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Towards A Ministry Model For The Single Adult Of The Seventh-Day Adventist Church

Edward Skoretz
Andrews University
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ABSTRACT

TOWARDS A MINISTRY MODEL FOR THE SINGLE ADULT
OF THE SEVENTH-DAY ADVENTIST CHURCH

by

Edward Skoretz

Chairperson: Benjamin F. Reaves
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University Theological Seminary
Department of Church and Ministry

Title: TOWARDS A MINISTRY MODEL FOR THE SINGLE ADULT OF THE SEVENTH-DAY ADVENTIST CHURCH

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In the Seventh-day Adventist church there is a percentage of adult members who are single. It is the purpose of this project to study the possible needs and problems of this segment of the church's membership with a view to the development of an approach in ministry to this group.

This project presented a survey of current comments and findings of literature with respect to certain problems that may confront the single adult. This survey of literature was limited to a consideration of whether peer-group association, loneliness, social pressure, anxiety, sexual morality, and marriage are indeed problematic in the experience of singlehood. Also, a questionnaire, to elicit the subjective perspectives of the single adult toward
these problems and the relationship of these problems to peer-group association, was administered to members of the single adults' club in Berrien Springs, Michigan.

The observations gathered from both the questionnaire and the survey of literature indicate there are single adults who are confronted with the problems under consideration in this project. Further, in observing the responses to the questionnaire items, it appears that the respondents do express confidence in the beneficial role that a well-organized, properly structured club for single adults, designed to provide them with satisfying peer-group association, might play in ministering to their needs. Confidence in the potential beneficial role of the club was expressed in five areas: providing for the single adult's need for peer-group association, lessening his loneliness, helping him better tolerate the pressures of society that he should be married, lessening his anxiety, and helping him fulfill his desire for marriage.

A further examination of the responses to the questionnaire reveals that the Berrien Springs club reached its potential in three of the five stated areas. The data reveals that the club did play a beneficial role in providing the members with peer-group association, that it was an asset to those experiencing loneliness, and that it helped its members more easily tolerate social pressures.

It was concluded that clubs well organized and properly structured, designed to promote peer-group association for single adults, may indeed have a potential as a form of ministry to single adults who may also experience similar problems to those considered in the project.
Andrews University
Seventh-day Adventist Theological Seminary

TOWARDS A MINISTRY MODEL FOR THE SINGLE ADULT OF THE SEVENTH-DAY ADVENTIST CHURCH

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

by
Edward Skoretz
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INTRODUCTION

The Project Problem

Statement of the Project

It is the purpose of this project to study the possible needs and problems of the single adult in the Seventh-day Adventist church with a view to the development of an approach in ministry to this group.

Justification of the Project

In the Seventh-day Adventist church, there is a percentage of adult members who are single. They are members of a society and a church structured generally for the married couple. Consequently, they may experience certain difficulties and problems.

If one of the greatest ministries of the church is to serve as a place where people can come for community and fellowship, then its members should find community and fellowship in it. While the pastor may see the single adults as part of the community of the church, he may not recognize their particular problems and needs. He may assume that the single adult, being around people or a part of the community of the church, automatically finds community and fellowship.

If the church is to minister to all, then there may be an area of ministry to the single adult which needs to be more fully
developed by the church and its pastors. This area in need of development may be in peer-group association.

The Seventh-day Adventist church teaches its members how to work for the salvation of men and women. Out of this sphere of work it might be assumed that members will find the fulfillment of all of their personal needs—that fellowship will be the natural result of this kind of work. Although this may be true to some degree, it is possible that all members do not find fellowship in church work. The single adult in the church, especially, may find that satisfactory fellowship is not always the natural result of work.

Could it be that for the single adult of the Seventh-day Adventist church "fellowship is the matrix of missions?"1 That work, outreach, or evangelism will be a natural outgrowth of fellowship?

Further, if single adults associate with peers not of the same faith in order to fulfill their needs for fellowship, and if the church frowns on this but makes no direct attempt to provide peer-group association with members of the same faith, would not the single adult find this a bit incongruous and puzzling to understand?

It appears that there are single adults in the Seventh-day Adventist church who experience problems such as loneliness, anxieties, social pressures, and so forth. It may be that the church is not sufficiently aware that the single adult experiences

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these problems and consequently may be providing a limited ministry to this segment of its membership. If the church is to be fully relevant to the single adult, and if its efforts are to be exerted to the single adult's best advantage, the church must know what, if any, phases of the single adult's life are being neglected. It must know what attitudes the single adult is adopting toward issues that confront him.

Description of the Project

This project is concerned with a study of the characteristics and problems which may be common to the single adult in the Seventh-day Adventist church and of the relationship of these characteristics and problems to peer-group association.

Especially under consideration are those characteristics of the single adult as observed by the writer during his college and graduate study years and during his ten years of pastoral experience.

A survey of literature relating to possible problems and needs of the single adult has been included in this project.

A questionnaire, designed to elicit the subjective perspectives of the single adult toward problems he may experience and the relationship of these problems to peer-group association, was constructed. This questionnaire was administered to a random sampling (selecting units at regular intervals) of the single adults who were currently active in a club for single adults in the Berrien Springs, Michigan, area.

In the fall of 1966, a club was organized at Andrews University, Berrien Springs, Michigan, for the single adults living
in the area. The Koinonia Club,\textsuperscript{1} as it was called, was organized to promote peer-group association.

Since this club which was organized to promote peer-group association is still functioning today, certain aspects of this project were field tested by means of the questionnaire. Conclusions based on the data completed from the field test were used to evaluate the existing organization as a possible model for single adult ministry.

This project also represents a theological reflection on the nature of the church.

A program for single adult ministry based on the findings and the context of this study has been outlined.

Expectations of the Project

This study, which includes an analysis of the club for single adults as it is currently functioning in the Berrien Springs area, should be of value.

First, it is hoped that this project will sensitize the Seventh-day Adventist church to the problems that may confront the single adult and how these problems may contribute to the development of certain attitudes and characteristics.

Second, an evaluation of this type should determine whether or not peer-group association is a form of ministry to the single

\textsuperscript{1}Currently the club is named the Michigan Singles' Fellowship Club. See appendix E, Michigan Singles' Fellowship Club Constitution and By-laws, Article I.
adults in the Seventh-day Adventist church.

Third, if a club, such as that currently functioning in the Berrien Springs area, is indeed an effective approach in single-adult ministry, then the model arising out of this study might serve a useful purpose in ministering to that very important segment of the church's membership--the single adult.

Finally, the study should sharpen the writer's competence in ministering to the single-adult membership of the Seventh-day Adventist church via organizations structured to promote their peer-group association. It should also further the writer's understanding of the single adult, his problems, and needs.

**Organization of Project Report**

This project report is divided into four chapters, the first of which reflects theologically on a ministry to the single adult. The second chapter deals with a study of social characteristics of the single adult based on current views regarding the needs of single adults. The third chapter considers the research design, its data, and an analysis of this data; whereas the fourth chapter discusses a proposed model of ministry for the single adult in the Seventh-day Adventist church.
CHAPTER I

THE CHURCH: A TRANSFORMING FELLOWSHIP

Introduction

A theology of the church and its ministry is basic to an efficient and relevant ministry—a ministry by its pastor and a ministry by its laity. The nature of the church determines the nature of the pastor's task; the nature of the church determines also the nature of the laity's task. Indeed, the church's ministry is the pastor's and the laity's ministry. This concept is the background for theological reflections on the church's ministry to its membership and especially that segment of its membership considered in this study—the single adults.

The pastor's primary concern is to understand his ministry in relation to that of the church. It is not something separate and distinct from the function of the church. He is first a member of the church and then its leader and minister. He challenges the members of the church to join him in doing the work of the church.

Congregations must have a clear understanding of their role in ministry. But primary and paramount to an understanding of their role in ministry is an understanding of the theology of the church and its mission.

Only when satisfactory answers are first given to such basic questions as what is the church and what is its function can its
members, the pastor and the laity, begin to consider their roles or any methodology relative to increasing the effectiveness of their roles. A theology of the church—its nature, its mission—is the key toward realizing a model in ministry toward that segment of its membership considered in this study—the single adult.

The Nature of the Church

Alienation is perhaps the deepest problem of the twentieth century and possibly the deepest problem in history. Alienation began with man's self-alienation from God, the consequences of which are man's alienation from his fellow man, whether among families, friends, colleagues, peers, races, or nations.

Survival of the fittest has come to govern human behavior as well as that of the jungle. Man is pitted against man. Instead of cooperation, there is alienation, discord, strife. Too many individuals regard one another as obstacles in the way of personal advancement. Or as stepping stones on which they may climb to higher places. Such attitudes create barriers between people.¹

It is sin which separates or alienates man from God and man from man. Christ entered history to resolve this sin problem. Christ came to re-establish the broken relationship between man and God. In his second letter to the Corinthians, the Apostle Paul declares, "God was in Christ reconciling the world unto Himself."²

The heart of the Christian message is reconciliation. Whatever else the church demonstrates to the world it should demonstrate

²2 Cor 5:18-19.
reconciliation—a reconciliation between God and man and between man and his fellow man.

In a class lecture Dr. Dederen gave what he called a "Minimal Definition of the Christian Church." He explained that

The Christian church is a body of people who have been reconciled to God and their fellow man in Jesus Christ... It's a fellowship of people who have one thing in common—that is they have been reconciled in Christ. They are all members of one body of which Christ is the head.¹

The Christian church then is a communion or community of the faithful—a body of people who have been reconciled to God and to their fellow man.

The New Testament refers to this group or community of people as ἐκκλησία (ekklesia). Franklin M. Segler gives a concise definition of this word:

The term is used primarily in two ways in the New Testament: to characterize the spiritual body of Christ, that is, all believers, and to designate the local church as a functioning institution.²

Functions of the Early Church

Four Basic Functions

Explicit in the early New Testament Church as a functioning institution was the propagation of the gospel. In the book of Acts the writer Luke describes several conditions in the New Testament


community which resulted in the propagation of the gospel: "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and prayers."\(^1\) Apparently the early Christian church had a four-fold program: the teaching of doctrine, fellowship, the breaking of bread, and prayer.

Community and Fellowship
As a Function

With fellowship being one of the conditions, the question could be raised, To what extent was fellowship an important function in the early church?

On this point Richard Halverson comments:

There is nothing in the passage to indicate that fellowship was any less important than, for example, the apostles' doctrine or prayer or the breaking of bread. . . . Apparently in the Apostolic Church fellowship was as important as doctrine and prayer and sacrament.\(^2\)

It would appear, then, that the New Testament Christians took fellowship as seriously as they took the teaching of the apostles or prayer or the Lord's Supper.

Ray Stedman, also commenting on the witness of the early Christian church to the then-known world, places as equal importance on fellowship as on the teachings of the church.

The early church thus relied upon a two-fold witness as the means of reaching and impressing a cynical and unbelieving world "Kerygma" (proclamation) and "Koinonia" (fellowship). It was the combination of these two which made their witness so powerful and effective.\(^3\)

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\(^1\) Acts 2:42 (RSV). \(^2\) Halverson, p. 51.

\(^3\) Ray C. Stedman, Body Life (Glendale, California: A Division of G/L Publications, 1974), p. 108.
Dr. Don Jacobson, professor at Andrews University, lecturing on the powerful and effective witness of the fellowship of the early believers, said:

The pagan world could shrug off proclamation sometimes as another teaching among other teachings, but they found it very difficult to reject the evidence of caring. This is why Jesus said, "by this shall all men know that you are my disciples, if you love one another."

Their concern for each other, their obvious awareness of the needs and hurts of the others in the same community of God left the pagan church with no argument. You could argue with a man's theology, but you cannot argue with his character.

It was this atmosphere in the church that caused the remark, "Behold how they love each other."¹

Richard Halverson says that when the Christian community was born at Pentecost, they became a cohesive group responsible and necessary to each other.

On that day by the supernatural power of the Holy Spirit, those 120 individual disciples were galvanized into one, inseparable, indivisible, indestructible living organism—the body of which Christ is the head. They literally became members one of another, needing one another, responsible to one another as the members of a physical body are responsible and necessary to each other.²

What that first century world saw was the phenomenon of people of all walks of life loving one another, serving one another, caring for one another, praying for one another. Slaves and free men were in that community. Rich and poor were in that fellowship. Roman citizens and non-Roman citizens were in that community. The intelligentsia and the illiterate were members of that community. To the utter amazement of the world outside, they were bound

¹Dr. Don Jacobson, Lecture in the Course CM 720 "Pastoral Nurture and Religious Education," Andrews University, October 6, 1975.
²Halverson, p. 41.
together in an unexplainable love and unity.

Within this community of believers was found that which Jesus said the community, the church, should offer—love.

Jesus said to His disciples on the eve of His betrayal,

A new commandment I give that you love one another as I have loved you, that you also love one another. By this all men will know that you are my disciples if you have love for one another.\(^1\)

If the love of fellowship is proof to the world of the discipleship of the early church, it can be inferred that within the community of the church demonstrations of love and fellowship were to be seen.

In His High Priestly prayer, Jesus prayed:

That they may all be one; even as thou, Father, art in me, and I in thee, that they may also be one in us, so that the world may believe that thou hast sent me \ldots\; that they may be one even as we are one, I in them and thou in me, that they may become perfectly one so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.\(^2\)

It follows that the members of the church, united in fellowship, do witness that the Son has been sent by the Father and that the Father loves the world as He loved the Son.

Luke describes the fellowship of this New Testament community in these words:

\ldots all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all as any had need. And day by day attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts praising God and having favor with all the people.\(^3\)

Luke further characterized that New Testament community:

Now the company of those who believed were of one heart and soul

and no one said that any of the things which he possessed was his own but they had everything in common. There was not a needy person among them for as many as were possessors of lands or houses sold and laid them at the apostle's feet and distribution was made to each as any had need.\(^1\)

It is clear in the narrative which follows in Acts 5 that this common life was a voluntary one, that no one was required to sell his possessions and lay them at the apostle's feet, and that this common life was not legislated. It is also clear that this did not always work; that sin and selfishness emerged early in the community and severe judgment had to fall on two of its members (i.e., Ananias and his wife, Sapphira). However, the important thing is this, that when the Holy Spirit came upon those 120 disciples and the 3,000 were baptized on the day of Pentecost, they were bound together in a community of fellowship.

Further, when the scripture says, "they had everything in common," it would seem that the intent of the thought is more than just a mutual sharing of money and material goods; rather it is one of community, formed in the power of the Holy Spirit, and shared as a fellowship of living, loving, and caring.

**Functions of Today's General Church**

**Four Basic Functions**

In the church of the modern era, the propagation of the gospel as a function of the church is as explicit as the propagation of the gospel was for the early church. The comprehensiveness of this gospel seems also to be quite explicit in the Bible. A perusal of

\(^1\)Acts 4:32-34 (RSV).
the Bible seems to reveal that the writers of the books of the Bible are concerned with the believer's attitudes toward God and his attitudes toward his fellow man. His attitudes toward man are reflected in his actions in marriage, the family, and other aspects of his social and political life.

Dr. M. D. Hugen, in the following quotation, emphasizes this comprehensiveness.

Paul in the letter to the Romans, chapters five through fourteen, speaks of justification by faith, election, the unity of the church, social relations, family relations, the citizen's relation to his government, and the use of meat, without any noticeable sign that he was aware of significant transition of subject matter. The reformation of these areas of life were all part of salvation for Paul.¹

Jesus practised the comprehensiveness of salvation by teaching and healing. He also sent out His disciples to preach and to heal the sick. The apostle Paul, in Rom 15:18-19, defines his missionary task as the winning of obedience by word and deed. Perhaps these deeds are not of a completely other order than to minister to man's physical, spiritual, and social needs. Would such a comprehensive ministry not be an expression of God's grace unto a rebellious world? Would it not be a result of God's saving activity here on earth—the overcoming of the effects of sin, however much these effects differ in various respects?

Could it be that God's activity in saving man, man's reaction, and the comprehensiveness of the salvation revealed in Scripture require that God's ministry through His church today include the

teachings, the prayer, the Lord's Supper, and the fellowship as constituent elements as they were in the early Christian Church? Without an emphasis on all of these elements, the church's ministry of today may be incomplete.

Community and Fellowship
As a Function

In view of the relevant place Koinonia had in the early church, the question could and should well be raised, Does the church of today practice the same four-fold program as did the early church and is fellowship as equally important a church function in today's church as it was in the early church?

Ray Stedman thinks it does not. "The present-day church has managed to do away with 'Koinonia' almost completely, reducing the witness of the church to proclamation 'Kerygma' alone."¹ He goes on to say that this emphasis in the church on Kerygma to the neglect of equal emphasis on Koinonia has had serious consequences. "It is little wonder, therefore, that the church has fallen on evil days and is regarded as irrelevant and useless by so many in the world."²

On this same point, Richard Halverson speaks quite plainly:

The sad and contradictory fact is that in many of the churches today where doctrine and prayer, if not the sacraments, are taken most seriously and where there seems to be the most zealous concern for evangelism and outreach and mission, fellowship is ignored and/or neglected as though unimportant.³

It would appear that the foregoing writers do not minimize the important function of Kerygma as a constituent element of the

¹Stedman, p. 109. ²Ibid. ³Halverson, p. 52.
church, but do submit that the importance of Koinonia as a constituent element of today's church has been unduly minimized.

A perusal of the Scriptures seems to reveal fellowship as a supreme motivational factor. Was not fellowship the supreme motivation for man's original creation in the Garden of Eden? Was not fellowship the supreme motivation for the building of the sanctuary? "And let them make me a sanctuary; that I may dwell among them."\(^1\)

To the Apostle John fellowship seems to be the supreme motivation for evangelism: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ."\(^2\) John, the Revelator, looking beyond the events of this world to the final deliverance from sin and to the final restoration of man into an unbroken fellowship with God, says, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."\(^3\)

The writer of this paper concurs with Richard Halverson when he says,

Fellowship was not a means to an end but an end in itself. This in fact is why God created man, for fellowship with Himself. It is this fundamental relationship which was broken, alienating and separating man from his Creator; and it is this sin which Jesus Christ came into the world to remedy by the process of reconciliation through His redemption on the cross. Hence, fellowship is not simply a peripheral and incidental luxury in the church of Christ; it is a central necessity. It is, in fact, the ultimate reality which God purposes in His sovereign will to achieve as the consummation of His redemptive plan.\(^4\)

\(^1\)Ex 25:8. \(^2\)I Jn 1:3 (RSV). \(^3\)Rev 21:3. \(^4\)Halverson, p. 52, 53.
In view of the foregoing concepts regarding fellowship and the nature of the church as discussed in the earlier part of this paper, it would appear that in the church today fellowship, as a constituent element of the gospel, should be considered as equally an important function as it was in the early church.

Functions of the Seventh-day Adventist Church

Community and Fellowship
As a Function

Many people live together in cities, towns, and communities, but frequently few of them are neighbors to each other. Even though they reside on the same street or in the same apartment building, they may not really know each other. It is not uncommon for them to have proximity without interpersonal relations. Many live out their days and nights in narrow channels of life, going back and forth to work or market as strangers. They may recognize and speak to the few who speak to them, but for the most part they walk and drive city streets in a faceless and nameless crowd of unknowns. They are not drawn together by the sharing of their personal life. They note externals, but they do not know the inner person. They act out their separate ways without interacting or transacting person-to-person.

The Seventh-day Adventist denomination itself is a complex society characterized by an urban anonymity and casual "strangeness" among its workers and members in its vast institutions and large churches. This presents in many respects the cold impersonality so characteristic of life today.

Such cold impersonality within the church and the world in general intensifies the need for a community characterized by a
fellowship of warm personal relations; a community of people who know each other well enough to share life together. Where people belong to each other sharing the common interests and responsibilities of life, they care enough to listen to each other more deeply than in a passing greeting. They take the time and patience to let the other person speak of his real concerns, hopes, and distresses. If they truly accept each other, they accept all of their faults, differences, and eccentricities much as these may amuse or bother them. To know the other person, it is necessary to put one's self in the other's place, to see what he sees and feel what he feels.

Perhaps Paul E. Johnson, professor of psychology and pastoral counseling at Boston University expressed it well when he said,

Wherever we are and whatever the circumstances, here and now is the best place and time to seek a community of life with other persons. If we have found joy in this life it is to be shared with others, who multiply our joy through their response. If we are to suffer anguish and tragic loss, we need to share our profound emotions with others who divide up our burden, and all are strengthened in bearing it together.¹

This type of community becomes a costly ministry, a self-giving of time, of caring, helping, and sustaining one another in each other's joys and sorrows. Today there is a cry for a community which will minister to man's needs.

Three Levels of Community and Fellowship

The church is to offer a fellowship in its community such as will allow its members to feel a oneness and call for the best in

each other. That is a relationship where they can minister to one another as the body of Christ. But was Dr. Don Jacobson, professor at Andrews University, in his class "Pastoral Nurture and Religious Education," correct in his analysis when he said, "There are many people in the church who are theologically orthodox but are relationally crippled"? ¹ Could it indeed be that the church faces a constant temptation to be issue oriented rather than people oriented?

For the church to be a community that offers Koinonia, it must be inter-relationally oriented. Not only must it foster inter-relationships, but these relationships must take place at deep levels so that ministry can occur.

In the same class lecture, Dr. Jacobson outlined three levels of relationships common to most churches.

1. Potluck Level--This is a very safe non-threatening kind of relationship where people sit, eat food and then talk about the weather, children or new cars.² This level of relationship was also referred to as "mouth-to-mouth" where the level of sharing is simply conversational doodling.

2. Common Projects Level--This is where you have a "workbee" on Sunday morning; everybody comes down and joins together. The pathfinder leaders work together on a program. There are some committee meetings involved. Or people may stand side by side stuffing envelopes in a lay activity project. Because these are church related projects, there is a tighter bond in this than in a potluck dinner.³

This level of relationship was compared to a relationship characterized as a "head-to-head," where sharing is more serious in that it

¹Dr. Don Jacobson, Lecture in the Course CM 720 "Pastoral Nurture and Religious Education," Andrews University, October 6, 1975.
²Ibid. ³Ibid.
is exchanging ideas and concepts, but the exchange is strictly as
ideas detached from persons.

3. An Accountability Group—This means business at a deeper
level. This is a kind of group where I can meet and get next to
another person. We can have a common purpose. I can let them
know something about me, I can trust them. There is the impor­tant
element of building trust levels--it is an accountability
group. . . . People can grow more rapidly in a caring group
than they do in an isolated situation. And the church must pro­vide
that caring group.¹

This level was also characterized by a "heart-to-heart" sharing which
allows the other person to know where a person stands in relation to
ideas and how a person feels about them on the inside.

This heart-to-heart sharing might be referred to as communing,
and communing is the stuff from which community is born. The church
is to be this community which offers a fellowship where its members
can feel a oneness and call forth the best in each other; where they
can get close enough to each other that they may know one another's
burdens that they may indeed "bear one another's burden,"² where
they are enabled to open up and talk about their failures and fears
as well as their hopes and assurances--in a word, to minister to one
another as the body of Christ. This is a ministry of the church.
This is the ministry of the pastor and its members.

The General Church and Its Single Adults

Its Ministry to the
Individual

There are many passages in Scripture which emphasize the duty
of the whole church to minister God's salvation to the needy. For
example, when one compares the following texts: Col 3:12-17,

¹Ibid. ²Gal 6:2 (RSV).
Rom 12:13, 1 Cor 12:21, 22, and 1 Th 5:11; it appears that this ministry seems to include compassion, hospitality, and encouragement, all acts of service which promote the Christian life and are a consequence of it.

Dr. M. D. Hugen, commenting on the comprehensiveness of the church's ministry, says:

The scope of the church's ministry to the individual is much more extensive than only that of the direct ministry of proclamation. This ministry is accomplished not only through KERYGMA (proclamation) but also through DIAKONIA (service) and KOINONIA (fellowship).¹

It would appear then that the church's ministry to the individual would be limited too narrowly if it is limited only to the sphere of personal proclamation of the Word. That may indeed be the kernel of the church's ministry to the individual, but perhaps its area of ministry is much more extensive.

Dr. Hugen further says:

The investigation of the social and psychic aspects of man and his problems is a legitimate and even essential part of the theological science of poimenics.²

Such a consideration is not an implicit capitulation to naturalism, for it does not deny God's activity in man's religious response but rather affirms God's activity also in these other aspects of life.³

The church's ministry to the individual then must also care for the circumstances in which the man lives. These circumstances may not

¹Hugen, p. 14.

²Ibid., p. 1. This term, poimenics, is defined by Dr. Hugen as "the church's ministry to the individual."

³Ibid., p. 15.
finally determine his reaction either positively or negatively toward his receptivity of the gospel, but they may have an influence.

The church must care for all the circumstances and conditions affecting the whole man because it is concerned for and loves the whole man. It desires his material welfare as well as his spiritual growth. The church as the body of believers should feel no inconsistency in attempting to remedy injustice, in promoting emotional and physical health, and in giving guidance to men with personal problems. This is part of its task as the bearer of the good news of salvation.

**Its Ministry to the Single Adult**

The emergence of the single adult as a valid life-style option is a recent phenomenon in the current two-adult family-oriented society. In view of this, the institutional church may have to expand its vision concerning who is meant when one says "the church."

Single adulthood until recently has carried with it the image of "an in-between period."\(^1\) It has been the time between high school, or academy, or college and the time one gets married. Today, as Britton Wood\(^2\) points out, "We are faced with the drastic change in

\(^1\)Britton Wood, "Single Adults Want to Be the Church," Southwestern Journal of Theology 17 (Spring, 1975): 41.

\(^2\)Britton Wood, a Baptist minister, fills the first full-time position in the Southern Baptist convention identified exclusively with single adults. (Britton Wood, p. 37).
our family life pattern—the continuing presence of an increasing number of single adults (one-adult family unit)." If this is indeed the case, perhaps it would be well for the Seventh-day Adventist church to look introspectively that it might discover to what extent it is composed of two-adult family units and to what extent it is composed of one-adult family units.

Britton Wood further points out that

Single adults in numerous churches have expressed that "The church doesn't care about me" or "The church never does anything for me." My question to these persons is, "Who do you mean when you say 'the church'?" Their answer is, "They are the persons for whom the church is styled. The married persons and their children (the two-adult family units) are the church."^2

The Seventh-day Adventist church also may well ask itself whether the preceding inference by the single adults is indeed realistically accurate of its own single adults. Dr. Mark W. Lee, president of Simpson College, San Francisco, California, underscores the preceding inference: "The whole church is not an accumulation of nuclear human families. The institutional church is out of order to accent the human family at the expense of the unmarried man and woman."^3

Perhaps it would be well for the Seventh-day Adventist church to analyze to what extent its program of ministry is directed towards the one-adult family unit as compared with the two-adult family unit.

Although Britton does not speak in reference to the single adults of the Seventh-day Adventist church, could it be that these

^1Ibid., p. 41.  ^2Ibid.

responses are typical among its single adults?

It could probably be said at this point that the Adventist church has been styled to meet the needs of the major portion of the congregation—the two-adult family units. The church, no doubt, has been attempting to be responsible to its people, but today the church may need to expand its vision to meet the needs of the one-adult family unit as a unique and ever-increasing portion of the local body of Christ.

The Seventh-day Adventist Church and Its Single Adults

Does Its Single Adult Require a Special Ministry

A theology of the church's ministry as presented hitherto would probably apply in varying degrees to all segments of its ministry. However, in a very special sense and for the purposes of this paper, these theological concepts are applied toward a ministry for the single adult of the Seventh-day Adventist church and to those people of its membership not married who have passed the age at which a majority of people marry.

Having viewed the nature of the church and its ministry, the way is open to approach an investigation of the personal needs of this segment of its membership—the single adult.

The church, so that it might offer a relevant ministry, should perhaps be informed by insights into such aspects of the single adults's needs as peer-group interpersonal relationships, loneliness, and social pressure. It can be further informed by insights into other areas in the experience of the single adult, such as
anxiety, sexual frustrations, and their desire for marriage. Perhaps these insights may be provided by the anticipated research data and survey of literature. If so, implications arising from these insights may inform the pastor and laity as they determine to fulfill their role of ministry as formulated by theological reflections concerning the nature of the church.

The limitations of this research project will not allow a full description and analyzation of areas affecting the single adult. However, the above-mentioned may connotate a sufficient relevancy and particular urgency in a theological discussion on the nature of the church and its mission to its single adults.

CONCLUSIONS

If one of the greatest ministries of the church is for it to serve as a place where people can come for community and fellowship, then the question should readily be asked, Does this segment of its membership--the single adult--find community and fellowship in it? Could it be that while the pastor sees the single adult as part of the community of the church, he may not see him in his tensions and problems and may assume that the single adult, being around people or being a part of the community of the church, automatically finds community and fellowship?

Does the single adult find within the church this fellowship which so definitely characterized the early church? Does he find in the fellowship of the church these inter-relationships which can provide understanding, support, love, and acceptance? Does the single adult indeed find that level of relationship previously
described as "accountability group level," or is it only a "common projects" or "potluck level"?

It may be that the church is not sufficiently aware that the single adult may experience certain problems and that it consequently may be providing a limited ministry to this segment of its membership. It may be that the church is not sufficiently aware that the single adult may have unique burdens and may indeed be bearing his burdens alone.

All the above-mentioned needs must be studied and dealt with realistically and honestly by the church. Perhaps there are members within the Seventh-day Adventist church who share the views of Britton Wood expressed as follows:

My feeling is that the church that is able to respond to the single adult and his needs and share the good news of Christ for his life will be the church that is dynamic in this decade. The church cannot any longer ignore or forget the single adult. The church must face this challenge with integrity and sensitivity.¹

If the church is to be fully relevant to the single adult and if its efforts are to be exerted to his best advantage, the church must know what phases of the single adult's life are being neglected, if any, and what attitudes he is adopting toward issues that confront him.

¹Wood, p. 41.
CHAPTER II

CURRENT VIEWS REGARDING THE NEEDS OF
AND MINISTRY TO THE SINGLE ADULT

Introduction

Both within and without the Seventh-day Adventist church there is a percentage of adult members who are single. This chapter will present a survey of current comments and findings from literature with respect to certain problems that may confront the single adult.

A survey of literature regarding the single adult should provide a more comprehensive understanding of his needs. An understanding of these needs is imperative if an effective approach in ministry for the single adult is to be considered.

Although this project is primarily concerned with the single adult of the Seventh-day Adventist church, the field of literature regarding the Seventh-day Adventist single adult is rather limited. Consequently, a survey of the literature regarding the non-Seventh-day Adventist single adult might present insights into a more comprehensive understanding in this study regarding the single adult of the Seventh-day Adventist church.

The survey of literature in this chapter will be limited to those concerns of the single adult that are related to peer-group association, loneliness, social pressure, anxiety, sexual morality,
and marriage. Furthermore, this study will be limited principally
to whether or not these areas are indeed problematic in the
experience of singlehood.

In this chapter, the following format will be followed. The
problematic areas under study will first be discussed in relationship
to the single adult who is not a member of the Seventh-day Adventist
church, followed by a discussion of the same areas in relationship
to single adults who are members of the Seventh-day Adventist church.

A Survey of Literature Regarding the
Non-Seventh-day Adventist
Single Adult Peer-group Association

The single adult lives in a society that, according to some
sources, is quite divest from meaningful human relationships. John
Killinger, professor of preaching at Vanderbilt Divinity School,
describes this society:

Our society is the most rootless, mobile, anonymous society
man has ever known. The old units of interrelationship such as
township, neighborhood, school, work, and family have in most
cases dissolved into shifting, impersonal, amorphous nearnesses
or propinquities and little more. We are all so isolated and
alone that we think we are becoming a little crazy; we lack
feedback on who we are and how we appear to the world around us;
our only references are internal ones.¹

He further says that "We are born into isolation and separateness."²

It would be well to ask if singles, living in this type of
society, face problems in terms of interpersonal relationships.

¹John Killinger, All You Lonely People, All You Lovely People
²Ibid., p. 10.
A brief survey of some literature indicates that there are single adults who find a lack of satisfying peer-group association to be a problem in their lives. The journal The Christian Ministry describes some of the difficulties the single adult faces. "Not all of them by any means are looking for Mr. Goodbar, but most of them may feel the pangs of loneliness, the feeling of being separated from meaningful relationships, the plight of being overlooked or even ignored."\(^2\)

Elizabeth Hurlock, a noted authority in the field of psychology, indicates single adults may experience a lack of companionship by referring to a loneliness "because of a lack of companionship with members of the opposite sex."\(^3\)

This apparent lack of companionship as a problem for the single adults is again underscored in the following:

Many single adults are so hungry for companionship or to be in touch with another human being that they do desperate things to attempt to meet this need. Some choose the computer dating or singles club route (which is expensive), others frequent the bars in search of some honest companionship (usually they are disappointed with the long term results), and others drive potential friends away because of trying to hold on too tightly to anyone who responds even faintly to them.\(^4\)

It would appear that the single adult needs and desires peer-group association. March and Shrickel in their book, *Personality*

\(^1\)This is a reference to Judith Rossner's "Looking for Mr. Goodbar," a story based on several real life happenings of a young single woman in New York searching for happiness and fulfillment only to meet death at the end of her singles-bar trail.


\(^4\)Wood, p. 39.
Development and Assessment, indicate certain types of personal reactions which may occur within an individual when basic demands in a person's personality are not adequately met by a peer group.

Where the peer group need is not met . . . the individual's adjustment problems may become more difficult; his self-regard is bound to suffer, whether it deteriorates to self-depreciation and withdrawal from others or whether the ego becomes encapsulated in a shell of narcissistic self-pride which drives others away.\(^1\)

Apparently the need of satisfactory interpersonal relationships can, to a large degree, be adequately met by belonging to the peer group. It appears one cannot satisfy this need by living in isolation or by working, worshiping, or playing alone.

**Loneliness**

The characteristic of many of today's single adults appears to be loneliness, which can be described as a feeling of being unrelated to others, unwanted by others, stranded "on the outside," and isolated from others.

When one does not have the presence of family and is reminded of that fact every time he sees a husband and wife together and does not feel accepted or has low self-esteem, the growing feeling of isolation or loneliness occurs. The growing sense that "I am alone, and no one really cares about me" has a ring of self-pity in it which often accompanies loneliness. . . . Suicide is very high as a cause of death among single adults. Taking one's life is one solution--not a good one at all--to the loneliness and despair felt by many single adults.\(^2\)

Elizabeth Hurlock says, "The individual who does not marry is likely to be unhappy, lonely. . . ."\(^3\) She further speaks of single


\(^2\)Wood, p. 39.  \(^3\)Hurlock, p. 245.
adults as "lonely because of a lack of companionship with members of the opposite sex." And again a lack of close relationships as a cause of the single adult's loneliness is indicated in the following quotation from Jean Block's book, *Back in Circulation*, written as a guide for the recently divorced or widowed.

I think the loneliness never ends. I am the busiest woman I know. Yet I can very truthfully say that there are times when I am in a roomful of people and I am lonely. I will always be lonely without a close, personal relationship. . . . I've had very, very busy years. I was at two meetings tonight before I came here. But I can honestly say that when I go home tonight, I will be a very lonesome person. No matter how busy you are, you're lonely if you don't have some sort of personal relationship with someone who is closely interested in you and in whom you have a deep interest.

Marilyn McGinnis, a teacher of journalism and a free lance writer, began her book *Single: The Woman's View* while she was still single. She researched the opinions of single women across the nation via a questionnaire sent to church single-adult groups. In this book, she points out that "for some people loneliness is a chronic problem. They are haunted by the feeling that nobody loves them, nobody cares."

Apparently psychologist Rollo May could very well have included the single adult when he expressed the idea that

Loneliness is such an omnipotent and painful treat to many

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persons that they have little conception of the positive values of solitude, and at times are very frightened at the prospect of being alone.¹

Rolla May further emphasized that this "loneliness is a real, not an imaginary threat."²

The literature also points out that although loneliness may be a problem for some single adults, there apparently are unattached single adults who do not experience loneliness as a problem. Paula Breen, assistant editor of Faith/At/Work, having interviewed Bill McCarthy, a single person, says that Bill voiced a strong objection to the stereotype of "single and lonely." "They don't necessarily go together,"³ she quoted him as stating.

Apparently then, whereas loneliness appears to be a problem for many, there are those who feel that being single and being lonely do not go hand-in-hand.

Social Pressure

A brief survey of literature seems to indicate that some of the problems of the single adult may be produced not so much by forces from within as by forces from without. Edwin Cole, in his book, Human Behavior refers to external pressures when he says,


2 Ibid., p. 33.

"Inter-individual pressures arising out of the social organization, instigate and channel the behavior."\(^1\)

During youth and adulthood a single individual becomes increasingly aware of social pressure and the need to expand the scope of his social participation beyond that of mere bachelorhood. He becomes increasingly cognizant that society is structured for the "couple" and especially for the married couple. Marie Edwards and Eleanor Hoover, both holding Master's of Arts degrees in psychology indicate

If you are one of the 43 million singles in this country, you are undoubtedly--and painfully--aware of the considerable difficulties of being happily single in a society where being paired is widely regarded as the only natural, sane, healthy and proper way to be. Daily you are reminded in a dozen little ways--and some not so little--that you are out of step.\(^2\)

Charles M. Harch and H. G. Shrickel in their book Personality Development and Assessment emphasize the same point. "In our society achievement of status personality as a man or woman involves being married and a parent."\(^3\)

Because most people do marry and because "society prescribes for all unmarried... a single, unvarying goal--marriage,"\(^4\) the single person is usually aware of a strong pressure toward conformity. In view of the manner in which marriage is idealized in the American society and is assumed to be invariably the choice of all who have a part in the matter, the single adult knows that to remain single is


\(^3\)Harch and Shrickel, p. 266. \(^4\)Edwards and Hoover, p. 220.
to choose deliberately to belong to a special minority group.

The single adult can hardly ignore social attitudes within society that assume the married state to be the inevitable eventual­ity for all "normal" people. Popular opinion is that single adults are not "normal." "Singles are suppose to be irresponsible, selfish, unable to make it in the 'normal' world."

A more or less universal stigma attached to bachelorhood is the notion that there must be something wrong with the single person.

It is permissible to want to be alone temporarily to "get away from it all." But if one mentioned that he liked to be alone, not for the rest or an escape, but for its own joys, people think that something was vaguely wrong with him—that some parish aura of untouchability or sickness hovered round him. And if a person is alone very much of the time, people tend to think of him as a failure, for it is inconceivable that he would choose to be alone.

Another quotation describes the single life with equal frankness:

Society's most sterotyped assumption is that the unmarried woman is sick, a misfit. Any woman who is single past thirty is suspected of being frigid, neurotically dependent on her parents, homosexual, or abnormal in some way. One woman working in a church was asked by a parishioner if she planned to get married. When she replied that it was not a priority item at the moment, he rebuked her, "Don't ever say that. Every normal woman wants to get married and the church wants normal women!" A bestseller by Dr. David Reuben titled Any Woman Can! perpetuates this image. His case studies "show" that any woman who is unmarried can be "cured" of her disability by his psychiatric help.

The following excerpts from the article "On Being Single" underscores the common problem.

\[ \text{\textsuperscript{1}Ibid., p. 210.  \textsuperscript{2}May, p. 30} \]

\[ \text{\textsuperscript{3}Letha Scanloni and Nancy Hardesty, All We're Meant to Be (Waco, Texas: Word Books, 1974), p. 146.} \]
Recently we sent out questionnaires to a number of single men and women in the Faith/At/Work fellowship in an effort to find out what the crucial issues are in their lives and how they have dealt with them.

One of the questions we asked was "What do you consider to be the most difficult part of being single?" Almost without exception the answer included a basic sentiment that "society does not yet know how to treat the single person." "The single person is considered an 'odd ball.'" "The constant subtle and unsubtle implications that it's not OK to be single, that there must be something dreadfully wrong with you," was expressed by many.

The unattached, being normal human beings with a normal amount of self-respect, naturally resent misconceptions regarding themselves. They have come to dislike heartily not only certain ideas about themselves but also the terms used to express them.

It is not an uncommon occurrence for single adults to resent certain "concerns" for their bachelorhood or spinsterhood. There is not a city, town, or village where a single eligible adult is safe from what often can be the rudest and least answerable question ever asked, "Why aren't you married?" In church, during class reunions, in a business place, or in the street, the unmarried person can many times count on some well-meaning friend coming up with that question. This interrogation is not by any means necessarily limited to friends. For ten seconds after introductions, a normally polite stranger who would never consider asking a singleton his age or how much salary he makes may ask him to explain his single status.

Sometimes the question is phrased differently. This is probably done purposefully, lest the oft-repeated question becomes

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1Breen, "On Being Single," p. 36.
monotonous. Frequent variations are, "Aren't you married yet?"
"Who's your boyfriend?" The classic is usually, "Why isn't a nice
girl (or handsome man) like you married yet?"¹ No matter how this
question is asked, its implications denote an element of social pres­
sure.

Of course, when people inquire, "How come you're not married?"
they often say they intend it as a compliment and even phrase it,
"How come a nice (or attractive or intelligent) girl or guy like
you isn't married?" Nonetheless, most singles find the question
embarrassing and irritating—even more so as they grow older,
for the tacit assumption is that if you aren't married you suffer
from some deep, dark, emotional malaise. Certainly you must be
emotionally immature and unable to accept normal adult responsi­
bility. Perhaps you're frigid, impotent, or sexually deviant.
Something's wrong with you, for sure.²

The single person who does not show any inclination to marry
in the early or middle twenties may be made the object of jokes.
"Singles encounter widespread prejudice. Jokes about 'bachelors'
and 'old maids' are common place."³

Sometimes family pressure is placed upon a son or daughter to
marry. The mother, who has raised her daughter for marriage, wonders
whether she has failed in her life's mission. The father of a son
begins to worry about not having an heir to carry on the family name.
The two following quotations illustrate some of the embarrassment
which can result from the never-ending matchmaking efforts of family
and friends.

When I turned thirty my mother declared that life for me
was about to change. She had given me thirty years to find

¹Scanzoni and Hardesty, p. 145. ²Edwards and Hoover, p. 9, 10.
³Lee, p. 7.
a husband, she said, and I hadn't succeeded. So she was,
taking over with definite plans to remedy the situation.

Some mothers never do [accept the single state]. They
push their daughters from one boy to another, desperately
manipulating and maneuvering to bring about a union that will
suit them.\footnote{McGinnis, p. 9.}

The unattached, subject to this embarrassment and pressure, could
well reflect, "There must be something wrong with me."

A writer in a popular magazine, commenting on American
dating customs, quite aptly describes the effects of society and
family pressures.

Romance, like success, is a relentless necessity in America.
A silent telephone is something to be kept secret, like the
rejection of your credit application. . . . As the weekend nears,
a festive desperation shivers across the land; there is no defeat
more catastrophic than a good book (alone) on Saturday night.\footnote{Ibid., p. 76.}

This type of pressure may impel some people into marriage
before they are ready for it, or it may encourage them to marry
unsuitable mates rather than remain single. This situation is unfor-
tunate, for as there may always be some people qualified for marriage
but unable to find suitable mates, there may also be many people who
are better suited for single than for married life. Even though most
people do marry, finding a mate and marrying is not necessarily the
most desirable course of action for everyone.

And heretical though it may seem to a paired world, there are
many healthy, well-adjusted singles who do not want to get married
--ever. They are already so actively enjoying their lives that
they definitely prefer to remain as they are. They refuse to let
society's pressure to pair force them out of a life they find so

\footnote{Frederic Morton, "The Art of Courtship," \textit{Holiday}, March, 1957, p. 3.}
rewarding. They have found . . . that it is indeed OKAY TO BE SINGLE. And for some it is more than okay; it is a superior way of life.¹

It may very well be that people who might live happily and successfully either temporarily or permanently single are forced toward marriage by social pressure. If so, this situation is unfortunate, and it would be well if social attitudes could be revised to accept single persons more realistically. Any individual should be able to remain single by choice without any social stigma.

There may be a necessity for creating a satisfactory social life for the single adult in a society organized on a couple and married family basis.

Anxiety

When one looks below the surface of the single adult's personality, anxiety may be found in varying degrees as a very realistic force within the unmarried person. The individual's anxiety may come from something other than the threat of war, economic uncertainty, or scholastic embarrassment. It is not altogether uncommon for him to be anxious because he does not know what social roles to play or pursue.

A factor causing anxiety in the single adult seems to be his concern that if he does not get to the altar at an early age, he is likely to be stranded. This concern for marriage is illustrated in the life of Katherine as told by John Laurence in his book, The Single Woman. John Laurence, a Catholic priest, who has studied and listened

¹Edwards and Hoover, p. 2.
to the recurring problems of the unmarried for over twenty years
says, "She did not think that twenty-seven was too young for despair.
Most of her contemporaries, she argued, were already married, and her
sister was only twenty-two and already a month married."¹

Apparently at some time in their lives most women and men
very much desire marriage. During high school and college, when one
is in his teens or early twenties and the chances of marriage seem
more certain, it may seem easy to put marriage off without risk.
This apparently was Katherine's experience.

It was not until she was two years out of college that Katherine
really began to worry about the possibility of ending her days
as an old maid. The fear then was only on the surface of her
mind, and it was liberally mixed with hope—hope and incredulity.²

Apparently there are people who feel that their chances for
marriage do diminish rapidly and ratio reports, such as the following,
confirm their thoughts:

Nowadays, 70 percent of all American women marry before they are
24 years old. From then on, it's a downhill slide. By the time
a woman is 30, there is about one chance in two she will ever get
married and at 40, only one chance in five. By the time she is
50, the chances she will marry are just one in 16, and after 60,
her chances drop to one in 62.³

Apparently this concern about age is not only limited to the
females. Men, too, may face this problem. In her book The Challenge
of Being Single, Marie Edwards states:

¹John Laurence, The Single Woman (New York: Duell, Sloan
and Pearce, 1952), p. 120.
²Ibid., p. 111.
³E. Harris, "Women Without Men," Look, July 5, 1960, p. 44.
On the face of it, the age rut may appear a little more hazardous where women are concerned, but the problem eventually hits both sexes with nearly equal force. From childhood we share that error in perspective which causes us to see life as open-ended. It often comes as a shock when we realize . . . that time is not an unlimited resource. Some people become so stricken with regret for their "lost youth" that they suddenly give up all hope of continuing to grow.¹

Statistics and concepts of this nature for both male and female can easily cause a large degree of anxiety as the birthdays keep passing.

It appears that this anxiety, because one is not married, is closely related to certain negative self-concepts the single person apparently has of himself. Marie Edwards points out that "Many singles, just by virtue of being single, have a negative self-image."²

The relationship between this negative self-image and being single is illustrated by John Laurence in his book The Single Woman; as he writes further about Katherine, he says,

She was twenty-seven, not what I would call glamorous, but certainly attractive in an intelligent, well-tailored way. She sat on the edge of her chair, folded her hands tightly over her handbag, stared at me out of big blue eyes that shone with unshed tears, and said explosively: "Father, I can't find a man, and it is driving me nuts!". . . Her story is that of a woman who writhed under the embarrassment of celibacy. . . . On that autumn evening, as she stared across my desk at me, she was certain that at last it had happened: she was a spinster! Death would have been sweeter. She was miserably sure that to cling any longer to the hope of marrying was foolish. If a shred of hope still tarried, it was a sorry, shabby, discouraged thing. She was embarrassed--so much so that she made no attempt to hide it.³

Laurence indicates that it is his opinion that embarrassment, because of being single, is a common problem. He says, "I tell it [story of Katherine] because there are many women who feel this

³Laurence, p. 110, 111.
strange discomfort more keenly than any of the other effects of spinsterhood."¹

He also relates the experience of a twenty-nine-year old, "almost brilliant" girl "with good features" named Maxine.² Laurence says, "Maxine was badly adjusted to celibacy."³ He further describes her experience:

She was embarrassed because she felt that a husband was as necessary to a woman's integrity as sight or hearing or two legs. She did not seem to be able to realize that just as a blind man can get along without sight, so a woman need not abandon her hold on life simply because she has no husband. . . . She felt that as long as she was without a husband she could not be completely sure that she was a real woman. She was embarrassed because she lived in a married world, different, a spinster. . . . when she failed to find a husband, she was sure that she differed essentially from other women.⁴

John Laurence indicates many women have problems which are merely a variation of Maxine's.

I have met many women whose troubles were a simple variation of Maxine's. In some instances the germ of the inferiority complex existed prior to the apparent fact of spinsterhood. They were fat, or plain, or thin like Maxine, or they were too small or too tall, or they thought they were. Then, when they did not marry, their worst fears were confirmed. With others it was only after they had begun to despair of marrying that they began to ask themselves whether they were not perhaps radically different from married women. All of them were dangerously embarrassed because they did not understand that spinsterhood was an accident that could happen to anyone: they were sure that it had to happen to them because men had discovered what they were not clever enough to hide—that they were not complete women.⁵

He further indicates that negative self-concepts, because of being single, is quite a general problem for many women:

I have chosen to tell in outline the stories of these two women

¹Ibid., p. 111. ²Ibid., p. 121. ³Ibid., p. 126.
⁴Ibid., p. 126-128. ⁵Ibid., p. 128.
because they are typical of the stories of many of the women I have met. Celibacy embarrassed Maxine and Katherine differently but really, as it embarrasses practically every woman upon whom it is forced and many of the women who deliberately choose not to marry.\footnote{Ibid.}

The preceding examples are a few basic conditions that cause bewilderment concerning the goals and values of single people. Confusion and uncertainty go deep into the levels of feelings and desires. In such bewilderment, single adults may experience the inward gnawing apprehension of the person in Auden's poem, "The Age of Anxiety":

\begin{quote}
It is getting late. Shall we ever be asked for?
Are we simply not wanted at all?\footnote{May, p. 40.}
\end{quote}

Sexual Morality

A problem that appears to arise among single adults is the necessity to make decisions on the question of sexual conduct before marriage. Literature references indicate that this is a problematic area for the single adult. On this point Marie Edwards says, "Sex can be a major source of frustration in a single's life."\footnote{Edwards and Hoover, p. 173.} Elizabeth Hurlock is more dogmatic, for she says: "Finding a satisfactory outlet for the sex drive, which is especially strong during early adulthood, is the most difficult problem the unmarried person faces."\footnote{Hurlock, p. 246.}

This same point is made by a writer in the \textit{Chicago Tribune}.

Ten years of listening to young women at a large Eastern University have made me aware of the sexual confusion of our youth; the children of a generation that either misunderstood or ignored sexuality and had little wisdom to pass to its self-liberating children.\footnote{\textit{Chicago Tribune}, Sunday, August 17, 1975. Section 5, No. 229, p. 4.}
The present generation is apparently a product of those who probably did not understand or who ignored sexuality, and it may be that another cause for this sexual frustration and confusion regarding sexual morality among single adults is that he lives in a society where sex is sold profusely. Ms. Edwards states: "We now live in a sex-obsessed culture that hard-sells sex in movies, TV, and magazines, on billboards and at the corner newsstand." And on this same point, Gina Andrews says, "Sex is sold like any other product, and you are told that if you're not consuming your share there's something wrong with you." 

The present single-adult generation has seen many changes in the mores of society concerning almost all aspects of sex. Contemporary culture exacerbates the problem. One can hardly find a magazine, book, TV program, or movie that does not talk about sex, often in graphic detail. Secular magazines assume that everyone, single or married, is participating in sexual experience. Most assume that the "liberated" single woman is on the Pill. About the only dissenting voice comes from some of the so-called "sexual revolution" as just another con game to exploit women. Yet even they see sexual abstinence as only a very temporary thing.

In the earlier society, the code of sexual purity, as the theoretically desired goal, may have been taken more for granted. Apparently this code is now being eroded by the pervasiveness of sex. If this is the case, then getting sex in perspective is no small achievement for the single adult, and apparently he does raise questions in this problematic area.

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1 Edwards, p. 171.
3 Scanzoni and Hardesty, p. 152.
Singles inquire about the resolution of their sex drives. Those drives have not always been as intense as the current generation may find them. But in a society which cannot sell automobile batteries or toothpaste without appealing to prurient interests, the sublimation of the drive is more difficult. Privacy of thought is assaulted daily. . . . The media violation of intimacy in sex has led to conspicuous consumption. The pattern provides temptation which may be insurmountable for many singles or marrieds.¹

Few who have worked with young people, such as pastors, educators, deans, or counselors, would deny that this sex-obsessed culture has had its effect. There seems to be a consistently progressive departure from the ideal of chastity.

Being a virgin isn't easy. Especially in this day and age. If you listen to Helen Gurley Brown and her followers, you are bombarded with suggestions that a woman isn't really a woman until she's gone to bed with a man. Seems like the only person who wants you to remain a virgin these days is your mother.²

Some single adults have concluded that all standards have changed equally and that premarital sex union is no longer contrary to the mores, that it now seems to be less offensive within the society.

Urged on by a vocal minority, many young people have accepted a pattern of casual sexual activity. Anticipating love and happiness, students seem to accept the new conformity without wondering where the old standards came from or why they survived. Today's casual sexual relations challenge behavioral patterns developed over centuries.³

At this point it may be well to add that there are single adults who do believe that sex is to be reserved for marriage and that sexual promiscuity is a deviation from Christian moral standards. Perhaps the following excerpts about a group of singles living in

³Chicago Tribune, Sunday, August 17, 1975, p. 4.
communal style would well illustrate this: "Our discussion focused on the matter of non-marital sex. To begin with, we eliminated promiscuous sexual relations from consideration; we agreed unanimously that they were destructive to life."\(^1\) After wrestling with the next question, "But what about a relationship between a man and woman who are close friends, who have a continuing commitment to each other, who do not choose to marry but find they can meet each other's sexual needs in a way that seems to be healthy for both of them?"\(^3\) they wrote: "We recognize that marriage is a sacrament given by God. Those of us who are single commit ourselves to a life-style of chastity."\(^3\)

However, social attitudes among single adults toward sexual conduct seem to be somewhat inconsistent. There are single adults who feel that intimate sexual interaction, which is part of married life and which contributes so much to the emotional satisfaction of spouses, is missing from the life of the single person.

The following two quotations, which supposedly reflect the thinking of certain singles, indicate that there are unattached youth who may feel they have the same right to sex life as the married person. One asks, "Why should you be a virgin? In this day of 'enlightenment,' 'freedom,' and the Pill, why should you wait for sexual fulfillment until marriage?"\(^4\) The same inference is again

\[
\begin{align*}
\text{\(^2\) Ibid.} \\
\text{\(^3\) Ibid.} \\
\text{\(^4\) McGinnis, p. 105.}
\end{align*}
\]
her temporarily of the frustrations of virginity. So why should she live like a nun, tortured to distraction by her inhibitions? Why should she let the accident of spinsterhood rob her of an experience so excitingly satisfying that men have squandered fortunes and women wrecked kingdoms pursuing it? 

Apparently those unattached, who are interested in and who are drawn to sexual intimacies, are not limited to age or to the male or female specie. *Look* magazine points out:

Despite the assumption by many males that women cease looking for sex, men, and marriage after the age of 50, the fact is that, as one gynecologist put it, "They remain interested in all these things until cremation." 

This emphasis that sexual interests are not limited to one species only is brought out by Letha Scanzoni:

Those who write about sexuality or who counsel women have often been steeped in myth that women's sexual drives, particularly those of the unwed woman, are minor in comparison to men's. But Masters and Johnson have found in their research that many women have always known: female sexuality can be as strong or stronger than the average man's.

Apparently, even though the sex drive of men is comparable to that of women, it may well be that sexual frustration is less of a problem for some single adults than it is for others. Letha Scanzoni indicates that this is true among single women.

Single women have the same sexual drives and needs that God put in all human beings. For some, admittedly, this is not as great a problem as for others. Their sexuality has not been fully aroused or desires have waned with age. For others, however, coping with their sexuality is a real and constant struggle. While true for many who have never married, it can be overwhelming for the divorced or widowed woman.

A brief survey of the literature seems to indicate that the continual modification of sex standards, in addition to throwing great

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1 Laurence, p. 58. 2 Harris, p. 44.

3 Scanzoni and Hardesty, p. 152. 4 Ibid.
responsibility for making moral decisions on the shoulders of the single adults, creates for some many problems and concerns.

Marriage

Ever since creation when our Creator in the Garden of Eden spoke the words, "It is not good that the man should be alone; I will make him a helper fit for him,"¹ both men and women may have continually felt the need for companionship. There can be little doubt that the desire for association is one of the original principles of man's nature and that, as Elizabeth Hurlock states, "most adults want to marry."²

As young people reach their twenties,³ many become aware that the time to marry is approaching. Not only does society expect them to marry,⁴ but it may be that this divinely implanted desire for companionship causes most single adults to feel the need for companionship with someone of the other sex and for a permanently established relationship. So the motivation toward dating may become ever stronger, frequently culminating this association in marriage.

For some single adults, dating apparently is a social custom with little serious purpose. Marilyn McGinnis, speaking of the female sex, says, "Some girls choose not to marry, or to delay marriage, in order to pursue a career."⁵

Letha Scanzoni, on this same point, says:

Many women, however, do love God and want to serve him enough

to make this sacrifice (forego marriage). Their names lead the honor rolls of missionary servants. They are also often the hidden backbone in the offices of Christian organizations.¹

For other "most unmarried women,"² dating is a course of action directed, whether consciously or unconsciously, toward the goal of finding a permanent lifetime mate. Perhaps the expressions in the following quotation is typical of females who consciously have set marriage as a goal in their lives.

"Just the other day I was asked what my ambition in life was," writes a twenty-six-year-old woman. "This started me thinking, and I answered quite bluntly that it was to get married, settle down, and raise a family... Don't mistake me," she continues, "I am waiting for the Lord to lead. I'm not going to jump into marriage until I find the right one. But no men are in sight yet so I must continue to fill in time and space."³

There appears to be no problem in the lives of some girls who have set marriage as a goal but have not married. As Letha Scanzoni says, "Some women, though they have not chosen singleness, have been able to accept it."⁴ But failure to marry poses more of a problem for some other women.

Some women have not chosen singleness and have not accepted it. For various reasons both personal and social, some women simply never have the opportunity to marry. This can be very difficult even for a Christian to accept. In speaking of the gift of celibacy Christ says, "Let anyone accept this who can." It is a "gift" few people ask for and when it comes, one is usually tempted to cry, "Why me, God?" and return it marked, "No, thanks!" Many single people have prayed that God would either fulfill their longings or take them away, but he has done neither.⁵

As noted, there are those single adults who have recognized the fact that they can enjoy a man-free or woman-free life and are

¹Scanzoni and Hardesty, p. 148. ²Hurlock, p. 244.
³McGinnis, p. 36. ⁴Scanzoni and Hardesty, p. 148.
⁵Ibid., p. 149.
happy in this recognition. Still unmarried, they have the foresight to take fresh stock of themselves. Often such thinking has led to fascinating, self-fulfilling careers.

But apparently there are also single adults today who cling to and live on the hope that someday someone will appear in their lives and remove their singlehood. It is difficult for the one who wishes to marry to accept the fact that he or she is still single. And as the years roll by, the mind attempts to reject the growing feeling that singleness may be his or her lot—that she was cut out to be an old maid or he a confirmed bachelor.

A Survey of Literature Regarding the Seventh-day Adventist Single Adult Peer-group Association

A brief survey of the literature seems to indicate that relationships are vitally important to the Seventh-day Adventist single adult. The literature appears to present no reason why the single adult might be exempt from the importance of relationships, as is emphasized by the following: "We all need a sense of relatedness, no matter what our age. With relationships we live; without them we merely exist."

There seem to be indications that for some single adults this matter of having satisfying peer-group associations is a bit of a problem. Alice Calkins wrote a letter to the Review and Herald stating, "I comprehend fully the frustrations of being a single

1David Neff, "Who Killed Viola Sandbert?" These Times, 85 (March 1976): 5.
woman in a church where there simply aren't enough men to go around.\(^1\)

Ron Bryant also experienced the problem of few opportunities to meet peer-group members of the opposite sex. The following quotation indicates that the problem he experienced is common to thousands of other Adventists.

"If I could have stayed at Andrews," he says, "maybe I could have at least minored in 'dating,' or whatever the 'class' is called. But I couldn't, and so, like thousands of other Adventists I found myself working in a small town with very few opportunities to meet Adventist girls in my age bracket."\(^2\)

In another article, Roland Hegstad describes a unique Adventist dating agency called Adventist Contact. He says that according to its founder, a professional in his thirties, Contact has as its objective, "Helping single Adventists find the fulfilling social relationships Christ intended that they have."\(^3\) This service was introduced to Adventists through an article in *Insight*. Hegstad writes of the response to the article.

Evidently a lot of lonely (or maybe just plain adventurous) Adventists thought the dating service had the potential to spread a little happiness around. What other article in the history of Adventist journalism drew more than 1,000 letters within a few weeks? And, a year later, they're still coming in, three or four a day. The six hundred or so INSIGHT readers who actually signed up for Contact, most of them soon after reading the article, temporarily swamped the staff.\(^4\)


\(^{4}\)Ibid.
It would seem that this large response by Adventists toward a service whose objective is to help them find fulfilling relationships indicates that single adults have certain needs and desires relative to satisfying relationships.

Neal Wilson, president of the North American Division, speaking of Adventist Contact, says:

The church has long needed such a service. Throughout the United States and Canada we have many members isolated from other members. Too many ultimately look outside the church for social relationships and marriage. Even in big churches many members feel isolated and lonely. Adventist Contact can bring many of them the happiness God intended them to have.¹

Aileen Andres, a single Seventh-day Adventist, points out in her article "How to Achieve Non-Marital Bliss" that among Seventh-day Adventist single adults the need for social relationships is of great importance. She says: "But we all need to have friends of our own age and marital status and if those are in short supply wherever you are, you might consider moving."²

The brief survey of literature seems to indicate that relationships are equally important to the Seventh-day Adventist single adult and to the non-Seventh-day Adventist single adult.

Loneliness

A brief survey of the literature seems to indicate that single adults in the church at large may experience loneliness, even as single adults who are not members of the church apparently

¹Hegstad, "I Now Pronounce You..." p. 7.
experience loneliness. Ray Johnson of Boulder, Colorado, refers to himself and "other singles . . . in the often lonely life of living alone. . . ."\(^1\)

Whether single adults may be living in small towns, in big cities, or near denominationally owned institutions, they may very well be finding themselves miserably lonely. Roland Hegstad may well reflect the feelings of many singles in the church when he writes about a twenty-two-year-old male (perhaps a fictitious character) living in Judith Gap, Montana (population 160), who has not had a date since he was sixteen and that was with his cousin Mary Lou. Hegstad writes what would supposedly be the male's reflections.

"I don't want to get melodramatic about it, but loneliness is a terrible thing. Especially when you're old enough to recognize that everybody isn't one sex and you feel that terrible yearning in your bones for tender companionship."\(^2\)

Living in a small town is not unique to the character of whom Roland Hegstad writes. Ron Byant indicates this experience is common to thousands of other Adventists.

Like thousands of other Adventists I found myself (after attending Andrews University) working in a small town with very few opportunities to meet Adventist girls in my age bracket.\(^3\)

Single adults may feel equally isolated even in big cities or near denominationally owned institutions. Roland Hegstad, in his article "The Match Game" which discusses the "Computer-age Answer to Loneliness," says,

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\(^3\) Ibid.
Adventists are isolated in big cities, as well as in small towns. Many of them are lonely people in the midst of the lonely crowd, as the song goes. Even in Washington, D.C., with 28 churches in the surrounding area, there is a good chance that two people of like interests going to different churches may never meet. In fact, some members of the biggest Washington suburban church have never met fellow members of their own congregation.

What is it that makes unmarried persons lonely? Free as they are, independent and unattached, are they not able to manage for themselves without any unpleasant feeling? Apparently not. The literature has noted that they complain it is almost impossible to have more than one or two friends with whom they can freely associate and share their various interests. They also point out that it has become difficult to meet suitable members of the opposite sex.

Conditions, rural as well as urban, with their heterogeneous religions and occupations, apparently make it difficult for those interested in finding opportunities for group associations, dates, or marriage partners to become acquainted with other interested people of the same church affiliation. It could be that many occupations or responsibilities in which Seventh-day Adventist young people engage provide few opportunities to meet eligible men and women with whom they can associate and thereby alleviate the feeling of loneliness. For many, such frustrating circumstances may result in a lonely existence. For a good number it may not be uncommon for life to become an endless ride to work, a day at employment, and an evening at home watching television in a locked apartment. Thus, during the day or night, hundreds of Seventh-day Adventist unmarried persons may well know the meaning of loneliness and can do little about it.

\[1\] Ibid., p. 17.
Friendless individuals, very often perhaps because of uncontrollable circumstances, may dwell in the past or speculate about the future in a hopeless mood, and they may not do much more than sadly retreat into the dark coldness of their own loneliness. The social privations that they apparently endure may convince them that they have missed one of the essentials of happiness—Christian association with their peer group.

Apparently the single adult searches for his peer group in an attempt to lessen his loneliness. The following quotation suggests that single adults may consider moving in search of satisfying relationships.

It is certainly noble to teach in a one-room school in a town of 300 in the middle of nowhere, and if God has really placed you there, by all means stay. There are lovely people living in such places (I know for I have lived in some of them) and probably most would merit getting to know. But we all need to have friends of our own age and marital status and if those are in short supply wherever you are, you might consider moving.¹

A "give-up-and-stay" procedure may be all right for some single people. But these individuals may be few. Apparently a life void of satisfying interpersonal relationships is not the desire of most single persons. Those who expect to enjoy parenthood or a satisfying interpersonal relationship with their peers will not "give-up-and-stay." Rather, they will strive to develop a suitable social environment and avoid loneliness.

It could well be that there are unattached Seventh-day Adventists with successful careers who may not necessarily require peer-group association or marriage as a means to happiness. But for others,

¹Andres, p. 14.
many of the needs that only close companionship can fulfill will have to be satisfied if loneliness is to be avoided. These needs include acquaintances, friends, and congenial companionship within their peer group; these needs must be met if one is to lead a life void of loneliness, whether a person is married or single.

Social Pressure

Apparently social pressure to marry is not unique to the single adults who are not members of the church. Aileen Andres, in her article "How to Achieve Nonmarital Bliss," seems to point out that the problem may be quite common to the single adults in the church at large. Under point six, "Be Graceful Under Pressure," of her article she says, "The pressure to marry starts about as soon as the first of our peers marries. . . ." After discussing some of her own feelings she says: "People put the pressure on you also—well-meaning relatives, nosy church members, married friends. (There is an almost unbelievable pressure on ministerial students to find a mate.)"1 This pressure is further evident in the article as Ms. Andres presents some solutions on how to deal with people and their questions relative to one's single state.

How do you cope with the "Are you ever going to get married and settle down" questions? To those whose business it really isn't, you might try a smile and a casual "Oh, there's plenty of time; I'm not 90 yet."

To the family member or friend you can talk to, explain that you have enough to deal with without the constant pressure they're applying. If you ask them to be understanding and lay off, they probably will. . . . I suggest trying to believe the interest comes from good motives. Just smile and endure.2

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1 Andres, p. 15. 2 Ibid.
In response to Aileen Andres' article, Ray Johnson, of Boulder, Colorado, wrote:

I totally agree with her that it's hard to relate to married friends and the sometimes irritating pressure to marry under fire--however well-intentioned. Nearly all of my acquaintances and friends are married or have been. I still occasionally feel "out of it" and socially "ugly" when it comes to gatherings with my many paired Adventist and non-Christian friends.¹

Walter Scragg, a man who is happily moving along toward the silver anniversary of his marriage, writes, "Society makes it rather uncomfortable for the single male."² He continues his article by citing the pressure he experienced when he was twenty-four years old, single, and a minister. This experience seems to parallel Aileen Andres' statement above about the unbelievable pressures on ministerial students to find a mate.

I was twenty-four and single when the conference president said to me, "We were talking about you on committee the other day, Walter. There's a church up country we'd like you to take charge of." Then, with an embarrassed chuckle, "They were asking whether you had any plans for getting married."

I swallowed the words, "That's my business," and instead mumbled something about having my own plans along that line, which an observant person already should have noted.

He plunged on offering a list of choice eligibles, and then with a further halfhearted laugh vanished toward the big tent.³

Walter Scragg indicates further that this pressure is continually prevalent.

The trouble is, it never seems to let up. Just so long as a male is legally eligible, someone is making innuendoes, plans, or

¹Ray Johnson, p. 3.
³Ibid.
suggestions aimed at putting things right, reducing the menace of a single male at large by getting him married.\textsuperscript{1}

The problems appear multi-faceted.

It becomes even worse when a man's masculinity is challenged, or he finds himself lumped in with sexual deviates. Beginning at about 25 and increasing through the thirties, starting to taper in the forties but still ever present, the bachelor is regarded first as a prize to be trapped, then as a menace to be avoided, and finally as someone to tap your head about. The trouble is you can board the single's bus just about any stop in life and before long find well-intentioned people trying to beckon or drag you off.\textsuperscript{2}

Concluding his article, he calls for an easement of the pressure. "What I'm really after is a little less pressure, a little more understanding, a recognition that being single is a valid and Christian choice for both male and female."\textsuperscript{3}

One would think that an individual should be able to remain single without experiencing pressures from society. And perhaps it would indeed be well if social attitudes could be revised so that social pressures on single adults could be eased.

\textbf{Anxiety}

A brief survey of literature seems to indicate that similar factors may cause similar degrees of anxiety for the Seventh-day Adventist single adult as for non-SDA single adults.

Aileen Andres indicates there is a relationship between the single adult's anxiety, his state of singlehood, and his desire for peer-group association.

The pressure to marry starts about as soon as the first of our peers marries--at the end of academy for me. It builds during college when you show no sign of settling down with one person

\textsuperscript{1}Ibid. \textsuperscript{2}Ibid. \textsuperscript{3}Ibid.
and couple after couple become husband and wife each summer. It reaches panic level the final quarter or semester of the senior year (unless you plan to go to graduate studies somewhere) when you begin to think, Whatever will I do when I'm away from all these single people here at college? I'll never find anyone at all. I'm doomed.1

She also indicates that single adults, because of their single state, have a tendency to experience negative self-concepts.

Quit thinking you are ugly because you are single. I don't mean ugly in body nearly so much as ugly in spirit. Especially on the "down" days, single people have a tendency to ask, "What's wrong with me? No one seems to want me for his spouse. No one even wants to date me very much. I really must be 'ugly' to other people. . . ." And on and on it goes until you are in such a fit of despair that everything gets ugly.2

She further submits that single adults ought not to harbor negative self-concepts just because they haven't happened upon a marriage companion.

They (many people) don't find you ugly, either. Just because you haven't happened upon the right companion for an entire life is probably due more to circumstances beyond your control than because you are unloved, unneeded, or undesirable.3

It would be well to observe that anxiety, because of singleness, is not a problem common to all single adults. In fact, as Ms. Andres says, "Some people do not see singleness as a problem--for them it is the best way to live and they will be uncomfortable with my assumption that marriage is a state desirable to most."4

Yet it appears that there are single adults to whom singleness is a problem. "Some will be unconvinced when I claim that anyone can be happy while single, that any of life's problems can be coped with,

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since in their experience this has not been the case so far. "¹

When a person is afraid, only one side or a part of him is being threatened. If a university student takes a mid-term exam with fear of failing, he may be somewhat scared; but usually he knows that his complete life will not be a failure if he does not pass the exam. But as soon as the threat becomes great enough to involve the total self, as it apparently does with the single adult when he is concerned about the availability of Christian association or the selection of a companion with whom he will spend the remainder of his life, he then has the experience of anxiety. "Anxiety may take all forms and intensities, or to some value he identifies with his existence."²

Although only the surface has been probed on the question of the single adult's anxiety, yet it appears that there are problems quite real and vital in the life of some single adults both outside and within the Seventh-day Adventist church.

Sexual Morality

A brief survey of the literature seems to indicate that as in the experience of the non-SDA single adult, the continual modification of sex standards creates problems and concerns for the SDA single adult. Aileen Andres seems to infer this when she says, "It is almost daring in today's world to recommend premarital chastity, but the single Christian needs to seriously consider the matter."³
It appears that because of today's permissive society, a greater responsibility for making moral decisions is thrown on the shoulders of the single SDA. It also appears that the unmarried are open in their interest in sex and that up till the time of marriage are still trying to work out for themselves a pattern of moral behavior in their personal life.

Aileen Andres infers that there is reason for the single adult to think seriously about such issues so that mistakes concerning sexual conduct may be avoided that might later be regretted. She calls the single adults of the Seventh-day Adventist church to make rational decisions even as she has made her own personal decision.

I personally have found in my study that the case for the Christian is quite clear—God intends sex to be infinitely more than a casual sport; He intends it to achieve its greatest beauty and fulfillment in the committed, loving, caring relationship of marriage. This issue is not one you can afford to postpone considering until the situation arises. It needs to be decided calmly and thoughtfully, not in the heat—yes, heat—of the moment.¹

Should he follow the teaching of the church in regard to sex and hopefully wait for sexual satisfaction sometime in the future? Should he follow the pressure of "everybody does it" as shown in the Kinsey Report? These appear to be some of the questions troubling the unmarried adult today.

Marriage

A brief survey of the literature regarding Seventh-day Adventist single adults seems to indicate that the desire for association is quite common to man's nature. "Social instincts are woven into the

¹Ibid.
very fabric of human life by an all-wise Creator. They form the basis of the very highest development of the moral and spiritual life of man.\(^1\) Apparently the single adult can realize that social desires are natural and need not be repressed. Harold Shryock, a noted writer in the Seventh-day Adventist church, infers that social instincts leading to marriage are conducive to man's complete development.

A human being needs all three kinds of love—the love of God, the love of a mother, and the love of a partner in marriage. Without any one of these, life is incomplete. Persons who never marry may live successfully if they live unselfishly. But even they will admit that life alone is not so abundant as if it were shared with someone who loves. At the beginning of our world God expressed the principle that "it is not good that man should be alone." He thereby sanctioned marriage and the love that properly accompanies marriage.\(^2\)

Aileen Andres, herself a single person, places a large degree of significance on marriage as she says, "Marriage is a state desirable to most."\(^3\) However, she does add there are those who "will be uncomfortable" with this statement because "Some people do not see singleness as a problem—for them it is the best way to live."\(^4\)

And so, although there are single adults who recognize marriage as important for their happiness, it is also noted that single adults have recognized the fact that they can enjoy a man-free or woman-free life and are happier for the recognition. Apparently the unattached have the foresight to take fresh stock of themselves. Such


\(^3\) Andres, p. 13. \(^4\) Ibid.
thinking has led to fascinating, self-fulfilling careers. Arthur Spalding gives excellent counsel to those who have not and may not marry.

There are some of superior mentality or finer personality whose social opportunities fail to bring them into contact with worthwhile mates, and their judgment or intuition keeps them from unsuitable marriages. There are others who, wisely observing the principle we have emphasized, that marriages should be between those of the same faith, have foregone the joy of wedding. For one cause or another we find not a few women and men who remain unmarried. What is to be their outlook upon life? Shall it be that of thwarted desires and ungranted privileges? Shall they count themselves cheated of life and incapable of high service and rich rewards?

Beyond doubt the ideal state is happy marriage, but, also beyond doubt, it is better to live unwed than to endure a living death in unhappy marriage. And they who of their own choice or otherwise have been fated to celibacy have before them the opportunities of love and joy in unselfish service to others. . . . They may train themselves for public labors, whether in business or art or any one of the many professions, and with unhampered energies, achieve in some directions more than the burdened wife and mother. . . . The Christian church has need and place for the young women whose energies have not found range in wifehood and motherhood, but who may be in many ways of greater service because of their freedom and vision.  

From the hundreds of single adults within the Seventh-day Adventist church are to be found many attractive and accomplished individuals who lead full lives. Within the church, there are single men and women who, although not making husband or wife hunting a project and not being adverse to matrimony, are making great contributions for man and God.

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CHAPTER III

STUDY OF A SAMPLE GROUP OF
SEVENTH-DAY ADVENTIST
SINGLE ADULTS

Introduction

This chapter will present the research design of the questionnaire constructed to elicit the subjective perspectives of the members of the Berrien Springs club for single adults toward problems they may experience. The questionnaire data will be analyzed.

Statements of Assumption

Group Factors and Specific Group Factors

Listed below are the six group factors and the specific factors. The three specific factors under each group factor constitute the assumption for this project study.

1. Group Factor: Peer-group Association

   a. The single adult desires satisfying peer-group association.
   b. An organization structured to provide the single adult opportunities for association with others of his peer group would be highly instrumental in providing him with satisfying peer-group association.
   c. The club for single adults at Berrien Springs has helped in providing them with satisfying peer-group association.
2. Group Factor: Loneliness
   a. The single adult experiences loneliness.
   b. An organization structured to provide the single adult opportunities for association with others of his peer-group would lessen his loneliness.
   c. The club for single adults at Berrien Springs has lessened loneliness among the single adults.

3. Group Factor: Social Pressure
   a. The single adult experiences social pressure toward marriage.
   b. An organization structured to provide the single adult opportunities for association with others of his peer group would help him to better tolerate social pressure toward marriage.
   c. The club for single adults at Berrien Springs has helped them tolerate social pressure toward marriage.

4. Group Factor: Anxiety
   a. The single adult experiences anxiety.
   b. An organization structured to provide the single adult opportunities for association with others of his peer group would lessen his anxiety.
   c. The club for single adults at Berrien Springs has lessened their anxiety.

5. Group Factor: Sexual Morality
   a. The single adult experiences sexual frustrations and is faced with the problem of maintaining proper moral standards.
   b. An organization structured to provide the single adult
opportunities for association with others of his peer group would enable the single adult to more easily cope with sexual frustration and to maintain proper moral standards. c. The club for single adults at Berrien Springs has enabled the single adult to more easily cope with sexual frustrations and to maintain proper moral standards.

6. Group Factor: Marriage
   a. The single adult desires marriage.
   b. An organization structured to provide the single adult opportunities for association with others of his peer group would help him in finding a companion for marriage.
   c. The club for single adults at Berrien Springs has helped single adults to find a companion for marriage.

Codes for Group Factors

The statements of assumption for this study are listed below in an abbreviated form. Associated with each statement is a code which will serve to identify the assumptions with their corresponding specific factor and group factor.

1. Group Factor "PGA:" Peer-group Association
   Specific Factor "PGAa:" Single adults desire peer-group association.
   Specific Factor "PGAb:" A structured organization provides peer-group association.
   Specific Factor "PGAc:" Berrien Springs club provides peer-group association.
2. Group Factor "L:" Loneliness
   Specific Factor "La:" Single adults experience loneliness.
   Specific Factor "Lb:" Peer-group association lessens loneliness.
   Specific Factor "Lc:" Berrien Springs club lessens loneliness.

3. Group Factor "SP:" Social Pressure
   Specific Factor "SPa:" Single adults experience social pressure.
   Specific Factor "SPb:" Peer-group association alleviates social pressure.
   Specific Factor "SPc:" Berrien Springs club alleviates social pressure.

4. Group Factor "A:" Anxiety
   Specific Factor "Aa:" Single adults experience anxiety.
   Specific Factor "Ab:" Peer-group association lessens anxiety.
   Specific Factor "Ac:" Berrien Springs club lessens anxiety.

5. Group Factor "SM:" Sexual Morality
   Specific Factor "SMa:" Single adults have problems maintaining sexual morality.
   Specific Factor "SMb:" Peer-group association helps maintain sexual morality.
   Specific Factor "SMc:" Berrien Springs club helps maintain sexual morality.
6. Group Factor "M:" Marriage

Specific Factor "Ma:" Single adults desire marriage.

Specific Factor "Mb:" Peer-group association enhances opportunities for marriage.

Specific Factor "Mc:" Berrien Springs club enhances opportunities for marriage.

Description of Population

Population Parameters

A membership list containing fifty-seven names represents the membership of the single adults club in Berrien Springs. This list represents those who have paid membership fees.

For research purposes, the following parameters shall be set relative to the research population.

1. He shall be a single adult; understood as an unmarried person to whom society would allow marriage.

2. He shall be a member of the Seventh-day Adventist church.

3. He shall be characterized by the following subdivisions of adulthood: from early adulthood (18-40 years) to early middle age (40-50 years). ¹

4. He shall not be enrolled as a student at a Seventh-day Adventist college or academy.

5. He shall have paid membership fees in the club for single adults in the Berrien Springs area for 1974 and 1975.

Thirty-two of the paid members met the parameters set for the research population.

Selection of Sample

A random sample of sixteen was selected from a single adult population of thirty-two who met the parameters set for the research population. While the sample size is small, it does constitute 50 percent of the population to which the data from this study are generalized.

Since the male representation was 18.75 percent of the research population, the writer chose to give the males a representation of approximately 18.75 percent on the final population sample. Thus, the final sample was composed of three males (18.75% of 16) and thirteen females.

In keeping with proper procedures for randomization, the writer selected the final sample. A table of random numbers¹ was employed in the procedures.

From this sample, the writer will generalize these hypotheses to the other single adults in the club who have met the stipulated parameters.

Questionnaire Development

Description

The writer of this project developed a seventy-five-item, Likert-type scale. This is a closed form of questionnaire in which the respondent is offered a choice of alternate replies.

Response Mode

The subjects responded to each item by choosing one of five alternatives as provided in columns on the right side of the questionnaire page. These five categories, ranging from strong agreement through neutral to strong disagreement, were designed to measure the intensity of their agreement or disagreement with respect to each item.

Scoring

Response alternatives for positive statements were weighted from 5 (strongly agree) to 1 (strongly disagree). The more favorable the individual's attitude toward the attitude object, the higher his expected score for the item. Weights for negative items were reversed.

High scores indicate a positive attitude toward:

1. Problems of single adults
2. An approach in meeting the problems of the single adult by an organization structured to provide peer-group association for single adults
3. Role of the club for single adults in Berrien Springs

Testing of the Questionnaire

To test the seventy-five-item Likert-type scale which was developed, the questionnaire was administered to a group of single
adults. These single adults met all parameters set for the research population except that there were in this group several single adults exceeding the early-middle-age parameter. Their completed questionnaires were not tabulated.

A pool of sixty items was selected to serve in the final questionnaire.

Statistical Analysis

Rationale for Statistical Analysis

The Kolmogorov-Smirnov One-Sample Test was employed to test the sixty-item Likert-type questionnaire. This questionnaire was used to measure attitudes of the single adult in this study towards:

1. Problems common to single adults
2. An approach in meeting the problems of the single adult by an organization structured to provide peer-group association for single adults
3. The role of the club for single adults in Berrien Springs

The Kolmogorov-Smirnov Test is concerned with the degree of agreement between the distribution of a set of observed scores and the specified theoretical distribution. It will determine whether the scores in the study can reasonably be thought to have come from a population having the theoretical distribution.

The test involves specifying the "cumulative" frequency distribution which would occur under the theoretical distribution and comparing that with the observed cumulative frequency distribution. The theoretical distribution represents what would be expected under H0. The point at which these two distributions, theoretical and observed, show the greatest divergence is determined. Reference to the sampling distribution indicates whether such a large divergence is likely on the basis of chance. That is, the sampling distribution indicates whether a divergence of the observed magnitude would
probably occur if the observations were really a random sample from the theoretical distribution.\(^1\)

The Kolmogorov-Smirnov Test was chosen particularly because it is extremely powerful when dealing with very small samples.\(^2\) In fact, its power efficiency in avoiding a type I error is 96 percent when compared with a "t" test. This holds true particularly for small sample sizes; the power efficiency tending to decrease slightly as the sample size increases.\(^3\)

In the statistical testing of the sixty items of the questionnaire, the following procedures\(^4\) were followed relative to:

1. **Null hypothesis:** The null hypothesis (\(H_0\)) followed by the alternate hypothesis (\(H_1\)) will be stated for each item.

2. **Statistical test:** The Kolmogorov-Smirnov One-Sample Test will be applied to each of the sixty items. This test is chosen because the researcher wishes to compare an observed distribution of scores on an ordinal scale with a theoretical distribution.

3. **Significance level:** A significance level (\(\alpha\)) = .05 and the number of subjects serving in this study, \(n\) = 16, will remain constant for each item.

4. **Sampling distribution:** The various critical values of "D" will be computed by the following formula: 

\[
D = \text{Maximum} \left| F_o(x) - S_N(x) \right|
\]

with \(F_o(x)\) = the theoretical cumulative distribution under \(H_0\), and with \(S_N(x)\) = the observed cumulative frequency distribution of a


\(^{2}\)Ibid., p. 51.  \(^{3}\)Ibid., p. 136.  \(^{4}\)Ibid., p. 47-50.
random sample of N observation.

Various critical values of "D" from the sampling distribution are presented in table E, together with their associated probabilities of occurrence under $H_0$. ¹

5. Rejection region: The region of rejection for this study will consist of all values of D which are so large that the probability associated with their occurrence under $H_0$ is equal to or less than $\alpha = .05$.

6. Decision: On the basis of the region of rejections, a decision for each item or hypothesis will be stated.

Tables and Hypothesis

The hypothesis for specific factors "a," "b," and "c" for each of the six main group factors will be stated. Tables I to VI lists the item numbers for each specific factor, the "f" scores, and the critical values of "D" with their associated probability of occurrence will precede each main-group factor.

¹Ibid., p. 251.
TABLE I
GROUP FACTOR "PGA:" PEER-GROUP ASSOCIATION

<table>
<thead>
<tr>
<th>Specific Factor</th>
<th>Item</th>
<th>&quot;f&quot; Scores</th>
<th>&quot;D&quot;</th>
<th>&quot;p&quot; (One-tailed)</th>
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<td>7 3 0 0</td>
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*RANK*
Group Factor "PGA:" Peer-group Association

Specific factor = "PGAa"

1. \( H_0 = \) The majority of responses from single adults will not be above the median (3) on the scale regarding their great desire to associate with others of their peer group.

\( H_1 = \) The majority of responses from single adults will be above the median (3) on the scale regarding their great desire to associate with others of their peer group.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that single adults have a great desire to associate with others of their peer group.

2. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his great desire to associate with his peer group even though he has become financially independent.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his great desire to associate with others of his peer group even though he has become financially independent.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that even though he has become financially independent, the single adult has a great desire to associate with his peer group.
3. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his need for peer-group association no matter what the person's age is.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his need for peer-group association no matter what the person's age is.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that no matter what the person's age is, there is always a need for peer-group association.

4. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his preference to spend more time with single people than married people.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his preference to spend more time with single people than with married people.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that the single adult prefers to spend more time with single than with married people.

5. \( H_0 = \) The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings of dissatisfaction concerning opportunities for association with their peer group away from an SDA college or university campus.
\( H_1 = \) The majority of responses from single adults will be above the median (3) on the scale regarding their feelings of dissatisfaction concerning opportunities for association with their peer group away from an SDA college or university campus.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

6. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he does not have adequate opportunities for peer-group association.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he does not have adequate opportunities for peer-group association.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

7. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that worshiping with a typical SDA congregation does not give him satisfying peer-group association.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that worshiping with a typical SDA congregation does not give him satisfying peer-group association.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.
8. $H_0 = \text{The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that working in soul-winning activities of the church does not give him adequately satisfying peer-group association.}$

$H_1 = \text{The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that working in soul-winning activities of the church does not give him adequately satisfying peer-group association.}$

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.

CONCLUSION Regardless of his financial status or his age, there appears to be a recognized need for peer-group "PGAa": association among single adults.

Specific factor = "PGAab"

9. $H_0 = \text{The majority of responses from single adults will not be above the median (3) on the scale regarding his feelings that a club near a college or university is necessary for peer-group association.}$

$H_1 = \text{The majority of responses from single adults will be above the median (3) on the scale regarding his feelings that a club near a college or university is necessary for peer-group association.}$

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that a club for S. D. A. single adults near a college or university is necessary for peer-group association.
10. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that there are times when a well-organized, properly structured single-adult group would provide satisfying peer-group association.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that there are times when a well-organized, properly structured single-adult group would provide satisfying peer-group association.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that there are times when a well-organized, properly structured single-adult group would provide satisfying peer-group association.

11. \( H_0 = \) The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that an organization for them on a conference or international scale would enhance opportunities for peer-group association.

\( H_1 = \) The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that an organization for them on a conference or international scale would enhance opportunities for peer-group association.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that an organization for single adults on a conference or international scale would enhance the opportunities for peer-group association.
CONCLUSION  A well-organized, properly structured club for single adults may provide satisfying peer-group association.

"FGAb": This club may be necessary even near a college or university, and such a club on a conference or international scale may enhance opportunities for peer-group association.

Specific factor = "FGAc"

12. $H_0$ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that the club for single adults at Berrien Springs is a step in the right direction toward providing opportunities for peer-group association.

$H_1$ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that the club for single adults at Berrien Springs is a step in the right direction toward providing opportunities for peer-group association.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that the club for single adults at Berrien Springs is a step in the right direction toward providing opportunities for peer-group association.

13. $H_0$ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that there is value in having a single adults' club in Berrien Springs because most of its members are benefiting from it.
H₁ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that there is value in having a single adults' club in Berrien Springs because most of its members are benefiting from it.

Decision = Inasmuch as p < .005, the null hypothesis is rejected in favor of the H₁. One concludes that there is value in having a single adults' club in Berrien Springs because most of its members are benefiting from it.

14. H₀ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that it is a good thing there is a club for single adults in Berrien Springs.

H₁ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that it is a good thing there is a club for single adults in Berrien Springs.

Decision = Inasmuch as p < .005, the null hypothesis is rejected in favor of the H₁. One concludes that it is a good thing there is a club for single adults in Berrien Springs.

CONCLUSION A club for single adults in Berrien Springs may have value in providing its members with opportunities for peer-group "FGAc": association.
### TABLE II

**GROUP FACTOR "L:" LONELINESS**

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<tr>
<th>Specific Factor</th>
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*RANK
Group Factor "L:" Loneliness

Specific factor = "La"

15. $H_0$ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that they frequently experience loneliness.

$H_1$ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that they frequently experience loneliness.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that the single adult in the SDA church frequently experiences loneliness.

16. $H_0$ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that a lack of opportunities for association with others of his peer group contributes to feelings of loneliness.

$H_1$ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that a lack of opportunities for association with others of his peer group contributes to feelings of loneliness.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that a lack of opportunities for association with others of his peer group contributes to the single adult's feelings of loneliness.

17. $H_0$ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that even with the present travel facilities available, there is reason for him to feel lonely.
H¹ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that even with the present travel facilities available, there is reason for him to feel lonely.

Decision = Inasmuch as p < .005, the null hypothesis is rejected in favor of the H¹. One concludes that even with the present travel facilities available, there is still reason for the single adult to feel lonely.

18. H⁰ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that there are more times when he suffers from periods of loneliness than the married adult.

H¹ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that there are more times when he suffers from periods of loneliness than the married adult.

Decision = Inasmuch as p > .05, one fails to reject the null hypothesis.

19. H⁰ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that even though life is complicated and busy, SDA single adults do at times feel lonely.

H¹ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that even though life is complicated and busy, SDA single adults do at times feel lonely.
Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that even though life is complicated and busy, SDA single adults do feel lonely.

20. \( H_0 \) = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that simply worshiping with a congregation in a church is not a satisfactory solution to his feelings of loneliness.

\( H_1 \) = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that simply worshiping with a congregation in a church is not a satisfactory solution to his feelings of loneliness.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that simply worshiping with a congregation in a church is not a satisfactory solution to his feelings of loneliness.

CONCLUSION

Even though life is complicated and busy and travel facilities are available, the single adult in the SDA "La" church may frequently experience loneliness. A contributing factor to his loneliness may be a lack of opportunity for association with others of his peer group. Further, simply worshiping with a congregation in a church may not be a satisfactory solution to his feelings of loneliness.
Specific factor = "Lb"

21. $H_0$ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that an organization structured to provide him opportunities for association with others of his peer group would lessen his loneliness.

$H_1$ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that an organization structured to provide him opportunities for association with others of his peer group would lessen his loneliness.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that an organization structured to provide the single adult opportunities for association with others of his peer group would lessen his loneliness.

22. $H_0$ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that since people with similar interests are less lonely when they are together, he would benefit from a well-structured single adults' organization.

$H_1$ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that since people with similar interests are less lonely when they are together, he would benefit from a well-structured single adults' organization.
Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that since people with similar interests are less lonely when they are together, a single adult would benefit from a well-structured single adults' organization.

CONCLUSION Since people with similar interests are less lonely when they are together, an organization structured to provide "Lb" may lessen his loneliness.

Specific factor = "Lc"

23. $H_0$ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that it would be a definite asset to singles in other areas who may be experiencing loneliness if they were organized into clubs such as in Berrien Springs.

$H_1$ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that it would be a definite asset to singles in other areas who may be experiencing loneliness if they were organized into clubs such as in Berrien Springs.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that it would be a definite asset to single adults in other areas who may be experiencing loneliness if they were organized into clubs such as in Berrien Springs.
24. $H_0 =$ The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that the Berrien Springs single adults' club has kept many people from being lonely.

$H_1 =$ The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that the Berrien Springs single adults' club has kept many people from being lonely.

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.

25. $H_0 =$ The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that in keeping with its aims, the Berrien Springs single club has helped overcome the loneliness of many people.

$H_1 =$ The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that in keeping with its aims, the Berrien Springs single club has helped overcome the loneliness of many people.

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.

CONCLUSION It could be a definite asset to single adults in other areas who may be experiencing loneliness if they were "Lc": organized into clubs such as in Berrien Springs.
### TABLE III
GROUP FACTOR "SP:" SOCIAL PRESSURE

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*RANK*
Group Factor "SP:" Social Pressure

Specific factor = "SPa"

26. $H_0 =$ The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that frequently he feels a pressure from both society and the church that he should get married.

$H_1 =$ The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that frequently he feels a pressure from both society and the church that he should get married.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that frequently the single adult feels a pressure from both society and the church that he should get married.

27. $H_0 =$ The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that "Why aren't you married?" is a question frequently asked by church and society.

$H_1 =$ The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that "Why aren't you married?" is a question frequently asked by church and society.

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.
28. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he feels out of place around married people.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he feels out of place around married people.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that the single SDA person feels out of place around married people.

29. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that the SDA church is not such a warm community that he feels warm and accepted within its fellowship.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that the SDA church is not such a warm community that he feels warm and accepted within its fellowship.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

CONCLUSION The single adult may feel a pressure from both society and FOR the church to marry; the single adult may also feel out of "SPA": place around married people.
30. $H_0 = \text{The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that a well-organized single adults organization providing opportunities for him to associate would lessen the social pressure of society.}$

$H_1 = \text{The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that a well-organized single adults organization providing opportunities for him to associate would lessen the social pressure of society.}$

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that a well-organized single adults organization providing opportunities for single adults to associate would lessen the social pressure of society.

31. $H_0 = \text{The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that any social pressure for them to marry is more easily tolerated when they have opportunities to associate together such as in a structured club or group.}$

$H_1 = \text{The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that any social pressure for them to marry is more easily tolerated when they have opportunities to associate together such as in a structured club or group.}$
Decision = Inasmuch as p < .005, the null hypothesis is rejected in favor of the $H_1$. One concludes that any social pressure for single adults to marry is more easily tolerated when they have opportunities to associate together such as in a structured club or group.

CONCLUSION Pressure from society for single adults to marry may be more easily tolerated when there are opportunities for single adults to associate together such as in a structured club or group.

Specific factor = "SPc"

32. $H_0$ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that the club for single adults in Berrien Springs has helped them tolerate social pressures toward marriage.

$H_1$ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that the club for single adults in Berrien Springs has helped them tolerate social pressures toward marriage.

Decision = Inasmuch as p > .05, one fails to reject the null hypothesis.

33. $H_0$ = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that social pressures on them have been more easily tolerated because of the opportunities to associate with other singles in the Berrien Springs club.
$H_1$ = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that social pressures on them have been more easily tolerated because of the opportunities to associate with other singles in the Berrien Springs club.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor or the $H_1$. One concludes that social pressures on single adults have been more easily tolerated because of the opportunities to associate with other single adults in the Berrien Springs club.

CONCLUSION Social pressures on single adults may be more easily tolerated because of the opportunities to associate with other single adults in the Berrien Springs club.
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*RANK
Group Factor "A:" Anxiety

Specific factor = "Aa"

34. \( H_0 \) = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that a lack of association with others of his peer group causes anxiety for most single adults.

\( H_1 \) = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that a lack of association with others of his peer group causes anxiety for most single adults.

Decision = Inasmuch as \( p < .025 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that a lack of association with others of his peer group causes anxiety for most single adults.

35. \( H_0 \) = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that when there is a lack of association with others of his peer group, he becomes anxious.

\( H_1 \) = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that when there is a lack of association with others of his peer group, he becomes anxious.

Decision = Inasmuch as \( p < .025 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that when there is a lack of association with others of his peer group, the single adult is apt to become anxious.
36. \( H_0 = \) The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings of anxiety which frequently increase if either the women or the men outnumber their unattached counterparts in disturbing proportions.

\( H_1 = \) The majority of responses from single adults will be above the median (3) on the scale regarding their feelings of anxiety which frequently increase if either the women or the men outnumber their unattached counterparts in disturbing proportions.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes the single adult's anxiety frequently increases if either the women or men outnumber their unattached counterparts in disturbing proportions.

37. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he can be troubled by certain negative self-concepts.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he can be troubled by certain negative self-concepts.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that the single adult can be troubled by certain negative self-concepts.
38. \( H_0 \) = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that a person's chances for marriage diminish as years advance and cause a large degree of anxiety.

\( H_1 \) = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that a person's chances for marriage diminish as years advance and cause a large degree of anxiety.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

39. \( H_0 \) = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he may consider moving to another locality in search of satisfying peer-group association.

\( H_1 \) = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he may consider moving to another locality in search of satisfying peer-group association.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that it is likely that the single adult may consider moving to another locality in search of satisfying peer-group association.
CONCLUSION  A lack of association with others of his peer group may cause anxiety for single adults. Another factor that may increase the single adult's anxiety is when either the women or men outnumber their unattached counterparts in disturbing proportions. The single adult may consider moving to another locality in search of satisfying peer-group association. Further, the single adult can be troubled by certain negative self-concepts.

Specific factor = "Ab"

40. $H_0$ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that an organization structured to provide him opportunities for association with others of his peer group would lessen his feelings of anxiety.

$H_1$ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that an organization structured to provide him opportunities for association with others of his peer group would lessen his feelings of anxiety.

Decision = Inasmuch as $p < .025$, the null hypothesis is rejected in favor of the $H_1$. One concludes that an organization structured to provide him opportunities for association with others of his peer group would lessen his feelings of anxiety.
41. $H_0 =$ The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that his anxiety can be lessened when there is a well-structured organization of single adults.

$H_1 =$ The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that his anxiety can be lessened when there is a well-structured organization of single adults.

Decision = Inasmuch as $p < .005$, the null hypothesis is rejected in favor of the $H_1$. One concludes that the single adult's anxiety can be lessened when there is a well-structured organization of single adults.

CONCLUSION The single adult's anxiety may be lessened by an organization structured to provide the single adult opportunities for association with others of his peer group.

Specific factor = "Ac"

42. $H_0 =$ The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that the club for him in Berrien Springs has had a part in lessening his feelings of anxiety.

$H_1 =$ The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that the club for him in Berrien Springs has had a part in lessening his feelings of anxiety.

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.
43. $H_0 = \text{The majority of responses from single adults will not be above the median (3) on the scale regarding his feelings that joining with other singles in the Berrien Springs club lessens anxieties common to the single person.}$

$H_1 = \text{The majority of responses from single adults will be above the median (3) on the scale regarding his feelings that joining with other singles in the Berrien Springs club lessens anxieties common to the single person.}$

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.

CONCLUSION No conclusion can be drawn.

FOR "Ac":


### TABLE V

**GROUP FACTOR "SM:" SEXUAL MORALITY**

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*RANK*
Group Factor "SM:" Sexual Morality

Specific factor = "SMa"

44. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that the single adult in the SDA church experiences frustrations concerning sexual conduct.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that the single adult in the SDA church experiences frustrations concerning sexual conduct.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that the single adult in the SDA church experiences frustrations concerning sexual conduct.

45. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he has more difficulties with sexual frustrations than do the married adults.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he has more difficulties with sexual frustrations than do married adults.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.
46. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he faces the problem of personal sexual morality more frequently than do married adults.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he faces the problem of personal sexual morality more frequently than do married adults.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

47. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he often faces this problem of morality in his own life.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he often faces this problem of morality in his own life.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

48. \( H_0 = \) The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that he has fewer sexual frustrations when he is with his peer group.

\( H_1 = \) The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that he has fewer sexual frustrations when he is with his peer group.
Decision = Inasmuch as p < .025, the null hypothesis is rejected in favor of the $H_1$. One concludes that the single adult has fewer sexual frustrations when he is with his peer group.

CONCLUSION The single adult in the SDA church may experience frustrations concerning sexual conduct, but he may have "SMa"; fewer sexual frustrations when he is with his peer group.

Specific factor = "SMb"

49. $H_0 = \text{The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that when there are opportunities for peer-group associations, he can more easily cope with sexual frustrations and maintain his moral standards.}$

$H_1 = \text{The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that when there are opportunities for peer-group associations, he can more easily cope with sexual frustrations and maintain his moral standards.}$

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.

50. $H_0 = \text{The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that opportunities for associating with others of his group makes it easier for him to cope with sexual frustrations and to maintain proper moral standards.}$
H₁ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that opportunities for associating with others of his group makes it easier for him to cope with sexual frustrations and to maintain proper moral standards.

Decision = Inasmuch as p > .05, one fails to reject the null hypothesis.

51. H₀ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that peer-group association decreases sexual frustrations for him, strengthening his moral standards.

H₁ = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that peer-group association decreases sexual frustrations for him, strengthening his moral standards.

Decision = Inasmuch as p > .05, one fails to reject the null hypothesis.

CONCLUSION No conclusion can be drawn.

FOR "SMb":

Specific factor = "SMc"

52. H₀ = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that the club at Berrien Springs has helped him to cope with sexual frustrations and to maintain proper moral standards.
$H_1 =$ The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that the club at Berrien Springs has helped him to cope with sexual frustrations and to maintain proper moral standards.

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.

$H_0 =$ The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that the club at Berrien Springs for singles has enabled them to more easily cope with moral perplexities.

$H_1 =$ The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that the club at Berrien Springs for singles has enabled them to more easily cope with moral perplexities.

Decision = Inasmuch as $p > .05$, one fails to reject the null hypothesis.

CONCLUSION No conclusion can be drawn.

FOR "$SMc$": 
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*RANK.
Group Factor "Mi": Marriage

Specific factor = "Ma"

54. \( H_0 \) = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that it is common for the single adult in the SDA church to desire marriage.

\( H_1 \) = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that it is common for the single adult in the SDA church to desire marriage.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that it is quite common for the single adult in the SDA church to desire marriage.

55. \( H_0 \) = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that even though he may not express it, the single SDA adult does wish to be married.

\( H_1 \) = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that even though he may not express it, the single SDA adult does wish to be married.

Decision = Inasmuch as \( p < .005 \), the null hypothesis is rejected in favor of the \( H_1 \). One concludes that even though he may not express it, the single SDA adult does wish to be married.
56. \( H_0 \) = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that a lack of opportunity for satisfying association with others of their peer group is a major factor as to why some adults are single.

\( H_1 \) = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that a lack of opportunity for satisfying association with others of their peer group is a major factor as to why some adults are single.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

CONCLUSION Even though he may not express it, the single adult in the FOR SDA church may desire marriage.

"Ma":

Specific factor = "Mb"

57. \( H_0 \) = The majority of responses from the single adult will not be above the median (3) on the scale regarding his feelings that an organization structured to provide him opportunities for association with others of his peer group would help him a great deal in finding a companion for marriage.

\( H_1 \) = The majority of responses from the single adult will be above the median (3) on the scale regarding his feelings that an organization structured to provide him opportunities for association with others of his peer group would help him a great deal in finding a companion for marriage.
Decision = Inasmuch as $p < .025$, the null hypothesis is rejected in favor of the $H_1$. One concludes that an organization structured to provide the single adult opportunities for association with others of his peer group would help him a great deal in finding a companion for marriage.

58. $H_0 = \text{The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that it is logical that an organized peer-group club would be a help in finding a marriage companion.}$

$H_1 = \text{The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that it is logical that an organized peer-group club would be a help in finding a marriage companion.}$

Decision = Inasmuch as $p < .025$, the null hypothesis is rejected in favor of the $H_1$. One concludes that it is logical that an organized peer-group club for single adults would be a help in finding a marriage companion.

CONCLUSION  A club structured to provide the single adult opportunities for association with others of his peer group may help him a great deal in finding a companion for marriage.

Specific factor = "Mc"

59. $H_0 = \text{The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that the club for single adults in Berrien Springs has helped them fulfill their desire for marriage.}$
The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that the club for single adults in Berrien Springs has helped them fulfill their desire for marriage.

Decision = Inasmuch as \( p \geq .05 \), one fails to reject the null hypothesis.

60. \( H_0 \) = The majority of responses from single adults will not be above the median (3) on the scale regarding their feelings that the Berrien Springs single adults' club has contributed to finding marriage companions to a satisfactory degree.

\( H_1 \) = The majority of responses from single adults will be above the median (3) on the scale regarding their feelings that the Berrien Springs single adults' club has contributed to finding marriage companions to a satisfactory degree.

Decision = Inasmuch as \( p > .05 \), one fails to reject the null hypothesis.

CONCLUSION No conclusion can be drawn.

FOR "Me":

"Mc":

Data Analysis

Group Factor "PGA:" Peer-group Association

Specific factor "PGAa:" the single adult desires peer-group association

In the research conducted concerning the members of the club at Berrien Springs, specific factor "PGAa" of the questionnaire was constructed to explore the area of peer-group association in their experience.

The results of the research conducted on members of this club reveal that single adults may have a great desire to associate with others of their peer group\(^1\) and that this recognized need for peer-group association may exist regardless of financial status or age.\(^2\)

Further, on the basis of the responses received, it was also concluded that the single adult may prefer to spend more time with single rather than with married adults.\(^3\)

However, it was not possible to determine, on the basis of the research done, whether single adults have adequate opportunities for peer-group association.\(^4\) Neither was it possible to conclude whether worshiping with a congregation or working in soul-winning activities gives the single adult satisfying peer-group association.\(^5\)

\(^1\)See chapter III, item 1. p. 73.

\(^2\)Ibid., items 2 and 3. pp. 73, 74. \(^3\)Ibid., item 4. p. 74.

\(^4\)Ibid., items 5 and 6. pp. 74, 75.

\(^5\)Ibid., items 7 and 8. pp. 75, 76.
Specific factor "PGAb:" value of an organization

In this research, specific factor "PGAb" of the questionnaire was designed to learn what role a well-organized, properly structured club for single adults of the Seventh-day Adventist church could play in providing peer-group association. The research reveals that there are times when a well-organized, properly structured club for single adults could provide satisfying peer-group association.¹ The research further revealed that a club promoting peer-group association for the single adult may be necessary even near a college or university,² where it would probably be presumed that a single adult should be able to find peer-group association quite readily and not need assistance from any organization structured for this purpose. The research further revealed that such a club could enhance the opportunities for peer-group association even on a conference or international scale.³

In observing the responses to questionnaire items 9, 10, and 11, one sees that the participants do express confidence in the beneficial role a club for single adults could play in providing opportunities for peer-group association.

Specific factor "PGAc:"
Berrien Springs club

In the research conducted on the members of the Berrien Springs single adults' club, specific factor "PGAc" of the questionnaire was

¹Ibid., item 10, p. 77. ²Ibid., item 9, p. 76.
³Ibid., item 11, p. 77.
constructed to learn the value of the Berrien Springs club in providing peer-group association for its members.

The data of the questionnaire reveals that the club for single adults at Berrien Springs may be a step in the right direction towards providing opportunities for peer-group association. The research also indicated that there may be value in having the club because most of its members seem to be benefiting from it.

Group Factor "L:" Loneliness

Specific factor "La:" single adults experience loneliness

Specific factor "La" was designed to determine the role of loneliness in the experience of the members of the singles club in Berrien Springs. The research conducted on members of the club reveals that even though life is complicated and busy and travel facilities are available, the single adult in the Seventh-day Adventist church may frequently experience loneliness.

The results also concluded that a contributing factor to their loneliness may be a lack of opportunity for association with others of their peer group. Further, the research revealed that the members of the club were of the opinion that simply worshiping with a congregation in a church may not be a satisfactory solution to their feelings of loneliness.

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1Ibid., item 12. p. 78. 2Ibid, items 13, 14. pp. 78, 79.
3Ibid., items 19, 17, 15. pp. 82, 81.
4Ibid., item 16. p. 81.
On the basis of the research, it was not possible to establish whether the single adult suffers fewer or more periods of loneliness than does the married adult.¹

Specific factor "Lb:" peer-group association

Specific factor "Lb" of the questionnaire was designed to learn what role a well-organized, properly structured club for single adults of the Seventh-day Adventist church could play in lessening their loneliness. As a partial answer to this question, the results of the research conducted on members of the Berrien Springs single adults' club reveal that since people with similar interests are less lonely when they are together, a single adult could benefit from a well-structured single adults' organization.² The research further revealed that an organization structured to provide the single adult opportunities for association with others of his peer group could lessen his loneliness.³

In observing the responses to questionnaire items 21 and 22, it is found that the participants do express confidence in the beneficial role a club for single adults could play in lessening their loneliness.

Specific factor "Lc:" Berrien Springs club

Specific factor "Lc" of the questionnaire was constructed to learn what role the Berrien Springs club played in lessening the

¹Ibid., item 18. p. 82. ²Ibid., item 22. p. 84. ³Ibid., item 21.
loneliness its members may be experiencing. The data of the research suggest that it may be a definite asset to single adults in other areas who may be experiencing loneliness if they were organized into clubs such as the one in Berrien Springs.¹

However, it was not possible to determine, on the basis of the research whether the club has lessened the loneliness of many people.² Further research would need to be done on this point.

Group Factor "SP:" Social Pressure

Specific factor "SPa:" single adults experience social pressure

Specific factor "SPa" was structured to determine if the adults of the Berrien Springs club experienced problems produced not so much by forces from within as by forces from without. Does he feel that society is structured for the couple and the married family? Does he feel pressure from both society and the church that he should get married? As a partial answer to these questions, the results of research conducted on members of the club reveal that the single adult may feel a pressure from both society and the church that he should get married.³ However, it was not possible to determine, on the basis of this research, whether the single adult is frequently asked if he is married, ⁴ or whether or not he feels warmth and acceptance ⁵ by the Seventh-day Adventist church. Further research would need to be done on these points.

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¹Ibid., item 23, p. 85. ²Ibid., items 24, 25, p. 86.
³Ibid., item 26, p. 88. ⁴Ibid., item 28, p. 89.
⁵Ibid., items 27, 29, pp. 88, 89.
Specific factor "SPb": peer-group association

Specific factor "SPb" was constructed to determine what role a well-organized, properly structured club for single adults of the Seventh-day Adventist church would play in helping him tolerate the pressures of society towards marriage. As a partial answer to this question, the research conducted on members of the Berrien Springs single adults' club reveals that any social pressure for single adults to marry may be more easily tolerated when there are opportunities for single adults to associate together such as in a structured club or group.¹

On observing the responses to the questionnaire items 30 and 31, it is found that the participants do express confidence in the beneficial role a club for single adults could play in helping them better tolerate the pressures from society.

Specific factor "SPc": Berrien Springs club

In the research conducted on the members of the Berrien Springs single adults' club, specific factor "SPc" of the questionnaire was constructed to learn the role of the Berrien Springs club in helping its members tolerate the social pressure to marry that they may by experiencing. The research reveals that social pressures on single adults may have been more easily tolerated because of the opportunities to associate with other single adults in the Berrien Springs club.²

¹Ibid., items 30, 31. p. 90. ²Ibid., item 33. p. 91.
No conclusion could be drawn on item 32, even though the import of this item closely parallels that of item 33.\(^1\)

**Group Factor "A": Anxiety**

**Specific factor "Aa:"**

*Single adults experience anxiety*

Anxiety in the experience of the members of the single's club in Berrien Springs was explored through the use of specific factor "Aa."

The research revealed that for the members of the club, a lack of association with others of his peer group may cause anxiety for the single adult.\(^2\)

Further, the research revealed that one factor that may increase the single adult's anxiety is that frequently either the woman or the men outnumber their unattached counterparts in disturbing proportions;\(^3\) and apparently, because of this anxiety, the single adult may consider moving to another locality in search of satisfying peer-group association.\(^4\)

However, it was not possible to conclude that the single adult of the Berrien Springs club faces anxiety because of the belief that a person's chances for marriage diminish as the years advance.\(^5\) It would be necessary to do further research before a conclusion could be drawn on this point.

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\(^1\)Ibid., items 32, 33. p. 91.  
\(^2\)Ibid., items 34, 35. p. 94.  
\(^3\)Ibid., item 36. p. 95.  
\(^4\)Ibid., item 39. p. 96.  
\(^5\)Ibid., item 38.
Research regarding the members of the Berrien Springs single adult club also indicates that the single adult can be troubled by certain negative self-concepts. However, on the basis of the wording in item 37, the writer hesitates to conclude that the negative self-concepts that the Seventh-day Adventist single adult in the Berrien Springs club may experience are directly related to his singlehood. Further research needs to be made in this area as to the causes for the negative self-concepts he may be experiencing.

Specific factor "Ab:" peer-group association

Specific factor "Ab" was developed to learn what role a well-organized, properly structured club for single adults, designed to provide him with peer-group association, could play in lessening his anxiety. The research conducted on members of the Berrien Springs single adults' club reveals that the members feel the single adult's anxiety can be lessened by an organization structured to provide the single adult opportunities for association with others of his peer group.

On observing the responses to items 40 and 41 of the questionnaire, it appears that the respondents do express confidence in the beneficial role a club for single adults could play in lessening his anxiety.

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1 Ibid., item 37. p. 95. 2 Ibid., items 40, 41. pp. 97, 98.
Specific factor "Ac:
Berrien Springs club

In the research conducted on the members of the Berrien Springs single adults' club, specific factor "Ac" was constructed to learn the role of the club in lessening the anxiety its members may be experiencing. Inasmuch as the results of the research failed to reject the null hypothesis of items 42 and 43, which stated: "The club for single adults in Berrien Springs has not had a part in lessening their feelings of anxiety," and "Joining with other single adults in the Berrien Springs club does not lessen anxieties common to the single person," it was not possible to conclude that the Berrien Springs club played a beneficial role in lessening the anxiety of its members.

Group Factor "SM:" Sexual Morality

Specific factor "SMa:
single adults and sexual morality

Specific factor "SMa" was structured to find out what part sexual morality plays in the experience of the members of the Berrien Springs single adults' club. The results of the research revealed that the single adult in the Seventh-day Adventist church may experience frustrations concerning sexual conduct. The conclusions also revealed that the single adult may have fewer sexual frustrations when he is with his peer group.

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1 Ibid., items 42, 43. pp. 98, 99. 2 Ibid., item 44. p. 101. 3 Ibid., item 48. p. 102.
On the basis of the response to the questionnaire, it was not possible to establish whether the single adult of the Berrien Springs club has more or fewer difficulties with sexual frustration and sexual morality than do the married adults. Nor was it possible to establish whether the single adult seldom or often faces the problem of morality in his own life. It would be necessary to do further research on these points before any conclusions could be drawn.

Specific factor "SMb":
peer-group association

Specific factor "SMb" of the questionnaire presented to the single adults of the Berrien Springs club was designed to learn what role a well-organized, properly structured club for single adults might play in helping them maintain sexual morality. On the basis of the responses to items 49, 50, and 51 comprising specific factor "SMb," it was not possible to conclude that a club might play a beneficial role.

Specific factor "SMc":
Berrien Springs club

In the research conducted on the members of the Berrien Springs club, specific factor "SMc" was constructed to learn the role of the club in assisting its members in the area of sexual morality. Inasmuch as the results of the research failed to reject the null hypothesis of items 52 and 53 of specific factor "SMc," which stated: "The club at

\[1\] Ibid., items 45, 46. pp. 101, 102. \[2\] Ibid., item 47. p. 102. \[3\] Ibid., items 49, 50, 51. pp. 103, 104.
Berrien Springs has not helped the single adult in coping with sexual frustrations and in maintaining proper moral standards," and "The club at Berrien Springs for single adults has not enabled the single adult to more easily cope with moral perplexities,\(^1\) it is not possible to conclude that the Berrien Springs club played a beneficial role in the experience of its members relative to sexual morality.

**Group Factor "M:" Marriage**

Specific factor "Ma:"

Single adults desire marriage

Specific factor "Ma" was constructed to learn of attitudes the members of the Berrien Springs single adults' club may have toward marriage. On the basis of a research conducted on members of this club, it was concluded that even though he may not express it, it may be quite common for the single adult in the Seventh-day Adventist church to desire marriage.\(^1\)

It was not possible to establish whether a lack of opportunity for satisfying association with others of their peer group was a major factor as to why some adults were not married.\(^3\) It would be necessary to do further research on this question before any conclusion could be drawn.

\(^1\) Ibid., items 52, 53. pp. 104, 105.

\(^2\) Ibid., items 54, 55. p. 107.

\(^3\) Ibid., item 56. p. 108.
Specific factor "Mb:" peer-group association

Specific factor "Mb" of the questionnaire was designed to learn what role an organization for the single adults in the Seventh-day Adventist church, which would permit them to become thoroughly acquainted in a casual manner, plays in enhancing their opportunities for marriage.

Specific factor "Mb" of the questionnaire, presented to the single adults of the Berrien Springs club, was designed to learn their subjective perspectives on this question. The research reveals that members feel an organization structured to provide the single adult opportunities for association with others of his peer group could help him a great deal in finding a companion for marriage.¹

In observing the responses to items 57 and 58, it appears that the single adult does express confidence in the beneficial role a club for single adults could play in helping him find a companion for marriage.

Specific factor "Mc:
Berrien Springs club

Specific factor "Mc" of the questionnaire was structured to examine the role of the Berrien Springs club in helping its members fulfill their desire for marriage. Inasmuch as the results of the research failed to reject null hypotheses of items 59 and 60, which stated: "The club for single adults in Berrien Springs has not helped

single adults fulfill their desire for marriage" and The Berrien Springs single adults' club has not contributed to finding marriage companions to a satisfactory degree,"¹ it was not possible to conclude that the Berrien Springs club played a beneficial role helping its members fulfill their desire for marriage.

Conclusions

Specific Factor "A"

At least for this sample, the members of the Berrien Springs single adults' club, it seems that peer-group association, loneliness, conformity to social pressure, anxiety, sexual morality, and marriage are important concerns, and one wonders if these same concerns would not be found among single adults in the church at large. Further research would need to be done.

Specific Factor "B"

The responses to group factor "B" show that the participants do express confidence in the beneficial role a club for single adults could play in providing opportunities for peer-group association, in lessening their loneliness, in helping them better tolerate the pressure from society, in lessening their anxiety, and in helping them find companions for marriage.

However, from the data available from this study it was not possible to conclude that a club might or might not play a beneficial role in helping single adults to maintain sexual morality. Further

¹Ibid., items 59, 60. pp. 109, 110.
research would have to be done before a conclusion could be drawn on this point.

In some places, clubs structured specifically for the unmarried adults have been organized in the Seventh-day Adventist church. Typical of these are the Koinonia Club in Berrien Springs, Michigan, now known as the Michigan Singles' Fellowship Club; the Sandale Club in Glendale; California; and the International Philosda Club. Could it be that the existence of these clubs implies that these organizations are playing important roles in areas which may be problematic in the lives of single adults?

Specific Factor "C"

In this population, the members of the Berrien Springs club, it seems that the club was beneficial in providing opportunities for peer-group association, to those experiencing loneliness, and to those experiencing social pressure.

However, from the data made available by this study, it was not possible to conclude that the club played or did not play a beneficial role in the areas of anxiety, sexual morality, and marriage. It would be necessary to do further research before a conclusion could be drawn on these factors.

It appears that for the members of the Berrien Springs club, the club has shown itself beneficial, and one wonders if organized clubs structured to promote fellowship among the single adult peer within the church might not make valuable contributions in problematic areas the single adult may be experiencing.
CHAPTER IV

A PROPOSED MODEL OF MINISTRY FOR SINGLE ADULTS

IN THE SEVENTH-DAY ADVENTIST CHURCH

Introduction

In the Seventh-day Adventist church, there are single adults who are confronted with certain of the problems under consideration in this paper. It is intended that this chapter will consider an approach in ministry to the single adult experiencing these problems.

Some general aspects relative to the administration and activities of this model of ministry will be discussed. Cautionary statements relative to the proposed model for ministry will be presented in the conclusions.

A Model of Ministry

From the responses to the questionnaire items, it appears that the respondents do express confidence in the beneficial role that a well-organized, properly structured club for single adults, designed to provide them with satisfying peer-group association, might play in ministering to their needs. Confidence in the beneficial role of the club is expressed in five areas: providing for the single adult's need for peer-group association, lessening his loneliness, helping him better tolerate the pressures of society that he should be married, lessening his anxiety, and helping him to fulfill his desire for marriage.
A further examination of the responses to the questionnaire reveals that the Berrien Springs club reached its potential in three of these five areas. The data reveals that the club did play a beneficial role in providing the members with peer-group association, that it was an asset to those experiencing loneliness, and that it helped its members more easily tolerate social pressures.

It would also appear that the members of the Berrien Springs club feel that their club has been beneficial in three of the six problematic areas under study in this project. They also appear to feel that the club has potential of being beneficial in five of the six areas under study. Then could it be that clubs that are well-organized, properly structured, and designed to promote peer-group association for single adults may indeed have a potential as a form of ministry to single adults who may experience problems similar to those considered in this project?

Could it be that when the church fosters and promotes such opportunities for peer-group association as might be found in a well-structured club, it might indeed be providing a valuable form of ministry for that single-adult segment of its membership?

The Administration of a Club for Single Adults

The development of an organization which would afford peer-group association for the single adult is an important undertaking. Such an organization within certain Seventh-day Adventist churches has already been recognized.

Typical of groups organized to foster peer-group association are the Koinonia Club at Andrews University, Berrien Springs,
Michigan;¹ the Sandale Club of Vallejo Drive Church, Glendale, California; the University Set of Glendale City Church; the Philosda Club in Portland, Oregon; and the Single Adults Club in Chicago, Illinois.² There are other similar clubs operating in other areas.

Several of the clubs mentioned have developed through trial and error. They have groped along without any previously established working policy to guide them or any plan of administration after which they could have been patterned.

This has been the experience of the Koinonia Club. Although the writer of this paper was chairman of the committee which discussed and developed the working constitution during the formation of the single adults' club at Andrews University, he had no knowledge of how similar clubs operated.³

The club in Chicago had a similar experience. To become acquainted with the operation of a club for peer-group association, Pastor J. E. Cleveland of the Hinsdale Church, together with four

¹The name of the club vía is later changed to "Michigan Singles' Fellowship Club." See appendix E, Michigan Singles' Fellowship Club Constitution and Bylaws, Article I.


The writer of this paper, while pastoring in Ontario, Canada, contributed toward and felt the success of "Single's Week-ends." These week-end outings were sponsored by the Missionary Volunteer Society of the Willowdale Church. Upon returning to Andrews University in the fall of 1966, the writer led out in the organization of a club at the University for the single adults.
single adults, visited and observed the single-adult groups sponsored by the Fourth Presbyterian Church in Chicago. The Hindale Seventh-day Adventist church then started a program for the single adults patterned after that of the Presbyterian church.¹

Constitution

The constitution of a club does not need to be detailed or elaborate for a club to function in a local church. The complexity of a constitution would probably vary, depending on the size of the church or territory it is designed to serve and the rate of growth the club would experience.

The constitutions of both the Michigan Singles' Fellowship Club and the International Philosda Club are contained in the appendixes E and F.

Officers

Choosing officers for a club for single adults is an important matter for the prosperity and success of such a club depends largely upon its leadership. Therefore, the greatest care should be exercised in nominating men and women for these positions of responsibility. The officers should meet such general qualifications as moral and religious fitness. They should hold the respect and receive the cooperation of the members of the club and be capable of leadership.

The main officers for a club for single adults should include

¹Elder J. E. Cleveland to Edward Skoretz, 14 November 1967, Hinsdale, Illinois.
a leader, a secretary-treasurer, a secretary of public relations, and other officers to lead out in the club functions. The functions of a club can usually be divided into two main categories: the social and the religious. Officers are required to lead out in these two phases. The number of officers necessary to staff a club for single adults will be determined largely by the size of the area which the club will serve. Additional officers may be added to the executive committee as the club grows in membership and as the need arises.

The Berrien Springs club has the following officers: president, vice-president, secretary-treasurer, chaplain, public relations, and editor of the monthly paper, "Kindred Spirit." These officers compare with the local chapter officers of the Philosda Club, namely, president, vice-presidents (one or more), secretary, treasurer, social chairman, and other officers as needed.

Activities

The activities planned by the officers of the club would be directed to the fulfillment of the basic purpose of the club—to provide opportunities for satisfying peer-group association. An examination of the constitution of the Michigan Singles' Fellowship Club reveals the purpose of the club to be: "To promote Christian fellowship among single Seventh-day Adventists ... to create a feeling of oneness and

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1See appendix E, Michigan Singles' Fellowship Club Constitution and Bylaws, Article IV, Section A.

unity that will bind the members together, . . . to facilitate interpersonal communication among the members, . . . and to foster concern on a person-to-person level among the members.\textsuperscript{1}

These statements of purpose compare closely with those of the Philosda Club which is "designed to serve the unmarried membership of the Seventh-day Adventist church through Christian fellowship."\textsuperscript{2}

A review of the activities of the foregoing clubs seems to indicate that they are directed toward the fulfillment of the clubs purposes. The activities provided seem to be directed toward the areas of the spiritual, mental, and physical aspects of the person while providing opportunities for peer-group association at the same time.

Typical of the clubs' activities are camp retreats, dinners, parties, hikes, tours, and religious services, such as Sabbath School, worship, and vespers. Discussion groups on both sacred and secular topics are also planned. These activities have been conducted on local levels and also on the state, union, and international level. Currently the Philosda Club is planning a "history-making event," a Singles Camp Meeting to be held on the campus of Union College in June of 1977.\textsuperscript{3}

It would appear that the activities chosen need not follow any set pattern but should be adapted to the size of the club, the desires of its members, and the particular situation. Much imagination

\textsuperscript{1}See appendix E, Michigan Singles', . . . , Article II, Sections A, B, C, D.
\textsuperscript{3}International Philosda Club Bulletin, 12 (February 1977): 1, 4.
and creativity in the activities would be necessary, and it would be imperative that a proper balance be maintained between the spiritual and the social phases. A club void of spiritual emphasis would be a failure; a club without social opportunities would, to a large degree, defeat one of its reasons for existence.

Name of Club

Caution is expressed that the name of the club maintain a proper image; it should be representative. An improper image of a club in one of the eastern cities was created by the name "Misfits." It is not difficult to conceive the negative connotations a label of this type would create.

Conference Sponsorship

The idea of incorporating into a conference program an organization for the single adults is suggested. If organizations, structured to promote peer-group association, are indeed a form of ministry to single adults, then perhaps a further enlargement of this program would necessitate the involvement and support of the church. It could very well be that a program of this nature needs the sanction, guidance, and promotion of the church.

Several reasons can be presented to underline the need for this program to be under the auspices of the church. Presumable, having the club program under the auspices of a department of the conference would mean the encouragement and the establishment of new clubs in areas where but a few single adults exist—a number too small to maintain a club of their own. Promotion from the conference would be imperative for the enlargement and growth of this program. Conference
sponsorship would coordinate certain major programs and would inform and invite single adults residing in extremely isolated areas. A monthly bulletin mailed by the conference to inform single adults of activities sponsored by different clubs would probably be of interest.

The writer suggests that, should a department of the Seventh-day Adventist church foster a program exclusively for the single adults as a form of ministry to them, perhaps a working policy could be developed that could serve all Seventh-day Adventist churches that wish to develop a similar program. Assistance from church officers such as those from the local conferences and General Conference would assure detailed organization and promotion, thus assuring a program that would have more than the limited success it now has. Presently, relatively few single adults enjoy the Christian association a club of this nature offers, but should the church administration encourage this program, the privileges it offers could be enjoyed by a larger number of the unmarried within the Seventh-day Adventist church.

Conclusions

The observations gathered from the questionnaire and a survey of literature indicate a presence of certain types of problems in the experience of the single adult. The respondents to the questionnaire, however, express not only an awareness of social problems but also a confidence in the potential that a structured program may have as a form of ministry to them. The respondents also recognized that the organized program at Berrien Springs, designed to provide them with peer-group association, is not without its limitations.
Implications arising out of this data may infer that for the factors of anxiety and marriage there were limitations, and perhaps it was limitations within the local club that prohibited the club from reaching the potential that its club members feel it might have. Perhaps these limitations were in the areas of administrative function or in the size of the club. Perhaps an imbalance in the ratio of available counterparts or a disparity in the ages of its members are causative factors. On the other hand, the data might also imply that in spite of the subjective perspectives of the respondents in this study, that a club may indeed not be an avenue of ministry to the single adult in the areas of anxiety and marriage.

Further, the implication of the data may be that the club may not have a potential as a form of ministry within the area of sexual morality. Could it be that a club allowing and promoting association with available peer members would indeed sharpen any appetite or increase any frustration in the area of sexual morality? Could it be that "perhaps the battle of sexual morality ultimately is fought within the confines of the soul?" Could this statement also be true of anxiety and marriage? If so, then perhaps one should not expect more of a club than it can do.

Further, while "single" is one common denominator applied to a group of persons in this study, it is not all-encompassing. One must be cognizant of the fact that single adults include persons of varied ages, single status, educational levels, and interests. To

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1Benjamin F. Reaves, professor of Church and Ministry, Andrews University, Berrien Springs, Michigan. March 7, 1977.
assure that all of the single adults in a particular church or in the Seventh-day Adventist denomination can or even should become a cohesive group is to fail both to properly assess the diversity of the group and to view these single adults as persons. To promote peer-group association in one club for all single adults in the church or denomination is to program failure or, at best, a minimum amount of success. Perhaps the church needs to begin a ministry by surveying the single adults in its congregation and starting with a group that appears to have the capacity for becoming a group. And perhaps as growth and available leadership allows, the ministry could be expanded.

The writer of this project recognizes limitations in the scope of this study. He recognizes that the instrument of measurement which he developed to measure the subjective perspectives of a certain part of the membership of the Seventh-day Adventist church is not without imperfections. The writer also recognizes the need for and recommends further research in the social areas of the single person within the church with possible approaches in ministry to him.

In considering this study dealing with needs and problems concerning the single adult, the writer realizes that he has probed only a little below the surface of the subject, so to speak. Sufficient evidence, however, has been discovered to indicate that the lives of some single adults are filled with concerns, the solutions of which pose a distinct challenge to the sympathy and wisdom of the church. If the church is to be fully relevant to the single adult, and if its efforts are to be exerted to the single adults advantage, it must know what phases of the single adult's life are being neglected and what attitudes he is adopting toward issues that confront him.
This knowledge is indispensable because the effectiveness with which the church relates to the single adult will depend on the extent to which the church understands his problems.
APPENDICES
APPENDIX A

Questionnaire to be Tested With Group Factor

Items Arranged in Sequence
This questionnaire is about the single adult in the Seventh-day Adventist Church. It consists of statements about some problems he may face and what might be done as a solution to these problems.

To each statement you might have anyone of five reactions. You might strongly agree, agree, be uncertain, disagree or strongly disagree. READ EACH STATEMENT CAREFULLY AND PLEASE PLACE A CHECK (✓) IN THE COLUMN ON THE RIGHT WHICH BEST Expresses YOUR FEELING. Wherever possible, let your own personal experience determine your answer. If in doubt, check the column which seems most nearly to express your present feelings about the statement. Be sure to check every statement.

Your name is not required on this questionnaire.

1. Single adults have little desire to associate with others of their peer-group?
2. Once he has become financially independent, the single adult has little, if any, desire to associate with his peer-group.
3. No matter what the person's age, there is always a need for peer-group association.
4. The single adult prefers to spend more time with married people than with unmarried people.
5. Even though there is a close relationship between Christ and the single adult, he still needs friends of his own peer-group.
6. Single adults in the S.D.A. church feel dissatisfied with opportunities for association with their peer-group away from an S.D.A. college or university campus.
7. Due to the constant mobility which characterizes the church, the single S.D.A. adult has satisfactory opportunities for peer-group associations.
8. Simply being a member of a S.D.A. church automatically gives the single adult satisfying association with his peer-group.
9. Worshiping with a typical S.D.A. congregation gives the single adult satisfying peer-group association.
10. Working in soul winning activities of the church gives the single adult adequately satisfying peer-group association.
The S.D.A. church has usually been careful to provide the single adult with opportunities for satisfying fellowship with his peer-group.

An organization structured to provide the single adult opportunities for association with others of his peer-group can be highly instrumental in providing him with satisfying peer-group association.

There are times when a well-organized, properly structured single adult group would provide satisfying peer-group association.

An organization for single adults on a conference or international scale would enhance the opportunities for peer-group association.

The club for single adults at Berrien Springs is a step in the right direction towards providing opportunities for peer-group association.

As far as providing satisfying peer-group association, the Berrien Springs club for single adults has been a waste of time.

There is no use having a single adult's club in Berrien Springs because most people are not benefiting from it.

It is a good thing that there is a club for single adults in Berrien Springs because there are few other people who really care.

The single adult in the S.D.A. church frequently experiences loneliness.

Since there are many useful avenues of service offered to the single adult, it is seldom that one has time to experience loneliness.

The idea of the single adult's being lonely is exaggerated in our society.

A lack of opportunities for association with others of his peer-group contributes to the single adult's feeling of loneliness.

With the present travel facilities available, there is no reason for the single adult to feel lonely.

In spite of the modern communications of today, there are more times when the single adult suffers from periods of loneliness than the married adult.
La 25. Life is too complicated and busy to allow S.D.A. single adults to feel lonely.

La 26. Simply worshiping with a congregation in a church is as satisfactory a solution to the single adults' feelings of loneliness as it is to the married adult.

La 27. Working in soul winning activities of the church is the answer to the single adult's feelings of loneliness.

Lb 28. An organization structured to provide the single adult opportunities for association with others of his peer-group could to a large degree lessen his loneliness.

Lb 29. Since people with similar interests are less lonely when they are together, a single adult would benefit from a well-structured single adult's organization.

Lc 30. The club for single adults here in Berrien Springs has played a part in lessening his feeling of loneliness.

Lc 31. It would be a definite asset to single adults in other areas who may be experiencing loneliness if they were organized into clubs such as in Berrien Springs.

Lc 32. The Berrien Springs single adults' club has kept many people from being lonely.

Lc 33. In spite of its aims, the Berrien Springs single club has not helped overcome the loneliness of many people.

SPa 34. Frequently the single adult feels a pressure from both society and the church that he should get married.

SPa 35. After the single adult has established his independence, there is very little urging from society and church that he should be married.

SPa 36. "Why aren't you married?" is a question frequently asked by church and society.

SPa 37. Sometimes even in church the single person feels out of place around married people.
The S.D.A. church is such a warm fellowship that the single S.D.A. adult feels warm and accepted within its fellowship.

An organization structured to provide the single adult opportunities for association with others of his peer-group could help him to better tolerate any social pressure to marriage.

A well-organized single adults organization provides opportunities for single adults to associate and thus lessen the social pressure of society.

Any social pressure for single adults to marry is more easily tolerated when there are opportunities for single adults to associate together such as in a structured club or group.

The club for single adults here in Berrien Springs has helped the single adult tolerate social pressures towards marriage.

Social pressures on single adults have been more easily tolerated because of the opportunities to associate with other single adults in the Berrien Springs club.

A lack of association with others of his peer-group causes anxiety for most single adults.

When there is a lack of association with others of his peer-group, the single adult becomes anxious.

A factor that increases the single adults' anxiety is that frequently either the women or the men outnumber their unattached counterparts in disturbing proportions.

The single adult can be troubled by certain negative self concepts which the married person does not experience.

The thought that a person's chances for marriage may diminish as the birthdays keep rolling on, can cause a large degree of anxiety for the single adult.

Because of a lack of peer-group association, the single adult frequently considers changing jobs.

It is unlikely that the single adult ever considers moving to another locality in search of satisfying peer-group association.
Ab 51. An organization structured to provide the single adult opportunities for association with others of his peer-group could to a large degree lessen his feelings of anxiety.

Ab 52. The single adult's anxiety can be lessened when there is a well structured organization of single adults.

Ac 53. The club for single adults here in Berrien Springs has had a part in lessening his feelings of anxiety.

Ac 54. Joining with other single adults in club activities here in Berrien Springs alleviates some anxieties common to the single person.

SMa 55. The single adult in the S.D.A. church experiences many frustrations concerning sex conduct.

SMa 56. The current discussion on sex frustrations is greatly exaggerated. The S.D.A. single adult has probably no more difficulties with sex frustrations than do the married.

SMa 57. The single adult probably faces the problem of personal sexual morality more frequently than the married.

SMa 58. Since God's standards on sexual morality are clear, the single S.D.A. adult seldom faces this problem of morality in his own life.

SMa 59. Most people hardly realize the great perplexities which the single adult faces with regard to the problem of sexual morality.

SMa 60. The single adult has fewer sexual temptations when he is not with his peer-group.

SMa 61. Because there are so few opportunities for single adult association, there is a definite problem with maintaining high moral standards.

SMb 62. When there are opportunities for peer-group associations, the single adult can more easily cope with sex frustrations and maintain his moral standards.

SMb 63. Opportunities for associating with others of his peer-group makes it more difficult for the single adult to cope with sex frustrations and to maintain proper moral standards.

SMb 64. Peer-group association increases sex frustrations for single adult, threatening his moral standards.

SMb 65. An organization structured to promote peer-group association among single adults would contribute nothing towards helping him more easily cope with sex frustrations and to maintain proper moral standards.
SMc 66. The club at Berrien Springs has not helped the single adult in coping with sex frustrations and in maintaining proper moral standards.

SMc 67. The club at Berrien Springs for single adults has enabled the single adult to more easily cope with moral perplexities.

Ma 68. It is quite common for the single adult in the S.D.A. church to desire marriage.

Ma 69. Even though he may not express it, the single S.D.A. adult does wish to be married.

Ma 70. A lack of opportunity for satisfying association with others of their peer-group can be a major factor as to why some adults are not married.

Ma 71. A major reason for the single adult's not being married is that there is a lack of opportunity for satisfying peer-group association.

Mb 72. An organization structured to provide the single adult opportunities for association with others of his peer-group could help him a great deal in finding a companion for marriage.

Mb 73. It is logical that an organized peer-group club for single adults would be a help in finding a marriage companion.

Nc 74. The club for single adults in Berrien Springs has helped single adults fulfill their desire for marriage.

Nc 75. The Berrien Springs single adults' club has contributed to finding a marriage companion to a satisfactory degree.

For tabulation purposes, please check one of the following:

- My age is between 20 - 34 ( )
- 35 - 49 ( )
- 50 - 64 ( )
- 65 - over ( )
APPENDIX B

Questionnaire to be Tested With Group Factor

Items Arranged Out-of-sequence
This questionnaire is about the single adult in the Seventh-day Adventist Church. It consists of statements about some problems he may face and what might be done as a solution to these problems.

To each statement you might have anyone of five reactions. You might strongly agree, agree, be uncertain, disagree or strongly disagree. READ EACH STATEMENT CAREFULLY AND PLEASE PLACE A CHECK (√) IN THE COLUMN ON THE RIGHT WHICH BEST EXPRESS YOUR FEELING. Wherever possible, let your own personal experience determine your answer. If in doubt, check the column which seems most nearly to express your present feelings about the statement. Be sure to check every statement.

Your name is not required on this questionnaire.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Uncertain</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<tbody>
<tr>
<td>1. Single adults have little desire to associate with others of their peer group.</td>
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<tr>
<td>2. No matter what the person's age, there is always a need for peer group association.</td>
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<td>3. The single adult in the S.D.A. church frequently experiences loneliness.</td>
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<td>4. Sometimes even in church the single person feels out of place around married people.</td>
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<td>5. The idea of the single adult's being lonely is exaggerated in our society.</td>
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<td>6. Frequently the single adult feels a pressure from both society and the church that he should get married.</td>
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<td>7. A lack of association with others of his peer group causes anxiety for most single adults.</td>
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<td>8. The current discussion on sex frustrations is greatly exaggerated. The S.D.A. single adult has probably no more difficulties with sex frustrations than do the married.</td>
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<td>9. A factor that increases the single adult's anxiety is that frequently either the women or the men outnumber their unattached counterparts in disturbing proportions.</td>
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<td>10. Since God's standards on sexual morality are clear, the single S.D.A. adult seldom faces this problem of morality in his own life.</td>
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</table>
11. It is quite common for the single adult in the S.D.A. church to desire marriage. __________

12. A lack of opportunity for satisfying association with others of their peer group can be a major factor as to why some adults are not married. __________

13. There are times when a well-organized, properly structured single adult group would provide satisfying peer group association. __________

14. Once he has become financially independent, the single adult has little, if any, desire to associate with his peer group. __________

15. A lack of opportunities for association with others of his peer group contributes to the single adult's feeling of loneliness. __________

16. The club for single adults at Berrien Springs is a step in the right direction towards providing opportunities for peer group association. __________

17. The S.D.A. church is such a warm community that the single S.D.A. adult feels warm and accepted within its fellowship. __________

18. Because of a lack of peer group association, the single adult frequently considers changing jobs. __________

19. When there are opportunities for peer group associations, the single adult can more easily cope with sex frustrations and maintain his moral standards. __________

20. Due to the constant mobility which characterizes the church, the single S.D.A. adult has satisfactory opportunities for peer group associations. __________

21. The single adult in the S.D.A. church experiences many frustrations concerning sex conduct. __________

22. It would be a definite asset to single adults in other areas who may be experiencing loneliness if they were organized into clubs such as in Berrien Springs. __________

23. The single adult prefers to spend more time with married people than with unmarried people. __________

24. Since there are many useful avenues of service offered to the single adult, it is seldom that one has time to experience loneliness. __________
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<tr>
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<th>Strongly Agree</th>
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<th>Uncertain</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<tr>
<td>25. Peer group association increases sex frustrations for the single adult, threatening his moral standards.</td>
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<td>26. The single adult can be troubled by certain negative self concepts which the married person does not experience.</td>
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<td>27. Working in soul winning activities of the church gives the single adult adequately satisfying peer group association.</td>
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<td>28. The club for single adults here in Berrien Springs has had a part in lessening his feelings of anxiety.</td>
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<td>29. A major reason for the single adults' not being married is that there is a lack of opportunity for satisfying peer group association.</td>
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<td>30. The single adult probably faces the problem of personal sexual morality more frequently than the married.</td>
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<td>31. Simply being a member of a S.D.A. church automatically gives the single adult satisfying association with his peer group.</td>
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<td>32. An organization structured to promote peer group association among single adults would contribute nothing towards helping him more easily cope with sex frustrations and to maintain proper moral standards.</td>
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<td>33. Simply worshiping with a congregation in a church is as satisfactory a solution to the single adult's feelings of loneliness as it is to the married adult.</td>
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<td>34. &quot;Why aren't you married?&quot; is a question frequently asked by church and society.</td>
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<td>35. In spite of its aims, the Berrien Springs single club has not helped overcome the loneliness of many people.</td>
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<td>36. Even though there is a close relationship between Christ and the single adult, he still needs friends of his own peer group.</td>
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<td>37. When there is a lack of association with others of his peer group, the single adult becomes anxious.</td>
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<td>38. An organization structured to provide the single adult opportunities for association with others of his peer group can be highly instrumental in providing his with satisfying peer group association.</td>
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<td>39.</td>
<td>The Berrien Springs single adults club has contributed to finding marriage companions to a satisfactory degree.</td>
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<td>40.</td>
<td>With the present travel facilities available, there is no reason for the single adult to feel lonely.</td>
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<td>41.</td>
<td>A well-organized single adults organization provides opportunities for single adults to associate and thus lessen the social pressure of society.</td>
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<td>42.</td>
<td>As far as providing satisfying peer group association, the Berrien Springs club for single adults has been a waste of time.</td>
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<td>43.</td>
<td>The thought that a person's chances for marriage may diminish as the birthdays keep rolling on, can cause a large degree of anxiety for the single adult.</td>
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<td>44.</td>
<td>Opportunities for associating with others of his peer group makes it more difficult for the single adult to cope with sex frustrations and to maintain proper moral standards.</td>
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<td>45.</td>
<td>The Berrien Springs single adults club has kept many people from being lonely.</td>
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<td>46.</td>
<td>The S.D.A. church has usually been careful to provide the single adult with opportunities for satisfying fellowship with his peer group.</td>
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<td>47.</td>
<td>An organization structured to provide the single adult opportunities for association with others of his peer group could help him a great deal in finding a companion for marriage.</td>
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<td>48.</td>
<td>The club for single adults here in Berrien Springs has helped the single adult tolerate social pressures towards marriage.</td>
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<td>49.</td>
<td>After the single adult has established his independence, there is very little urging from society and church that he should be married.</td>
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<td>50.</td>
<td>An organization for single adults on a conference or international scale would enhance the opportunities for peer group association.</td>
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<td>51.</td>
<td>The club for single adults here in Berrien Springs has played a part in lessening his feeling of loneliness.</td>
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<td>52.</td>
<td>Working in soul winning activities of the church is the answer to the single adult's feelings of loneliness.</td>
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<td>53. Any social pressure for single adults to marry is more easily tolerated when there are opportunities for single adults to associate together such as in a structured club or group.</td>
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<td>54. Joining with other single adults in club activities here in Berrien Springs alleviates some anxieties common to the single person.</td>
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<td>55. The single adult has fewer sexual temptations when he is not with his peer group.</td>
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<td>56. It is logical that an organized peer group club for single adults would be a help in finding a marriage companion.</td>
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<td>57. There is no use having a single adults club in Berrien Springs because most people are not benefiting from it.</td>
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<td>58. It is unlikely that the single adult ever considers moving to another locality in search of satisfying peer group association.</td>
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<td>59. An organization structured to provide the single adult opportunities for association with others of his peer group could help him to better tolerate any social pressure to marriage.</td>
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<td>60. The club at Berrien Springs for single adults has enabled the single adult to more easily cope with moral perplexities.</td>
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<td>61. Single adults in the S.D.A. church feel dissatisfied with opportunities for association with their peer group away from an S.D.A. college or university campus.</td>
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<td>62. An organization structured to provide the single adult opportunities for association with others of his peer group could to a large degree lessen his loneliness.</td>
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<td>63. Social pressures on single adults have been more easily tolerated because of the opportunities to associate with other single adults in the Berrien Springs club.</td>
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<td>64. Most people hardly realize the great perplexities which the single adult faces with regard to the problem of sexual morality.</td>
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</table>
65. An organization structured to provide the single adult opportunities for association with others of his peer group could to a large degree lessen his feelings of anxiety.

66. It is a good thing that there is a club for single adults in Berrien Springs because there are few other people who really care.

67. In spite of the modern communications of today, there are more times when the single adult suffers from periods of loneliness than the married adult.

68. Since people with similar interests are less lonely when they are together, a single adult would benefit from a well-structured single adults organization.

69. The club for single adults in Berrien Springs has not helped single adults fulfill their desire for marriage.

70. Worshiping with a typical S.D.A. congregation gives the single adult satisfying peer group association.

71. The club at Berrien Springs has not helped the single adult in coping with sex frustrations and in maintaining proper moral standards.

72. Even though he may not express it, the single S.D.A. adult does wish to be married.

73. The single adult's anxiety can be lessened when there is a well-structured organization of single adults.

74. Because there are so few opportunities for single adult association, there is a definite problem with maintaining high moral standards.

75. Life is too complicated and busy to allow S.D.A. single adults to feel lonely.

For tabulation purposes, please check one of the following.

My age is between: 20 - 34 yrs. ( )
35 - 49 yrs. ( )
50 - 64 yrs. ( )
65 - over ( )
APPENDIX C

Final Questionnaire With Group Factor

Items Arranged in Sequence
This questionnaire is about the single adult in the Seventh-day Adventist Church. It consists of statements about some problems he may face and what might be done as a solution to these problems.

To each statement you might have anyone of five reactions. You might strongly agree, agree, be uncertain, disagree or strongly disagree. Read each statement carefully and please place a check (✓) in the column on the right which best expresses your feeling. Wherever possible, let your own personal experience determine your answer. If in doubt, check the column which seems most nearly to express your present feelings about the statement. Be sure to check every statement.

Your name is not required on this questionnaire.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Uncertain</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<tr>
<td>PC-Aa 1. Single adults have little desire to associate with others of their peer group.</td>
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<td>PC-Aa 2. Once he has become financially independent, the single adult has little, if any, desire to associate with his peer group.</td>
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<td>PC-Aa 3. No matter what the person's age, there is always a need for peer group association.</td>
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<td>PC-Aa 4. The single adult prefers to spend more time with married people than with unmarried people.</td>
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<td>PC-Aa 5. Single adults in the S.D.A. church feel dissatisfied with opportunities for association with their peer group away from an S.D.A. college or university campus.</td>
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<td>PC-Aa 6. The single S.D.A. adult has adequate opportunities for peer group associations.</td>
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<td>PC-Aa 7. Worshiping with a typical S.D.A. congregation gives the single adult satisfying peer group association.</td>
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<td>PC-Aa 8. Working in soul winning activities of the church does not give the single adult adequately satisfying peer group association.</td>
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</table>
PGAb 9. A club for S.D.A. single adults near a college or university is unnecessary for peer group association.

PGAb 10. There are times when a well-organized, properly structured single adult group would provide satisfying peer group association.

PGAb 11. An organization for single adults on a conference or international scale would enhance the opportunities for peer group association.

PGAc 12. The club for single adults at Berrien Springs is a step in the right direction towards providing opportunities for peer group association.

PGAc 13. There is no use having a single adult's club in Berrien Springs because most of its members are not benefiting from it.

PGAc 14. It is a good thing that there is a club for single adults in Berrien Springs.

La 15. The single adult in the S.D.A. church frequently experiences loneliness.

La 16. A lack of opportunities for association with others of his peer group contributes to the single adult's feeling of loneliness.

La 17. With the present travel facilities available, there is no reason for the single adult to feel lonely.

La 18. There are more times when the single adult suffers from periods of loneliness than the married adult.

La 19. Life is too complicated and busy to allow S.D.A. single adults to feel lonely.

La 20. Simply worshipping with a congregation in a church is a satisfactory solution to the single adult's feelings of loneliness.
Lb 21. An organization structured to provide the single adult opportunities for association with others of his peer group would not lessen his loneliness.

Lb 22. Since people with similar interests are less lonely when they are together, a single adult would benefit from a well-structured single adult's organization.

Lc 23. It would be a definite asset to single adults in other areas who may be experiencing loneliness if they were organized into clubs such as in Berrien Springs.

Lc 24. The Berrien Springs single adult's club has kept many people from being lonely.

Lc 25. In spite of its aims, the Berrien Springs single club has not helped overcome the loneliness of many people.

SPa 26. Frequently the single adult feels a pressure from both society and the church that he should get married.

SPa 27. "Why aren't you married?" is a question frequently asked by church and society.

SPa 28. The single S.D.A. person does not feel out of place around married people.

SPa 29. The S.D.A. church is such a warm community that the single S.D.A. adult feels warm and accepted within its fellowship.

SPb 30. A well organized single adults organization provides opportunities for single adults to associate and thus lessen the social pressure of society.

SPb 31. Any social pressure for single adults to marry is more easily tolerated when there are opportunities for single adults to associate together such as in a structured club or group.
SPc 32. The club for single adults here in Berrien Springs has not helped the single adult tolerate social pressures towards marriage.

SPc 33. Social pressures on single adults have been more easily tolerated because of the opportunities to associate with other single adults in the Berrien Springs club.

Aa 34. A lack of association with others of his peer group does not cause anxiety for most single adults.

Aa 35. When there is a lack of association with others of his peer group, the single adult becomes anxious.

Aa 36. A factor that increases the single adult's anxiety is that frequently either the women or the men outnumber their unattached counterparts in disturbing proportions.

Aa 37. The single adult can be troubled by certain negative self concepts.

Aa 38. The thought that a person's chances for marriage may diminish as the birthdays keep rolling on, can cause a large degree of anxiety for the single adult.

Aa 39. It is unlikely that the single adult ever considers moving to another locality in search of satisfying peer group association.

Ab 40. An organization structured to provide the single adult opportunities for association with others of his peer group would not lessen his feelings of anxiety.

Ab 41. The single adult's anxiety can be lessened when there is a well-structured organization of single adults.

Ac 42. The club for single adults here in Berrien Springs has not had a part in lessening his feelings of anxiety.
| Ac 43. Joining with other single adults in the Berrien Springs club lessens anxieties common to the single person. |
| Sma 44. The single adult in the S.D.A. church does not experience frustrations concerning sex conduct. |
| Sma 45. The S.D.A. single adult has more difficulties with sex frustrations than do the married. |
| Sma 46. The single adult faces the problem of personal sexual morality more frequently than the married. |
| Sma 47. The single S.D.A. adult seldom faces this problem of morality in his own life. |
| Sma 48. The single adult has fewer sexual frustrations when he is not with his peer group. |
| Sma 49. When there are opportunities for peer group associations, the single adult can more easily cope with sex frustrations and maintain his moral standards. |
| Sma 50. Opportunities for associating with others of his group makes it more difficult for the single adult to cope with sex frustrations and to maintain proper moral standards. |
| Sma 51. Peer group association increases sex frustrations for the single adult, threatening his moral standards. |
| Sma 52. The club at Berrien Springs has not helped the single adult in coping with sex frustrations and in maintaining proper moral standards. |
| Sma 53. The club at Berrien Springs for single adults has enabled the single adult to more easily cope with moral perplexities. |
| Ha 54. It is quite common for the single adult in the S.D.A. church to desire marriage. |
Ma 55. Even though he may not express it, the single S.D.A. adult does wish to be married.

Ma 56. A lack of opportunity for satisfying association with others of their peer group is not a major factor as to why some adults are single.

Nb 57. An organization structured to provide the single adult opportunities for association with others of his peer group would not help him a great deal in finding a companion for marriage.

Nb 58. It is logical that an organized peer group club for single adults would be a help in finding a marriage companion.

Nc 59. The club for single adults in Berrien Springs has not helped single adults fulfill their desire for marriage.

Nc 60. The Berrien Springs single adult's club has contributed to finding marriage companions to a satisfactory degree.
APPENDIX D

Final Questionnaire With Group Factors.

Arranged Out-of-sequence
This questionnaire is about the single adult in the Seventh-day Adventist Church. It consists of statements about some problems he may face and what might be done as a solution to these problems.

To each statement you might have anyone of five reactions. You might strongly agree, agree, be uncertain, disagree or strongly disagree. READ EACH STATEMENT CAREFULLY AND PLEASE PLACE A CHECK (✓) IN THE COLUMN ON THE RIGHT WHICH BEST EXPRESSES YOUR FEELING. Wherever possible, let your own personal experience determine your answer. If in doubt, check the column which seems most nearly to express your present feelings about the statement. Be sure to check every statement.

Your name is not required on this questionnaire.

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Uncertain</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<tbody>
<tr>
<td>1.</td>
<td>Single adults have little desire to associate with others of their peer group.</td>
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<td>2.</td>
<td>No matter what the persons age, there is always a need for peer group association.</td>
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<td>3.</td>
<td>The single adult in the S.D.A. church frequently experiences loneliness.</td>
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<td>4.</td>
<td>The single S.D.A. person does not feel out of place around married people.</td>
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<td>5.</td>
<td>Frequently the single adult feels a pressure from both society and the church that he should get married.</td>
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<td>6.</td>
<td>A lack of association with others of his peer group does not cause anxiety for most single adults.</td>
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<td>7.</td>
<td>The S.D.A. single adult has more difficulties with sex frustrations than do the married.</td>
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<td>A factor that increases the single adult's anxiety is that frequently either the women or the men outnumber their unattached counterparts in disturbing proportions.</td>
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<td>The single S.D.A. adult seldom faces this problem of morality in his own life.</td>
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12. There are times when a well-organized, properly structured single adult group would provide satisfying peer group association.

13. Once he has become financially independent, the single adult has little, if any, desire to associate with his peer group.

14. A lack of opportunities for association with others of his peer group contributes to the single adult's feeling of loneliness.

15. The club for single adults at Berrien Springs is a step in the right direction towards providing opportunities for peer group association.

16. The S.D.A. church is such a warm community that the single S.D.A. adult feels warm and accepted within its fellowship.

17. When there are opportunities for peer group associations, the single adult can more easily cope with sex frustrations and maintain his moral standards.

18. The single S.D.A. adult has adequate opportunities for peer group associations.

19. The single adult in the S.D.A. church does not experience frustrations concerning sex conduct.

20. It would be a definite asset to single adults in other areas who may be experiencing loneliness if they were organized into clubs such as in Berrien Springs.

21. The single adult prefers to spend more time with married people than with unmarried people.

22. Peer group association increases sex frustrations for the single adult, threatening his moral standards.

23. The single adult can be troubled by certain negative self concepts.

24. Working in soul winning activities of the church does not give the single adult adequately satisfying peer group association.
25. The club for single adults here in Berrien Springs has not had a part in lessening his feelings of anxiety.  
26. The single adult faces the problem of personal sexual morality more frequently than the married.  
27. Simply worshiping with a congregation in a church is a satisfactory solution to the single adult's feelings of loneliness.  
28. "Why aren't you married?" is a question frequently asked by church and society.  
29. In spite of its aims, the Berrien Springs single club has not helped overcome the loneliness of many people.  
30. When there is a lack of association with others of his peer group, the single adult becomes anxious.  
31. A club for S.D.A. single adults near a college or university is unnecessary for peer group association.  
32. The Berrien Springs single adult's club has contributed to finding marriage companions to a satisfactory degree.  
33. With the present travel facilities available, there is no reason for the single adult to feel lonely.  
34. A well organized single adults organization provides opportunities for single adults to associate and thus lessen the social pressure of society.  
35. The thought that a person's chances for marriage may diminish as the birthdays keep rolling on, can cause a large degree of anxiety for the single adult.  
36. Opportunities for associating with others of his peer group makes it more difficult for the single adult to cope with sex frustrations and to maintain proper moral standards.  
37. The Berrien Springs single adult's club has kept many people from being lonely.  
38. An organization structured to provide the single adult opportunities for association with others of his peer group would not help him a great deal in finding a companion for marriage.
39. The club for single adults here in Berrien Springs has not helped the single adult tolerate social pressures towards marriage.

40. An organization for single adults on a conference or international scale would enhance the opportunities for peer group association.

41. Any social pressure for single adults to marry is more easily tolerated when there are opportunities for single adults to associate together such as in a structured club or group.

42. Joining with other single adults in the Berrien Springs club lessens anxieties common to the single person.

43. The single adult has fewer sexual frustrations when he is not with his peer group.

44. It is logical that an organized peer group club for single adults would be a help in finding a marriage companion.

45. There is no use having a single adult's club in Berrien Springs because most of its members are not benefiting from it.

46. It is unlikely that the single adult ever considers moving to another locality in search of satisfying peer group association.

47. The club at Berrien Springs for single adults has enabled the single adult to more easily cope with moral perplexities.

48. Single adults in the S.D.A. church feel dissatisfied with opportunities for association with their peer group away from an S.D.A. college or university campus.

49. An organization structured to provide the single adult opportunities for association with others of his peer group would not lessen his loneliness.

50. Social pressures on single adults have been more easily tolerated because of the opportunities to associate with other single adults in the Berrien Springs club.
<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
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<td>51.</td>
<td>An organization structured to provide the single adult opportunities for association with others of his peer group would not lessen his feelings of anxiety.</td>
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<td>52.</td>
<td>It is a good thing that there is a club for single adults in Berrien Springs.</td>
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<td>53.</td>
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<td>Since people with similar interests are less lonely when they are together, a single adult would benefit from a well-structured single adult's organization.</td>
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<td>59.</td>
<td>The single adult's anxiety can be lessened when there is a well-structured organization of single adults.</td>
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<td>Life is too complicated and busy to allow S.D.A. single adults to feel lonely.</td>
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APPENDIX E

Michigan Singles' Fellowship Club

Constitution and By-laws
MICHIcAN SINGLES' FELLOwSHIP CLUB
CONSTITUTION AND BY-LAWS
(Adopted July 4, 1972)

CONSTITUTION

ARTICLE I

NAME

The name of this organization shall be "Michigan Singles' Fellowship Club," hereinafter called the "Club".

ARTICLE II

PURPOSE

The purposes of this Club are:

(A) To promote Christian fellowship among single Seventh-day Adventists in a relaxed, non-pressure Christian atmosphere where the problems inherent in the association of the sexes are kept to a minimum.

(B) To create a feeling of oneness and a spirit of unity that will bind the members together.

(C) To promote the lost art of conversation and to facilitate interpersonal communication among the members.

(D) To foster concern on a person-to-person level among the members.

ARTICLE III

MEMBERSHIP

Any person who meets all of the following criteria is eligible for membership:

(A) A bona fide member of the Seventh-day Adventist Church in good and regular standing.

(B) Widowed, never married, or legally divorced and with the right to remarry with the sanction of the Seventh-day Adventist Church.

(C) Age eighteen (18) or older.

ARTICLE IV

OFFICERS

(A) The officers shall consist of a President, Vice President, Secretary, Treasurer, Chaplain, "Kindred Spirit" Editor, and Public Relations Director.

(B) All officers shall be Club members in good standing.

(C) The term of office shall begin on January 1 and shall end on December 31.

(D) All candidates for elective offices shall be members for a minimum of six (6) months prior to their nomination.

(E) No member shall hold more than one elective office at the same time.

(F) All Club officers are members of the Executive Committee.

ARTICLE V

ELECTIONS

(A) At the regular October meeting the Executive Committee shall appoint a Nominating Committee. Said committee shall make its recommendations to the membership at the regular November meeting, at which time additional nominations from the floor may be made. All candidates so qualifying shall be entered on the ballot, and said ballots shall be mailed to all members in good standing at least two weeks before the regular December meeting. Said ballots shall be returned to the Secretary by mail or in person before the President calls for a count of the ballots at the regular December meeting. A candidate must receive over 50 per cent of votes cast to be elected. Where necessary, a run-off between the two highest candidates shall be conducted at the regular December meeting until officers are clearly elected. The newly elected officers shall be installed at the regular December meeting.
(B) When, between elections, a vacancy occurs in any office, the remaining officers shall appoint a member in good standing to fill such vacancy.

ARTICLE VI
VOTING

(A) Only members in good standing are entitled to vote at general or special elections, or upon questions or any business brought before the Club.

(B) Proxy voting is permitted only when written consent has been obtained from the absent member.

ARTICLE VII
FISCAL YEAR

The fiscal year of this Club shall begin July 1 and shall end June 30.

ARTICLE VIII
COMMITTEES

(A) Committees may be appointed by the President or by the Executive Committee. The members of each committee shall appoint a chairman for their committee.

(B) The Executive Committee shall consist of the President, Vice President, Secretary, Treasurer, Chaplain, "Kindred Spirit" Editor, and Public Relations Director.

ARTICLE IX
AMENDMENTS TO THE CONSTITUTION

Proposed amendments to the Constitution shall first be approved by a two-thirds majority vote of the Executive Committee. Proposed amendments to the Constitution shall then be distributed to every member in good standing, along with a ballot, not less than four weeks prior to the counting of the ballots. A two-thirds vote of the ballots received by the Secretary, before the President calls for a count of the ballots, shall be necessary to effect said amendment.

ARTICLE X
LOCAL CHAPTERS

(A) Local chapters of the Club may be formed by notifying the Secretary of the Club of the identity of the officers in the local chapter.

(B) Local chapters of the Club shall uphold and abide by the Constitution and By-Laws of the Club.

(C) Membership in the Club automatically confers membership in the local Club chapter of the member's choice.

(D) Local chapters of the Club shall contribute 25% of the net proceeds of any fund raising activities to the Club.

(E) Local chapters of the Club may not levy dues for membership.
BY-LAWS

ARTICLE I

MEMBERSHIP

Applications for membership shall be submitted to the Secretary of the Club in writing on a regular application form as supplied by the Secretary. All applicants who qualify shall be admitted to membership in the Club upon payment of the required dues, and shall be issued a membership card for the current year.

ARTICLE II

TERMINATION OF MEMBERSHIP

Membership in the Club shall be terminated for any of the following reasons:

(A) Inability to meet or maintain the membership eligibility requirements of the Club as defined in Article III of the Constitution.

(B) Failure to renew membership. All memberships shall terminate at the end of the fiscal year.

(C) Attitudes not in harmony with the rules and ideas of the Club as expressed in the Constitution and By-Laws.

(D) Resignation.

(E) Death.

ARTICLE III

DUES

Dues for members shall be $1.00 per fiscal year, payable to the Club at the beginning of each fiscal year. A grace period of thirty-one days shall be allowed for payment of dues to maintain membership in the Club.

ARTICLE IV

MEETINGS

(A) A regular monthly meeting shall be held at a time and place designated by the Executive Committee.

(B) At least two weeks advance written notice of the time and place of a regular monthly meeting shall be sent to all members by the Secretary. Said notices shall include the purpose or purposes for which the meeting is called.

(C) No business shall be conducted at any regular monthly meeting unless a quorum of members are present at said meeting.

(D) A simple majority of a quorum shall decide a vote on business to be transacted except where the Constitution or By-Laws provide for a specific majority.

ARTICLE V

QUORUM

A quorum shall consist of one-tenth or more of the membership.

ARTICLE VI

DUTIES OF THE OFFICERS

(A) PRESIDENT — The President shall preside at all regular monthly meetings and meetings of the Executive Committee; shall be an ex-officio member of all committees except the Nominating Committee; shall perform such duties as usually pertain to such office including the authority to appoint committees as he may deem necessary.

(B) VICE PRESIDENT — The Vice President shall preside in the absence of the President; shall co-ordinate the social, educational, entertainment, and other secular activities of the Club; shall be responsible for all arrangements for campouts, retreats, and potluck dinners.

(C) SECRETARY — The Secretary shall legibly transcribe and preserve the minutes of each meeting and shall have them available for presentation at any meeting of the Club; shall maintain the membership roll which shall consist of the name, address, telephone area code and number, date of birth, and marital status of each member; shall supply application forms to prospective members; shall issue a membership card and a copy of the Constitution and By-Laws to each member; shall issue notices of meetings when such notice is required under the Constitution or By-Laws; shall be the custodian...
of all the Club's books, records, and legal documents (including the Constitution and By-Laws) with the exception of the financial records; shall receive and distribute all Club mails; shall procure postal mailing permits and a post office box; shall be responsible for the payment of post office box rents.

(D) TREASURER -- The Treasurer shall have charge of all funds of the Club; shall maintain all financial records; shall prepare and present to the membership a financial statement at the end of each quarter of the fiscal year; shall maintain a register of the assets of the Club, indicating their location, date of procurement, purchase price, and depreciation.

(E) CHAPLAIN -- The Chaplain shall coordinate all religious activities of the Club. The Chaplain's specific duties shall include, but not be limited to: contacting ministers of churches in those areas where the Club desires to meet during the year; briefing said ministers on Club activities, plans, and procedures usually followed at the regular monthly meetings; obtaining confirmation of dates and places of said meetings; planning and executing said plans for the religious programs and activities as required at Club functions including the arrangements for guest speakers and special music.

(f) "KINDRED SPIRIT" EDITOR -- The "Kindred Spirit" Editor shall write, edit, and make all preparations and arrangements for the printing of the "Kindred Spirit"; shall deliver the copy material to the printer; shall read and correct all proofs; shall give the printer authorization to print after all corrections have been made; shall collect from the printer the printed "Kindred Spirit"; shall maintain the "Kindred Spirit" mailing list and prepare the mailing labels; shall be responsible for mailing the "Kindred Spirit".

(G) PUBLIC RELATIONS DIRECTOR -- The Public Relations Director shall prepare copy and obtain photographs for articles, relative to the Club for publication in newspapers, periodicals, The Lake Union Herald, local church bulletins, etc.; shall be responsible for any radio, television, or personal appearance promotional activities of the Club; shall arrange with the Michigan Conference of Seventh-day Adventists for promotional display space at the Michigan Campmeeting.

ARTICLE VII
PARLIAMENTARY AUTHORITY

Robert's Rules of Order shall be the final authority for the Club on all questions of procedure and parliamentary law not covered by the Constitution and By-Laws.

ARTICLE VIII
IMPEACHMENT OF OFFICERS

Any officer of the Club may be impeached and removed from office for failure to perform the duties of his office in a satisfactory manner, for failure to maintain the eligibility requirements for membership in the Club as defined in Article III of the Constitution, or for conduct unbecoming his office or detrimental to the organization. Such officer shall be notified of the impeachment charges brought against him, and, upon written request, may be given a hearing by the remaining officers of the Club. If said impeachment charges are sustained by a two-thirds majority vote of the remaining officers, said officer may then be removed from office by a two-thirds majority vote of the membership present at an regular meeting at which a quorum is present.

ARTICLE IX
AMENDMENTS TO THE BY-LAWS

Proposed amendments to the By-Laws shall first be approved by a two-thirds majority vote of the Executive Committee. Proposed amendments to the By-Laws shall then be distributed to every member in good standing, along with a ballot, not less than four weeks prior to the counting of the ballots. A two-thirds vote of the ballots received by the Secretary, before the President calls for a count of the ballots, shall be necessary to effect said amendment.

ARTICLE X
AUTHORITY OF CONSTITUTION AND BY-LAWS

This Constitution and By-Laws, and any amendments thereto, upon adoption, shall invalidate and supercede all previous rules, statements of purpose, and policies of the Club, and shall constitute the final governing authority of the Club.

ARTICLE XI
THE KINDRED SPIRIT

(A) The "Kindred Spirit" shall be the official organ of the Club. It shall be published monthly, under the direction of the "Kindred Spirit" Editor.
and shall be sent to all Club members. The June issue shall contain a Club membership application form and this issue shall be sent to all persons on the mailing list and other persons who are not members, but who are potential members of the Club.

(b) The "Kindred Spirit" shall contain announcements and news items related to the Club and its local chapters, editorials, articles of interest to the Club, and any other material which the Editor may consider to be relevant to the Club.

ARTICLE XII

POLICIES

(A) Church Doctrines and Purposes:

All doctrines and purposes of the Seventh-day Adventist Church as expressed in the Church Manual are to be upheld by the Club.

(B) Invited Guests — Definition:

Any person not a member of the Club who qualifies for membership;
Any person who is not a Seventh-day Adventist;
Any Seventh-day Adventist who is under Church censure or who has been disfellowshipped;
Married Seventh-day Adventists;
Seventh-day Adventists under the age minimum.

Invited Guests — Rules:

Guests may be invited to attend a Club function only once.
Thereafter, those who qualify for membership can be invited to join the Club.
Invited guests may not vote or speak at business meetings of the Club unless they have been asked to do so by the chairman of the meeting.
Any married couples must stay together at all times and, when seated, shall sit side by side.
All members must accompany and stay with their invited guests, or solicit the cooperation of another member if their duties require them to leave their guests.

(C) Attitudes:

All members of the Club are to encourage a spirit of fellowship, to be a friend, being friendly in friendly associations as mutual sharing of experiences, activities and interests, being sympathetic and understanding of others.
All members of the Club are expected to display a spirit of helpfulness and cooperation.
All members of the Club are encouraged to develop personal diplomacy and a feeling of personal responsibility in accepting the opportunity to unselfishly go the extra mile often without being asked.
Negative and bitter attitudes are harmful to the Club and are to be discouraged.
All members of the Club are encouraged to practice the Christian principles of prayer and a forgiving spirit.

(D) Membership:

All Seventh-day Adventists who qualify for membership in the Club are welcome as members.
New members are to be welcomed and made to feel a part of the Club.

(E) Social Relationships:

All members are encouraged to attend all local and state activities of the Club.
Any members who wish to exchange addresses and phone numbers on a personal and private basis are free to do so.
APPENDIX F

By-laws of the International Philosda Club, Inc.
BYLAWS
of the
INTERNATIONAL PHILOSDA CLUB, INC.

ARTICLE 1
MEMBERSHIP

Section 1. Classes of Members. The members of the corporation shall be divided into two (2) classes as follows: regular members and honorary members. The qualifications for membership in each class shall be:

Regular Members. Membership is open to all unmarried Seventh-day Adventists eighteen years of age or above. (Applicant must be a member of the Seventh-day Adventist Church in good and regular standing, with a recommendation for membership by his/her pastor.)

Honorary Members. Honorary memberships may be extended to Seventh-day Adventists who have made significant contributions to the organization.

Section 2. Election of Members. Any person interested in becoming a member of the corporation shall submit a signed application to the president of the corporation, or the designated agent. Applicants who are approved shall become members of the corporation on payment of required dues, and approval by the board of directors.

Section 3. Privileges of Membership. Membership privileges include:

- Service through Christian fellowship.
- Utilization of talents.
- Each member in good standing shall be entitled to one vote on each matter submitted to a vote of the members.
- Monthly Bulletin. (The Bulletin shall be continued until the end of the fiscal year in case of membership termination.)
- Club membership directory.
- Discounts on activities.
- Insurance coverage for members under sixty-five (65) years of age.

Section 4. Termination of Membership. The board of directors, by affirmative vote of two-thirds (2/3) of all of the members of the board, may suspend or expel a member for cause after an appropriate hearing, and, by a majority vote of those present at any regularly constituted meeting, may terminate the membership of any member who becomes ineligible for membership, or suspend or expel any member who shall be in default in the payment of dues for the period fixed hereinafter. Causes shall include:

- Marriage.
- Resignation.
- Death.
- Church disfellowship. (Membership termination shall follow receipt of notice of church disfellowship.)
- Misconduct at club activities.

Section 5. Resignation. Any member may resign by filing a written resignation with the membership secretary of the corporation, but such resignation shall not relieve the member so resigning of the obligation to pay any dues, assessments, or other charges therefore accrued and unpaid, nor shall refunds of dues be made for the fiscal year involved.

Section 6. Territories of Membership. Every member is encouraged to belong to the local chapter of the corporation having jurisdiction over the territory in which he/she resides. Exceptions, however, may be made to this rule at the request of the member, in writing, to the board of directors of the corporation, and in consultation with the executive committees of the chapters involved, because of place of employment, church membership, or strong personal reasons.

ARTICLE II
MEETINGS OF MEMBERS

Section 1. Annual Meeting. An annual meeting of the members shall be held each year at a time and place designated by the board of directors for the purpose of electing directors and for the transaction of such other business as may come before the meeting.

Section 2. Special Meetings. Special meetings of the members may be called by the president, board of directors, or not less than one-tenth (1/10) of the membership having voting rights, at a place and time designated by the board of directors.

Section 3. Notice of Meetings. Written or printed notice stating the place, day, and hour, of any meeting of members shall be delivered either personally or by mail to each member entitled to vote at such meeting, not less than fourteen (14) days nor more than forty-five (45) days before the date of such meeting, by or at the direction of the president, or the secretary, or the officers or persons calling the meeting. In case of a special meeting, or when required by statute or by these bylaws, the purpose or purposes for which the meeting is called shall be stated in the notice. If mailed, the notice of a meeting shall be deemed to be delivered when deposited in the United States mail addressed to the member at his/her address as it appears on the records of the corporation, with postage thereon prepaid.
Section 4. Informal Action by Members. Any action required by law to be taken at a meeting of the members, or any action that may be taken at a meeting of members, may be taken without a meeting if consent in writing, setting forth the action so taken, is signed by all the members entitled to vote with respect to the subject matter thereof.

Section 5. Quorum. Members representing ten (10) chapters shall constitute a quorum at such meeting.

Section 6. Proxies. At any meeting of members, a member entitled to vote may vote by proxy executed in writing by the member or by his duly authorized attorney. No proxy shall be valid after thirty (30) days from the date of its execution, unless otherwise provided in the proxy.

Section 7. Voting by Mail. Where directors or officers are to be elected by members or any class or classes of members, such election may be conducted by mail in such manner as the board of directors shall determine.

ARTICLE III
BOARD OF DIRECTORS

Section 1. General Powers. The affairs of the corporation shall be managed by its board of directors. Directors need not be residents of the District of Columbia.

Section 2. Number, Tenure and Qualifications. The number of directors shall be not less than five (5) and not more than thirty (30). Directors shall be elected to terms designated by the membership, with elections to be held at the annual meeting of members. The term of office shall be until the election and qualification of his/her successor. For the first year of organization, the term of office shall be until December 31, 1975.

Section 3. Regular Meetings. Regular meetings of the board of directors shall be held at a time, and place, designated by the board of directors. The board of directors may provide, by resolution, the time and place for holding additional regular meetings without other notice than such resolution.

Section 4. Special Meetings. Special meetings of the board of directors may be called by or at the request of the president or a majority of the directors, and shall be held at such place and time as the directors may determine.

Section 5. Notice. Notice of any special meeting of the board of directors shall be given at least fourteen (14) days previously thereto by written notice delivered personally or sent by mail or telegram to each director at his/her address as shown by the records of the corporation. If mailed, such notice shall be deemed to be delivered when deposited in the United States mail in a sealed envelope so addressed, with postage thereon prepaid. If notice is given by telegram, such notice shall be deemed to be delivered when the telegram is delivered to the telegraph company. Any director may waive notice of any meeting. The attendance of a director at any meeting shall constitute a waiver of notice of such meeting, except where a director attends a meeting for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. The business to be transacted at the meeting need not be specifically designated in the notice or waiver of notice of such meeting, unless specifically required by law or by these bylaws.

Section 6. Quorum. A majority of the board of directors, including the president, shall constitute a quorum for the transaction of business at any meeting of the board.

Section 7. Board Decisions. The act of a majority of the board of directors present at a meeting at which a quorum is present shall be the act of the board of directors, unless the act of a greater number is required by law.

Section 8. Vacancies. Any vacancy occurring in the board of directors shall be filled by the board of directors. A director appointed to fill a vacancy shall serve for the unexpired term of his/her predecessor in office.

Section 9. Proxies. A director entitled to vote may vote by proxy executed in writing by the director or by his duly authorized attorney. No proxy shall be valid after thirty (30) days from the date of its execution, unless otherwise provided in the proxy.

ARTICLE IV
OFFICERS

Section 1. Officers. The officers of the board of directors shall also serve as officers of the corporation, and shall be a president, one or more vice-presidents (the number thereof to be determined by the board of directors), a secretary, a treasurer, and such other officers as may be elected by the board of directors in accordance with the provisions of this article, and shall be elected from the membership of the board of directors. The board of directors may also appoint such other officers, including one or more assistant secretaries, and one or more assistant treasurers, as it shall deem desirable, such officers to have the authority and perform the duties prescribed, from time to time, by the board of directors. Any two or more offices may be held by the same person, except the offices of president and secretary.

Section 2. Election and Term of Office. The officers shall be elected for a length of term specified by the board of directors, or annually, at the regular annual meeting of the board of directors. New offices may be created and filled at any meeting of the board of directors. Each officer shall hold office until his/her successor has been duly elected and qualifies.

Section 3. Removal. Any officer elected or appointed by the board of directors may be removed by the board of directors whenever in its judgment the best interests of the corporation would be served thereby.

Section 4. Vacancies. A vacancy in any office because of death, resignation, removal, disqualification, or otherwise, may be filled by the board of directors for the unexpired portion of the term.
Section 5. Powers and Duties. The powers and duties of the corporation officers shall be:

President
- Act as chairman of the board of directors.
- Promote corporation concepts, and build membership, as well as contact new areas and organize new chapters.
- Call regular and special meetings.
- Maintain communication lines at all levels of the corporation.
- Uphold high Christian standards, and the corporation bylaws.

Vice-President
- During the absence or inability of the president to render and perform duties or exercise powers as set forth in the by-laws, the vice-president shall perform duties and exercise such powers; and, when so acting, he/she shall have all powers and be subject to all responsibilities given to or imposed upon the president.
- He/she shall assist the president and perform such duties as may be delegated by the president.

Executive Secretary
- Shall be responsible for records and keeping of minutes of meetings of members, board of directors, and other committees having power.
- Shall serve notices when required by bylaws.
- Shall attend to correspondence and perform other duties designated by the president of the corporation.

Treasurer
- Shall have the care and custody of and be responsible for all funds of the corporation, and deposit all funds in the name of the corporation.
- Shall sign, make, and endorse in the name of the corporation all checks, drafts and orders for the payment of money, and pay out and dispose of same.
- Shall render a statement of the condition of the finances of the corporation at each board of directors' meeting, and a full financial statement at the annual meeting of the membership.
- Shall submit all books and financial records annually for audit as directed by the board of directors.
- Shall, for the security of the corporation and for personal safety, be bonded.

ARTICLE V
REGIONS

Section 1. Territories. The corporation shall divide its territory into regions consisting of one or more local chapters. This division shall be determined by the board of directors.

Section 2. Officers. The officers of the regions shall consist of a regional director, and such other officers as may become desirable as the corporation membership increases.

Section 3. Election and Term. Regional directors, and other officers, shall be appointed by the board of directors in consultation with the regions involved. The length of term shall be designated by the board of directors of this corporation.

Section 4. Removal. Any regional officer elected or appointed by the board of directors may be removed by the board of directors whenever in its judgment the best interests of the corporation would be served thereby.

Section 5. Vacancies. A vacancy in any office because of death, resignation, removal, disqualification, or otherwise, may be filled by the board of directors for the unexpired portion of the term.

Section 6. Powers and Duties. The powers and duties of the regional officers include:

Regional Director
- Advise local chapters and coordinate inter-chapter programs.
- Promote the corporation concepts in that region of the country.
- Promote formation of new local chapters.
- Convene meetings for the region territory.
- Attend local chapter meetings when necessary.
- Maintain communication lines between corporation headquarters and local chapters.
- Uphold high Christian standards, and the corporation bylaws.

Other Officers
- Duties of other officers shall be determined by the board of directors as the need arises.

ARTICLE VI
LOCAL CHAPTER QUALIFICATIONS

Section 1. Chapter Qualifications. The corporation shall be divided into local chapter territories with the boundaries to be designated by the board of directors. Territory must have twenty-five (25) paid and approved members to achieve chapterhood.

Section 2. Failure to Qualify. If chapter's membership drops below twenty-five (25) for more than a six-month period, the chapter shall become a non-chapter territory unless extension is voted by the board of directors.

Section 3. Non-Chapter Territories. Members not residing in assigned chapter territories will be given 'non-chapter' status and membership until such time as there are enough members to group into chapterhood.
ARTICLE VII
LOCAL CHAPTER EXECUTIVE COMMITTEE

The local chapter executive committee shall consist of president, vice-presidents (one or more), secretary, treasurer, and social chairman.

ARTICLE VIII
LOCAL CHAPTER OFFICERS

Section 1. Officers. The officers of the local chapter shall be a president, one or more vice-presidents, a secretary, a treasurer, and such other officers as may be elected in accordance with the provisions of this article. The social chairman shall be appointed by the president, subject to the approval of the executive committee.

Section 2. Election and Term of Office. The officers shall be elected by the local chapter membership on or before August 31. A special election committee may be used to submit a slate of officers to the membership for a vote, or election may be by popular vote. The regular term of office shall be one year, or as designated by the board of directors of the corporation. Where new chapters are being established, the president of the corporation shall appoint officers until the first regular election. Regular election procedures shall include:

- The membership of the chapter shall be notified one month prior to the election as to time and location.
- Prior to election, any member shall be given opportunity to campaign or nominate another member as candidate.
- Any regular member shall be eligible to vote.

Procedure for absentee ballots shall be determined by the local chapter executive committee.

Section 3. Removal. To remove a local chapter executive officer from office by the membership, a petition shall be submitted to the board of directors of the corporation. After a hearing of evidence, officer may be removed by the board of directors whenever in its judgment the best interests of the corporation would be served thereby. The board of directors may also remove an officer without a petition by the membership if in its judgment the best interests of the corporation would be served thereby.

Section 4. Vacancies. If vacancies occur in chapter executive offices, they shall be filled by appointment of the local chapter executive committee, subject to the approval of the board of directors of the corporation.

Section 5. Powers and Duties. The powers and duties of the local chapter officers shall include:

President
- Act as chairman of the executive committee.
- Promote corporation concepts, and build membership.
- Uphold Christian standards, and the corporation bylaws.
- Be an unofficial member of all local chapter committees.
- Be responsible for local chapter activities.
- Maintain communication line with other levels of the corporation.

Vice-President
- During the absence or inability of the president to render and perform his/her duties or exercise powers as set forth by the bylaws, the same shall be performed and executed by the vice-president; and, when so acting, he/she shall have all powers and be subject to all responsibilities hereby given to or imposed upon the president.
- He/she shall assist the president, and perform such duties as the president delegates.

Secretary
- Shall keep minutes of all meetings of the membership and the executive committee.
- Shall be custodian of the records, and keep membership file.
- Shall present all communications addressed to the corporation at meetings.
- Shall serve notices when required by bylaws, or at the request of the president.
- Shall attend to correspondence and perform duties as designated by the president.

Treasurer
- Shall have care and custody of and be responsible for all funds of the local chapter, and deposit all such funds in the name of the corporation.
- Shall sign, make, endorse, in the name of the corporation, all checks, drafts, and orders for the payment of money, and pay out and dispose of same and receipt under the direction of the president or the executive committee.
- Shall exhibit at reasonable times the books and accounts to any executive officer or member when given a two-week notice.
- Shall render a statement of condition of finances of the corporation at each regular meeting of the executive committee or business meeting, or at such times as shall be required, and a full financial statement at the annual business session, at which time elections are held.
- Shall have the local chapter books audited annually as directed by the executive committee. Audit shall be submitted to the corporation headquarters, as well as to the local chapter.

Social Chairman
- Shall take care of all social activities performed at social functions or outings with the utmost care taken to see that all activities are in accordance with the standards of the Seventh-day Adventist Church.
- Shall submit all itineraries and outlines to the local chapter president, before finalizing, for approval.
- Shall perform duties as designated by the president or the local chapter executive committee.
ARTICLE IX
CORPORATION COMMITTEES

Section 1. Committee of Directors. The board of directors, by resolution adopted by a majority of the directors in office, may designate one or more committees, each of which shall consist of two or more directors, which committees, to the extent provided in such resolution, shall have and exercise the authority of the board of directors in the management of the corporation; but the designation of such committees and the delegation thereunto of authority shall not operate to relieve the board of directors, or any individual director, of any responsibility imposed on it or him/her by law.

Section 2. Other Committees. Other committees not having and exercising the authority of the board of directors in the management of the corporation may be designated by a resolution adopted by a majority of the directors present at a meeting at which a quorum is present, and shall serve at the discretion of the board of directors.

ARTICLE X
CONTRACTS, CHECKS, DEPOSITS AND FUNDS

Section 1. Contracts. The board of directors may authorize any officer or officers, agent or agents of the corporation, in addition to the officers so authorized by these bylaws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the corporation, and such authority may be general or may be confined to specific instances.

Section 2. Checks, Drafts, or Orders. All checks, drafts, or orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the corporation, shall be signed by such officer or officers, agent or agents of the corporation, and in such manner as shall from time to time be determined by resolution of the board of directors. In the absence of such determination by the board of directors, such instruments shall be signed by the president or the treasurer of the corporation.

Section 3. Deposits. All funds of the corporation shall be deposited from time to time to the credit of the corporation in such banks, trust companies or other depositaries as the board of directors may select.

Section 4. Gifts. The board of directors may accept on behalf of the corporation any contribution, gift, bequest, or devise for any purpose of the corporation.

ARTICLE XI
CERTIFICATES OF MEMBERSHIP

Section 1. Certificates of Membership. The board of directors shall provide for the issuance of certificates evidencing membership in the corporation, which certificates shall be in such form as may be determined by the board. Such certificates shall be signed by the president of the corporation or one of its local chapter presidents, and shall be sealed with the seal of the corporation. The name and address of each member and the date of issuance of the certificate shall be entered into the records of the corporation. If any certificate is lost, mutilated, or destroyed, a new certificate may be issued therefor on such terms and conditions as the board of directors may determine.

Section 2. Issuance of Certificates. When a member has been elected to membership and has paid any initiation fees or dues that may then be required, a certificate of membership shall be issued in his/her name and delivered to him/her by the corporation president or the president of one of its local chapters.

ARTICLE XII
BOOKS AND RECORDS

The corporation shall keep correct and complete books and records of account, and shall also keep minutes of the proceedings of its members, board of directors, committees having and exercising any of the authority of the board of directors, and shall keep at the principal office a record giving the names and addresses of the members entitled to vote. All books and records of the corporation may be inspected by any member, or his agent or attorney, for any proper purpose at any reasonable time.

ARTICLE XIII
FISCAL YEAR

The fiscal year of the corporation shall begin on the 1st day of January in each year, and end at midnight on the 31st day of December of the same year.

ARTICLE XIV
DUES

Section 1. Annual Dues. The board of directors shall determine from time to time the amount of initiation fee, if any, and annual dues payable to the corporation by members, and shall give appropriate notice to members.

Section 2. Payment of Dues. Dues shall be payable in advance for the fiscal year starting with the date the member joined the corporation.

Section 3. Default and Termination of Membership. When any member of the corporation is in default of payment of dues for a period of two (2) months from the beginning of the period for which such dues become payable, his/her membership may thereupon be terminated by the board of directors as provided hereinabove.
ARTICLE XV
SEAL
The board of directors shall provide a corporation seal which shall include the words “International,” “For Seventh-day Adventist Single Adults,” and “Since 1963.”

ARTICLE XVI
WAIVER OF NOTICE
Whenever any notice is required to be given under the provisions of the articles of incorporation or by the bylaws of the corporation, a waiver thereof in writing signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent to the giving of such notice.

ARTICLE XVII
AMENDMENTS
These bylaws may be altered, amended, or repealed, and new bylaws may be adopted by a majority of the directors present at any regular meeting or at any special meeting, if at least fourteen (14) days’ written notice is given of intention to alter, amend, or repeal or to adopt new bylaws at such meeting, or vote of the members at any regular or special meeting.
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VITA

Edward Skoretz was born in Canora, Saskatchewan, Canada on August 22, 1940. He attended public school, grades one to ten at Buchanan, Saskatchewan, transferring to Canadian Union College Academy at Lacombe, Alberta, for grades eleven and twelve. He graduated from the academy in 1958. The following September he entered Canadian Union College, where he took his freshman and sophomore years, transferring to Andrews University for his junior and senior years. He received a Bachelor of Arts degree from Andrews University in 1962 and a Master of Arts in 1963. He then joined the Ontario Conference, serving in evangelistic and pastoral capacities until 1966. He then returned to Andrews for studies toward a Master of Divinity degree, completing this degree in March of 1968. He served in the Ontario Conference for another three years. In September of 1971 he joined the faculty of Middle East College at Beirut, Lebanon, serving as chairman of the Applied Theology Department until 1975. In June of 1975 he entered the Doctor of Ministry program at Andrews University. Currently, employed by the Indiana Conference, he is pastoring at Lafayette, Indiana.

He is married to the former Anita Elaine Turner of Athens, Texas, and has two children, Michelle Renee and Philip Edward.