, 1981), p. 491.

one characteristic) is also undergoing some discussion.

Initially, this chapter will attempt to define the nature of religious intermarriage. Secondly, the frequency of such marriages both within society and within the Seventh-day Adventist Church will be discussed.

Definitions

Intermarriage

The concepts of intermarriage revolve around two areas:

(1) the individual and (2) the groups within society. So firstly, intermarriage is "marriage between two individuals who are members of culturally incompatible groups, subsocieties or societies, where the emphasis is on the individuals' adjustment to each other to reach harmony."¹ Secondly, intermarriage is seen as "a group term that emphasizes cultural differences and the efforts of the groups to achieve a workable interrelationship without the loss of distinctive values."² Milton Yinger defines intermarriage as "marriage across a socially significant line of distinction."³ These lines of demarcation are generally seen as race, religion, ethnic culture and social class.

Both the group and the individual aspects of intermarriage need to be kept in view. The significant differences which occur in

¹Ruth Shonle Cavan, "Concepts and Terminology in Interreligious Marriage," Journal for the Scientific Study of Religion 9 (1970):311.

²Ibid., pp. 311-12.

³J. Milton Yinger, "On the Definition of Interfaith Marriage," Journal for the Scientific Study of Religion 7 (1968):104.

society "are supported by laws, regulations, mores and folkways" of the subgroups in a society which apply to members of that group.¹ It is because of the groups that the differences persist. But marriage takes place on the individual level, where the goals or values of the group may or may not have become that of the individual. In intermarriage the differences (i.e., if the goals and values of the group have become those of the individual) have to be resolved so the couple can live in harmony. While the couple may be able to achieve this, they are not independent of the social group which may continue to exert negative influences on their marriage and family.²

Society at large may also exert a negative influence upon the intermarried. This is true of black/white marriages in the U.S.A. While it is legal for blacks and whites to intermarry, colour prejudice still exists and exerts an influence in areas of rent, employment, and social contact.³ Ernest Porterfield found that the most difficult adjustment for the black spouse in a black/white intermarriage is "sensitivity to and fear of racial insults whereas

¹Cavan, p. 312.

²This continuing influence may be seen in the interference by the parents of one partner wanting their grandchildren to be raised in their religion. Albert I. Gordon, Intermarriage: Interfaith, Interracial, Interethnic (Westport, Connecticut: Greenwood Press, 1964), p. 101 writes: "The tensions that result from mixed marriages are produced not only because of religious and cultural differences between the intermarried, but because of the families as well. Inasmuch as no two people, no matter how much in love, live in a vacuum, the ideas, opinions and values of in-laws and family have a direct effect upon them, and that effect under circumstances of intermarriage is often negative."

³Cleveland McDonald, Creating a Successful Christian Marriage (Grand Rapids, Michigan: Baker Book House, 1975), pp. 289-91.

for whites it is alienation from parents."¹

So intermarriage may contain added stress not only because of the differences of the individuals, but because these differences may also exist between the families as well, or they may be against society's norms.

Endogamy and Exogamy

"Socially significant lines of distinction for marriage are expressed by rules of endogamy and exogamy which translate the abstract values and beliefs into workable patterns of behaviour."² Endogamy is the "rule" which restricts marriage to members of the same tribe, village, caste or other social group. The "rule" may or may not be embodied in law. Some religions (Jewish and Catholic³) have formal endogamous rules.

Exogamy "is the custom requiring an individual to marry outside a specific group of which he is a member."⁴ An example of an exogamous rule is that forbidding marriage between close relatives (incest). The term exogamy is sometimes incorrectly used from a technical viewpoint to describe a marriage which goes across the rules of endogamy. The rules of endogamy and exogamy set the outer and inner limits within which marriage must take place. Virtually

¹ Ernest Porterfield, Black and White Mixed Marriages: An Ethnographic Study of Black-White Families (Chicago: Nelson-Hall, 1978), quoted in a review by Noel A. Cazenave, Journal of Marriage and the Family 41 (1979):202.

² Cavan, p. 317.

³ The Catholic position has been somewhat relaxed with Matrimonii sacramentum (1966) and Matrimonia mixta (1970) which have made the rules more flexible.

⁴ Cavan, p. 318.

all religious groups are to some extent endogamous (marriage within the religious group) but none are exogamous so far as religion is concerned.¹

Homogamy and Heterogamy

Homogamy and heterogamy refer to the similarity or dissimilarity between husband and wife in individual characteristics: age, race, marital status, ethnic origin or socio-economic status. Although both homogamy and endogamy refer to the marriage of persons with similar characteristics, the two should not be confused. Homogamy (like sees like) lacks the element of a normative pattern of a group supported by social sanctions.

It is generally held that "similarities of upbringing, education, religion, race and economic levels are to be desired for couples getting married."² Research into 1000 engaged middle class Chicago residents in 1943 found that the engaged "actively preferred mates similar to themselves rather than the homogamy arising simply through propinquitous [in close proximity] marriages."³ In fact, the homogamy "for occupational class, education and religion [was] greater with the fiance than with first and second boyfriends."⁴

¹The Seventh-day Adventist position is one that emphasizes endogamy. Seventh-day Adventist ministers are not permitted to officiate at a wedding involving only one Seventh-day Adventist member. See The Ministerial Association, Manual for Ministers (Washington, D.C.: The General Conference of Seventh-day Adventists, 1977), p. 120.

²Henry R. Brandt and Homer E. Dowdy, Building a Christian Home (Wheaton, Maryland: Scripture Press, 1960), p. 138.

³Jack Dominian, Marital Breakdown (Hamondsworth, Middlesex: Penguin Books, 1968), p. 32.

⁴Ibid.

The most important characteristic of homogamy sought included religious affiliation and belief (mean value of 0.54), family background--occupational class and income of parents (0.38), courtship behaviour--age at meeting and previous engagements (0.33), and ideas about marriage and preferred family size (0.31).¹

The cumulative research about the impact of homogamy on marriage indicates that the greater the homogamy, the easier and more satisfactory the marital adjustment.

One theme that runs through marriage prediction research is that the similarity of spouses before marriage is positively related to their later marital adjustment. This has been found to be the case with large numbers of variables, and no data indicating a reverse relationship has been found.²

The 1972 research of Bumpass and Sweet indicates that "age and religious homogamy exhibit the strongest relationships to marital stability."³

While the dissimilarities are significant, they are compounded by other factors external to the marriage. "Heterogamous marriages can be characterized as being more likely to lack the support of interlocking relationships with other groups and to lack the internal stability generated by interpersonal relationships."⁴

So Richard Udry comments:

The larger the social differences between the two people, the more social differences, and the more significant the social

¹Ibid., pp. 31-32. Homogamy in social participation--membership and activity in organizations--was weaker (0.24) and strength of family bonds, attachment to parents, number of siblings was relatively unimportant (0.12).

²Gillian Dean and Douglas T. Gurak, "Marital Homogamy the Second Time Around," Journal of Marriage and the Family 40 (1978):560.

³Ibid.

⁴Ibid.

differences, the more likely the marriage is to be a source of conflict between them and other social groups. In addition, the more likely it is to be unsatisfactory to them not only because of their conflict with groups outside the marriage but because of the greater probability of conflict between them.¹

Educational attainment and income, as well as the size of the place and region of residence, may all affect the marital adjustment of heterogamous marriages. F. D. Bean and L. H. Aiken comment that "couples who intermarry but have higher educational attainment may have greater resources to draw upon in coping with both the intramarital role strain and the extra marital pressure which may exist in heterogamous marriages."² However, homogamous couples reveal higher marital adjustment scores and report greater satisfaction with their marriage.³

Religious Intermarriage

Religious intermarriage has been defined "as marriage of members of two religions whose values are sufficiently different that one or both religions perceives its values to be threatened."⁴ Research in the U.S.A. until recent times, has considered religious intermarriage in terms of broad categories, namely, Jewish, Roman Catholic, Protestant, and Others. But each of these could be subdivided. There are Orthodox, Conservative, and Reformed Jews; and Baptist, Lutheran, Methodist, and Presbyterian Protestants. Perhaps religious intermarriage could be more precisely defined as

¹J. Richard Udry, The Social Context of Marriage, 2d ed. (Philadelphia: J. B. Lippincott, 1974), p. 258.

²F. D. Bean and L. H. Aiken, "Intermarriage and Unwanted Fertility in the United States," Journal of Marriage and the Family 38 (1976):63.

³Ibid., p. 61.

⁴Cavan, p. 312.

interreligious--between the major religions (Christian and Jewish); interfaith--between major faiths (Catholic and Protestant); and interdenominational--between minor divisions within faiths (Baptist and Lutheran).¹ But research has generally not been conducted under these categories.

The research which has been conducted with broad religious categories is further limited because it has not taken into consideration the degree of personal commitment to that religion. Yinger has pointed out the need to take into consideration the depth of involvement in his/her own religion of each member within an interreligious marriage.² The same consideration has led Cavan to write:

A nominal Catholic and a nominal Protestant may share essential secular values and may have abandoned specific religious doctrines. If they marry, is this an intermarriage?³

Kephart also comments:

What is needed is a statistical breakdown that takes into consideration actual religious values as well as formal church membership. Until this is done the entire picture of interreligious marriage will probably remain out of focus.⁴

This however has not yet been done to any significant extent.⁵

Conversion by one spouse to the faith of the other should also be kept in mind. "For it has been estimated that 1 out of every 3 or 4 interfaith marriages results in one spouse changing to

¹Ibid., p. 317.

²Yinger, pp. 104-7.

³Cavan, p. 316.

⁴Kephart, p. 492.

⁵Frieders, Goldstein, and Gilbert found among Jewish-Gentile couples in Canada that "marriages which were classified as 'inter' on the basis of nominal faith definition are remarkably similar to those defined as 'intra' in terms of congruence of the spouses' Jewish religious and ethnic identity." See p. 272.

the other spouse's church."¹ This leads to a higher number of nominal intrafaith marriages. This conversion may at times be counterproductive as it can lead to later resentment.²

So from the above definitions it can be clearly seen that there is a great variety of religious intermarriages. They may be across the barriers of the major religions (Jewish or Christian), across the barriers of the major faiths (Catholic or Protestant) or across minor denominational barriers. They almost always are against the rules of endogamy of the various religions. But they will not always show the same degree of heterogamy. Some interreligious marriages may be quite homogamous in regard to actual religious and moral values especially if the specified religion is only nominally held.

Religious Intermarriage: Statistics

Little detailed statistical information is available for interreligious marriages in Australia. More research has been conducted in the U.S.A. and Canada. The research has generally been conducted along the major religious divisions--Jewish, Catholic, Protestant and Others. There seems to be no statistical data relating specifically to intermarriage involving Seventh-day Adventists.³

¹Clark E. Vincent, "Interfaith Marriages: Problem or symptom" in The Blending American: Patterns of Intermarriage, ed. Milton L. Barron (Chicago: Quadrangle Books, 1972), pp. 87-88. Hereafter cited as The Blending American.

²See for instance Gordon, p. 101 and R. E. Chiles, "Psychological Factors in Interfaith Marriages," Pastoral Psychology 22 (1971):35-40.

³The Home and Family Service, General Conference of Seventh-day Adventists and the Department of Marriage and Family Therapy, Loma Linda University were unable to provide information.

Data based on the 1973, 1974 and 1975 surveys by the National Opinion Research Centre indicate that "seventeen percent of currently married whites have spouses with a different religious preference."¹

TABLE 1²

DISTRIBUTION OF RELIGIOUSLY HETEROGENEOUS MARRIAGES,
WHITES ONLY (in %)

Religious Preference	Proportion of heterogeneous Marriages	
	%	(N)
Protestant	11	1842
Baptist	7	506
Methodist	8	378
Lutheran	19	292
Presbyterian	11	152
Episcopalian	13	72
Other Protestants	14	440
Catholic	23	743
Jewish	9	79
No Religion	63	152
Other Religion	50	24
Total Population	17	2840

Table 1 indicates that of the broad categories, Jewish and Protestant respondents are the most endogamous. Part of the reason for the low percentage for Baptist and Methodist is the change of religion by one partner to produce religious homogamy. By contrast almost one quarter of all Roman Catholics are married to non-Catholics.

Younger Americans seem more likely to form interfaith marriages as Table 2 illustrates:

¹Jon P. Alston, William A. McIntosh, and Louise M. Wright, "Extent of Interfaith Marriages Among White Americans," Sociological Analysis 37 (1976):262.

²See Ibid.

TABLE 2¹

DISTRIBUTION OF RELIGIOUSLY HETEROGENEOUS MARRIAGES BY AGE

Age	18-29	30-39	40-49	50-59	60 and over	Total Population
Religiously Heterogeneous Marriages % (N)	27 (595)	17 (629)	18 (533)	12 (523)	12 (558)	17 (2838)

However this may not be so:

It is possible that there exists a tendency for one spouse in religiously mixed marriages to change his or her religious preference after the age of thirty. In addition, it may be that the smaller proportion of mixed marriages among those aged thirty or more is partly influenced by the possibility that religious heterogeneity increased the likelihood of divorce and divorced couples are excluded from our data.²

But Bumpass demonstrates that there has been an upward trend in rates of interfaith marriages in Canada and U.S.A. over the period 1927-67.³

The figure of seventeen percent somewhat under-rates the extent of interreligious marriage because the Protestant denominations are grouped as one. For "it is sometimes pointed out that interdenominational marriages of Protestants may be more culturally disparate than marriages of Catholics to some Protestant denominations."⁴ Monahan, in analyzing the 1957 U.S. Current Population Survey, discovered that "about 13 percent of Protestants

¹See Ibid., p. 263.

²Ibid., p. 262.

³Howard M. Bahr, "Religious Intermarriage and Divorce in Utah and the Mountain States," Journal for the Scientific Study of Religion 20 (1981):252.

⁴Thomas P. Monahan, "The Extent of Interdenominational Marriage in the United States," Journal for the Scientific Study of Religion 10 (1971):88.

married to Protestants crossed denominational lines. Using Protestant denominational identification almost results in a doubling of the mixed couples proportion . . . the percent with 'mixed religion' in the grand total rises from 9.6 to 17.5."¹

In Australia the percentage of intrafaith marriages from the 1961 Census was "78.9 percent and there has been only a slight decrease in this high in-marriage rate during the last 70 years."² The Religion in Australia Survey (1971) indicated that 5 percent and 6 percent of all married Anglicans and Catholics "used to belong to another denomination, but changed as a result of marriage."³

This survey also indicated that 26 percent of those married under fifteen years were married to partners of a different denomination whereas only 16 percent of those married more than fifteen years were married to partners of a different denomination.⁴ There is further indication that interreligious marriages are increasing. In eleven Catholic dioceses from which data could be obtained the percentage of mixed marriages in relation to all marriages performed by priests, rose from 37.8 in 1961 to 45.8 in 1966.⁵ In 1971 approximately one half of marriages conducted in Roman Catholic churches in Australia were mixed; this does not take

¹ Ibid., pp. 87-88.

² Hans Mol, "Family and Religion," in The Family in Australia: Social, Demographic and Psychological Aspects, ed. Jerzy Krupinski and Alan Stoller (Rushcutters Bay, N.S.W.: Pergamon Press, 1974), p. 109.

³ Ibid.

⁴ The reasons on p. 37 would explain some of this difference.

⁵ Mol, p. 110.

into account Roman Catholics not married in the church. The percentage of interreligious marriages involving Australian-born partners would be higher, for it is somewhat hidden by the number of immigrants, who generally form homogamous marriages.¹

Religiously intermarried Seventh-day Adventists represent a significant percentage of the membership of the church in Australia. No national statistics are available. The five churches in Newcastle have an aggregate membership of 735. Forty-seven of these are in interfaith marriages.² Table 3 shows the breakdown by churches and the percentage of the total membership.

TABLE 3

RELIGIOUSLY INTERMARRIED SEVENTH-DAY ADVENTISTS IN NEWCASTLE

Church	Male	Female	Total	Total Membership	%
Charlestown	3	9	12	208	5.77
Hamilton	2	21	23	252	9.12
Stockton	0	4	4	26	15.38
Swansea	0	4	4	56	7.14
Wallsend	1	3	4	193	2.07
Total	6	41	47	735	6.39

The percentage of Seventh-day Adventists in religiously mixed marriages in the four churches of the Cooranbong area (excluding the Avondale College Church which is largely the student

¹ Joint Working Group of the Australian Council of Churches and the Roman Catholic Church, Christian Marriage and Pastoral Responsibility (Brickfield Hill, N.S.W.: Australian Council of Churches, 1971), p. 4.

² This number would have been larger if couples who were separated but not yet divorced and couples with a lapsed Adventist partner who still held church membership had been included.

body of the College) is considerably lower at 1.51 percent.¹ A lower percentage was to be expected because of the higher percentage of Seventh-day Adventists in the population. But this large concentration of Seventh-day Adventists in a small community (because of the Sanitarium Health Food Factory and Avondale College) is not typical of Adventists in Australia.

Six of the nineteen couples who were currently in religiously mixed marriages, involved one partner a Seventh-day Adventist at the time of marriage. For ten of the couples, one partner became a Seventh-day Adventist subsequent to marriage. In three cases, homogamous Seventh-day Adventist marriages have become religiously mixed by one partner lapsing from church membership.

Conclusion

Religious intermarriages constitute a significant number of the marriages both in society and the membership of the Seventh-day Adventist Church. These marriages may show greater or less homogamy of belief and practice, depending on the commitment to and involvement in the nominated religion of each spouse. For this reason, while Seventh-day Adventist religious intermarriage goes beyond the bound of endogamy, it is the religious commitment and belief of both partners that determines the degree of homogamy or heterogamy that exists between the partners.

¹ Aggregate membership was 1646 and only 25 were in a religiously mixed marriage.

CHAPTER IV

SOCIOLOGICAL ASPECTS OF RELIGIOUS INTERMARRIAGE

PART II: CHARACTERISTICS AND CONSEQUENCES

Introduction

Interfaith marriages form a distinct marriage pattern within our societies. Cavan writes: "Religious intermarriage is so common a practice now that it should be accepted as a minor but normal type of marriage, a part of the total social pattern of marriage, capable of analysis by accepted sociological concepts and theories."¹ What then are the characteristics of interfaith marriages? Do certain religions intermarry more than others? Does one partner change his religion to produce homogamy? What are the consequences of interfaith marriages? Finally, how can the Christian church best minister to the couples in mixed marriages?

Religious Intermarriage: Characteristics

The research data concerning interreligious marriages suggests some possible demographic factors which determine the rate of such marriages. Also certain characteristics seem to occur more frequently in interfaith marriages than in intrafaith marriages.

"The fewer fellow church members in the community, the higher the probability of intermarriage."² For instance, in Quebec

¹Cavan, p. 319.

²McDonald, p. 285.

where eighty-eight percent of the population is Catholic only two percent of Catholic marriages are interfaith, whereas in British Columbia where only fourteen percent of the population is Catholic, forty-six percent of the Catholic marriages are interfaith. Thomas has also demonstrated this situation within the U.S.A.¹

The number of fellow church members alone does not determine the intermarriage rate.

It has long been known that ethnic groups operate as a check on intermarriage. There are many factors combining to produce this effect--fidelity to the group, social status of the ethnic minority, religion, language, and transplanted national prejudices.²

Thomas also demonstrated that the "socio-economic status of the Catholic population in the community" had an effect on the rate of interfaith marriage.³

Another factor is a disproportionate male-female ratio in the several social strata within any one church. This involves "the unavailability within one's own church of those mates who have been sanctioned by mate selection mores as being desirable."⁴

Interfaith marriages may also be contracted on the basis of nationality and cultural similarities. As Vincent writes: "We could expect more interfaith marriages between Lutherans and Catholics in a community composed primarily of people of German extraction than

¹ John L. Thomas, "The Factor of Religion in the Selection of Marriage Mates," in The Blending American, p. 176.

² Ibid.

³ Ibid.

⁴ Vincent goes on to illustrate "that the lower the social status of the Lutheran parish in a given community the higher the percentage of the parish members who marry non-Lutherans. . . . a means of upward mobility for women" (pp. 189-90).

we would in a community composed of German Lutherans and Italian Catholics."¹

Certain characteristics appear more frequently in persons who married outside of their faith than those who married within their faith. Gordon reports "that among the intermarried (a) the tie to religion was less; (b) there was greater dissatisfaction with the early relationship with parents; (c) there was greater strife in the families (parents and children) of the intermarried; (d) there was a lesser degree of early family integration; and (e) there was a greater emancipation from parents among the intermarried at time of the marriage than was true of the intramarried."² Some of these factors are negative indicators related to marital success.

Religious Inter-marriage: Consequences

Associated with interreligious marriages are lower marital adjustment, lower marital satisfaction and higher divorce rates. There is also more frequent conflict over religion and in-laws. The religiously intermarried are less frequent in church attendance. Are there cause/effect relationships in these areas?

The research indicates "that there is some type of positive relationship between the quality of marriage and the quality of

¹Ibid., p. 191.

²Gordon, pp. 97-98. Notice also Kephart, p. 238. "As compared with those who marry within their own faith, persons who intermarry are likely to have:

1. Weak religious and family ties
2. A higher rate of prior divorce
3. A civil rather than a religious ceremony
4. Parents who are involved in mixed marriage
5. A high rate of premarital pregnancy
6. An urban background."

religiosity of the spouses."¹ Gordon notes that "the happily married go to church more frequently than the divorced" and "that never go[ing] to church was without question associated with marital maladjustment." It is unclear from this evidence "whether 'marital maladjustment' produces the 'never go to church' attitudes or vice versa."² It is known that spouses in religiously heterogeneous marriages are "less likely to attend church services on a regular basis."³

While roughly half of those in intrafaith and interfaith marriages in America (fifty-three percent and forty-nine percent, respectively) "said they received a 'very great deal' of satisfaction from their family life. . . . marital satisfaction did vary to a statistically significant amount."⁴ So religiously heterogeneous couples report lower marital satisfaction than couples in intrafaith marriages.

In-law difficulties also occur more frequently for as Gordon writes: "In as much as no two people . . . live in a vacuum, the ideas, opinions and values of in-laws and family have a direct effect upon them, and that effect under circumstances involving intermarriage is often negative."⁵ Marvin Sussman in a survey in middle class New Haven reported that in-law difficulties occurred in ninety percent of cases for interfaith marriages and in

¹Richard A. Hunt and Morton B. King, "Religiosity and Marriage," Journal for the Scientific Study of Religion 17 (1978):405.

²Gordon, p. 98.

³Alston, McIntosh, and Wright, p. 263.

⁴Ibid., pp. 263-64.

⁵Gordon, p. 101.

seventy-eight percent for intrafaith marriages.¹ As Robert Blood writes: "Interfaith marriages occasionally provoke a veritable tug-of-war between two sets of parents for the souls of their grandchildren."²

One would anticipate more frequent conflict over religion in interfaith marriages than in intrafaith marriages especially if religious commitment was high. Harvey Locke reported only one percent of the "happily married" men "'frequently or almost always disagreed' with their wives on religious matters, while among the divorced men, eleven percent frequently or almost always disagreed on religion."³ Vincent summarizes the problem this way:

In Western society, our religious heritage is permeated with polarization--whether in the earlier more explicit terms of people who were either among the "elect" or the "damned"; or in the current more implicit terms of sacerdotal forms and modes of worship which are either "rite" or "wrong." . . . As long as organized religion continues to indoctrinate its members with the notion that there is only one way and one church, couples in interfaith marriages will find that loyalty to the church will preclude granting the reality of the spouses belief. Differences that could enlarge and enrich their "I-Thou" commitments become stimuli for marital disharmony and threats to each other's beliefs.⁴

The religiously intermarried respondents to the National Opinion Research Centre Survey were "less likely to attend church services on a regular basis."⁵ For Catholics the once a week or more decreases from fifty-one percent with a Catholic spouse to twenty-six percent with a non-Catholic spouse. For Protestants the

¹See McDonald, p. 285.

²Robert O. Blood, Marriage (New York: Free Press of Glencoe, 1962), p. 79.

³Gordon, p. 98.

⁴Vincent, p. 198.

⁵Alston, McIntosh, and Wright, p. 263.

figure decreased from thirty to twelve percent.¹ Alston, McIntosh and Wright "suspect that heterogeneous couples may avoid a potential strain by attending church services less frequently."² But as Kephart points out a "goodly number of irregularly attending, intermarried Catholics are continuing a premarital church attendance pattern. Stated differently . . . those who were attending church irregularly tended to intermarry."³

The religion of children is clearly influenced by the religious practice and belief of the parents. Frideres and Goldstein indicate "that inter-religious marriages [Jewish/Gentile] do not affect children differently than children being raised in an intra-religious marriage" in areas of alienation, self-esteem and anxiety.⁴ A report of nine thousand interfaith marriages indicates that "six out of every ten children of a Catholic-Protestant marriage end by rejecting all religions."⁵ In Australia, research "suggest[s] that children tend to follow the religion of their mother, unless their father is active, in which case they follow

¹In Australian research, only fifteen percent of religiously mixed spouses were regular church-goers. Mol, p. 116.

²Alston, McIntosh, and Wright, p. 263.

³Kephart, p. 491.

⁴James S. Frideres and Jay E. Goldstein, "Jewish-Gentile Intermarriages: Definition and Consequences," Social Compass 21 (1974):84.

⁵Gordon, p. 95. Notice also: "If both parents are Catholic, 92 out of 100 persons cling to some religious faith (not necessarily Catholic) when they grow up. If both parents are Protestant, 68 out of 100 hold to some religious faith. If however, it is a mixed marriage (Catholic-Protestant) the evidence indicates that only 34 out of 100 retain a religious belief" (p. 91).

him."¹ However, when it comes to value transmission seen as creedal assent "only one measure was found to relate to value transmission--whether the parents agree on creedal assent."²

Divorce among the religiously intermarried is also higher than for intrafaith marriages.³ Recent American statistics for Utah (with a high Mormon population) are summed up by Bahr:

First as anticipated, same-faith marriages whether Mormon-Mormon, Protestant-Protestant or Catholic-Catholic, have the lowest divorce rates. Second, interfaith marriages seem less likely to end in divorce if they involve a combination of one spouse who has a religious affiliation and one who does not. Moreover, judging from the Utah experience, such a believer-nonbeliever marriage is most stable if it is the husband who is the nonbeliever. Third, among interfaith marriages, there is a direct relationship between divorce-proneness and the conservative/traditional/authoritarian nature of the religion with which the spouse identified. Thus, divorce rates for Mormon husbands are lowest if their wives have no religious preference, higher if they are Protestant and highest if their wives are Catholic. The same order also appears for Mormon wives in interfaith marriages: they are least apt to divorce husbands having no religious preference and most apt to divorce Catholic husbands. The same phenomenon appears for Catholics in interfaith marriages: divorce rates are lowest for spouses with no religious preference, higher for unions with Protestants and still higher for marriages to Mormons. It also applies to mixed marriages in which the wife is Protestant, but when the husband is Protestant the wife's "other" situation yields the highest divorce rate.⁴

Divorce rates vary a little from survey to survey, but consistently

¹Mol, p. 116.

²Dean R. Hoge, Gregory H. Petrillo, and Ella J. Smith, "Transmission of Religious and Social Values from Parents to Teenage Children," *Journal of Marriage and the Family* 44 (1982):577. Notice also "the most important family characteristics were those clearly associated with religion--parents' religion, parents' agreement on religious beliefs, and family religious socialization practices." p. 578.

³See Gordon, pp. 94-95 for a review of some of the earlier studies in America.

⁴Bahr, pp. 255-57.

show higher divorce rates for interfaith than for intrafaith marriages (see Table 4). The situation in Australia appears to be similar. While there are no national statistics, Mol writes:

No divorce rates are available about the divorce rate of interfaith marriages. There was, however, an overrepresentation of mixed marriages amongst the deserted mothers and amongst the Marriage Guidance Council clients.¹

TABLE 4²

PERCENTAGE DIVORCE RATES: THREE AMERICAN STUDIES

	Landis Study Michigan	Bell Study Maryland	Weeks Study Washington
Both Catholic	4.4	6.4	3.8
Both Jew	5.2	4.6	-
Both Protestant	6.0	6.8	10.0
Mixed C/P	14.1	15.2	17.4
Both Non	17.9	16.7	23.9

Vincent warns that "the statistical data on interfaith marriages and divorce show associations not 'causes.'"³ While the association does exist and the religious differences may contribute somewhat to stress within the marriage and conflict with in-laws, there may also be other factors. Dominian notes that the "premarital characteristics of the religiously intermarried" included "conflict with their parents," "tenuous ties with them" and their "parental home exhibited strife." These are "exactly the home characteristics of those individuals who exhibit personality difficulties in adult life."⁴ Glenn also comments: "For instance, low parental influence over marital choice [a characteristic of religiously mixed marriages]

¹Mol, p. 112.

²See Dominian, p. 27.

³Vincent, p. 193.

⁴Dominian, p. 28.

may be associated not only with a tendency to marry someone of a different religion but also with a tendency to marry someone who would be a poor risk in any marriage."¹

Other factors are also known to contribute to the success of marriage. Christensen and Barber indicate that:

Age of bride and status level of husband also were found to be associated with survival rate, both in a positive direction; and when the intrafaith-interfaith comparisons were controlled by these two variables, the differentials, though maintained in direction [less divorce for homogamous marriages] were reduced in magnitude. As a matter of fact, there was the strong suggestion that these control variables influence marital survival more than does religious combination.²

Even if this is granted (and not all are agreed that age and status of husband are more significant than religion³) religious difference in marriage does have a negative association with divorce.

So the research data suggests that couples in religiously mixed marriages record lower rates of marital adjustment and report less marital satisfaction. These marriages experience more conflict over religion and in-laws. Proportionally more of these marriages

¹Norvald D. Glenn, "Interreligious Marriage in the United States: Patterns and Recent Trends," Journal of Marriage and the Family 44 (1982):564.

²Harold T. Christensen and Kenneth E. Barber, "Interfaith versus Intrafaith Marriages in Indiana," in The Blending American, pp. 204-5.

³Notice, for example, Bean and Aiken, p. 71. "In short we find more than expected unwanted fertility in the case of religious heterogamy, but not in the case of age and educational heterogamy. In this respect, our results parallel those of Bumpass and Sweet (1972), whose findings reveal a stronger association of religious heterogamy with marital instability than of age and education heterogamy. Hence both studies support the inference that differences in the values, life goals and priorities associated with husband-wife combinations of religion have a greater impact on marital behaviour than aspects of the conjugal relationship which derive from age and educational differences between spouses."

end in divorce, separation and annulment than marriages that are religiously homogamous. In summary, Gordon says "the 'odds' do not favour intermarriage."¹

Religious Intermarriage: Success

Not all interfaith marriages are unhappy or end in divorce. In fact the majority of such marriages do not end in divorce. The personal characteristics and determination that lead to successful intrafaith marriages also lead to successful interfaith marriages.

In the Iowa study the "survival rates for homogeneous Catholic marriages, homogeneous Protestant marriages and interreligious marriages were found to be 96.2, 86.2, and 77.6, respectively."² This comparison of the survival rates rather than the failure rates, while not changing the overall results of the research, does convey a brighter picture. "The difference between interfaith and intrafaith marriage is 200 to 300 percent when the divorce rates are compared but only about 10 percent when the complements of the divorce rates--which give the percentages 'enduring'--are compared."³ So interfaith marriages can survive.

Differences over religion may be as successfully negotiated by couples in the interfaith marriages as difficulties in other areas are resolved by couples in intrafaith marriages. Dominian writes:

In the absence of vulnerable traits, or strife and conflict in their own upbringing, the difficulties facing the partners of a mixed marriage are not exaggerated but successfully negotiated. When personality difficulties do exist religious differences

¹Gordon, p. 372.

²Christensen and Barber, p. 204.

³Ibid.

over birth control and the religious upbringing of the children can become dangerous scapegoats for the failure to recognize and resolve interpersonal struggles.¹

James Bossard and Eleanor Boll also point out that "even though the family tensions may spring from the same kind of personality differences that exist in a one-religion family, it is religion that is used as a tool and an epithet."²

Chiles lists maturity, experience, commitment and understanding as four "important psychological factors that may offer a basis for a mutually satisfying relationship in mixed marriages."³

Maturity is indispensable, of course for any rich and satisfying marriage . . . It becomes even more vital when marriage faces the special stress generated by religious differences. Mature couples will be independent of parents and relatives and able to take responsibility of their own lives and acts. Their love for each other will be accepting and consistent, more ready to give than receive. Their maturity will provide them with flexibility and the capacity to cope with a wide range of troublesome problems.⁴

In addition to maturity, Chiles sees "experience" as an important factor. By "experience," Chiles refers to courtship experiences where close emotional ties have been established with other eligible persons. This helps the person to be "more familiar with themselves" and with the "behaviour of the opposite sex." It also helps the person to be "honest about the problems of the relationship."⁵

Chiles also notes that the nature of the individual's

¹Dominian, p. 28.

²James H. S. Bossard and Eleanor Stoker Boll, "When the Children Come in Interfaith Marriages," in The Blending American, p. 302.

³Chiles, pp. 38-40. ⁴ibid., p. 38. ⁵Ibid.

commitment to religion needs to be understood. What is the "psychological nature of their allegiance to religion"? Is it "directed primarily to the external aspects of religious observance or more toward the heart of truth and reality"?¹

An allegiance that centres on religious exclusiveness and superiority, for example, often reflects dominant needs for security and esteem. Consequently, it may be relinquished only painfully and may result, paradoxically, in the transfer of needs for protection and status to other authorities equally disruptive of marriage.²

However,

If the couple is significantly moved by mature faith, they will be more capable of mutual adjustment and less compulsive of divisive details. Consequently, difference in their religious background need not be disruptive.³

Chiles also comments on "understanding" which is an important characteristic of all individuals who would marry successfully. "Honestly" and 'openly' are, of course, the key words . . . They imply the ability to see life clearly, largely free from compulsive distortions and defensive rationalizations and provide an objectivity that lends firm support to a decision to marry." Understanding "will help avoid conflicts as well as find workable solutions to those that appear" in interfaith marriages.⁴

People with a higher educational attainment seem to be able to handle better the extra strain of interfaith marriage. "Couples who intermarry but have high educational attainment may have greater resources to draw upon in coping with both the intramarital role strain and the extramarital pressure which may exist in heterogamous marriages."⁵

¹ Ibid., p. 39.

² Ibid., p. 40.

³ Ibid., p. 39.

⁴ Ibid., p. 40.

⁵ Bean and Aiken, p. 63.

Stanley Rosenbaum, a Jew who has been married for eighteen years to a Catholic, writes from his own experience. He shares his recipe for a successful mixed marriage.

First, each party should be actively at home in his or her own religious tradition. Second, each must learn the other's religion as its believers understand it, enough so that either partner can answer children's questions from both religious perspectives. . . . Third, I think that Judaism should be observed in the home because it's a home-based religion. . . . The fourth and fifth ingredients are patience and humour.¹

This marriage has lasted twice as long as the average length of Jewish intrafaith marriages in California.²

Religious Intermarriage and Church Ministry

The Christian churches are in a position where they can either help or hinder marital adjustment and marital satisfaction for those couples religiously intermarried. Vincent suggests that "many of the difficulties experienced in interfaith marriages are symptoms or manifestations of the failure of organized religion to 'lose itself' as an institution." And again:

It is not my intent to tread lightly in such hoary toes; for I see all too frequently their destructive imprint on the lives of couples in interfaith marriages. Such couples tend to mirror their church teachings and institutional practices when, with reference to each other's ritual in worship and form of religious commitment: they "have no charity."³

The ecumenical movement has led to some improvement in the twenty years since Vincent wrote, nevertheless the church can still

¹ Stanley N. Rosenbaum, "Marriage in a Two-faith House," Christian Century, 28 October 1981, p. 1110.

² Judson T. Landis and Mary G. Landis, Personal Adjustment, Marriage, and Family Living, 6th ed. (Englewood Cliffs, New Jersey: Prentice-Hall, 1975), p. 203.

³ Vincent, pp. 194-5.

accentuate the religious differences of interfaith marriages.

Esther Cohen wrote in 1981:

Now we are married, no less Jewish, no less Armenian, ignored by the official institutions of our respective traditions but active in our traditions nonetheless. These institutions which instruct us to love our neighbour seem to practice less than that. Perhaps if institutional religion were able to realize that religion at least helps to cope with reality, its numbers would not be diminishing so rapidly. The needs of people seem to have out-distanced the abilities of the churches and synagogues to see what that reality is.¹

Ecumenical committees on mixed marriages are endeavouring to understand the situation of mixed marriages and minister to these couples. One such committee suggested that "true pastoral care of mixed marriages arises when church authorities encounter and minister to the spiritual needs of the couples as two people seeking to create a Christian union."² One way in which this may be achieved is the ability to accept the reality of the other person's belief. This leaves the ultimate accountability of the individual belief between the person and God. As Paul writes "it is the Lord who judges me. Therefore do not pronounce judgement before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purpose of men's hearts" (1 Cor 4:4-5).

The Christian churches need to be especially sensitive in order to minister effectively during the significant events of life --birth, coming of age, sickness and death. At these times religion

¹ Esther Cohen, "People Get Married, Not Institutions," Christianity and Crises, 2 March 1981, p. 46.

² "A Report of the International Consultation on Mixed Marriage held in Dublin from 2 to 6 September, 1974, under the Auspices of the Irish School of Ecumenics," Theology 78 (1975):76.

plays a part but "because of divergent religious practices and satisfactions, mutual sympathy and support are hard to attain precisely when they are most needed." It is at such times that people need "old and familiar religious rituals for celebrating joy and comforting sorrow. But since these rituals are rooted in separate traditions they may prove well nigh irreconcilable." So "at these special times of vulnerability and need, religion may divide rather than unite the home."¹ The Christian minister must be aware of the traditions and rituals of both partners in a mixed marriage if he is to be effective in his ministry to the couple.

The Christian churches need also to be especially sensitive to husbands in mixed marriages. This is particularly so if the wife is within their fellowship. As Glenn writes:

A religious difference between the spouses is more likely to result in the husband's evaluating the marriage negatively because it is more likely to result in a religious difference between husbands and children than between wives and children. It is likely that wives are typically more influential than husbands in the religious socialization of children, and conflict over the religious indoctrination of children is likely to have greater adverse affect on the loser in the conflict. Persons who are not disturbed by their spouse's being of a different religion frequently may be disturbed by their children's being of a different religion, if only because it may relegate them to a kind of outside or minority status in their family.²

Chiles highlights the same problem from a psychological point of view.

A final psychological difficulty may arise to disturb the equilibrium of interfaith marriages. At the heart of each major faith is an essential mystery that is distinctive and nearly impossible to communicate to those who have not lived and moved within its sphere. To outsiders this mystery may seem transparently foolish or insidiously threatening. Neither disposition is conducive to family solidarity.

It is not uncommon to find a man who is quite willing for

¹Chiles, p. 37.

²Glenn, pp. 563-64.

his wife and children to participate in a faith that he finds essentially mysterious. In his devotion to them he may go further and try sympathetically to understand and appreciate their belief and practice. With rare exception, however, on occasion he will feel confused and baffled, lonely and rejected. Since it is nearly impossible for him to produce satisfying emotional ties to a tradition that is foreign to his experience, there really is no way for him to avoid such feelings of estrangement.

The person he loves most deeply and with whom he shares his most intimate thoughts is at home in a strange world of belief and practice from which he is excluded. When his children begin to participate in this unfamiliar world he feels even more an outcast. He cannot penetrate the mystery of the mass and confessional. He is baffled by bar mitzvah rites and convictions of persecution and election. He can find no meaning in the strange prayers on his child's lips that differ so from those of his own memory. He may make no protest, but at levels deeper than he is aware, he suffers the pain of rejection and the loneliness of isolation.¹

The Christian church must provide avenues by which these husbands can feel included.² This can only be when the churches manifest an open, accepting non-judgmental attitude.

The Christian churches need to show an accepting attitude to those whose interreligious marriage ends in divorce. Rordorf writes:

Even though the requirement of faithfulness in marriage continues to remain valid, naturally a man or woman can fall short here. While the Church continues to condemn adultery and discourage divorce, the Church recognises that divorce and misunderstanding of married couples belong to the realities of this world and, because of its pastoral concern, it does not abandon those who find themselves in such situations. The exception that we find in the Gospel of Matthew and Paul's acceptance of the division of a mixed marriage in the event that the non-Christian demands such a separation, open a long series of casuistic concessions, many examples of which are to be found in the Canon law of both the Occident and the Orient. They never put in question the absolute character of the ethical imperative of faithfulness, but, rather, they take seriously human frailty. The attitude

¹Chiles, p. 38.

²This is especially true for the Seventh-day Adventist Church where of the forty-seven mixed marriages in the Newcastle/Cooranbong area involving a Seventh-day Adventist partner, forty-one of the wives were the Adventist partner. In personal interviews, the feeling of being an "outsider" was mentioned.

of mercy and pardon is, after all, equally required by the Gospel. We need only remember the story of Jesus and the woman taken in adultery to recognize that this was the attitude of Jesus.¹

Conclusion

Religiously mixed marriages form a significant number of marriages within the Christian churches. The people who tend to marry interfaith tend to be people who are less well able to make marital adjustments. This, together with the added stress of religious differences, is perhaps accompanied by less support from family, friends, and in-laws. Further results are likely to be less marital satisfaction and higher divorce and separation rates than for the religiously homogamous. But these difficulties can be successfully negotiated by a mature, understanding couple. The Christian churches, by demonstrating an open, accepting attitude, may well be able to assist the religiously-intermarried to enjoy satisfying relationships in well-adjusted marriages.

¹Rordorf, pp. 205-6.

CHAPTER V

A SURVEY

Since there was no statistical information relating to Seventh-day Adventist intermarriage, a survey of religiously intermarried Seventh-day Adventists was needed. The area chosen to survey was that of four churches in the Cooranbong area (Avondale Memorial, Brightwaters, Dora Creek and Hillview¹) and five churches in Newcastle (Charlestown, Hamilton, Stockton, Swansea and Wallsend). This chapter reports how the survey was constructed and administered and then seeks to analyse the results.

The Survey Instrument

Aim

The aim of the survey was to gain statistical information on Seventh-day Adventist religious intermarriage. The survey also sought to discover if the factors associated with religious intermarriage in general (number of believers in the community, closeness to parents at time of marriage, parents in religiously mixed marriages, previously married, etc.) were present in Seventh-day Adventist intermarriage. The survey also sought to discover if conflict over religion was associated with conflict in other areas of the marital relationship.

¹ Avondale College Church was not surveyed since its membership included the large student body of the church.

Preparation

The Survey Instrument as administered appears in appendix 1. The questions were prepared by the researcher, then edited and re-written, before being presented to the Faculty Adviser for evaluation. A faculty member of the Education Department, Avondale College, who works in the area of statistics, was also given a copy to evaluate. This draft was also given to a couple (though not religiously intermarried) to check for clarity of instruction and expression.

The final draft was then prepared. Questions 1-4 related to the religious involvement of parents of the person surveyed and Question 5 to the happiness of the childhood home. Questions 7-15 were to be completed only by those who were Seventh-day Adventists during childhood. Questions 16-30 related to homogamy in age, education and religion at the time of marriage. Questions 31-35 and Questions 36-40 related to those who became and those whose spouses became Seventh-day Adventists since their marriage respectively. Questions 41-62 related to conflict in areas of roles, finance, religion, and in-laws. Questions 63-70 dealt with present religious involvement. Questions 71-75 were biographical questions.

The Faculty Adviser commented that the questions were "very personal and would be threatening to some people." The Education Department faculty member agreed and said that he would not complete the questionnaire himself. While the researcher agreed that the questions were personal and dealt with sensitive areas, he felt that to make the questions less personal would defeat the purpose of the survey. The personal nature of the survey may be part of the reason

for the low response to the survey.¹

Pre-stamped, return-addressed envelopes were also prepared. Two envelopes were prepared for each couple so that the surveys could be completed and returned by each partner independently. These envelopes were prepared as matched pairs so that the responses of each couple could be easily identified.

Survey Administration

The survey was to be completed anonymously, independently of the spouse, and without supervision by the researcher. In theory, this should have led to more honest responses from the participants.²

The survey was conducted in two distinct geographical areas: among people living in the Cooranbong area, and people living in Newcastle. The names and addresses of those in the Cooranbong area were obtained from the pastors of those churches. Of the twenty-six names on membership rolls only fifteen were at local addresses. Letters of introduction were also requested from the pastors. This letter was included with a letter from the researcher introducing the project.³ The homes were visited within a week or ten days of

¹The other reason is undoubtedly the tension that already exists in interfaith marriages. Two people wrote indicating religious tension was the reason for their partners not participating.

²Frideres and Goldstein, p. 81, point out that in their survey of Jewish/Gentile intermarriages which were conducted in person, "the strain towards consistency may be the result of: (a) the interviews being made in the presence of both spouses, (b) the questionnaire investigated only the verbal and present attitudes or (c) both spouses, understanding the object of the research (more or less), adapted their answers to the interview accordingly."

³See appendix 4 for this letter and samples of the pastor's letters of introduction.

receipt of the letters of introduction. Of the fifteen couples, one wrote to decline participation, one declined when visited, one was now living out of the district, one was holidaying out of the district at the time, and one had a partner sick in hospital. Ten indicated willingness to complete the survey.¹

Those living in the Newcastle area were not visited by the researcher. The ministers of the five Newcastle churches were contacted and the numbers of Seventh-day Adventist intermarriages in each church were obtained. Forty-seven packs, each containing two questionnaires, two envelopes and a letter introducing the project² were prepared and sent to the ministers for distribution to the couples. Thirty of the forty-seven packs were distributed.³ Three weeks later a letter was sent to the pastors to distribute to the couples. This letter thanked those who had completed the questionnaire and asked those who had not yet completed it to do so immediately.⁴

Responses were received from twenty of the forty couples. A response was received from both partners of fourteen couples. For the other six couples only the Adventist partner completed the questionnaire.

¹Five matched pairs of envelopes and two single envelopes had local postmarks.

²See appendix 5.

³The ministers distributed the packs to the Seventh-day Adventist partner at church. It would appear that one out of three of these partners was not at church for the several weeks during which surveys were distributed. This suggests an urgent area for ministry.

⁴See appendix 5.

Survey Results

The twenty Seventh-day Adventist interreligious marriages could be divided into the following groups:

- Group I Eleven became Seventh-day Adventist interreligious marriages as a result of the conversion of one partner to Adventism. Within this group, four marriages were religiously homogamous at the time of marriage (ho) and seven were religiously heterogamous at the time of marriage (he).
- Group II Six marriages were Seventh-day Adventist interreligious as the result of a Seventh-day Adventist marrying a non-Adventist.
- Group III Three marriages were Seventh-day Adventist interreligious as the result of one of two Seventh-day Adventist partners at the time of marriage ceasing to be a Seventh-day Adventist.¹

The tabulation of all responses to the survey appear in appendix 2, under these groupings. They are further subgrouped as Seventh-day Adventist (S) and Non-Seventh-day Adventist (N).

The results of this small sampling are in harmony with other surveys of the religiously intermarried. While there was no control group of religiously homogamous marriages surveyed, internal comparison suggests that those who marry interreligiously choose partners who show a greater degree of heterogamy in the areas of

¹ Those who no longer believed and/or practiced the Seventh-day Adventist faith but were still on membership rolls and hence technically Seventh-day Adventist were not approached.

age, social background, and marital status than those who do not.¹

TABLE 5²

RESPONDENT HOMOGAMY/HETEROGAMY AND MARITAL HAPPINESS

Group	Iho	Ihe	II	III
Age differences (in years)	2.25	4.86	7.34	1.66
Social background	5.00	4.00	2.40	3.25
Marital Status (% previously married)	16.66	21.43	22.22	0.00
Marital happiness (first year)	4.50	4.50	4.00	4.50

Some interesting comparisons between those who were Seventh-day Adventists at marriage (Group II S) and those who became Seventh-day Adventists (Group I S) show that Group II S report in Question 5 happier childhood homes (3.58³ to 2.7), in Question 17 a similar relationship with the mother (3.8 to 3.9), but in Question 16 a more strained relationship with the father (1.5 to 2.55). They married partners who were significantly different in age (7.34 years to 3.91 years). The age difference for Group II S is even markedly different from Group Ihe (4.86 years). Their partners also showed a greater difference in social background in Question 29 (2.5 to 4.09). The difference was again greater for Group II S than for Group Ihe (3.57).

¹This may also be true of education but the responses to Question 20 and Question 21 were too difficult to translate into numerical values. The question would have been better phrased: "State the number of years of your (your spouse's) schooling at the time of marriage."

²Survey: Question 18 and Question 19, Question 29, Question 75, and Question 30.

³This figure rises to 4.67 if only those who had Seventh-day Adventist parents are considered.

The Seventh-day Adventist partners who married non-Adventists, were generally nominal in religious practice at the time of marriage (four of the six recorded 1 or 2 with the average at 2.5). They also recorded lower present religious involvement compared with Group I S (3.5 to 4.18). This lower involvement may stem from the nominal nature of their involvement at the time of marriage, rather than being caused by the fact that they are interreligiously married.

Marital happiness was slightly lower for Group II than for Group I (both for the Adventist and the non-Adventist partner). This was true both at the time of marriage (3.83 to 4.25 and 4.25 to 4.55) and at the present time (3.42 to 4.1 and 3.75 to 4.33). In each case there was a slight decline from the time of marriage to the present time. The decline was larger for the Adventist partners than for the non-Adventists. It was only Group II that reported problems during their courtship and wedding in Question 28 (3.33 to 4.91). The higher reported happiness for the husbands (who were the non-Adventist partner except in one case) is out of harmony with the other research data.¹

The reasons for the marriage to non-Adventists by the Adventists in the survey is unclear from the survey results. Four of the five attended public high schools and only one reported other Adventist students in their year (two other students). Two of the four attended churches sized "50-99" and the two others who answered the questions attended churches sized "200 and over." There were

¹See pp. 55-56. The Adventist partners may have higher marital expectations which lead them to report their marital happiness at a lower score.

twelve, twenty and thirty, children their "own age at church" and one reported there was the "same proportion of boys and girls." The others reported "more boys," "more girls" and "lots more girls."¹ Three of the five respondents had also attended Avondale College which seemed a high proportion.

The Adventist partners in Groups Iho and Ihe also reveal some interesting comparisons. However it should first be noted that only two of the eleven spouses were involved with their partners in studies of the Adventist faith. One wonders how much effort was made to include the other spouse in the Bible studies. Does this highlight a problem area in the Church's method of evangelism?

The religiously-homogamous Group Iho S reported in Question 33 that their spouses were less pleased with them becoming Adventists than Group Ihe S (2.25 to 3.28). However, the spouses of each group indicated similar feelings regarding the partner's conversion (3 and 3.17). It should be noted that Respondent 9 who reported 1 for the spouse's feeling about his becoming an Adventist was the only male Adventist. Both he and his wife were involved in their religion at level 3 at the time of marriage. This higher religious involvement (if it continued) may have been the reason for this attitude. All other S respondents in Group I reported their spouses' religious involvement at 1. The spouses also reported their religious involvement at the time of marriage as 1. At the present time, the religious involvement of the non-Adventists in Group I is nominal. Only two reported higher than level 1.

¹There is no statistical information available to confirm that there is a higher proportion of girls to boys. However, the Australasian Division Youth Director is of this opinion.

Conflict within marriage was reported at a low level in all areas as Table 6 reveals.

TABLE 6¹

CONFLICT IN MARRIAGE

	Group I		Group II		Group III	
	S	N	S	N	S	N
Roles in marriage	4.10	4.11	4.00	4.25	4.00	only one respondent
Discipline of children	3.83	4.00	3.50	4.00	4.00	
Religious practice	4.30	4.44	3.50	4.75	3.00	
Religious belief	4.27	4.33	3.20	4.75	3.33	
In-laws	4.75	4.55	4.40	4.00	4.33	
Family finance	3.55	4.20	4.50	4.50	3.33	

In Group I discipline of children and family finances were the areas of greatest conflict. With the exception of in-laws, the Seventh-day Adventist partners (all wives except one) reported slightly more conflict. The differences between S and N were small, with the most significant difference appearing in the category of family finance.

In Group II S discipline of children, religious practice and religious belief were the more frequent areas of conflict. Group II S reported more conflict in the area of religion than Group I S but less in family finance. Roles, discipline and in-laws followed a similar pattern, though with slightly more conflict. The N spouses (husbands) again reported less conflict in all areas except for in-laws (more) and finance (the same). The difference

¹Survey: Question 48, Question 50, Question 52, Question 54, Question 56, and Question 58.

between S and N in reporting conflict over religion is interesting. Only four of the six N parties responded to the survey. Did the two partners who did not respond, do so because of conflict in the area of religion? Only if both responded with level 1 would the N average come close to the S average. However, while one S reported conflict in religion at 1, the other reported it at 5.

Group III S follows Group I S closely except in the area of religion, where more conflict is reported. This is to be expected. A person who has left the Adventist church often has strong negative feelings towards the church.¹ Two of the three former Seventh-day Adventists declined to complete the Questionnaire.

The ages of the respondents should also be noted. In all cases, the age of the Adventist partner was over thirty, and in nine cases over fifty. This is to be expected for Group I since only one became an Adventist before age thirty.² For Group II, it may be that those who marry non-Adventists while nominal Adventists, only became involved with the church again after several years. This has been a personal observation of the researcher over a number of years.

Finally, there may also be some significance associated with the spouses who did not respond. In Group I, only two of the eleven non-Adventist partners did not respond (one of these, an elderly person, was known to be hospitalized). In Group II, two of

¹ Because of the present situation within the church some members are leaving with deep hurt. Hence there is need for sympathetic ministry to the spouse who remains in the church.

² The age when the spouse became a Seventh-day Adventist (Question 18 and Question 35) is significant. Of the nine wives, five were baptized in their early thirties and two in their late fifties.

the six did not respond, and in Group III, two of the three did not respond. Could this be an indication of the degree of antagonism concerning religion that exists in each group?

Conclusion

While fifty percent responded to the survey, it should be noted that the sampling was small (twenty couples). However, some general conclusions can be drawn. Firstly, Seventh-day Adventists who married non-Adventists report lower marital happiness and more conflict over religion than those who became Seventh-day Adventists after marriage. The greater heterogamy in the former marriages would be a significant factor for the lower marital happiness.

Secondly, conflict over religion was more significant for Groups II and III than for Group I. The non-Adventist spouses were generally more satisfied with their marriages, and reported less frequent conflict.

Finally, it would have helped to have been able to compare the results with a control-group of Seventh-day Adventist intramarriages.

CHAPTER VI

MINISTRY PROGRAMME: DESIGN

Introduction

The Seventh-day Adventist Church faces the challenge of ministering effectively to couples with religiously heterogeneous marriages. These couples report lower rates of marital adjustment and less satisfaction within marriage. They have a greater potential for conflict because of significant differences in belief structures and lifestyle. They also appear to be less able to resolve these differences successfully. So a ministry programme directed specifically to their needs is essential. This chapter reports the aim, design, and content of a ministry programme before it was tested on a group of interreligiously married couples.

Aim

The aim of the ministry programme was two-fold. First, to provide an avenue whereby any negative feelings towards religion in general, and Seventh-day Adventist faith in particular, can be expressed. Secondly, to share communication skills and conflict resolution techniques that may enable the intermarried couples to resolve conflicts in mutually satisfying ways.¹

¹The survey revealed that the methods used by the couples in religious intermarriages were far from being the most effective ways of resolving conflict. See details in appendix 3.

The ministry programme aimed to build up the relationship of the couple rather than being an evangelistic tool aimed at the non-Adventist partner. If the improved marital relationship and/or the fact that the Seventh-day Adventist Church has taken real interest in the couple's unique relationship, leads to the non-Adventist partner's acceptance of the Seventh-day Adventist faith, it will be an added dimension to the ministry programme.

Design

The ministry programme was to be conducted as a small workshop involving five or six couples who are in religiously mixed marriages. Those in the Cooranbong area were invited personally. It was planned to spend six to eight hours in workshop activities. The workshop included lectures, discussion and activity participation. The participants were then asked to evaluate the usefulness of the workshop as a means of enriching marriages, and of providing tools for resolving conflict.

Workshop Outline

It was planned to conduct the workshop in two Sunday afternoon sessions.

Session One

A. Introduction

This first section was designed to introduce couples to each other, help them to understand the purpose of the workshop, and to create a friendly relaxed atmosphere.

1. Welcome and Introductions
2. Statement of Purpose. To understand the dynamics of two-faith

marriages. To provide skills which will enrich marriages involving two faiths. The purpose was not to convert the non-Adventist partner.

3. "Getting-to-Know-You" activity. Draw a ground plan of the home you lived in when you were a child. Tell us about this home and an interesting experience connected with it.
4. Rules:
 - 1) We plan to have free and open discussion.
 - 2) The things we share, we will treat responsibly as a group.
 - 3) Things which belong just to your family we will not expect you to share.

B. Religious Inter-marriage

This section is a two-way sharing situation. The researcher shares some of the information gained by research and some of the results of the survey. This is followed by the group sharing their experiences in interfaith marriages.

The Seventh-day Adventists in the group then complete a Taylor-Johnson Temperament Analysis. This allows one-half to three-quarters of an hour for the non-Adventists to share their feelings about the church, any problems or concerns they have, and any suggestions they have on how the church could be more helpful.

When the Seventh-day Adventists have completed the TJTA, the process is reversed. They share their concerns and feelings, and any problems that exist and how the church can help. Some time for sharing the feelings of the non-Adventist partners and how any of the problems may be overcome, is also allowed.

When the groups are together again twenty to thirty minutes are allocated for sharing the data contributed by each group. The TJTA is to be used for two purposes. It divides the group into two so that there can be separate discussion by the Adventists and the non-Adventists. If the TJTA were not available, a film or some

other activity could achieve this. However, the TJTA will provide an avenue for dealing with personality differences which may be producing conflict in the marriage. The TJTA profile will be shared with each couple after the workshop as part of the ministry programme.

C. Communication

The purpose of the section on communication is to help the couples to understand the nature and importance of communication, and to begin using active listening skills, and using I-messages for communication.

Discussion on the Nature of Communication: communication is a two-way process.¹ A thought is spoken, the word is heard and interpreted, the interpretation is responded to, the reply is heard and interpreted. In this process, there is potential for misunderstanding.

Non-verbal communication: non-verbal communication is important.² One writer suggests that in communication only ten percent is in the precise meaning of the words.³ This is to be illustrated by (a) looking out the window and saying, "I'm interested in what you are saying," (b) yawning while saying, "That makes me really angry," and (c) shouting "I love you." An "Exercise in Non-verbal Communication" is done next. Non-verbal cues are

¹ See appendix 6 for a copy of the Overhead Transparency used.

² See appendix 7 for a copy of the Overhead Projector Transparencies and the exercise used.

³ H. Norman Wright, Into the High Country (Portland, Oregon: Multnomah Press, 1979), p. 62.

summarized with the overhead transparencies.

One-Way Communication: the "One-Way Communication" and the "Two-Way Communication" exercises are conducted to highlight the necessity of two-way communication.¹ These activities provide a lighthearted break in the programme.

Listening Exercises: active listening is an important skill for effective communication.² It helps the listener to clarify what the person has said. The group are taught to use the "perception check" by asking the question, "Do you mean . . .?" This is also highlighted by use of the "Active Listening Worksheet." How to show interest in the other person's conversation is also emphasized.

D. Confirming Each Other.

The activities and discussion of this session may highlight areas of contention and hurt in the couple's marriage. It is important that the couples are reminded of the positive aspects of their marriage.

I Love You Because: the "I Love You . . ." activity offers the participants opportunity to confirm the positive qualities in their partners. It is designed to reflect on the partner's action, appearance, and being. This is an important exercise since some sensitive or troublesome areas of the couples' relationships may have been brought into focus by the workshop.

¹ See appendix 8 for activities.

² See appendix 9 for the Active Listening Worksheet.

³ See appendix 10 for the activity sheet.

Session Two

E. Communication (continued).

This section seeks to deepen communication by an emphasis on feelings in communication. Both listening for feelings and expressing feelings are considered.

Levels of Communication: this discussion deals with John Powell's Five Levels of Communication.¹ It stresses the importance of communicating on the "feeling" and "intimacy" levels in order to experience satisfying marital relationships.

Listening for Feelings Exercise: a discussion on feelings is an important aspect of this section.² The discussion emphasizes that both positive and negative feelings are natural and cannot be commanded at will. However, feelings should be expressed in non-damaging ways. Because feelings change so frequently they should not form the basis for our actions.

Listening Activities: this activity highlights again how easy it is not to hear what the other person is saying.³ It takes practice and concentrated effort to be a good listener.

Active Listening: this important skill is re-emphasized by means of the "Exercise in Active Listening."⁴ The advantages and disadvantages of each response are discussed. The best form of active listening is non-judgmental. The listener hears the feelings expressed as well as the words, and wants to hear more.

¹See John Powell, Why Am I Afraid to Tell You Who I Am? (London: Fontana, 1975), pp. 50-62 and H. Norman Wright, Communication: Key to Your Marriage (Ventura, California: Regal Books, 1974), pp. 67-69. See appendix 11 for the Overhead Transparency.

²See appendix 12.

³See appendix 13.

⁴See appendix 14.

Expressing Our Own Feelings: "I-messages" and "you-messages" are contrasted. "You-messages" lay blame on the other person. "I-messages" accept the responsibility for our own feelings. The "Exercise in 'I-messages'" helps the couples to practice sending "I-messages."¹

F. Conflict

This section endeavours to highlight the causes of conflict and emphasize that they are a normal part of interpersonal relationships. The skills required and the steps that need to be taken to resolve conflict are discussed.

Reasons for Conflict: there are three main reasons for conflict.² These are personality, priority, and perception. The TJTA reveals areas of potential conflict in personality. Priorities develop out of our personal preferences and will have been influenced by the experiences of life. Perception also grows out of our experiences. The geometric figures highlight these different perceptions.

How People Handle Problems: the set of twelve cartoons on how people handle problems give a light-hearted look at the ways people often deal with a problem.³ This activity helps to provide a break in the session.

How to Resolve Conflict: the "Steps to Resolve Conflict" provide a valuable tool for resolving conflict in all areas of

¹See appendix 15.

²See appendix 16.

³This set may be obtained from Home and Family Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, DC, 20012, U.S.A.

marriage including conflicts arising from the religious differences of interfaith marriages.¹ The "Inventory of Marital Conflict" gives the couples experience in looking objectively at other people's conflict situations and together seeking for workable solutions.²

Marriage Wish List: the "Marriage Wish List" provides the couples with an avenue for sharing in a non-judgmental way the desires they have for their marriage and the things they would like to see changed in their relationship. The emphasis is once again on each partner taking responsibility for his/her wishes and desires rather than condemning the partner.

G. Philosophy of Seventh-day Adventist Faith and Lifestyle

This section is designed to share briefly with the non-Adventist partners a rationale of Adventist faith. This may provide some clarification for the non-Adventist partner.

The following outline will form the basis of the statement.

1. A belief in Jesus through whom we find hope in this life and a promise of life to come.
2. Jesus is known to us because of the Bible.
3. The Godhead has great love for man and desires to re-establish the world in peace and harmony.
4. Adventists have many points of agreement with other Christians. Christianity (Jesus) is true and decisive. True: Jesus told the truth about God. His life and mission tell us we have a noble origin and an eternal destiny. Decisive: Christ's life and mission call for a decision. Salvation comes through believing in God's grace. Judgment comes to the rejectors of this grace (last days).

¹See appendix 17.

²See appendix 18.

³See appendix 19.

5. Lifestyle is as important as belief.
Physical: healthful living, more responsive to God; more useful to mankind.
Mental: reading, television, music.
Social: activities which promote Christian ideals and create a positive Christian influence.
Spiritual: personal and group worship, prayer and Bible reading.
The Adventist lifestyle seeks twentieth-century application of the principles of Christ.

Evaluation

The participants are asked to evaluate the usefulness of the workshop. An "Evaluation of Workshop" questionnaire¹ is to be completed by each participant. The concept of the workshop is also discussed personally with each couple.

¹See appendix 20.

CHAPTER VII

MINISTRY PROGRAMME: IMPLEMENTATION

Venue

It was considered important to choose a venue which would be seen to be neutral by the non-Adventist partners, to make the programme as non-threatening to the participants as possible. Two rooms (T2A and T2B) in the Turner Building, Avondale College, were chosen. The Chairman of the Department of Theology was approached to obtain permission for the use of these rooms and a key was obtained to ensure ready entrance at the times arranged.

Participants

The couples in interreligious marriages in the Cooranbong area had been approached to participate in the survey. Of the twenty-five couples on the membership rolls, only ten were able to be contacted personally. Two of these were unwilling to participate in the Survey and a further two were out of the area at the time of the workshop. Two of the remaining six couples decided to attend the workshop. A time suitable for both couples was negotiated.

The group was smaller than had been hoped for. However the reluctance on the part of people to attend was a problem the researcher had expected. The researcher had been unknown to all participants until the Survey letter was received by them. The

researcher had hoped to build up some rapport with the couples during the visit with the Survey which would make it easier for the couples to respond when invited to the workshop. However, in three of the cases, contact was made with only one partner on both visits, which meant that no friendship had been established with the other partner. This, together with the tensions which may have already existed, could help to explain the low response.

Contact had been made with both partners of the two couples who did decide to come. It is the researcher's conviction that a minister who made a conscientious effort to get to know the non-Adventist partners of his members could expect a better response to this type of programme.

Session One

Preparation

The rooms were tidied on the Friday afternoon. Seats were arranged around the table in the room. The overhead projector was towards one end of the table and a low bowl of flowers was placed in the middle of the table.

On the Saturday night the door to the outside of the White Building had been locked. By the time a key had been located the two couples had arrived. Because the key was the security key and had to be returned immediately, the couples were left to settle into the room. It was fortunate that the wives knew each other from their work situation. So when the researcher returned the couples seemed to be quite relaxed.

Programme

The session commenced on time. Because of the minor problem with the key and the fact that the wives were already acquainted the session commenced in a less formal way than planned. The two coupled wondered if they were the only ones coming. In response the researcher shared with the group some of the characteristics of the Adventist interfaith couples in Cooranbong and Newcastle. Some of the general information from the survey was also shared.

The group reflected on the situation of two-faith marriages. The group seemed to be quite relaxed and free to talk from their own experience. The group discussed the predominance of wives being the Seventh-day Adventist partner. The couples felt that the conversion of one partner was the main cause of the two-faith situation. The survey suggests this also.

The couples then shared how the wives became Adventists. In both cases the wives were interested in Adventism first. One had a grandmother who was an Adventist. The minister who commenced studies requested that the husband join in and arranged to come in the evening so this could be done. The husband admires this minister still. The other wife was invited to an "Archaeology Programme" by an Adventist neighbour and went because the husband was away at the time, and did not realize it was an Adventist programme. (She had been on guard about becoming an Adventist.) She continued to attend. When the husband returned, "she was already half-way down the road." The husband was quite upset. The minister continued to call in the afternoon, but did little more

than exchange greetings with the husband.

The researcher shared Chiles' statement on the feelings of isolation and feeling a minority on the part of the husband.¹ The husbands identified with it somewhat, but felt more a feeling of disappointment at not seeing their children participate in sporting activities because of Sabbath-keeping.

The basic rules of the workshop were also shared with the group before the Adventists were organized to complete the TJTA. The discussion continued with the two non-Adventist partners.

The discussion sought to clarify the major areas of conflict and concern and to discover any suggestions for improving the situation. Sabbath and Sabbath activities seemed to be the major area of concern. The husbands felt that they were quite accomodating of their wives' beliefs and practices. They suggested they were prepared to go "50/50." They avoided doing work around the home and non-essential work on a small farm that one couple had owned, though they sometimes were upset that this left them only Sunday to get things done. Saturday became a wasted day and so they sometimes did things after the wives had gone to church.

Both husbands had encouraged the children to attend Sabbath School and church when their wives were unable to go. However, both felt that they were not prepared to force the children to do something they did not want to do, but had made the children go if the reason for not wanting to go was "teenage slackness" or simply childish reluctance. Since these husbands were prepared to attend the workshop, they may not be typical of all non-Adventist husbands.

¹See pp. 55-56.

The great "disappointment" expressed concerning Sabbath was that it prevented the children from participating in sports and gymnastics on Saturday. These feelings continued on the part of one husband whose children are now in their late teens.

The two husbands had differing feelings about their wives becoming Seventh-day Adventists. One husband who had shared in the studies "wasn't going to persecute" his wife. This husband seemed to be a tolerant accepting person, and this was confirmed by his TJTA profile. However, he was somewhat disappointed that his wife did not attend some of his work and service club activities when the wife was expected to be with her husband. The other husband was quite upset at his wife's becoming a Seventh-day Adventist. He expressed strong anti-religious feelings because of his own experience in a church boarding school where "religion was rammed down your neck." These feelings were compounded because his wife became interested in the Adventist Church while he was overseas. The change of social activities ("she would no longer come to the club with me") was quite marked.

At this point the groups changed activities. The wives expressed "loneliness" as the major feeling about their two-faith marriages; the "loneliness" of going to church by themselves when others went as families. They felt that they tended to gravitate to others who were in two-faith homes and to solo parents. They felt they were shown more sympathy by fellow-Adventists than were solo parents. One wife stated that in smaller churches she had been "respected as a real battler." Some of the men in the church had taken "a real fatherly interest in the boy's spiritual well-being."

The other wife had been only attending Sabbath School with the children. Her husband would stay at home on Saturday mornings. So the wife did not want to be at church for too long. This made her feel guilty about not being at church. It seemed that the other wife who had been an Adventist some twenty years encouraged this one by sharing her experience in the group. She did share with the researcher personally that her enthusiasm and endeavour to convince her husband to become an Adventist had almost ruined their marriage. She has now learned not to push her religion upon him.

As the discussions had taken longer than anticipated the researcher only briefly summed up the two lots of discussion before proceeding to the communication activities. These were shared in a relaxed atmosphere. The "Communication" discussion¹ and the "One-Way Communication" activity² produced many laughs. Because there was more material than time, the "Two-Way Communication" activity was not done and the "I Love You . . ." activity was given to the couples to do together at home. (Neither couple did the activity during the week.)

As the group was leaving, one husband who was involved with managerial communication commented that these were quite different techniques from the ones he was trained to use. On reflecting together, it was decided that the setting (marriage and family relations) required different skills.

¹See appendix 6.

²See appendix 7.

Session Two

Preparation

At Session One, it was decided to have Session Two on Thursday night, Sept 23, 6:30-9:30. However this was rescheduled for Sunday night Oct 1, as one couple found they could not come on Thursday. The venue was changed to the home of one of the couples because of baby sitting problems. The venue proved quite suitable.

Programme

One couple arrived fifteen minutes late. So the researcher had a friendly chat with the other couple while waiting. The wife seemed a little concerned about her TJTA profile.

Once the group was together, the discussion soon settled down with the relaxed atmosphere. The couples participated well in the group activities. The active listening skills were developing only slowly, but the "Active Listening Skills" activity with discussion of each response was helpful.¹ The group did feel that some responses were not natural. The researcher agreed with this but suggested that they were designed to emphasize the need to reflect feelings and not be judgmental. With practice the skill would become more natural. Once again because of lack of time only one of the "Listening Skill" exercises was completed.² The set of "How People Handle Problems" drawings proved useful. It gave people opportunity to laugh but also enabled each person in the group to see themselves. Some time was spent reflecting on the methods each used in handling his own conflicts.

¹See appendix 14.

²See appendix 13.

"Reasons for Conflict" and "How to Resolve Conflict" were shared briefly.¹ The theoretical discussion was useful but because of lack of time the "Marital Conflict Inventory" activity was not done.² This meant there was no application of the skills shared.

The "Philosophy of Seventh-day Adventist Belief and Lifestyle" was briefly shared with the group. The Adventists commented on the statement. The non-Adventists were quiet and because the session was already past time, the researcher did not attempt to have them participate in any discussion, thus not fulfilling one original aim. Also because of lack of time, the "Marriage Wish List" was simply given to the couples to complete at their leisure.³ A time was arranged when the couples would be visited to share the TJTA profile and for evaluation of the workshop.

TJTA PROFILE

The researcher visited both couples with their TJTA profile. This was a very useful exercise. Neither couple's profiles showed severe temperament clashes though areas for improvement were indicated and shared with the couples. The couples recognized themselves in the profiles and appreciated the experience of taking this test analysis. In fact one non-Adventist partner indicated that the profile was the only worthwhile part of the workshop for him personally.

¹See appendix 16 and 17.

²See appendix 18.

³See appendix 19.

Evaluation

The Researcher's Perspective

The researcher was satisfied with the way the workshop went. An obvious problem was that the time allowed was insufficient to allow for all areas to be dealt with adequately. The actual workshop could be extended by one session, to allow for greater practical application of the material.

There were some advantages in only having two couples. It did allow for a greater amount of personal sharing of their own experiences. The disadvantage of only two couples was a lack of broad perspective from a variety of people.

Participants' Perspectives

A brief survey was prepared and given to the participants to complete.¹ The Adventist partners appear to have responded more favourably to the programme. The Adventist partners were perhaps less critical of the workshop because it was church-sponsored.

The non-Adventist partner with an already negative attitude to religion could be expected to evaluate the workshop in a less favourable light. He commented that the workshop was "of very limited use to me as a non-Adventist but was happy to help with your work." He indicated that he was "apprehensive" and "uninterested" about coming to the workshop. His participation in the group and the sharing of his hurts about his wife's becoming an Adventist may have been of help (even if unrecognized) for it was the first time someone had listened to them. The other non-Adventist husband was

¹See appendix 20.

positive in his appraisal. He found the information on intermarriage "very interesting" and the "personality profiles really good,"

The Adventist partners both found the workshop useful. One appreciated the "Levels of Communication," "Active Listening," "Listening for Feelings," and "I-Messages" and was trying to use these skills. The other said it was "really quite enlightening, fun, and served to confirm my suspicions about [my]self and spouse." She also thought it was "a useful exercise, helpful for the non-Adventist spouse to air his views in a non-threatening situation."

Each person liked the TJTA profiles and expressed appreciation for this aspect of the workshop. They also indicated that most of the other activities in the workshop were "useful."

CHAPTER VIII

CONCLUSIONS AND RECOMMENDATIONS

A great need exists for a sympathetic and caring ministry to church members in interreligious marriages and to their families. This is a Biblical mandate since Paul treats interreligious marriages as sacred and binding. So the Seventh-day Adventist Church needs to be accepting of those members in interfaith marriages, recognizing that certain limitations govern their participation in worship and other church activities.

The church could work to improve marital happiness while one partner is becoming a Seventh-day Adventist. First, both partners should be included in the Bible studies. If one partner is not prepared to participate, a strong friendship bond should still be established with that person. The pastor could also share with the couple some of the human-relationship changes which may occur with church membership. This may ease the tensions which often develop during this period of transition.

The Adventist partner who attends church without a spouse experiences "loneliness" in worship. If the church could be more open in its worship then more non-Adventist spouses may choose to worship with their partners. A conscious effort needs to be made to overcome the feeling of being an "outsider" which is experienced by many non-Adventist spouses. More occasions need to be provided for

the Adventist spouse or the couple's children to participate in worship services so that the non-Adventist may be attracted. Social activities may also facilitate the bonding of the whole family to the church. This would be especially so if the activities were non-threatening and the non-Adventist sensed that his/her lifestyle and beliefs were not being judged.

Interreligiously married couples should also be reminded that inspite of differences in religious faith, they can still enjoy satisfying, fulfilling marriages. The emphasis in religious belief should be on the heart of the faith not on outward forms and traditions. Each partner should accept the authenticity of the other's belief. Skills could be shared that would enable the couple to resolve the problems that may occur in their relationship because of religious differences. The strengths of the marriage and of the non-Adventist partner should be emphasized. Since the TJTA profile was appreciated by the couples in the workshop and since it helped facilitate discussions of individual and marriage strengths, it could be used to great advantage in this area of ministry.

The interreligiously married tend to form friendships with people they perceive as being in a similar situation. This appears to be true both of the Adventist partner and the family as a whole. The church could aid this friendship process by creating a group for the Adventist partners, which could offer mutual support. Further study in this area, perhaps with a view to leading the unbelieving

partners to Christ, should be undertaken.¹ As well as this group, couples could be encouraged to participate in a workshop similar to the one in this study. Good-will must be established with the entire family unit.

The Seventh-day Adventist who chooses to marry a non-Adventist needs special care. The choice may have been between marrying a non-Adventist and not marrying at all, since there appears to be a predominance of females within the Adventist Church. This required sympathetic ministry, not judgment, since these Adventists tend to choose less than ideal partners. Sometimes there are personal problems which lead to these poor choices. The Church needs to develop human-relations workshops aimed at developing well-adjusted people. Personal self-awareness may be an urgent need for these Church youth. A ministry to individuals experiencing personal difficulties in adjusting to life's transitions is crucial.

Those who choose to marry non-Adventists most often choose partners without or with merely nominal religious belief. Since the church pastor is not able to perform the wedding, the couple sense a rejection by the church. The attitudes which then develop are often hard to overcome. If Adventist youth groups socialized with other Christian youth groups, those Adventists who feel constrained to marry a non-Adventist would have a better selection of prospective partners from which to choose. There is urgent need for research into this area of Adventist/non-Adventist marriage.

¹A useful start could be Jo Berry, Beloved Unbeliever: Loving Your Husband into the Faith (Grand Rapids, Michigan: Zondervan, 1981). This book should be purchased for every church library.

The observations outlined above suggest that the Seventh-day Adventist Church needs to develop its ministry to Seventh-day Adventist interreligious marriages. To the Seventh-day Adventist partner, the church should provide caring support. There should be no alienation because the spouse is a non-Adventist. There should be a recognition that the person may not be able to be as actively involved in the church as are others. Such members should not be made to feel guilty because of this or expected to do more than they are reasonably able to do.

To the non-Seventh-day Adventist partner, the church needs to extend good-will and friendship. Church members may need to be taught how to relate to non-Adventist people. A tolerant attitude towards their beliefs and lifestyle would create a more open atmosphere where these partners may experience genuine acceptance.

To the children of interreligious marriages, the church must also minister. This is a specific area within interreligious marriages which should be addressed. While the present study was not directed toward ministry for these children, the following forms of ministry may prove helpful. If the non-Adventist partner is not spiritually supportive, a person in the church may be able to assume the role of spiritual parent to the child. This could include the spiritual parent arranging for the child's involvement in the church activities by offering transport and financial help as well as giving fatherly/motherly advice. As these children mature they may need to be nurtured in areas such as self-worth, personal identity and marriage preparation.

Ministry to the interreligiously married in the Seventh-day

Adventist Church offers a real challenge. There are pressing needs. The church may well be able to facilitate the developing of happier interreligious marriages. This, together with an accepting church atmosphere, may lead to many non-believers being won to the Lord and incorporated into this church.

APPENDIX 1

A SURVEY OF COUPLES

WHERE ONE PARTNER IS A SEVENTH-DAY ADVENTIST

A SURVEY OF COUPLES

WHERE ONE PARTNER IS A SEVENTH-DAY ADVENTIST

(Confidential Questionnaire)

INSTRUCTIONS:

1. Questions refer to your PRESENT marriage.
2. Write N/A (not applicable) beside any question which does not apply.
3. Circle the number on the scale (1 2 3 4 or 5) which you feel best answers the question.
4. Scales are to be taken in a general sense where ALWAYS means AS GOOD AS ALWAYS.
5. Please work independently of your spouse.

QUESTIONNAIRE:

1. Religion of your father during your childhood. _____

2. Religious involvement of your father during your childhood.

1	2	3	4	5
nominal				active

3. Religion of your mother during your childhood. _____

4. Religious involvement of your mother during your childhood.

1	2	3	4	5
nominal				active

5. Rate the marital happiness of your parents' home during your childhood.

1	2	3	4	5
very unhappy				very happy

6. Did you live in an SDA community during most of your childhood.

Yes	No
-----	----

PLEASE NOTE: If you were an SDA during your youth complete Q.7-15.
If not proceed to Q.16.

7. Did you attend an SDA high school? Yes No
&

8. On average, how many children were in your year?

1-9 10-19 20-49 50 and over

9. Did you attend a state high school? Yes No
&

10. On average, how many other SDA children were in your year?

0 1-2 3-5 6-9 10 and over

11. Circle the size of the church you attended most during your childhood.

0-49 50-99 100-199 200 and over

12. State the number of children your own age at this church. _____

13. Indicate the proportion of boys and girls.

1 2 3 4 5
lots more boys more boys same more girls lots more girls

14. Your age at time of baptism. _____

15. Did you attend Avondale College? Yes No
If yes, state the number of years. _____

16. Rate your closeness to your father at time of marriage.

1 2 3 4 5
strained very close

17. Rate your closeness to your mother at time of marriage.

1 2 3 4 5
strained very close

18. Your age at time of marriage. _____

19. Your spouse's age at time of marriage. _____

20. Your educational level at time of marriage. _____

21. Your spouse's educational level at time of marriage. _____

22. Your religion at time of marriage. _____

23. Your spouse's religion at time of marriage. _____

32. To what degree did becoming an SDA alter your lifestyle?

1	2	3	4	5
not at all				completely

33. Indicate how your spouse felt about your becoming an SDA.

1	2	3	4	5
very unhappy				very happy

34. Rate the effect of your becoming and SDA on marital happiness.

1	2	3	4	5
greatly deteriorated				greatly improved

35. Numbers of years married when you became an SDA. _____

NOTE: Q.36-40 to be completed only if spouse became an SDA since your marriage.

36. Were you involved with your spouse in studies of the SDA faith?

Yes No

37. How well did you understand the SDA faith when your spouse became an SDA?

1	2	3	4	5
not at all				completely

38. To what degree did becoming an SDA alter your spouse's lifestyle?

1	2	3	4	5
not at all				completely

Specify changes: _____

39. Indicate how you felt about your spouse becoming an SDA.

1	2	3	4	5
very unhappy				very happy

40. Rate the effect of your spouse's becoming an SDA on marital happiness.

1	2	3	4	5
greatly deteriorated				greatly improved

24. Indicate your religious involvement at time of marriage.

1	2	3	4	5
nominal				active

25. How well did your spouse understand your religion at marriage?

1	2	3	4	5
not at all				completely

26. Indicate spouse's religious involvement at time of marriage.

1	2	3	4	5
nominal				active

27. How well did you understand your spouse's religion at marriage?

1	2	3	4	5
not at all				completely

28. Did religious differences cause problems during your courtship and wedding?

1	2	3	4	5
lots				none

Specify: _____

29. How similar were your own and your spouse's social backgrounds?

1	2	3	4	5
very different				very similar

30. Rate your marital happiness during the first year of marriage.

1	2	3	4	5
very unhappy				very happy

PLEASE NOTE: If you became an SDA since your marriage complete Q.31-35 then proceed to Q.41.
If your spouse became an SDA since marriage complete Q.36-40 then proceed to Q.41.
Others proceed directly to Q.41.

NOTE: Q.31-35 to be completed only if you became an SDA since marriage.

31. Was your spouse involved with you in studies of the SDA faith?

Yes	No
-----	----

41. Rate your present marital happiness.

1	2	3	4	5
very unhappy				very happy

42. Rate your family togetherness.

1	2	3	4	5
low				high

43. Do you and your spouse have the same circle of friends?

1	2	3	4	5
all different				all the same

44. Do you and your spouse engage in social activities together?

1	2	3	4	5
always separately				always together

45. To what extent does your religion help family togetherness?

1	2	3	4	5
really hinders		no effect		really helps

Specify: _____

46. To what extent does your spouse's religion help family togetherness?

1	2	3	4	5
really hinders		no effect		really helps

Specify: _____

47. TICK the four (4) most common ways you and your spouse handle disagreement.

- _____ you give in
- _____ your spouse gives in
- _____ you both compromise
- _____ you argue about the issue
- _____ you argue about some other issue
- _____ you refuse to discuss it
- _____ your spouse refuses to discuss it
- _____ you become angry
- _____ your spouse becomes angry
- _____ you discuss it together
- _____ you each do your own thing
- _____ you try to forget about it

48. How often do you have disagreements over roles in marriage?

1	2	3	4	5
frequently				never

Specify which activities lead to conflict: _____

49. How well are disagreements over roles resolved?

1	2	3	4	5
conflict continues				both satisfied

50. How often do you have disagreements over discipline of children?

1	2	3	4	5
frequently				never

Specify which situations lead to conflict: _____

51. How well are disagreements over discipline resolved?

1	2	3	4	5
conflict continues				both satisfied

52. How often do you have disagreements over religious practice?

1	2	3	4	5
frequently				never

Specify situations that lead to conflict: _____

53. How well are disagreements over religious practice resolved?

1	2	3	4	5
conflict continues				both satisfied

54. How often do you have disagreements over religious belief?

1	2	3	4	5
frequently				never



55. How well are disagreements over religious belief resolved?

1	2	3	4	5
conflict continues				both satisfied

56. How often do you have disagreements concerning in-laws?

1	2	3	4	5
frequently				never

Specify situations which lead to conflict: _____

57. How well are disagreements concerning in-laws resolved?

1	2	3	4	5
conflict continues				both satisfied

58. How often do you have disagreements over family finances?

1	2	3	4	5
frequently				never

Specify situations that lead to conflict: _____

59. How well are disagreements over family finances resolved?

1	2	3	4	5
conflict continues				both satisfied

60. How often do you and your spouse take time 'just to talk'?

1	2	3	4	5
never		weekly		every day

61. How clearly can you express your thoughts and feelings?

1	2	3	4	5
very poorly				very well

62. How often do you keep your feelings to yourself?

1	2	3	4	5
always				never

63. Your religion at present time. _____

64. Your spouse's religion at present time. _____

65. Rate your religious involvement at present.

1	2	3	4	5
nominal				active

66. How well does your spouse understand your religion?

1	2	3	4	5
not at all				completely

67. To what extent does your spouse regard your religion as tolerant and accepting.

1	2	3	4	5
isolating				accepting
intolerant				tolerant

68. Rate your spouse's religious involvement at present.

1	2	3	4	5
nominal				active

69. How well do you understand your spouse's religion?

1	2	3	4	5
not at all				completely

70. To what extent do you regard your spouse's religion as tolerant and accepting?

1	2	3	4	5
isolating				accepting
intolerant				tolerant

71. Age. years

72. Sex. Male Female

73. Occupation. _____

74. Years married. years

[illegible]

APPENDIX 2

TABULATION OF QUESTIONNAIRE RESPONSES

KEY TO SYMBOLS USED IN SURVEY TABULATION

Questions 1, 3, 22, 23, 63, and 64.

A Anglican
a Agnostic
B Baptist
C Catholic

M Methodist
N No Religion
S Seventh-day Adventist
P Presbyterian
U Uniting

Questions 6, 7, 9, 31, and 36.

n no
y yes

Question 72.

m male
f female

Questions 20 and 21.

p Primary
I Intermediate
T Tertiary

SC School Certificate
Nu Qualified Nurse
TC Trade Certificate

GROUP II
One partner a Seventh-day Adventist at the time of marriage

	Adventist Partner (S)								Non-Adventist Partner (N)							
	4	7	8	16	17	18			4	16	17	18				
1	A	S	S	M	S	A			A	C	C	M				
2	A	S	S	S	S	I		3.12	I	C	C	I		1.5		
3	A	S	S	B	S	-			C	C	C	A				
4	I	S	S	S	S	I		3.67	I	I	4	2		2.5		
5	I	S	S	S	S	L ⁵		3.58	3	4	4	4		4.25		
6	I	S	S	S	S	S			5	4	4	4				
7	I	S	S	S	S	S			5	4	4	4				
8	I	S	S	S	S	S		2.3	5	4	4	4				
9	I	S	S	S	S	S			5	4	4	4				
10	I	S	S	S	S	S			5	4	4	4				
11	I	S	S	S	S	S			5	4	4	4				
12	I	S	S	S	S	S			5	4	4	4				
13	I	S	S	S	S	S			5	4	4	4				
14	I	S	S	S	S	S			5	4	4	4				
15	I	S	S	S	S	S			5	4	4	4				
16	I	S	S	S	S	S			5	4	4	4				
17	I	S	S	S	S	S			5	4	4	4				
18	I	S	S	S	S	S			5	4	4	4				
19	I	S	S	S	S	S			5	4	4	4				
20	I	S	S	S	S	S			5	4	4	4				
21	I	S	S	S	S	S			5	4	4	4				
22	I	S	S	S	S	S			5	4	4	4				
23	I	S	S	S	S	S			5	4	4	4				
24	I	S	S	S	S	S			5	4	4	4				
25	I	S	S	S	S	S			5	4	4	4				
26	I	S	S	S	S	S			5	4	4	4				
27	I	S	S	S	S	S			5	4	4	4				
28	I	S	S	S	S	S			5	4	4	4				
29	I	S	S	S	S	S			5	4	4	4				
30	I	S	S	S	S	S			5	4	4	4				
31	I	S	S	S	S	S			5	4	4	4				
32	I	S	S	S	S	S			5	4	4	4				
33	I	S	S	S	S	S			5	4	4	4				
34	I	S	S	S	S	S			5	4	4	4				
35	I	S	S	S	S	S			5	4	4	4				
36	I	S	S	S	S	S			5	4	4	4				
37	I	S	S	S	S	S			5	4	4	4				
38	I	S	S	S	S	S			5	4	4	4				
39	I	S	S	S	S	S			5	4	4	4				
40	I	S	S	S	S	S			5	4	4	4				

⁵Rebaptized at age 28.

	Adventist Partner (S)								Non-Adventist Partner (N)							
	4	7	8	16	17	18			4	16	17	18				
41	4	3	3	3	3	3			3	3	3	3				
42	4	5	5	5	5	5			3	5	4	4				
43	5	5	5	5	5	5			5	5	4	4				
44	5	5	5	5	5	5			5	5	4	4				
45	5	5	5	5	5	5			5	5	4	4				
46	5	5	5	5	5	5			5	5	4	4				
47	5	5	5	5	5	5			5	5	4	4				
48	5	5	5	5	5	5			5	5	4	4				
49	5	5	5	5	5	5			5	5	4	4				
50	5	5	5	5	5	5			5	5	4	4				
51	5	5	5	5	5	5			5	5	4	4				
52	5	5	5	5	5	5			5	5	4	4				
53	5	5	5	5	5	5			5	5	4	4				
54	5	5	5	5	5	5			5	5	4	4				
55	5	5	5	5	5	5			5	5	4	4				
56	5	5	5	5	5	5			5	5	4	4				
57	5	5	5	5	5	5			5	5	4	4				
58	5	5	5	5	5	5			5	5	4	4				
59	5	5	5	5	5	5			5	5	4	4				
60	5	5	5	5	5	5			5	5	4	4				
61	5	5	5	5	5	5			5	5	4	4				
62	5	5	5	5	5	5			5	5	4	4				
63	5	5	5	5	5	5			5	5	4	4				
64	5	5	5	5	5	5			5	5	4	4				
65	5	5	5	5	5	5			5	5	4	4				
66	5	5	5	5	5	5			5	5	4	4				
67	5	5	5	5	5	5			5	5	4	4				
68	5	5	5	5	5	5			5	5	4	4				
69	5	5	5	5	5	5			5	5	4	4				
70	5	5	5	5	5	5			5	5	4	4				
71	5	5	5	5	5	5			5	5	4	4				
72	5	5	5	5	5	5			5	5	4	4				
73	5	5	5	5	5	5			5	5	4	4				
74	5	5	5	5	5	5			5	5	4	4				
75	5	5	5	5	5	5			5	5	4	4				

¹Respondent failed to complete the last page of the survey.

GROUP III
Both partners Seventh-day Adventists at the time of marriage

	Adventist Partner (S)					Non-Adventist (N)				
	14	15	20	41	42	14	15	20	41	42
1	-	A	S	41	42	1	14	14	M	41
2	-	1	1	42	41	2	1	5	1	42
3	S	P	S	43	44	3	M	3	43	5
4	2	1	3	44	45	4	1	4	44	3
5	-	2	3	45	46	5	5	5	45	3
6	n	n	n	46	47	6	n	3	46	3
7	n	n	n	47	48	7	n	7	47	3
8	-	-	-	48	49	8	4	4	48	5
9	Y	Y	Y	49	50	9	3	5	49	5
10	O	2	2	50	51	10	4	4	50	5
11	3	2	4	51	52	11	5	4	51	5
12	8	4	4	52	53	12	3	4	52	4
13	4	5	4.5	53	54	13	3	4	53	5
14	16	13	13	54	55	14	3	4	54	5
15	1	1	1	55	56	15	4	4	55	5
16	-	2	2	56	57	16	4	4	56	5
17	3	4	5	57	58	17	5	4	57	5
18	26	20	22	58	59	18	4	4	58	5
19	28	22	24.33	59	60	19	4	5	59	5
20	SC	7	SC	60	61	20	5	4	60	5
21	2	SC ¹	SC	61	62	21	2	3	61	5
22	S	S	S	62	63	22	4	3	62	5
23	S	S	S	63	64	23	3	3	63	5
24	4	2	1	64	65	24	N	X	64	N
25	5	5	5	65	66	25	5	5	65	5
26	3	2	1	66	67	26	4	4	66	2
27	-	5	5	67	68	27	4	5	67	1
28	5	5	5	68	69	28	1	3	68	5
29	2	3	5	69	70	29	3	3	69	5
30	5	3	3	70	71	30	5	4	70	5
31	Y	Y	Y	71	72	31	3	1	71	49
32	4	4	4	72	73	32	33	32	72	m
33	5	5	5	73	74	33	f	f	73	73
34	1	1	1	74	75	34	0	10	74	21
35	Y	Y	Y	75		35	13	14.67	75	0
36	5	5	5			36	0	0		
37	5	5	5			37				
38	4	4	4			38				
39	5	5	5			39				
40	-	-	-			40				

¹This couple was baptized the day after their wedding. Approximately 2 years afterwards the husband became disenchanted with the Seventh-day Adventist Church (note on questionnaire).

APPENDIX 3

RESPONSES TO SURVEY QUESTION 47

Responses to Survey Question 47

47. TICK the four (4) most common ways you and your spouse handle disagreement.

10 you give in

5 your spouse gives in

16 you both compromise

13 you argue about the issue

0 you argue about some other issue

3 you refuse to discuss it

9 your spouse refuses to discuss it

8 you become angry

13 your spouse becomes angry

19 you discuss it together

11 you each do your own thing

12 you try to forget about it

APPENDIX 4

LETTERS TO SURVEY PARTICIPANTS IN COORANBONG AREA

23 Lindfield Avenue
COORANBONG NSW 2265

29 August 1983

Mr and Mrs
Street
BONNELLS BAY NSW 2264

Dear Mr and Mrs

I am Leigh Rice and I am currently studying at Avondale College. My practical project for my M.A. (Religion) is "Marriage and Faith: Ministry to Couples Where One Partner Is a Seventh-day Adventist," and I am asking for your help. Enclosed is a letter of introduction from Dr Salom.

The project involves two aspects. Firstly, a confidential questionnaire will be conducted in the Newcastle and Cooranbong areas among couples where one partner is a Seventh-day Adventist. A copy of the questionnaire should be completed by both husband and wife and will take about half an hour.

Secondly, a group workshop for five or six couples will be conducted in Cooranbong. The workshop will be designed specifically for marriage enrichment for such couples, and will be conducted on two Sunday afternoons (or at a time more suitable for those wishing to attend).

I am planning to call and see you in the next week or so to see if you are able to help me in one or both areas of this project.

Sincerely

Leigh Rice

LR:br

15th August, 1983.

Mrs.

Dear Mrs. ,

This letter is to introduce Pastor Leigh Rice who is engaged in studies for the M.A. degree at Avondale College.

Pastor Rice's practical project for his M.A. is to devise a form of ministry to church members whose spouses are not members of the Church. He would like to have the opportunity of explaining this project to you to see if you would be interested in participating in a group study which he plans to conduct.

If you could help him in his study, this would be greatly appreciated.

Yours sincerely,

A.P. Salom,
Church Pastor (Brightwaters).

TO WHOM IT MAY CONCERN.

Re Request of Leigh Rice,

Dear Member,

Leigh is doing a study for his course at AVONDALE COLLEGE relative to a survey of homes of Adventists where there is only one parent who is a member of the church, and has asked permission to survey such homes among our church members. We have no objection to this being done, and it is over to you as a member to decide if you can and will be able to assist him in this.

Sincerely yours,

L.J.Laws. Avondale Memorial Church Pastor.

APPENDIX 5

LETTERS TO SURVEY PARTICIPANTS IN NEWCASTLE AREA

23 Lindfield Avenue
COORANBONG NSW 2265

9 September 1983

Dear Friends

I am Leigh Rice and I am currently studying at Avondale College. My practical project for my M.A. Religion is "Marriage and Faith: Ministry to Couples Where One Partner Is a Seventh-day Adventist," and I am asking for your help.

The project involves two aspects. Firstly, a confidential questionnaire will be conducted in the Cooranbong and Newcastle areas among couples where one partner is a Seventh-day Adventist. A copy of the questionnaire should be completed by both husband and wife and will take about half an hour. Secondly, a group workshop will be designed specifically for marriage enrichment for such couples and will be evaluated with regard to its usefulness.

I am asking if you would be able to help me in the project by completing the questionnaire. Your questionnaire will be kept confidential and should be completed anonymously. In the pack I have included two stamped addressed envelopes so you can complete the questionnaire independently of your spouse.

I would appreciate if you would take the time to complete the questionnaire in the next day or so and post it back to me.
Thank you.

Sincerely

LEIGH RICE

LR:rb

23 Lindfield Avenue
COORANBONG 2265

4 October 1983

Dear Friends

RE Confidential Questionnaire of Couples Where One
Partner is a Seventh-day Adventist

I wish to thank the considerable number of you who have taken the time to complete the questionnaire and return it to me. Your responses are very helpful for this new area of research.

Some have not as yet completed the questionnaire. If you would complete this in the next day or two and return it to me, I would be thankful. The more questionnaires that are returned, the more useful the statistical information will be. So I really need your help. I would repeat that the information on your questionnaire is anonymous and will be kept confidential.

The small workshop that I have been conducting at Cooranbong seems to have been a useful exercise. The couples who were able to attend have appreciated the time we spent together.

Thanks again for your help.

Sincerely

Leigh Rice

LR:rb

APPENDIX 6

COMMUNICATION - TRANSPARENCY

COMMUNICATION

- 1 What you mean to say.
- 2 What you actually say.
- 3 What the other person hears you say.
- 4 What the other person thinks he hears.
- 5 What the other person says about what he thinks he hears.
- 6 What you think the other person said about what you said.

"The moon puts me in a romantic mood."

"Isn't the moon bright?"

"The moon is bright."

"The moon is bright enough for a walk."

"Yes, its bright enough to play golf."

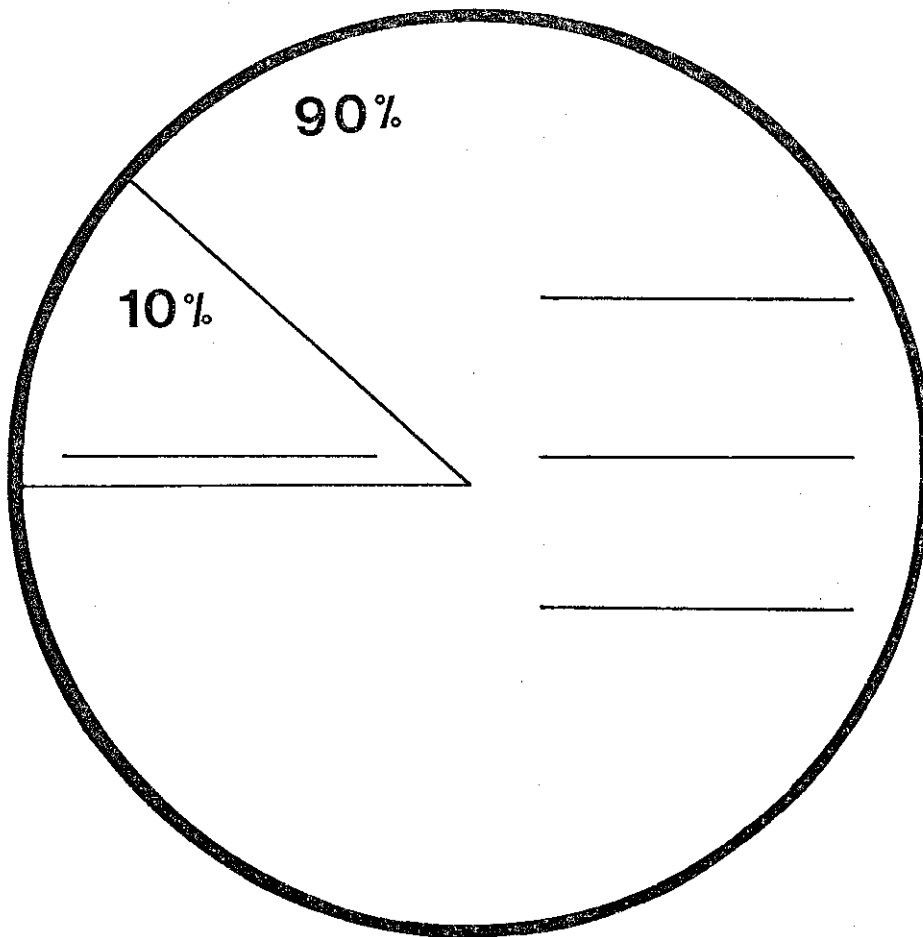
"I don't feel romantic."

APPENDIX 7

NON-VERBAL COMMUNICATION

- TRANSPARENCY
- ACTIVITY
- TRANSPARENCY

Non - verbal Communication



TONE OF VOICE

WORDS

EYE CONTACT

DISTANCE

Exercise in Nonverbal Communication

Read the following list of nonverbal behaviours and try to give a meaning for each behaviour.

What might it mean when a person . . .	It says . . .
1. <i>Speaks in a loud, harsh voice.</i>	
2. <i>Yawns during a conversation.</i>	
3. <i>Sits rigid and upright in a chair.</i>	
4. <i>Folds arms tightly across chest.</i>	
5. <i>Starts to turn pale.</i>	
6. <i>Slouches in a chair.</i>	
7. <i>Hits forehead with hands.</i>	
8. <i>Suddenly opens eyes wide.</i>	

NON-VERBAL CUES

NON-VERBAL CUE	RESULT: WARMTH	RESULT: COLDNESS
tone of voice	soft	hard
Facial expression	smiling	pokerfaced
	interested	frowning
posture	relaxed	tense
	leaning towards	leaning away
eye contact	looking into eyes	avoided
touching	softly	avoided
gestures	open	closed
	welcoming	guarding
spatial distance	close	distant

APPENDIX 8

ONE-WAY COMMUNICATION EXERCISE

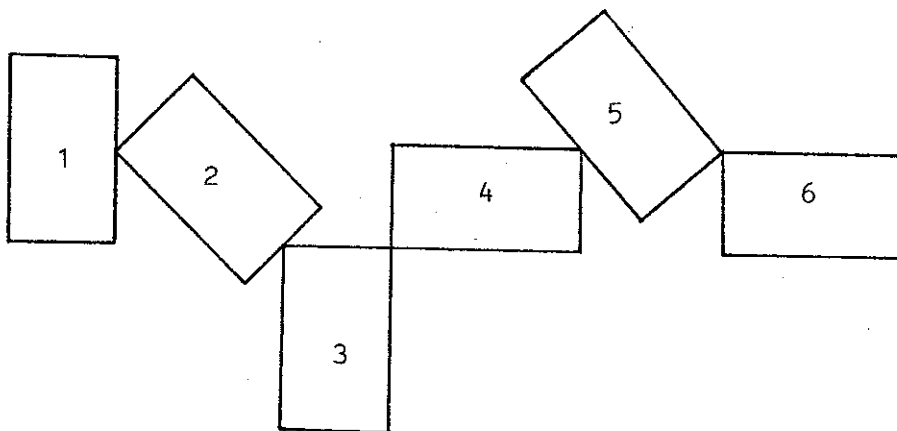
TWO-WAY COMMUNICATION EXERCISE

ONE-WAY COMMUNICATION

SENDER

Directions for sender:

1. Be sure that none of the receivers sees the overall design below.
2. Sit back-to-back to your receivers, who will sit in a semi-circle. Speak only loudly enough for your own group to hear you.
3. When you are ready to start, describe the items below so that your receivers can duplicate them on their own papers.
4. None of your receivers may communicate with you in any way at any time.
5. When you are through, take several minutes to record as follows your degree of satisfaction with the activity just completed.



One-Way communication

1	2	3	4	5
very dissatisfied	rather dissatisfied	rather satisfied	very satisfied	don't know

What factors caused the reaction you circled above?

ONE-WAY COMMUNICATION

Directions for receivers:

1. All receivers are to sit in a semi-circle back-to-back to your sender.
2. Your task is to reproduce on this paper whatever your sender instructs you to.
3. Only your sender can talk. You may indicate no communication and make no audible signals of any type.
4. It is best to do your own work. Your neighbour's understanding of his task may be wrong.
5. When your sender has finished, answer the two items below.

A. How many of the items do you think you completed accurately?
Circle the appropriate response 1 2 3 4 5 6

B. If you felt any frustrations during the exercise, circle the number which best describes your feelings.

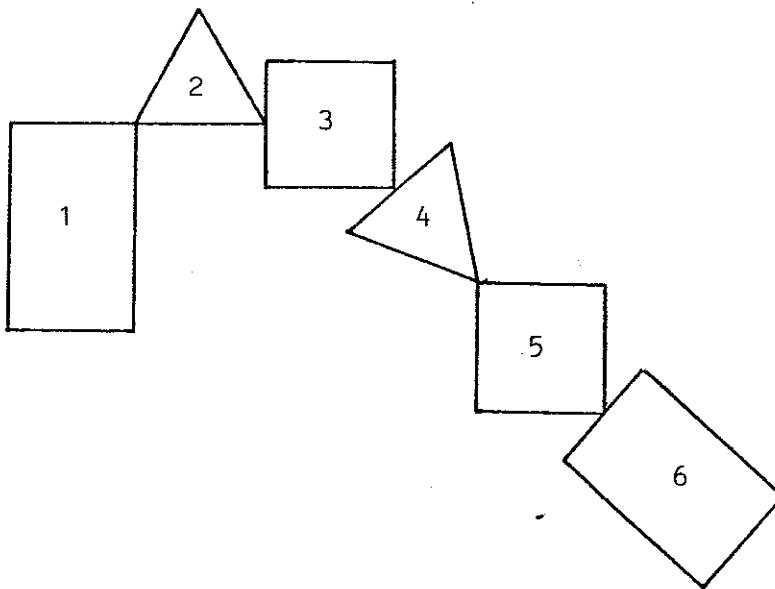
1	2	3	4	5
not at all	a little	some real	very	don't
frustrated	frustrated	frustration	frustrated	know

TWO-WAY COMMUNICATION

SENDER

Directions for sender:

1. Be sure that none of the receivers sees the overall design below.
2. Sit back-to-back with your receivers, who will sit in a semi-circle. Speak only loudly enough for your own group to hear.
3. When you are ready to start, describe the items below so that your receivers can duplicate them on their own papers.
4. Your receivers may interrupt your directions with questions and/or comments at any time during this process.
5. When you are through, take several minutes to record as follows your degree of satisfaction with the activity just completed.



Two-Way Communication

1	2	3	4	5
very dissatisfied	rather dissatisfied	rather satisfied	very satisfied	don't know

What factors caused the reaction you circled above?

TWO-WAY COMMUNICATION

Directions for receivers:

1. All receivers are to sit in a semi-circle back-to-back to your sender.
2. Your task is to reproduce on this paper whatever your sender instructs you to.
3. You may interrupt your sender's directions with question and/or comments at any time during this process.
4. It is best to do your own work. Your neighbour's understanding of his task may be wrong.
5. When your sender has finished, answer the two items below.

A. How many of the items do you think you completed accurately?
Circle the appropriate response 1 2 3 4 5 6

B. If you felt any frustrations during the exercise, circle the number below which best describes your feelings.

1	2	3	4	5
not at all	a little	some real	very	don't
frustrated	frustrated	frustration	frustrated	know

APPENDIX 9

ACTIVE LISTENING WORKSHEET

Active Listening Worksheet

Listed below are situations which require active listening skills. Read the problem and then write down an appropriate active listening response.

SOME HELPFUL PHRASES MIGHT BE . . .

You are feeling . . . From what I'm hearing it seems you feel . . .
 So you are saying . . . Let me see if I understand correctly . . .
 You are really . . . It sounds like you are feeling . . .

The problem . . .	You might say . . .
1. John voices uncertainty about staying with his present vocation.	
2. Jenny is upset over problems she is having with the children.	
3. Tony expresses concern over financial problems.	
4. Helen complains that she can't keep up the house and work outside the home.	

APPENDIX 10

I LOVE YOU . . . ACTIVITY

I LOVE YOU...

because you do . . .

because of the way you look . . .

because you are . . .

APPENDIX 11

LEVELS OF COMMUNICATION TRANSPARENCY

LEVELS OF COMMUNICATION.

Level	1	_____
		(_____)
	2	_____
		(_____)
	3	_____
		(_____)
	4	_____
		(_____)
	5	_____
		(_____)

Peak communication (intimacy)

I am . . .

My feelings and emotions

I feel . . .

My ideas and judgments

I think . . .

Reporting facts about others

I know . . .

Cliche conversation

Hi. Bye.

APPENDIX 12

EXERCISE IN LISTENING FOR FEELINGS

pride	fear	guilt	hurt
resentment	gratitude	frustration	happiness
discouragement	unloved	inadequacy	appreciation
boredom	unsure	anger	loneliness

anger, hurt

1. I'm so glad I'm married to you.
2. I think I understand, but what if I do it wrong? I have a knack for doing the wrong thing at the right time.
3. Why can't I buy it? I have as much right to buy something new as you do!
4. I get so behind in my work. I can never get it all done. What will I do?
5. This was the longest day in history. I didn't have anything to do.
6. Hank wants to move to a new house across town but I don't want to move.
7. Thank you. That was a very thoughtful thing for you to do for me.
8. Sometimes I feel that no one cares about me.
9. I don't know what to do. Should I go back to college or get a part-time job?
10. I shouldn't have said that. It was the wrong thing to say.
11. Do you like my new outfit, honey? I made it myself.
12. Trying to get to the doctor these days is as difficult as getting an appointment with the prime minister.

APPENDIX 13

LISTENING EXERCISES

- A BIG DAY
- ANOTHER BIG DAY

THE BIG DAY

Frank and Carol Johnson staggered out of bed at 5:40 A.M. It was the long awaited day, July 14, when the family would start it's anual 12 day vacation.

They got dressed. Frank went into the kitchen while Carol got the two children, Mike, age 11 and Debbie, age 8, out of bed. Mike was the first one dressed. He came down in 15 minutes. Debbie followed along five minutes later.

By this time Frank and Carol had gulped down a cup of coffee and a couple of slices of toast. Carol drank a glass of grapefruit juice and was on her second cup of coffee.

They had packed the night before so they were ready to go. The children were not hungry and were anxious to get started so Frank had another quick cup of coffee. They all hopped in the car and pulled out of the driveway at 6:45 A.M.

"Right on schedule," Frank said. "Our reservations for tonight are 480 miles away." After driving for an hour and a half the children said they were hungry. Frank spotted a roadside restaurant, the "Cosy Kitchen," so they pulled in for breakfast.

The children had orange juice, milk and pancakes. Frank and Carol had eggs and bacon. Breakfast took 35 minutes. Then they were back on the road again.

Carol had brought comic books along so the children could read those for a couple of hours. Then they started amusing themselves by arguing with each other.

Frank broke the monotony by stopping for hamburgers at 1:30. Everybody got along fine for the next two hours until one of the comic books got torn. Then there was sheer bedlam for the next few hours with Carol playing referee.

They finally pulled into their motel, haggard and worn, ten hours and twenty minutes after they had left the driveway. The annual family vacation of fun and relaxation had officially begun.

LISTENINGUNDERLINE THE CORRECT ANSWERS

1. The last name of the family was: (a) Olson (b) Peterson
(c) Johnson (d) Anderson
2. Frank and Carol got out of bed at: (a) 5:20 (b) 5:40
(c) 5:30 (d) 5:50
3. The vacation started on: (a) July 4 (b) July 14
(c) July 20 (d) July 10
4. The boy's name was: (a) Mike (b) Peter (c) Mickey (d) Mat
5. His age was: (a) 8 (b) 12 (c) 10 (d) 11
6. The girl's name was: (a) Cindy (b) Peggy (c) Debby (d) Cathy
7. Her age was: (a) 7 (b) 11 (c) 8 (d) 9
8. The time it took the boy to get dressed and come downstairs was:
(a) 5 mins (b) 10 mins (c) 15 mins (d) 20 mins
9. Before they left Frank had: (a) 2 cups of coffee and toast
(b) orange juice and coffee (c) only 1 cup of coffee
(d) only 2 cups of coffee
10. Before they left Carol had: (a) orange juice and coffee
(b) grape juice and coffee (c) toast and coffee
(d) grapefruit juice and coffee
11. The length of the vacation was to be: (a) 10 days (b) 12 days
(c) 2 weeks (d) 16 days
12. They left the driveway at: (a) 6:45 (b) 7:00
(c) 6:30 (d) 6:20
13. The distance they had to drive the first day was: (a) 420 miles
(b) 480 miles (c) 460 Miles (d) 440 miles
14. They stopped for breakfast after driving : (a) 1 hour (b) one
and a half hours (c) 45 minutes (d) one and a quarter hours
15. The name of the restaurant where they had breakfast was:
(a) Country Kitchen (b) Village Kitchen (c) Nome Style kitchen
(d) Cozy Kitchen
16. For breakfast they ate: (a) cereal (b) pancakes
(b) eggs (d) fresh fruit
17. For breakfast Frank and Carol ate: (a) cereal (b) pancakes
(c) eggs (d) french toast
18. The amount of time spent for breakfast was: (a) 25 minutes
(b) a half hour (c) 35 minutes (d) 45 minutes
19. In the car the children ate: (a) snacks (b) fresh fruit
(b) candy (d) was not mentioned
20. Frank stopped for hamburgers at: (a) 12:30 (b) 1:30
(c) 1:00 (c) 1:15

THE BIG DAYAnswers

1. (c) Johnson
2. (b) 5:40
3. (b) July 14
4. (a) Mike
5. (d) 11
6. (c) Debby
7. (c) 8
8. (c) 15 minutes
9. (a) 2 cups of coffee and toast
10. (d) grapefruit juice and coffee
11. (b) 12 days
12. (a) 6:45
13. (b) 480 miles
14. (b) $1\frac{1}{2}$ hours
15. (d) Cozy Kitchen
16. (b) pancakes
17. (c) eggs
18. (c) 35 minutes
19. (d) was not mentioned
20. (b) 1:30

"ANOTHER BIG DAY"

Jack and Jean Anderson tumbled out of bed at 5:45 A.M. The big day of the year, August 10, had arrived when the family would start its annual two week vacation.

Jack, filled with vim and vigour, went out and jogged in the morning sunshine for a mile, came in the house, showered and shaved, and was ready to go.

During this time Jean had gotten the children, Peter, aged 10 and Peggy, aged 12, out of bed.

Jean had some orange juice and a cup of instant coffee and they were ready to hit the road. All except Peter. He was the slow poke and it took him 20 minutes to get ready. But they finally all piled in the family car and hit the road at exactly 7:00 A.M.

"Right on the button," said Jack. "I wanted to get started early because we have 475 miles to go today."

It took only an hour for the children to begin arguing over a puzzle book that Jean had brought.

So Jack immediately pulled into a small roadside restaurant called Come-ON-In. The children had fruit juice and pancakes. Jack had french toast, sausages and melon: Jean had scrambled eggs.

It took a half hour for breakfast and they were back driving again.

The food settled the children's stomachs, but not their dispositions. Within a couple of hours they were punching, poking, and arguing.

"Can't you children communicate any other way?" asked Jean, who did her best to settle the disputes.

Jack finally stop at a public park at 2:00 P.M., to let the children run off some steam, get a bag of hamburgers and have a picnic. Then they resumed their trip which, by the end of the day, was something of an exercise in restraint for the parents to retain their composure with the bedlam in the back seat.

"Nothing like togetherness to fill the heart with joy," thought Jack as he pulled into the motel eleven hours after leaving the driveway in the morning.

IMPROVEMENT IN LISTENINGUNDERLINE THE CORRECT ANSWERS

1. The last name of the family was (a) Olsen (b) Peterson
(c) Johnson (d) Anderson
2. Jack and Jean got out of bed at (a) 5:15 (b) 5:30
(c) 5:45 (d) 5:55
3. The vacation started on (a) August 1 (b) August 8
(c) August 6 (d) August 10
4. It was to last for (a) 1 week (b) 10 days
(c) 2 weeks (d) 3 weeks
5. Jack jogged for (a) half-mile (b) one mile
(c) $1\frac{1}{4}$ miles (d) two miles
6. The boy's name was (a) Paul (b) David (c) Peter (d) Phillip
7. His age was (a) 10 (b) 9 (c) 12 (d) 11
8. The girl's name was (a) Cindy (b) Dorothy (c) Cathy (d) Peggy
9. Her age was (a) 11 (b) 12 (c) 10 (d) 9
10. Before leaving Jean had (a) 2 cups of coffee (b) grape juice
(c) Toast and coffee (d) orange juice and a cup of coffee
11. To get ready it took the boy (a) 10 minutes (b) 15 minutes
(c) 20 minutes (d) 25 minutes
12. They started driving at (a) 7:00 (b) 7:15 (c) 6:45 (d) 6:30
13. The distance they had to drive during the day was (a) 500 miles
(b) 475 miles (c) 450 miles (d) 460 miles
14. The children started arguing over (a) comic book (b) was not
mentioned (c) puzzle book (d) who punched first
15. The name of the restaurant was (a) Do-Drop-In (b) Good-Road-In
(c) Come-On-In (d) Home-Cooking-In
16. For breakfast the children ate (a) fruit juice and pancakes
(b) cereal (c) scrambled eggs (d) french toast
17. Jack ate (a) fruit juice and pancakes (b) cereal
(c) scrambled eggs (d) french toast
18. Jean ate (a) fruit juice and pancakes (b) cereal
(c) scrambled eggs (d) french toast
19. The time it took for breakfast was (a) 25 minutes
(b) 40 minutes (c) 35 minutes (d) 30 minutes
20. So the children could get out of the car and unwind, Jack
stopped at (a) a restaurant (b) a public park (c) a zoo
(d) along the road.

"ANOTHER BIG DAY"ANSWERS

1. (d) Anderson
2. (c) 5:45
3. (d) August 10
4. (c) two weeks
5. (b) one mile
6. (c) Peter
7. (a) 10
8. (d) Peggy
9. (b) 12
10. (d) orange juice
11. (c) 20 minutes
12. (a) 7:00 A.M.
13. (b) 475 miles
14. (c) a puzzle book
15. (c) Come-On-In
16. (a) fruit juice and pancakes
17. (d) french toast
18. (c) scrambled eggs
19. (d) 30 minutes
20. (b) a public park

APPENDIX 14

EXERCISE IN ACTIVE LISTENING

Exercise in Active Listening.

Active listening is a skill which responds to the "feelings" in verbal messages rather than the "facts." Below are several typical home situations to which replies have been formed. Circle the replies you sense most closely respond to the implied feeling.

1. HUSBAND AT SUPPER TABLE SAYS: GUESS WHAT HAPPENED ON THE WAY TO WORK THIS MORNING? I GOT CAUGHT IN A SPEED TRAP AND GOT A TICKET.
 - a. *I hope that teaches you a lesson.*
 - b. *Oh, not again! When will you ever learn to slow down.*
 - c. *You are going to have to moonlight in order to support your habit.*
 - d. *It sounds like you are really upset over getting another ticket.*
 - e. *Where did it happen this time?*
2. YOUNG WIFE AFTER A WEEK HOME WITH THE CHILDREN SAYS: I'M SO TIRED OF THIS HOUSE. IT'S TOO SMALL. I WANT A HOUSE WITH A FAMILY ROOM.
 - a. *You just feel that way now because you've been cooped up all week.*
 - b. *You shouldn't talk like that in front of the kids.*
 - c. *From what I'm hearing it sounds like you have had it with the house and kids this week.*
 - d. *Why don't we sit down right now and begin planning the addition of a family room?*
 - e. *I like our house just the way it is.*
3. HUSBAND AFTER A HARD DAYS WORK SAYS: WHAT A DAY! I WAS OUT ON CALLS ALMOST ALL DAY AND WHEN I FINALLY GOT BACK THERE WAS A NOTE ON MY DESK FROM FANTEL WANTING TO KNOW ABOUT THE PATTEN ACCOUNT. HE IS ALWAYS CHECKING UP ON ME.
 - a. *Calm down. Fantel isn't all that bad.*
 - b. *A rough day, huh? Tell me about it.*
 - c. *If you are going to succeed at your job you'll have to put up with a lot more Fantels.*
 - d. *Have you done something to Fantel to make him keep after you?*
 - e. *Don't worry. Everything will be back to normal tomorrow.*
4. THE CHILDREN HAVE BEEN HASSLING ALICE ALL DAY AND SHE HAS SCREAMED TO NO AVAIL. HERB GETS HOME AND PLUNKS HIMSELF IN HIS FAVOURITE CHAIR TO WATCH THE SIX O'CLOCK NEWS WHEN ALICE SCREAMS: HERB, WHY CAN'T YOU HELP WITH THESE KIDS? THEY ARE DRIVING ME CRAZY!
 - a. *Alice, the kids are your job. I have my own.*
 - b. *Calm down, Sweetie. Kids will be kids, you know.*
 - c. *The kids aren't that bad, Alice, but I'll get them out of your hair.*
 - d. *You need a good rest and then you'll be yourself again.*
 - e. *You've had it with the kids today, huh?*

APPENDIX 15

EXERCISE IN "I - MESSAGES"

Exercise in 'I-messages'

The following exercise is designed to help you practice the skill of sending "I-messages" rather than "you-messages." Read the situation on the left, and the suggested "you-message" in the middle and then write your own "I-message" to the right. Compare results with your mate.

SITUATION	INSTEAD OF SAYING . . .	SAY . . .
1. Wife picks up husband's clothes from bathroom after his shower.	You are worse than one of the kids the way you leave your clothes lying around.	
2. Wife keeps husband waiting one hour longer than he had planned.	<i>You're late again. You are going to be late for your own funeral!</i>	
3. Your partner criticizes you in front of your friend.	If you ever talk like that again in front of my friend, I'll...	
4. Your partner forgets to pick up groceries on the way home as was promised.	<i>You never remember to do anything you are asked to do.</i>	
5. Your partner rolls over and suggests you both sleep in rather than attend church.	You never want to go any place anymore. What will the kids think if we don't go?	
6. Your partner contradicts your discipline of the children in front of them.	<i>You never support any decision I make. You are always against me.</i>	
7. Your partner turns on the T.V. in the bedroom just as you plan to go to sleep.	You make me so mad. Every time I want to sleep, you turn on the idiot box. Turn it off!	

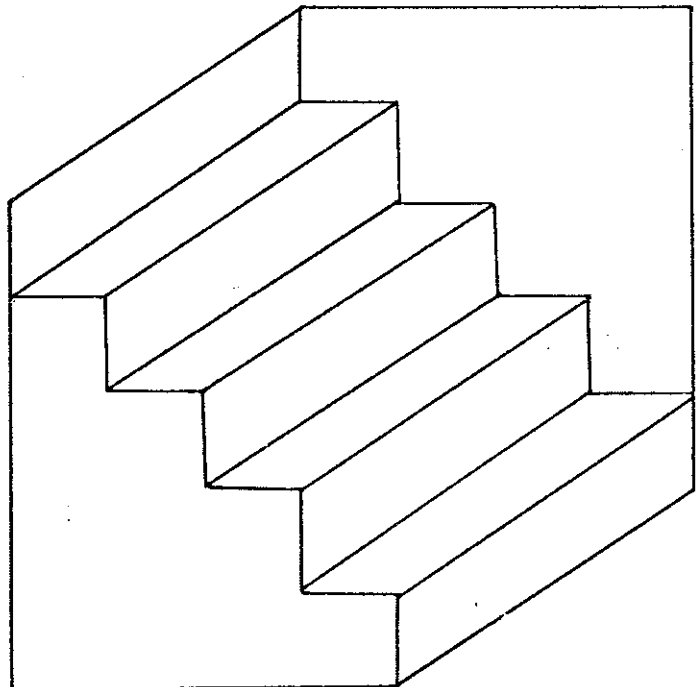
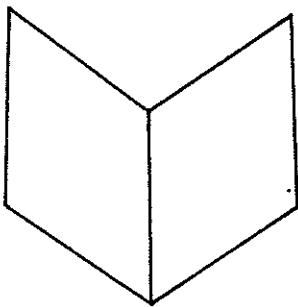
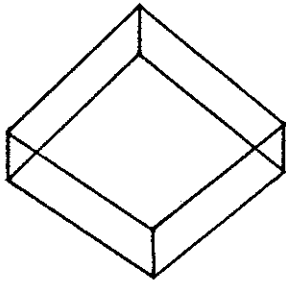
APPENDIX 16
REASONS FOR CONFLICT
TRANSPARENCY

REASONS for CONFLICT

a _____

b _____

c _____



PERSONALITY

PRIORITY

PERCEPTION

APPENDIX 17
HOW TO RESOLVE CONFLICT
TRANSPARENCY

How to Resolve a Conflict

Step 1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

Repeat _____

WAIT for a suitable time

DEFINE the problem

Make a list of OPTIONS

Select a TENTATIVE solution

Discuss ways to IMPLEMENT

Set a TRIAL period

EVALUATE the solution

steps 3-7 until conflict resolved

APPENDIX 18

INVENTORY OF MARITAL CONFLICT

INVENTORY OF MARITAL CONFLICT

Husband

Item No.	(A) Who is primarily responsible for the problem?		(B)			
	TICK ONE		TICK ONE			
	Husband	Wife	YES	NO		
1					Should Bob ask Frank to 'phone before visiting?	
2					Is Cora being reasonable in refusing to discuss their sexual problems?	
3					Should Don be able to relax this way before dinner?	
4					Is it reasonable for Peter to question the necessity of Nina's purchase?	
5					Is Elaine justified in accusing Mark of being an inadequate provider?	
6					Should Jack be permitted to talk to another woman at a party without Colleen becoming upset?	
7					Is Phil justified in worrying about starting counseling without being able to afford it?	
8					Should Susan be reading a magazine when her household duties are not completed and dinner is not prepared?	
9					Should Mary make a greater effort to be ready on time?	
10					Should Linda thoroughly carry out her responsibilities once she has accepted them?	

INVENTORY OF MARITAL CONFLICT

Case Descriptions

Husband

1. Bob and Frank are good friends. Janis, Bob's wife, likes Frank but is becoming increasingly annoyed with his unannounced and excessively long visits to their apartment, especially at mealtimes. She has suggested to Bob that he ask Frank to please phone before visiting, but her husband feels this would be insulting to his friend. Janis suggests that she might ask Frank to please phone before visiting, but this only makes her husband angry. After accusing his wife of interfering with his friendship, he refuses to discuss the matter further.
2. Cora doesn't really enjoy sexual relations. When she was first married she would avoid love-making by telling her husband that it was painful. More recently she has pretended to be tired when her husband has approached her. Now she has resorted to retiring earlier than her husband. Cora believes sex is an unpleasant subject that one does not discuss unless absolutely necessary, and she becomes furious when Jack insists they should talk about this problem.
3. When Don finally gets home from work he takes off his jacket, tie, and shoes, and makes himself comfortable with a can of beer. After dinner Don has a little more energy, so he goes back and puts away the various articles of clothing he has taken off. One day Francine tells Don he is sloppy and lazy and demands that he not leave clothes lying around, even for a short period of time. Two days later, Don forgets to do as his wife has demanded, and she angrily repeats her complaint. An argument develops.
4. Nina has been looking for a pair of shoes to wear with her favorite dress. Upon finding a pair of shoes on sale, Nina just cannot resist and purchases them. Later that evening she shows her new purchase to Peter. He remembers that she already has many pairs of shoes and asks about the necessity of such a purchase at this time. Nina becomes outraged and accuses him of being cheap and inconsiderate.
5. Mark and Elaine have both been working since their marriage in order to live at a level which they feel to be comfortable. Occasionally, Elaine becomes depressed because she wants to have a child but knows that on Mark's salary alone this would be extremely difficult. Elaine's emotions get the best of her and she accuses Mark of not being aggressive enough, implying that he is an inadequate provider. Mark was advised not to go to college because of scholastic difficulties and has done well as could reasonably be expected, but his wife continually compares him unfavorably to his college-educated friends.. Mark's self-esteem is injured and an argument begins.
6. A conflict has arisen between Jack and Colleen following a party with friends. During the party, Jack talked to another woman, resulting in his wife becoming very angry. Following the party, Colleen angrily accuses Jack of intentionally ignoring her for the entire evening and becomes argumentative.

Husband (cont.)

7. Betty and Phil have been having marital difficulties for the past year. One of the problems has been Betty's extravagance. Now Betty insists on immediately seeking costly professional counseling. Phil points out that there simply is no money to pay for such an expensive venture until they can cut down their expenses some place else. Betty will not hear of waiting until money is available, and many arguments arise in the weeks to come.
8. Jim routinely arrives home from work at 5:00 PM and enjoys his dinner soon after his arrival. Susan has been a full-time housewife since the birth of their first child one year ago but still leaves her domestic chores undone. Jim has asked Susan if she would have the house clean and dinner prepared when he returns home. Upon arriving home, Jim again finds the ironing board with a pile of clothes in the living room, a dining table that has not been set, and his wife sitting on the sofa reading a magazine. Upon viewing the situation Jim appears discouraged, whereupon Susan accuses him of always finding fault with her and angrily storms into the kitchen.
9. It's Friday evening and the Carter family have a dinner engagement, which had been made the previous week. Frank comes home a half hour early so he can be sure to be ready on time. He showers, shaves and is dressed and ready to leave on time. But when it is time to go, Mary is still in the bathroom combing her hair and putting on makeup. Since Mary almost always makes them late this way, Frank becomes upset. Mary retorts that she isn't very concerned about being late since they always get where they are going sooner or later.
10. Linda and Steve plan to take a weekend trip by car. While Linda is driving Steve to work on Friday morning, Steve hears a "pinging" noise and realizes that the spark plugs should be changed along with other minor adjustments. Since they plan to leave Friday evening and Steve has to work, he has to ask his wife to take the car to the garage. Linda complains about the other preparations she says she has to make for them and their two children but says she will have time to take the car to the garage, and agrees to do so. Later on the trip, Steve hears the "pinging" noise and realizes the spark plugs have not be changed. It turns out that Linda took the car to the garage but did not bother to mention the spark plugs. Linda says that if Steve doesn't like the way she does things he can do them himself. Steve points out that he was unable to take the car to the garage and that when she agrees to do something she should do it.

INVENTORY OF MARITAL CONFLICT

Wife

Item No.	(A) Who is primarily responsible for the problem?		(B)			
	TICK ONE		TICK ONE			
	Husband	Wife	YES	NO		
1					Should Bob ask Frank to 'phone before visiting?	
2					Is Cora being reasonable in refusing to discuss their sexual problems?	
3					Should Don be more considerate of Francine by not scattering his clothes around?	
4					Should Peter try to understand Nina's well-planned purchase of these particular shoes?	
5					Is Elaine justified in accusing Mark of being an inadequate provider?	
6					Should Jack be more attentive to his wife at parties?	
7					Is Betty justified in feeling that their marriage is more important than any financial considerations?	
8					Should Susan be reading a magazine when her household duties are not completed and dinner is not prepared?	
9					Should John have a greater understanding of why she is late?	
10					Is Steve being unreasonable in blaming his wife for the work not getting done?	

INVENTORY OF MARITAL CONFLICT

Case Descriptions

Wife

1. Bob and Frank are good friends. Janis, Bob's wife, likes Frank but is becoming increasingly annoyed with his unannounced and excessively long visits to their apartment, especially at mealtimes. She has suggested to Bob that he ask Frank to please phone before visiting, but her husband feels this would be insulting to his friend. Janis suggests that she might ask Frank to please phone before visiting, but this only makes her husband angry. After accusing his wife of interfering with his friendship, he refuses to discuss the matter further.
2. Cora doesn't really enjoy sexual relations. When she was first married she would avoid love-making by telling her husband that it was painful. More recently she has pretended to be tired when her husband has approached her. Now she has resorted to retiring earlier than her husband. Cora believes sex is an unpleasant subject that one does not discuss unless absolutely necessary, and she becomes furious when Jack insists they should talk about this problem.
3. When Don finally gets home from work he immediately sits down and makes himself comfortable with a can of beer and scatters his jacket, tie and shoes on the furniture and/or floor, where they stay until some time after dinner. After putting up with this sloppiness for a while, Francine asks Don to stop tossing his clothes around the apartment, even if he does eventually pick them up. Two days later, Don repeats his usual performance as if Francine had said nothing. When she mentions it again, an argument develops.
4. Nina has been shopping around carefully for some time to find a pair of shoes she can afford that will go with her favorite dress. She finally finds a satisfactory pair of shoes and is happy to discover that they are on sale. She purchases the shoes and takes them home to show her husband, Peter. He does not care whether or not the shoes are satisfactory. He doubts that they are necessary at all and fails to understand their importance to her or how much trouble she has gone to in order to save money.
5. Mark and Elaine have both been working since their marriage in order to live at a level which they feel to be comfortable. Occasionally, Elaine becomes depressed because she wants to have a child but knows that on Mark's salary alone this would be extremely difficult. Elaine's emotions get the best of her and she accuses Mark of not being aggressive enough, implying that he is an inadequate provider. Mark was advised not to go to college because of scholastic difficulties and has done well as could reasonably be expected, but his wife continually compares him unfavorably to his college-educated friends. Mark's self-esteem is injured and an argument begins.
6. A conflict has arisen between Jack and Colleen following a party with friends. During the party, Jack becomes involved with another woman and ignores his wife. Colleen feels hurt and attempts to discuss her feelings of being neglected but feels like she is not understood.

Wife (cont.)

7. Betty and Phil have been having marital difficulties for the past year. Betty is no longer reassured by having her husband minimize her unhappiness and wants to seek professional counseling. Phil, on the other hand, insists on holding off indefinitely before spending money on counseling. He says she is far too extravagant. In the weeks to come, many arguments arise because of their differing opinions.
8. Jim routinely arrives home from work at 5:00 PM and enjoys his dinner soon after his arrival. Susan has been a full-time housewife since the birth of their first child one year ago but still leaves her domestic chores undone. Jim has asked Susan if she would have the house clean and dinner prepared when he returns home. Upon arriving home, Jim again finds the ironing board with a pile of clothes in the living room, a dining table that has not been set, and his wife sitting on the sofa reading a magazine. Upon viewing the situation Jim appears discouraged, whereupon Susan accuses him of always finding fault with her and angrily storms into the kitchen.
9. It's Friday evening and the Carter family have a dinner engagement, which had been made the previous week. Frank surprises his wife by getting home from work a half hour early and uses the bathroom continuously until it is almost time to leave. Since it takes Mary more than the few minutes Frank has left her to wash, comb her hair, and put on her makeup, it becomes obvious that they will be late for their appointment. Frank raises his voice and accuses her of always making them late. Mary tries to calm Frank down by saying that being a little late is not all that serious, but Frank just becomes more enraged and an argument develops.
10. Linda and Steve plan to take a weekend trip by car. While Linda is driving Steve to work on Friday morning, Steve decides that the spark plugs need changing and that other minor adjustments should be made. He tells his wife to get the work done in time for them to leave that evening. Linda also has all the other preparations to manage for them and their two children but she manages to get the car to the garage and asks for a tuneup. On the trip, Steve hears a "pinging" noise, discovers that the spark plugs are the same ones he had been using, and blames his wife for the spark plugs not being changed. Linda feels that if he is going to be so picky about how things are going to be done, he should assume some responsibility for doing them himself. Steve tells her he was too busy.

INVENTORY OF MARITAL CONFLICT

Joint Discussion

INSTRUCTIONS: It is very important that for EACH case you decide which spouse, either the husband or the wife, is primarily responsible for the problem. You should make ONE response for both PART A and PART B. DO NOT LEAVE ANY QUESTIONS UNANSWERED. Complete each case before going on to the next item.			
CASE	PART A		PART B
	Who is primarily responsible for the problem?		Which of the following would be a better way to resolve the conflict?
	Tick One		
	Husband	Wife	
			Tick Only One
1. Conflict over frequent visits by husband's friend and wife's annoyance.			☐ Should Bob ask Frank to phone before visiting? OR ☐ Should Janis stop interfering in her husband's friendship.
2. Conflict regarding satisfaction during sexual relations.			☐ Is Cora being reasonable in refusing to discuss the problem of sex? OR ☐ Is Jack justified in suggesting they discuss the problem of sex?
3. Conflict concerning husband's distributing his shirt, tie, jacket and shoes around the apartment when he gets home from work.			☐ Should Don be able to relax this way before dinner? OR ☐ Should Don be more considerate of Francine by not scattering his clothes around?
4. Conflict about wife's purchase of a pair of shoes to wear with a new dress.			☐ Is it reasonable for Peter to question the necessity of Nina's purchase? OR ☐ Should Peter try to understand Nina's well-planned purchase of these particular shoes?
5. Conflict between Mark and Elaine stemming from their desire to have a child but recognizing the financial burden.			☐ Is Elaine justified in accusing Mark of being an inadequate provider? OR ☐ Should Elaine be more understanding concerning Mark's ability and achievements?

Joint Discussion (cont.)

CASE	PART A		PART B	
	Who is primarily responsible for the problem?			
	TICK ONE			
	Husband	Wife		
6. Conflict caused by wife feeling ignored by husband while at a party.			☐ Should Jack be permitted to talk to another woman at a party without Colleen becoming upset? OR ☐ Should Jack be more attentive to his wife at parties?	
7. Conflict over when to seek professional help for the marital difficulties between Betty and Phil.			☐ Is Phil justified in worrying about starting counseling without being able to afford it? OR ☐ Is Betty justified in feeling that their marriage is more important than any financial considerations?	
8. Conflict concerning wife's inability to have house clean and dinner ready upon husband's arrival.			☐ Should Susan be reading a magazine when her household duties are not completed and dinner is not prepared? OR ☐ Should Susan try to be a better housekeeper?	
9. Conflict over wife's lateness for dinner engagements.			☐ Should Mary make a greater effort to be ready on time? OR ☐ Should John have a greater understanding of why she is late?	
10. Conflict over car breakdown while taking a short weekend trip.			☐ Should Linda thoroughly carry out her responsibilities once she has accepted them? OR ☐ Is Steve being unreasonable in blaming his wife for the work not getting done?	

APPENDIX 19
MARRIAGE WISH LIST

MARRIAGE WISH LIST

I wish we could . . .

I wish we didn't . . .

APPENDIX 20
EVALUATION OF WORKSHOP

Evaluation of Workshop

What feelings did you have about coming to the workshop? (tick)

- ☐ Apprehensive
- ☐ Excited
- ☐ Glad of the opportunity
- ☐ Pleased someone had taken an interest
- ☐ Inquisitive
- ☐ Threatened
- ☐ Others _____
- _____
- _____

Tick which activities you thought were useful.

- ☐ Joint discussion on interfaith marriages
- ☐ Discussion by groups on interfaith marriages
- ☐ Information and statistics on interfaith marriages
- ☐ Nature of communication
- ☐ Nonverbal communication
- ☐ One way communication exercise
- ☐ I love you because . . . exercise
- ☐ Levels of communication
- ☐ Listening for feelings
- ☐ Active listening skills
- ☐ "I" messages
- ☐ Reasons for conflict
- ☐ How to resolve conflict
- ☐ Philosophy of SDA belief and lifestyle
- ☐ Personality profile

Place a cross (X) alongside activities that should be deleted.

Comment on the usefulness of and your reactions to the workshop.

Other Comments.

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