



BEGINNINGS

A Pre-Marital Counselling Resource for Pastors

INTRODUCTION

Marriage was instituted by God from the very beginning of human history. It was designed to meet man's physical, emotional, social and spiritual needs. It still stands today at the very core of human society; at the very heart of family life. Undeniably the strength of any family or society depends very heavily on the strength and stability of the marriage relationship.

This resource package is designed to help pastors to prepare couples for marriage and assist them in the development of their relationship as they seek to grow a healthy, stable marriage. The material contained in this package is not designed to be a definitive statement on pre-marital counselling but merely to provide pastoral counsellors with a resource that will enable them to formulate their own approach to the process and content of pre-marital counselling.

Pastors need to develop an approach to preparing couples for marriage because many couples within the church look to them for help as they prepare and plan for their wedding ceremony. However, most couples who do approach their pastor, have already made a commitment to their relationship. The process of bonding which binds a man and woman together in the unique relationship called marriage, has already begun to take place.

This suggests that the purpose of pre-marital counselling should be to help a couple examine the strengths and weaknesses of their relationship and to clarify their expectations for marriage. We believe that it is critical, therefore, that any pre-marital counselling program should seek not just to educate by lecturing or informing, but to allow the couple an opportunity to examine through the interactional process, the attitudes, behaviours and skills they will bring to their marriage relationship. It is also essential that the pastor demonstrate his care and competence by providing a setting and climate for counselling in which the couple feels free to explore their own unique experiences and to evaluate their own potential for growth and happiness.

This resource material is divided into six sections which highlight the areas that we believe are the salient issues involved in providing a meaningful counselling program. The material is presented in loose-leaf A4 format so that, as you design your own approach, you can add relevant materials that assist you in the process of preparing couples for marriage.

"a package designed to help pastors prepare couples for marriage"

Bryan Craig
Revised, 2002

EDITOR'S NOTE

The material contained in this resource package has been designed specifically for use by pastors, lay counsellors and anyone who provides premarital counselling as a ministry to couples.

Knowing how to use this material is, in my belief, absolutely vital to the success of the premarital process with the couple.

I believe that the most successful way to minister to couples as they prepare for marriage is to ***involve them in an interactive process*** that enables them to explore and develop together, fresh insights into the forces that mold and shape their relationship. Through this interactive process, there is a much greater chance that they will understand and integrate the ideas and insights that they develop about their present relationship, as they have opportunity to dialogue and reflect on the meaning of those issues that are raised by the counsellor.

Lecturing the couple and providing them with ***information only***, will not have anywhere near the same value or effect. It is only as they talk about their strengths and their differences with each other, that they will begin to discover and affirm the power of the emotional connections that they have developed, or the lack of intimacy and understanding that currently exists between them.

If, therefore, you understand and follow the processes outlined in the early pages of this manual, I have no question that you will find the "counselling process" ***a meaningful and fulfilling ministry experience*** for both the couple and yourself.

Bryan Craig
May 2002

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GOALS FOR PRE-MARITAL COUNSELLING

FINALISE THE WEDDING CEREMONY ARRANGEMENTS

The pastor needs to see that all the legal requirements for the wedding ceremony are fulfilled and that all arrangements are made in harmony with the couples desires and the church's expectations. Pastors need to be flexible in their approach to the wedding service as many couples today seek to "individualize" their own ceremony.

OVERCOME ANXIETIES AND INHIBITIONS

Counselling can help a couple to overcome their inhibitions and fears and reduce their anxieties about the commitments of marriage. Helping a couple to closely examine their relationship and verbalize their concerns about specific areas that they had not or could not talk about before, is one of the underlying and perhaps most important roles of pre-marital counselling.

CLARIFYING EXPECTATIONS AND ROLES

Another vital aspect of pre-marital counselling is the need for the couple to clarify and correct any misconceptions regarding themselves, their future partner and what they expect to get out of the marriage. The counselling process will enable each person to clarify their own thoughts, feelings, beliefs and fantasies and become more self-aware and able to accept the uniqueness of each others personality.

reduce
anxieties and
correct any
misconceptions

IMPROVE THE COUPLE'S COMMUNICATION PROCESS

Through unconditional acceptance and the building of an atmosphere of trust with the couple, the pastoral counsellor is able to lead the couple into a discovery of their own interactional style. This process may facilitate the correction of any faulty communication and enable the couple to learn the skills to be able to clearly communicate their separate identities more effectively. It will also allow couples to explore differences over lifestyle issues such as financial management, conflicts over sexuality and in-laws, work and leisure expectations, and rehearse effective ways of resolving their conflicts.

ANTICIPATE POSSIBLE FUTURE CONFLICTS

During the pre-marital counselling process observations will be made about particular patterns or dynamics in the relationship that may pose problems or areas of future conflict. This process is vital to helping a couple predict conflict and know how to interpret its value and mean-

ing. It can help to take the sting of surprise out of these conflicts as they emerge without destroying the relationship or placing it under unnecessary stress.

FACILITATE PERSONAL AND SPIRITUAL GROWTH

By seeking to explore all the dimensions of the Biblical concept of marriage and family, the pre-marital counselling process can build within a couple a sense of excitement, adventure, and anticipation of the manner in which their relationship will grow and develop. Seeking to realize their full potential in Christ the couple may choose to renew and deepen their commitment to nurture and care for each others growth.

THE MARRIAGE CELEBRANTS RESPONSIBILITIES

TO THE COMMONWEALTH GOVERNMENT

(New Zealand pastors are referred to Appendix A)

Registration All ordained Adventist ministers over the age of 21 who reside in Australia are nominated annually for registration as a Marriage Celebrant by the Conference Secretary. It is not the minister's prerogative to make this application as registration is contingent upon the conference's endorsement. The conference nominates ministers to act as celebrants and conduct marriage ceremonies in accordance with the rites of the SDA church. These ministers become registered in the state where they ordinarily reside and are issued with a registration number.

Registration as an authorized marriage celebrant entitles a minister to solemnize marriages anywhere in Australia (including Norfolk Island). However, a celebrant is not obliged to conduct any marriage service. He is at liberty to refuse to solemnize any marriage for any reason additional to those stated in the Marriage Act.

HANDBOOK FOR MARRIAGE CELEBRANT

It is mandatory that all ministers obtain and familiarize themselves with the Handbook of Marriage Celebrants provided by the Registrar of Births, Deaths and Marriages. A failure to comply with the details outlined in the Handbook relating to:

- Prohibited Relationships
- Marriageable Age (ie age of legal capacity to enter into a valid marriage)
- Consent to Marriage of Minors
- Requirements in all cases of written "Notice of Intended Marriage" forms
- Marriage Certificates

may result in the minister being fined or imprisoned.

NOTE: The minister is not at liberty to ignore, modify or vary any of the requirements of the Commonwealth Marriage Act and therefore needs to be acquainted with the requirements of all the above mentioned issues.

"The minister is not at liberty to ignore, modify or vary any of the requirements"

MARRIAGE FORMS AND REGISTERS

The following forms are available free to all authorised celebrants:

- Notice of Intended Marriage
- Consent to Marriage of Minor (Form A & B)
- Marriage Certificates for the Parties
- Registration Marriage Certificates
- “Marriage and You” (to be given to the parties)
- “Marriage Counselling and Pre-marital Education Approved Organizations” (to be given to the parties)

NOTICE OF INTENDED MARRIAGE (BLUE FORM)

This is the first legal form to be completed in writing by the couple, no more than six months and no less than one month and one day prior to the wedding date.

This Notice of Intended Marriage form must be:

- Signed by each party in the presence of an authorized celebrant or other nominated individual. (See form)
- Dated on the Day of Receipt by the celebrant. Note: It is illegal to back date the receipt of this form.
- Accompanied by an official Birth Certificate showing the date and place of the birth of both the bride and bridegroom (an official extract of an entry in the official register or an official passport is acceptable).

or

A statutory declaration made by each person, or a parent of the party, stating why it is impractical to obtain such a certificate or extract and stating to the best of the declarant's knowledge and belief, and as accurately as the declarant has been able to ascertain, when and where the party was born.

- Corrected only in the presence of an authorized celebrant and initialled by the party and the celebrant.
- Recognized as “Stale” if it is more than six months old.
- Examined carefully by the celebrant to ensure the following areas on the notice are not falsely stated:
 - Conjugal Status
 - Total period of residence if the party is born outside Australia

“completed in writing no more than six months and no less than one month prior to the wedding date”

- How the last marriage terminated
- Accompanied by “Consent” forms if one or both of the partners are minors. Where either party is under 18 years of age, the celebrant needs to be very careful that they:
 - Clearly understand the reasons and circumstances for the intended marriage
 - Are sure that all the additional legal papers and consent forms are properly completed and signed.

A marriage can be performed if one party requires and obtains a court order for permission to marry - but not if both parties require a court order.

- Accompanied by the official copy of the Divorce Decree Absolute or a Death Certificate (which the registered celebrant must see), that clearly indicates that the person seeking marriage is a divorced person or a widow or widower.

BROCHURES

- “Marriage & You” (Blue)
- “Marriage Counselling and Pre-marital Education Approved Organizations” (Yellow).

After receiving the Notice of Intended Marriage form, the celebrant is required to give both the parties a copy of the above two brochures. If one or both of the parties is not present at the time of receipt then the celebrant shall post a separate copy of each brochure to both of the parties.

“the celebrant is required to give both the parties a copy of the above two brochures”

DECLARATIONS AS TO CONJUGAL STATUS

Before the wedding is conducted each of the parties must make, in the presence of the proposed celebrant, a separate declaration (on the reverse side of the Registration Certificate of Marriage) indicating:

- Each party’s conjugal status
- Each party’s belief that there is no legal impediment to the marriage
- Such other matters as are prescribed.

THREE MARRIAGE CERTIFICATES

- One certificate is for the couple and is prepared by the celebrant. This is handed to the couple after the signing of the register and other certificates during the wedding

“The celebrant is required to prepare all three certificates prior to the wedding ceremony.”

ceremonies.

- The second certificate is an official certificate for registration purposes. This is the certificate taken from the celebrants book of certificates that has the declaration of the parties on the back of the form. NB. It should be detached from the butt, and, if possible completed by typewriter or printed as legibly as possible with a black ball point pen.
- The third official certificate is contained in the Church Register of Marriages (Red Book with certificate identical to the one that has the declarations on reverse side). This register is kept in the church vestry as the property of the local church. The registered minister should not carry this register with him each time he moves.

Note: If he solemnizes an SDA wedding in a church of another denomination, he should use the one housed in the building used for the ceremony.

The celebrant is required to prepare all three certificates prior to the wedding ceremony. At the wedding ceremony he shall be responsible for:

- Seeing that all three certificates are properly completed and signed as required by law.
- A marriage certificate is given to the couple.
- That his registration number is written on the two official certificates as required.

“He shall be responsible for forwarding the marriage certificate within 14 days to the Registrar”

After the wedding ceremony he shall be responsible for forwarding the marriage certificate with the statutory declarations on the reverse side, along with the Notice of Intended Marriage Form as soon as conveniently practicable and in any case within 14 days to the Registrar of Marriages in the state or territory in which the marriage was solemnized.

CONDUCTING THE MARRIAGE CEREMONY

Time: A marriage can be solemnized on any day, at any time and at any place (except Sabbath hours).

Witnesses: A marriage may not be solemnized unless there are present at least two persons who are, or appear to the person solemnizing the marriage to be, over the age of 18 years of age.

Form: All registered ministers shall conduct wedding ceremonies in harmony with the rites of the SDA church.

Legal Requirements: Registered ministers are not permitted to modify

or vary any of the requirements of the State. However, they are not bound by law to solemnize marriages which the church might deem contrary to its principles. (See B 1,2).

THE MINISTER'S RESPONSIBILITY TO THE CHURCH

As an SDA minister, only marriages which are accepted within the standards of the SDA church are to be performed. If there is a question concerning a proposed marriage, the minister is not to act independently as a marriage celebrant, making his own determinations as to whether the marriage can be performed. Advice and approval from administration must be received before proceeding with the wedding ceremony.

The church's operating policy on Marriage, Divorce and Re-marriage, spelt out in the current Church Manual (see pp. 191-198), is to be followed. With regard to some proposed marriages it may be necessary to consult with the conference president if the local church Board is undecided about the eligibility of any given marriage. The minister, upon advice from the President may be invited to submit the details of the case to the conference committee on Divorce and Re-marriage in order to obtain a ruling on the validity of the intended marriage.

When preparing the wedding certificates, the minister should also prepare a notice for the South Pacific Record. This should be mailed immediately after the wedding on the official record form. (see enclosed wedding notice form).

If a minister is requested to conduct a marriage in a church other than his own, he should first contact the minister in charge of that church to:

- Seek his approval to conduct the wedding ceremony in that church.
- Make sure that the eligibility of the proposed marriage is established if it involves one or both of his church members.
- Arrange pre-marital counselling for the couple if he cannot conduct it himself.

THE MINISTER'S RESPONSIBILITY TO THE COUPLE

Pre-marital counselling, consisting of approximately 12 hours of education and discussion, is the responsibility of the minister. If he cannot provide this service for the couple it is his duty to see that the couple receive counselling from some other qualified professional person. (The Division Family Ministries Committee is committed to seeing that ministers are trained to conduct pre-marital counselling. This can be

"only marriages which are accepted within the standards of the SDA church are to be performed"

"Pre-marital counselling, consisting of approximately 12 hours of education and discussion, is the responsibility of the minister."

achieved through seminars designed to provide accreditation and continuing education for ministry credit).

When geographic distance prevents a minister from conducting pre-marital counselling himself, then it is his responsibility to see that the couple are encouraged to seek it through a referral which he shall arrange for the couple, if they so desire, in the area where they reside.

The wedding plans formulated with the couple are to be designed to maintain the sacredness of the occasion and highlight the significance of their commitment to God and to each other.

The registered minister is to guarantee confidentiality in all his dealings with the couple especially in the process and provision of pre-marital counselling.

The registered minister is to exercise his conscience and professional judgment with regard to the couple's fitness for marriage.

"the minister is to guarantee confidentiality in all his dealings with the couple"

Both parties are to be encouraged to prepare a Will that will take effect upon their marriage. These Wills can be conveniently signed, when the wedding documents are signed, in the vestry immediately following the wedding service.

The minister is to maintain a pastoral interest in the couple after their marriage and recognize that they may need ministerial help in nurturing their Christian marriage. It is suggested in the outlined curriculum that a final session in the counselling program be a post-wedding interview conducted about six to nine months after the wedding to assess how the relationship is progressing.

NB Some marriage educators believe that the most effective method of preparing a couple for marriage is to provide 3 or 4 sessions before the wedding and 3 or 4 sessions after the wedding. The post-wedding sessions are often seen by the couple to be more helpful and relevant to them at a time when they are less distracted by wedding plans and are better able to appreciate and understand the process of adjustment that is needed, to make their marriage.

THE MINISTER AS A PRE-MARITAL COUNSELLOR

The minister has a number of advantages in his role as pre-marital counsellor:

- Most Seventh-day Adventist couples will come to him to request that he conduct their wedding in the church. This provides him with the opportunity and privilege of preparing them for the challenges of marriage.
- He will generally know the couple as individuals and be acquainted with their personal experience and problems.
- He is likely to be acquainted with the home and family background of the couple. Understanding something about their family dynamics will enable him to more readily understand “where they are coming from” and establish rapport with them.
- He is often seen as a role model in Christian living and his marriage and home as examples in Christian relationships to the rest of the church body. This esteem benefits him as he gives guidance and direction to pre-married couples.

GOALS IN PRE-MARITAL COUNSELLING

The minister must have clearly in mind the goals for pre-marital counselling as outlined earlier. Knowing what he is seeking to achieve will sharpen his focus and prevent him from becoming lost in the content of the curriculum as he endeavours to encourage the couple to explore the various dimensions of their relationship.

“have clearly in mind the goals for pre-marital counselling”

SUGGESTED PROCEDURE

1. It is wise to educate the congregation, as a whole, that it is your (the minister) policy to conduct a thorough pre-marital preparation program for each couple who approaches you, wishing to be married.
2. Pre-marital counselling should take place three to six months prior to the wedding date.
3. Ministers are not obliged to marry a couple they feel are unready to step into marriage.
4. Pre-marital counselling helps prepare a couple for marriage but the program does not insure a wedding will take place.
5. The minister can make the following basic evaluation of the couple:

“The minister functions more as facilitator than advice giver”

- a. Are any legal requirements being violated by either party relative to their union?
- b. Do they demonstrate serious or frivolous reasons for wanting to marry?
- c. Is either party entering marriage under duress?
- d. Do they understand the meaning of the vows and do they intend to fulfil them?
- e. Do any serious mental, physical or emotional handicaps hinder the marriage?
- f. Is there any significant difference in their age, background or values that might destabilise the relationship?
- g. In the case of remarriage, have they adequately recovered from the loss of their former relationship?

THE MINISTER'S ROLE AS PRE-MARITAL COUNSELLOR

- Successful pre-marital counselling features the use of the experiential learning process whereby a couple's opportunity to communicate with each other is enhanced by the minister.
- The minister functions more as facilitator than advice giver in the counselling situation.
- The initial task of the minister is to establish rapport with the couple. This is best accomplished when he shows genuine interest, warmth and understanding toward them.
- The couple is better helped if the minister avoids creating physical or emotional barriers between them and himself. Thus it is important for all three to sit in a relaxed and comfortable environment with no desk or table separating him from them.
- The minister needs to keep consistent and appropriate eye contact with the couple while maintaining an open, yet attentive posture during the sessions. (This means sitting a little forward with uncrossed arms or legs).
- The minister in pre-marital counselling needs to listen more than talk. It is his task to facilitate discussion and encourage the couple to interact on issues relevant to their relationship. He is their guide in raising, exploring and discussing issues. In this process he needs to be tentative in forming judgements and/or opinions about the couple and their relationship.

“The minister needs to listen more than talk.”

Where the minister sees areas of difficulty or an impasse arising in the couple's relationship, he can lead them to elaborate on their thoughts and feelings and where necessary confront their dysfunctional behaviours or irrational ideas.

Note: Confrontation in counselling means gently challenging an individual to examine their own beliefs and/or behaviours in an attempt to bring about change or modification. The minister will recognize that change is only possible by individual choice and cannot be done by one person for another. It is essential that confrontation be done in as caring, loving and gentle a manner as possible.

Rules in Confrontation:

- √ Don't confront unless you intend to stay involved in a mutually supportive relationship as you work through the problem.
- √ Assess the ability of the person being confronted to accept and act upon the confrontation.
- √ Don't confront with nonverbal hints. Be clear, direct, empathetic and genuine. Be tentative - recognize that your hypothesis may not be a self-evident fact.
- During the different sessions the minister will seek to encourage and affirm the couple as much as possible. Also, he will close each session with prayer for the couple, mentioning the specific issues dealt with in that session.
- In the case of divorcees remarrying, the minister will want to carefully assess the spiritual and emotional maturity of each individual. Some important factors in this process are:
 - What the person has learnt from the first experience of marriage.
 - Whether the person underwent counselling or therapy during or after the first marriage and if there are any continuing psychological, medical or physical problems needing attention that might affect their remarriage.
 - Whether the person is capable of making a marriage work financially.
 - Whether or not the person was a Christian at the time of their divorce or has become one since.
 - What they see as the church's response to their marriage.

"The minister will seek to encourage and affirm the couple as much as possible."

- What expectations they may have for their future life in the local church.

PRE-MARITAL COUNSELLING RESOURCES

This section of the manual contains a variety of resources that can be utilized by the pastor in facilitating discussion and interaction between the couple and himself during each session. Additional resources may of course be added to these various sections to compliment individual styles and approaches in the work of pre-marital counselling.

ADDITIONAL RESOURCES

The following publications are recommended for additional resource material to assist the pastor in the process of pre-marital counselling:

Premarital and Remarital Counselling by Robert F. Stahamann and William J. Hiebert, Jossey-Bass Publishers, San Fransisco, USA, 1997

The Premarital Counselling Handbook by H. Norman Wright, Moody Press, Chigago, USA, 1992

Premarital Counselling Handbook for Ministers by Theodore K Pitt, 1985, Judson Press, Valley Forge, Pennsylvania, USA

Premarital Counselling by Robert F Stahman & William J Hiebert, Lexington books, Masschusetts, USA, 1980

Before You Say "I Do" by Wes Roberts and H Norman Wright, Harvest House Publishing, 1978

Getting Ready for a Great Marriage by R Paul Stevens, Navpress, Colorado USA, 1990

Getting Ready for Marriage Workbook by Jerry D Hardin and Dianne C. Sloan, Thomas Nelson Publishers, Nashville USA, 1992

Growing in Remarriage: Working Through the Unique Problems of Remarriage by Jim Smoke, Revell Publishing, 1990

How to Get Married and Stay that Way by Cliff Albritton, Broadman Press, 1982

Reconcilable Differences by Jim Talley, Thomas Nelson, Inc., 1985

Remarriage and God's Renewing Grace by Dwight H Small, Baker Book House, 1986

SUGGESTED CURRICULUM FOR PRE-MARITAL COUNSELLING

SESSION 1: The Initial Interview (2 hours)

- Getting Acquainted
- Distribute Legal Documents
- Outline the Curriculum and Number of Sessions
- Gather a Relationship History
- Clarify Expectations and Goals
- Christian Marriage

SESSION 2: Personality Issues (1 hour)

- Administer the TJTA or Prepare Personality Profile Test
- Evaluate the Test results

SESSION 3: The Communication Process (2 hours)

- Evaluation of Test (TJTA or Prepare) Results
- Dealing with Differences
- The Family Life Cycle
- Skills in Communication

SESSION 4: Resolving Conflict (1 hour)

- Ways of Resolving Conflict and Anger
- How to Be Assertive Not Aggressive

SESSION 5: Family Values and Beliefs (2 hours)

- Marital Role Expectations
- Family Histories
 - a. Drawing your Genogram
 - b. The Family Map
- Dealing with In-Laws
- A-typical Family Situation

SESSION 6: Sexuality

- Elements of Sexuality
- Sex in Marriage
- The Human Sexual Response Cycle
- Family Planning
- The Honeymoon

SESSION 7: Finances (1 hour)

- Handling Finances
- Making a Will

SESSION 8: Pre-Wedding (1 hour)

- Planning the Wedding Service
- Organising the Vows

SESSION 9: Post-Wedding Interview (1 hour)

SESSION 1

THE INITIAL INTERVIEW

GETTING ACQUAINTED

After the couple arrives, it is vitally important to the success of the pre-marital counselling process that the pastor spends time in getting to know the couple. In some cases the couple may be quite well known to the pastor, but regardless of this, a significant period of time needs to be taken to establish rapport by sharing together.

DISTRIBUTE THE LEGAL DOCUMENTS

If the minister has not already given the couple a “Notice of Intended Marriage” form, he needs to make sure that they receive a copy at this session and that they understand how it is to be filled in and returned to him along with Birth Certificates and Consent forms (if applicable). He also needs to see that the couple have each received a copy of the two brochures entitled, “Marriage and You,” and “Marriage Counselling and Pre-marital Education Approved Organizations.”

“spend time in getting to know the couple.”

ESTABLISHING A CONTRACT

Early in his discussions with the couple, the pastor should seek to outline the details of how the counselling sessions will be conducted. Attention needs to be given to explaining the following:

- Time and Frequency of Session
- Total number of sessions
- Overview of the Curriculum to be covered
- Ground Rules for Discussion
- Importance of the Couple Completing all Assigned Homework
- Cost of any Testing to be Carried Out
- Method or Approach to be Used in the Sessions
- Minister’s Theology of Marriage and Family

“before the close of this first session, get the approval and commitment of the couple to participate.”

After outlining the kind of counselling program to be experienced, it is important that the pastor secure, before the close of this first session, the approval and commitment of the couple to participate. This agreement then acts as a contract to bind the pastor and the couple into a working relationship that is clearly understood by all. Should the couple not wish to proceed, they have the right to choose to withdraw and seek another counsellor if they so desire.

In establishing the **ground rules for discussion** the pastor should make it clear to the couple that:

- Any subject or question relating to their relationship and marriage can be raised by them.
- All discussions will be strictly confidential.
- No one will be forced to speak. Each has the right to “pass.”
- Each person must speak only for themselves - not for each other.
- No interruptions or put-downs will be allowed.
- Each session will begin and end on time.

“Develop a profile of the couple and their relationship”

GATHER A RELATIONSHIP HISTORY

(See enclosed resource) This exercise can be completed by the couple taking the “Pre-Marital Inventory” home to fill in at a more leisurely and reflective pace. The main purpose of the exercise is to:

- Develop a profile of the couple and their relationship
- Seek to clarify with the couple their expectations and goals for marriage

“interact with the couple on a biblical understanding of marriage.”

OUTLINE YOUR THEOLOGY OF MARRIAGE AND FAMILY

During this first session it may be appropriate for the pastor to share with the couple his particular biases regarding marriage and family life. As a spiritual leader and friend of the couple, it is important that they understand why he considers marriage so important and why he is committed to the pre-marital counselling process. The following resource is designed to assist him as he shares with the couple a biblical view of marriage and family. The response sheet entitled “Marriage” is also designed to facilitate interaction with the couple on a biblical understanding of marriage.

RESOURCE

CHRISTIAN MARRIAGE AND FAMILY LIFE

Marriage was instituted in Eden by a loving Creator for the purpose of meeting the needs of mankind for an enduring human relationship which would provide mutual respect, companionship, fidelity, sexual fulfilment and procreation (Gen 2:18-28; Ex 20:14; Matt 19:4-6). Therefore, Christian marriage is a divinely ordained lifelong commitment between a man and woman in which love may mature, understanding grow, the marriage privileges be enjoyed, and the responsibilities borne (1 Cor 7:1-5).

The relationship which exists between Christ and the church becomes the Scriptural model for Christian couples. Husbands are to love and protect their wives and wives are to love and respect their husbands. While Christian marriage preserves the God-given right of each partner to develop his or her own individual talents it does so in the context of voluntary submission of husband and wife to one another. The church will be as solicitous to nurture this marital commitment as it is eager to sustain and deepen each member's dedication to Christ (Eph 5:21-23; Rom 7:1-3; Col 3:12-19).

Sexuality is an integral part of every human being. The expression of sexual relations, while not limited to procreation is to be confined to the marriage relationship. Aware of their wider accountability to a world facing hunger and overpopulation the responsible Christian parents will carefully consider and limit the size of their family for which they can adequately care (1 Tim 5:8; Gen 1:28). Contraception is a legitimate means of limiting the size of a family and allows for the fulfilment of normal and God-given sexual needs.

"a Scriptural model for Christian couples"

Once conception occurs new life begins. Scripture does not declare the time when personhood begins but stresses that God is the life-giver and protector of even the unborn child. Therefore, abortion as an alternative to contraception is untenable for the Christian. When an abortion has occurred the church will show compassion for those who may suffer (Ex 21:22; Ps 139:13-18; Jer 1:4-5; Luke 1:39-66).

Since God intended that man's sexual needs be met in the heterosexual, monogamous union of husband and wife, any deviation from this ideal is a perversion of the divine plan. Therefore the church cannot accept the practice of sexual aberrations. Nevertheless the community of believers will provide compassionate help and guidance for those involved in such practices who desire to change to God's ideal (Lev 18:22; 20:13; 1 Cor 6:9-11; 1 Tim 1:10; Rom 2:1; 1 Thess 4:9; Rom 8:1).

According to the Bible, marriage is intended to be indissoluble as long as both partners live. Divorce, except for marital infidelity, is contrary

to Scripture as a means of solving interpersonal problems. Healing through reconciliation is the better way (Matt 19:3-9).

Where irretrievable marital breakdown has occurred the church is to be a caring community of believers showing compassion and providing support to those involved in the tragedy (Rom 7:1-3; Col 3:12-19).

Just as marriage is God's means for meeting the needs of men and women, so it is His plan that the home they establish should provide a warm, caring environment for the birth and development of children. The Christian family is the learning centre where behaviour and values are modelled and taught. Christian parents should assume responsibility for mothering and fathering in all aspects of family life recognizing the uniqueness of their role. Consequently they should provide leadership and loving discipline for their children in accord with the word of God (Ex 20:12; Deut 6:4-25; Prov 1:8; 22:6).

It is the church's responsibility to provide assistance for parents and children in strengthening family unity and cohesion. This should include education and preparation for those contemplating a life-changing event such as marriage, parenting, bereavement, help in facilitating adjustment to retirement, and diminishing capacities in old age, as well as understanding and support for those in crisis and in need (Acts 5:11).

Strongly unified Christian families, dedicated to sharing the good news of Salvation, when joined together in a church, form a network of interdependent support systems, which are effective in extending the Kingdom of God.

MARRIAGE AND THE FAMILY

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share common faith. Mutual love, honour, respect and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever

"the home should provide a warm, caring environment for the birth and development of children."

"Marriage was affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship."

tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Gen 2:18-25; Deut 6:5-9; John 2:1-11; Eph 5:21-23; Matt 5:31,32; 19:3-9; Prov 22:6; Eph 6:1-4; Mal 4:5,6; Mark 10:11,12; Luke 16:18; 1 Cor 7:10,11).

MUTUAL SUBMISSION IN CHRISTIAN MARRIAGE

Mutual submission in marriage is a Christian teaching based on the Biblical belief that man and woman were created equal, and that in Christ they have again become equal. Christ cures the damage of the Fall into sin.

In Genesis, God “created man in His own image, male and female He created them.” (1:27). Jesus reaffirmed God’s intention when He said, “Have you not read that He who made them from the beginning made them male and female, and the two shall become one’...” (Matt. 19:4-5).

Sin and the Fall distorted the relationship between man and woman from a helping and needing-each-other bi-unity, to a denying and hindering-each-other dis-unity. It is in Christ that the right balance between male and female is again achieved, so that St Paul can write, “Submit yourselves to each other because of your reverence for Christ.” (Eph 5:21). This means that because of Christ, His coming, His death and resurrection, His new creation, we can now view man-woman relationships differently from Jewish beliefs of dominance following the Fall, from Greek cultural beliefs of women’s inferiority, and from some distorted Christian ideas of male dominance.

We believe that the Church must recognise that male and female together constitute “Man,” that neither partner is superior to the other and that both are united in service to God. In this, both have unique functions and gifts to bring into marriage, and mutual submission allows these to be used and to play their rightful role in marriage. The roles, functions and creativity of each partner need not be stifled. Mutual submission frees the partners from the fear and need of dominance which limits the roles and gifts of each.

Mutual submission in marriage is two people contributing their gifts to the marriage, in an atmosphere of acceptance, for the complete good of the relationship.

In the New Testament, submission does not mean inferiority. Christ was submissive to His parents. He was equal with God, and yet did His Father’s will. He said He came to serve, and called His disciples, who wanted to become great and powerful, to a life of service. Submission, in the Christian sense, has to do with obeying one’s calling, being subject to the demands of one’s office and role.

“Mutual submission frees the partners from the fear and need of dominance”

“submission does not mean inferiority”

St Paul stresses the complementary nature of the husband/wife roles. Recognising their places as wife and husband, the partners must do everything to fulfil their marriage and their roles in it. Truth (loyalty, fidelity, trust, devotion, love etc) must be their guiding principle. Clearly the Judaistic and Greek ideas of subordination do not fit the Pauline texts on the roles of marriage partners. Read for example, 1 Corinthians 7:4, where Paul says, “the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does.” That is mutual submission in sexual relations.

Only the idea of partnership set forth in the Creation Story in Genesis does justice to these Scripture passages.

What Mutual Submission is not:

- It is not a denying of one or other’s particular gifts to a marriage.
- It is not a blurring of distinctive and creative personalities
- It is not a wishy-washy thinking alike, simply to maintain peace
- It is not that mutual submission is the same for all people. There is no blueprint or plan for all to follow, only Biblical principles to apply to each marriage

Mutual submission is a lifelong growing relationship of sharing and participating in all the great moments of life together.

It can mean the highlighting of particular gifts and contributions by one partner balanced by the full sway of particular attributes in the other.

And finally, it is probably not too much to say that the success of our mutual submission in marriage is dependent upon our individual submission to, and reverence for Christ, and our growth in Christian maturity.

What Mutual Submission is:

- Loving, serving, caring, deciding and sharing
- Bearing each other’s burdens.
- A lifelong growth.
- Listening
- Affirming each other’s gifts, personalities and skills
- Cooperating in family discipline
- Recognising each other’s creativity

- Being subject to the obligations of each other's responsibility and roles,
- Being subject to the obligations of one's own responsibility and roles.
- An expression of love for Christ

(Used with the permission of Rev Andrew Dunn, Auckland, NZ)

MARRIAGE

1. How would you define “marriage?”
2. What is the purpose of marriage?
3. Who originated the marriage institution? Why? (Gen 2:18-25)
4. What does it mean to be a “help meet?” (Gen 2:18)
5. What does “leaving” father and mother involve? (Gen 2:24)
6. What is the meaning of the word “cleave?” (Gen 2:24)
7. What do the words “they shall become one flesh” mean? (Gen 2:24)
8. List six behaviours that promote and maintain this sense of “oneness” in marriage:
 - a. _____ d. _____
 - b. _____ e. _____
 - c. _____ f. _____
9. A marriage needs to be built on a solid foundation (Matt 7:24-27). List what you believe are ten solid foundations that will make your marriage relationship strong:
 - a. _____ d. _____
 - b. _____ e. _____
 - c. _____ f. _____

MUTUAL SUBMISSION

1. If a husband and a wife are equal (Gal 3:28) in what way should they express this in their life together?

2. Discuss the view that the headship or authority of the husband (Eph 5:22-25, 33) is that of responsibility and service not of privilege and place.

3. What is “submission” for the wife? (Eph 5:22)

4. What is “submission” for the husband? (Eph 5:26-33)

5. What are the special roles of husband in marriage?

6. How would you describe “mutual submission” in marriage? (Eph 5:21,33)

PRE-MARITAL INVENTORY

PERSONAL DATA

Name _____

Address _____

Postcode _____

Telephone _____ (Home) _____

Age _____

Sex ☐ Male ☐ Female

Present Occupation _____

Ethnic Background _____

Highest level of education completed _____

Church Membership at _____

Date Baptised _____

FAMILY BACKGROUND

Present marital status of your parents:

☐ Married

☐ Separated

☐ Divorced

☐ Divorced and remarried

Where have you lived with your family?

How many times have you moved your place of residence? _____

Did this affect you or your schooling very much? _____

How many brothers and sisters do you have? (List their names and ages)

How did you get along with them? _____

Who do you feel closest to in your family now? _____

Your attitude towards your mother and father when you were a child/teenager:

	Father	Mother
Very strong attachment	<input type="checkbox"/>	<input type="checkbox"/>
Considerable attachment	<input type="checkbox"/>	<input type="checkbox"/>
Mild attachment	<input type="checkbox"/>	<input type="checkbox"/>
Mild hostility	<input type="checkbox"/>	<input type="checkbox"/>
Considerable hostility	<input type="checkbox"/>	<input type="checkbox"/>
Very strong hostility	<input type="checkbox"/>	<input type="checkbox"/>

How did you feel, as a child/teenager, about your parents marital relationship?

They were divorced or separated	<input type="checkbox"/>
They lived together but with strong conflict	<input type="checkbox"/>
They lived together but were rather unhappy	<input type="checkbox"/>
They lived together in a fairly happy relationship	<input type="checkbox"/>
They lived together in a very happy and affectionate relationship	<input type="checkbox"/>

How do you feel about the way your parents disciplined you as a child?

Severe (abusive)	<input type="checkbox"/>
Quite Strict (Rigid)	<input type="checkbox"/>
Adequate, "I felt OK about how my parents treated me."	<input type="checkbox"/>
Inconsistent, "I often felt confused about what they expected."	<input type="checkbox"/>
No discipline, "I felt let down, neglected and ignored."	<input type="checkbox"/>

What degree of independence from your parents do you feel you currently experience?

Relatively none	<input type="checkbox"/>
Not enough	<input type="checkbox"/>
Good/Adequate	<input type="checkbox"/>
Totally - we have no connections at all!	<input type="checkbox"/>

RELATIONSHIP HISTORY

When did you first meet your fiancée?

How long have you been “going” together/ssing each other?

How long have you been engaged?

When do you plan to get married?

How confident are you about the wisdom of your decision?

Very Confident	<input type="checkbox"/>
Confident	<input type="checkbox"/>
I have some doubts	<input type="checkbox"/>
Unsure	<input type="checkbox"/>

How have your parents and friends reacted?

	Parents	Friends
Very Positive	<input type="checkbox"/>	<input type="checkbox"/>
Positive	<input type="checkbox"/>	<input type="checkbox"/>
Neutral	<input type="checkbox"/>	<input type="checkbox"/>
Negative	<input type="checkbox"/>	<input type="checkbox"/>
Very Opposed	<input type="checkbox"/>	<input type="checkbox"/>

What kind of activities have you enjoyed together while dating and how frequently have they occurred?

	Reg in group	Reg alone	Occas in group	Occas Alone	Once
Concerts/Theatre	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Restaurants	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Picnics/Outings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sporting/Recreational	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Shopping	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visiting Family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visiting Friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Camping with Friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Holidays	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Church/Church Functions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Is this your first “serious” relationship, or have you had other dating relationships?

- Never seriously dated anyone else ☐
- One-three other relationships ☐
- Four or five other relationships ☐
- Many dating experiences ☐
- Have you been engaged before? ☐
- Have you been married and are now divorced/widowed? ☐

How would you describe your understanding about sexuality and sexual relationships?

- Adequate ☐
- Poor/Inadequate ☐
- Little or no understanding ☐

What has influenced the preparations you have made for marriage?
We have talked over marriage quite a lot together

- I have sought the counsel of my parents ☐
- My friends have been a big influence on my attitudes ☐
- Books I’ve read on Marriage, Sex and Communication ☐
- How many have you read? ☐
- I’ve attended a Pre-marital Education Program
- Which one? _____
- Did you attend: ☐ Alone?
☐ With your partner?

EXPECTATIONS FOR MARRIAGE

Why do you want to get married?

What do you expect to get out of this marriage? List below what you see as your expectations and goals for marriage:

1. _____

2. _____

3

4

In preparing for your marriage which of the following factors would you expect will contribute most towards establishing a good marriage?
(Rank your answers 1-10)

- ☐ Being financially sound - both have good jobs
- ☐ Being able to communicate openly and honestly
- ☐ Have similar social and cultural background
- ☐ Having a thorough physical examination
- ☐ Be sure that your partner is emotionally stable
- ☐ Having a strong spiritual commitment to God and each other
- ☐ Being able to give and receive love and affection
- ☐ Being able to resolve anger and conflict and make good decisions
- ☐ Being able to stimulate each other intellectually
- ☐ Able to discuss our sexuality openly and make adequate adjustments

DEFINITIONS

What is your definition of:

LOVE:

MARRIAGE:

What fears do you have concerning your marriage?

What is the best strength you will bring to your marriage?

What is your future partner's best strength?

SESSION 2:

PERSONALITY ISSUES

During this session administer the **Taylor-Johnson Temperament Analysis** or “**Prepare**.” If you are not qualified to administer these tests - DON'T! Seek the assistance of someone who is trained to work with these tests and cooperate with them in giving the couple the test. Remember, more harm than good can often result from inappropriate use of these measuring instruments by someone untrained and unskilled.

You need to ensure that the couple understands the cost and purpose of completing one of these tests so that they feel comfortable with responding to this request. For administering the TJTA or Prepare tests, each person needs to receive a question book and an answer sheet (for the TJTA, two answer sheets are needed for each person - one for answers applying to themselves, and one for how they see their future spouse).

If you are not qualified to score the TJTA or Prepare tests you will need (after you have administered them under direction) to again seek the assistance of someone skilled in this procedure. When a profile or feedback sheet is prepared, you may then present the results to the couple. This needs to be done with great care and sensitivity so that the couple gain the maximum benefit out of this activity. The objective is to explore positive not negative aspects of their relationship and to see how their differences in personality may affect their current or future interactions.

All “Prepare” materials must be sent to the Australian address, supplied to qualified users, for analysis. You must have some training in knowing how to interpret and present the “profile” results. These results should be handled in a manner identical to the statement made above regarding the TJTA profile.

The “**Personality Profile Test**” is an alternative approach that you can use in discussing the issue of personality and personality differences. While not as scientifically valid as the TJTA and Prepare tests, the Personality Profile test does give you a general understanding of basic personality differences. Care needs to be taken to avoid labelling either individual with one of the four personality categories. The categories only give a window through which to view the essential differences manifested by each person. They can however, help the couple to understand how they are different and how they might deal with each other's differences.

To assist in the discussion of these profiles with the couple, a resource is included with this package that outlines a number of dimensions that relate to personality issues of individuality, unity and differentness.

“discuss the issue of personality and personality differences.”

“help the couple to understand how they are different”

Notations indicate the traits and factors that correlate with three commonly used tests - TJTA, 16 PF and Prepare.

PERSONALITY PROFILE TEST

In each of the following rows, place an X in front of the one word that most often applies to you. Continue through all forty lines. Be sure each number is marked.

1	<input type="checkbox"/> Animated	<input type="checkbox"/> Adventurous	<input type="checkbox"/> Analytical	<input type="checkbox"/> Adaptable
2	<input type="checkbox"/> Persistent	<input type="checkbox"/> Playful	<input type="checkbox"/> Persuasive	<input type="checkbox"/> Peaceful
3	<input type="checkbox"/> Submissive	<input type="checkbox"/> Self-sacrificing	<input type="checkbox"/> Sociable	<input type="checkbox"/> Strong-willed
4	<input type="checkbox"/> Considerate	<input type="checkbox"/> Controlled	<input type="checkbox"/> Competitive	<input type="checkbox"/> Convincing
5	<input type="checkbox"/> Refreshing	<input type="checkbox"/> Respectful	<input type="checkbox"/> Reserved	<input type="checkbox"/> Resourceful
6	<input type="checkbox"/> Satisfied	<input type="checkbox"/> Sensitive	<input type="checkbox"/> Self-reliant	<input type="checkbox"/> Spirited
7	<input type="checkbox"/> Planner	<input type="checkbox"/> Patient	<input type="checkbox"/> Positive	<input type="checkbox"/> Promoter
8	<input type="checkbox"/> Sure	<input type="checkbox"/> Spontaneous	<input type="checkbox"/> Scheduled	<input type="checkbox"/> Shy
9	<input type="checkbox"/> Orderly	<input type="checkbox"/> Obliging	<input type="checkbox"/> Outspoken	<input type="checkbox"/> Optimistic
10	<input type="checkbox"/> Friendly	<input type="checkbox"/> Faithful	<input type="checkbox"/> Funny	<input type="checkbox"/> Forceful
11	<input type="checkbox"/> Daring	<input type="checkbox"/> Delightful	<input type="checkbox"/> Diplomatic	<input type="checkbox"/> Detailed
12	<input type="checkbox"/> Cheerful	<input type="checkbox"/> Consistent	<input type="checkbox"/> Cultured	<input type="checkbox"/> Confident
13	<input type="checkbox"/> Idealistic	<input type="checkbox"/> Independent	<input type="checkbox"/> Inoffensive	<input type="checkbox"/> Inspiring
14	<input type="checkbox"/> Demonstrative	<input type="checkbox"/> Decisive	<input type="checkbox"/> Dry humour	<input type="checkbox"/> Deep
15	<input type="checkbox"/> Mediator	<input type="checkbox"/> Musical	<input type="checkbox"/> Mover	<input type="checkbox"/> Mixes easily
16	<input type="checkbox"/> Thoughtful	<input type="checkbox"/> Tenacious	<input type="checkbox"/> Talker	<input type="checkbox"/> Tolerant
17	<input type="checkbox"/> Listener	<input type="checkbox"/> Loyal	<input type="checkbox"/> Leader	<input type="checkbox"/> Lively
18	<input type="checkbox"/> Contented	<input type="checkbox"/> Chief	<input type="checkbox"/> Chartmaker	<input type="checkbox"/> Cute
19	<input type="checkbox"/> Perfectionist	<input type="checkbox"/> Permissive	<input type="checkbox"/> Productive	<input type="checkbox"/> Popular
20	<input type="checkbox"/> Bouncy	<input type="checkbox"/> Bold	<input type="checkbox"/> Behaved	<input type="checkbox"/> Balanced
21	<input type="checkbox"/> Brassy	<input type="checkbox"/> Bossy	<input type="checkbox"/> Bashful	<input type="checkbox"/> Blank
22	<input type="checkbox"/> Undisciplined	<input type="checkbox"/> Unsympathetic	<input type="checkbox"/> Unenthusiastic	<input type="checkbox"/> Unforgiving
23	<input type="checkbox"/> Reluctant	<input type="checkbox"/> Resentful	<input type="checkbox"/> Resistant	<input type="checkbox"/> Repetitious
24	<input type="checkbox"/> Fussy	<input type="checkbox"/> Fearful	<input type="checkbox"/> Forgetful	<input type="checkbox"/> Frank
25	<input type="checkbox"/> Impatient	<input type="checkbox"/> Insecure	<input type="checkbox"/> Indecisive	<input type="checkbox"/> Interrupts
26	<input type="checkbox"/> Unpopular	<input type="checkbox"/> Uninvolved	<input type="checkbox"/> Unpredictable	<input type="checkbox"/> Unaffectionate
27	<input type="checkbox"/> Headstrong	<input type="checkbox"/> Haphazard	<input type="checkbox"/> Hard to please	<input type="checkbox"/> Hesitant
28	<input type="checkbox"/> Plain	<input type="checkbox"/> Pessimistic	<input type="checkbox"/> Proud	<input type="checkbox"/> Permissive
29	<input type="checkbox"/> Angered easily	<input type="checkbox"/> Aimless	<input type="checkbox"/> Argumentative	<input type="checkbox"/> Alienated
30	<input type="checkbox"/> Naive	<input type="checkbox"/> Negative attitude	<input type="checkbox"/> Nervy	<input type="checkbox"/> Nonchalant
31	<input type="checkbox"/> Worrier	<input type="checkbox"/> Withdrawn	<input type="checkbox"/> Workaholic	<input type="checkbox"/> Wants credit
32	<input type="checkbox"/> Too sensitive	<input type="checkbox"/> Tactless	<input type="checkbox"/> Timid	<input type="checkbox"/> Talkative
33	<input type="checkbox"/> Doubtful	<input type="checkbox"/> Disorganized	<input type="checkbox"/> Domineering	<input type="checkbox"/> Depressed
34	<input type="checkbox"/> Inconsistent	<input type="checkbox"/> Introvert	<input type="checkbox"/> Intolerant	<input type="checkbox"/> Indifferent
35	<input type="checkbox"/> Messy	<input type="checkbox"/> Moody	<input type="checkbox"/> Mumbles	<input type="checkbox"/> Manipulative
36	<input type="checkbox"/> Slow	<input type="checkbox"/> Stubborn	<input type="checkbox"/> Show-off	<input type="checkbox"/> Skeptical
37	<input type="checkbox"/> Loner	<input type="checkbox"/> Lord over others	<input type="checkbox"/> Lazy	<input type="checkbox"/> Loud
38	<input type="checkbox"/> Sluggish	<input type="checkbox"/> Suspicious	<input type="checkbox"/> Short-tempered	<input type="checkbox"/> Scatterbrained
39	<input type="checkbox"/> Revengeful	<input type="checkbox"/> Restless	<input type="checkbox"/> Reluctant	<input type="checkbox"/> Rash
40	<input type="checkbox"/> Compromising	<input type="checkbox"/> Critical	<input type="checkbox"/> Crafty	<input type="checkbox"/> Changeable

Personality Profile Test adapted from How to Get Along With Difficult People by Florence Littauer, c 1984 by Harvest House Publishers, Eugene, OR 97402. Used by permission.

PERSONALITY PROFILE SCORING SHEET

Transfer all X's from the Personality Profile Test, sorting them into the appropriate columns below. Add up your totals.

	SANGUINE	CHOLERIC	MELANCHOLY	PHLEGMATIC
1	<input type="checkbox"/> Animated	<input type="checkbox"/> Adventurous	<input type="checkbox"/> Analytical	<input type="checkbox"/> Adaptable
2	<input type="checkbox"/> Playful	<input type="checkbox"/> Persuasive	<input type="checkbox"/> Persistent	<input type="checkbox"/> Peaceful
3	<input type="checkbox"/> Sociable	<input type="checkbox"/> Strong-willed	<input type="checkbox"/> Self-sacrificing	<input type="checkbox"/> Submissive
4	<input type="checkbox"/> Convincing	<input type="checkbox"/> Competitive	<input type="checkbox"/> Considerate	<input type="checkbox"/> Controlled
5	<input type="checkbox"/> Refreshing	<input type="checkbox"/> Resourceful	<input type="checkbox"/> Respectful	<input type="checkbox"/> Reserved
6	<input type="checkbox"/> Spirited	<input type="checkbox"/> Self-reliant	<input type="checkbox"/> Sensitive	<input type="checkbox"/> Satisfied
7	<input type="checkbox"/> Promoter	<input type="checkbox"/> Positive	<input type="checkbox"/> Planner	<input type="checkbox"/> Patient
8	<input type="checkbox"/> Spontaneous	<input type="checkbox"/> Sure	<input type="checkbox"/> Scheduled	<input type="checkbox"/> Shy
9	<input type="checkbox"/> Optimistic	<input type="checkbox"/> Outspoken	<input type="checkbox"/> Orderly	<input type="checkbox"/> Obliging
10	<input type="checkbox"/> Funny	<input type="checkbox"/> Forceful	<input type="checkbox"/> Faithful	<input type="checkbox"/> Friendly
11	<input type="checkbox"/> Delightful	<input type="checkbox"/> Daring	<input type="checkbox"/> Detailed	<input type="checkbox"/> Diplomatic
12	<input type="checkbox"/> Cheerful	<input type="checkbox"/> Confident	<input type="checkbox"/> Cultured	<input type="checkbox"/> Consistent
13	<input type="checkbox"/> Inspiring	<input type="checkbox"/> Independent	<input type="checkbox"/> Idealistic	<input type="checkbox"/> Inoffensive
14	<input type="checkbox"/> Demonstrative	<input type="checkbox"/> Decisive	<input type="checkbox"/> Deep	<input type="checkbox"/> Dry humour
15	<input type="checkbox"/> Mixes easily	<input type="checkbox"/> Mover	<input type="checkbox"/> Musical	<input type="checkbox"/> Mediator
16	<input type="checkbox"/> Talker	<input type="checkbox"/> Tenacious	<input type="checkbox"/> Thoughtful	<input type="checkbox"/> Tolerant
17	<input type="checkbox"/> Lively	<input type="checkbox"/> Leader	<input type="checkbox"/> Loyal	<input type="checkbox"/> Listener
18	<input type="checkbox"/> Cute	<input type="checkbox"/> Chief	<input type="checkbox"/> Chartmaker	<input type="checkbox"/> Contented
19	<input type="checkbox"/> Popular	<input type="checkbox"/> Productive	<input type="checkbox"/> Perfectionist	<input type="checkbox"/> Permissive
20	<input type="checkbox"/> Bouncy	<input type="checkbox"/> Bold	<input type="checkbox"/> Behaved	<input type="checkbox"/> Balanced
21	<input type="checkbox"/> Brassy	<input type="checkbox"/> Bossy	<input type="checkbox"/> Bashful	<input type="checkbox"/> Blank
22	<input type="checkbox"/> Undisciplined	<input type="checkbox"/> Unsympathetic	<input type="checkbox"/> Unforgiving	<input type="checkbox"/> Unenthusiastic
23	<input type="checkbox"/> Repetitious	<input type="checkbox"/> Resistant	<input type="checkbox"/> Resentful	<input type="checkbox"/> Reluctant
24	<input type="checkbox"/> Forgetful	<input type="checkbox"/> Frank	<input type="checkbox"/> Fussy	<input type="checkbox"/> Fearful
25	<input type="checkbox"/> Interrupts	<input type="checkbox"/> Impatient	<input type="checkbox"/> Insecure	<input type="checkbox"/> Indecisive
26	<input type="checkbox"/> Unpredictable	<input type="checkbox"/> Unaffectionate	<input type="checkbox"/> Unpopular	<input type="checkbox"/> Uninvolved
27	<input type="checkbox"/> Haphazard	<input type="checkbox"/> Headstrong	<input type="checkbox"/> Hard to please	<input type="checkbox"/> Hesitant
28	<input type="checkbox"/> Permissive	<input type="checkbox"/> Proud	<input type="checkbox"/> Pessimistic	<input type="checkbox"/> Plain
29	<input type="checkbox"/> Angered easily	<input type="checkbox"/> Argumentative	<input type="checkbox"/> Alienated	<input type="checkbox"/> Aimless
30	<input type="checkbox"/> Naive	<input type="checkbox"/> Nervy	<input type="checkbox"/> Negative attitude	<input type="checkbox"/> Nonchalant
31	<input type="checkbox"/> Wants credit	<input type="checkbox"/> Workaholic	<input type="checkbox"/> Withdrawn	<input type="checkbox"/> Worrier
32	<input type="checkbox"/> Talkative	<input type="checkbox"/> Tactless	<input type="checkbox"/> Too sensitive	<input type="checkbox"/> Timid
33	<input type="checkbox"/> Disorganized	<input type="checkbox"/> Domineering	<input type="checkbox"/> Depressed	<input type="checkbox"/> Doubtful
34	<input type="checkbox"/> Inconsistent	<input type="checkbox"/> Intolerant	<input type="checkbox"/> Introvert	<input type="checkbox"/> Indifferent
35	<input type="checkbox"/> Messy	<input type="checkbox"/> Manipulative	<input type="checkbox"/> Moody	<input type="checkbox"/> Mumbles
36	<input type="checkbox"/> Show-off	<input type="checkbox"/> Stubborn	<input type="checkbox"/> Skeptical	<input type="checkbox"/> Slow
37	<input type="checkbox"/> Loud	<input type="checkbox"/> Lord over others	<input type="checkbox"/> Loner	<input type="checkbox"/> Lazy
38	<input type="checkbox"/> Scatterbrained	<input type="checkbox"/> Short-tempered	<input type="checkbox"/> Suspicious	<input type="checkbox"/> Sluggish
39	<input type="checkbox"/> Restless	<input type="checkbox"/> Rash	<input type="checkbox"/> Revengeful	<input type="checkbox"/> Reluctant
40	<input type="checkbox"/> Changeable	<input type="checkbox"/> Crafty	<input type="checkbox"/> Critical	<input type="checkbox"/> Compromising

TOTALS _____

Special note to translators. A number of words in this test are here because of colloquial or secondary meanings. The following definitions may be helpful to you in choosing an appropriate translation:

- 8. **scheduled** - operating on a timed plan for procedures and projects
- 14. **deep** - intense, profound, not easily understood
- 15. **mover** - someone who accomplishes much, gets things done
- 18. **cute** - one who is attractive in a lively way, perhaps straining for effect
- 20. **bouncy** - energetic, zestful
- 21. **brassy** - insolently bold, impudent, as if to take upon oneself prerogatives of a military official
bossy - domineering, dictatorial, wanting to control others
- 24. **fussy** - overly exacting and hard to please
- 30. **nervy** - rudely bold, brazen, impudent
- 31. **workaholic** - person for whom tasks and performance take precedence over all else, especially relationships
- 36. **show-off** - person who likes to be seen, tends toward vain display
- 37. **loud** - likes to be heard, unrefined, vulgar
- 38. **scatterbrained** - **frivolous**, not given to concentrated or serious thinking
- 39. **rash** - hasty, incautious in acting or speaking

PERSONAL PROFILE

FOR: _____

TEMPERAMENT

My two highest scores are:

1. _____

2. _____

STRENGTHS

I have tendencies that include:

My ideal environment includes

1. _____

1. _____

2. _____

2. _____

3. _____

3. _____

4. _____

4. _____

5. _____

5. _____

6. _____

6. _____

WEAKNESSES

I have tendencies to

I need others to complement me by providing:

1. _____

1. _____

2. _____

2. _____

3. _____

3. _____

4. _____

I have an opportunity to trust God for:

5. _____

1. _____

6. _____

2. _____

3. _____

RESOURCE

PERSONALITY CHARACTERISTICS

SANGUINE (Super Salesman)

Strengths: Warm, friendly, outgoing, witty, optimistic and fun to be around - the “life of the party.” Good at communications, public relations, entertainment, and short bursts of energy. Basically a people person.

Weaknesses: Can be superficial, quickly discourages, and easily hurt by rejection. Often covers up deep feelings of inferiority and inadequacy with a “happy-go-lucky” facade.

MELANCHOLIC (Super Philosopher)

Strengths: Imaginative, creative, sensitive and artistic - a real lover of beauty, solitude and perfection. Usually quiet, gentle and philosophical. Able to concentrate, feel deeply, go to the heart of things, stay at something a long time, and remain calm in adversity. Basically an ideas person.

Weaknesses: Can be moody, touchy, withdrawn and extremely shy. Easily hurt by broken relationships and capable of extreme depression. Tendency to escape from reality and relationships into themselves.

CHOLERIC (Super Leader)

Strengths: Strong, sure, self-confident, disciplined, determined and dedicated - usually successful in whatever is undertaken. Good at organizing, taking risks, planning great endeavours, and following through with zeal. Basically a born leader.

Weaknesses: Can be cruel, sarcastic, hot tempered and intolerant. Sometimes ruthless, unscrupulous, insensitive...and often “burns out” before life is over.

PHLEGMATIC (Super Friend)

Strengths: Easy-going, likable, dependable, loyal - ever cautious, conservative and practical. A good follower, friend and partner for a “strong-willed” person. Inclined toward unselfish service, peace-making and the simple life. Basically a support person.

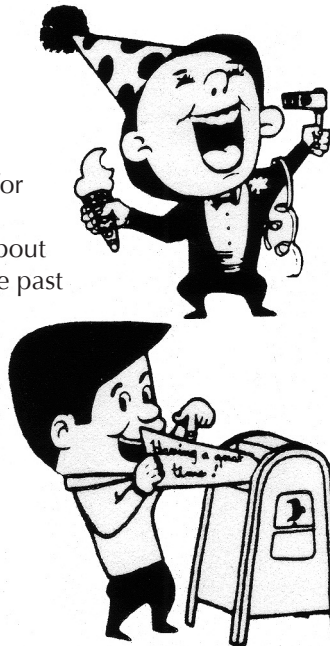
Weaknesses: Can be lazy, half-hearted, easily stepped-on and abused by the other personalities. Often deep feelings of low self-esteem and self-worth.

PERSONALITY CHARACTERISTICS

SANGUINE

Emotional Characteristics

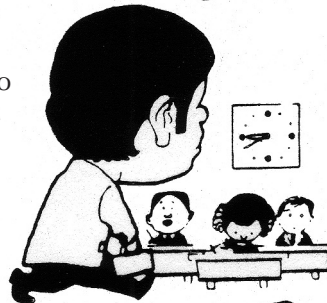
Warm and lively
Charisma
Talkative - never at a loss for words
Carefree - never worries about the future or frets about the past
Great storyteller
Lives in present
Conversation has an infectious quality
Unusual capacity for enjoyment



Cries easily
Emotionally unpredictable
Restless
Spontaneous anger
Exaggerates the truth
Appears phony
Lacks self-control
Emotional decisions
Impulsive buyer
Naive and childlike
Comes on too strong
Impetuous

Relationship to Others

Makes friends easily
Responsive to people
Enjoyable and optimistic
Always friendly and smiling to others
Easy to apologise
Tender and sympathetic
Converses with genuine warmth
Shares other people's joys and sorrows



Dominates conversation
Not attentive
Weak-willed and little conviction
Seeks credit and approval
Enjoys people and then forgets them
Makes excuses for negligence
Talks too often about self
Forgets promises and obligations

Work and Other Activities

Makes good first impressions
Not bored because living in the present
Gifted in caring for the sick
working
Easily engages in new plans or projects
Breeds enthusiasm



Disorganised
Undependable; late
Undisciplined
Wastes time talking when should be working
Many unfinished projects
Easily distracted
Falls short of goals

Greatest Needs

To be more reliable and dependable
To develop a greater self-disciplined life



Too cultivate genuine humility
To think before speaking

PERSONALITY CHARACTERISTICS

CHOLERIC

Emotional Characteristics

Confident in decision-making
Strong-willed
Determined
Optimistic
Self-sufficient
Fearless and bold



Anger problem which may become violent
Insensitive to needs of others
Unemotional and cold
Little appreciation for aesthetics
Disgusted by tears

Relationship to Others

Does not expect anyone else to do something he/she can't do
Not easily discouraged
Strong leader
Good judge of people
Motivator of others
Exhorter
Rarely daunted by circumstances



Lack of compassion
Makes decisions for others
Can be cruel, blunt and sarcastic
Tends to dominate group
Arrogant and bossy
Uses people for own benefit
Unforgiving and revengeful
Prone to prejudice, bigotry
Haughty and domineering

Work and Other Activities

Good organizer and promoter
Decisive
Quick and bold in emergencies
Keen, quick mind
Great capacity for action
Does not vacillate
Very practical
Stimulates others to work
Thrives on opposition
Sets goals and reaches them
Agenda-oriented



Overly self-confident
Crafty
Bored by details, non-analytical
Opinionated
Forces others to agree to plan of work



Tiresome and hard to please
Only time for own plans or projects
Does not communicate his/her agenda to others
Frustrated when agenda cannot be completed

Greatest Needs

To become sensitive to the needs of others
To confess angry spirit and seek forgiveness of God and others
To be forgiving and tolerant of others



To develop inner strength and beauty by quiet hours spent reading the Bible and praying

PERSONALITY CHARACTERISTICS

PHLEGMATIC

Emotional Characteristics

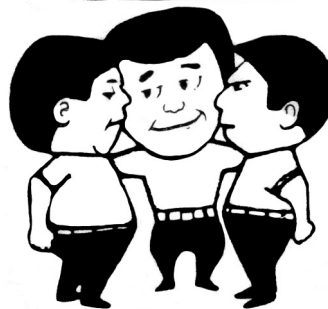
Calm and dependable
Good-natured and easy to get along with
Cheerful and pleasant even if doesn't have much to say
Kind-hearted
Peace-loving



Lacks confidence in self
Pessimistic and fearful
Worrier
Rarely laughs aloud
Passive and indifferent
Compromising
Self-righteous

Relationship to Others

Pleasant to be with
Has many friends
Dry, witty sense of humour
Softening and conciliating effect upon others
Constant and faithful
Diplomatic and peacemaker
Good listener
Faithful friend
Gives advice only when asked



Doesn't allow self to get involved
Selfish and stingy
Studies people with indifference
Unenthusiastic
Stubborn
Indifferent about others
Teases others who annoy him/her
Not too openly cordial
Attitude of superiority



Work and Other Activities

Works well under pressure
Practical, easy way of working
Conservative
Neat and proficient
Plans work before beginning
Stabilizing influence
Dependable worker



Calm, serene, uninvolved spectator in life
Slow and lazy
Reluctant leader
Lack of motivation
Indecisive
Overprotects self from involvement

Greatest Needs

To overcome passivity and become involved
To learn to give of self to others



Discourages creativity of others
Opposes change of any kind

To recognise fearfulness as a problem and learn to trust in God with concerns

PERSONALITY CHARACTERISTICS

MELANCHOLY

Emotional Characteristics

Loves music and art
Rich, sensitive nature
Analytical ability
Emotionally responsive
Deep, reflective thinker
Great appreciation for aesthetics
Empathy for others



Pessimistic; frequently looking on the negative
Likes to suffer; martyr
Hypochondriac
Introspective to the point of being harmful
Depression
Proud

Relationship to Others

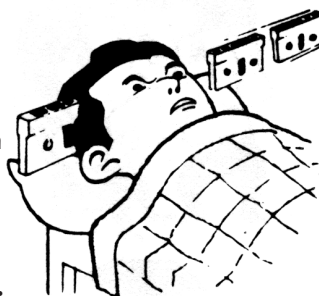
Dependable friend
Self-sacrificing friend
Faithful and loyal friend
Makes friends cautiously
Deep feeling for friends
Keepers of memories
Builders of family traditions
Responsive listener
Deeply stirred by other's pain



Critical of other's imperfections
Searches for perfection and judges everything according to own ideas
Fearful of what others think
Suspicious of others
Can erupt into violent anger after prolonged animosity
Often deeply hurt by others
Will carry a grudge and be revengeful
Dislikes those in opposition

Work and Other Activities

Strong perfectionist tendencies
Likes detail work
Self-disciplined; finishes what he/she undertakes
Fitted for creative, intellectual work
Conscientious and thorough
Gifted; genius-prone
Knows own limitations



Indecisive
Theoretical and impractical
Tires easily
Hesitant to start a new project
Too much analysis; leads to discouragement
Gets moody over creations

Greatest Needs

To overcome critical spirit
To be delivered from self-absorption
To become occupied in loving service for others
To develop a thanksgiving spirit
Moody and gloomy

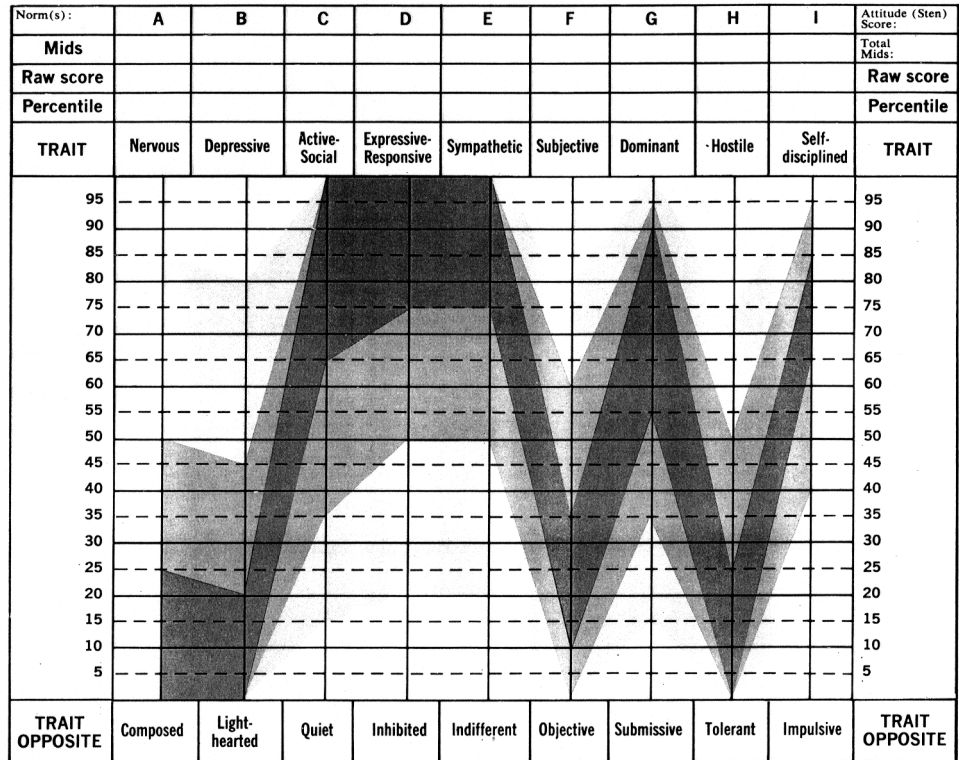


To live a balanced life that includes adequate rest, exercise and a good diet
To consistently spend time in study,

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1984

Name _____ Age _____ Sex _____ Date _____
 School _____ Grade _____ Degree _____ Major _____ Occupation _____ Counselor _____
 Single _____ Years Married _____ Years Divorced _____ Years Widowed _____ Children: M. _____ Ages _____ F. _____ Ages _____
 Answers made by: SELF ^{and} or husband, wife, father, mother, son, daughter, boyfriend, girlfriend or _____ of the person described.



Excellent
 Acceptable
 Improvement desirable
 Improvement needed

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

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Overview of PREPARE/ENRICH Inventories

Goals of Using the Inventories

1. To help the couple explore their Relationship Strengths and Growth Areas.
2. To help the couple learn how to resolve conflict using the Ten Step Procedure.
3. To help the couple discuss their Family of Origin.
4. To motivate the couple to invest time and energy to improve their marriage.

Focuses on significant issues for couples

Communication	Religious Orientation	Sexual Relationship
Conflict Resolution	Children & Parenting	Idealistic Distortion
Personality Issues	Family & Friends	Leisure Activities
Financial Management	Realistic Expectations	Equalitarian Roles

Based on Theory: The Circumplex Model of Family Systems

Family Map used to describe Family of Origin (PREPARE & PREPARE-MC)
Couple Map used to describe Type of Marriage (ENRICH)

Clinically Useful Materials

- Comprehensive Computer Reports (11 Pages)
- Counselor Feedback Form
- Building A Strong Marriage
 1. Couple Communication Exercise
 2. Ten Steps for Resolving Couple Conflict
 3. Family of Origin (PREPARE)
 4. Type of Marriage (ENRICH)

Scientifically Developed and Tested

National Norms based on:

100,000 Couples for PREPARE
25,000 Couples for PREPARE-MC
30,000 Couples for ENRICH

High Levels of Validity:

PREPARE has high validity in that it discriminates pre-marital couples that get divorced from those that are happily married with about 80% accuracy. This study was done by Dr. Fowers and replicated in a separate study by Dr. Larsen. ENRICH also has high validity in that it can discriminate with 85% accuracy, couples with marriage problems from those that are happily married.

High Levels of Reliability:

Reliability of PREPARE and ENRICH categories scores is high (alpha reliability of .80 - .85).
Test/Retest Reliability of inventories is high (average correlation is .80).

PREPARE - MC

PREMARITAL PERSONAL AND RELATIONSHIP EVALUATION MARRIAGE WITH CHILDREN

Counsellor must fill out the shaded section. Double check the answer sheets before mailing in.																																																																	
Celebrant/Counsellor's Name: _____																																																																	
Couple Number Write the 3 digit Couple Number you assigned above. Fill in the correct circles.		Counsellor Code Number Write the 6 digit ID Number assigned to you by our office. Fill in the correct circles.		Today's Date Fill in the appropriate circles. Example: 01 = Jan 12 = Dec 99 = 1999		Wedding Date Fill in the appropriate circles. Example: 01 = Jan 12 = Dec 99 = 1999																																																											
0 0 0 1 1 1 2 2 2 3 3 3 4 4 4 5 5 5 6 6 6 7 7 7 8 8 8 9 9 9		0 0 0 0 0 0 1 1 1 1 1 1 2 2 2 2 2 2 3 3 3 3 3 3 4 4 4 4 4 4 5 5 5 5 5 5 6 6 6 6 6 6 7 7 7 7 7 7 8 8 8 8 8 8 9 9 9 9 9 9		Month Day Year 0 0 0 0 0 0 1 1 1 1 1 1 2 2 2 2 2 2 3 3 3 3 3 3 4 4 4 4 4 4 5 5 5 5 5 5 6 6 6 6 6 6 7 7 7 7 7 7 8 8 8 8 8 8 9 9 9 9 9 9		Month Day Year 0 0 0 0 0 0 1 1 1 1 1 1 2 2 2 2 2 2 3 3 3 3 3 3 4 4 4 4 4 4 5 5 5 5 5 5 6 6 6 6 6 6 7 7 7 7 7 7 8 8 8 8 8 8 9 9 9 9 9 9																																																											
1. GENDER (M) Male (F) Female		2. AGE ① Less than 20 ② 20 - 25 ③ 26 - 30 ④ 31 - 35 ⑤ 36 - 40 ⑥ 41 or older		3. MONTHS TILL MARRIAGE ① 0 - 2 ② 3 - 6 ③ 7 - 12 ④ 13 or more		4. YEARS KNOWN PARTNER BEFORE MARRIAGE ① Less than 1 ② 1 - 2 ③ 3 - 4 ④ 5 or more		5. EDUCATION ① Grad (Univ/Coll/Inst) ② Some Univ/Coll/Inst ③ Finished Secondary School ④ Some Secondary School ⑤ Primary		6. EMPLOYMENT (paid) ① Full-time ② Part-time ③ Full-time & Part-time ④ Unemployed																																																							
7. OCCUPATION ① Clerical, Sales, Technician ② Executive, Doctor, Lawyer ③ Unskilled ④ Homemaker ⑤ Manager, Teacher, Nurse ⑥ Self-employed ⑦ Skilled & Building Trades, Farmer ⑧ Student ⑨ Unemployed ⑩ Other		8. INCOME ① \$0 - \$9,999 ② \$10K - \$19,999 ③ \$20K - \$29,999 ④ \$30K - \$39,999 ⑤ \$40K - \$49,999 ⑥ \$50K - \$74,999 ⑦ \$75K - \$99,999 ⑧ \$100K or more		9. RELIGION ① Catholic ② Anglican ③ Oth Protestant ④ Other		10. ETHNIC ① Asian ② Australian ③ Anglo/Europe ④ New Zealand ⑤ Pacific Island ⑥ Other		11. CURRENT LIVING ARRANGEMENT ① Alone ② With partner ③ With others ④ With parents		14. PARENT'S MARITAL STATUS ① Married/living together ② Separated ③ Divorced, both single ④ Divorced, both remarried ⑤ Divorced, 1 single/1 remarried ⑥ Single (partner deceased) ⑦ Remarried (partner deceased) ⑧ Both parents deceased																																																							
16. BIRTH POSITION ① First ② Second ③ Third ④ Fourth ⑤ Fifth or more		17. NUMBER OF CHILDREN ① One ② Two ③ Three ④ Four ⑤ Five or more		18. CHILDREN YOU HAVE ① None ② One ③ Two ④ Three ⑤ Four ⑥ Five or more		19. HOW MANY MORE CHILDREN DESIRED ① None ② One ③ Two ④ Three ⑤ Four ⑥ Five or more		20. PARENTS' REACTION TO MARRIAGE PLANS ① Very Negative ② Negative ③ Neutral ④ Positive ⑤ Very Positive		21. YOUR FRIENDS' REACTION TO MARRIAGE PLANS ① Very Negative ② Negative ③ Neutral ④ Positive ⑤ Very Positive																																																							
22. BROKEN UP WITH OR SEPARATED (N) No (Y) Yes		FOR ITEMS 23-30 USE THE SCALE LISTED <table style="width: 100%; text-align: center;"> <tr> <td></td> <td>23</td> <td>24</td> <td>25</td> <td>26</td> <td>27</td> <td>28</td> <td>29</td> <td>30</td> </tr> <tr> <td>NEVER</td> <td>①</td> <td>①</td> <td>①</td> <td>①</td> <td>①</td> <td>①</td> <td>①</td> <td>①</td> </tr> <tr> <td>SELDOM</td> <td>②</td> <td>②</td> <td>②</td> <td>②</td> <td>②</td> <td>②</td> <td>②</td> <td>②</td> </tr> <tr> <td>SOMETIMES</td> <td>③</td> <td>③</td> <td>③</td> <td>③</td> <td>③</td> <td>③</td> <td>③</td> <td>③</td> </tr> <tr> <td>OFTEN</td> <td>④</td> <td>④</td> <td>④</td> <td>④</td> <td>④</td> <td>④</td> <td>④</td> <td>④</td> </tr> <tr> <td>VERY OFTEN</td> <td>⑤</td> <td>⑤</td> <td>⑤</td> <td>⑤</td> <td>⑤</td> <td>⑤</td> <td>⑤</td> <td>⑤</td> </tr> </table>									23	24	25	26	27	28	29	30	NEVER	①	①	①	①	①	①	①	①	SELDOM	②	②	②	②	②	②	②	②	SOMETIMES	③	③	③	③	③	③	③	③	OFTEN	④	④	④	④	④	④	④	④	VERY OFTEN	⑤	⑤	⑤	⑤	⑤	⑤	⑤	⑤	OFFICE USE ONLY ① ②	
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Life Innovations Inc PREPARE/ENRICH National Processing Centre P.O. Box 448 Sutherland NSW 1499		© Copyright, 1996 LIFE INNOVATIONS, Inc								David H. Olson, Ph.D. David G. Fournier, Ph.D. Joan M. Druckman, Ph.D.																																																							

Worksheet for Feedback Sessions



◆ Counselor Completes Before Couple Feedback Session 1:

1. In Column A and B, review and select 3 Strength and 3 Growth Areas.
2. In Column C, mark an "S" for the 3 Strength Areas and a "G" for the 3 Growth Areas.
3. To illustrate the Strength and Growth Areas, select individual items from pages 7-14 of this report.
For each item you select make a check (✓) in the left column on pages 7-14.
 - a. For each Strength area, select 2-3 Agreement items to discuss.
 - b. For each Growth area, select 2-3 items to discuss. Begin with *Special Focus and Disagreement* items.
4. In Column D, record the couple's choices from the Couple Communication Exercise 1 in the Building A Strong Marriage workbook.

CONTENT AREAS	A. Positive Couple Agreement % Scores	B. Strength and Growth is based on Positive Couple Agreement Scores listed in column A	C. Strength (S) or Growth (G)	D. Record Couple's choices from Couple Communication Exercise 1 Male Female
MARRIAGE EXPECTATIONS (page 7)	10%	Growth Area		
PERSONALITY ISSUES (page 8)	80%	Relationship Strength		
COMMUNICATION (page 8)	90%	Relationship Strength		
CONFLICT RESOLUTION (page 9)	70%	Possible Strength		
FINANCIAL MANAGEMENT (page 9)	70%	Possible Strength		
LEISURE ACTIVITIES (page 10)	90%	Relationship Strength		
SEXUAL EXPECTATIONS (page 10)	80%	Relationship Strength		
CHILDREN AND PARENTING (page 11)	90%	Relationship Strength		
FAMILY AND FRIENDS (page 11)	50%	Possible Strength		
ROLE RELATIONSHIP (page 12)	80%	Relationship Strength		
SPIRITUAL BELIEFS (page 12)	100%	Relationship Strength		

FAMILY LIFE EXPERIENCES: ◆ Counselor Review before going over the Couple & Family Map with the couple: Listed is the couple's responses to the type of family living situations they have experienced as a teenager and have ever experienced in their life.	
A. Ever Experienced in Your Life MALE: Birth parents Birth siblings Birth siblings	B. Experienced as a Teenager MALE: Birth parents Birth siblings Birth siblings

PREPARE Counselor Feedback Form

These are suggested goals and steps for two feedback sessions with a couple. Some of the steps might last longer than others and will raise other important issues. Following these steps will help make the feedback session a more satisfying and successful experience for both you and the couple.

Couple Name _____

Couple Number _____

Date Administered _____

Date of Feedback Session _____

Please
Note:



In using the Building A Strong Marriage booklet, first tear out the Couple Communication Exercise (pp. 13 - 15) and give it to the couple. At the end of the first session, give the couple the booklet and review the Ten Steps for Resolving Couple Conflict (pp. 23 - 25). Encourage the couple to use the booklet and exercises at home.

Steps for First Feedback Session

1

- Overall Goals of PREPARE: Discuss these with the couple. ➤
1. To help the couple explore their Relationship Strengths & Growth Areas.
 2. To help the couple resolve conflict using the Ten Steps procedure.
 3. To help the couple discuss their Family of Origin with each other.
 4. To motivate the couple to invest time and energy to improve their marriage over time.

2

Couple Communication
Exercise
*See back page
for Steps*



3

Counselor's Feedback
on Strengths & Growth
Areas



4

Counselor & Couple
Identify One Growth
Area to Discuss



5

Ten Steps for Resolving
Couple Conflict
*See back page
for Steps*



6

Summarize first Session
and assign homework
Using the Ten Steps

Steps for Second Feedback Session

1

Review Homework
using the Ten Step
Procedure



2

Discuss other issues
Using the Ten Step
Procedure



3

Explore Family of
Origin
*See back page
for Steps*



4

Summarize Session and
Discuss Future Goals



prepare/enric

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Couple Communication Exercise

(Use Couple Profile Section of Computer Report, Pages 3 - 4)

1. Record all the Individual Revised Scores and Positive Couple Agreement Scores.
2. Put a plus (+) sign indicating the three Strength Areas.
3. Put a minus (-) sign indicating the three Growth Areas.

Male _____
Female _____

Realistic Expectations
Personality Issues
Communication
Conflict Resolution
Financial Management
Leisure Activities
Sexual Relationship
Children and Parenting
Family and Friends
Equalitarian Roles
Religious Orientation

Family Adaptability
Family Cohesion

[illegible][illegible]

Selecting Discussion Items (Use Computer Report, pages 6 - 9)

1. For each Relationship Strength that you have selected, choose 2 - 3 Agreement items to share with the couple.
2. For each Growth Area you have selected, choose 2 - 3 items that are Special Focus, Disagreement, or Indecision items.
3. Review the Family of Origin scales: Family Cohesion and Family Adaptability (pages 10 - 11 in Computer Report.)
4. Review all other categories and check on the Computer Report possible items (Special Focus, Disagreement, Indecision) you may wish to discuss.

1. For each Relationship Strength that you have selected, choose 2 - 3 Agreement items to share with the couple.
2. For each Growth Area you have selected, choose 2 - 3 items that are Special Focus, Disagreement, or Indecision items.
3. Review the Family of Origin scales: Family Cohesion and Family Adaptability (pages 10 - 11 in Computer Report.)
4. Review all other categories and check on the Computer Report possible items (Special Focus, Disagreement, Indecision) you may wish to discuss.



Counsellor Feedback Guide

PREPARE/ENRICH Program

Version
2000

Goals of the PREPARE/ENRICH Program

◆ *Review these goals with the couple:*

- Explore the couple's *Relationship Strength* and *Growth Areas*.
- Learn useful *communication skills*, including assertiveness and active listening.
- Learn skills to *resolve conflicts* through use of the *Ten Steps procedure*.
- Explore their couple relationship and their families-of-origin using the *Couple and Family Map*.
- Develop their personal, couple and family goals.
- Plan for the couple to annually review their marriage and attend couple enrichment programs.
- Develop financial plan and budget.

Feedback Session 1

1. Review **goals** of the PREPARE/ENRICH Program with the couple (see above).
2. Couple discusses their experience in taking the Inventory.
3. Couple completes **Couple Communication Exercise I**.
Couple completes **Couple Communication Exercise II**.
5. Summarize session and review the *Ten Steps Procedure* and assign it as homework for the couple.

Feedback Session 2

1. Review couple's homework using **Ten Steps for Resolving Couple Conflict**.
2. Counsellor reviews **Communication** (page 8 of the Report) and **Conflict Resolution** (page 9 of the Report) areas to identify *Strength* (Agreement items) and *Growth Areas* (Special Focus and Disagreement items) with the couple.
3. Select one or two new issues (Special Focus or Disagreement items) from any area to use with *Ten Steps procedure*.
4. Explore **Couple Relationship** and **Family-of-Origin**.
5. Summarize session and assign homework on **Financial Plans and Budget**.

Feedback Session 3

1. Review the homework assignment on **Financial Plans and Budget**.
2. Have couple complete the **Goal Exercise**.
- 2 Summarize and discuss future goals.

Couple Communication Exercise I: Sharing Strength and Growth Areas

Have the couple tear out the two perforated pages (pp. 7 & 9) from the *Building A Strong Marriage Workbook*.

1. Describe to the couple the goal of this exercise.
The goal is to discuss and increase the couple's awareness of the Strength and Growth Areas in their relationship.
2. Describe the meaning of Relationship Strength and Growth Areas.
 - a. A *Relationship Strength* is an area of your relationship that you are proud of and feel good about.
 - b. A *Growth Area* is a part of your relationship that you feel could be improved.
3. Have couple review the 11 areas.
 - a. Have each person select 3 areas as *Strength Areas* for their relationship putting an "S" next to those areas. Each person then selects 3 areas as *Growth Areas* putting a "G" next to those areas.
4. Couple and Counsellor Sharing Relationship Strengths.
 - a. Each partner alternates in sharing their Strength Areas.
 - b. The Counsellor describes the *Strength Areas* from the Computer Report and illustrates each Strength Area with 2-3 *Agreement items*.
5. Couple and Counsellor Share Growth Areas.
 - a. Each partner alternates in sharing Growth Areas.
 - b. The Counsellor describes the *Growth areas* from the Computer Report and illustrates each Growth Area with 2-3 *Special Focus or Disagreement items*.

Couple Communication Exercise II: Assertiveness and Active Listening

1. Describe to the couple the goal of this exercise.
The goal is to increase the assertiveness skills and active listening skills in each person. Each person makes a Wish List and shares three things they would like their partner to do more often. During sharing, the Counsellor focuses on "Assertiveness" and "Active Listening" skills.
2. Describe the meaning of assertiveness and active listening.
3. Ask each person to describe how good they are at "being assertive" and using "active listening" skills with each other.
 - a. Ask the partner if they agree with their partner's assessment.
 - b. Counsellor shares level of Assertiveness, Avoidance, Self Confidence, and Partner Dominance from Computer Report (page 3 of the Report).
 - c. Counsellor discusses Communication area with couple (page 8 of the Report).
4. Have each person make a Wish List of three things that they would like their partner to do more often. (see pp. 8 & 10 of the *Building A Strong Marriage Workbook*)
5. Each person should take turns sharing their "Wish List".
Have each person share one of their wishes (Practising Assertiveness) and the partner should repeat back what they heard their partner say (Active Listening). The listener does not need to say whether he/she will provide the Wish, only that they understand the Wish. Partner verifies if the listener correctly restated the wish.
6. Counsellor gives the couple positive feedback about their Assertiveness and Active Listening Skills

Ten Steps for Resolving Couple Conflict

Couple should follow along in their Building A Strong Marriage Workbook.

◆ *In selecting a conflict item for the couple to resolve, use Special Focus and Disagreement items from the various areas.*

1. Set a time and place for discussion.
2. Define the problem or issue of disagreement.
3. How do you each contribute to the problem?
4. List past attempts to resolve the issue that were not successful.
5. Brainstorm. List all possible solutions.
6. Discuss and evaluate these possible solutions.
7. Agree on one solution to try.
8. Agree on how each individual will work toward this solution.
9. Set-up another meeting. Discuss your progress.
10. Reward each other as you each contribute toward the solution.

Feedback Using the Couple and Family Map

◆ *Family Life Experiences: For a summary of the type(s) of families people experienced see page 6 of the Computer Report. People use the "Teenage Years" in describing their Family-of-Origin.*

Each person described their **Couple Relationship** and their **Family-of-Origin** on closeness and flexibility and the results are summarized on the **Couple and Family Map** (see page 15 of the Computer Report, couple uses page 18 of the *Building A Strong Marriage Workbook*).

1. Define couple and family closeness and balancing separateness versus togetherness.
2. Define couple and family flexibility and balancing stability versus change.
3. Describe that the 25 possible types of couples and families can be categorized as three more general types.
4. Give a brief overview of the Couple and Family Map and your personal experience using the map with other couples. Show the couple where they are plotted on the Couple and Family Map from page 15 of the Computer Report.
5. Discussion of similarities or differences on the Couple and Family Map.
 - a. How similar are the couple's descriptions of their Families-of-Origin?
 - b. What would they change about their Family-of-Origin regarding closeness or flexibility?
 - c. How similar are the couple's descriptions of their Couple Relationship to their Families-of-Origin?
 - d. How satisfied is the couple with their Couple Relationship?
 - e. What would the couple like to change about their Couple Relationship?

Summarize the information with the couple and ask them to share what they learned.

Financial Plans and Budget

1. Counsellor asks couple to complete the **Budget Worksheet** (pp. 20 in the *Building A Strong Marriage Workbook*) as a homework assignment.
2. Have the couple discuss what they learned from working on a Budget Worksheet.
3. Have couple discuss Financial Plans, individually and as a couple.
4. Review *Financial Management* area (page 9 of the Computer Report) to focus on Strength (Agreement items) and Growth areas (Special Focus and Disagreement items).

Goals Exercise: Personal, Couple, and Family

1. Have each person write down 3 Personal goals, 3 Couple goals, and 3 Family goals (pp. 22 & 23 in the *Building A Strong Marriage Workbook*).
2. Couple takes turns sharing their 3 Personal goals, 3 Couple goals and 3 Family goals.
3. Counsellor focuses on the similarities and differences of the goals and summarizes the discussion.
4. Help the couple select one goal to achieve using the CHANGE Model.

CHANGE Model

The couple should select one Couple goal to work towards achieving together. The CHANGE Model is designed to help the couple discuss the necessary steps to achieve their goal. The six steps in the CHANGE Model are illustrated below:

Commit yourself to a specific goal

Increase closeness in my marriage by spending 15 minutes each day focusing on the positive aspects of our relationship and having a date with my partner one evening a week.

Habits break old and start new

The new routine will be set up so that the 15 minutes will be scheduled after the evening meal each night. The evening out will usually be scheduled on Wednesday night.

Action take one step at a time

This plan will be tried for one month to see what results it will produce.

Never give up lapses might occur

I realize that some days we won't be able to talk for 15 minutes about our relationship or have an evening out every week, but I will do my best to stick to the plan.

Goal-oriented focus on the positive

I will try to compliment my partner each time we have a discussion and thank my partner for the evening out. We'll rotate on who chooses where to go for the evening out.

Evaluate and reward yourself

Each Sunday night, I will review the week and see how well I've done. If I have achieved my goal, I will feel pleased and this will probably make us feel closer. This will also be satisfying since that is my ultimate goal. If I am able to stick to this plan for six months, the final reward will be a weekend trip away together to celebrate!

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RESOURCE: PERSONALITY ISSUES OF INDIVIDUALITY, UNITY AND DIFFERENTNESS

KEY

HS	=	High Scorers
LS	=	Low Scorers
16PF	=	Personality Factual Test
T-JTA	=	Taylor-Johnson Temperament Analysis
P	=	Prepare Pre-marital Personal and Relationship Evaluation

SOCIAL NEED AND INVOLVEMENT

This refers to the amount of social contact a person needs and the degree to which they involve themselves in social situations.

- **Unity HS** - A couple will tend to seek high levels of social interaction with others beyond the contact they have with one another. This will usually mean a ready church and/or community involvement. They will probably have a fairly open, hospitable home with a regular flow of visitors and guests.
- **LS** - A couple will prefer the quiet privacy of their home. Their social involvement will be minimal and contact with a few personal friends and/or relatives will be seen to be sufficient social contact beyond what they enjoy together.
- **Differences** When the scores of two people show a wide discrepancy the degree of social need and involvement will vary. In order to maintain a high degree of mutuality (doing things together) each may find it necessary to modify behavioural preferences in deference to the social needs of the other. Options may include foregoing mutuality on occasion so each may fulfil their social needs in individual ways, eg one goes out to a social function while the other stays at home and reads or works on a hobby.

SOCIAL AWARENESS

This refers to the level of social consciousness a person has and the degree to which they take the presence, opinions and feelings of others into account in their own responses and reactions.

- **Unity HS** - A couple will be discreet in their behaviour and cautious in sharing themselves with others outside their relationship in areas where they see themselves to be vulnerable. They will have a well defined wall of privacy constructed around their lives. Communication between them will probably be a little lacking. However, they will be seen by others to be diplomatic.

- **LS** - A couple will be open, genuine and artless. They will have few secrets from each other and will talk freely with the counsellor. They will tend to say what they think and feel with little reference to present company or recognition of the impact of their behaviour or conversation on the observer. Communication between them will likely be free-flowing, each and abundant.
- **Differentness** When people differ in this area, one will tend to assume the role of commentator to people outside the relationship on the plans, opinions and feelings of both. Communication between the two will probably be difficult, tending to be one-sided and frustrating to both. The better communicator will feel their partner doesn't disclose enough while the other may wish to only communicate selectively. This may lead to a compartmentalization within the relationship where the one who communicates less may only discuss certain issues with their partner, reserving other issues for other company or not discussing them at all. Another tendency might be to give minimal or only partial exposure to an issue which may greatly frustrate the more communicative party.

EMOTIONAL STABILITY

This refers to a person's maturity or the degree to which they are able to face reality and to control their emotional responses.

- **Unity HS** - A couple will enjoy a reasonably calm emotional experience with objectivity in planning and problem solving. The emotional "ups and downs" they experience will tend to depend on external circumstances rather than an inner emotional inadequacy to cope with day to day pressures.
- **LS** - A couple will tend to be easily upset and annoyed with one another. Inner feelings and hurts will tend to block rationality and objectivity in planning and problem solving. Attempts at overcoming difficulties will tend to be thwarted by defensiveness.
- **Differentness** The emotionally stable person usually assumes the more supportive role in the relationship with the less mature partner tending to lean, being less emotionally supportive. The more stable person tends to enjoy a sense of emotional wellbeing and a consistent buoyancy that is not known to the less stable partner. The latter is dogged by highs and lows that seem to be unpredictable though these can be analysed and partially prevented if proper measures are taken. The mood of the less stable can have a deleterious effect on the more stable person and can prove to be emotionally wearing on them.

SELF-CONFIDENCE

Refers to a person's sense of adequacy, their ability to confront others and to assert themselves.

- **Unity HS** - A couple will tend to be self-reliant and opinionated. Provided mutual respect is maintained by such self-assured people, they will be capable of dealing with areas of disagreement that might arise.
- **LS** - A couple lacking in self-confidence will tend to share a compliant passivity. They will feel easily threatened and tend towards a defensiveness of whatever adequacies they recognize as remaining to them. Within the relationship there will generally be a reticence to confront each other on areas of disagreement so problems may tend to remain unsolved.
- **Differentness** Inequality in this characteristic seems to produce a "leader-follower" relationship, even to the extent of one partner becoming a shadow of the other. The opinions and wishes of the more confident person will tend to dominate the relationship. The less confident partner will feel secure as long as the more confident one is nurturing and not overly critical in their responses and attitudes.

SPONTANEITY

Refers to the ability of a person to feel and freely express emotion and to experience freedom from undue inhibition.

- **Unity HS** - Couples who are spontaneous find it easy to relate with one another on an emotional level. They are generally responsive people with a ready ability to share emotional experiences and to communicate feelings with one another. The relationship will generally prove to have high levels of mutual emotional support.
- **LS** - Inhibited couples will tend to suppress their emotions and withhold the expression of their feelings from one another. Emotional experiences will probably not be so easily shared and times of emotional need will be largely unacknowledged. On such occasions each person will tend to go unsupported by the other.
- **Differentness** A couple differing in this area will often produce a situation where the spontaneous person feels their needs for sharing and support to be undermet, while the inhibited partner will tend to feel uncomfortable with the "overcare" of their spouse. Frustration will tend to be higher in such a relationship of unequal emotional giving.

SELF-DISCIPLINE

Refers to how much control a person is willing to place upon themselves in order to produce comfortable standards of personal living. This control is seen in the degree of planning, organization, timeliness and order observed in their personal habits.

- **Unity HS** - A couple with a strong self-discipline will tend to have a well ordered, predictable program in their relationship. They will likely meet each others needs for methodical thoroughness and tidiness in their approach to life's demands and challenges. A smooth running household is usually within better reach of those who score high in this characteristic.
- **LS** - Usually denotes a more easy-going, less predictable situation. Couples in this category generally live with lower standards of order or tidiness and with a more flexible daily living plan. They tend to accomplish less and may live under more stress because of their inability to keep up with life's demands for organization and timeliness.
- **Differentness** This often leads to the more disciplined person becoming the leader with the other partner depending on him/her to see that deadlines are met and responsibilities carried out. Mutual respect between a couple fitting this description may be hard to maintain especially respect for the undisciplined by the self-disciplined. If the undisciplined person retains a humble and teachable attitude towards the self-disciplined partner, the relationship has a good chance of remaining viable.

SENSITIVITY

Refers to the amount of feeling a person has for himself, others and the world in which he lives.

- **Unity HS** - Couples with high levels of sensitivity will be self protective and in need of substantial amounts of attention and affection from one another. When both have a high level of need they will tend to be much more able to meet each others need in this area. They will usually be sympathetic people who want to help and alleviate others suffering. There is great potential for aesthetic sharing between two such people in any area that appeals to aesthetic sensitivity.
- **LS** - A couple with little sensitivity can live contentedly with fewer of life's comforts. Their need for expressed affection and appreciation is lower. They need less sympathy and are likely in turn to be fairly indifferent to the needs of others. Aesthetic concerns adopt low priority in their sphere of interest. They find mutuality in other pursuits, eg sports and outdoor activities.

- **Differentness** A couple differing in this area can expect a conflict of interest and of expectation. Needs for affection, sympathy and understanding on the part of one may be unrecognized and unmet by the other. Preferences for rugged outdoor pastimes by one may be most unappealing to the other. Meeting each others needs will be according to decision and not personal inclination with open communication providing the means for both to find fulfilment.

TRUST

Shows the basic levels of faith a person has in their partner, other people and in life itself.

- **Unity HS** - People sharing a high trust rating tend to be open and accepting of one another. They believe in the other person and are relaxed about granting personal freedoms to their partner. Each assumes the fidelity and loyalty of the other and invites closeness and intimacy. As a result, these people are vulnerable to disappointment and betrayal but they live with that risk, preferring a positive outlook and belief about the world and its people.
- **LS** - Couples showing low trust levels tend to be suspicious and unaccepting. They appear to place a negative construct on the motives of others expecting the worst, rather than the best from them. Low trust enhances a negative view of life and tends towards a loss of faith in others and in oneself. Hence couples in this category find it difficult to grant one another freedom. Struggling with feelings of jealousy, they tend to assume infidelity instead of loyalty or faithfulness. Consequently, closeness and intimacy eludes them for the most part. They live emotionally distanced lives fearing risk or vulnerability.
- **Differentness** Couples differing in their trust levels will provide each other with frustration. The trusting partner, unless possessing high self esteem will be tempted to doubt their ability to formulate meaningful relationships. They will be disillusioned and thwarted in their attempts at closeness being all too painfully aware of their partner's wall of protection and lack of trust. The person showing lower trust will tend to feel their partner to be altogether too naive and easily taken in. An unfair granting of freedom by the trusting partner and withholding of it by the untrusting will tend to prevail. Emotional closeness will be difficult to achieve.

CALM OPTIMISM

Refers to the quality of thinking that attends a couple in their day to day living.

- **Unity HS** - People who enjoy high levels of calm optimism gen-

erally think positively; are resourceful in problem solving and believe in a good outcome. Usually they are able to control stress levels and have means for coping with pressure. They are mostly happy, cheerful and relaxed with a ready laugh.

- **LS** - Couples tending to anxiety and depression are generally more fearful and threatened by life's demands. They have a discouraged negative outlook on life. Expecting the worst they usually see many problems but few joys ahead. Such negative anticipations are stress inducing. Worry results and spills over into interpersonal contacts making theirs a tense, depressive relationship.
- **Differentness** Being different in this area usually places an extra emotional load on the calm optimist of the two. This person will usually find themselves bolstering and encouraging the other in an effort to lift their spirits. Some resentment may arise in the tense, pessimistic person who possibly feels that their partner doesn't take a serious enough view of life.

VALUE ATTITUDES

Refers to the views of right and wrong a person holds; how highly developed their conscience may be and how they apply their moral beliefs to everyday situations.

- **Unity HS** - Couples with a well defined and highly similar moral awareness tend to feel at ease with each others conscientious convictions. Where religious and cultural conditioning have been similar each will tend to apply moral conviction to the details of daily living in similar ways. In this way they should achieve high levels of value harmony.
- **LS** - A couple scoring lower in this area will doubtless find commonality in their moral awareness and behaviour with fairly equal expectations from one another. However, a smooth relationship will be difficult to achieve due to the gaps each of them has in their moral responsibility. When values are flexible, relationship security is put at risk. This is due to the lack of guarantees each has from the other. Floating or ill-defined values, while convenient, tend to leave each partner uncertain of the other's intention to commit themselves to the relationship or to know what such a commitment really means.
- **Differentness** We can assume with reasonable certainty that this is the most difficult area of all to reconcile when differences exist. The person with great moral awareness and higher (stricter) values will be disappointed and perplexed by the thinking and behaviour of their less conscientious partner. The latter will tend to be confused and feel restricted by the former. Matters of right and wrong usually promise to

be a continual source of contention between two people who differ in this area. One appears rigid and unbending to the other, while the rationalisations and indulgences of one anger and frustrate the other.

SESSION 3

COMMUNICATION PROCESS

EVALUATE AND DISCUSS THE RESULTS OF THE TJTA OR PREPARE TESTS WITH THE COUPLE

It is essential that the minister remain supportive and affirming during this segment. Do not use the test to stress negative aspects or weaknesses in the couple's relationship or individual personality. These should be explored but only in the overall context of the relationship. The minister will do well to remain open to the couples responses to how they perceive the results and their implications, and hesitant about making any pronouncements on the consequences of the profiles. He should be eager to stress the potential inherent in the relationship. If, however, the test results do indicate some significant problems that may suggest real difficulties for marital happiness and satisfaction, a careful exploration of these issues needs to be made, allowing the couple themselves to "own" the problems and decide what they will do about them. Remember, the purpose of asking the couple to complete this test is to provide some objective awareness of their own personalities, and how they interact together. Put the emphasis on caring, affirming each other's strengths and showing respect for uniqueness and difference.

"stress the potential inherent in the relationship"

DEALING WITH DIFFERENCES

At this point in the counselling process it is appropriate to discuss with the couple how they will deal with the differences in their personalities, and how they will relate to the values, traditions and expectations they will both bring to the marriage. It may be valuable to explore the five types of differences.

- Taste
- Habits
- Values
- Thinking
- Temperament

"discuss with the couple how they will deal with the differences in their personalities"

What needs to be pointed out to the couple is that differences will not destroy a marriage but the way in which they are handled will determine the outcome of the marriage. There are five steps for dealing with differences:

1. Awareness of differences - (identified objectively)
2. Acknowledgment - (not denied, ignored or suppressed)
3. Acceptance - (not approval but accepting what can and

cannot be changed)

4. Adaption - (agreeing to adapt to each other)
5. Appreciation - (seeing differences as an enrichment of the marriage relationship not a source of irritation or problem)

FAMILY LIFE CYCLE

It may also be helpful to discuss with a couple the major periods of adjustment in the family life cycle.

1. Honeymoon - period of mutual enjoyment
2. "Settling down" and getting "set up" period of mutual adjustment
3. Pregnancy
4. Parenthood - "being tied down"
 - a. Preschool
 - b. School age
 - c. Adolescence

These stages through which a couple pass in the establishment of their family are periods that call for adjustments. The couple needs to be aware of the various dynamics that can influence their marital satisfaction.

SKILLS IN COMMUNICATION

Communication is the most important human survival skill. It is the way we make ourselves known to one another. It is a learned behaviour. We all need to listen to and understand our own style and form of communication.

- **Three types of communication are:**
 - Verbal (self disclosure)
 - Written
 - Non-verbal (body language)
- **The complete message that is communicated to another consists of:**
 - 7% - the words used
 - 38% - the tone of voice used
 - 55% - the body language (non verbals)
- **Different levels of communication:**
 - Level 5: Cliche - small talk

- Level 4: Facts - sharing information
- Level 3: Ideas - sharing own thoughts and opinions
- Level 2: Feeling-sharing own emotions (negative and positive)
- Level 1: Insight - mutual sharing of own personal ideas, insights and feelings

STAGES IN THE PROCESS OF COMMUNICATION:

Intention: "I have an idea or thought I wish to share."

Expression: I choose language (verbal or non-verbal) to express those ideas."

Reception: I need you to listen to me and hear what I am saying.

Interpretation: Do you understand what I mean?

Feedback: Please check with me to see if you understand correctly what I said and mean.

Validation: I affirm what you say you understood me to say.

WAYS WE BLOCK THE COMMUNICATION

PROCESS AT ANY ONE OF THE ABOVE SIX STAGES:

Directing and Leading
 Judging and Evaluating
 Blaming
 Getting Aggressive
 Moralising and Preaching
 Advising and Teaching
 Not accepting another's feelings
 Inappropriately talking about yourself
 Interrogating
 Reassuring and Humourising
 Labelling and Diagnosing
 Overinterpreting
 Distracting and being irrelevant
 Faking Attention
 Setting up time pressures
 Breaking confidentiality

RULES FOR EFFECTIVE SPEAKING

- Maintain good eye contact
- Sit attentively
- Show interest in what you hear by nodding, smiling etc.
- Listen for the feelings behind the words of the speaker
- Suspend your value judgements until your spouse has finished speaking
- Empathize with your spouse and try to feel the feelings and thoughts they are experiencing
- Ask well phrased questions

PRACTICE COMMUNICATION SKILLS

You may wish to allow some time for the couple to explore their own communication abilities by trying one or all of the following exercises. Additional resources are included for the couple to use in identifying their communication style.

1. Active listening - practice hearing feelings beyond the words.
2. Identify which stage in the communication process presents most problems for the couple (eg Stage 1: Difficulty in organizing one's thoughts, unable to self-disclose adequately.

Stage 3: "I'm a poor listener," and

Stage 4: "I jump to conclusions too quickly"

3. Practice making -

"I" statements - speaking for yourself

"you" statements - focusing on the other person

"we" statements - affirmations or presumptions

"it" statements - impersonal or academic talk

Evaluate their focus and effectiveness.

RESOURCE COMMUNICATION

Communication is to love what blood is to life. Have you ever thought about it in that way before? It is impossible to have any kind of relationship unless there is communication. That is true for you and your partner and for your relationship with God.

Define what "Communication" is.

Define what you mean by "listening."

THREE COMPONENTS OF A MESSAGE

In our communication we send messages. Every message has three components: the actual content, the tone of voice, and the nonverbal communication. With changes in the tone of voice or in the nonverbal component, it is possible to express many different messages using the same word, statement, or question. Nonverbal communication includes facial expression, body posture and actions. An example of nonverbal communication which should be avoided is holding a book in front of one's face while talking.

The three components of communication must be complementary. One researcher has suggested the following breakdown of the importance of the three components. The percentages indicate how much of the message is sent through each one.

- Content 7%
- Tone 38%
- Nonverbal 55%

Confusing messages are often sent because the three components are contradicting one another.

FIVE LEVELS OF COMMUNICATION

In his book, "Why Am I Afraid to Tell You Who I Am?", John Powell states that we communicate on five different levels, from shallow clichés to deep personal comments. Hang-ups, such as fear, apathy or a poor self-image keep us at the shallow level. If we can be freed from our restrictions, we can move to the deeper, more meaningful level.

The five levels of communication are:

LEVEL 5

Cliche Conversation. This type of talk is very safe. We use phrases such as "How are you?" "How's the dog?" "Where have you been?" "I like your dress." In this type of conversation there is no personal sharing. Each person remains safely behind his defences.

"Define what
Communication
is"

"we
communicate
on five
different levels"

“People who communicate primarily on a cognitive or thinking level deal mainly with factual data. Others communicate more on the feeling level.”

LEVEL 4

Reporting the Facts About Others. In this kind of conversation we are content to tell others what someone else has said, but we offer no personal information on these facts. We report the facts like the six o'clock news. We share gossip and little narrations but we do not commit ourselves as to how we feel about it.

LEVEL 3

My Ideas and Judgments. Real communication begins to unfold here. The person is willing to step out of his solitary confinement and risk telling some of his ideas and decisions. He is still cautious. If he senses that what he is saying is not being accepted, he will retreat.

LEVEL 2

My Feelings or Emotions. At this level the person shares how he feels about facts, ideas and judgments. His feelings underneath these areas are revealed. For a person to really share himself with another individual he must move to the level of sharing his feelings.

LEVEL 1

Complete Emotional and Personal Communication. All deep relationships must be based on absolute openness and honesty. This may be difficult to achieve because it involves risk - the risk of being rejected. But it is vital if relationships are to grow. There will be times when this type of communication is not as complete as it could be.

THINKING V'S FEELING

People who communicate primarily on a cognitive or thinking level deal mainly with factual data. They like to talk about such topics as sports, the stock market, money, houses, jobs etc...., keeping the subject of conversation out of the emotional area. Usually they are quite uncomfortable dealing with issues that elicit feelings, especially unpleasant feelings such as anger. Consequently they avoid talking about subjects that involve love, fear and anger. These people have difficulty being warm and supportive of their partner.

Others communicate more on the feeling level. They tire easily of purely factual data and feel a need to share feelings, especially with their spouses. They feel that the atmosphere between husband and wife must be as free as possible from unpleasant feelings like tension, anger and resentment. So, of course, they want to talk about these emotional things, resolve conflicts with their partner, clear the air, and keep things pleasant between them.

Of course no one is completely cognitive or completely emotional. A surprising fact is that the so-called cognitive person is controlled by his feelings just as is the so-called emotional person, but they doesn't

realise it. For example, the stiff, formal intellectual has deep feelings also, but uses enormous energy to keep them buried so he won't be bothered with them. Unfortunately they do bother him. Whenever someone (like an "emotional" wife or child) is around asking him for affection and warmth, he is not only unable to respond, he is angered that his precious equilibrium has been disturbed.

COMMUNICATION IS A PROCESS

Communication is the process of sharing yourself, both verbally and nonverbally, in such a way that the other person can both accept and understand what you are sharing.

What is listening? Paul Tournier said, "How beautiful, how grand and liberating this experience is, when people learn to help each other. It is impossible to overemphasize the immense needs humans have to be really listened to. Listen to all the conversations of our world, between nations as well as those between couples. They are, for the most part dialogues of the deaf."

"Communication is the process of sharing yourself"

The Living Bible expresses these thoughts about listening: "Any story sounds true until someone tells the other side and sets the record straight" Proverbs 18:17. "The wise man learns by listening: the simpleton can learn only by seeing scorners punished" Proverbs 21:11. "He who answers a matter before he hears the facts, it is folly and shame to him" Proverbs 18:13.

"Let every man be quick to hear, (a ready listener,)..." James 1:19. What do we mean by listening? When we are listening to another person we are not thinking about what we are going to say when he stops talking. We are not busy formulating our response. We are concentrating on what is being said. Listening is also complete acceptance without judgment of what is said or how it is said. Often we fail to hear the message because we don't like the message or the tone of voice. We react and miss the meaning of what was being shared.

"What do we mean by listening?"

By acceptance, we do not mean that you have to agree with everything that is being said. Acceptance means that you understand that what the other person is saying is something he feels. Real listening means that we should be able to repeat what the other person has said and what we thought he was feeling when he was speaking to us.

H Norman Wright

CHANNELS OF COMMUNICATION

In verbal communication several channels operate. The channels may compliment or contradict one another. Self-awareness is the key to “saying what you want” on all channels.

NON-VERBAL MESSAGES

- body posture
- facial expression
- gestures
- actions can speak louder than words
- movement
- eye contact
- physical distance

TONE OF VOICE

- influence of feelings on body functions, including tone of voice
- power of tone and inflection to change the meaning of words

SENTENCE CONSTRUCTION

- the choice and sequencing of words to form sentences
- problems or aroused feelings influence the interpretation of a message

FOCUS OF THE MESSAGE

- external events, ideas
- self
- partner
- relationship

WE-STATEMENTS

- affirmation or presumption?
- speaks for others - with or without their consent

YOU-STATEMENTS

- focus on the other person
- different intentions - responding, organising and controlling
- some you-statements are disguised to look like questions

IT-STATEMENTS

- impersonal, “academic”
- limited self-disclosure

I-STATEMENTS

- owning your awareness
- self-disclosure, involves a risk
- promotes personal contact
- factual
- can be used to share, to respond and to confront

FEELINGS

Behind any communication may be found one or more feelings.

Feelings are linked to bodily sensations and processes.

Many social pressures operate to negate the expression of feelings so that often people lose their awareness of their feelings.

Behaviour is the expression of feelings - whether the feelings are acknowledged or not. It is a way of "acting out" feelings.

If feelings are not acknowledged, either by talking with another person or by conscious thought within self, they find expression in some physical (re) action. If feelings are not expressed in positive action then they will be expressed in negative action. This may occur either -

- a. internally - in such forms as headaches, ulcers, skin ailments and heart problems
- b. externally - hitting, kicking, cursing, crying and "nerves"

Feelings are sometimes difficult to identify clearly. There are different combinations, which may be identified as multiple feelings, mixed feelings, and ambivalent feelings.

"Feelings are sometimes difficult to identify clearly."

IT HELPS IF FEELINGS ARE OWNED:

- If they are seen as facts to be accepted rather than ignored
- If they are affirmed as gifts from God - to be utilised not denied
- If they are treated as amoral - neither moral nor immoral in themselves
- If they are allowed, rather than rejected - avoiding the use of "don't," "shouldn't," and "oughtn't."

ONE WAY OF CARING FOR OTHERS IS BY:

- Working at getting to know their feelings
- Helping them to get in touch with their feelings
- Letting them know you have an understanding of what they are experiencing
- Showing that you can accept them and their feelings

Marriage Preparation Course (1981) Uniting Church in Australia, Qld Synod

LIST OF FEELING WORDS

abandoned	dubious	impressed	reverent
affectionate	eager	infuriated	righteous
agonized	ecstatic	inspired	sad
ambivalent	empty	intimidated	satisfied
angry	enchanted	isolated	scared
annoyed	energetic	jealous	shocked
anxious	enraged	joyous	silly
astounded	envious	kind	sceptical
beautiful	excited	lazy	solemn
betrayed	evil	lonely	sorrowful
bitter	loving	startled	exasperated
blissful	exhausted	low	strange
bored	fascinated	mad	stupid
brave	fearful	mean	stunned
burdened	flustered	miserable	sure
calm	foolish	nervous	sympathetic
captivated	frantic	nice	talkative
challenged	frustrated	odd	tempted
charmed	frightened	outraged	tense
cheated	free	tentative	overwhelmed
cheerful	furious	pain	terrible
childish	glad	panicky	terrified
clever	good	peaceful	threatened
confused	gratified	persecuted	tired
contrite	greedy	petrified	thwarted
cruel	grieved	pity	trapped
crushed	guilty	pleasant	troubled
deceitful	happy	pleased	ugly
defeated	hateful	pressured	uneasy
delighted	helpful	pretty	unsettled
destructive	helpless	proud	violent
determined	homesick	vulnerable	quarrelsome
distracted	horrible	rejected	vivacious
distraught	hurt	relaxed	wicked
dominated	hysterical	relieved	wonderful
divided	ignored	remorseful	weepy
restless	imposed upon		

RESOURCE:

WAYS WE BLOCK THE COMMUNICATION PROCESS

Some of the roadblocks to avoid if you wish to be a rewarding listener follow. Avoiding them does not mean you should never use them in your relationship at all. You simply need to be aware of their possible negative consequences before choosing to use them.

- **Directing and leading.** Taking control of what your partner can talk about: "I'm interested in what's going right for you, not what's going wrong;" "I would like you to talk about your relationship with your mother;" ""Let's focus on how you get on at work."
- **Judging and evaluating.** Making judgmental statements, especially those indicating your partner falls short of your standards: "I don't think you should." "You've made a real mess of that haven't you?" "You are not very good at expressing yourself."
- **Blaming.** Assigning responsibility, in a finger-pointing way: "It's all your fault;" "You started it;" "I'm all upset now because of you."
- **Getting aggressive.** Making statements designed to cause pain and belittle another: "Can't you ever do anything right?" "You fool!" "Idiot!"
- **Moralising and preaching.** Patronisingly telling another how he or she should live: "You should always respect your parents;" "Honesty is the best policy;" "Sex is not everything in life."
- **Advising and teaching.** Adopting a style of responding that says "I know what is best for you to do," and not giving another space to reach his or her own conclusions: "My advice to you is to drop it;" "You need to spend more time outdoors."
- **Not accepting another's feelings.** Telling your partner that their feelings should be different from what they are: "You shouldn't be feeling like that;" "I don't see why you should be upset!"
- **Inappropriately talking about yourself.** Talking about yourself in ways that interfere with your partner's disclosures: "You have troubles. Let me tell you mine;" "I think I'm a good listener. A lot of people tell me that;" "I am going to tell you my experience so that you can learn from it."
- **Interrogating.** Using questions in such a way that your partner feels threatened by unwanted probing: "What are your fantasies?" "Tell me about your previous relationship;" "What are your weaknesses?" "Where were you? Why didn't you phone me?"
- **Reassuring and humouring.** Trying to make your partner feel better, more for your sake than theirs, and not acknowledging their true

feelings. "We all feel like that sometimes;" "You can get by. I know you can;" "Look, I've made you laugh. It can't be that bad."

- **Labelling and diagnosing.** Playing the amateur shrink and placing a label or diagnostic category on your partner: "You have a hysterical personality;" "You're paranoid;" "You're a real neurotic."
- **Overinterpreting.** Offering explanations that come from your external viewpoint that bear little similarity to what your partner might have thought: "I think you are afraid of me, and that's why you don't want to do it;" "Your indecision about getting a job is related to your fear of failing to live up to your father's standards;" "The fact that you were not loved as a child makes it hard for you to show your affection for me."
- **Distracting and being irrelevant.** Confusing the issue by going off in another direction or creating a smoke screen. "Let's go some place else;" "Let's change the subject;" "Do we have to talk about this? Why don't we have some fun?"
- **Faking attention.** Insincerely pretending to be more interested and involved in what is being said than you are: "That's so interesting." "I would never have believed it;" "Oh really."
- **Setting up time pressures.** Letting your partner know that your availability for listening is very limited: "I've got to go soon;" "You had better be brief." "I'm very busy."

A major "don't" not listed above is breaking confidences. A leaky sieve is not very welcome as an associate. All these "don'ts" focus on verbal responses; but a discouraging voice and body messages can be just as devastating.

HOW SAFE AM I TO TALK TO?

Instructions: Using the scale below, rate each of the following according to how often you respond that way in your relationship with your partner: Frequently 2 Sometimes 1 Never 0

DONT'S

YOUR RATING

- | | |
|---|-------|
| 1. Directing and leading | _____ |
| 2. Judging and evaluating | _____ |
| 3. Blaming | _____ |
| 4. Getting aggressive | _____ |
| 5. Moralising and preaching | _____ |
| 6. Advising and teaching | _____ |
| 7. Not accepting the other's feelings | _____ |
| 8. Inappropriately talking about myself | _____ |
| 9. Interrogating | _____ |
| 10. Reassuring and humouring | _____ |
| 11. Labelling and diagnosing | _____ |
| 12. Overinterpreting | _____ |
| 13. Distracting and being irrelevant | _____ |
| 14. Faking attention | _____ |
| 15. Setting up time pressures | _____ |

Look at the "dont's" you rated 2 or 1, and assess the consequences in your relationships of these ways of responding:

THE FAMILY LIFE CYCLE

STAGE	TASKS TO BE ACHIEVED
Leaving home	<p>Establishing personal independence.</p> <p>Beginning the emotional separation from parents.</p>
Getting married	<p>Establishing an intimate relationship with spouse.</p> <p>Further development of the emotional separation from parents.</p>
Learning to live together	<p>Dividing the various marital roles in an equitable way.</p> <p>Establishing a new more independent relationship with family.</p>
Parenting the first child	<p>Opening the family to include a new member.</p> <p>Dividing the parenting roles.</p>
Living with the adolescent	<p>Increasing the flexibility of the family boundaries to allow the adolescent(s) to move in and out of the family system.</p>
Launching children: the empty nest stage	<p>Accepting the multitude of exits from and entries into the family system.</p> <p>Adjusting to the ending of parenting roles.</p>
Retirement	<p>Adjusting to the ending of the wage-earning roles.</p> <p>Developing new relationships with children, grandchildren and each other.</p>
Old age	<p>Dealing with lessening abilities and greater dependence on others.</p> <p>Dealing with losses of friends, family members and eventually each other.</p>

THE STAGES OF THE FAMILY LIFE CYCLE

Family Life Cycle Stage	Emotional Process of Transition: Key Principles	Second Order changes in family status required To proceed developmentally
Between families: The unattached young adult	Accepting parent offspring separation	<ul style="list-style-type: none"> a. Differentiation of self in relation to family of origin b. Development of intimate peer relationship c. Establishment of self in work
The joining of families through marriage: the newly married couple	Commitment to new system	<ul style="list-style-type: none"> a. Formation of marital system b. Realignment of relationships with extended families and friends to include spouse
The family with young Children	Accepting new members into the system	<ul style="list-style-type: none"> a. Adjusting marital system to make space for children b. Taking on parenting roles c. Realignment of relationships with extended family to include parenting and grandparenting roles
The family with adolescents	Increasing flexibility of family boundaries to include children's independence	<ul style="list-style-type: none"> a. Shifting of parent-child relationships to permit adolescent to move in and out of system
Launching children and moving on	Accepting a multitude of exits from and entries into the family system	<ul style="list-style-type: none"> a. Renegotiation of marital system as a dyad b. Development of adult to adult relationships between grown children and their parents
The family in later life	Accepting the shifting of generational roles	<ul style="list-style-type: none"> a. Maintaining own and/or couple functioning and interests in face of physiological decline; exploration of new familial and social role options b. Support for a more central role for middle generation c. Making room in the system for the wisdom and experience of the elderly, supporting the older generation without overfunctioning for them d. Dealing with loss of spouse, siblings and other peers and preparation for own death. Life review and integration

The above table is taken from the book *The Family Life Cycle: A Framework for Family Therapy* by Elizabeth A Carter and Monica McGoldrick, published by Gardner Press, 1980, (page 17). It may be helpful in clarifying the pressures that are on families at various stages of the life-cycle.

EXERCISE IN NONVERBAL COMMUNICATION

Let's consider what some nonverbal or voice behaviour might mean. Look at the following list and try and give a meaning for each behaviour.

WHAT DOES IT MEAN WHEN A PERSON.....	IT SAYS....
1. Nods his head up and down	_____
2. Smiles slightly	_____
3. Speaks in a loud, harsh voice	_____
4. Suddenly opens his eyes wide	_____
5. Keeps eyes lowered when speaking to you	_____
6. Yawns during a conversation	_____
7. Shrugs his shoulders	_____
8. Sits rigid and upright in a chair	_____
9. Folds arms tightly across the chest	_____
10. Wrings the hands	_____
11. Starts to turn pale	_____
12. Speaks in a low monotonous voice	_____
13. Fiddles with shirt collar	_____
14. Slouches in a chair	_____
15. Hits forehead with hands	_____
16. Speaks in a very halting or hesitant voice	_____

EXERCISE IN LISTENING FOR FEELINGS

We communicate to others much more than our words imply. Behind words often lie FEELINGS. Read each of the following typical “messages” and in the column at the right jot down the primary or main feeling you heard. A list of feelings is given below. Some situations may contain more than one feeling.

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

EXAMPLE: Go away and leave me alone. I don’t ever want to talk to you again. You don’t care about me anyway anger, hurt, resentment

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 home across
town but I don’t want to move _____
7. Thank you, that was a very thoughtful thing for
you to do _____
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 _____

RESOURCE:

FAMILY COMMUNICATION GUIDELINES

Proverbs 18:21; 25:11; Job 19:2; James 3:8-10; 1 Peter 3:10

1. Be a ready listener and do not answer until the other person has finished talking. Prov 18:13; James 1:19
2. Be slow to speak. Think first. Don't be hasty in your words. Speak in such a way that the other person can understand and accept what you say. Prov 15:23, 28; 21:23; 29:20; James 1:19
3. Speak the truth always but do it in love. Do not exaggerate. Eph 4:15,25; Col 3:9
4. Do not use silence to frustrate the other person. Explain why you are hesitant to talk at this time.
5. Do not become involved in quarrels. It is possible to disagree without quarrelling. Prov 17:14; 20:3; Rom 13:13; Eph 4:31.
6. Do not respond in anger. Use a soft and kind response. Prov. 14:29; 15:1; 25:15; 29:11; Eph 4:26,31
7. When you are in the wrong, admit it and ask for forgiveness. James 5:16. When someone confesses to you, tell them you forgive them. Be sure it is forgotten and not brought up to the person. Prov 17:9; Eph 4:32; Col 3:13; 1 Peter 4:8.
8. Avoid nagging. Prov 10:19; 17:9; 20:5.
9. Do not blame or criticize the other but restore them, encourage them and edify them. Rom 14:13; Gal 6:1; 1 Thess 5:11. If someone verbally attacks, criticizes or blames you, do not respond in the same manner. Rom 12:17, 21; 1 Peter 2:23; 3:9.
10. Try to understand the other person's opinion. Make allowances for differences. Be concerned about their interests. Phil 2:1-4; Eph 4:2.

PREMARITAL COMMUNICATION INVENTORY

DEVELOPED BY MILLARD J BIEVENU, SR.

This inventory offers you an opportunity to make an objective study of communication between you and your fiancé. It is designed to help couples learn more about themselves in preparation for marriage; it should help you become more objective about your readiness for marriage

DIRECTIONS

1. The "fiancé (e)" will be used to refer to the person to whom you are engaged or are considering as a possible marriage partner.
2. Please do not consult your fiancé while completing this inventory
3. Your answers are confidential and since your name is not required on this page, please be as frank as possible. Honest answers are very necessary if this form is to be of any value
4. There is no time limit, but please answer each question as quickly as you can according to the way you feel at the moment
5. Start with the following examples for practice. By putting a 'x' in one of the three blanks on the right you show how the question applies to you. Read the questions and make your marks now. There are not right or wrong answers

Yes No Sometimes

Does your fiancé tell you his/her problems?

☐ ☐ ☐

Does your fiancé become angry when you do not agree?

☐ ☐ ☐

6. The YES column is to be used when the question can be answered as happening most of the time or usually. The NO column is to be used when the question can be answered as seldom or never
The SOMETIMES column should be marked when you definitely cannot answer YES or NO, but USE THIS COLUMN AS LITTLE AS POSSIBLE
7. Read each question carefully, yet do not take too much time. If you cannot give the exact answer to a question, answer the best you can but be sure to answer each one

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	Yes	No	Sometimes
1. Do you and your fiancé discuss your differences?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Do you have a tendency to keep your feelings to yourself?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Do you and your fiancé quarrel very much?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Does your fiancé tell you when he/she is angry with you?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Does he/she stop seeing you without telling you why?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Do you ever discuss your views about sex in marriage?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Do the two of you settle your disagreements to your satisfaction?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Do you find it difficult to talk with your fiancé?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Do you find his/her tone of voice irritating?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Do you discuss your attitudes toward premarital sexual relations?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Does your fiancé fail to ask your opinion in making plans involving the two of you?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Does he/she have a tendency to say things which would be better left unsaid?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Do you find it necessary to keep after your fiancé for his/her faults?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Do you communicate successfully with each others families?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Does it bother you unduly for your fiancé to express his/her own beliefs even if they differ from yours?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Do you understand his/her feelings and attitudes?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Does he/she seem to understand your feelings?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Does your fiancé nag you?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. Do you think your fiancé is too critical of you?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Does your fiancé wait until you are through talking before saying what he/she has to say?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. Do you refrain from saying something when you know it will only hurt your fiancé or make matters worse?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. When a problem arises that needs to be solved are you and your fiancé able to discuss it together (in a calm manner)?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. Is your fiancé very jealous of you?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. Are you jealous of him/her?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. Does he/she try to lift your spirits when you're depressed or discouraged?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Do you fail to express disagreement with your fiancé because you're afraid he/she will get angry?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. Are you and your fiancé able to disagree with one another without losing your temper?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. Do you and your fiancé discuss how you will manage your money after you're married?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. Do you have disagreements over money now?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Does he/she often say one thing but really mean another?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. Does your fiancé complain that you don't understand him/her?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Do you help your fiancé to understand you by telling him/her how you think and feel about things?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Do the two of you discuss what you expect of one another in terms of a future mother and father?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. Do you neglect discussing what you expect of one another in terms of a future husband and wife?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Does your fiancé often sulk and out?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. Do you feel that in most matter he/she knows what you are trying to say?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. Do you discuss your views on rearing children?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. Do the two of you neglect discussing your religious attitudes and beliefs?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. Do you discuss how far you want to go in petting?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. Is it easier to confide in a friend than in your fiancé?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

TUNING INTO YOURSELF

Please write the first thing that comes to your mind when you read the following words or phrases. Be honest with yourself in order to derive the maximum benefit from this evaluation.

1. What worries me most about marriage is _____
 2. The think I like the most about my fiancé is _____
 3. The thing I like the least about my fiancé is _____
 4. The biggest adjustment I may have to make in marriage is _____
 5. The hardest subject to discuss with my fiancé is _____
 6. I get angry when _____
 7. What puzzles me most about my fiancé is _____
 8. As a communicator I would rate myself as:
Poor Fair Average Good Very Good
 9. Looking back on my growing up the type of communication I had with my parents was:
Poor Fair Average Good Very Good
- In completing this questionnaire I was:
Very Frank Frank No so Frank

GENERAL INFORMATION

Your age _____ Age of Fiancé _____
Sex: Male Female
Your Education _____
Fiancé's Education _____
Your Occupation _____
Fiancé's Occupation _____
Your Religion _____
Fiancé's Religion _____
I grew up in:
The Country Small Town Small City Suburbs Large City
Engaged: ☐ Yes ☐ No
How long have you been dating your fiancé? _____
Were you previously married? ☐ Yes ☐ No

SESSION 4:

RESOLVING CONFLICT

Ask the couple to analyse their current relationship to identify the major sources of conflict (see conflict analysis sheet). Select one of the major sources of conflict and ask the couple to:

- Talk about a specific example of this conflict (eg something that happened this week to highlight issues and themes in this disagreement)
- Ask them to identify how they usually deal with this conflict
- Identify who usually wins the argument

DISCUSS THE FIVE WAYS PEOPLE COMMONLY USE TO RESOLVE CONFLICT

1. Withdraw (give up)
2. Yield/Lose (give in).
3. Win at all costs (one of you has to lose).
4. Compromise (giving up certain wants or desires).
5. Resolve Adequately (both get needs met)

“Ask the couple to analyse their current relationship to identify the major sources of conflict”

HIGHLIGHT THE SIMPLE RULES FOR CREATIVE CONFLICT RESOLUTION

1. Choose the best time and place to discuss differences.
2. Grant each other equal time to speak. Rule out “power plays.”
3. Listen to each other with empathy.
4. Respect differences of opinion, values or wishes.
5. Focus on one issue and stay on the subject.
6. Speak only for yourself. Use “I” statements to state your needs, views and feelings.
7. Avoid using any of the 12 “Roadblocks” to effective communication.
8. Listen for solutions.
9. Evaluate and choose the most acceptable solution.
10. Agree to implement the decision.

“the simple rules for creative conflict resolution”

NOTE: If your partner breaks the rules choose not to argue!

DISCUSS THE THREE APPROACHES TO RELATIONSHIPS AND THEIR BENEFITS

1. Submissive behaviours - purchasing others approval.
2. Aggressive Behaviours - getting and controlling what you want.
3. Assertive Behaviours - honest and caring confrontation, taking charge of your own life, standing up for your rights without denying others their rights.

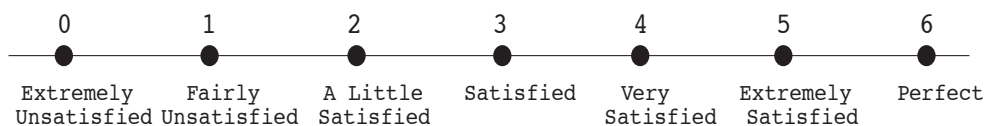
PRACTICE MAKING ASSERTIVE STATEMENTS

CONFLICT ANALYSIS

Most persons have disagreements and conflicts in their relationships. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each item on the following list.

	Always Agree	Almost Always Agree	Occasionally Disagree	Frequently Disagree	Almost Always Disagree	Always Disagree
1. Handling money	_____	_____	_____	_____	_____	_____
2. Recreation/leisure activities	_____	_____	_____	_____	_____	_____
3. Religious matters	_____	_____	_____	_____	_____	_____
4. Demonstrations of affection	_____	_____	_____	_____	_____	_____
5. Friends	_____	_____	_____	_____	_____	_____
6. Sex relations	_____	_____	_____	_____	_____	_____
7. Conventionality (correct or proper behaviour)	_____	_____	_____	_____	_____	_____
8. Philosophy of life	_____	_____	_____	_____	_____	_____
9. Ways of dealing with parents	_____	_____	_____	_____	_____	_____
10. Aims, goals and things believed important	_____	_____	_____	_____	_____	_____
11. Amount of time spent together	_____	_____	_____	_____	_____	_____
12. Making major decisions	_____	_____	_____	_____	_____	_____
13. Household tasks	_____	_____	_____	_____	_____	_____
14. Leisure time interests and activities	_____	_____	_____	_____	_____	_____
15. Career decisions	_____	_____	_____	_____	_____	_____
16. Praying and Bible study together	_____	_____	_____	_____	_____	_____
17. Number of children	_____	_____	_____	_____	_____	_____

18. The dots on the following line represent different degrees of satisfaction in how you presently resolve conflicts. The middle point, "satisfied," represents the degree of satisfaction of most relationships. Please circle the dot which best describes the degree of satisfaction, all things considered, of your conflict resolution level.



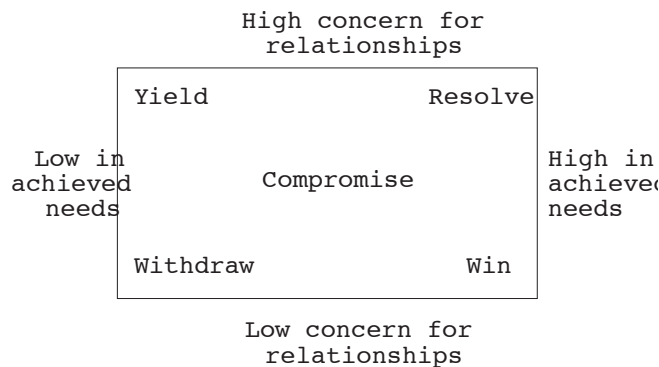
Adapted from Graham Spanler "Measuring Dyadic Adjustment New Scales for Assessing the Quality of Marriage and Similar Dyads." *Journal of Marriage and the Family*, February 1976)

RESOURCE: DEALING WITH CONFLICT

Conflict is a natural part of growth in marriage and family life. Many conflicts are simply symptoms of something else. Most people do not deal openly with conflict because no one has ever taught them effective ways of dealing with it. On the positive side, conflict does provide opportunity for growth in a relationship. Unresolved and buried conflicts arise from their grave and interfere with growth and satisfying relationships.

FIVE STYLES

What choices do we have in dealing with conflicts? James Fairfield has suggested five styles of dealing with conflict.



The first is to withdraw. If you have a tendency to view conflict as a hopeless inevitability which you can do little to control, you may not even try. You may withdraw physically by leaving the scene or you may leave psychologically.

If you feel that you must always look after your own interests or your self-concept is threatened in a conflict, you may choose to win. No matter what the cost, you must win! Domination is usually reflected in this style; personal relationships take second place.

While driving along the highway or approaching an intersection you have probably noticed a "yield" sign. "Giving in to get along" is another style. You don't want to win all the time nor do you want the other person to win all the time.

As you can see from the diagram, withdraw has the lowest value because the person gives up on meeting the goals and developing the relationship. The relationship is turned off. If this style is used temporarily as a cooling off step toward resolve, it is beneficial. There may be times when the discussion is so heated and out of control that withdrawing is best. But it is important to make a definite and specific commitment to discuss and resolve the conflict.

The win method achieves the goal but can sacrifice the relationship. In a family, personal relationships are just as important or more important than the goal..

Yielding works just the other way in that the relationship is maintained but the goals are sacrificed.

Compromise attempts to work out some needs, but the bargaining involved may mean that you compromise some of your own values. If you have some basic convictions about the type of young men that your daughter dates and you begin to compromise your standards in order to have greater harmony, what does that do to you?

Naturally the highest value or style is resolve because in the final analysis relationships are strengthened as you seek to meet personal needs.

HOW TO RESOLVE CONFLICT

Consider trying and applying these principles:

- When a conflict arises, instead of demanding that you be heard, listen carefully to the other person (see Prov 18:13 and James 1:19). Any changes that one person wants to see in another must be heard and understood.
- Select an appropriate time. "A man has joy in making an apt answer, and a word spoken at the right moment, how good it is" (Prov 15:23).
- Define the problem. How do you define the problem and how does the other person?
- Define the areas of agreement and disagreement in the conflict.
- Here comes the difficult part. A few conflicts may be just one-sided, but most involve contributions from both sides. Identify your own contribution to the problem. When you accept some responsibility for a problem, the other sees a willingness to cooperate and will probably be much more open to the discussion.
- The next step is to state positively what behaviours on your part would probably help, and to be willing to ask for his opinion. As he shares with you, be open to his feelings, observations and suggestions. Watch out for defensiveness!

H Norman Wright

RESOURCE: ASSERTIVE BEHAVIOUR

Listening and assertion are the yin and yang of communication - the very different but complementary and interdependent parts of relationships. Just as there are skills for developing one's ability at listening, so there are skills for increasing one's assertiveness.

Each individual has a personal space which needs defending. Likewise, each of us has a psychological need to impact on others and the world. Assertion training teaches constructive methods of defending one's space and impacting on others.

One way of understanding assertion is to see it in contrast with submission and aggression. There are pay-offs and penalties for each of those ways of relating. A primary goal of assertion training is to enable people to take charge of their own lives. It helps them avoid repeating dysfunctional and stereotyped behaviours so that they make a fitting response in the situation in which they find themselves.

THE SUBMISSION-ASSERTION- AGGRESSION CONTINUUM

One way of understanding assertion is to see it as a way of defending one's space and impacting on other people and society in nondestructive ways. A useful and more common way of defining assertion is to place it on a continuum between submission and aggression and contrast it with them. For the sake of contrast, some of the descriptions of submission and aggression that follow come from fairly extreme positions on the continuum.

Submissive Behaviour	Assertive Behaviour	Agressive Behaviour
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SUBMISSIVE BEHAVIOURS

People who typically behave submissively demonstrate a lack of respect for their own needs and rights. They do this in many ways.

Many submissive people do not express their honest feelings, needs, values, and concerns. They allow others to violate their space, deny their rights and ignore their needs. These people rarely state their desires when in many instances that's all it would take to have them met.

Other submissive people do express their needs but do it in such an apologetic and diffident manner that they are not taken seriously. They add qualifying phrases like "...but it really doesn't matter that much to me" or "....but do whatever you want."

Some people habitually invite others to take advantage of them. They offer to do things that make their relationships very lopsided, thus in-

sureing that others will violate their rights and ignore their needs.

The submissive person communicates: "I don't matter. You can take advantage of me. I'll put up with just about anything from you. My needs are insignificant - yours are important. My feelings are irrelevant; yours matter. My ideas are worthless; only yours are significant. I have no rights, but of course you do. Pardon me for living."

The submissive person lacks self-respect, but their behaviour indicates loss of respect for the other person, too. It implies the other is too fragile to handle confrontation and shoulder their share of the responsibilities.

AGGRESSIVE BEHAVIOURS

An aggressive person expresses their feelings, needs and ideas at the expense of others. They almost always win arguments. The aggressive person sometimes seems to carry a "chip on their shoulders." They may speak loudly and may be abusive, rude and sarcastic. They may berate clerks and waitresses for poor service, dominate subordinates and family members, and insist on having the final word on topics of conversation important to them.

An aggressive person tends to overpower other people. Their point of view is, "This is what I want; what you want is of lesser importance - or of no importance at all."

ASSERTIVE BEHAVIOURS

The assertive person utilizes methods of communication which enable them to maintain self-respect, pursue happiness and the satisfaction of their needs, and defend their rights and personal space without abusing or dominating other people. True assertiveness is a way of being in the world which confirms one's own individual worth and dignity while simultaneously confirming and maintaining the worth of others.

The assertive person stands up for their own rights and expresses their personal needs, values, concerns and ideas in direct and appropriate ways. While meeting their own needs, they do not violate the needs of others or trespass on their personal space.

People sometimes say that a given person has become "too assertive." By my definition, that is impossible. If assertive behaviour is action that considers the rights of ourselves and others and is appropriate to the situation, there is no such thing as behaviour that can be too assertive.

DEVELOPING ASSERTIVE MESSAGES

There are three parts to an assertive message. Making a three part assertive message looks and sounds deceptively easy, but in actual fact, most people find that it is hard, time-consuming work to make up an

effective message. The three parts to the assertive message are:

1. A non-judgemental description of the behaviour that you find offensive stated in specific rather than fuzzy terms.
2. Disclosure of feelings to let the other person know how you feel about the effect their behaviour has had on you.
3. Clarification of the tangible effect that the other person's behaviour has on you.

A major reason the three-part assertion works is because it describes how the other person's behaviour affects the sender of the message. If I want you to voluntarily alter a specific behaviour, it certainly helps if I provide you with a convincing reason to change. My experience is that people are usually willing to modify their behaviour if they can see that they are trespassing on my space or interfering with my efforts to secure my legitimate needs.

SPECIFIC CONCERN	BEHAVIOUR DESCRIPTION	DISCLOSURE OF FEELING	TANGIBLE EFFECT
Costs Money	When you use my car and don't refill the gas tank...	I feel unfairly treated...	Because I have to pay more money for gasoline
Harms possessions	When you borrow my tools and leave them out in the rain...	I feel annoyed...	Because they become rusty and don't work well
Consumes time	When you are frequently late to pick me up after work...	I feel frustrated...	Because my time is wasted while I wait for you
Interferes with effectiveness at work	When you call me at work and talk at length...	I feel tense...	Because I don't get all my work done on schedule
Causes extra work	When you do not put your dirty clothes in the hamper...	I feel irritated...	Because it makes extra work for me when I do the wash
Making plans	When you make plans with me and then cancel at the last minute...	I feel irritated...	Because it is too late to make plans with my other friends
Watching TV	When you make loud noises when I am watching TV...	I feel annoyed...	Because I can't concentrate on the show
Phone messages	When you don't take accurate telephone messages...	I feel upset...	Because I lack information and can't return calls that may be very important
Planning Holidays	When you don't give me an answer on my request for a holiday during the last two weeks of December...	I feel frustrated...	Because I can't plan my summer
Rising Early	When you eat early on weekends and don't prepare your breakfasts quietly...	I feel angry...	Because I wake up an hour or two earlier than I planned to get up

Adapted from "People Skills" (1987) by Robert Bolton pp. 123-125 Simon & Schuster p 152-157 Taken from "Anger: Yours and Mine and What To Do About It" (1981) Richard P Walks. Zondervan Books

MANAGING ANGER

1. What are the kinds of situations that make you feel angry?
2. How easy is it for you to acknowledge and express your anger?
3. How do you typically behave when you are angry?
4. When someone else is angry with you, how do you feel?
5. List the physical reactions you experience when angry:
6. What kind of thoughts do you have towards other people when you're angry?
7. What kind of thoughts do you have towards yourself when you are angry?

THE CYCLE OF ANGER

CONDITIONS AND EVENTS

These are unpleasant experiences that are imposed on us (or on persons who are important to us) by a world marred by sin. The conditions of threat, rejection, loss, and frustration are especially likely to lead to anger responses.

INTERNAL CONDITIONS

The probability that one's response will include the feelings of anger increases when these internal conditions are present: guilt, sense of helplessness, unrealistic expectations, and aimlessness

IMMEDIATE RESPONSES

- Feeling of anger (we have a choice about this)
- Physical activation (no choice; controlled by autonomic system)
- Decisions:
 1. Is it rage/resentment or righteous indignation?
 2. Shall I respond destructively or constructively?

OPTIONS

	<i>Destructive</i>		<i>Constructive</i>	
	Rage	Resentment	Resolution	Indignation
Subsequent Wilful Responses	Tantrum, re-venge attack	Bitterness, passive-aggression behaviour	"First aid" or "cure"	Constructive actions to change unjust circumstances
With the Effect of	Destroying others first, self later	Destroying self first, others later	Improving self and relations with others	Improving society; appropriately protecting self and others
Emotional Behavioural Lifestyle	Domineering, hostile	Protective, suspicious	Prevention	Exposure
Which leads to Internal Conditions	Worse feelings, deteriorating self-esteem, confusion, weakened resistance to future harsh external conditions, guilt over wrong behaviour		Better feelings, proper self esteem, clearer purpose in life, mature emotional responses to future harsh external conditions, greater confidence and sense of freedom	

Taken from "Anger: Yours and Mine and What to do About it" (1981) Richard P Walks. Zondervan Books

SESSION 5

FAMILY VALUES & BELIEFS

ROLE EXPECTATIONS

Invite the couple to discuss their role expectations for marriage. The enclosed resources entitled “Role Exploration” or “Whose Responsibility Is It?” can be used to facilitate this exercise. Ask each person to fill it in, then discuss the items one by one and clarify differences in expectations.

Seek to identify if the couple wish to establish:

A Traditional Marriage - with stereotype male and female roles.

An Equalitarian Marriage - with equal distribution of roles.

“Invite the couple to discuss their role expectations for marriage.”

FAMILY HISTORIES

Drawing Your Genogram

Discuss with the couple their own family histories. Get the couple to draw a family tree (Genogram) and indicate on it the information outlined in the resource “Gathering the Story of your Family.”

When the couple have completed their genogram (get them to do this between sessions because they may have to check with family members to get accurate family details) invite them to put the two family trees together with a line linking the two families at the couple’s names.

As you discuss the family histories of each person explore how their family of origin functioned in regard to:

“Discuss with the couple their own family histories.”

Emotional Closeness

Is there a sense of security, belonging, nurture and intimacy in your family? How close a family are you? Who is closest to whom in your extended family? Are you given space to do your own thing or does the family always do things together?

Emotional Cut Off

Is there tension between family members? Are any family members cut off or distant from other family members?

Power and Alliances

Where does the power lie in your family? Who decides what will happen? Is anyone dominant, submissive, combative, competitive, casual, inferior, superior? Who is allied with whom? Who manages the family finances?

Family Rules and Traditions

What rules or expectations are there in your family regarding:

- how conflict is resolved
- the expression of affection
- the expression of feelings
- how love is shown
- how birthdays are celebrated
- who is responsible for doing certain chores
- how tidy your bedroom should be
- family worship
- how anniversaries and other family events are celebrated
- the regularity of meal times and how to behave at the table
- how money is handled/managed
- how leisure time is spent
- who decides where to go for holidays

Role Models

How would you rate your parents marital satisfaction? What qualities in your parents marriage do you want for your marriage relationship? How would you like your marriage to be different from your parents?

YOUR FAMILY MAP

An alternative or additional activity that focuses on your family of origin is the “Family Map” exercise (see attached resource). By inviting the couple to identify where their Family of Origins are on the map and where they would place their relationship on the map you can open up a discussion about the influence of one’s family of origin on present levels of functioning. You can also explore the whole issue of family processes and the type of relationship the couple will form in the marriage taking into account the influences they bring to the relationship from their family of origin.

DEALING WITH IN-LAWS

(see attached resources)

A-TYPICAL FAMILY SITUATIONS

The counsellor may need to be sensitive to the different dynamics involved with couples for whom this is a second marriage or a relationship that will involve a “blended family,” “step-parent” family or a cross-cultural family. Past histories may be painful to recount and the new relationship may involve the need to discuss some areas that are not easy to talk about freely. However, these issues need to be discussed (see the enclosed resource).

RESOURCE: GATHERING THE STORY OF YOUR FAMILY

One way to gather the story of your family is to list the persons in your family. List their names, the dates and places of their birth, their marriages (with whom and the date of the marriage), separations, divorces and deaths. This information can be written up in the form of a family "tree."

Begin with yourself at the bottom of the page. Use a star to symbolise yourself, and work up the page with earlier members of your family.

Use a circle as a symbol to represent females. Use a square as a symbol to represent males. Use lines on a vertical basis to represent siblings and a horizontal basis to represent marriages.

Where there is a separation, a divorce or a death make a break in the line by placing two parallel lines across the line.

Where a death occurs colour in the symbol representing the person. Sometimes children die very early in childhood or are not born alive. These should also be noted in the family tree.

Are there other persons who are blood relatives who shared your home? Include them too. Who are the persons missing from this family? Where did the family live and what moves did it make? Who were sick people in the family? What was the education of members of the family? What was their occupation?

This information is factual. If you are not sure or do not know accurately the information, for the purpose of this exercise guess it.

The next lot of information will depend to some degree on your perception. A brother, sister, parent or child may see particular events differently from you. That does not mean that one is right and one is wrong. Your perceptions are right for you. It is helpful to share your perceptions with someone else, particularly someone who has seen the same event through different eyes.

In your family, what are the **key events**, the **traumas**, the **happy memories**, the **tragedies**, the **atmosphere**? How are the **roles** distributed, what are the **alliances**? What are the **values** of the family? What is its **religious experience and expression**? What is its **political experience and expression**?

Are there any ghosts in the family? (People who have offended the family so that no one talks about them: alcoholics, patients in a mental hospital, suicides, criminals, deserters.)

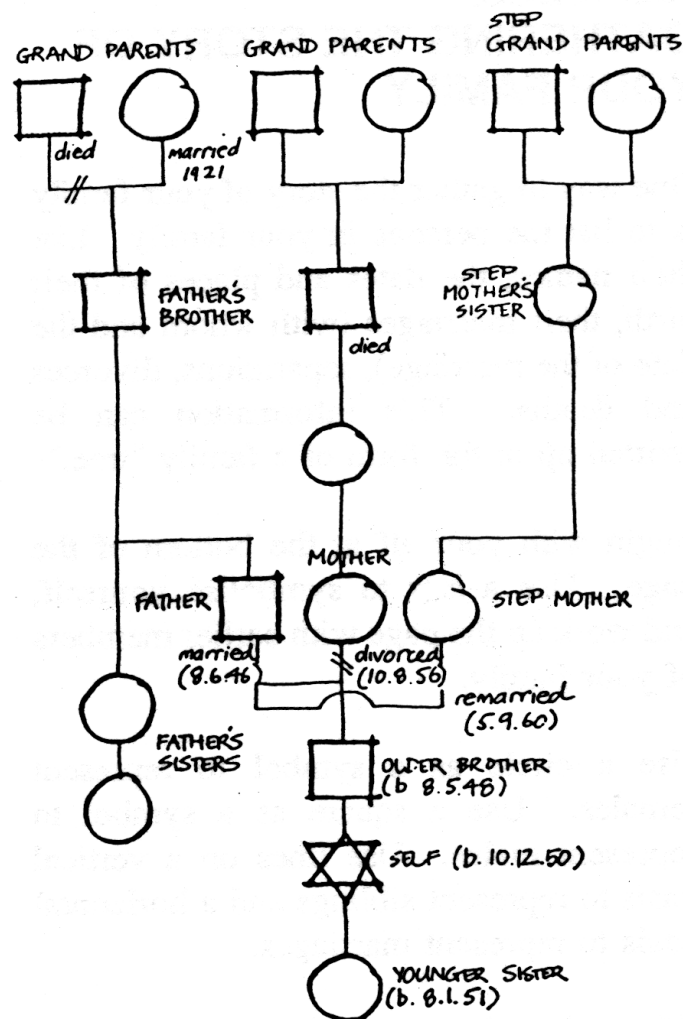
What are the myths in your family? (A myth in this context is something commonly believed and asserted, whether or not it has objective

truth. For example, “people must be protected from hurt otherwise the family will disintegrate.” A myth may be two or three generations old. So every member of the family in this case uses a lot of energy to protect others from hurt in the mistaken belief that they are holding the family together.)

What are the rituals in your family? What things did your family do together as a whole unit? What are the things that the family did regularly together and in some sort of ordered way?

The information gathered should be for three generations. The generation in which you were a child, the generation in which your parents were children, and at least a list of your grandparents’ brothers and sisters.

We bring the story and the routines of our family of origin to the family of procreation, and in that family a lot of time is spent negotiating which particular routines will be used. It is a helpful exercise for husbands and wives to put their own family stories side by side, and talk



about the differences, and be aware of what they had to negotiate, or would have to negotiate in order to form their own family.

In the family of procreation, or the nuclear family, it is helpful to use aids to building the family story. For example, photograph albums, diaries, a family book in which family stories are written and each member comments on that story. In my family, where my children are too young to write a story, we draw pictures of the things that have been important to us in the week, we talk about them, and paste them in a scrap book.

It is helpful to talk with other members of your family about the family story. Some people are initially scared to talk about the family story, but if you clearly share your own motives, they will often be willing to share their view and their information.

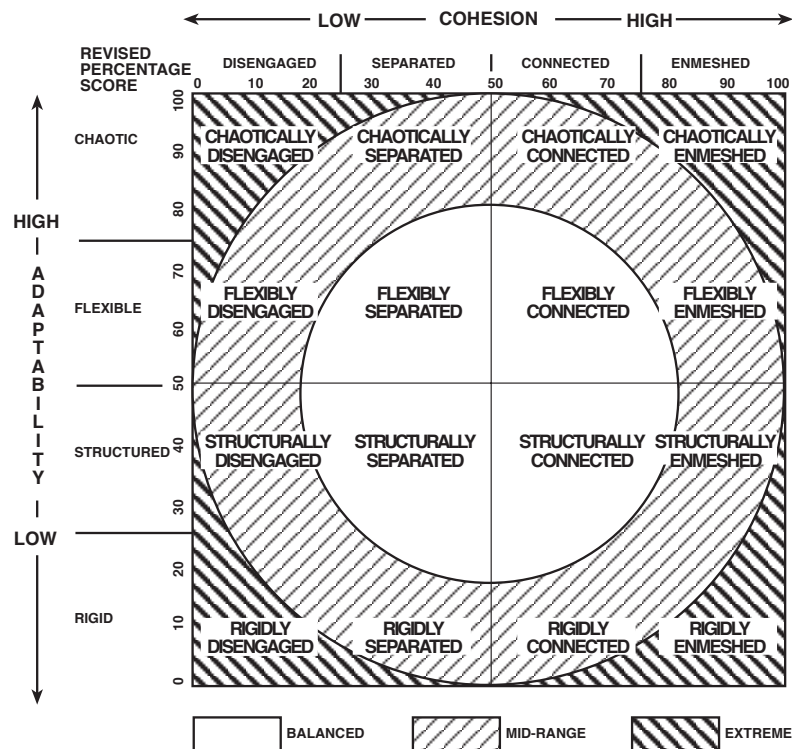
When you have gathered this information, it can be of value to discuss it with a person who understands family structure and systems (such as a family therapist), to help you understand the patterns within your family.

"Working with Families" (1980), Doug Purnell p 88-94

RESOURCE: THE FAMILY MAP

The Family Map provides a method for describing 16 types of couple and family relationships. These 16 types were developed by combining the four levels of cohesion and the four levels of adaptability.

Family cohesion and family adaptability are considered two very important aspects in families. Briefly discuss the Family Map and the 16 types of marriage of families it describes. (See diagram below)



FAMILY ADAPTABILITY (CHANGE)

Families can range from being rigid with an authoritarian leader to being chaotic with erratic or limited leadership.

A rigid family system is one in which the parents are highly controlling, there are strict and rigid consequences for misbehaviour, decisions are imposed, the roles are strictly defined and the rules do not change and were strictly enforced.

A structured family system is overall less rigid. Leadership is somewhat authoritarian and controlling, but it is shared between the parents. Discipline is sometimes democratic, and decisions are mainly imposed by the parents. Roles are stable, but there is some sharing of roles. There are a few rule changes, but not a lot of change.

A flexible family system is more democratic. The leadership is equally shared, discipline is democratic, with children having a say in how they were disciplined. Roles are shared and rules can change and they were flexibly enforced.

A chaotic family system has erratic leadership and the parents are by and large unsuccessful in leading the family. Discipline is inconsistent and very lenient. Decisions are impulsive and not well thought out. Roles are unclear, and shifted rapidly from person to person. The rules change a lot and are inconsistently enforced.

Based on the Family Map, very high levels of change (Chaotic) and very low levels of change (Rigid) might be problematic for families. On the other hand, families having moderate scores (Structured and Flexible) are able to balance some change and some stability in a more functional way. Although there is no absolute best level for any family, many families may have problems if they always function at either extreme of the Map (Rigid and Chaotic).

FAMILY COHESION (TOGETHERNESS)

Families can range from being close or enmeshed, to being very distant or disengaged from each other.

A disengaged family system has extreme emotional separateness. There is little involvement between family members, and little emotional closeness, either between the parents or between the parents and children. There is a lot of personal separateness and independence. People do their own thing and have separate interests.

A separated family system has some emotional separateness but it is not as extreme as the disengaged system. There is some involvement between family members and some closeness between parents and between parents and children. While time apart is important, there is some time together and some joint decisions. There are separate interests but there were also some shared interests within the family.

A connected family system has more emotional closeness. Loyalty to the family is expected and there is a lot of emotional closeness between parents and between parents and children. Feelings were shared easily. Time together is more important than time apart or by oneself. There is an emphasis on family togetherness. While there are separate friends, there are also many friends shared with the whole family. There are many shared interests shared within the family.

In the enmeshed family system, there is an extreme amount of emotional closeness and loyalty to the family demanded. Family members are very dependent on one another and highly reactive to one another. One parent sometimes sides with children against the other parent. There is a general lack of personal separateness and little private space is permitted. The energy of the family is mainly focused inside the family and there are few outside individual friends or interests.

Using the percentage score, it is also possible to classify a family into one of four levels of family cohesion used in the Family Map. The four levels of cohesion are:

- Disengaged (25% or less)
- Separated (25%-50%)
- Connected (50%-75%)
- Enmeshed (75% or more)

Separated and Connected are the two moderate levels where there is a balance between the two extremes.

Based on the Family Map, high levels of cohesion (Enmeshed) and low levels of cohesion (Disengaged) might be problematic for families. On the other hand, families having moderate scores (Separated and Connected) are able to balance being alone and together in a more

functional way. Although there is no absolute best level for any family, some families may have problems if they always function at either extreme of the Map (Disengaged and Enmeshed).

We often tend to try to recreate our past family system in our present relationships. We either recreate the type of family system we had as a child or we react by doing the opposite. And so will your fiancée.

Thus, if you both came from two quite different family systems, on either cohesion or adaptability, this may create some conflict for you as a couple.

For instance on cohesion, if one of you came from a family that was connected or enmeshed, and your partner came from a family that was separated or disengaged, then you may experience some frustration about how close or distant your partner feels to his/her parents and to yours.

One of you may feel that the other avoids sharing feelings as much as you would like. Or one of you may feel your partner expects more togetherness and time with his/her family.

Differences in your family's adaptability might also create problems. One of you may have come from a rigid or structured family and the other from a flexible or chaotic one. You may then experience conflicts about how rigid or how flexible your roles should be. One of you may like a lot of structure and predictability, and the other may find this stifling and boring. On the other hand, your partner may want less predictability and more creativity and change in your marriage.

However, if you came from similar family systems, you may not be as likely to have conflicts on these two dimensions. But this does not mean that you will be free of conflict. You still will have to decide and negotiate about the levels of closeness (Cohesion) or levels of change (Adaptability) you both want in your marriage.

Your Family of Origin is important to your future as a couple. You may make deliberate attempts to change the type of relationship you have now to make it different from the family system in which you grew up. Under stress there is also a tendency for persons to behave more like their Family of Origin.

DISCUSSING YOUR FAMILY OF ORIGIN

How much closeness (cohesion) and adaptability (change), do you perceive in your Family of Origin, and how satisfied you are with your family's cohesion and adaptability.

The following are useful questions for you to discuss with the couple about their Family of Origin.

1. Locate on the Family Map how each of you would describe your Family of Origin.
2. Discuss what it was like to live in that type of family (ie flexibly connected).
3. In what ways was your type of family satisfying and how was it frustrating to you.
4. How would you have liked your family to be different on cohesion and adaptability if you could have changed it?
5. How did your family change on cohesion and adaptability when it encountered stress?

After you have each shared this information it would be useful to compare the similarities and differences in terms of cohesion and adaptability in your two families.

1. Explore the similarities and differences between your two types of families.
2. What level of cohesion (togetherness) and adaptability (flexibility) do you want in your marriage?

Excerpt from "Building a Strong Marriage," Dr David Olson, p 17-22

WHOSE RESPONSIBILITY IS IT?

Who does what around your house? And why?

Respond to the following statements by circling the number which best represents your opinion. The answer key: (1) Strongly agree (2) Mildly agree (3) Not sure (4) Mildly disagree and (5) Strongly disagree

When you've completed the survey, compare your answers and discuss any areas of disagreement.

Wife		Husband
1 2 3 4 5	The husband should help regularly with the dishes	1 2 3 4 5
1 2 3 4 5	The wife has the greater responsibility for the children	1 2 3 4 5
1 2 3 4 5	The wife should always be the one to cook	1 2 3 4 5
1 2 3 4 5	The husband's responsibility is to his job and the wife's responsibility is to the home and children	1 2 3 4 5
1 2 3 4 5	Money can best be handled through a joint cheque account	1 2 3 4 5
1 2 3 4 5	In case of an impasse, major decisions should be made by the husband	1 2 3 4 5
1 2 3 4 5	The husband should baby sit one night a week so the wife can get away and do what she wants	1 2 3 4 5
1 2 3 4 5	A couple should spend their leisure activities with one another	1 2 3 4 5
1 2 3 4 5	It is all right for the wife to initiate lovemaking	1 2 3 4 5
1 2 3 4 5	The husband and wife should plan their budget and manager money matters together	1 2 3 4 5
1 2 3 4 5	Neither the husband nor the wife should purchase an item costing more than \$15 without consulting the other	1 2 3 4 5
1 2 3 4 5	The father is the one responsible for disciplining the children	1 2 3 4 5
1 2 3 4 5	It is the wife's responsibility to keep the house neat and clean	1 2 3 4 5
1 2 3 4 5	The husband should take his wife out somewhere at least twice a month	1 2 3 4 5
1 2 3 4 5	It is the husband's job to do the yard work	1 2 3 4 5
1 2 3 4 5	Children develop better in a home with parents who are strict disciplinarians	1 2 3 4 5
1 2 3 4 5	The husband should decide which area each spouse should be responsible for	1 2 3 4 5

FAMILY SYSTEMS TEST

Indicate the value of your score between the extremes thus: 1 2 3 4 5

SUNDRY FAMILY RULES, TRADITIONS AND VALUES

We were very health conscious	1 2 3 4 5	We were not health conscious
We were always early for appointments	1 2 3 4 5	We came late
We made our beds in the morning always kept the house tidy	1 2 3 4 5	We left the beds undone and and the house untidy
We did the dishes after every meal	1 2 3 4 5	We let them pile up
We rarely watched TV	1 2 3 4 5	My family are TV addicts
My parents were open and positive about sexual matters	1 2 3 4 5	My parents were inhibited and negative about sexual matters
My father had a positive egalitarian attitude towards sex	1 2 3 4 5	My father was negative and de meaning about the role of women
My mother was positive and appreciative of men and the male role in society	1 2 3 4 5	My mother was negative and depreciative of men and the male role in society
Dad willingly helped Mum in the household chores	1 2 3 4 5	Dad never helped Mum with "woman's work"
In our home we often entertained guests and friends and frequently socialised in church/social events	1 2 3 4 5	In our home we did not entertain or go out much

AFFECTIONAL STYLES

My parents readily and openly touched and expressed affection to each	1 2 3 4 5	Mum and Dad did not touch or affection of each other
My parents communicated love and warmth to me as a child	1 2 3 4 5	My parents did not express affection to me as a child
My parents encouraged feelings of self- worth through appropriate praise and affirmation	1 2 3 4 5	My parents were critical, negative and reflected a negative image of our worth
In family crises, family members were supportive, caring and patient	1 2 3 4 5	In family crises, family members were unsympathetic, uncaring and hostile
My family was very close and we all mostly shared personal matters together	1 2 3 4 5	My family was not close and we kept things to ourselves
In my family affection was expressed both verbally and physically	1 2 3 4 5	In my family affection was never expressed
In my family compliments and appreciation shared were generously given	1 2 3 4 5	Few, if any compliments were given in my home

COMMUNICATION STYLES

In my family we shared everything with each other openly & freely	1 2 3 4 5	In our family there were many things we were not permitted to discuss
My parents were always ready to listen to each other	1 2 3 4 5	My parents did not listen, nor did they show they wanted to
The mood in our home was mostly one of and peace tension	1 2 3 4 5	The mood in our home was full of fun
We resolved family conflicts as they arose though there was considerable	1 2 3 4 5	Conflicts went on unresolved or even dealt with in a way which made tension worse
My parents encouraged or allowed the free and appropriate expressions of emotions such fear, anger, sadness etc	1 2 3 4 5	My parents attempted to hide, deny and ridicule or discourage expression of emotions such as fear, anger, sadness etc
In our family we encouraged and affirmed each other	1 2 3 4 5	In our family we experienced much criticism, hurtful teasing, insults and psychological abuse
Both Dad and Mum were fully involved in family conversation	1 2 3 4 5	Dad was uncommunicative and left Mum to do all the talking
Individuals cried freely and were given support in our family	1 2 3 4 5	Crying never occurred in our family or was quickly stopped

POWER STYLES

My father and mother made joint decisions and, for the most part our family felt a team	1 2 3 4 5	One of my parents made all the decisions while the other resisted or complied
Discipline was firm and loving	1 2 3 4 5	Discipline was harsh or nonexistent
My parents encouraged my independence and individuality by making my own choices	1 2 3 4 5	My parents demanded that I conform through use of threats and punishment
My parents accepted and encouraged individual differences	1 2 3 4 5	My parents dominated my life either by criticism or by high expectations
My parents were definitely the leaders in our home	1 2 3 4 5	The children ran the home and did pretty much what they pleased
Mum and Dad worked as a team	1 2 3 4 5	Mum and Dad were always pulling against each other
Each member of the family was treated equally	1 2 3 4 5	Mum and Dad had favourites
Dad was the head of the home	1 2 3 4 5	Mum was head of the home
Dad and Mum co-operated and seemed to resolve decisions rationally	1 2 3 4 5	Mum and Dad were rarely in agreement with each other nor did they resolve their decisions rationally
Dad and Mum were fair and open in their decision making	1 2 3 4 5	Mum and Dad often resorted to - blackmail and manipulation in order to get their way

ROLE EXPLORATION

In your marriage, who will do the following things?

Husband Wife Both		Husband Wife Both	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Earn income	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Get up first
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Keep the family budget in order	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Go to bed last
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Pay the bills	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Express feelings
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Wash the dishes	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Invite friends home
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Plan the menu	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Discipline the children
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Prepare the meals	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Water the plants
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Vacuum or sweep	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Take children to the doctor
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Put out the garbage	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Initiate hugging
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Clean the bathroom(s)	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Change nappies
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Make the bed	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Decide the church you attend
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Feed the pets	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Care for the motor car(s)
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Weed the garden	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Care for minor household repairs
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Mow the lawn	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Choose the TV programs to watch
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Do the grocery shopping	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Lead out in family worship
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Put the groceries away	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Determine your holiday destination
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Dust the furniture	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Initiate sexual intimacy
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Do the washing	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Decide if you will have children
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Do the ironing	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Buy birthday and Christmas presents
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Drive the children to music/sport		

RESOURCE: DEALING WITH IN-LAWS

Main Facts About In-Law Tensions

1. The person who causes most of these conflicts is unfortunately the mother-in-law. One study found that she initiated as much trouble as all the other in-laws put together.
2. Victims of in-law interference are nearly always the daughters-in-law. Often the mother-in-law is jealous of her daughter-in-law for dividing the affection of her son, and tries to win back her central position in his life by alienating him from his wife.
3. Competition and conflict between these two women reaches its most violent form when they have to live together in the same home.
4. Rearing of the children is frequently another area in which the mother-in-law interferes.
5. A mother-in-law who acts in these ways can be very troublesome. But she is almost certainly deserving of your pity more than of your hostility. What this person really needs is the love of those around her, but since she seems unable to get it she tries instead to gain her needs by manipulation and intrigue. Unfortunately she usually doesn't realize that she is completely defeating her own purpose.

PRINCIPLES TO FOLLOW WITH IN-LAWS

1. No in-law interference can damage a sound marriage. In-laws cannot drive a wedge between husband and wife who stand firm together.
2. The policy to adopt is to make it clear that you want to be friendly and you want to work for harmony between the generations, but you will not tolerate unwarranted interference in your marriage. This must be made clear with no compromise.
3. A confrontation or discussion should be followed up by sincere and genuine attempts to be friendly and conciliatory. You can behave lovingly towards them even if you don't feel loving, and the action tends to promote the feeling. It will help and encourage your spouse if you make a real effort in this direction. Experience shows that this policy can in time achieve a surprising degree of success.
4. If you and your in-laws really have very little in common, short visits from time to time are best.
5. Remember family ties cannot be broken and they last throughout

a lifetime. Even if your relationships with your in-laws are as they should be right now, a time may come when you may need their help or they may need yours.

Adapted from *We Can Have Better Marriages If We Really Want Them*, by David Mace,
Abingdon Publishers, 1974

The following suggestions by Landis and Landis could provide guidelines for couples in relation to their in-laws:

1. Treat your in-laws with the same consideration and respect that you give to friends who are not in-laws.
2. When in-laws take an interest in your life and give advice, do just as you would if any friend gave advice: if it is good, follow it; if it is not good, accept it graciously and then ignore it.
3. Remember that many times when the in-laws appear to be too concerned with your affairs, they are not trying to interfere in your life but are sincerely interested in your welfare.
4. Look for the good points in your in-laws.
5. When you visit your in-laws, make the visits reasonably short.
6. When visiting in-laws, be as thoughtful, courteous, and helpful as you are when you are visiting other friends.
7. Accept your in-laws as they are; remember that they would probably like to make changes in you, too.
8. Mothers-in-law have been close to their children before marriage; give them time to find new interests in life.
9. Go into marriage with a positive attitude toward your in-laws - you believe it is a good family to marry into and you intend to enjoy your new family.
10. Give advice to your in-laws only if they ask for it; even then, use self-restraint.
11. Discuss the faults of your spouse only with him, not with your family.
12. Do not quote your family or hold them up as models to your spouse.
13. Remember that it takes at least two people to create an in-law problem. No one person is ever entirely to blame.

Judson T Landis & Mary G Landis, *Personal Adjustment, Marriage & Family Living*
(Englewood Cliffs, N J: Prentice-Hall, Inc.,1966) pp 238-239

For a married couple to handle relationships with parents and in-laws on a positive basis they need to:

1. Be mindful of the fact that family ties are normal, necessary and important and that a brusque rejection of them can only bring unhappiness to all.
2. Make the process of separating themselves gradual rather than abrupt.
3. Accept the spouse's concern for his parental family.
4. Accept the fact that parents cannot automatically stop being interested in, and concerned about, their children just because the latter get married, and that parental help can sometimes be a wonderful thing to have.
5. Present a united front to any attempt by parents or in-laws to interfere; firmness is more effective than hostility.

Norman Lobenz & Clark Blackburn, *How to Stay Married*, New York, p 55,56

RESOURCE:

CROSS CULTURAL DIFFERENCES AFFECTING MARRIAGE

Because cross-cultural marriages have to deal with many differences in attitudes, values and culture, it is vital that the pastoral counsellor explore the following areas with a couple who plan to form a “cross-cultural” marriage.

1. FAMILY REACTIONS TO THE MARRIAGE

What are your extended family’s reactions to the marriage? How are you coping?

- Family ostracizing the couple
- The couple’s desire to break with their own family of origin, friends and social patterns
- Levels of acceptance - barriers that still exist for the couple

2. CULTURAL EXPECTATIONS FOR FAMILY RELATIONSHIPS

How will you adapt to the cultural demands?

- Marital role expectations
- Sex role expectations
- Family size - children
- Family and kin relationships:
 - dealing with in-laws
 - dealing with extended family (network)
 - dealing with family solidarity
- Parenting of the children

3. CULTURAL HERITAGE

- a. What degree of understanding and respect do you experience for your differences in:
 - Religion/Religious Practices
 - Language
 - Family Rituals (eg celebrations, anniversaries etc)
 - Dietary preferences (eg foods)
 - Property/inheritance
 - Money Management
- b. Have you discussed any possible attitudinal differences towards:
 - Authority

- Social or political influences in your own family history
- Ethnic identity and stereotyping
- Self disclosure and conflict resolution
- Difficulties the children may experience as they grow up in this culture

4. PERSONAL REASONS FOR MARRIAGE

As you explore your personal reasons for wanting to marry, what motivates your decision?

- Rebel against parents, church or culture
- Social status - acceptance or upward mobility
- One partner highly unrealistic
- Genuine commitment to each other
- Other reasons

RESOURCE: ISSUES IN DIVORCE ADJUSTMENT

STAGES TOWARD RECOVERY

STAGE 1: TRANSITION (8-10 MONTHS)

ISSUES:

- Disorganization - depression - low self esteem - loneliness
- Still involved in the mourning process - shock, denial, anger, sadness, mourning, loss of attachment, "letting go."
- Chaotic searching for escape from distress.
- A time for draining off intense emotions without overusing family or friends.
- Life pattern disrupted yet not integrated - notable goals or commitments.
- Excitement of new freedom and new possibilities

STAGE 2: RECOVERING (2-3 YEARS)

ISSUES:

- Less vulnerable to depression and mood swings
- Self esteem recovered.
- Re-establishment of a stable life pattern and coherent identity but not yet firmly integrated
- Appears to be organized and functioning well but serious reverses may shatter hopes
- Resolution of care for children
- Sort through the confusion and destructiveness of divorce - able to identify what has been learned?
- Accepting responsibilities again
- Concrete planning for the future
- Problems:
 - How to re-establish community
 - How to find someone new
 - Should I seek counselling
 - Will I find employment (if not previously working)

QUESTIONS:

1. Where are you with your previous relationship - what is resolved?
2. What is your current level of functioning? (stable/unstable)
3. Do you have a support network?
4. Are you coping with your responsibilities?
5. What are your reasons for re-marriage?
6. What is the status of your church membership?
7. What is the level of your child/ren's acceptance of their new step parent?

RESOURCE: DEALING WITH A SECOND MARRIAGE

One third of all marriages involve the remarriage of one partner.

Remarriage involves:

- different family structure
- different conceptualization of marriage and family life
- different rules (ie must invent new rules for the running of family life)

4 DIFFERENT FAMILY SUBSYSTEMS

1. Couple
2. Ex Spouse
3. Natural Parent and children
4. Access Parent and children

NB 1. Conflict will inevitably exist between subsystems.

2. Many individuals are members of more than one subsystem
3. There are lots of competing boundaries/rules

4 STAGES IN THE ESTABLISHMENT OF A SECOND MARRIAGE

1. The Dissolution of the First Family
 - a. The issue of letting go - blaming, guilt, loss
 - b. Developmental or personal problems carried over to the next relationship (eg continuation of previous dysfunction)
 - c. The second partner is often like the first marriage partner
2. Divorce
 - Need 8-10 months to readjust, and deal with anger, denial
 - Transitional period - recover emotionally, autonomy independence
3. Repartnering
 - 2-4 years for emotional closure on previous loss, grief
4. Formation of the Second Family
 - a. A second marriage is different from first marriages.
Second family differences:
 - Pre-based on loss
 - Come complete with case histories

- Precede “couple-bond”
- There is a biological parent somewhere else
- Children belong to another household (second)
- There is no legal relationship for kids to step parent
- 4 subsystems exist

b. Issues:

- i. Children: A major issue and often the greatest source of difficulty
 - who will they live with? (biological parent or new spouse)
 - Who will have access and custody?
 - How shall we parent? Meeting partners expectations
 - Children regarded as competition to the marital relationship
 - Jealousy over children (yours & mine)
 - Resentment over kids

ii. Partner Problems:

- Recovering from the old relationship. The temptation to make comparisons
- How well have we entered into this new relationship:
- Communication, decision making
- Financial planning

iii. Children Problems

- Dealing with continuing and maintaining relations with biological parents
- How to build a relationship with the step parent or new parent
- Relationships with the family network

PREDICTORS OF TROUBLE FOR SECOND MARRIAGES

1. Wide differences in the stages of the family life cycle for each person.
2. Denial of prior loss
3. Preoccupation with one's previous partner.
4. Failure to resolve the previous relationship.
5. Inability to give up one's first intact family.
6. Clear boundaries not drawn around the new family.
7. Acting like an ordinary first time nuclear family.
8. Children's poor adjustment level
9. The couples clarity regarding their new/old parenting roles

SESSION 6: SEXUALITY

In this session, invite the couple to discuss their attitude toward their own sexuality. Begin by placing the subject into a biblical context before proceeding to discuss issues related to the Human Sexual Response Cycle, Family Planning and the Honeymoon. The attached resources may also be helpful in getting the couple into a discussion about sexuality or children

5 ELEMENTS OF SEXUALITY

It is a Gift

God invented sex. It is an act of beauty and creativity. It is a gift to individuals to facilitate their growth and development

It is a Symbol

Of oneness, a symbol of connectedness and relationship

It is a Sacrament

An outward sign of an inner experience of spiritual reality and holiness

It is a Celebration

Of ourselves in relationship; of our gifts and togetherness

It is a Communication

An experience of relationships; an evidence of commitment

“invite the couple to discuss their attitude toward their own sexuality.”

THE PURPOSE OF SEX IN MARRIAGE

1. Procreation Genesis 1:28; Deut 7:13,14
2. Communication Genesis 2:24
3. Pleasure and Release Prov 5:18,19; Song of Solomon 4:10-13

“place the subject into a biblical context”

THE HUMAN SEXUAL RESPONSE CYCLE

- Four Phases of Sexual Response
- Male and Female Differences

FAMILY PLANNING

- Reasons for Family Planning
- Methods of regulating family size

THE HONEYMOON

1. Immediately after the wedding
2. At least 1-2 weeks
3. Plan honeymoon budget and then spend it joyfully
4. Plan a leisurely honeymoon
5. Away from family and friends
6. Include activities both parties enjoy
7. Plan opportunity/time to be with others when/if you feel like it
8. Include time for spiritual growth and development
9. Contraception is a joint responsibility, and must be planned for well ahead

LET'S TALK ABOUT SEX

1. In my home I was told about sexual things by my _____
2. When I was a teenager, I had the attitude that anything sexual was _____

3. Between my mother and father, the loving communication I observed consisted of _____

4. My parents demonstrated their love to me by _____
5. When I first started dating, I was told _____

6. The parent who seemed the most at ease in talking about sexual things was my _____
7. My first attraction to you was because of _____
8. The first time we held hands, I _____
9. My expectations of sexual expression in dating were _____

10. If I could do that part of my life over again, I might _____

11. There are some things I wish I could have said to you when we first started having sex _____

12. When I think of an ideal sexual experience, it begins by _____
13. Sometimes I wish you would initiate lovemaking by _____

14. I can tell you are interested in making love by _____
15. I wonder if we would enjoy lovemaking more if _____
16. I am sometimes concerned about how you see me as a lover _____

17. I have wondered if it would be exciting for me if _____

18. I wonder if it would mean more to each of us if we would make more of the "after-glow" of lovemaking by _____

19. One of our most special lovemaking experiences, for my part, was _____

20. I think we can make our love relationship increase in pleasure through the years by _____

SEX INFORMATION SHEET

	True	False
A woman must reach orgasm (climax) in order to conceive	_____	_____
Alcohol can be a common cause of temporary impotence (inability to achieve an erection)	_____	_____
Simultaneous orgasms are an indication of the best possible sexual interaction	_____	_____
A woman is absolutely safe from conception if sexual intercourse occurs during menstruation	_____	_____
The size of a man's penis bears a direct relationship to his potency and virility	_____	_____
The sex drive of a woman may be as powerful as that of a man, especially in the middle years	_____	_____
In a case of infertility (inability to produce children) the woman is almost always the defective partner	_____	_____
The male penis and the female clitoris both originate from a similar cell mass	_____	_____
An orgasm for a woman achieved by vaginal penetration is more satisfying and requires more maturity than orgasm resulting from direct clitoral stimulation	_____	_____
The clitoris in the female experiences erection (stiffening and enlargement) in a similar way to the penis during sexual arousal	_____	_____
Both partners must experience orgasm at the same time for conception to occur	_____	_____
Women are not often capable of multiple orgasm	_____	_____
Easy penetration of the penis into the vagina, without pain or bleeding, is a sign of non-virginity	_____	_____
Sexual intercourse should be avoided during menstruation	_____	_____
A large penis is necessary for a woman's sexual pleasure during intercourse	_____	_____
Sperm that have been deposited in the vagina one or two days prior to ovulation are incapable of fertilizing the egg	_____	_____
Premature male climax can be delayed by the woman squeezing the penis when excitement intensifies	_____	_____

CHILDREN

Many couples just expect they will have children after they marry. They let nature take its course giving little thought to whether or not they SHOULD have children! Then after the “blessed event” these couples find themselves ill-prepared to cope with the demands of parenthood. In order to anticipate this event in your relationship, respond to the following statements and then share your responses.

1. After marriage I plan to have children:
☐ Yes ☐ No ☐ Undecided
2. I would like to have:
☐ 1 ☐ 2 ☐ 3 ☐ 4
3. Before having children, I would like to wait:
☐ a few months
☐ a year
☐ 1-2 years
☐ 3-5 years
☐ 6-10 years
☐ forever
4. A couple should wait till they can afford to have children.
☐ Agree ☐ Disagree ☐ Undecided
5. A father should be present at the birth of a child.
☐ Agree ☐ Disagree ☐ Undecided
6. I feel that_____ should be responsible for birth control:
☐ He ☐ She ☐ Both
7. In family planning, the form of contraception I prefer is:
☐ rhythm
☐ IUD
☐ diaphragm
☐ birth pills
☐ abortion
☐ vasectomy
☐ condom
☐ hysterectomy
☐ withdrawal
☐ foam, cream or jelly

8. If we should have only girls, or only boys, my feelings would be:
☐ positive ☐ negative ☐ mixed ☐ undecided
9. A father should be _____ involved in baby care:
☐ very ☐ moderately ☐ slightly ☐ not
10. The responsibility for disciplining children should lie with the:
☐ father mostly
☐ mother mostly
☐ both equally
☐ whoever is with the child
11. Children should be left with sitters...
☐ frequently ☐ occasionally ☐ whenever necessary ☐ never
12. If my spouse disciplined the children incorrectly or unfairly, I would...
☐ remain silent but bring it up later
☐ speak up at the time
☐ protect the children at all cost
☐ let it go
☐ other
13. In my opinion, discipline should be:
☐ very strict ☐ moderately ☐ strict ☐ slightly strict
14. A husband and wife should care for each other more than their children:
☐ agree ☐ disagree ☐ undecided
15. If we should discover we were unable to have children, I would...
☐ wish to remain childless
☐ wish to adopt
☐ search for some way to parent

RESOURCE: WONDERFULLY MADE

How little we know about these wondrous “temples” which we are. Each exploration into the structure and working of our bodies leads always to further intricacies and deeper mysteries. We take for granted the smooth orderliness of our body functions, until our ignorance trips us up. Lack of correct knowledge then frequently shows up in illness and dysfunction.

In one of his psalms David demonstrates an interest in man’s biological complexities: “I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them!” Psalm 139:14-17.

David’s appreciation of his physical being was profound. How delightfully he presented the picture of the miraculous progression from an apparent nothingness, when then goes through a process “curiously wrought” and is fashioned into a wonderfully made body. One can sense the Holy Spirit’s inspiration in these verses, when there was little, if any appreciation of the histological aspects of pre-birth growth. To see a newborn baby in its perfection and to realize that this small being can grow to be a person of stature, strength, and efficiency is to be aware of a truly miraculous process. To be indifferent to learning all one can about this process seems, at the least negligent.

Some very pointed remarks come to us through Ellen White with reference to the necessity of being well informed about our physical selves. Note this one: “All need to become acquainted with the most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all.” - MH 128.

We could fill this entire chapter with instruction from the same pen which may vary in words, but not in meaning. I have noted that the enthusiastic assent to this admonition can stop abruptly when reference is made to our need for knowledge about the sexual parts of our anatomy and the physiology which describes how they function. That seems to me to be an echo again of the past attitude which considered the sexuality of our bodies as depraved and shameful. I do not find a disclaimer in Ellen White’s instruction which denounces the study of some parts of our bodies while other areas of study are to be vigorously pursued.

I cannot leave this area without calling attention to two more comments by Ellen White: "As the mechanism of the body is studied, attention should be directed to its wonderful adaptation of means to ends, the harmonious action and dependence of the various organs." E 198.

"The laws that govern our physical organism, God has written upon every nerve, muscle, and fibre of the body." Ibid p 196.

At the risk of belabouring the point, I again wish to emphasize that God's imprint is on each part of the body. A faithfulness to the sexual body responses which He ordained must not be seen as a runaway, perverted digression from His plan. He designed sexuality in its tiniest detail as an emotional-physical expression of love.

At this point we will look at the physical aspects of our sexuality. While we will not be able to go into this in great detail, at least it will give us a stepping-off place as we begin discussing the process of sexuality. This cannot be done effectively without use of diagrams for reference in the textual material. Now if you find yourself rushing to close the book if someone comes into the room or if you want to hide these pages from your children, stop a moment. This reflex action may be an indication to you of your attitude toward part of God's creation - which may be negatively oriented, shrouded with mystery too great to explore, or even simply that it is too uncomfortable to discuss. My hope is that, in bringing this material to you, each of these above conditions may be ameliorated. My dearest wish is that you may be able to discuss comfortably this bonding component designed for you and your spouse with her or him, and that appropriate helpful dialogue between you and your children will be the basis of enhancing and spiritualizing sexuality in your family.

From the moment that the sperm cells, which have found their way from the vaginal canal to the Fallopian tube, meets the monthly ovum (egg), which has followed its course from the ovary to the entrance of the same tubes, these sperms begin to try to penetrate the surface of the egg. If one of these active sperms succeeds, it carries with it the potential chromosomes which will join with those from the mother contained in the egg. At that time the fertilized cell begins its miraculous process of growth. The biological program has already determined the sex of the child and its bodily characteristics such as build, colouring, constitution etc. Within the first few weeks cell structures already are differentiating the physical features of a male and a female embryo. God's plan for sexual maturity carries on through hormonal changes at puberty until a young adult becomes ready for sexual experience.

Certain parts of the body are considered erogenous zones. That simply means that these parts of the body were designed to contain nerve receptors which have the potential for arousing sexual desire when

stimulated. Some of these erogenous zones are genitally situated, and some are not. In either the female or male, the latter could include the face, mouth, ears, neck, eyelids, shoulders, breasts, lower abdomen, buttocks, and thighs, particularly the inner portions. There is much individual variation in the feeling derived from stimulation of these areas. Generally, a light touch is more pleasing than a firm or brisk approach.

The female genital area consists of mons veneris (hair-covered mound), labia majora and minora (sometimes called outer and inner lips), the clitoris, and the vagina. Sometimes the entire region is known as the vulva, or vulvar area. The part separating the vagina and the anus is known as the fourchette; the whole area including the vulva, fourchette, and the anus is known as the perineum. A look at the diagram will help you to understand the position of these parts of the genital area. Another diagram will show you how they fit together internally.

In noting the male genitalia, we find again how wonderfully adaptive these organs are for their role in sexual union with their female counterparts. Included are the penis, which consists of the glans, or the very sensitive area on the head of the penis, the corona - or ring - which makes a ridge between the head and the rest of the penis - and the main body of the penis, known as the shaft. Lying behind and beneath the penis is the scrotum. Beginning on the underside of the scrotum, between the testicles, is a line which carries around the frontal surface of the scrotum, and continues on the back or inner surface of the penis to the corona. This is known as the frenulum and is a very sensitive area.

Now we have established the terminology which will be used throughout the rest of this discussion. For some it may seem a strange and forbidding language. But I believe if we are to study the "mechanics" of these magnificent body temples of ours, if we are to understand its "wonderful adaptation of means to ends," we must do so with intelligence and understanding. That includes using correct terminology.

We are ready to discuss the amazing process which takes place when the body of a man and a woman respond to sexual arousal. Knowing how God created and planned, we would not expect this to be a haphazard set of responses with no rhyme, reason or consistency. And in fact it is not random. Rather it is a predictable sequence of physical changes which take place when lovemaking is contemplated and carried out. But since God did not make carbon-copy sets of people, there is also some room for variability. I like that about God too.

For study convenience the human sexual response of both men and women has been divided into four phases. These are the excitement, plateau, orgasmic, and resolution phases. Two fundamental events will take place, physiologically. One will involve blood congestion in deep

as well as superficial veins. The other will be the increase in muscle tension both of the voluntary and involuntary muscles. These changes would be expected with reference to healthy persons without negative feelings about the sexual process. To make comparison somewhat easier, we will look at each of these phases from both the male and female viewpoint and then go to the next one and treat it in the same manner. (This is from Masters and Johnson's explanatory description).

1. EXCITEMENT PHASE

The excitement phase is initiated in response to certain stimuli to the senses. Touching is a most important avenue of experiencing arousal. Some areas of the body have a richer supply of nerve endings, and greater arousal is possible. Other senses are to a lesser extent a means of stimulation. Vision, hearing, smell, and taste, while they do not operate reflexively, can call to mind experiences with which sexual arousal is associated. A shared love song, a single red rose, a walk on the beach, a freshly baked cinnamon roll, terms of endearment - all these can recall to memory a sexual experience or a feeling of tenderness and caring for the presenter which can begin to motivate a desire for sexual union.

Emotional arousal is sometimes not sufficiently understood. Physical stimulation is generally not sufficient for a satisfying sexual experience. Emotional states such as the feeling of being cherished, trusted, respected - these will enhance a relationship. Anxiety, hostility, feelings of self-devaluation can block off response patterns.

We tend to feel that men and women arouse to different types of stimuli. Since this feeling would seem to charge God with a bit of poor engineering, we might do well to take another look at it. Indeed, though the study in this area has not been exhaustive, recent findings indicate that differences are not physical so much as cultural and social expectations and experiences. Differences in response between the sexes does not seem to be greater than differences between people of the same sex. (See Katchadourian H A., *Fundamentals of Human Sexuality*, p 55). As husbands and wives have been more able to talk about their feelings, they have discovered that they usually respond to sensitive and loving overtures in much the same way.

The first indication of arousal in a woman is lubrication of the vagina. This wetness or "sweating" of the vaginal wall can begin as soon as ten to thirty seconds after a physiological or psychological stimulus event. This in no way indicates that a woman is ready for intercourse but simply denotes that her body is responding to sexual stimulation. Many more changes will follow before full arousal has been attained. In this phase, there will be changes in the clitoris, that tiny organ just above the vaginal entrance (see diagram). Though there is no "normal" size for this tiny bundle of nerve endings, it is generally described

as the size of a small pea. The shaft of the clitoris is enclosed in the flesh beyond the glans, or tip. This little organ, then, begins to swell in most women (though in some so slightly as to be unobservable). The amount of swelling is not related to later responsiveness, however. The labia minora also begins to undergo congestion. Changes also begin in the vagina and enlargement in the width and length of the vaginal barrel commences. The outer lips, or labia major, tend to "open up" in a receptive gesture.

Elsewhere on the woman's body changes also occur. Breast changes may take place during this phase. This could include nipple erection, increase in breast size and sensitivity. A general tensing of the muscles of the body, and an increase of pulse and breathing rate is usually present. Sometimes a "sex flush" which has a somewhat measleslike appearance appears on the upper part of the abdomen and breasts. Each of these initial changes heralds the way for later sexual intercourse.

Now let us consider the male response in this excitement phase. The very first sign is the erection of the penis. This involves an increase in the size of the penis as well as its change in angulation from the body. This also takes place within seconds after appropriate stimulus. A smaller penis may more than double its length, while one that may be longer in its limp state, will not undergo that much enlargement during erection. In other words, an erectile state is a great equalizer of penis size. The scrotum will become thickened and more tense so that there is a shortening and pulling up to the body of the entire scrotal sac. This scrotal sac contains the testes, and at times it is found that one of these testes will draw up farther and will be higher than the other one. There is no significance in this.

Stimulated males in this stage can also experience nipple erection. The flush we discussed earlier in reference to female arousal also may be observed. Again we find an increase in heart rate and muscular tension.

2. PLATEAU STATE

During this stage, many of the processes which began in the excitement stage are now carried through to their conclusion. It should be mentioned here that there is no distinct, specific moment when phase one becomes phase two. In fact, these two first stages are probably the least clearly defined of any. But while the point at which one phase enters the next is not clear-cut, the emphasis is on the concept that the plateau stage is the necessary time lapse which should exist before excitement phase goes into the orgasmic phase. The plateau stage should not be a quick pass through to the orgasmic stage. The touching and loving verbal interchange should not be a hurried, perfunctory experience. An impoverished repertoire of lovemaking sometimes lays the

groundwork for boredom and dysfunction or failure.

In the female, then, breast changes will continue with further swelling of the areola surrounding the nipples. The sex flush will become even more pronounced. Muscular tension is sometimes experienced literally from head to toes. The heartbeat may be accelerated to 160 or 170 beats per minute, and the breathing may become heavier and more frequent.

The clitoris now seems to be retracted beneath the clitoral hood. This phenomenon takes place as the clitoris is elevating and drawing farther back from the vaginal entrance. It continues to respond to stimulation, at times from the pressure of the up and down movement of the clitoral hood during the thrusting of the penis in the vagina. The "orgasmic platform" is formed by the engorgement of the outer one third of the vagina, which can add as much as a total inch to the vaginal length.

Meanwhile, the uterus elevates, causing "tenting" of the inner two thirds of the vagina. This is a period of intensely pleasurable feelings. Aided by the knowledge that she is treasured and held dear by her husband, a woman is truly conscious that "I am my beloved's and my beloved is mine." She can, indeed feed "among the lilies." Song of Solomon 6:3.

Male changes during the plateau stage also include the same total-body muscular tension responses as we noted in the female. Heart rate increases, and breathing accelerates and intensifies. If the man's nipples did not become erect earlier, they may do so at this time. His testes may further elevate. In more prolonged lovemaking, the man may notice that the scrotal sac may relax several times during this time, and he may notice that the erection may become more flaccid and then return to a harder state. These are all natural phenomena.

Increased blood engorgement causes the corona of the penile gland to become more pronounced. A few drops of pre-orgasmic fluid may emerge from the male urethra and penis. This fluid may contain large numbers of active sperm. This is important to know if pregnancy is not desired at this time. This emission is involuntary, and the man may not be aware of its occurrence. Continued stimulation at this stage of sexual arousal will almost always lead to orgasm.

3. ORGASMIC PHASE

This third phase is at the culmination of complete sexual arousal. It is as though a goblet is being filled drop by drop to its very limit. When this limit is reached, overflow takes place. This consummate experience is reserved, in its fullest physical and emotional intensity, for humans. I like to think of it as a special gift for a thinking, emoting creation. God could have decided upon a joyless intercourse experience

engaged in only for procreation. He did not. He could have settled upon another modality of impregnation which involved only a cursory contact. He did not. He designed that this act of one-fleshness bring two committed people together in a throb of unity. And this union He designed to be the means of bonding a man and woman to one another in pleasure, in potential, and in praise.

In the female, a momentary feeling of suspension is followed by rhythmic, muscular contractions in the orgasmic platform. There may be from three to fifteen of these. After each contraction the interval lengthens and the intensity diminishes somewhat. Contractions also occur in the uterus and the entire perineal area. A feeling of warmth is sometimes felt starting in the pelvic area and spreading over the entire body.

In the male, the end of the plateau stage brings with it a feeling of inevitability - a point at which he realizes that ejaculation will take place imminently. Contractions begin which will drive the seminal fluid into the urethra with some force. The interval of these contractions is approximately the same as for the female, ie eight tenths of a second initially, and lengthening time between subsequent contractions. Perhaps it should be mentioned here that during sexual arousal, when the penis is erect, the urethra is no longer in service to pass urine. This is a separate body process. This is assured by the closure of an inner sphincter muscle inhibiting urine passage.

Both men and women experience at this time a peak acceleration of heart rate and blood pressure, accompanied by rapid, deep breathing. Tightening muscles may cause the facial features to become taut. Hands of either partner may reach and grasp for the other as though to facilitate further this ultimate drawing together. One-fleshness has occurred.

4. RESOLUTION PHASE

This last phase of sexual arousal finishes the sequence. In the female, the body now begins to return to the nonstimulated state. The sex flush disappears, breasts return to normal size, and muscular tension is released. The heartbeat, blood pressure, and respiration all quickly normalize. Some women find that a fine coat of perspiration appears on the body. The congestion which has been experienced in the genital area disappears within a few minutes. This means that the clitoris, the minor and major labia, and the vagina return to the prearoused state.

In the male, there is also reversal of tissue changes. There is a primary loss of erection, while the scrotal changes to the nonstimulated state are somewhat slower to occur. As in the female, the sex flush disappears and the muscular tension dissipates. Normal heart rate, blood pressure, and respiration return. A film of perspiratory moisture may

also occur over the body.

Now, while the above presents a narrative of sexual arousal of man and woman, it is certainly not a model or a norm that a person must try to achieve in detail. It is simply a description of what usually happens.

I have tried to restrict the discussion to physiological aspects of the sexual experience, although this is very difficult, since the physiological and the psychological are distinctly integrated. We have noted now carefully God planned and engineered body parts for the sexual pleasure of a husband and wife. That it is not always a joyous experience indicates that there is something amiss with how this design is understood and carried out.

"That Friday in Eden" (1981), Alberta Mazat

RESOURCE:

1. EXCITEMENT PHASE

- a. Female arousal more emotional than physical. Tends to be diffused over whole body.
- b. Male arousal linked with physical factors - what is seen, touched, smelled. Arousal specific to genitals.
- c. Physical changes in female are lubrication, swelling of clitoral area, sex flush.
- d. Clitoris is unique tissue: no other purpose but pleasure. Male has no counterpart.
- e. Physical changes in the male are erection of penis, drawing in of testes, increased respiration.

2. PLATEAU PHASE

Of the four phases this has the longest duration:

- a. In the female, blood pressure and respiration increase; more blood in the genital area increases sensation.
- b. In the male, increase in size of the head of the penis and testes. Often penis emits small secretion of semen, rich in sperm. Can cause pregnancy.
- c. The idea that individual male and female genitals will not fit each other is a myth.
- d. The idea that the size of the penis indicates virility is a myth.

3. ORGASMIC PHASE

- a. Orgasms need not coincide
- b. Orgasm is to be an experience enjoyed rather than a goal achieved.
- c. Contractions in both male and female occur from 3 to 15 times at intervals of 8/10ths of a second.

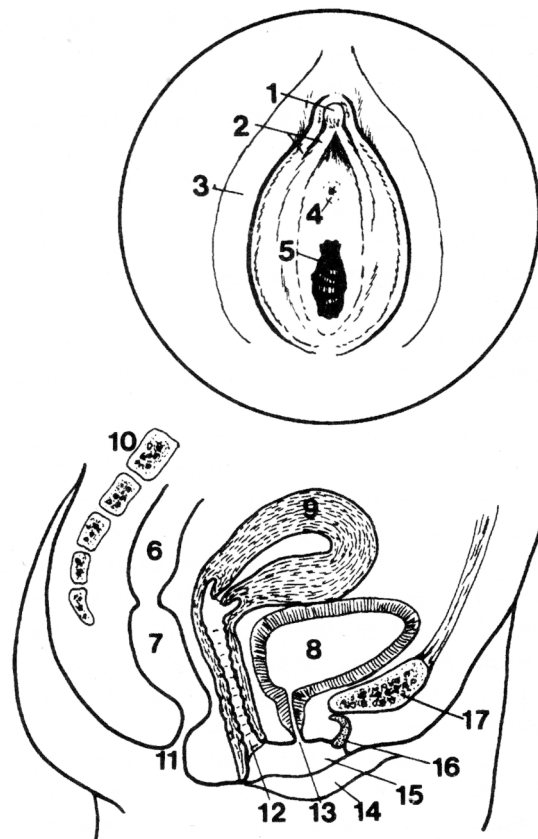
4. EMOTIONAL CONTENT OF SEX

- a. Intercourse will be difficult if emotional tensions exist, especially for a woman. One study shows the importance of each partner feeling loved, understood and cherished. The more that such emotions exist -
 - i. the more satisfied each is likely to be with the spouse's sexual skill.
 - ii. the more likely it is that the woman will be orgasmic.
 - iii. the more likely it is that the couple's sexual drives will be congruent.

- iv. the more inclined the couple will be to agree on ways of making love.
- b. Since these areas usually cause sexual dysfunction, the best sex insurance is to make sure of good interpersonal relations.
- c. Loving, trusting, caring, touching communication should go on all the time.

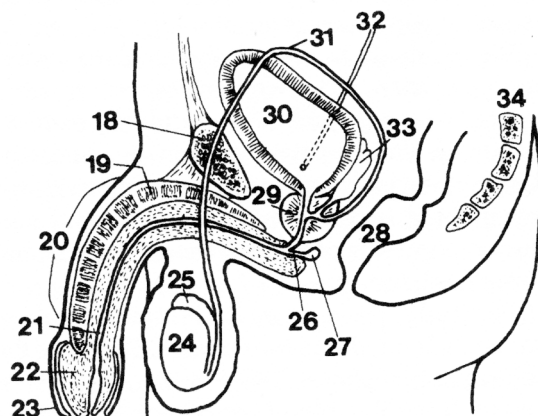
Female

1. clitoris
2. labium minor
3. labium major
4. urethral orifice
5. vaginal orifice
6. sigmoid colon
7. rectum
8. bladder
9. uterus
10. vertebral column
11. anus
12. vagina
13. urethra
14. labium major
15. labium minor
16. clitoris
17. pubic symphysis



Male

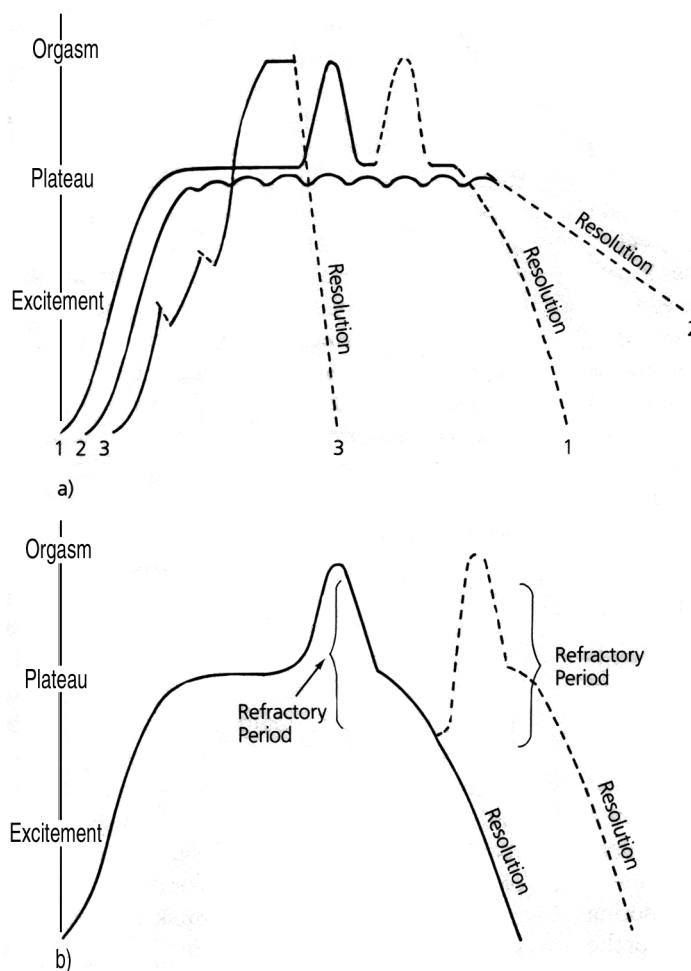
18. pubic symphysis
19. corpus cavernosum
20. shaft
21. urethra
22. glans penis
23. prepuce (foreskin)
24. testicle
25. epididymis
26. ejaculatory duct
27. bulbourethral gland
28. rectum
29. prostate gland
30. bladder
31. vas deferens
32. ureter
33. seminal vesicle
34. vertebral column



THE SEXUAL RESPONSE CYCLE

a) Three representative variations of female sexual response. Pattern 1 shows multiple orgasm; pattern 2 shows arousal that reaches the plateau level without going on to orgasm (note that resolution occurs very slowly); and pattern 3 shows several brief drops in the excitement phase followed by an even more rapid resolution phase.

b) The most typical pattern of male sexual response. The dotted line shows one possible variation: a second orgasm and ejaculation occurring after the refractory period is over. Numerous other variations are possible, including patterns that would match 2 and 3 of the female response cycle.



(From Masters and Johnson, 1966. © 1966 by William H. Masters and Virginia E. Johnson.)

RESOURCE: THOUGHTS ON HAPPIER HONEYMOONS

The first month of a marriage is called the “honeymoon” from an old idea that the first month (moon) is the sweetest. “Honeymoon” implies that the idealized, romantic expectation of the hours and days immediately following the wedding ceremony have a special quality of sweetness and sentimentality. What expectations are wrapped up in this magic time - the time between the vows and the verity!

The first month following the wedding was once considered a time of holiday or vacation spent together by a newly married couple. Indeed an entire month certainly seems preferable to the rush of several days away - jammed between the traditional business preceding a wedding and the return to a schedule crowded with settling into a new home and getting back to work or school.

The Bible stretches this time even further. “If a man has recently married, he must not be sent to war or have any other duty (this is sometimes amplified to include business or public service) laid on him. For one year he is to be free to stay home and bring happiness to the wife he has married.” Deuteronomy 24:5, NIV. Now that sounds like a splendid antidote to marriages which get off to a poor start!

While some couples do look back on their honeymoons with nothing but pleasure, many others feel that this time might have more significantly promoted initial marital happiness. Whatever the situation before marriage, it now undergoes significant status changes during this culturally approved time spent alone. Couples whose basic knowledge of one another has been fragmentary now meet values, attitudes, and behaviour quirks without the protection of “time off.” Even those who have known one another through the traditional courtship and engagement “rites of passage” are sometimes surprised when the party atmosphere is over. The nitty-gritty of day-to-day living can do wonders to a fantasy. Even some couples who have lived together before marriage can be surprised at the difference in their feelings derived through their new total commitment as compared to their previous, cautious, tentative relationship.

So far, I have been speaking generally. This is by design. I have grown wary of jokes and anecdotes which depict the honeymoon as a nearly continuous round of sexuality. There is much more to this period of bonding between two people. The honeymoon can be a significant and worthwhile exploration of the many other facets of this union. However much this aspect of the honeymoon may be overplayed in popular literature and expression, to ignore that there is a great interest in and longing for the completion of the union of a bride and groom is not only unrealistic but undesirable. Since we are interested in en-

hancing the relationship and sexual experience of a marital pair, something on beginnings seems called for.

Each member of this newly composed doublet brings a set of concerns to this occasion. For the bride it might include (1) fear of not reacting properly to her groom's lovemaking; (2) fear of displaying her body, which she may not feel good about; (3) fear of discomfort or even pain; (4) fear of not pleasing her lover by her actions.

For his part the groom may be going through his own special worries. These may include (1) what his bride will think of his body; (2) whether his sexual skills will be adequate; (3) whether he will be able to meet his bride's expectations of lovemaking; (4) whether he will be able to meet his own expectations; (5) whether he will be able to meet the stereotyped expectations of his peers; (6) what will happen if he ejaculates prematurely - and what she will think; or (7) what will happen if his anxiety precludes a good erection.

The amount of emotional energy expended in this type of anxiety would no doubt be impossible to measure! In an effort to diminish at least some of this honeymoon anxiety, I have stated here a number of suggestions. I will list these as though I were talking to the young couple planning marriage.

1. Plan in advance to have several premarital counselling sessions, either with a group or individually - or preferably both. This experience will help you to understand one another better, to talk over your expectations of all aspects of marriage, and to feel emotionally close to one another without hidden agendas. These sessions are sometimes offered by churches, schools, or private counsellors.
2. Be certain that at least one of these sessions will be devoted to exploring your sexual norms, ideals and values. Surprises in this area on a honeymoon can be devastating..
3. Use one of these sessions in discussing the congruence of your spiritual values. Simply belonging to the same church does not guarantee agreement on issues of lifestyle, the importance to each of a religious commitment, and the perceptions of each regarding the spirituality of sexuality.
4. Learn the anatomy and physiology of sexuality. An organism so exquisitely crafted as the human deserves your study and appreciation.
5. Obtain a physical examination for each. Don't try to talk your physician out of this intimidating experience. In all probability, there will be no physical problems, but you won't know this for certain until you have been examined. Very few brides, for

instance, need to be concerned about an imperforate hymen (one without opening) or even a reluctant one. But this condition does exist in a few women, even in this day of tampon use. When an imperforated hymen is discovered on a honeymoon through trial and error, very detrimental effects on future physical intimacy can result.

6. Plan for contraception well in advance. You will want to feel secure, comfortable, and at ease about the method you choose together. Some methods will demand prior attention to be effective a honeymoon time. I believe it is important for the prospective bride and groom to plan their contraception method and understand one another's feelings. Contraception is not simply a female responsibility; it is a couple's responsibility.
7. Groom, don't rush your bride out of her negligee! She may have spent hours finding just the right style, colour and trim! This purchase was much different from purchasing a plebeian pair of pyjamas! She is no doubt anxious to know if her choice pleases you. Remark about it!
8. Also groom, don't feel pressured to prove your sexual prowess the first or even the second night. That may sound like unrealistic advice! But some women have told me that one of the dearest memories of their groom was his suggestion that they simply relax and sleep in one another's arms the first night or so of their honeymoon. The frenzied activity of showers, wedding plans, last-minute exertions all took so much physical and emotional energy that it was difficult suddenly to become relaxed and expectant. This suggestion did not make the groom seem one whit less "manly" to his bride; in fact, it enhanced his masculinity in her eyes. Before you begin to feel sympathy for the patient groom, let me tell you that grooms have suggested that their own comfort level would have been raised if they had felt it acceptable to make such a suggestion.

This brings me to suggest that this very idea might be discussed in advance. "What are our expectations for our wedding night?" When all the circumstances are taken into consideration, a couple can make a joint decision which may or may not include intercourse. The most important thing to come from the dialogue may not even be a rigid idea of what is expected, but may indeed be the feeling of concern and caring each feels is coming from the other.

9. Take along a tube of water-soluble lubricating jelly. While lubrication is probably going to be comfortably forthcoming when arousal occurs, the anxiety and apprehension which might be present could cause a delay or diminution of this secretion

initially. Vaseline jelly is not a good substitute; nor is lotion or face cream.

10. You may want to take along a candle for atmosphere. A scented one may be even more appreciated. It is generally more romantic than a slit of light from a door left ajar. A book of love poetry will be a nice addition to an evening of love expression sometime during the honeymoon. Of course, a must is the love poetry of Solomon and his bride in the Song of Solomon. This type of activity begins to make communication about sexuality seem more natural.
11. Be aware of the condition so common as to be known as "honeymoon cystitis." This would consist of a burning, urgent feeling of urination for the bride. The bladder opening is so close to the vaginal opening that sometimes there can be irritation and a slight infection. Treatment for this would consist of drinking quarts of water, hot tub baths to soothe the named area, and, for a day or two during the discomfort, concentration on lovemaking activities which do not include intromission. If this condition does not respond within twenty-four hours to the above regime, consult a doctor, since there is medication which can bring relief.
12. Try to concentrate on experiencing, not on performing. This is good advice for a lifetime of sexuality, and the couple who begins to learn that art of loving early on has many good things to look forward to in this part of their sharing. In this area there are no norms to look forward to, no norms to live up to. No one else's honeymoon experiences need to be your goal. You are two individual responders. Your love experience is yours and yours alone. Nor do you have to report on it to anyone or answer any personal questions about it. Many women, and men too, have felt betrayed and sometimes angry when they have heard from others that their spouse had disclosed some details of their sexual experience during their honeymoon, either in jest or seriously. Questions from inquisitive and sometimes insensitive people can be turned aside effectively but pleasantly.

Generally, it is more relaxing to have one set destination for the honeymoon period, rather than a full and hurried schedule. Packing and repacking, hurrying to meet varied deadlines (and new relatives!) sometimes takes away from the relaxation which can enhance sexual communication and all other aspects of intimacy.

To conclude, if couples can keep in mind that a honeymoon is only the beginning of life together, perhaps their expectations can be tailored to match this mere inauguration time. Lovemaking, relating to one another in a caring, sensitive way - these are the arts which are only beginning to be explored in these first weeks. Keeping a perspective

on this can help these lovers to look forward to a lifetime of blending their lives together with increasing skills and enhanced sensitivities. God planned marriage to be a lifelong adventure in loving, which only begins to unfold on the honeymoon.

"That Friday in Eden" (1981), Alberta Mazat

RESOURCE: FAMILY PLANNING

Family Planning implies the practice and teaching of modalities which enhance the quality of life with respect to the social, cultural, educational, economical, and spiritual concerns of the family. Basic to the achievement of wellbeing in these areas is the regulation of the size of the family. The husband and wife must voluntarily decide on the number and spacing of their children in a way consistent with their resources and expectations. The Scripture states: "Be fruitful and multiply..." (Gen 1:28). Proverbs 22:6 tells us, "Train up a child in the way he should go..." Training is comprehensive and demands resources. It is evident that a balance which achieves both the appropriate number of children and adequate resources for training them is indicated.

REASONS FOR FAMILY PLANNING IN THE CHRISTIAN MARRIAGE

In no other setting is the regulation of family size more important than in the Christian family. The inestimable responsibility of nurturing and guiding the lives of children through time, in preparation for eternity, is a complex and weighty task.

Physical, emotional, intellectual, spiritual and economic aspects of life for both the parents and the children must be carefully considered before increasing the family size. The physical health of both partners (but particularly of the mother), their emotional maturity, their knowledge of childbearing and child rearing, their spiritual development, their readiness for child care, and their economic resources should all be evaluated. Children can suffer deficits and varying degrees if plans are not made for their entry into the world and their subsequent care.

In referring to the need for regulating family size, Ellen White notes: "Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arm from year to year is great injustice to her. It lessens, and often destroys, social enjoyment and increases domestic wretchedness. It robs their children of that care, education and happiness which parents should feel it their duty to bestow upon them."

The Adventist Home, p 163

REASONS FOR FAMILY PLANNING

1. To provide opportunity for the maturing of the couple as partners and as possible parents before they bear and rear children.
2. To allow time for the couple to acquire the economic resources needed and to obtain goods and services that are essential in childbearing and childrearing.
3. To prepare an optimal environment for the growth and development of the child physically, spiritually, emotionally, intellectually and socially.

4. To facilitate the orderly regulation of the family in keeping with its needs and goals and in accordance with Christian principles.

Although care should be exercised in planning family size, children are a blessing from the Lord. They make a family complete and aid in the maturing process of their parents' development. The emphasis is here being placed on the importance of doing our best to aid our children and the total family to become what God would have them to be.

METHODS OF REGULATING FAMILY SIZE

There are various methods of regulating family size or of preventing conception. They are classified as natural, chemical, mechanical, surgical, and miscellaneous methods.

Each method can be further categorized as follows:

A. NATURAL METHOD:

- Rhythm system
- Periodic abstinence

B. CHEMICAL METHODS

- The pill
- Spermicidal creams, jellies, foams, suppositories and tablets

C. MECHANICAL METHODS

- Intrauterine devices
- Diaphragm
- Condom

D. SURGICAL METHODS

- Vasectomy
- Tubal ligation

E. MISCELLANEOUS METHODS

- Coitus Interruptus
- Douches

A summary of contraceptive devices, how they are used, their relative effectiveness, side effects, and advantages is presented in the chart on the following page.

SUMMARY

In planning the size of the family it is important for the couple to discuss the matter carefully and prayerfully and arrive at decisions regarding the number and spacing of their children. It will be helpful if they consult with an obstetrician-gynaecologist for advice regarding family planning and for assistance in selecting the contraceptive device(s) that would be meet their need. If family planning is approached in consultation with God, our Creator, decisions that meet His approval will be made. If we follow His guidance, His name will be honoured and glorified in use and in our children.

METHODS OF CONTRACEPTION

METHOD	MECHANISM	RELIABILITY AND EFFECTIVENESS	HOW IT IS USED	SIDE EFFECTS COMPLICATIONS	ADVANTAGES
The Pill	Depresses the ovary and changes the cervical mucous	99.7% if used properly	Take 1 pill daily for 3 weeks or for 28 days as directed	Occasional nausea, weight gain	Very convenient for mature person
Intrauterine device (IUD)	Exact mechanism is unknown	Approximately 97% if checked regularly	It is inserted by a physician. The string is to be checked regularly	May cause cramps, spotting and infection of the uterus and tubes	It is always there when needed
Diaphragm with jelly or cream	Acts as a mechanical barrier	Very reliable if used properly	Insert in the vagina before intercourse	No significant problem other than convenience factor	Safe if used properly
Spermicidal foams, creams, jellies	Destruction of sperm. Also acts as a barrier	About 90% if used properly	Put the agent in the vagina before intercourse	May cause irritation in some cases	Easy to obtain and use
Condom	Traps the sperm and prevents them from getting in the vagina	About 95% if used properly	The male should place it on the erect penis before contact of the penis with the vagina	May be allergic to the rubber. Other materials are available	Easy to obtain and use. May also help to prevent sexually transmitted disease
"Rhythm or Safe Time"	By avoiding sexual intercourse at the time when the egg is given off by the ovary	Requires control by both partners to be highly successful. May not be dependable if menstrual cycle is irregular	Keep a careful record of the menstrual cycle and the time of ovulation	None (apart from pregnancy).	Poor success rate from those not highly motivated. Successful if the cycle is regular
Coitus Interruptus	Withdrawal before deposition of the sperm in the vagina	About 40%-60%	The male partner withdraws his penis from the vagina as climax approaches	Very frustrating to both male and female	Convenient and easy
Post Coital Douche	Lavage the vagina immediately after intercourse	Very unreliable	The female partner douches immediately after intercourse A surgical procedure done after consultation with a surgeon	None	Relatively easy
Male sterilization	Occlusion of the ducts that transport the male sperm	Approaches 100%	A surgical procedure done after consultation with a surgeon	Apart from possible surgical complications and mental afterthoughts, none	It is generally permanent and should eliminate the fear of pregnancy
Female sterilization and tubal ligation	Occlusion of the tube preventing the union of the sperm and egg	Approaches 100%		Apart from possible surgical complications and mental afterthought, none	It is generally permanent and should eliminate the fear of pregnancy

SESSION 7: FINANCES

HANDLING YOUR FINANCES

Discuss with the couple the need to manage their finances and raise with them issues related to:

- Goals and perspectives in financial planning
- Budgeting - establishing priorities
- Tithe paying
- Use of credit
- Impulse buying
- Banking, loans
- Debt control
- Insurance
- Investments

MAKING A WILL

RESOURCE: HANDLING YOUR FINANCES

An area of conflict and one that often is given little thought before marriage is finances. People grow up with different financial values, and the thought that the one they love may think differently on this subject simply does not occur to them.

TITHING - GOD'S KEY TO PROSPERITY

The Bible teaches that the tithe (tenth) if the Lord's, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Leviticus 27:30). When we honour the Lord with His tithe and our offerings, He will bless us. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal 3:10).

If you haven't grown up in a home where tithing was a part of the family budget, you may wonder about its importance or even if it is possible. Or, if one you tithes but the other doesn't, some serious conflicts could arise. Prayerful study and consideration of this aspect of your budget can bring you a better understanding of tithing, as well as offerings, and can help you come to an agreement before you are married.

HOUSING

A big part of your budget will go toward housing. Compare the cost of renting, with the monthly payments for buying a house. Buying a house is more than choosing a house. The amount you are allowed to borrow for a mortgage depends upon your earnings. When renting, inquire what is included in the rent such as electricity, gas, water etc. When buying a house, especially an older one, budget a special fund for repairs, improvements and miscellaneous equipment. An expense such as a lawn mower can be quite overwhelming if there are no funds available.

CAN I AFFORD CREDIT?

Decide now about the use of credit cards lest serious misunderstandings develop. One of you may think it is all right to have a bill to a credit company that will take several months to pay, while the other would use a credit card only for the which can be paid for when the bill comes.

The total cost of credit is the interest you pay plus any fees. The cost of credit varies widely so it is important to comparison shop.

Many consumers use credit as a substitute for cash and pay the balance in full at the end of each month. Others use credit to expand

their purchasing power and pay a minimum balance plus an interest charge each month. Before deciding to buy on credit, you may want to consider how this added interest will affect your monthly budget. One rule of thumb says you should not have monthly credit payments exceeding 15% of your income after taxes and housing expenses.

When you comparison shop to find credit at the least cost, these are some questions to ask:

- What is the annual percentage rate (APR)? (Creditors must disclose this figure under the Credit Act). Is the APR fixed, or will it change with market conditions?
- Is there a grace period before interest is charged?
- Is credit life, disability or accident insurance required by the lender? Are the terms the best available? Am I already adequately covered by other insurance?
- Have I read the credit or loan agreement, and do I understand the terms?

To find the best basis for choosing a credit or charge card, ask yourself how you plan to use the card.

- If I plan to pay the bill in full each month, is there an annual fee, and are there other charges?
- If I plan to use the card to pay for purchases over time, what is the APR? Is interest calculated on the average daily balance, the previous balance before this billing period, or an adjusted balance that takes into account payments I have made? (One method may be more expensive than another). Is there a present credit limit, and if so, is it high enough to meet my purchasing needs? Is the card widely accepted? Can I get less costly credit from an overdraft checking account or a personal loan?
- Does the card offer any “extras” or special benefits?

SAVINGS

This is an important part of the budget. There can be two types of savings, one for emergencies, such as an unexpected trip due to illness or a temporary loss of work. The second would be for long-term goals such as a house or a retirement fund.

INSURANCE

Medical insurance is often one of the benefits of employment, but sometimes is not. Without medical insurance the cost per day in the hospital, not including a physician’s fee, can be quite expensive. If laboratory or X-ray work is done the cost is higher. A doctor’s fee can

exceed \$1,000. No budget or special fund could handle such a cost. The premiums for medical insurance might seem high, but they are still far less than the actual cost of a hospital stay. Check into various plans. Be sure that the plan you choose provides both hospital and physician coverage.

LIFE INSURANCE

Insurance that would care for funeral expenses of the major wage-earner and provide for the family for six months to one year is something to be considered. This would give your partner time to make the necessary adjustments due to this loss.

PERSONAL ALLOWANCE

The idea of a personal allowance may be new to you, but it is a good way to avoid some conflicts. Since a newlywed couple is forming a family unit, many see all money earned as part of the total budget and not as being individually owned. As individuals, however, you each may have certain things that you feel are important to purchase each month. But your partner may feel these are unnecessary and may want to purchase other things instead. (These should be within reason, of course). The personal allowance is to cover such things. Neither is responsible to the other on how this money is spent. The amount should be set by mutual agreement and need not be large. One couple took \$5 each week and called it "mad" money - to spend or save as each of them desired.

MARRIAGE ENRICHMENT

One item that should be in every couple's budget is marriage enrichment. There are good reasons for this. Anything of value must be worked at and nurtured. In marriage it is important to plan for special things that keep our love alive and well. Perhaps it will be a dinner out once a month or a weekend away from cares and problems. It may be necessary to save for two or three months for the weekend, but the balance from one month to another can accumulate in the marriage enrichment fund.

If both husband and wife are working and the salaries of both are needed to meet your budget, you will need to consider what you plan to do if the wife becomes pregnant and is not able to work. Do you plan for her to continue to work after the baby comes? If not, can you live on one salary? If she decides to continue working, what is the estimated cost of care for the baby? Are either of you planning to continue further education? Have you planned for that within the budget?

Learning to handle your finances successfully will undoubtedly take time, and will be a growing process. Planning ahead, developing a budget and sticking with it, returning tithes to the Lord, giving offerings and sharing of your means with others in need can bring a warm sense of satisfaction to you both.

DRAWING UP A BUDGET

The following suggestions may be helpful in dialogue with the couple as they develop their understanding of how to establish sound financial habits.

1. Jointly commit your financial goals to paper. Have realistic goals written down and agreed to
2. Use a written down monthly/weekly budget to regulate spending according to income by:
 - a. Defining your actual income
 - b. Scheduling your anticipated expenses
3. Open an account for paying bills
4. Decide who is responsible for the financial management of your income and expenses (budget).
5. Keep records (include certificates, wills, insurance papers, receipts etc needed for income tax purposes)
6. Plan regular reviews of your budget. You need to commit yourself to constantly communicating about money and its proper management.
7. Don't rely on overtime or a second income.
8. Mutually agree to stick to your budget.
9. Remember the place of credit in your money management:
 - Can you afford credit?
 - Credit is not a way to buy what you can't afford
10. If at first you fail - keep going after a careful re-examination of your budget. Determine to succeed.
11. Draft your first Will
12. Develop a sequential investment strategy (including the purchase of your first home)
13. Avoid foolish tax-planning decisions
14. Establish a life insurance program

QUESTIONS TO ASK TO AVOID IMPULSE BUYING

1. Do we really need it?
2. Is the price right?
3. Is this the best time to buy?
4. Are you sure that no other item can be substituted?
5. Are you sure that there are no major disadvantages?
6. If excessive in price, will it satisfy an inner need?
7. Have I checked and researched the item?
8. If a bargain, is it a current model?
9. If “on sale”, is it a true sale price?
10. Do I know the retailer’s reputation?
11. Does the retailer offer any special services?

Base your decision on number of YES answers:

- 9-11 Buy it
- 6-8 Think about it
- 0-5 Do NOT buy it

BUDGET

	Weekly	Monthly
INCOME		
His	_____	_____
Hers	_____	_____
Other	_____	_____
Total Income	_____	_____
EXPENSES		
1. Household		
Rent/Mortgage	_____	_____
Repairs/Maintenance	_____	_____
Electricity		
Telephone		
Rates		
Water		
2. Food		
Groceries/Greens	_____	_____
Milk	_____	_____
3. Car		
Petrol	_____	_____
Registration	_____	_____
Repairs	_____	_____
4. Insurance		
House	_____	_____
Car	_____	_____
Household	_____	_____
Life	_____	_____
Health	_____	
5. Personal		
Allowances	_____	_____
Clothing	_____	_____
Gifts	_____	_____
Education	_____	_____
Holiday	_____	_____
6. Church		
Tithe	_____	_____
Offerings	_____	_____
7. Savings	_____	_____
8. Miscellaneous	_____	_____
Total Expenses	_____	_____

PROJECTED FIRST YEAR BUDGET

FLEXIBLE EXPENSES

Clothing	_____
Furniture and equipment, including repairs	_____
Medical and dental care	_____
Contributions to charity	_____
Gifts, entertainment, recreation, hobbies	_____
Day-to-day living costs:	
Food and household supplies	_____
Drycleaning	_____
Chemist	_____
Books, papers, magazines	_____
Car upkeep	_____
Personal allowances	_____

TOTAL FLEXIBLE EXPENSES: \$ _____

Add all flexible expenses and divide by 12. This is the amount you need set aside each month to take care of flexible expenses.

FIXED EXPENSES

Paycheque deductions for tax	_____
Housing	
Rent	_____
Mortgage repayments	_____
Rates and Taxes	_____
Utilities	
Gas	_____
Electricity	_____
Phone	_____
Water	_____
Church Support	
Tithes	_____
Offerings	_____
Regular payments	
Loans	_____
Instalment purchases	_____
Christmas savings club	_____
Other	_____
Union or professional association dues	_____
Membership fees in organizations	_____
Insurance premiums	_____
Vehicle licences	_____
Regular savings	_____

ADD: TOTAL FIXED EXPENSES

Then divide by 12 - this is the amount you will need to set aside each month to take care of fixed expenses.

1. Figure out your total income for your first year of marriage (total annual income)
\$ _____
2. Add your yearly flexible expenses and fixed expenses (total annual expenses)
\$ _____
3. Deduct 2. from 1. to find out if you are in the black or red.
\$ _____

WHY MAKE A WILL?

It is vital that every married couple have a will. There are many reasons:

1. You can nominate a guardian for your minor children - particularly important if your partner should not survive you.
2. You can pass on knowledge of property you own and your advice as to its distribution.
3. You can specify, regarding the distribution of your property:
 - a. To whom it should go, and in what amounts
 - b. When it should go
 - c. How it should be safeguarded, and by whom it would be handled (an executor)
4. You can, in many cases, minimize death duties and administrative costs leaving more for your survivors.

If you die without a Will ("intestate"), you lose the above advantages, and in addition,

1. You may indicate an indifference on your part, which may very well be transferred to those who settle your affairs.
2. Your estate will be distributed according to state law, the provisions of which are necessarily general and inflexible, and which may or may not result in the distribution you want.
3. In the absence of an immediate family, your property may pass to relatives in whom you have no particular interest - or even to Consolidated Revenue.

NOTE: It is best to contact your Trust Services Director to assure that your wishes are carried out without legal complications. Do not try to write it on your own.

Marriage or remarriage automatically invalidates a Will. Divorce does not invalidate a Will, although in some states divorce will cancel a spouse's provision.

Wills can be written prior to the wedding, with the statement included:

"in contemplation of my marriage to _____ and conditional on the solemnization thereof."

MONEY TALK

1. Do you know how much each other earns or receives from other sources?
2. How will you both keep an eye on where the money goes?
3. Will you keep money in any of these places:
 - a. hidden at home
 - b. in a bank account
 - c. in a building society
4. Are any accounts you have in one name only or are they joint accounts?
5. How will you decide what you ought to spend your money on?
6. How do you feel about:
 - a. taking out a loan?
 - b. hire purchase/credit
 - c. regular saving
 - d. life insurance
7. Who will pay:
 - a. the mortgage or rent?
 - b. the rates?
 - c. the car registration and insurance?
 - d. the telephone bill?
 - e. for the holiday?
 - f. the credit cards?
 - g. the electricity and gas bills?
8. Have you considered a budget account?
9. How much money do you think you should have a week to do exactly what you like with?
10. Which of these descriptions help define your attitude to money?
 - a. generous
 - b. tight
 - c. careful
 - d. spend as soon as you can
 - e. happy to talk about it
 - f. not happy to talk about it
 - g. put some away for a rainy day
 - h. always save hard

DID YOUR PARENTS ARGUE ABOUT MONEY?

Our attitudes about money are often coloured by the examples set by our parents. These attitudes, even when unspoken, affect the way we think about money, the way we spend it and the way we approach money discussions with our partner.

Read through the statements below, and think about how your parents dealt with each of these issues. Circle “True” or “False”, based on whether that statement accurately reflects your parents’ attitudes and actions. Then ask your partner to do the same for his or her parents, and discuss your respective answers. You might be surprised at how much each of your families’ ways of doing things continue to shape you today - and you and your partner might begin to view your money struggles from a new perspective.

1. I never knew how much money my father (or mother) earned.

Wife	True	False
------	------	-------

Husband	True	False
---------	------	-------

2. My parents discussed money openly in front of us kids.

Wife	True	False
------	------	-------

Husband	True	False
---------	------	-------

3. My parents disagreed over money more than any other area of marriage and family life.

Wife	True	False
------	------	-------

Husband	True	False
---------	------	-------

4. My parents felt that spending money lavishly was sinful.

Wife	True	False
------	------	-------

Husband	True	False
---------	------	-------

5. My parents believed spending money lavishly was a sign of “having made it.”

Wife	True	False
------	------	-------

Husband	True	False
---------	------	-------

6. When I was a kid, we were expected to do chores to “earn” our allowance.

Wife	True	False
------	------	-------

Husband	True	False
---------	------	-------

7. Except for our house and car, my parents never bought anything until they had the cash saved up in advance.

Wife	True	False
------	------	-------

Husband	True	False
---------	------	-------

8. My parents were raised in comfortable financial circumstances.
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
9. I would say I grew up in an affluent family
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
10. My parents were careful to teach us early on about the importance of giving to the Lord's work
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
11. My mum paid the bills and kept track of our family's financial situation
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
12. My dad paid the bills and kept track of our family's financial situation
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
13. My parents always paid off the full amount owed on their credit cards and on other bills
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
14. I would say my parents lived beyond their means
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
15. My dad gave my mum an "allowance" out of his pay cheque
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
16. My parents kept a budget
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
17. My parents believed in spending money on durable goods (appliances, furniture), but not on "intangibles" such as eating out, movies and family vacations
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |

18. My mum was so frugal she saved bread wrappers and twist ties for reuse
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
19. My parents bought a new car every few years
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
20. When I was a kid and wanted something, my parents would sometimes tell me, "We can't afford it."
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
21. My parents liked to play the stock market
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
22. My parents believed in hiring services when possible, rather than doing it themselves
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
23. I was expected to help pay for my college education
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
24. Christmas at our house were always marked by an abundance of expensive gifts
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
25. My mum and dad thought it was important to "keep up with the Joneses."
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
26. To my parents, money in the bank represented security
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |
27. My parents viewed money as something to spend and enjoy
- | | | |
|---------|------|-------|
| Wife | True | False |
| Husband | True | False |

DISCUSSION QUESTIONS

1. Discuss as many of the following questions as time permits:
 - a. When should you spend more to get quality, and when can you skimp on quality in order to save?
 - b. What type of holiday do you want? How much will it cost? How will you save for it? How often will you take a holiday?
 - c. What kind of honeymoon will you take? How much will it cost? How will you pay for it?
 - d. How was money handled in each of your families? What attitudes regarding money do you bring to your marriage? What were considered luxuries, what necessities?
 - e. Why types of charge accounts will you have? What amount of money would each partner feel comfortable owing on charge accounts? Will charge accounts be used regularly or only for emergencies?
 - f. What do you think about borrowing money from relatives?
 - g. What are your financial goals?
 - h. How soon will you attempt to buy furniture? What type? How much will you spend? What major appliances will you buy?
 - i. What things do you consider necessities or luxuries?

CURRENT RESOURCES TO HELP IN MEETING FINANCIAL PRESSURES

1. Daton, Howard Jnr., Getting out of Debt - Pocket Guide, Tyndale.
2. Daton, Howard Jnr., Your Money, Frustration or Freedom, Tyndale.
3. David, John Jefferson, Your Wealth in God's World, Pres., Ref. Publishing.
4. Foster, Richard, Money, Sex and Power, Hodder.
5. Hore-Lacy, Ian, Creating Common Wealth, Albatross.
6. Sproul, R C., Jnr., Money Matter, Tyndale

FINANCIAL PERSPECTIVES

Questions about money form an important part of married life since most activities revolve around it. The expectations you have on how money should be spent may differ widely from the expectations of your partner. Therefore the possibility for disagreement is great. Circle the response that most closely signifies your feelings in the following statements. Then compare your responses with your partner's.

1. I believe the wife should _____work outside the home:
 - ☐ never
 - ☐ always
 - ☐ sometimes
 - ☐ other
2. After the birth of children I believe the wife should work outside the home:
 - ☐ never
 - ☐ always
 - ☐ sometimes
 - ☐ other
3. If the wife works outside the home our plan would be to:
 - ☐ pool our money into one account
 - ☐ her money would be hers
 - ☐ she would pay certain expenses
 - ☐ she may do as she likes with it
 - ☐ other
4. My attitude toward debt, credit cards, borrowing money and time payment is:
 - ☐ to use them frequently
 - ☐ to use them only when necessary
 - ☐ to avoid them like the plague
 - ☐ they're okay as long as they don't control you
 - ☐ other
5. The cheque book will be handled and balanced by:
 - ☐ him
 - ☐ her
 - ☐ both
6. Bills will be paid by:
 - ☐ him
 - ☐ her
 - ☐ both

7. Living on a budget is_____ important:
- ☐ very
 - ☐ slightly
 - ☐ moderately
 - ☐ not
8. Tithing and church giving is important:
- ☐ very
 - ☐ slightly
 - ☐ moderately
 - ☐ not
9. Establishing a savings account and saving money for a rainy day is important:
- ☐ very
 - ☐ slightly
 - ☐ moderately
 - ☐ not
10. If we were to get into financial difficulties, I would:
- ☐ take on a second job
 - ☐ have a wife work outside the home
 - ☐ cut down on expenditures
 - ☐ borrow money and consolidate bills
 - ☐ other
11. Life and health insurance are_____important to me:
- ☐ very
 - ☐ slightly
 - ☐ moderately
 - ☐ not
12. Accepting financial aid from in-laws would:
- ☐ bother me
 - ☐ be gratefully accepted
 - ☐ depend on the circumstances
 - ☐ other
13. If someone gave me \$1,000 I would...

FINANCIAL PRIORITIES

1. **First** - imagine that you and your spouse will be living on a very low income when you are first married.

Second - examine the list of budget items below. Choose the budget item you think is the most important. Write the number of this item in box 'A' below. Now choose the budget item you think is next most important. Write the number of this item in box 'B.' Then write the numbers of the eight next most important budget items, in order of importance, in the remaining boxes.

- | | |
|--------------------------------------|--------------------------------------|
| 1. Appliance repairs | 18. Hairdressing and Haircuts |
| 2. Bank and finance charges | 19. Health insurance & medical bills |
| 3. Books, magazines, papers | 20. Holiday |
| 4. Car insurance | 21. House Repairs |
| 5. Car maintenance | 22. Insurance - property |
| 6. Car payments | 23. Mail |
| 7. Church offerings | 24. Miscellaneous |
| 8. Clothes - his | 25. Petrol |
| 9. Clothes - hers | 26. Rates on house/property |
| 10. Donations to other organizations | 27. Rent/mortgage payments |
| 11. Dry cleaning | 28. Saving |
| 12. Educational expenses | 29. Spending allowance - his |
| 13. Electricity | 30. Spending allowance - hers |
| 14. Entertainment | 31. Supplies for anticipated baby |
| 15. Food and household supplies | 32. Telephone |
| 16. Furniture | 33. Tithe |
| 17. Gifts - birthdays, Christmas | 34. Water Rates |

A	B	C	D	E	F	G	H	I	J	K
---	---	---	---	---	---	---	---	---	---	---

When you have a number in each box, A through K, check to see that the number of the most important budget item is in box A. Boxes B through K should contain the numbers of the budget items second through tenth in importance: Do not leave any boxes without a number.

RESPOND TO THESE NEXT ITEMS ON THE BASIS OF YOUR FEELINGS OR EXPECTATIONS, EVEN IF YOU HAVE NOT YET WORKED OUT THE EXACT DETAILS TOGETHER.

2. How much income will you and your future partner need so you can live comfortably once you are married? \$____Monthly (net - after taxes)
3. Generally speaking, in your marriage, who will write most of the cheques and pay most of the bills? (tick one)
- ☐ me
- ☐ my future partner

Why do you choose this person to pay most of the bills and write most of the cheques? (please explain briefly)

4. How do you want the budget planning to be done in your marriage? Read carefully because several of the items appear similar, but are quite different. (check only ONE item)
- a. I think it is best to take things as they come. I don't want to have to budget.
 - b. Wife will do all of the planning without bothering her husband with any of the details.
 - c. Wife will do all of the planning, but will let her husband know what she is doing.
 - d. Wife will do most of the planning, and her husband will help her with part of it.
 - e. Husband and wife will do all or most of the budget planning together, and if they can't agree, the husband will make the final decision.
 - f. Husband will do most of the planning, and his wife will help with part of it.
 - g. Husband will do all of the planning, but will let his wife know what he is doing.
 - h. Husband will do all of the planning without bothering his wife with any of the details.
5. When you and your spouse decide to purchase a car together, how much do you feel you would be willing to spend to get a car?
- \$____(total to cover car and financing)
6. Some people feel uncomfortable when they use credit cards or charge items at stores. How much total debt (everything except house mortgage) could you have in the first year of your marriage without you feeling anxious or uncomfortable?
- \$_____

7. How much are you willing to pay each month on rent for the type of apartment or house you expect to live in for your first few months of marriage?
- \$_____ (monthly)
8. Sooner or later, you may buy a house, home unit, or flat. In addition to making a down payment, you and your partner will most likely have to borrow money (that is, sign a mortgage). How much money would you feel you and your partner could safely borrow when you buy your home?
- \$_____
9. How many years do you imagine it will take you and your partner to pay off the mortgage? (circle only one number)
- ☐ 5 years
- ☐ 10 years
- ☐ 15 years
- ☐ 20 years
- ☐ 25 years
- ☐ 30 years
- ☐ 35 years
- ☐ (other - specify)
10. How much do you think the monthly mortgage payments will be?
- \$_____ (monthly)

**MAKE SURE THAT YOU HAVE GIVEN
SPECIFIC ANSWERS TO ALL ITEMS**

FINANCES QUESTIONNAIRE

Circle the answer describing how you feel about the following:

E = Extra

D = Desirable

U = Useful

N = Necessary

Life Insurance	E	D	U	N
A colour TV	E	D	U	N
New furniture	E	D	U	N
A stereo set	E	D	U	N
A wig	E	D	U	N
Having a car	E	D	U	N
Having two cars	E	D	U	N
Owning a boat	E	D	U	N
Planning a family budget	E	D	U	N
Owning your own home within five years	E	D	U	N
Giving 10% to the church	E	D	U	N
A dishwasher	E	D	U	N
A blender	E	D	U	N
Dry-cleaning	E	D	U	N
Caravan	E	D	U	N
Pets	E	D	U	N
A complete set of china	E	D	U	N
Donations to charity	E	D	U	N
A working wife	E	D	U	N
Vacation once a year	E	D	U	N
Air conditioner	E	D	U	N
Continued formal education after marriage	E	D	U	N
Long term savings plan	E	D	U	N
Medical Insurance	E	D	U	N
Credit cards	E	D	U	N
Instalment buying	E	D	U	N
A motorcycle	E	D	U	N
Beauty shop once a week	E	D	U	N

SESSION 8:

PLANNING THE WEDDING SERVICE

THE WEDDING SERVICE

The Pastor should work with the couple to establish the form and style of the wedding service. He needs to ensure that the final order of service agreed upon will maintain the dignity and sacredness of the occasion and highlight the significance of the commitments (vows) being made by the couple. (See Minister's Manual for suggested order of service).

ORGANISING THE VOWS

1. Every wedding vow must feature the notion of the total commitment of the bridal couple to each other in a permanent lifelong relationship.
2. Vows may be written by the couple, but the celebrant needs to go through them with the couple to ensure that they reflect the sense of commitment stated above.
3. Any of the vows listed in the Minister's Manual or the resource below, can be amended, to suit the needs of the couple.
4. The celebrant should go through the vows with the couple. It may be appropriate to have the couple pray with the pastor that the serious commitment they will make in the wedding service will be made with God's blessing.

SOME SUGGESTED WEDDING VOWS

1. I, Gary, take you, Jan, to be my wife, and in doing so, commit my life to you, encompassing all sorrows and joys, all hardships and triumphs, all the experiences of life; a commitment made in love, kept in faith, lived in hope, and eternally made new.

I Jan, take you, Gary, to be my husband, and in doing so, commit my life to you, encompassing all sorrows and joys, all hardships and triumphs, all the experiences of life; a commitment made in love, kept in faith, lived in hope, and eternally made new.

2. With all my heart, Marjorie, I want you to be my wife. I choose you as the one I need to mature my love of God and my neighbour. I pledge you, Marjorie, to appreciate and participate in your spontaneity, to encourage and support your interests. I covenant to love you in the midst of the everydayness of life; to comfort you in time of sorrow; to participate with you in times of joy; to share with you the responsibility of building a Christian home; to accept your personhood; to allow you to differ with me;

to give you the freedom to be creative. I will join with you to seek the meaning and fulfilment of our lives under God.

I take you, Brian, to be my husband, loving you now and in your growing and becoming. I will love you when we are together and when we are apart; when life is peaceful and when it is in disorder; when I am proud of you and when I am disappointed in you; in times of leisure and in times of work. I will honour your goals and dreams and help you to fulfil them. From the depth of my being, I will seek to be open and honest with you. I say these things believing that God is in the midst of them all.

3. **BRIDE AND GROOM:** We come here freely and without reservation to give ourselves to each other. We believe that by our love, we bear witness to the union of Christ and His Church. We believe that we are meant to be for each other a sign of Christ's love. We believe that we are called upon to bring each other to God. We believe that we are called upon to build up the family of God here on earth. We believe that we are meant to give our children in service to God and to mankind.

GROOM (Taking Bride's Hand): Believing these things, I, Charles, offer myself completely to you, Barbara, to be your husband in marriage and I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honour you all the days of my life.

BRIDE: I accept you as my husband, and, believing as we do, I, Barbara, offer myself completely to you, Charles, to be your wife in marriage and I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honour you all the days of my life.

GROOM: I accept you as my wife and call upon the Christian community to witness our union.

4. Before the Minister and our present friends, representing as a small community the society of man, I want to say:

Carol, I wish to be your husband and I wish that you join my days and my work as my wife. At this moment, I know that my life as a whole is present in facts and in hopes, conscious and unconscious. I act with confidence in my past and believe that long ago this day was prepared. I hope our journey may be long and every coming day a new deepening encounter.

With the minister and our friends as witnesses, I happily say:

Eric, I wish to be your wife and for you to be my husband. I approach this moment with a certitude such as I have never known in any endeavour. Confidently I join my destiny with yours with a commitment to a task in comparison with which

nothing I could seek for myself is of any value.

Out of a firm trust in your love for me, and with an ever increasing respect for your goodness.

I promise you my love, total and enduring. I promise you my support in the great commitments and the small. I promise you my own growth that I may become firmer, simpler, calmer, warmer.

5. Clare, I take you to be my wife from this time onward, to join with you and to share all that is to come, to give and to receive, to speak and to listen, to inspire and to respond, and in all circumstances of our life together to be loyal to you with my whole life and my whole being.

Michael, I take you for my husband, I promise to be with you in all that is to come, to love and to respect, to care and to console, to share the sorrows and the joys, that lie ahead. I promise to be faithful to you and honest with you. I will share my thoughts and my life with you and pledge myself and all I am in love.

6. In the presence of God and these our friends, I, Allen, take thee, Susan, to be my beloved wife. Entreat me not to leave thee, or to return from following after thee. For whither thou goest I will go; and where thou lodgest, I will lodge. Thy people shall be my people, thy history, my history; and thy future, my future. In sickness and in health, in success and in failure, in joy and in sorrow, I trust you to care for our family. And I give you my faith and my love, in God's holy name.

In the presence of God and these our friends, I, Susan, take thee, Allen, to be my beloved husband. Entreat me not to leave thee, or to return from following after thee. For whither thou goest I will go; and where thou lodgest, I will lodge. Thy people shall be my people, thy history, my history; and thy future, my future. In sickness and in health, in success and in failure, in joy and in sorrow, I trust you to care for our family. And I give you my faith and my love, in God's holy name.

7. Carol, I hope our marriage will be like the never-ending light from the sun, and radiate warmth even in the shadows of our lives, to accept all children from God with love. May every day of our lives be lived with a full awareness of the existence of each other's love. My heart is open and my soul rejoices this day for we shall become one.

George, I entered your life and with you I experienced love and happiness and now I want to become your wife. As the sun is setting, indicating the end of one day and the beginning of another, as this wedding indicates the end of our independent

lives and the beginning of a new and joyous life, I will be yours until there is no more.

I, George, want you, Carol, to be my wife, on sunny days as well as rainy, may we survive through every storm and every season until there is no more life. May the honour that I have for life be the example for the honour that I hold for you as my wife and as a human being.

I, Carol, wish that when you, George, look into the joy of our life together, you will see that it is the sorrow which shows us the way to joy, and that the two are inseparable. Each comes explaining the other. I have come into your life to share both joy and sorrow with you forever and ever.

8. I, Elizabeth, come forward on this occasion in the presence of God and friends with the intention of expressing my love for you, Paul. I promise to love you all the days of my life - in times of joy, in times of trial, and in times of sorrow. As Christ loved his disciples and they him - so I love you. I love you for what you are to me and for what you are to others. It is my belief that we can better ourselves as individuals and as one by publicly forming this bond. I hope to always be a source of inspiration, consolation, and admiration. Though I love you now so very much I know my love will continue to grow. This is why I love you, this is why I want to be your wife.

I, Paul, pledge myself to you in a spirit of love, Elizabeth. As Jesus Christ is the essence of Christian love, I pledge to bring the love that is Christ to our marriage. I want to be encouragement and strength to you. In times of unhappiness I want to be the uplifting smile to carry you through the times of happiness. I want our love to grow as I want to continue to learn more about you so we can become closer and truly unite ourselves as one in Christ.

9. (In Hebrew): Behold, thou, Lynne, are wedded to me by this ring according to the laws of Moses and Israel.

(In English): Lynne, I will always try to communicate and to share, to feel and to grow. My love for you is total and complete, and I know that it will always stay that way as long as we continue to think and be dynamic as individuals, and to support and care for each other. "I love you."

Jon, I will always try to share with you, to share my thoughts and my experiences in an honest way. I will always try to keep our love growing and to never let it fall into the trap of stagnant security. I will always try to respect our individuality and also love our oneness.

10. I love you, Barbara, and I want you to be my wife.

I want you to love me with all that you have and are. I want you to live with me; to share your thoughts, your desires, your hopes, your fear; to unite our very existence as closely with mine as you can. I want you to see my destiny as your destiny and demand that I be my best, yet to accept and comfort me when I fail. I want you to help me endure and overcome poverty and sickness and selfishness; to stand with me when times are difficult; to know me at my worst and remain totally committed to me regardless. I want you to help me enjoy the warmth and joy of life and of people. I want you to be my lover, my companion and the mother of our children. I want you to be the heart of our home - helping, guiding and adding that which makes life truly worth living.

And I will be your husband.

Together I want us to be a light to the world, a manifestation of the power and the glory of love. A love that begins with us but goes beyond to embrace many others: a love that makes us humble and sensitive, courageous and honest and free. I want us to become, in and through each other, the glory of God that we are meant to become. I want us always to be open to change and growth; to be honest with ourselves and with each other, and then, beyond us, with others; to strive with all that is in us to incarnate the living Truth in our lives and in the lives of those around us; to truly love.

All this and much, much more do I want and hope for; all this do I promise you to the best of my ability. Words cannot really touch the significance of our act here; they attempt description and it is always inadequate. But this, in a sense, is only the beginning - what I mean and want and hope for must finally wait for its expression in my life and in our lives. In all its simplicity, Barbara, and insofar as I can, I am giving you my life - this is what I mean. It is the most and all that I can give you. It is for you to return that life inspired and made perfect by your life and your love.

11. I love you, George. Many times during the past year I have spoken those words. With them always has come the responsibility to reveal myself to you with openness and honesty and to create a relationship which would permit us both to grow as individuals and become more loving of others through the knowledge and love of each other. Together we have worked to create the time when "we" is affirmed. Now that time has come and my "I love you" takes on a new element, that of total commitment.

Not only will I continually be responsible for revealing myself

and acting honestly toward you, but I commit all of what has been revealed, all of what I know myself to be now, and all of what I will become, solely to you. You will be central in my life and shape its direction in our community and toward God. I will love you, respect you, and grow with you for as long as I live. Through the years other persons will enter my life and affect it, but they will enter it only through the love I commit to you today. They will enter my life through us. I will no longer encounter them as Barbara-your-wife. We will experience sorrow and pain as well as joy and laughter during our lifetime, but those experiences too will enter our life through our love for each other and be met by us acting together.

I am your wife from this day forward, I will walk with you throughout all my tomorrows.

12. I, David, give myself to you, Carol, completely as your husband. I accept you as my wife to love and understand, to stay by your side in sickness and in health, at all times, for all the days of my life.

I, Carol, give myself to you, David, completely as your wife. I accept you as my husband to love and understand, to stay by your side in sickness and in health, at all times, for all the days of my life.

13. I, Michael, take you, Kim, to be my wife. I promise to be true to you in sunshine and in rain, through good times and bad, in my talking and my silence, in my waking and sleeping, all the days of my life. I love you.

I, Kim, take you, Michael Sullivan, to be my husband. I promise to be true to you in sunshine and in rain, through good times and bad, in my waking and my sleeping, in my talking and my silence. I love you.

Before the Father, with the Son and in the Spirit we exchange these vows by which You and she and I become one.

SESSION 9

POST WEDDING SESSION

1. This session usually occurs 6-9 months after the wedding.
2. It is designed to focus on the areas covered in the pre-marital sessions, looking to see if there are areas of need or nurture.
3. Subjects that may be discussed are:
 - a. Adjustment to marriage - accepting assigned roles and responsibilities What difficulties have you had?
 - b. Communication - how did you handle your first disagreement?
 - c. Money management
 - d. Sexual fulfilment
 - e. Commitments
 - personal devotions
 - church involvement
 - time to share together
 - f. Planning for the first annual holiday

(The “Marriage Evaluation Form” may be useful in facilitating this discussion)

MARRIAGE EVALUATION FORM

COMMUNICATION

- | | | | | | |
|---|---|---|---|---|---|
| 1. I feel understood | 1 | 2 | 3 | 4 | 5 |
| 2. My partner shares ideas/feelings openly | 1 | 2 | 3 | 4 | 5 |
| 3. He/she is a good listener | 1 | 2 | 3 | 4 | 5 |
| 4. My spouse gives adequate responses to me when we dialogue together | 1 | 2 | 3 | 4 | 5 |
| 5. We are able to make good decisions and get things done | 1 | 2 | 3 | 4 | 5 |
| 6. We are accepting our differences and resolving our conflicts effectively | 1 | 2 | 3 | 4 | 5 |
| 7. My partner is able to freely express love and affection to me | 1 | 2 | 3 | 4 | 5 |
| 8. My spouse expresses adequately his/her appreciation to me | 1 | 2 | 3 | 4 | 5 |

ROLES AND RESPONSIBILITIES

- | | | | | | |
|---|---|---|---|---|---|
| 1. We agree on our household tasks and responsibilities | 1 | 2 | 3 | 4 | 5 |
| 2. We are enjoying leisure time together | 1 | 2 | 3 | 4 | 5 |
| 3. We have established good cooperation and teamwork | 1 | 2 | 3 | 4 | 5 |
| 4. We are agreed to our church involvements | 1 | 2 | 3 | 4 | 5 |
| 5. We enjoy good relationships with our in-laws | 1 | 2 | 3 | 4 | 5 |
| 6. My spouse feels emotionally independent from his/her parents | 1 | 2 | 3 | 4 | 5 |
| 7. We are enjoying "family" worship together | 1 | 2 | 3 | 4 | 5 |

MONEY MANAGEMENT

- | | | | | | |
|--|---|---|---|---|---|
| 1. We have established a realistic and workable budget | 1 | 2 | 3 | 4 | 5 |
|--|---|---|---|---|---|

2. We feel good about being able to meet all our financial commitments 1 2 3 4 5

SEXUAL FULFILMENT

1. I feel comfortable with the contraceptive method we've chosen 1 2 3 4 5
2. My spouse is able to discuss sexual issues and preferences openly with me 1 2 3 4 5
3. I feel we are making adequate sexual adjustments towards each other 1 2 3 4 5
4. I feel satisfied with our present sexual experience 1 2 3 4 5

COMMITMENT

1. We agree on established goals for our relationship 1 2 3 4 5
2. My spouse is committed to achieving these goals 1 2 3 4 5
3. We are committed to facilitating each other's growth 1 2 3 4 5

MAJOR ADJUSTMENTS

List up to 3 of the major issues or adjustments you feel you have faced and dealt with or are currently working on since your wedding day.

1. _____

2. _____

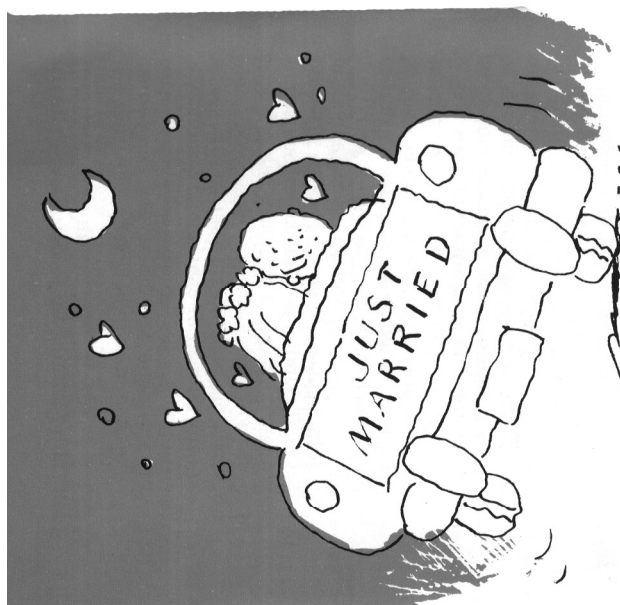
3. _____

APPENDIX: WEDDING DOCUMENTS

A sample of the wedding documents used by Adventist pastors in Australia and New Zealand are included in this final section.

These documents are available to all registered celebrants from the Registrar of Births, Deaths and Marriages.

All pastors are invited to use the Wedding Report Form for the "RECORD" as a simple, easy way of providing the "SIGNS" with information about recently conducted weddings for inclusion in the "RECORD".



Joint ownership

If you and your future spouse want to put your money into property or some other investment you will need to think ahead. You should first think about whether you want each investment to be owned by both of you or to be owned by only one of you. Deciding ownership is important when buying a house, land, or even putting your money into a bank account, an insurance policy or into stocks and shares. All involve ownership.

If you want your investments to be owned by both of you, there are two main ways to do this. Property owned 'jointly' by both of you automatically goes to the surviving spouse when the other dies. Property owned as 'tenants in common' does not automatically go to the surviving spouse when the other dies. You can put it in your will for someone else. Solicitors can advise you and answer questions on ownership.

Changes to old laws

Because a new view has been taken of the old common law, which says a husband and wife become 'one' when they marry, many old laws have been changed. For example, it is now possible for you to give evidence in most courts where your spouse is involved. Also, marriage no longer stops a woman from keeping ownership of her own property when she marries.

Health and welfare benefits.

If you receive health or welfare benefits, you will need to contact such agencies as Health Insurance Funds, Social Security or other Government Departments to tell them you have married. When you marry, the money or benefits you receive can change. These offices can tell you how your benefits will change. You may lose benefits and even be penalised if you fail to tell them you have married within a reasonable time after the wedding.

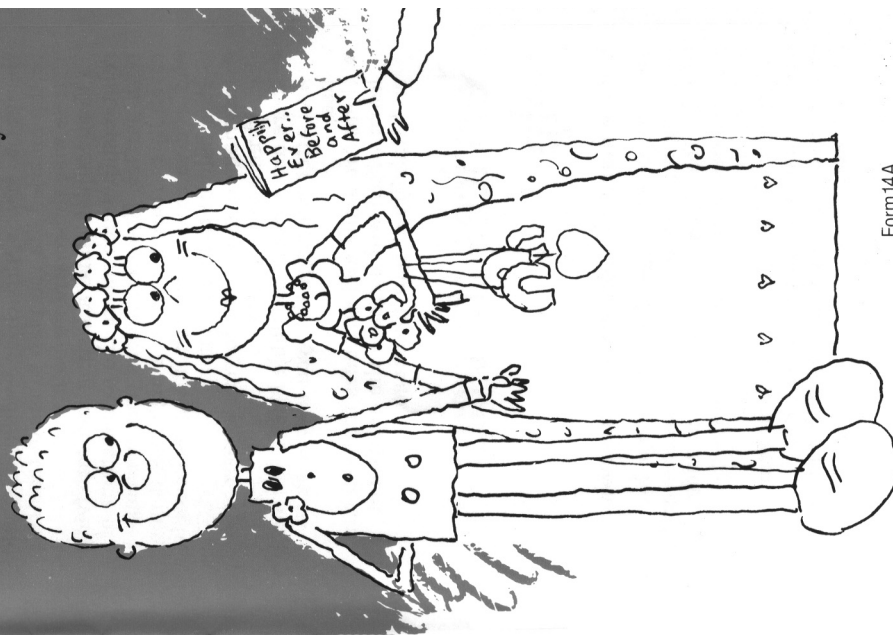
Legal obligations

When you marry, our laws expect each of you to:

- financially support any children from your marriage
- look after the health and welfare of your children
- send your children to school between the ages that apply in your state
- financially support your spouse as best you can if he or she cannot do so for any reason.

Happily Ever... Before & After

Important
information
for people
planning
to marry



This pamphlet is important

This pamphlet tells you:

- something of what it means to be married
- the laws you need to know about when you marry
- where to go for marriage education, marriage counselling or family mediation.

At this time you are probably giving a lot of thought to your approaching wedding day and to the married life you plan to make together. It is wise to prepare for both.

Most couples make a lasting and satisfying relationship which meets the expectations of both parties. However, unless your marriage is carefully nurtured there is a high risk it may end in divorce, even though it begins lovingly. It is helpful to know that:

- marriage is important to you, to your children and to society
- there are services available before, during and after marriage that you may wish to use
- there are skills and attitudes that you can learn which will increase the enjoyment and stability of your marriage.

Services that can help

Before marriage: Marriage Education

Most people first learn about marriage by watching marriages of parents, relatives and friends. Television and magazines provide another view of marriage, not always a realistic one.

Because of these factors, you and your partner may have quite different life experiences and may hold very different views on marriage.

Real life knowledge of marriage is available in programs run by accredited marriage educators.

- Courses are practical, fun, and do not push a particular moral or religious view
- Courses teach attitudes and skills which enrich family life and enhance successful marriage
- If you are remarrying, courses are available to explore the added dimension and complexity brought to a marriage by children from a former marriage.

A list of the agencies which run marriage education programs is provided with this pamphlet. Each agency on that list is approved and funded by the Commonwealth Government.

During marriage: Marriage Counselling/ Family Mediation

‘Well, we certainly won’t need counselling’, you say. But if you did need help how long would you wait before seeking it?

The agencies on the attached list have found that people generally wait too long. Often help is sought when the marriage is beyond saving.

Counsellors will not tell you what to do. They help you to find the best way to resolve any difficulty together. Mediators can help you resolve disputes before they escalate. A family mediator can help both parties come to a fair agreement when a dispute arises. Agreements reached in mediation are mutual agreements and seem to last longer than those decided by someone outside.

It is better if you both go together and sort out minor troubles before they can turn into a major crisis. Even if only one party attends it is very helpful.

Early counselling can be preventive. It can help you steer a course through some of the difficulties which arise in marriage. You can also use counselling and mediation to improve a very good marriage.

After breakdown of marriage: Marriage Counselling/Family Mediation

If a marriage does break down, marriage counselling and family mediation can help each party cope with separation and divorce. Counsellors can help in dealing with the stress of marriage breakdown and starting a new relationship. A family mediator can help both partners come to a fair agreement about issues such as custody of children and property which have to be decided after the marriage breaks down.

Marriage counselling, education and family mediation services are approved and funded by the Commonwealth and monitored to ensure their work is of a high standard.

The work of counsellors, educators and mediators is closely supervised and each must be trained and accredited before commencing work.

TERRITORY

* Secular

Relationships Australia, Canberra and Region

HEAD OFFICE

15 Napier Close

DEAKIN ACT 2600

(06) 281 3600

Branch Offices and Counselling Venues:

Greenway, Wagga Wagga.

Approved Programs:

Marriage Counselling and Family Mediation.

Church Based

Centacare Archdiocese of Canberra and Goulburn

HEAD OFFICE

42 Canberra Avenue

FORREST ACT 2603

(06) 239 7700

Branch Offices and Counselling Venues:

Bega, Moruya.

Approved Programs:

Marriage Counselling and Marriage Education.

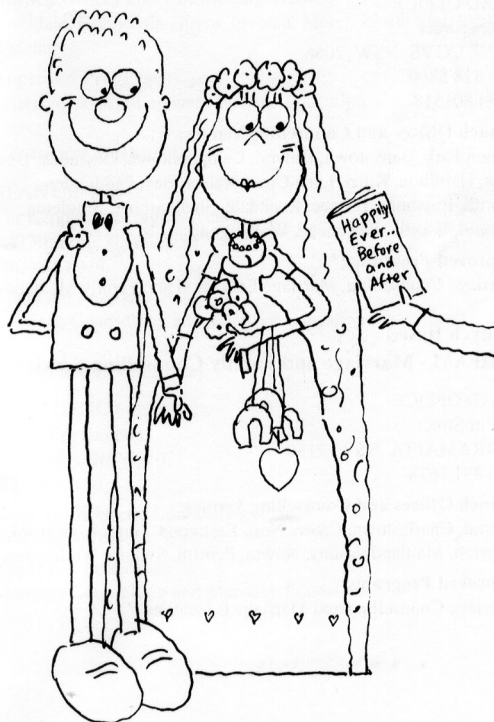
* Secular.

Denotes secular organisations.

Other service providers listed are church based

Attorney-General's Department,
Canberra 1996

Approved Organisations Offering Programs of Marriage/Relationship Counselling, Mediation and Marriage Education/Enrichment



* Secular

Family Life Movement of Australia

HEAD OFFICE
16 Jersey Road
STRATHFIELD NSW 2135
(02) 745 1288

Branch Offices and Counselling Venues:

Artarmon, Ballina, Castle Hill, Coffs Harbour, Coonamble, Dubbo, East Lismore, Gosford, Grafton, Islington, Katoomba, Kirrawee, Mudgee, Nyngan, Orange, Richmond, Strathfield, Warren.

Approved Programs:

Marriage Counselling, Marriage Education and Family Mediation.

* Secular

Relationships Australia, New South Wales

HEAD OFFICE
5 Sera Street
LANE COVE NSW 2066
(02) 418 8800
(008) 801518

Branch Offices and Counselling Venues:

Albion Park, Bankstown, Bowral, Campbelltown, Cessnock, Dee Why, Hamilton, Kurri, Lane Cove, Nelson Bay, Paddington, Penrith, Raymond Terrace, Rockdale, Shellharbour, Singleton, Toronto, Warilla, Westmead, Wollongong.

Approved Programs:

Marriage Counselling, Marriage Education and Family Mediation

Church Based

UNIFAM - Marriage and Family Counselling Service

HEAD OFFICE
20 Pitt Street
PARRAMATTA NSW 2150
(02) 891 1628

Branch Offices and Counselling Venues:

Bowral, Charlestown, Crows Nest, Eastwood, Gordon, Gosford, Kogarah, Maitland, Manly, Nowra, Penrith, Sydney, Wollongong.

Approved Programs:

Marriage Counselling and Marriage Education.

HEAD OFFICE

56 Bland Street
ASHFIELD NSW 2131
(02) 799 9311

Branch Offices and Counselling Venues:

Albion Park, Blacktown, Camden, Campbelltown, Cranebrook, Dapto, Lalor Park, Manly, Miranda, North Ryde, Nowra, Parramatta, Penrith, South Windsor, Springwood, Sutherland, Sydney, Turramurra, Wahroonga, West Pennant Hills, Woollahra, Wollongong.

Approved programs:

Marriage Counselling and Marriage Education.

Anglican Counselling Service - Diocese of Armidale

HEAD OFFICE
Cnr Ebsworth & Bridge Streets
TAMWORTH NSW 2340
(067) 652 527

Branch Offices and Counselling Venues:

Armidale, Gunnedah, Guyra, Inverell, Moree, North Star, Uralla, Walcha.

Approved Programs:

Marriage Counselling and Marriage Education

Centacare Bathurst

HEAD OFFICE
Cnr Keppel & George Streets
BATHURST NSW 2795
(063) 31 8944

Approved Programs:

Marriage Counselling and Marriage Education.

Centacare Broken Bay

HEAD OFFICE
27 Yardley Avenue
WAITARA NSW 2077
(02) 489 7677

Branch Offices and Counselling Venues:

Gosford, Narrabeen, Wyong.

Approved Programs:

Marriage Counselling and Marriage Education.

For celebrant's use

Marriage arranged

for a.m./p.m.
(time)on
(day of week)

date

at

NOTICE OF INTENDED MARRIAGE

Please read NOTES ON BACK, and TYPE or use BLOCK LETTERS in completing this form

MARRIAGE OF ANY PERSON UNDER 18 YEARS WITHOUT AN ORDER OF A
JUDGE OR MAGISTRATE IS INVALID
UNDER NO CIRCUMSTANCES CAN 2 PERSONS UNDER 18 (YEARS)
MARRY EACH OTHER

Registered No.

To
(name and address of proposed celebrant)

Notice is hereby given of the intended Marriage between the undermentioned parties-

	BRIDEGROOM			BRIDE		
1. Surname						
2. Given names						
3. Usual occupation						
4. Usual place of residence (full address)						
5. Conjugal status (eg. never validly married, widower, widow, divorced)						
6. Birthplace- (if born in Australia- City or town and State or Territory, if born outside Australia- City or town and Country)						
7. Date of birth	Day	Month	Year	Day	Month	Year
8. If party born outside Australia, total period of residence in Australia	Years		Months	Years		Months
9. †† Father's name in full						
10. † Mother's maiden name in full						
11. ‡ Father's country of birth (if known)						
12. Mother's country of birth (if known)						
Where a party has been previously married, that party must give the following particulars:						
13. Number of previous marriages						
14. Year of each previous marriage ceremony (if known, give date)						
15. Number of children of the previous marriage or marriages born alive, whether now living or deceased						
16. Year of birth of each of those children						
17. How LAST marriage terminated (insert 'death', 'divorce' or 'nullity')						
18. Date on which last spouse died, or date on which termination of last marriage became final						

† If deceased, add '(deceased)' after name.

‡ If not known, insert 'unknown'.

AG736 (95)

Are the parties related to each other? Yes ☐ No ☐ If Yes, state relationship

Signature of Bridegroom Signature of Bride

Signature of Witness § Signature of Witness §

Qualification Qualification

Date / / Date / /

§ This notice must be signed in the presence of an authorised celebrant, a Commissioner for Declarations under the *Statutory Declaration Act 1959*, an Australian Diplomatic Officer, an Australian Consular Officer, a Justice of the Peace, a barrister or solicitor, a legally qualified medical practitioner or a member of the Australian Federal Police or of the Police Force of a State or Territory.

NOTES

1. A party who is unable, after reasonable inquiry, to state a required particular, should insert 'unknown' in the appropriate space. In order to make the notice effective, he or she must then furnish to the proposed celebrant a statutory declaration as to his or her inability to ascertain the particulars not included in the notice and the reason for that inability. However, no such statutory declaration is necessary in relation to the non-furnishing of particulars under item 9, 11 or 12, or of the *date* of a previous marriage ceremony under item 14.
2. The marriage may not be solemnised before one calendar month has elapsed after the date on which this notice is received by the proposed celebrant, unless special permission has been given under section 42 of the *Marriage Act 1961* for the marriage to be solemnised before that time has elapsed. Furthermore, the marriage may not be solemnised if the notice is received more than six months before the proposed marriage.
3. Section 104 of the *Marriage Act 1961* makes it an offence for a person to give a Notice of Intended Marriage, or to sign such a notice that has been given, if, to the knowledge of that person, the notice contains a false statement or an error or is defective. Penalty not exceeding \$500 or imprisonment for 6 months.
4. Where the signature of one party to an intended marriage cannot be conveniently obtained at the time when it is desired to give notice, the notice may be signed by the other party and given to the proposed celebrant, but in such a case the party who has not signed the notice must sign it in the presence of the celebrant or another authorised celebrant before the marriage is solemnised.
5. Section 42 of the *Marriage Act 1961* requires evidence of the date and place of birth of each party to be produced to the celebrant before the marriage is solemnised. Where a party is a divorced person or a widow or widower, that section also requires evidence of that party's divorce, or of the death of that party's spouse, to be produced to the celebrant before the marriage is solemnised.
6. Section 13 of the *Marriage Act 1961* requires a party who has not attained the age of eighteen years (unless he or she has been previously married) to produce to the celebrant before the marriage is solemnised the consent in writing of each person whose consent is required by the Act, or the consent in writing of a magistrate or Judge in place of the consent of that person or, where a consent has been dispensed with by a prescribed authority, the dispensation in writing signed by the prescribed authority.

PARTICULARS TO BE COMPLETED BY CELEBRANT

Date notice received by celebrant <input type="text"/>	Place marriage solemnised <input type="text"/>
Rites used <input type="text"/>	
Date marriage solemnised <input type="text"/>	

	Bridegroom	Bride
* Birth certificate(s) produced	<input type="checkbox"/>	<input type="checkbox"/>
Registration Number	<input type="text"/>	<input type="text"/>
* Statutory declaration(s) regarding birth produced	<input type="checkbox"/>	<input type="checkbox"/>
* Passport produced	<input type="checkbox"/>	<input type="checkbox"/>
Passport Number	<input type="text"/>	<input type="text"/>
Citizenship produced	<input type="checkbox"/>	<input type="checkbox"/>
Citizenship Number	<input type="text"/>	<input type="text"/>

Document referred to in paragraph 42(5A) of the Act given to parties	<input type="checkbox"/>	<input type="checkbox"/>
*death		
† Evidence of *nullity produced	<input type="checkbox"/>	<input type="checkbox"/>
*dissolution		
If dissolution, Court Location	<input type="text"/>	
† Consents received	<input type="checkbox"/>	<input type="checkbox"/>
Approval for shortening of time received	<input type="checkbox"/>	<input type="checkbox"/> N/A <input type="checkbox"/>

* Strike out words not required. † Strike out if inapplicable.

Celebrant's number	Celebrant's signature
<input type="text"/>	<input type="text"/>

Official Use Only



COMMONWEALTH OF AUSTRALIA

Marriage Act 1961

Certificate of Marriage

I,
having authority under the *Marriage Act 1961* to solemnise marriages, hereby certify that I have this day at

.....

duly solemnised marriage in accordance with the provisions of that Act and according to

the rites of

between

and

in the presence of the undersigned witnesses.

DATED this day of, 19

Signature of Celebrant

Signatures of Parties
to the Marriage

BRIDEGROOM
BRIDE

Signatures of
Witnesses

WITNESS
WITNESS

Wedding Report Form for RECORD

Mail immediately to The Editor, RECORD,
Signs Publishing Company, Warburton, Victoria 3799

Please print
or type

Groom's name
Bride's name
Name and city and state of residence of groom's parents (give Christian names as well as surname)
Name and city and state of residence of bride's parents (as above)
Time and date of wedding
Place of wedding (include city and state)
Name of officiating minister and any special relationship to groom or bride (father, minister who baptised, long-time family friend, etc)
Interesting details of how couple met (while studying at Avondale, for example)
Couple's plans for immediate future (where they plan to reside and the occupation each plans to pursue)
Name and phone number of person completing this form

COMMONWEALTH OF AUSTRALIA

Marriage Act 1961

Registered No.

CERTIFICATE OF MARRIAGE

Marriage was solemnized between the parties particulars of whom are given below

On the day of, 19.....,

At
Church or other place Suburb and city or town State or Territory

According to

	Bridegroom	Bride
1. Surname		
2. Christian or other names		
3. Usual occupation .		
4. Usual place of residence		
5. Conjugal status .		
6. Birthplace		
7. Date of birth .		
8. Father's name in full		
9. Mother's maiden name in full . .		

Signatures }
of parties }
BRIDEGROOM BRIDE

Witnesses to the marriage:

Full names

Signatures

I,

hereby certify that, on the date and at the place specified above, I duly solemnized marriage in accordance with the provisions of the *Marriage Act 1961* between the parties specified above:

DATED this day of, 19.....

Signature of Celebrant No.

Registered at

on

by

COMMONWEALTH OF AUSTRALIA

Marriage Act 1961

DECLARATIONS

I,
(Here insert full name, address and occupation of person making the declaration)

do solemnly and sincerely declare as follows:—

1. I am a
(Here insert 'person who has never been validly married', 'widower', 'widow', 'divorced person', or other conjugal status)
2. I believe there is no legal impediment to my marriage with
(Here insert full name,
address and occupation of the other party to the intended marriage.)

by reason of—

- (a) either of us being lawfully married to some other person;
- (b) our being within a prohibited relationship;
- (c) either of us not being of marriageable age; or
- (d) any other circumstance.

* Strike out
whichever is
inapplicable.

- * I have attained the age of 18 years.
3. * I have not attained the age of 18 years, the date of my birth being the day of, 19

And I make this solemn declaration under the *Marriage Act 1961*, conscientiously believing the statements contained in it to be true in every particular, and knowing that that Act provides a penalty for the wilful making of a false statement in a declaration.

.....
(Signature of person making the declaration)

Declared at, the day of, 19

Before me,

.....
(Signature of authorized celebrant before whom the declaration is made)

.....
(Here insert 'Registered Minister of Religion', 'District Registrar of Marriages', or other description of qualification to solemnize marriages)

I,
(Here insert full name, address and occupation of person making the declaration)

do solemnly and sincerely declare as follows:—

1. I am a
(Here insert 'person who has never been validly married', 'widower', 'widow', 'divorced person', or other conjugal status)
2. I believe there is no legal impediment to my marriage with
(Here insert full name,
address and occupation of the other party to the intended marriage.)

by reason of—

- (a) either of us being lawfully married to some other person;
- (b) our being within a prohibited relationship;
- (c) either of us not being of marriageable age; or
- (d) any other circumstance.

* Strike out
whichever is
inapplicable.

- * I have attained the age of 18 years.
3. * I have not attained the age of 18 years, the date of my birth being the day of, 19

And I make this solemn declaration under the *Marriage Act 1961*, conscientiously believing the statements contained in it to be true in every particular, and knowing that that Act provides a penalty for the wilful making of a false statement in a declaration.

.....
(Signature of person making the declaration)

Declared at, the day of, 19

Before me,

.....
(Signature of authorized celebrant before whom the declaration is made)

.....
(Here insert 'Registered Minister of Religion', 'District Registrar of Marriages', or other description of qualification to solemnize marriages)

TO BE USED ONLY WHERE BOTH
PARENTS CONSENT (FOR OTHER
CASES USE FORM B)

Form A

COMMONWEALTH OF AUSTRALIA

Marriage Act 1961-1966

Consent by Both Parents to Marriage of Minor

(SEE BACK HEREOF)

¹ Father's full name. WE, ¹.....
² Mother's full name. } ².....
³ Address(es) of parents. of³.....
⁴ Full name of minor. the parents of⁴.....
who was born on the.....day of....., 19.....,
hereby consent to h..... marriage with⁵.....
⁶ Full name and address of other party to proposed marriage:.....

.....
Father's signature

.....
Mother's signature

Witness:*

Witness:*

.....
Signature of witness

.....
Signature of witness

.....
Qualification of witness

*(e.g. Authorised Celebrant, Justice of the Peace—see note below)

.....
Qualification of witness

*(e.g. Authorised Celebrant, Justice of the Peace—see note below)

.....
Address of witness

.....
Address of witness

DATED.....day of....., 19.....

DATED.....day of....., 19.....

- * (1) If the consent is signed in Australia, the signature must be witnessed by an authorised celebrant; a Commissioner for Declarations under the *Statutory Declarations Act 1959*, a justice of the peace, a barrister or solicitor, a legally qualified medical practitioner or a member of the Police Force of the Commonwealth or of a State or Territory.
(2) If the consent is signed in any other place, the signature must be witnessed by an Australian Diplomatic Officer or an Australian Consular Officer, a Judge of a court of that place, a magistrate or justice of the peace of or for that place or a notary public.
(3) Section 13 (3.) of the *Marriage Act 1961-1966* provides that a person shall not subscribe his name as a witness to the consent of a person to a consent to a marriage unless he is satisfied on reasonable grounds as to the identity of that person, and the consent bears the date on which he subscribes his name as a witness. Penalty not exceeding \$500 or imprisonment for six months.

NOTE—The attention of persons is drawn to the penalties prescribed by the *Marriage Act 1961-1966*—for going through a form or ceremony of marriage with a minor not previously married who has not obtained the proper consents (section 95 (2.)); for forging a document, or a signature to a document, for the purpose of inducing a person to solemnise a marriage (section 96 (3.)); for falsely representing himself to be a person whose consent is required (section 97); and for presenting a forged consent to an authorised celebrant (section 98 (1.)).

PERSONS WHOSE CONSENT IS REQUIRED TO THE MARRIAGE OF A MINOR

Section 14 and the Schedule to the Marriage Act are as follows:

14.—(1.) The person or persons whose consent is required by this Act to the marriage of a minor shall, subject to this section, be ascertained by reference to the Schedule to this Act according to the facts and circumstances existing in relation to the minor.

(2.) For the purposes of the Schedule to this Act—

- (a) a minor is an adopted child if he was adopted under the law of a State or of any Territory of the Commonwealth or under the law of any other place; and
- (b) a minor born illegitimate whose parents subsequently married each other is the legitimate child of his parents.

(3.) Where an Act, a State Act or an Ordinance of any Territory of the Commonwealth provides that a person specified in the Act, State Act or Ordinance is to be the guardian of a minor, or requires that a specified person is to be deemed to be the guardian of a minor, to the exclusion of any parent or other guardian of the minor, that person is the person whose consent is required by this Act to the marriage of the minor.

(4.) Where, under a State Act or an Ordinance of any Territory of the Commonwealth, a person specified in the State Act or Ordinance is to be, or is to be deemed to be, a guardian of a minor in addition to the parents or other guardian of the minor, the consent of that person is required to the marriage of the minor in addition to the consent of the person or persons ascertained in accordance with the Schedule to this Act.

THE SCHEDULE

PERSONS WHOSE CONSENT IS REQUIRED TO THE MARRIAGE OF A MINOR

PART I

Where the Minor is Legitimate and is not an Adopted Child

Circumstances in relation to the Minor	Person or persons whose consent is required
1. Where both parents of the minor are alive—	
(a) in any case other than a case to which paragraph (b), (c) or (d) of this Item is applicable	Both parents
(b) if the parents are divorced or separated by order of a court or by agreement—	
(i) If the minor lives permanently with one parent	The parent with whom the minor lives
(ii) If the minor lives with one parent for part of a year and with the other parent for the remainder of the year	Both parents
(c) if one parent has been deserted by the other parent . .	The parent who has been so deserted
(d) if both parents have been deprived of the custody of the minor by the order of a court	The person or persons who has or have the custody of the minor under the order of the court
2. Where only one parent of the minor is alive—	
(a) if there is no other guardian of the minor	The surviving parent
(b) if there is or are a guardian or guardians of the minor acting jointly with the surviving parent	The surviving parent and the other guardian or guardians
(c) if there is or are a guardian or guardians of the minor not acting jointly with the surviving parent	The guardian or guardians
3. Where both parents of the minor are dead—	
(a) if there is or are a guardian or guardians of the minor . .	The guardian or guardians
(b) if there is no guardian of the minor	A prescribed authority

PART II

Where the Minor is Illegitimate and is not an Adopted Child

Circumstances in relation to the Minor	Person or persons whose consent is required
1. Where the mother of the minor is alive—	
(a) if she has not been deprived of the custody of the minor by the order of a court	The mother
(b) if she has been deprived of the custody of the minor by the order of a court	The person who has the custody of the minor under the order of the court
2. Where the mother of the minor is dead—	
(a) if there is or are a guardian or guardians of the minor . .	The guardian or guardians
(b) if there is no guardian of the minor	A prescribed authority

PART III

Where the Minor is an Adopted Child

Circumstances in relation to the Minor	Person or persons whose consent is required
1. Where the minor was adopted by a husband and wife jointly . .	The person or persons who would be the prescribed person or persons under Part I. of this Schedule if the minor had been born in lawful wedlock to his adoptive parents
2. Where the minor was adopted by one person only—	
(a) if the adoptive parent is alive and has not been deprived of the custody of the minor by the order of a court	The adoptive parent
(b) if the adoptive parent is alive but has been deprived of the custody of the minor by the order of a court	The person who has the custody of the minor under the order of the court
(c) if the adoptive parent is dead—	
(i) If there is or are a guardian or guardians of the minor . .	The guardian or guardians
(ii) if there is no guardian of the minor	A prescribed authority

PROHIBITED DEGREES OF CONSANGUINITY AND AFFINITY.

The object of this circular is to explain briefly the effect of certain provisions relating to the prohibited degrees of consanguinity and affinity contained in the (Commonwealth) Matrimonial Causes Act 1959 and the (Commonwealth) Marriage Act 1961. The main schedules of the prohibited degrees are to be found in the Second Schedule to the Matrimonial Causes Act, but the Marriage Act also contains provisions relating to the prohibited degrees.

MATRIMONIAL CAUSES ACT 1959.

2. The Matrimonial Causes Act came into force on 1 February, 1961. Although the Act is mainly concerned with divorce and other matrimonial causes, it contains one Part (Part IV.) dealing with void and voidable marriages. One of the provisions made by section 18 of the Act is that a marriage that takes place after 31 January, 1961 is void if the parties are within the prohibited degrees of consanguinity or affinity.

3. These prohibited degrees are set out in the Second Schedule to the Act, as follows:

<u>Consanguinity.</u>	<u>Affinity.</u>
Marriage of a man is prohibited if the woman is, or has been, his -	
Ancestress	Wife's mother
Descendant	Wife's grandmother
Sister	Wife's daughter
Father's sister	Wife's son's daughter
Mother's sister	Wife's daughter's daughter
Brother's daughter	Father's wife
Sister's daughter	Grandfather's wife
	Son's wife
	Son's son's wife
	Daughter's son's wife
Marriage of a woman is prohibited if the man is, or has been, her -	
Ancestor	Husband's father
Descendant	Husband's grandfather
Brother	Husband's son
Father's brother	Husband's son's son
Mother's brother	Husband's daughter's son
Brother's son	Mother's husband
Sister's son	Grandmother's husband
	Daughter's husband
	Son's daughter's husband
	Daughter's daughter's husband

For the purposes of this Schedule, it is immaterial whether the relationship is of the whole blood or half-blood, or whether it is traced through, or to, any person of illegitimate birth.

4. The degrees of consanguinity set out in that Schedule cannot be relaxed, but under the Act a Judge may permit two persons within the prohibited degrees of affinity to marry each other in exceptional circumstances.

MARRIAGE ACT 1961.

5. The Marriage Act 1961 was assented to on 6 May, 1961. Most of its provisions are not yet in force. They will not come into force until a date to be proclaimed and it is not expected that a Proclamation will be issued for sometime. However, one Part (Part II) came into force on the date on which the Act was assented to, 6 May, 1961. Under that Part, the prohibited degrees of consanguinity (but not the prohibited degrees of affinity) are extended to cover degrees of consanguinity traced through or to a person who is or was an adopted child. The extension does not exclude the natural relationships, which also continue to apply in the ordinary way as prohibited degrees of consanguinity or affinity - for example, if A is the son of B and A is adopted by C, A and B's sister would continue to be within the prohibited degrees of consanguinity, but A and C's sister would also be within the prohibited degrees.

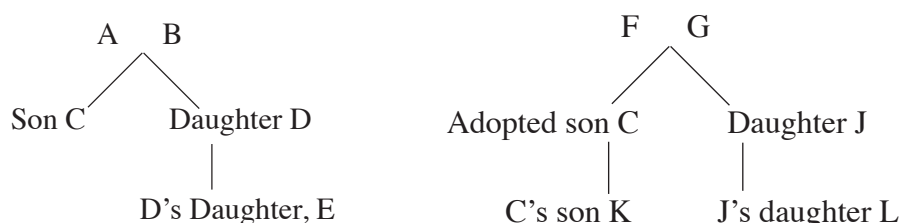
6. The Marriage Act contains provisions enabling a Judge to permit persons who are within the prohibited degrees of consanguinity by reason of a relationship traced through or to an adopted person to marry each other in exceptional circumstances. However, it is specifically provided that permission may not be granted for a brother to marry his adopted sister, or vice versa, or for a parent to marry his or her adopted child.

7. The above principles apply in relation to an adopted child even where the adoption order has been rescinded or has otherwise ceased to be effective. If a person has been adopted more than once, these principles apply to each adoption.

8. In any case where a celebrant has any doubt as to the application of the prohibited degrees, he should consult the appropriate State or Territory authority concerned with the registration of marriages.

Example (Note: this example does not purport to be exhaustive)

In this example A and B are husband and wife and C is a son born to their union. C has been adopted by F and G, who are husband and wife.



(A has a sister, O)

(After B's death, A marries M)

(F has a sister, H)

(After G's death, F marries N)

(1) Prohibited degrees of consanguinity (natural relationships) - cannot be relaxed.

C may not marry	B (his mother)
	O (his father's sister)
	D (his sister)
	E (his sister's daughter).

(2) Prohibited degrees of affinity - can be relaxed in exceptional circumstances

Except with permission of a Judge, C may not marry M (his father's wife).

(3) Prohibited degrees of consanguinity traced through or to an adopted person.

(a) Prohibitions that cannot be relaxed.

C may not marry	G (his adoptive mother)
	J (his adoptive sister).

(b) Prohibitions that can be relaxed in exceptional circumstances.

Except with the permission of a Judge.

C cannot marry	H (his adoptive father's sister)
	L (his adoptive sister's daughter)
J may not marry	K (her adoptive brother's son).

(4) No prohibition (no prohibited degrees of affiliation by reason of adoption)

C may marry H his adoptive father's wife, upon the dissolution, by death or divorce, of the marriage between F and N.



DEPARTMENT OF JUSTICE

REGISTRAR GENERAL

PRIVATE BAG, LOWER HUTT NEW ZEALAND

TELEPHONE 694-489

MARRIAGE CELEBRANTS - APPOINTMENT NOTES

I am pleased to confirm your appointment as a marriage celebrant. Your name has been placed on the list of authorized celebrants for the current year and will shortly be published in the New Zealand Gazette. Your local registrar of marriages will also be advised of your name and address for use in the preparation of marriage licences and in advising applicants who are seeking the services of a celebrant.

The following notes on preliminary arrangements, legislative and administrative requirements and the conduct and form of marriage ceremonies are forwarded for your guidance.

AUTHORITY TO CONDUCT MARRIAGES

Excepting for registrars of marriages who are statutory officers, only persons whose names appear on the gazetted list of marriage celebrants are authorized to solemnize marriages in New Zealand. The list of marriage celebrants is gazetted annually by this office. Names are added to and removed from the list during the year as required.

PRELIMINARY FORMALITIES

No marriage celebrant may solemnize a marriage until he or she has received a marriage licence authorizing the particular marriage.

NOTICE OF MARRIAGE - At least three clear days notice of the intended marriage must be given to a registrar by personal attendance of either the bridegroom or the bride at the registrar's office and completion of a written application. The registrar has discretionary power to reduce the time of notice if satisfied that circumstances warrant it. The written consent of parents, guardians, etc. will be required in respect of any person under twenty years of age and documentary evidence will be requested of the dissolution of any previous marriage by legal process. No licence can be issued where either party is less than 16 years of age. The marriage licence and other records are collected by the applicant for delivery to the marriage celebrant names in the licence.

PLACE OF MARRIAGE

A marriage can be conducted only at the place described in the marriage licence. Where for some reason it is desired to change this place after issue of the licence, one of the parties must inform the registrar who issued the licence, and have the licence amended prior to the ceremony. The place of marriage must be freely accessible to the public during the ceremony and indoor marriages must be conducted with open doors.

There is provision on the marriage licence for the nomination of an alternative place of marriage. Where the parties concerned are planning an outdoor marriage it is recommended that they select an alternative indoor site and have both places nominated in the marriage licence.

Where the nominated celebrant cannot officiate at a marriage, another may officiate.

TIME OF MARRIAGE

A marriage may be solemnized between 6am and 10pm on any day, but registry office marriages are normally conducted only during normal business hours. There is also provision for Registrars to perform Saturday weddings by special arrangement.

WITNESSES

At least two witnesses are required to be present during the ceremony. It is not essential for witnesses to be adults, but they should be of such an age as to understand the significance of the part they take in the recording of the marriage. Witnesses will be required to sign the marriage register.

OTHER REQUIREMENTS OF MARRIAGE ACT

A marriage performed without a marriage licence or without an authorized celebrant shall be void.

A marriage licence is valid for three months from the date of issue.

A licence authorizes a celebrant to solemnize a marriage, but does not oblige the celebrant to do so.

Any person objecting to a proposed marriage may lodge a caveat (ie., written objection) with any registrar who may not thereafter issue a marriage licence until the caveat has been withdrawn or referred to a District Court judge. Notice of a caveat may be given to other registrars who are similarly bound.

FORBIDDEN MARRIAGES

Excepting as stated below the following marriages are forbidden and void:

1. A man may not marry his -

Grandmother	Son's wife
Grandmother's wife	Sister
Wife's grandmother	Son's daughter
Father's sister	Daughter's daughter
Mother's sister	Son's son's wife
Mother	Daughter's son's wife
Stepmother	Wife's son's daughter
Wife's mother	Wife's daughter's daughter
Daughter	Brother's daughter
Wife's daughter	Sister's daughter
2. A man may not marry her -

Grandfather	Daughter's husband
Grandmother's husband	Brother
Husband's grandfather	Son's son
Father's brother	Daughter's son
Mother's brother	Son's daughter's husband
Father	Daughter's daughter's husband
Stepfather	Husband's son's son
Husband's father	Husband's daughter's son
Son	Brother's son
Husband's son	Sister's son

NOTE: Where, however, the above relationships are by affinity (relationship by marriage) rather than by consanguinity (relationship by blood) the parties may apply to the High Court to dispense with the prohibition.

FORM OF MARRIAGE CEREMONY

The marriage may take such form and ceremony as the parties (and marriage celebrant) think fit. Marriages are frequently tailored to suit the wishes of the parties and it is recommended that celebrants discuss the form and content of the ceremony with the parties prior to the event. It is expected that each celebrant will build up a selection of marriage presentations suitable for the above Individual requirements.

To assist in the meantime you may wish to use or modify as required, one of the four ceremonies printed in the enclosed pamphlets*. These are printed in a format suitable for placement within the covers of a book, bible, etc. usually held by the celebrant during the ceremony. The examples range from the simplest registry marriage to a church presentation.

It is essential that every ceremony follows the specific requirements of the Act in relation to the exchange of vows. The Marriage Act 1955 requires that during the solemnization of every marriage each party to it shall say to the other - "I AB take you CD to be my legal wife (husband)" or words to similar effect.

MARRIAGE RECORDS

A) Churches and other approved organizations _____

In the case of churches or other approved organizations holding a marriage register, details of the parties and other particulars must be recorded in the register in accordance with the details shown on the form (RG.45) provided. This form is issued by the registrar at the same time as the marriage licence. Any church marriage solemnized by a visiting celebrant should be recorded in the marriage register belonging to the church in which the marriage is solemnized. The form (RG.45) is used as an advice of marriage details to the Registrar-General. The marriage licence is retained by the marriage celebrant.

Immediately the marriage is solemnized, the bride and bridegroom two witnesses and the marriage celebrant must sign the marriage register and the bottom portion of the form (RG.45) after the marriage celebrant has written in the full unabbreviated date the place of solemnization. The full residential address of the two witnesses must be given on both forms. In the event of any particulars shown on the form (RG.45) being incorrect the marriage celebrant should amend the error and initial the alteration. In signing these documents the bride should sign her maiden name as given on the marriage licence, rather than her new married name.

The completed advice of the married (RG.45) must be forwarded to this office within 10 days of solemnization addressed to the Registrar-General, Private Bag, LOWER HUTT. This is the only official record from which certified copies can be issued and any delays in receipt will hold up the issue of certificates. When a new marriage register (RG.59) is required or fresh supplies of addressed envelopes, please write to this office.

B) Other Marriage Celebrants

Celebrants other than representatives of churches or approved organizations will receive two copies of form (RG.45) with the marriage licence issued by a registrar. Immediately following the marriage both forms are to have the date and place of marriage entered in the appropriate space and are to be signed by the bride and bridegroom two witnesses (who must add their residential addresses) and the marriage celebrant. Both copies are to be returned within 10 days to the registrar of marriages who issued them. The registrar will retain one copy and send the other to this office as part of the national records.

MARRIAGE CERTIFICATES

It is customary for the celebrant to hand a certified copy of the marriage registration to the bride. A blank form (RG.12) is issued for this purpose with the marriage licence.

There is no provision for the subsequent issue of marriage certificates from church or celebrant records., All requests for such certificates should be referred to the local registrar or to this office.

GENERAL

A marriage celebrant requiring guidance on any matter should not hesitate to consult the nearest registrar or write, or telephone me at the address below.

REGISTRAR-GENERAL

NEW ZEALAND.

[R.G.—12.]

COPY OF REGISTER OF MARRIAGE BY OFFICIATING MINISTER.

19 . Marriage in the District of _____

No.	When and where married. (Date, Description of Building, and Locality.)	Names and Surnames of the Parties.	Age.	Rank or Profession.	Condition of Parties — (1) Bachelor or Spinster (or Widower or Widow). (2) Date of Death of former Wife or Husband.	Birthplace.	Residence. 1. Present. 2. Usual.	Parents.	
								(1) Father's Name and Surname. (2) His Rank or Profession.	(1) Mother's Name. (2) Her Maiden Surname.
19					1.		1.	1.	1.
					2.		2.		2.
					1.		1.	1.	1.
					2.		2.	2.	2.

MARRIED, after the delivery to me of the Certificate required by the Marriage Act, 1908, by

_____, Officiating Minister.

This marriage was solemnized between us, _____ In the presence of us,

I HEREBY CERTIFY that the above is a true copy of the entry in the Register-book of Marriages kept by me at _____

Registrar's Certificate No. _____ District of _____

_____, Officiating Minister.

Denomination: _____